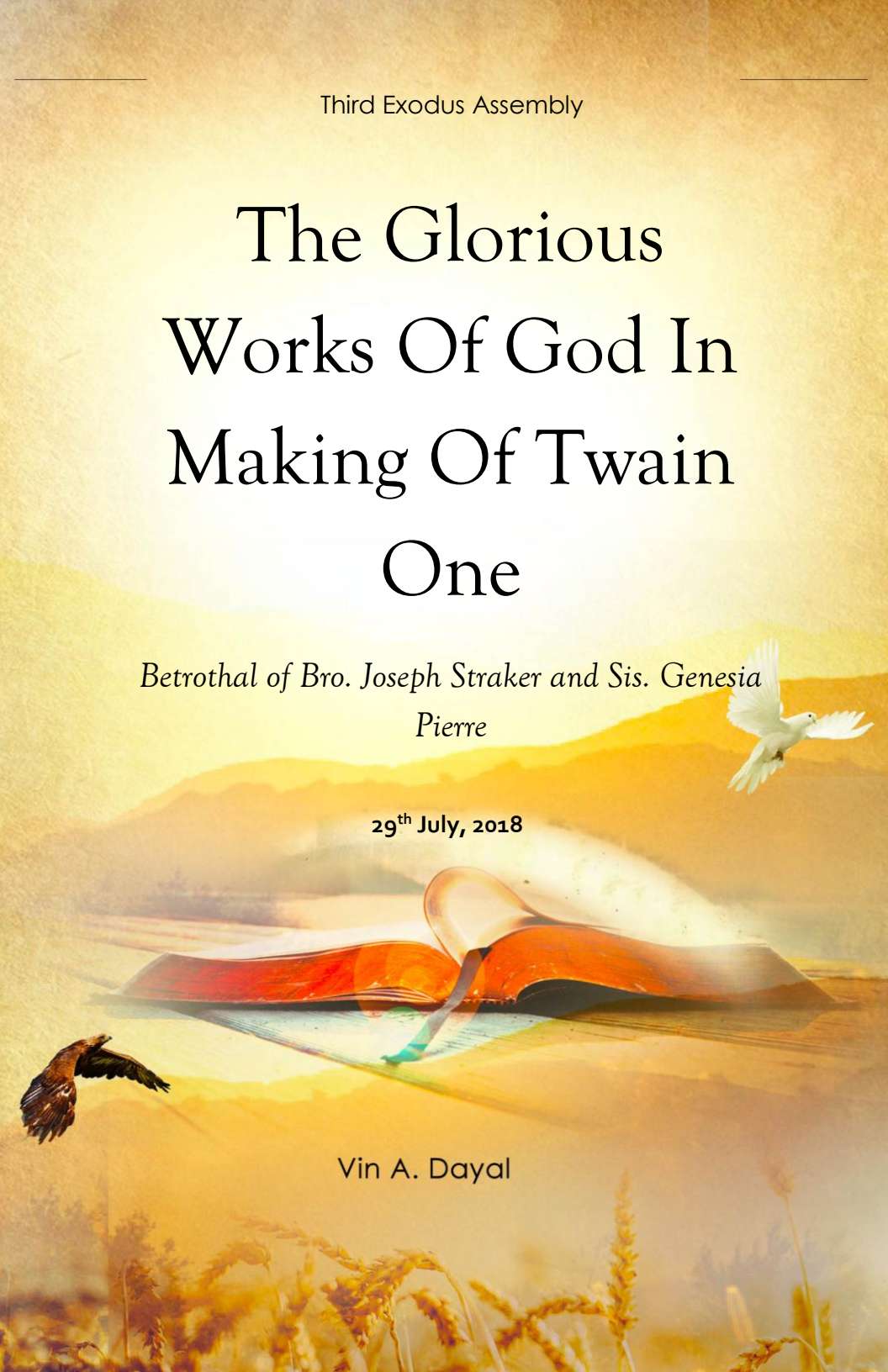

Third Exodus Assembly

The Glorious Works Of God In Making Of Twain One

*Betrothal of Bro. Joseph Straker and Sis. Genesis
Pierre*

29th July, 2018

Vin A. Dayal



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TWIN ONE**

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TRINIDAD

Bro. Vin A. Dayal

FOREWORD

This is a sermon preached by Bro. Vin A. Dayal and is published through the freewill offerings of the members of the Third Exodus Assembly.

It is intended to edify the reader and make clear the Bride-Promises of God, which were revealed through the ministry of God's Prophet-Messenger, Bro William Marrion Branham, for the Elect in this Day. It is not meant to promote any special doctrine or person, save, the Lord Jesus Christ and His Divine Word.

The original video and audio recording can be accessed through our website www.thirdexodus.org

We pray the blessing of God upon each reader and may illumination by the Spirit of God be each one's special portion.



Excerpt:

So, this is what I'm trying to bring out: *The Glorious Works Of God*. It's only God could do such glorious works; to take two and make them one. And when God takes the two and makes them one then Christ is being reflected in both; because in Christ there is neither man nor female. Do you know the Bible says that; Galatians 3? Why? Because the woman gets the New Birth; the man gets the New Birth – Christ reproduced in the man, Christ reproduced in the woman. Both have Christ's Life, the literal Life. Both have the Token. Both, God is telling, "In that day you will know I in you and you in Me." So, it's a great thing how God can make of twain, one. [Pages 29-30]

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29th July, 2018

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Betrothal of Bro. Joseph Straker and Sis. Genesis Pierre

TRINIDAD
SUNDAY 29TH JULY 2018

BRO. VIN A. DAYAL

Praise His wonderful Name.

And we know, we're standing on holy ground. The Bible says, "And there are angels all around." Why don't we sing that *we are standing on holy ground and I know there are angels all around*. Do you know that? As you grow in the Word, are you coming to the realization that that unseen World is with you all the time? Just as you are conscious – some of you have your phone in your purse, it's in your pocket; a device for communication. Man can't put one in the heart and make you live, but God designed you with one as an Elect of God. And you can stand right there and speak to Him out of your heart, approach Him in His Name, have access to Him because that soul transcends the human thinking. That's where the mind of Christ comes in. And when you move in there, you are conscious that as a son and a daughter born of His Spirit, washed in His Blood, His Name is sealed in your forehead.

That revelation of part of the Word, part of the Body of Christ, part of the Family, a lively stone in the House, build up a habitation for His Spirit, His dwelling place; you're conscious, you are part of His people that is called by His Name. The Seal of God standeth sure. The Lord knoweth them that are His. He knows His children.

Man tells a woman sometimes, he says, "That isn't my child, you know. That isn't my child, at all."

She's trying to convince him, "That's your child!"

He said, "Come. Let's go and take a test. Bring the boy."

She might be sweating if she's not in the place, if that wedding band is only jewelry and that marriage certificate is only a piece of paper in the Red House. [The office of legal documents -Ed.] You understand. But if that's real and she is his rib that God had brought together, then that's something special.

She can say, "Honey, you're just worked up in your mind but I'm patient. Let's go. Maybe I don't know what you're thinking and where you get this thing coming from that I could be unfaithful to you. Have you ever heard Bro. Vin say honey, that when you have good gold you don't dread going to the testing machine"? You're calm and settled. Amen.

This is the thing with believers, friends. Believers are not a word. The faith of God that moves in you is the believer, not you trying to believe; the faith of God that moves in you. And that faith is in that soul, and that soul, if it's a Divine attribute of God, an Eternal attribute, you're a part of God. You can't help but have faith. You also have virtue, knowledge, and temperance, and patience and all these things. You have humility. You have longsuffering. You have gentleness. You have kindness. Because you take a teaspoon of water from the Pacific Ocean, it has all the chemicals of the whole ocean. You come from God, friends, you have all the potential that the great Elohim is by the grace of Almighty God. Aren't you happy for that today? Amen. Let's just sing the song.

Just one minute. Please. I gave an opportunity to have a dedication. I get three here. I'll have to do two and let the brothers do two or the three at the end of the service because you know I have a betrothal this morning and I don't want to have three different kinds of atmosphere; and you know, we're going in different places. Sometimes you must consult me with some of these things first. Don't just bring things and push

them on me because you see, I work by a different law. I work by a different law. When I come, my mind is in a certain place, especially when I'm coming for a service. I am up till two o'clock this morning. I'm coming in a certain place. Tried to fall asleep and can't fall asleep because I got too activated. Because you know why? It's the hour I'm living in. It's the consciousness I have. Traveling around the world makes you see the condition of the church; not what believers think they are, what it is when you look at it through the Word. And when we come together like this, you sometimes want a certain kind of faith in the building that there could be deliverance, that people could be assisted; that the Word can come beyond where you think.

If it's routine and ritual, you come to the next service Sunday morning: I wonder who's preaching today. I wonder what is going on. I wonder what is taking place – and we walk there.

I don't walk there. I don't live there. I don't live my life there at all. I try to be sincere in what I'm doing because, in the end, I am conscious, when He says, "Come. Let us reckon with what I gave you." I want to come with more than He gave me when He left to come back.

Do you know the last-day Church is supposed to have more? The glory of the latter house is to be greater than the former house? Do you know He opened the Seven Seals here in the last days? Do you know He came down and did Things that He didn't do in His own earthly ministry in this Day? And He promised that to the Church when that Hour comes, a persecution and these things.

You see, it's where we think. And where you think is where you walk. Let me tell you, where you think is where you walk. You can't walk beyond where you think because God had to think it first, then He could speak It, then It could happen. A word is a thought expressed. From the abundance of the heart the mouth speaketh.

You are fearfully and wonderfully made. That is a design. That doesn't just happen, you know. You could try to bypass that; you can't. What is in your heart is going to come out of your mouth. You could do what you want. What is in your heart is going to come out of your mouth, because you're designed to operate so, so people could know the tree by the fruit. So no man could come and mask something and try to project something that he isn't. That is going to show up quickly for people who have vision. For people who do not know what to look for, they're just watching. But to people who know how to look and discern and see, these things don't be hidden. And I'm not talking about your suspicion that you might be calling discernment either, because suspicion is not a gift; you know that. Discernment is something different.

Bro. Branham didn't say having the Second Pull was suspicion. The Second Pull was discernment of spirit. Hebrews 4:12, the Word is quick and sharp and powerful. That's the Word coming through a channel. I believe. I believe. Do you believe?

We are standing on holy ground and the Holy Ghost, the Angel of God, is here, and you who have a portion of Him in your life, then Life connects with Life. Then, as you feel His Presence, what does that do to you? Your faith comes up here.

You say, "Lord You're here, somewhere. Lord, You're in the service."

You start to sense something. Why? Because that super sense is in the soul. It's faith. And that faith comes from the gene of God, not your human spirit, not your body. So think deeply as we go into prayer.

Prayer is a powerful thing. We have prayer meeting and all these things but prayer, not prayer meeting, not all these things we do many times, but prayer; you are coming like the priest – sanely, intelligently, right in the Word. You're coming the provided way. You're dressed right, you're walking right and that is not natural

dressing now; that's dressed in the robe of the Holy Spirit. And you're coming on the approach. And you're conscious you're coming before the Throne of grace. If you're not standing right there and you have sin in your life, you're conscious you could fall dead like Aaron's two sons; when you know the Bible, when you're coming, approaching God by the Word. But when you come knowing, you confess your sins to approach Him because He's Holy. We are standing on *holy* ground. Not the ground is holy, you know; the Holy Ghost is on the ground. The Holy Ghost is here, on the ground. Not the mountain was holy; the Holy Ghost was on the mountain. The holy God was on the mountain. Not you're holy, no. It's when the Holy Ghost comes in you then there's a holiness not of man.

Oh, thank You, Jesus. You love Him? Let's lift our hand to Him.

Father, we thank You today. We worship You, Lamb of God. Oh, we express our gratitude, our thanksgiving, dear God, to be in Your house. As David said, "I was glad when they said unto me let us go into the house of the Lord." Oh God, we have entered Your courts in praise and Your gates with thanksgiving and we stand here in Your Divine Presence and we are sensitive because of the Life within us, dear God, and the knowledge to know You keep all Your promises. Where two or three are gathered together in Your Name, there You are in the midst. And as we sing this song *Surely Around Here The Throne Comes Down*, oh God, Father, that's real. Because Ezekiel saw that and he took the Book out of the hand of the One on that Throne and he ate that Book and he went forth and prophesied. You made his forehead harder than an adamant. Hallelujah! He had such a Seven-fold revelation dear God, (hallelujah!) against that rebellious house. Oh God, and we see John here in the New Testament between the Gentile Prophet and the Jewish prophets, so we know where that is, Father.

Oh God, we worship You, Lamb of God. Pour Your Spirit out into the hearts of Your children today. Bless every stranger, every visitor. Touch every heart, every life. Everyone that is looking to You, expecting to receive something from You, may they find it today. We cannot give it, Lord. We are just human beings. But You, the Almighty God Who, with You there is no respecter of persons. You can look and see the faith in the heart of Your children. Lord, in Your great compassion, in Your great love Father, You Who stand for the underprivileged, oh God, You can reach down Your hand and touch them like You did for me, oh God, forty-five years ago in Santa Cruz, and I thank You, oh God! What a condition I was in. No church preacher could pray with confidence like when those people saw Lady McBee, oh God, but when that old preacher who had experience with the Blood of Jesus Christ, (hallelujah!) he knew what the Blood of Jesus Christ could do for the vilest sinner.

And so, we stand in Your Presence. Blot out all transgressions today. Oh God, lift us up in the Spirit. Bring us in one mind and one accord. And as we worship You, may our praise be accepted by You. May You inhabit it, Oh God, and may You be pleased, and may it cause You to come down even closer to lead and direct us in all that we should say and do in this service, that it would be for Your honor and Your glory, and it would not be a temporal thing. It will have eternal value to all, dear God, that believe You and could open their hearts and receive Your grace. May You grant it, we ask for the glory of God, in the Name, the all-sufficient Name, the Almighty Name; that Name that when You ascended far above all principalities and power, raised far above every name that was named, that in the Name of the Lord Jesus Christ every knee shall bow and every tongue shall confess that You are Lord.

Oh, what a privilege to stand in Your Presence by virtue of Your shed Blood, by virtue of the faith You've

given unto us, by virtue, oh God, that You tore the veil and You gave us access to enter into the holiest. Thank You, Jesus.

And, oh God, that unseen World that is with us, we want to be sensitive that theophanies, Angels, Cherubim, Seraphim, oh God, are all around us, dear God, that Faith Civilization, that World that is to come into reality one day. As Your Prophet said, "Lord, that we will no longer just know that they are there. We'll see the angels and them in the Paradise of God, moving roundabout." What a thing, Father.

Oh God, fill our hearts with Your love today. Fill our hearts with Your peace. Bless everyone in this region that is gathered under the sound of Your Voice. Do something special. You said, ask that our joys may be full. We are just exercising that faith, Father, asking, believing that we have received; expecting it, oh God. Hallelujah. We thank You and we praise You in the Name of Jesus Christ.

Oh, we are standing...

We are standing on holy ground [Hallelujah.]

And I know...

*And I know that there are Angels
all around;*

Let us praise [oh, Jesus] Jesus now, [Hallelujah.]

We are standing with faith in our hearts, with humility, with sincerity – two wings over our face, two wings over our feet, two wings in action.

Let's lift our hands and sing it one more time with the consciousness, with the confession of faith that we truly are standing there, in that channel of the Holy Spirit with expectations like Simeon, expecting to see the Lord's Christ.

... holy ground

And I know... That's your confession like Job.

And I know that there are Angels all around

He has materialized Himself and caused many to see Him many times, right here. Hallelujah.

Let us praise...

Let's praise Him. Let's worship Him in Spirit and Truth. Let's honor Him and glorify Him.

... Jesus now

That's what we come into the House of God for; to worship Him, to be in His Presence.

... standing in His Presence

On Holy ground.

Oh, and with that Holy Spirit all around you, turn around and shake your brother's and sister's hand, amen. Worship together. Let them feel the love in your heart for them as you greet them; not a formal thing. Let them feel the love of God. God heals by these things. God strengthens by these things because the Word says: If two shall agree upon touching anything, it shall be done. [Matthew 18:19 -Ed.] Hallelujah! And this is pleasing to the Holy Spirit to see there is no animosity. There is no pretense. There is none of these things. There is something true, something genuine. It pleases God. He, Himself comes down and gets between you and that person, (amen!) and shed abroad His love and gives increase in your life. Hallelujah! Because this is what He says, "By this love shall all men know you are My disciples when you love one another." Oh, blessed be His wonderful Name today. Thank You, Jesus. Thank You, Lord. Oh, we're just standing in His Presence on holy ground.

I'd like to invite your attention this morning. I want to greet each and everyone in the all-sufficient Name of our Lord Jesus Christ, all throughout this region, all the way up into North America and Canada, and wherever God's precious children are gathering and viewing. People all out in Africa and different places; they sit there, they look, they wait for times like these because many times, their morning service is already finished and sometimes, you know, they want to eat again. You can't help it. You have breakfast, you want

lunch. So they take a chance now to look in and be blessed.

And may God bless His servants, His people, His Bride (amen); pour out the Thing that we have need of in this Hour.

Matthew Chapter 1. Open up in Matthew, the Lion; the first Book in the New Testament, Matthew, the Lion, going forth. Amen. What a great Thing.

We are certainly happy to be in His house this Sunday morning. We have a betrothal, and when we have times like these we always have the betrothal on Sunday because to us, it's important. It's not something that you do just when a couple of people are there. You want... It's the families, it's their children, it is people that have served, walked with the Lord, and stand there as a very integral part of the assembly, that God added such to the Church. It's God Who calls. No man can come. You can bring somebody to the building, but you can't bring them to Christ. That's a work God does Himself. Even when they brought people to Jesus, you know, and people even came to Him and said, "Lord," and looking at them they didn't even have the faith. A man said, "If you can, heal us... if you will."

He said, "If I will? If you can believe."

See, sometimes you know people think It's a natural thing. They come right there, you know... even people were touching Him and Peter said, "Everybody is touching You?"

He said, "I'm conscious everybody's touching Me, but this woman is touching Me with faith. You will see everybody touching Me with their hand, but I will know who is touching Me with faith." See, it's a different thing because Jesus was in one realm; Peter was in another realm. What a Thing.

We don't want to... I don't want to get there. You get preaching there and that preaching anointing starts to move in there, you preach and the Word wouldn't stop because It's a channel. It's like a radio. It's like a

TV. You put it on the channel and whatever comes to that channel, it's going to come. You want it loud, you put the volume up. You understand? It's a channel. It's so It's set.

You send an email to your friend, you have the wrong address, it goes to somebody else; then you'll try to recall it. But if you're conscious of what you're doing, you send it to that person, it goes to that person because this system is set like that.

Well, the things that are not seen are made to be understood by the things that are seen. You know that? If people could just catch that one thing, their life would change instantly. But people are slow and they are not conscious how much they walk in the humanistic realm. But when you follow the Word that is put there, that's God's eternal thought. *Heaven and earth will pass away.* That is put in the Book to help you get tuned in just like the instructions with the device. When you see how it works and operates and you use it that way, you get the benefit that it was designed to bring to you. This is how these Things are. You know that?

Matthew 1, Verse 18. This is a Scripture on betrothal. A Scripture that teaches us that betrothal is as binding as the marriage. That's what this Scripture teaches us. It doesn't just tell us about the birth of Jesus; It tells us about betrothal is as binding as the marriage and that betrothal or espousal is a promise to marry at an appointed time. It's a great thing.

Verse 18:

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused...

See, espoused is the same word as betrothed or engaged. The English word they use today, they call it engaged. But you see, the Bible word has more significance and it follows not just one word there, it follows a Truth through from Genesis to Revelation.

You understand? You take *engage*, you go in a dictionary; that doesn't follow through the Bible. Because today people get engaged, a man gets a new term for that. That means you could engage and break that and go on. You don't like the girl, you change your mind.

Espoused means that is as binding as the marriage. So that's different from the English word *engage* and since God is the One Who designed these Things, you want to use the Bible Word. You bring it down, you drop it down in the magistrate's court and you drop it down into a social life, and you miss the revelation of God's Word, His intention, and His purpose.

When as his mother Mary was espoused to Joseph, before they came together [that is in union; natural union], she was found with child of the Holy Ghost.

In other words, he's saying, "I didn't come together with you. How could you have a baby and you're espoused to me? Somebody else came together with you; unless it's the Immaculate Conception."

And at that time, he can't even believe that big promise that all redemption is laying on is his girlfriend.

That is the trouble today. You read that in the Bible and when it comes today, you can't believe It. It shows you have literacy. That is what you have; not revelation. When you have revelation, you could expect that there are a people on earth, as simple as this, carrying the Man Child, Christ. He's being formed inside of them and there's no doubt about It. And then, if that is so, you'll also find people saying, "Oh that's false doctrine. They have false doctrine. That is this and that. That is illegitimate," and different things, and they will have to bear that reproach for the reality that they possess. But when you possess *that* reality, that is like a fly rest on your hand; you just shake that because, with that

reality, you could face the world by yourself. The gates of hell shall not prevail against you.

[So,] *before they came together, she was found with child of the Holy Ghost.*

¹⁹ *Then Joseph her husband,*

Do you see how strong the word is *espoused*? Joseph *her husband*; not her boyfriend, you know, *her husband*.

...being a just man, and not willing to make her a publick example,

It showed this man is really a just man. He's a just man which is a righteous man. And a righteous man is a man who has faith in a provided Sacrifice because there is no righteousness outside of that. Righteousness does not come by the law or keeping the law. The law wasn't given for righteousness; the law was given to show you are a sinner and you need a Savior.

...and not willing to make her a publick example, was minded to put her away privily.

See? He doesn't want to make a scandal around her. She hurt him; at least, so he thinks. He's really depressed now but he still wants to do everything in decency and in order. He doesn't want to go up there and call out thing and drop thing by the door and say, "Take back all of these boxes of things you sent me for my last four birthdays and..." [Bro. Vin laughs. -Ed.]

You know how people do things today, right? And then call themselves a Christian; and then call themselves a Christian! There I go again.

²⁰ *But while he thought on these things,*

He meditated on these Things. He's searching back: "Did I make a mistake? What did I see in her? Was it her lovely eyes? Was it her fingers? Was it her toes? Was it her form and shape? What is it attracted me?" He said, "No, her character. But then, how is this? I can't explain it." He couldn't explain it but he's thinking

on it. “Well, maybe I’m just appointed to suffer. Maybe it’s some sin to the third and the fourth generations that’s come down on me, so I have to bear this.” So, even there he decides now, he wants to handle this discreetly.

Come on, brothers. Don’t get quiet here in this kind of Word. All the men should say, “Amen!” in the church. No, that’s right. That’s right. This is the kind of church I think we have. At least this is the kind of church I’m sowing for.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him

Now, follow the reading close, okay. This first part of the service is a little doctrinal and then the second part is a little inspirational. So I’m dealing with the doctrinal part first to bring the doctrine on this because people are remarrying people in the Message. I can’t understand what is going on; just remarrying people. And people think well, you know, it’s just a casual thing. This didn’t work, that didn’t work and they do this. And I’m not preaching that just for there, but I’m preaching this as the Word that God has given to us through a prophet. This is the restored Truth in this Day and that’s why I take pains to go through these Things.

Sometimes people think “It’s taking too long for me; this, that and the other.” No, no. If I really don’t wait until I get nice with you, it could be a difficult thing, because doctrine measures you and then cuts off the excess. But I have to try and find a way sometimes to help you get faith and come up to put away things in your life and change your thinking, and then come into this. You understand?

I’m not just a pray-man, you know. Because when you’re going to pray, that is the time you’re believing God is going to answer. But your discernment makes you find if there are things to fix first before you pray; otherwise, you are showing ignorance to get God to

bless over sin and then you're not being God's servant. He put you there to watch and carry out His Word in a particular order It is put in the Bible.

Now, that is the part people get vex with a minister for. You understand? Because they now, look around and see other ministers do things and find, so why are you doing this? Are you trying to be different? I'm not trying to be different. I'm trying to be faithful to the One Who called me. I'm not trying to be different.

You see, nobody talked me into the Message. You know this. A man appeared to me; that's why I'm like this. So, I don't look to see what this man thinks and what this man thinks and what this man thinks and then, if the majority leans that way, I lean that way too; not me. It must be from Genesis to Revelation in the Word for me. This is not a career for me. This is not a job for me. This is an election and a calling. A man gave His servants His goods and then He reckons with them at the end. This is why I preach these Things because It's revealed to me like that.

*20 But while he thought on these things,
behold, the angel of the Lord appeared unto
him in a dream*

Now, watch where the Angel is coming in. The Angel is watching his plans, his state of mind, his decisions to put away privately, all these things. But the Angel knows He must intercept. He must come in. He must intervene. So the Angel intervenes. He comes and intervenes because now He wants to give Joseph something to change his thinking and to give him a rock to stand upon and accept what is unusual to him. Are you understanding that? Because the Angel is the One Who spoke Isaiah 7:14 through Isaiah: *A virgin shall conceive*. The Angel is the One Who appoints who the virgin is. The Angel is doing it in a relationship in the society, appearing this way to religious people, but the Angel knows all this is being done for Him to fulfill His own Word.

...saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife [fear not to take unto thee Mary thy wife]: for that which is conceived in her is of the Holy Ghost.

The Holy Ghost is the Angel. The Angel is the One Who came. The Holy Ghost is the Angel. Holy is an adjective describing Spirit, Ghost. There is unclean spirit, there is Holy Spirit. There are many unclean spirits, but there's only one *The Holy Spirit*. And the Holy Spirit is God Who is holy. And the Angel of God is God in the form of Theophany. Amen?

...for that which is conceived in her is of the Holy Ghost.

²¹ And she shall bring forth a son, and thou shalt call his name JESUS:

She didn't ask for this Baby. She is a predestinated vessel ordained to be used by her Creator to bring this Baby, this Child. Amen.

He is saying now:

²⁰ ...fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

And the Holy Ghost is the Angel of the Lord, Who created that New Creation, the Body in there.

²¹ And she shall bring forth a son,

She didn't ask for a son. It's not a matter of her asking, "I want a daughter," or "I want a son." No, no. This is God's predestinated purpose. This is God's Mystery. Just like the Angel came to Manoah's wife and said, "You are going to have a son." Just like the Angel came to Abraham and said, "Sarah will have a son this time, next year." and said, "You'll have the son next 28 days according to the time of life."

This is God speaking Things for His purpose in the lives of people; what appears to be domestic – a man and his wife; Abraham and Sarah, Isaac and Rebekah going together and so on. God has His purpose in

children, in childbearing, in marriage union, in the lives of His children. He rules sovereignly.

He gives you things to enjoy: a home, a car, an education, different things. He gives you things, but that didn't put you in charge of anything. That's His blessing; reserving rights for Himself in your life. You catch that? Because He could call you Home anytime He wants and He could prolong your days too. It's all done before the foundation of the world, anyhow you take it.

21 And she shall bring forth a son, and thou shalt call his name JESUS:

He didn't even leave them to go through a book to find a name. Just like the Angel said, "You will call this Zecharias... You will call your son John, not Zacharias like the father." Is that right? God does this.

... for he shall save his people from their sins.

22 Now all this was done,

All this: she, being overshadowed; he, getting trouble now that she conceived; he, trying to put her away; the Angel coming in the dream.

... all this was done, that it might be fulfilled which was spoken of the Lord by the prophet,

Seven hundred and twelve years before when Isaiah gave the prophecy in Isaiah 7:14, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep...

See, all this is happening in the subconscious mind. From verse 19 is telling us, he was minded to put her away privately, he fell asleep thinking about these things, the Angel appeared to him in the dream; talked to him in the dream. That's in the subconscious mind because the natural is shut off here. The door is shut.

He's in the room. But the Angel comes right through the walls and goes down into the sub-conscience and is talking to him.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him [what?] his wife:

Joseph her husband had a minded to put her away privily.

Verse 20 says, "...*thou son of David, fear not to take unto thee Mary thy wife:*"

Not me, calling them that; the Angel, calling them that. The Angel is the same One Who created the man and the woman and that is the same One Who designed marriage and gave the laws and principles by which each one should be joined together. He's the Book. He's the Author of the Book. He's the Designer of all these Things. He's the One Who created the heavens and the earth and all the people. You understand? And now He is bidding him to take unto him his wife.

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

So he had to wait nine months before he could touch her. He had to take care of everything, make sure all of this happens first. He was given like a stewardship and a commission to be her shield and to stand there and give her all the support in the fulfilling of the Word of God. Amen. Let's pray.

Gracious Father, speak to us today. God, quiet me and just don't let me get ahead of myself. I believe You have given me something very important to say today and I want to be yielded. I want It to come out right, Father. I want You to have Your way and just say what needs to be said. May You grant It, dear God. I depend upon You. I trust You and believe in You. I'm asking for Your guiding influence through the course of this service in the all-sufficient Name of Jesus Christ. Amen. God bless you. You may have your seat.

I want to take for a title and call It, “**THE GLORIOUS WORKS OF GOD IN MAKING OF TWAIN ONE**”. It takes God to make of twain one. God is the first One in the universe, Who made of twain one, when He introduced the marriage covenant and married the first son and daughter of His. What a great Thing, marriage – a Mystery of Christ in the Church, but God is not formal.

If you watch God in the Bible or you just watch God in nature, have you ever seen the day break? Beautiful! You look up in the skies and see the morning star glistening. Then it’s dark, but the morning star stands out above every other star there. Why? Because he’s heralding the coming of the sun. He is so bright because he’s reflecting the oncoming sun that is not yet visible to the human eye. And then, all of a sudden, the sun begins to come on the scene; it is the rising of the sun. From Shalom, the dawning of the new day, to the rising of the sun, and you see now the rising of the sun; you see all this is going forth. What a great thing. Something so wonderful.

So I said a little part of the Message here is doctrinal and I would like to approach it in that manner, in a doctrinal way. But as we look at this word here... You know, this Word always does something for you. *Betrothal* is as binding as the marriage; God called them husband and wife. Amen. They were not yet married. From the reading, we know that. They were not yet living together. She is still in her father’s house. The marriage ceremony will move her from the father’s house to the husband’s house. While she’s betrothed, she is still under the headship of her father in her father’s house. The seal on the womb cannot be broken while she’s in her father’s house. That is broken under a marriage covenant in the husband’s house.

But this *betrothal*, it is something that is not properly understood because for many years, we just had marriage, but with the opening of the Word in the last

days and the restoration of the Truth, and a Prophet coming to us, then we start now to revisit how it was in the ancient days in the east.

All through the Church Ages, they never took a veil and put it on a man's shoulder. Why? Even in the former Ages, it's marriage. As far as they know, it is marriage – a man marries a woman. But in the last days when it comes in an Age of women's liberation, in an Age of all kinds of strange forms of marriage that is called and termed by the same name to debase what God calls marriage, it is God's great archenemy who is trying to kill the effect of what God does because God created His own Bride. But this other man can't create; you know, he tries to impersonate. And so, when we look and we see how God does this, we want to catch the feeling.

And to all the young and married brothers and sisters, you know, years ago, in 2004 I printed this little booklet I put together with some quotations and Scriptures, and I gave it to the believers to read. But to show you how people are, many times they come to me and they talk to me and they are talking different things, and you know they might have just, kind of, read and put it aside. It's called *The Sacredness Of The Marriage Vow*. And they want to do things their way and then come to you to legitimize things. Don't do that to me. I wouldn't do that to you. You know what I mean.

The thing is I'm here to help you. I'm here to help you. I believe God has put me here that whoever comes through these doors and they sit and they say, "I want to listen," I have become obligated to God to speak the Truth; not as something in any kind of spirit but to teach the people. How shall they hear without a preacher? By the foolishness of preaching people are saved. See? And how shall he preach except he be sent. This is Bible quotations. In other words, I didn't set it up like that. God set it up like that. So people have to know what God's program is and they have to approach

God on the basis of how He set up His program to get anything from God.

You go in the bank and have to take a line. You have to fill out a form. You don't say, "But it's my money. I don't want to do all that. When I came in, I didn't have to do all these kinds of things when I signed up for my account." No.

"Your money is here."

From the time you put in there it's not your money again, you know; it's their money because they start to charge you for things. They start to set prices fixed for things. And then they determine if you could get a loan or not. And then you have to answer a lot of questions if you want to take your money out from the account, too. And then they take your money and invest it in different things and you can't say, "But that's a bad investment. My money is in danger by that investment you're making." You can't even get close to see or ask those questions because you're on a need-to-know basis. So what is yours? And when you go in there, they say, "Well, you can't see the manager right now. You've got to sit down here and wait." This is how the world has become. They culture you into that. They set up their system that way to maintain control over you and what is yours, but that's the system. They're telling you, "We're doing this to keep you secure."

Just like they're saying, "All these laws, and all these things, and all these satellites, and all these surveillance, and all this reading people's emails and different things are to keep you secure so Al-Qaeda and ISIS and they don't get you."

I can't say God made a mistake. God opened the Seven Seals. And when He opened the Seven Seals I can't think in that other way. Because when He opens the Seven Seals, I see what kind of world has formed, what is prophesied in the last days, what they're going to do to people, how they're going to set down that mark, how you can't buy or sell except you have the Mark of

the Beast and all these things. I see that in the Scriptures; all these things are being done. After a while, you have no rights. So, when we look today, we want to know clearly and truly where we are and what we are doing.

I want to read a little bit again because I want to just lay some Scriptures down because this is very important as I said, of the things that's happening. I trust it will remind us and it will help scatter some light that people can see these things are not be taken lightly. Many lives are being ruined because of people not taking time to search the Scriptures and see whether these things are so and how it is; and there's only one way provided by God for everything. God's provided way for this Day.

See, we have been taught by a Prophet. We have been lined up back to the Bible. And this is where you find people, you know, they do things in a very haphazard way that many times is—God said, “My people perish because of lack of knowledge. Because of ignorance My people perish.” If the blind leads the blind, they'll all fall in the ditch, but the Word should be a lamp to your feet and a light unto your pathway. Acknowledge the Lord in all your ways; He will direct your paths, because He'll direct you in the Word.

The Spirit has no other thing to give you faith except by revealing His Word. Faith comes by hearing and hearing by the Word. That hearing doesn't just mean you're hearing audibly; that's *understanding* what that Word is saying. Amen.

Matthew 19. So Matthew again; Matthew opens with betrothal and in the middle of Matthew 19, we see the birth of Jesus put in the betrothal. Right? Are you seeing that there? Now we have Jesus, the man, the God-Prophet standing there now in Matthew 19 now teaching on marriage and divorce. The One Who was in the womb being formed back there in the opening to

bring out what betrothal is, now He's standing here, the Fullness of the Godhead bodily, teaching on Marriage.

Matthew, the Lion; Verse 3:

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

⁴ And he answered and said unto them, Have ye not read, [not the newspaper, the Scriptures.]

Have you not read, that he which made them at the beginning made them male and female,

He's back in Genesis 1. Genesis 1:27-28. God created man in His own image and likeness. Male and female created He them. And He blessed them and gave them dominion – Genesis 1.

So Jesus is saying, "Have you not read?" In other words, have you not read Genesis 1 that He which made them at the beginning made them male and female.

⁵ And said, For this cause...

And – conjunction. He goes from Genesis 1 now to Genesis 2:25; after God took the rib out and made the helpmate for the man.

And said, For this cause shall a man leave father and mother, and shall cleave to his wife:

Now watch God's thought in this.

And ... For this cause shall a man leave father and mother, and shall cleave to his wife:

What is causing this separation from father and mother; leaving father and mother; leaving the home, in other words? It's because when a man takes a wife, Christ must be his head. Christ must be the head of a man who is going to take a wife. He can't be under his father's head and then the girl under this head. No. He has become... to go to establish his own home, he's a

head now – Christ the Head of the man, and the man the head of the woman. She’s not a grandchild of this fellow’s father. It has respect, it has relationship with respect there; but principle, God... this man with this woman is going to have his own house.

House, I’m talking about family – She has the eggs, he has the sperm and by union of those sperm and eggs an offspring is coming forth; a family is coming forth and that’s a new species. That’s a different species to this man and his wife; his father and the father’s wife, that’s a different species. Do you get what I’m saying?

You see, sometimes you have to watch the Word close. The Word is not just commandment; the Word is a Mystery. Marriage is not just a commandment, marriage is a revelation of Christ and the Church. That is why the Bible starts with marriage in the beginning; and we see the first Adam and the first Adam’s wife. The Bible ends with marriage: We see the last Adam and the last Adam’s wife.

We see the first marriage broken; we see God now, in the end of the Bible, a marriage that cannot be broken, inseparable, that will go into Eternity. And in-between the Bible, we see all the people who argued about divorce, and argued about this, and who went into polygamy and all these different things and then in-between there, we see an Abraham and a Sarah. We see an Isaac and a Rebekah. We see a Salmon and a Rahab. We see a Boaz and a Ruth. And we see the Mystery of what God had in His mind for the first marriage over Him and the Church, it has not disappeared; it continues to unfold.

So when we look at the Bible, the whole Bible is a Book of marriage because in the middle of the Bible here, we see God in the flesh now, the One Who created the first man and performed the first wedding, and gave the laws to Moses how to do these things, we see Him standing there talking with the teachers of the day about marriage and pointing them back to the

beginning. Are you catching this picture? Understand this.

*4 And he answered and said unto them,
Have ye not read, that he which made them
at the beginning*

Who is saying this? The Fullness of the Godhead bodily, God the Creator in man, Christ Jesus, Elohim Who became Melchizedek Who came down and was Jesus. In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt among us. It was Him speaking; the Creator Himself. So He said:

*5 ... For this cause shall a man leave
father and mother, and shall cleave to his
wife:*

In other words, *that they might not be severed*. You could leave your father and mother but cleave to your wife because what you're coming into, you can't leave this. It's not sin to leave father and mother, but to leave this after you're married, you have problems. Cleave to her! In other words, *that there be no severing*.

... and they twain shall be one flesh?

Now what we're seeing here is the law of the Word, the doctrine, the principle of the marriage. But when we go and pick up a couple in the Bible like Boaz and Ruth or Isaac and Rebekah, we are coming into now, to see how these laws applied and how it came out in a relationship, and how they stayed until the end. And how when Abraham buried Sarah, then he was buried in the same place. Then Isaac buried Rebekah. Then he was buried in the same place. Then Jacob buried Leah. Then he was buried in the same place. Why? Because they were all looking for resurrection. They're looking to continue their life in another world.

So here we have the law, but when we go into the Mystery of the relationship it takes us into Eternity. It takes us into Eternity. Like... We'll get to it, how... when he said, "And I was going up for my reward, and I felt

the hand, and I looked there. And then after I receive the reward, I'm going into the New World." He and his mate. You understand?

We are sitting here in time, walking in our earthly journey in union with the wives that God gave us and we are conscious that some are widows and some are widowers because their spouses have gone on, but the resurrection is reuniting; reunion and continuation. So, these things are real.

So, you can be in a relationship but it's where you're reviewing your relationship from. Marriage is something God gives you; that's why you can wait on it; that's why you can seek Him about it; that's why you can get His approval on it. But if you want to just do things like a Shechem or an Amnon and just take a woman, or Lamech and take two women, and this kind of thing... You don't see that, that way in the sons of God who were a type of Christ. You could see that maybe in fallen sons of God who took unto them wives because they come under the influence of what the children of Cain and they were doing. Like Esau, who was a different species to Jacob, though they came out of the same womb of the bride that Eliezer had called out of Babylon.

Was Eliezer the type of the Evening Messenger? Did he bring the bride out? Choose the bride? Did out of this bride's womb come twins? Was one not having any revelation, a man of the flesh?

We have those two species in the Message. We have it in the Message. Two manner of people are in your womb and they are both going to multiply. One has no respect for the birthright; he just wants the things of the flesh. He's not taken up with any unseen World and future civilization to come and all these things. No. He just wants property, land, possessions different things. This is the world Esau is in. But Jacob is seeing angels, wrestling with Angel, getting a new name; saying, "Bury me in the land of my fathers. Put your hand on my

thigh and swear!" From in the womb, he grabbed that heel, he wanted that birthright. And all through his life, he's looking to the Unseen.

You don't read about angels with Esau. You don't read that Esau got any new name. You don't read these things about Esau at all. No! You don't even read that Esau was watching the line of how the family understands marriage and these things. Well, we have it today; people, in the Message, in the Message. It is children that came out of the womb of the Bride, Eliezer called. They have no revelation on these things. To them, it's what suits them to fit themselves and move on, and they find a quote and they feel they could do that; or they talked to somebody who was in the Tabernacle and... Phew! You're coming to hang your salvation on that when a Pillar of Fire, the Angel of God came down, vindicated Seven Angels came and Seven Seals opened up? And the Bible has become a new Book? And the mystery of your life is in there?

If you could go and just walk around and ask people things, then tell somebody to make sure you go in the Rapture too. Tell them to give you Perfect Faith to go in the Rapture. Tell them to give you the Secret of immortality.

But you see, this is how the human mind operates: when the human mind wants something, they will design a way to get their will, to get their self-will. And that shows that's not a life under headship of Christ, because a life under the headship of Christ will go to God: "What is Your will, Father? Not my will, Thy will. Show me the Word. When? How? What? Where?" You want to know time. You want to know place. You want to know season. You want to know the will of God concerning these Things. You don't just want something.

You see somebody, you like that person, you get an obsession. You can't even tell the difference between obsession and revelation, that sometimes the thing

you're chasing so hard, you don't even know the problems in that life or you don't even know that person is connected with other people already. And if you find out that now, you're devising a next plan to break that to get yourself in. And then you realize now, "Look at self-will. This is Balaam." You might get dream, you might get vision but watch your spirit; and you can't even see the Angel of God standing there with a drawn sword to kill you because you're so persistent in going after your own will.

This is not to make you feel... Just sit, relax and you know... This first part is doctrinal because we're talking about betrothal and marriage. I'm showing you, Jesus... the Bible opens with Jesus, the birth of Jesus and the mystery of betrothal comes out of there – Take Joseph, your husband; take Mary, your wife. Then we're in the middle of the Bible now, this baby now becomes the Fullness of the Godhead bodily, standing there. And now, He goes to Genesis 1 and Genesis 2, the very beginning and said, "Have you not read?" and He's going to open the Word to them. And they are the big, religious institution. Saul of Tarsus had belonged to them even at that time in Matthew 19. He only came out in Acts 9. In Matthew 19 he's inside of there.

If you see me pausing, it's because I don't want to get... I just want to get the thoughts over. I don't want to come and... because it's not really you that I am dealing with, here. I am bringing edification because we have hundreds of people here interested in coming into union. And that is my job for God; not to make the union, but to see by the Word, it is approved. And anybody who genuinely believes God is giving them that would be a person who would submit to the Word of God. Because you can't be talking God and then your heart can't submit to God's Word, because God and His Word are the same. You're just getting confused. In the beginning was the Word, and the Word was with God, and the Word was God. You see? So the thing is when

it's approved, you have confidence. But everybody wants, take and then asks God to bless. This is Esau. This is Cain. This is Ishmael. This is Shechem. This is Amnon. This is Absalom. This is Adonijah.

These kinds of young men, they see a woman, they want that woman, they get possessive right away. To do what? Could you give her a good life? Are you going to be in submission to one another or you alone... she alone has to be in submission to you? The Bible says submitting yourselves one to another in the fear of God. You understand? Is Christ your Head? And that when she can relate to you, she isn't respecting you because every day you're singing in her head, "I'm the man in here. Like you don't know the Word or what? I'm the man!"

She says, "I'm conscious you're not the woman. I'm conscious I'm the woman." [Bro. Vin and congregation laugh. - Ed.] She says, "I think everybody in the village and on your job knows you are a man, unless there's something I don't know. You understand? Because the government is on the shoulder. What is it? A socialist government? A dictatorship government? Is it a republic or democratic? What is it? What kind of government is it? If it's not the Word governing, that's the wrong government. That is a political government.

Marriage here, between Christ and the Church is not a political thing. Christ—husbands love your wives as Christ loved the Church and gave Himself for it. That is not political. That is love and grace and mercy. That is the sovereign God coming down, humbling Himself to come down to that level to raise a people up. Because the word *marriage* comes from the... meaning *to magnify; to lift up*. God came down and became flesh, so low to raise up His Bride, like Boaz the rich man; like Salmon, the captain in Judah came down to marry Rahab, a harlot and raised her up to come into Judah, the royal tribe where the throne is promised. That's right. Ruth, the Moabite married Boaz at harvest time

and came into Judah and ended up in the ancestral lineage of Jesus Christ in Matthew 1. Amen. So when we look there we see how this thing is. We see how this is. So watch.

So Jesus was telling these Pharisees here because they had a kind of Moses anointing, which was not really Moses the prophet, but they took Moses' words and they gave it a different spin. As Moses was given two signs, so you are given two signs. Then we have a group here now quoting Moses, Moses, Moses, Moses; but they have the Word all wrong. Could that happen in the Third Exodus too? It was in the Second Exodus here, in Jesus' time, Who was a Prophet like unto Moses and the Third Exodus in the last days. Watch. See, this is why revelation comes in.

... and they twain shall be one flesh?

⁵ [Therefore] *shall a man leave father and mother, and shall cleave to his wife: [as I said, that they might not be severed] and they twain shall be one flesh?*

Because God wasn't just satisfied with cleaving, but God was speaking of even a greater union. God isn't just saying, "Stop when you cleave. Leave your father and your mother and cleave with your wife." No, no. He said, "That they twain might be one flesh." It's not two just joined together – that they might be one.

So, this is what I'm trying to bring out: *The Glorious Works Of God*. It's only God could do such glorious works; to take two and make them one. And when God takes the two and makes them one then Christ is being reflected in both; because in Christ there is neither man nor female. Do you know the Bible says that; Galatians 3? Why? Because the woman gets the New Birth; the man gets the New Birth – Christ reproduced in the man, Christ reproduced in the woman. Both have Christ's Life, the literal Life. Both have the Token. Both, God is telling, "In that day you will know I in you and you in

Me.” So, it’s a great thing how God can make of twain, one.

And then He says:

⁶ Wherefore they are no more twain but one flesh. What therefore God has joined together let not man put asunder.

Because what was the question; verse 3? Is it lawful for a man to put away his wife for every cause? They wanted justification and Jesus’ preaching was telling them, “You put away that woman except it be for the cause of fornication,” He says, “and you cause her to commit adultery.”

But they are seeing, “It has nothing to do with me; I put you away for fornication.”

Now that is the thing. That is the problem here today. Where is that fornication He’s speaking of? In the marriage or before the marriage? This is the problem today. I’ll prove to you the only putting away is where somebody is deceiving (they are taking a false vow), by concealing that condition and then, the man comes here and realizes. And I’m going to read it for you in the Message too and show you the Scripture too.

And that is the problem today. Things happen and then they say, “No, no. I can’t live with this woman anymore. I can’t live with this man again,” and they go and people are re-marrying them. It just shows these ministers standing there and doing things like that, have not looked carefully to know what was taught to us by a vindicated Prophet. Because remember *Marriage And Divorce* is not one of the normal messages. This one came by the Pillar of Fire coming on the mountain and telling him, “Go back now and preach this to the Church.”

He said, “I have ‘THUS SAITH THE LORD’ on It, but if I preach it now, I’ll break up every church in the United States with this Truth here.” Because why? God does not change His mind about His Word.

He said, “But I see something.” He had seen God give Moses permission, so that the whole race doesn’t get corrupt and the society falls apart, because they had been called out and to be brought in Canaan to be a nation that God would dwell amongst. But before they could even get settled in the land, they started to pick up all the ways of the people in the land. And they started to have groves, and they started to have orgies, and they started to have all these abominations and pollutions from the nations roundabout; like... God told them, “Do not do like these people.” Leviticus 18 and 20 shows you the kind of abominations that the people were involved in.

And so, by the time Jesus came there—and to show how bad that was; remember He had daughters: the woman at the well with five husbands, Mary Magdalene out there with seven devils; the woman who came to wash His feet, and all the priests and they had known the condition of this woman here. Her sins were many. Even Jesus said, “Her sins were many, but they were forgiven,” that he, whom the Son of Man has set free, is free indeed. You shall know the Truth.

He started to bring forth the Truth because He Himself is the Truth and took them out from that condition of defilement; brought them through the waters of separation. “The Word I have spoken to you has made you clean.”

And that’s why where somebody could sit under the Word and the Word can wash you, wash your inside, filter your thinking, give you a thinking man’s filter, a holy man’s taste, make you a son of God in every way; not just a man outside – muscles, chest, your pants down here so you could see all the six-pack and everything well defined; not just that, but what kind of man are you? Because that is just the outward man. He’s not in control. The man inside is in control. What kind of man is he?

Is he a rascal on the inside? Is he a womanizer on the inside? Is he loyal? Is he faithful? What are his values and his principles? The man on the inside, what kind of man is he? Is he proud? Is he ambitious? Is he selfish? Is he self-willed? Does he have a temper? Is he arrogant or is he humble? Is he truthful or does he lie, and scheme, and manipulate, and exploit people? What kind of man is he? That has gone past he has a nice nose, he's handsome, he's tall, he has a nice smile.

And today, it just shows the daughters of God (many of them), they get so far away from how God keeps a daughter, holds a daughter, leads a daughter, gets a daughter established in the Word to become a real Woman of Faith, that they slide out there and then they lose their way. And then, when they look around, it's wolf, hyena, jackal, coyote and they see they are in the midst of that. You understand? And when they're coming to church now, they want something tight, they want something this, they want to show their form; they want to do these things here because it shows where their influence is coming from.

So watch Jesus here with these people. [Matthew 19:8 - Ed.]

He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

He's showing how the race started to deteriorate after the fall. Even the godly nation Israel now, had gone so low down when they started to pick up the ways of the nations there and the abominations, that Moses had to say, "Look, God's trying to keep..."

Remember the war when Balaam went to unite Moab with Israel? Moses said, "Kill every man that lay with a woman there and kill every woman that lay with a man." What were they doing? Keeping the originality of the race because they were a people under a promise

and a covenant that Jesus Christ was going to come through. God, the Creator Himself was going to come one day for redemption.

Remember when they came out of Babylon? When Ezra and they went and saw them in Jerusalem, man had all kinds of wives, the children couldn't talk Hebrew. They were talking some kind of different language there; Babylonian language mixed up with some language of the people, and they couldn't speak in the language of the Mystery of the faith that they were made to carry and be the light to the nations. And when you watch the generations that were coming forth they don't know God at all. And when you watch the wives that they're marrying to, the people were going into idolatry because they didn't know the purity of the race, and Ezra wept and Ezra blushed.

When was that? At the end of the Seventh decade, after the mighty Angel had come down to the prophet Daniel and opened up the Mystery all the way to the consummation, and God called the people out of Babylon and brought them back to the land of their fathers.

Did we have one like that in this Day when that mighty Angel came down at the time of the evening sacrifice? Did he open up the full Mystery? Didn't he say, "Come out of Babylon. Come out of her, My people"? Did He bring us back into the land of our fathers? And when we came back here, look what we're seeing.

When you're not taught in the Word, a lot of things could look good. When you're just looking for a Scripture to justify something, you misplace, mislocate and misinterpret the Word, the Plan of God, to come out with some theory, but the whole intention and purpose behind it is a fig leaf to cover yourself. Like when Adam and Eve fell, they went and got fig leaves and made aprons; God ripped it off of them. They were trying to

cover their sin with their own things they were manufacturing.

Without the shedding of blood there was no remission of sin. God had to rip that thing off of them. They had fallen so far from what a son and daughter of God were supposed to be so quickly, that their whole concept was deranged that God had to come quickly and kill a lamb and cover them with lamb's skin. Is that right? That's the Bible.

When was that? At evening time, after the Lord descended in the Garden and He found the deceived church. Was she a deceived church? Deceived like a false anointed and carrying the wrong child inside of her, is that right? Of course. Watch the Bible. You watch the Bible. You watch the pattern in the Bible, you see Truth.

So, Jesus is telling them... They're coming to Him and saying, "I hear you preach we can't put away and that is wrong." He said, "Moses gave us a writing to put away."

Jesus said, "It wasn't so from the beginning." He said, "Moses gave you that because of the hardness of your heart. People weren't even repenting. You all were just taking left and right, putting away and taking; no repentance or anything."

The heart got so hard, and now they were coming to Jesus to challenge Him. The Bible said *tempting Him*. And then, when they were coming to Him, they failed to realize this was the One that Moses met before He became flesh. Hebrews 11, Paul said what? By faith, Moses esteemed the reproach of Christ greater riches.

The Prophet said, "When did Moses meet Christ?" He said, "Christ was that Angel, that Pillar of Fire there."

Then here's that God now becomes flesh standing there. That is the One, Moses went into the Pillar of Fire and came back out with the revelation. That is the One that gave Moses the revelation. Is that right? And here's the Fullness standing there, veiled in flesh. In

Moses' time, He was veiled in a tabernacle; a man-made tabernacle, but this One was the Tabernacle the Lord pitched, not man. But the same God was veiled in a human temple in Jesus Christ. Is that right? And they're thinking it's a man from Nazareth coming up with some strange doctrine and they had the Word of the prophet, Moses.

So, now they're playing sword fight and Jesus is not playing sword fight. Jesus is going back in the Bible: Watch in the beginning. Watch how it started. Watch how these things are. Watch what God's intention was when He gave marriage. He intended marriage to be a permanent, inseparable thing, that what God hath joined, let no man, not even Moses, put asunder – what God joined.

Now, look. See? [Matthew 19:6 -Ed.]

⁶ Wherefore they [shall be] no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Well, if man is putting asunder, how is it somebody in a Message church gets married, maybe had betrothal first, and then marry... Maybe they had no counsel. Maybe they didn't know. Maybe the minister didn't know. Maybe he figured, "Boyfriend and girlfriend, they like one another, let us marry them." Maybe that's the way some people approach it. So when they come now and then they have problems here, then now, they separate and one remarries in the same church.

So, it's like... Then when the explanation comes the explanation's coming, "Well, this boy... Oh well, this girl... Oh well, so and so happened." But who is the marriage person? Who is the counseling person? Who is the one stepping out and doing this and pronouncing a blessing? If a person is just standing there and explaining this and that and this and that and this... but you are the minister there. How do you approach this? Maybe you baptize people without repentance too: "Do you want to get baptized? Come, in the water. [Bro.

Vin makes a plunging sound –Ed.] Baptized! You're baptized." A next member is in the church.

Is it so? Did you bury a living man or a dead man? The Bible says reckon yourselves dead. It's a burial. Baptism means *to bury*. You don't bury living people. Death is a separation. It means to say: this is an outward conscience showing that an inward work of grace has taken place. They've come to a place to recognize Jesus died for them. He shed His Blood for them. He has rights of ownership over them and they're coming to be identified because that Lamb died in their place. The water is only a symbol of a grave. Water doesn't remit sin. *Without the shedding of blood there is no remission of sin.*

So if that person is going down in that water and they're not conscious of the Blood, they're not conscious of the Lamb, they're not conscious it's their identification... in sincerity, they're like a woman taking a vow to her husband; they're taking His Name in baptism.

So when you see these things going left and right, you say, "Wait a minute. There's a lack of knowledge of Truth and the doctrine to do things in this manner." And that's why you don't see any real change because people don't realize, water baptism just puts you in a local church. Spirit baptism puts you in the Body of Christ where you're sealed in and the devil is sealed out.

Now, these are simple things, right? We are just dealing here, to show you how Jesus, standing there with this church-world, it was a blind Age, and His Presence, the One that Moses met and Who gave Moses the Word was standing there and they're quoting Moses' Word for Him to put Him in His place. Do you see the folly?

Was Jesus God in the flesh? Well, did Paul say in Colossians 2 that is *the fulness of the Godhead bodily* standing there? God above us, God with us, and God

in us. His Name shall be called Immanuel, meaning *God with us*. Was that that? Unto us a Son was given, the Everlasting Father, the Mighty God, the Prince of Peace, the Wonderful Counselor. That's God!

He said, [Matthew 19:9 -Ed]

⁹ And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another,

You see, once it has fornication involved there, you don't get into marriage here without confession. I'm coming to it. I'm making these points to come to it now. When you come there to marry, it means to say all your past is confessed because two cannot walk together except they first be agreed. And Bro. Branham said, "And in this world today?"

We're in an Age where it has bisexual, transsexual; people taking operations: they're born a man and today they feel, "I prefer to be a woman instead of a man." Some person born a woman, she kind of figures that woman isn't getting too many things, "I want more rights. I want power." so she becomes a man. And they're doing this; and you have doctors doing this.

So, when you're dealing with people, you have to know: "These two species are two original species"; in a church where the Light has come back to us. You have bisexual, transsexual, you have LBGTQ. Are you just marrying left and right? You want to know a person's past, "What were you?" This girl wakes up in the morning and gets a nightmare; finds you don't look like a man again when she sees you inside the room there.

No, this may sound funny to bring a little laughter to you, but I trust you see what it is when a person stands there to marry people. Nobody when they go to a church, they'll say, "Okay, tell me your whole past before you sit inside this church." No, nobody does that. It has no precedent in the Bible that you must do that. A person could walk in here a Muslim, a Buddhist, a Hindu, an agnostic, an atheist, anything, and leave, a

Christian because God is sovereign. God's children could be in anything.

Even in the Bible, 2nd Corinthians 7 (I think it is), Paul said, "And some of you were effeminate but God has delivered you." Because through influence, through culture, through exposure to certain things, through persuasion, through manipulation, people get into vices and habits. Thank God there's a washing of the water by the Word. Thank God there's a Baptism of Fire that an ugly caterpillar could become a beautiful butterfly. You could have a metamorphosis – God's Power to transform.

So when you're dealing with things like this, you want to really know, no, we're dealing with reality, "What are you?" At least, when it comes to baptism, a person is going to get baptized; nobody says, "Okay, tell me all the things you confessed in your baptism. "You don't ask somebody all of what they confessed in their baptism. You tell them, "You have to repent. Make sure you repent for all your things," and you instruct them about repentance and what it is, "and now that you're going to be baptized, you are going to bring forth fruit unto repentance." You went down a sinner, you want to come up now, justified, your sins are gone and now you want to begin to walk in sanctification (see?) and then, that God can give you Spirit baptism and seal you. You're coming through stages. You see? So, it has all of this but when you come to marriage, you have to find out. You have to find out because you can baptize wrong and baptize over, but marriage, you're taking a vow "till death do us part!" You do that once! You do that once.

[Matthew 19:9 -Ed.]

*...I say unto you, Whosoever shall put away
his wife,*

You see how Jesus is dealing with the *put away*. They are only talking about putting away,

putting away. So Jesus, winding up with them now; He says:

⁹ And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

¹⁰ His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

Because when they were hearing Jesus talk about marriage and they were hearing the Pharisees talk about marriage, those fellows started to get a wake-up call. They said, “My God! Look at the concept they have about marriage but hear the Master’s concept.” Because Peter already said since in Matthew 16, “Thou art the Christ, the One that is to come.” So, they knew He was God in the flesh.

I hope It has that kind of effect on you this morning, too. I hope It does.

Last Book in the Old Testament, Malachi, just before Matthew. Listen, Malachi 2. Don’t mind if I’m going a little slow because that’s why I told you up front, this little part is doctrinal and I want to lay down some of this here because we have hundreds of young ladies here looking to be married. And standing here as the marriage officer with the Rod to measure Jerusalem, I am not sent to marry Babylon. I’m sent to marry Jerusalem, Heavenly Jerusalem, City of the living God, the Lamb’s wife, spirits of just men made perfect, innumerable company of angels where the Voice of the Blood speaketh better Things. That’s the Church on earth; Christ’s Church! And yet, no man could marry anybody; it’s God Who joins two. What *God* has joined together, but we’re just here to approve that that is God, joining; to look and see the fingerprints of God in this joining. Otherwise, you, yourself will get involved in

people's schemes as a minister. When you are sent to lead the people, they're leading you instead.

Yet ye say, Wherefore? [Verse 14, Malachi 2] Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

These were men who were putting away; some of these same Pharisees. But Malachi is dealing with false union and marriage and divorce in Jerusalem. Malachi is one of the restoration prophets amongst those who had come out of Babylon after the mighty Angel descended to the Prophet at the end of the Seventh decade, in the Hour of restoration. The same way Ezra saw the things, Nehemiah saw the things, Malachi saw it too. Haggai and Zechariah saw it too.

These ministers saw the condition of men and women where marriage is concerned, where there were a lot of false unions in the churches (you understand?) and they were to keep the people in the Hour of Restoration focused on the original, because restoration means you're coming back to the original.

Ezra and they were building back Jerusalem; found back the original foundation of the temple, measured it, dedicated it and begin to build, and Zerubbabel with a plummet in his hand was measuring and checking everything according to the pattern of the building. And the Prophet typed that to Paul and himself.

He said, "The same Zerubbabel that laid the foundation stone," (which Zechariah said that) "will bring the Headstone with shoutings of grace." Because Jesus is the Foundation Stone and He is the Headstone. He's the Alpha and the Omega. He's the first and the last.

So when we look there in the Church now, we see what the Church is supposed to be. And in the Bible, in the restoration in the last days, this is what comes

up: in the days of Noah – women chasers; marriage came down to such a low place.

In the time of the Exodus when they went in Canaan, it came to such a false union. In the time of the restoration Books, when they came out of Babylon at the end of the Seventh decade, back to the land of their fathers is such a moral degradation among the people.

Watch! In all the types of this Hour, it shows that we will meet these things in the churches and then, that will determine what kind of ministers we are, what kind of church we want, what kind of church God is taking in the Rapture. And this is a place of responsibility, this is a place of not friendship and this and that and the other. And this will require a people who can submit to Truth; not man.

You know, the Bible said: *Submit yourselves to one another*. Not in that sense. Right? That is good too. Respect elders, respect deacons, respect ministers and so on; respect and so on. But when we come down to the Church and its condition, the Church has to be kept in a condition where the Holy Ghost can move among the people freely. If the world takes over, then the Holy Ghost is pushed out. That also is a sign of the church in the last Day where Christ is put out of the church – Revelation 3:20. Is that right?

So, there you see what it will take. And that's why we who are ministers, and those who are officers and deacons and elders, and all these things in the church, we ought to be spirits of just men made perfect. We ought to be men, who can stand as an example and men, who would be able to speak the Truth in love with wisdom to instruct, to help, to sit, to talk, to show – to make the Word of God clear to those who are coming into these things, to show them God's way. We would have to know what is our belief because these things, doctrine, don't require everybody's idea and feeling. Doctrine must be line upon line, precept upon precept, here a little and there a little. It must be: Study to show

yourself a workman needeth not to be ashamed, but rightly dividing the Word of Truth; not misplacing and mislocating and misinterpreting. It must be the original Word when it comes to these Things.

It says, “Men like Stephen, full of wisdom and faith.” a deacon! He’s the standard of deacon in the Bible with signs and wonders and miracles. And they couldn’t resist him by the wisdom with which he spake. Why? He knew the doctrine and he died for preaching that doctrine. They stoned him, bashed his head in, those same Pharisees and they who were there challenging Jesus, challenging God! The audacity of it, the blindness; the Age was blind. No wonder He said, “You blind Pharisees.” Even Paul was smitten blind, (is that right?) put on his back, but when he raised up from a man persecuting the Church, he raised up to a man going to build the Church. So, what a thing!

So, God is saying, “You have dealt treacherously with the wife of your youth,” He said, “yet, she’s your companion. You put her away,” He said, “but she’s still your companion and the wife of thy covenant.” Because putting away doesn’t mean you’re exonerated and the thing is done there.

And you say, “Well, the magistrate said so.”

The magistrate will be sitting down there, being judged by saints (on that Day), with the Word of God Himself, because that’s just a job on a political appointment in Satan’s Eden. And if he’s a Christian and he sits there, he’d want to be like those in the Bible, those elders in the gate, who sit and judge the matters with transparency; not favoritism and these things, not passing deals behind, you know, not that kind of thing.

He says:

¹⁵ And did not he make one? [He made of twain one.]

Yet had he the residue of the spirit. And wherefore one?

When God made back in Eden, (that is what Jesus quoted, “Have you not read?”) He made of twain, one. And Malachi is looking back to the beginning. That’s prophets. Prophets always go back to the beginning. Why? Because God’s first thought is His perfect thought. God Himself can’t improve on His first thought because He’s omniscient; He’s infinite. When He says something the first time, it’s right; it’s exact. That’s right. And that’s where when you don’t know God is that, you get into problems.

He said:

¹⁵ And wherefore one? That he might seek a godly seed. [That he might seek a godly seed.] Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

¹⁶ For the LORD, the God of Israel, saith that he hateth putting away:

And when Jesus came, the God of Israel, the Lord God came there, He told them, “You’re putting away? You better don’t try to put away and interfere with what God joined. Let no man, whether you are king, magistrate; who you are, put asunder.”

What a thing! What a thing! This is good for all of us when we know, doctrine is the bark on the tree. The leaves speak of fellowship, the fruit speaks of the fruit of the Spirit, but the bark protects the life of the tree, and doctrine is like the bark. “If a church is without doctrine,” he says, “it’s not a church.” The church has to be built on something.

What do we believe about this, and about this, and about this? Do we believe God is one or three? Do we believe Eve ate an apple or was it a sexual act? We have to know what we believe. Do we believe it’s three persons in one God or one God in three offices? We have to know. Do we believe water baptism could be anyhow or is it in the Name of the Lord, Jesus Christ? We have to have doctrine. We have to know what we

believe about something. If it's a true church, if it's an apostolic church, if it's a church that Christ lives in, it will have to be that way.

16 For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

What is the Lord doing here? He's showing His love for His covenanted wife; the oneness in which He views their union. Because marriage is a Mystery of Christ and the Church and God is saying, "When I marry a woman..." Even when the Church went away, He said, "Yet, will I say, come back again." He said, "As a hurt husband, as a wounded husband like Adam (the very first marriage when the woman went), he stepped down and bore her shame." Is that right? He stepped down and bore her shame and left all that power and glory and riches and everything and went out to work with pickaxe and shovel and tilled the soil, because of the love and how much joined he was joined by God. Oh my! Yes! Okay.

We Have Seen His Star In The East [1963-1216 -Ed.] This is where he is teaching us on Matthew 1 and he comes now and he's telling us: *I'd like to pass this on, before we go further.* [He says] *"Espousing," in the East, was the same as marriage, is betrothal. As soon as they were espoused, they were married. When that sacred vow between them was taken, read Deuteronomy 22:23, and you'll find out that when this woman and man agreed to be married (yet they did not take [their] vows for months later)...*

He's talking about the marriage ceremony later because *betrothal* means *a promise to marry at an appointed time*, but they made that vow to each other to be married. But then now, when the marriage ceremony was taking place, they come and those vows are taken and then now, she leaves the father's house

to go to the husband's house where the twain shall be one flesh. Because the betrothal is only a promise to marry at the appointed time, but it's a promise that cannot be broken. If it's broken, it's just as good as adultery because you don't get betrothed until confession is made. Confession has to be made.

And that is where I sit and tell you, when—anybody I sit and talk to, I say, “Now, do not make any vow. Stay as you are, I will tell you when to make the vow. Don't feel that you're so in love, you want to run and make a vow.” I say: “If tomorrow you get in an accident and you are a vegetable, sitting there and you're like this [Bro. Vin mimics a vegetative person. -Ed.] and she has to bring you to church, you have made that vow already: for better or for worse, till death do us part.” Because when that time comes, I say, “Leave it there. It has its time and season. You don't have to make that here because you still can be loosed here. You haven't come to the place of...” This is the place of the agreement; all this is still courtship. When you come to courtship, then you reach agreement. When you reach agreement, to have agreement, confession has to come up; both sides. When confession comes up and they decide, well... you still there could say, “I don't think I want to go. I thought you were this, this, this, this, this.”

If a girl just goes around confessing to every boy, everything all the time, and then he says, “No, no, no.” Next thing, his friend knows that. Next thing, this one knows that. Next thing, all that becomes public business...no...or she knows things about him what he was in the past and all that goes.... This is confusion. These are not two people whose minds and sanity are even in the place. Their thinking isn't even filtered yet to conduct themselves in ways like that. So what happens there, you sit and you talk. When that time comes, then you have to know the virgincy, the state of the girl's condition.

Are you a virgin?

She says, “No.”

Many daughters, I tell them, because they are real genuine daughters, I say, you wouldn't get back your virginity. I say, but the thing is, you could get back your dignity. God could give you back your dignity. God could give you integrity. God could give you things but God is not going to do a miracle on the hymen and fix it back like nothing ever happened. Because the thing in marriage is: the man who breaks that seal is the one who is the husband of the woman because she comes different to every other female species.

There's no female species in the creation that has that veil. And there's none that has that monthly cycle where she's put apart for her uncleanness. That speaks of the fall and that's why that is there. And that is why she's set apart there. It's from the fall that comes there. And when she's born a baby girl, she comes with that womb sealed; has no eggs in there yet but the womb is sealed. And then she comes to adolescence and then she becomes a damsel, a young maiden, a virgin girl. Then she becomes bride, then she becomes wife, then she becomes mother. But today they're becoming wife and they haven't become bride yet. The seal is being broken in the father's house when it's supposed to be broken in the husband's house. And to get to the husband's house, it has to have betrothal and marriage.

But today, they're not thinking. They're letting their emotions govern them and they are going into sin and immorality and moral degradation, and they are defiling their temple, and they are going into false union only because they lack faith to bring that human spirit subject to the Word. And their thinking is not filtered because they're taking in so much of this Hollywood, and kissing and romance, and this, and pornography, and all these things, that they take loads of this what they take in now, become the thing to destroy them. It makes their thinking very unsavory. And they fail to watch and see their morals deteriorating. They fail to

see they are being deformed into vulgarity and they're losing sacred womanhood. They are losing it because they've become now a subject of exploitation by young men who don't have anything of God here or here. [Bro. Vin indicates the head and heart -Ed.]

They're just looking at them: their body, they're beautiful, this and that and the other. They're not even having any respect for family and how they were grown and what value their parents have on them or anything at all. They are like wolves, like jackals, coyotes, just moving in to invade and devour. This is the place today. This is the world. This is why hell is here. This is why we're at the end of the Age. And this is where, when the enemy comes in like a flood, if the house isn't built on the Rock, it will be washed away. If it's built on sand, it's gone; it can't stand the test of the time. And you see so many falling and toppling over and throwing down themselves too.

And then you see so many others now, saying, "I'm there for you, girl. I'm there for you." If you were really there for them they wouldn't have reached there, if they were really your friend. You're running now in the end to support and backup all of this when you were seeing where it was going. And you saw what was happening because they were confiding in you, and you didn't even have a little Christian decency and conviction and love for a soul to say, "You're making a bad mistake. You need to see the doctor. I'm taking you by the doctor."

Because I say, this is a hospital here. Church is a hospital, it's an army base, it's a battleground. Church is not... this is not Heaven. Even in Heaven, Satan wants to sit upon the congregation in the sides of the – he wants to get in the sides of the North. He wants to be like God. He wants to break the unity, even in Heaven. In the Garden of Eden, the Paradise, he came in, right inside of there and did the same thing too. Come on, man.

You say, "Brother, the church and the church..."

See, sometimes when you're one dimensional in your thinking, you see one kind of thing, you kind of go down that line and say... This is not the Church; [Bro. Vin refers to the building -Ed.] the Church is you and me. This is a building. We sanctify the building for the gathering and the preaching of the Word of God and these things so the Spirit can move freely. And here, when we come in the building like this, the people are not allowed to do what they want to change the order to interrupt the Spirit. But once you go out there afterwards, which is the church mobile now, and the building is locked up, then you could do anything out there. And when you do anything out there, it shows which church you're of, because there is only two in the End time: Babylon and Heavenly Jerusalem; Mystery Babylon and Heavenly... It only has two in the Book of Revelation. So, it comes down there to 'what are we?'

I know I'd never be able to even touch half of these things but God help me. I might keep you a little... I'm watching the clock but I'm trying to do my best. I can't run over this because this is important at this junction. And it's the type of service where we're coming to have two people betrothed today, so I want to put this. Instead of you say, "I like her dress. I like this and that. I like that and that." I want you to hear this. And say, "When I am going up, I want a dress just like that. I want shoes like those. When I go up, I like that little flower on the hand there." Or "I like the brooch. When I go up there, oh yes, I like the song they sang for them. I want to get my song." That's Hollywood. That's pageantry. You want reality. When you're walking down the aisles here, you want conviction.

And for many of you, who, you have a second and third chance; you don't want to be something where you've had four or five accidents, coming up, and you hear, 'clang, clang', you see the bumper falling off; you see the wheel wobbling. No. You don't want that kind of thing. First, you want some transformation of the

Holy Ghost in your life. You want some putting back together by the Potter; break the vessel and remold it, and make you a New Creation.

Because the thing is, you as a son and daughter are carrying the Mystery of Christ and the Church. This is what you're carrying! not in a day; in your life! But on a day when it's being identified and you stand there, everybody looks and knows, "That's the example. I know them. I see them after church. They're involved in the work. They're standing for the Truth. They don't compromise. They are sincere. That is the real deal you see going there." That is what has influence. That has influence. You don't just want somebody to come and stand up here, and you don't believe a thing about what should be done, you know, and then you're just doing all kinds of things. 3:03:00

This is not the service for me to get, you know, kind of a little extra tight. I'm just kind of... Right now, you may kind of think, "The Word, the Word." No, right now I have it like a rubber band. It is very elastic right now. If we get this rigid and straight and narrow, it could be a different thing. But right now I'm just trying to share Truth, throw a little Light here, throw a little Light here and these things because we don't want to make anybody feel bad. This is a day to rejoice, and enjoy, and celebrate, and this is what we're doing. But then, I don't always have this kind of opportunity, you see, so I'm taking the opportunity while your hearts and minds are here and the service is going to climax on betrothal and these things, I want to put back the example. I do that every time. But I wonder how you do that every time and then that is not being caught.

And then you say, "Bro. Vin, he is not easy, you know. He doesn't marry people like that, and this and that." And "You know how long I am waiting and I am going through this." And "Bro. Vin ..." you know and all these different things.

Bro. Vin wants to see you happy. I don't just want to see you married. I want to see you bringing baby for dedication. I want to see all this. I want to see you in your home, and you're there and when you walk in by you, you're in an atmosphere. I want to see you with your apron on in your kitchen and things are nice. I want to see you sewing little things for your children and so on. I want to see you when you're walking with your children around the church, everything is looking good. I want the best for you! Because this is the Church; this is the Church you're preaching to! Somebody has to believe you. God has to send somebody to believe what you're saying. And I believe I'm bringing the Word.

So listen quickly. I have to put a little speed here now because my time is running out on me. But, it's a good girl. You know, she's a Woman of Faith who's waiting; coming up here just now. And it's a man of faith. It's Mighty Man of Valor and Woman of Faith today! Hallelujah! Oh my!

When they come through that door, we have to get a shout, okay. This is a special day today. These are helpers of mine in Christ Jesus. So that's why on their day I can preach this because of the standard and the way they carry themselves. I'm taking this liberty here today. And she's so much a Woman of Faith she told me, she said, "I know you might want to preach something nice for us as you normally do," she said, "but we are seeing the line the services going these days so you just feel free and you go along because we are adaptable and flexible and we're just going to fit in." See, she doesn't want any... She just doesn't want all tinsel and so on. She wants to make sure the Word goes forth. And I think ...

I told my wife there this morning, I said, you know, betrothal; I think God gave me a Word; the things I see happening in the framework of the Message and I want the grace. I'm telling the Lord, I said, Lord, when I come

in the pulpit I want to be relaxed. I don't want to go and get too excited. I just want to say the things and say it with enough grace to bring Light, to bring encouragement. It will hurt in some places of course. It's the Word. The Word is not a toffee or some kind of thing, you know. As they say, "It's like a kazer ball [hard candy -Ed.]." You all don't know that; there is a next name for your thing today. Back in our day, they called it kazer ball, so it was hard but it was sweet. A kazer ball used to be hard but sweet. It's honey in the rock.

So catch this now. *"Espousing," in the East, was the same as marriage, is betrothal. ... they were espoused, they were married. When that sacred vow between them was taken, [he said] read, [and he gave us Scripture] read Deuteronomy 22:23, and you'll find out that when this woman [was] agreed to be married (yet they did not take the vows for months later), if they even broke that vow, they were guilty of adultery.*

If they broke that vow; that is just in the betrothal, they were guilty. That's why Joseph was minded to put Mary away privately. They were not married yet, they were just espoused. And the Prophet now is showing us there.

That's right. When they was espoused, they were just the same as marriage. The law had not given them rights to live together as husband and wife yet, [that will come after the marriage ceremony] but before God, when they promised one another, their words were sealed in God's Kingdom. And, to break that, was just committing adultery. And now Joseph was "espoused" to Mary. [And hear what he says now.] If minister brothers, if you'd study that right good, it'd clear you up on this marriage-and-divorce case that's so hard and different amongst the people today. Now notice Joseph, her husband, [was] a just man, ... now we find out that this could not be broken.

Because the Angel called her. He said, "Notice, Joseph, her husband." The Angel is saying, *Joseph, her*

husband, showing how God views It. Not how you view it or what this person thinks; not your Greek Lexicon; how God sees it. These are the Words of the Angel being spoken and recorded: *Joseph her husband*. “Take unto thee Mary, thy wife,” and they are not married in the marriage ceremony; they are just betrothed.

And before they could be betrothed and take the vow of betrothal there, [catch this] they had to have confession there because two can't walk together except they're agreed. That was the point of no return. You couldn't go back there when you take that vow. And for it to be a true vow, a vow based on good faith (it's not good faith if you're going in blind), confession has to come out to know what is going to be joined here. And if it's a lie or concealment of truth, or whatever it is and that comes out here afterwards, that is problems. Then he could put her away and remarry. But if anything happens in-between here, he has to stay like that for the rest of his life. I'll read if for you.

So he said: *...Joseph, being a just man, he kind of wondered, “You know, now I know if she's caught in adultery, the first thing is going to happen to her, she's going to be stoned. ...”*

They cannot live that way. [See? And] the Bible said that, “If a damsel that's espoused, is in the city, and has been ravished by a man, and if she doesn't cry out, then both of them are stoned together, they're killed. But if she's in the country, and in the field, and she cries out and nobody can hear her, the man is to be killed, she is to live.”

Now [that] penalty...that's Deuteronomy 22, where I asked you to read a while ago.

Now notice now, in this, we find that she was to be mother, [and] not married.

That's what Joseph's thought was. “How come you are pregnant, girl, and we're not married? As far as I know, I didn't touch you and we were not together. I'm not the father of this child. So what is going on here?”

And now he says he has to put her away because to go and live with her, he'll be committing adultery (now watch...listen.) because she has a living husband. If that were of a man, she would have a living husband.

He wanted to believe her; I really believe that. He wanted to believe her, but her story was so unusual. It was hard for that believer to believe.

No doubt he said, No doubt he said, "O Great Jehovah, God, I come through the lineage of David. And I'm a righteous man; I hope I am, I'm trusting in what You said to be the Truth. And my beloved, little sweetheart here, that ... I'm espoused to. I, to put her away ... I'm guilty of committing adultery. And she's to be mother, and I don't know her as a wife. What is these things, Lord?"

Look at his predicament. He said, "I don't know her as wife and she is a mother. And she and I are supposed to be in a marriage – espoused to be married, and she has a husband that is not me." That means she committed adultery with another man while we are betrothed, which is as binding as the marriage!

He said: "See, he was not a prophet, so He couldn't speak to him that way." [God couldn't speak to him that way. This is Joseph crying out.] *He let him [go] to sleep, and sent the Angel of the Lord to him, in a dream. The Angel of the Lord came to him in a dream, and touched him, and said, "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost."* You see?

He said, "Oh, that same God still lives tonight! [Yes] You still have subconscious. You Christians, if [there's things that] seem unusual to you, that you see that, if it's still right exactly with the Word, then God can reveal the unusual things in many ways.

So He told Joseph, "Thou son of David, fear not to take unto thee Mary, thy wife." "Remember, already his wife," [the Prophet is saying.] "Remember, already his wife," "Take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost." [See?]

Just couple of things I want to read from here and then, I'll give you the inspirational part and we'll come into the betrothal with that. My!

Questions And Answers. This is 1964. All this is after the Seals opened I am giving you here.

Brother Branham, what is the meaning of a annulment? Are people free to marry or is this just another word for divorce? I would like some information on this.

Sure they're married.

Because if you are talking about annulment, that means two people have been joined together by a vow. So he is saying:

Sure they're married. As long as they take that vow, they're married. Just like a boy, if a boy promises a girl to marry... [This is Questions And Answers 1964, 23rd August] ...if a boy promises a girl to marry her under good faith, he's obligated to that girl. He's just as good as married her. The only thing the law does, is give you a bill of rights to live together to keep from being common-law husband and wife. But when a man tells a woman, "I will marry you, Honey; I'll take you for my wife," [he says] he's married.

Your vow is sacred; that's what marries you anyhow. There's not no preacher can marry you, no magistrate, or nothing else; it's your own vow to God and to this man. When you promise, you are married.

Looky, You say, "Brother Branham, is that...? You said you'd only answer that by the Bible." Did you want the Bible on it? Raise your hands if you want it.

So the people raised their hands. He said:

"Joseph, her husband, being a just man (her espoused husband, already called her husband)... Joseph her husband, being a just man, was 'mindedly' to put her away privately on this wise; but before they came together she was found with a child of the Holy Ghost. And the Angel of the Lord appeared to him in a dream and saying, 'Joseph, thou son of David, fear not to take

unto thee, Mary, thy wife.”” Already married, [see?] he’d already promised her.

He said: *And little lady, [he is talking about you, little ladies] if you promised to marry that boy, you’re obligated to do it. If you marry another after that obligation, you’ll—from now on anyhow—you’ll be living in adultery. And notice, the same thing [for] a boy promising to marry a woman...*

Don’t you make your vow to anybody (see?) ’less you mean to stick with it.

You see why I tell you don’t make a vow to anybody. It is understanding these things. He said, “Don’t you do that!” because that is your point of no return. And that is why those things are to be done with proper counselling, guidance, direction. And sometimes you say, “What does all of that have to do with it?” What does that have to do with it? That has to do with, whether, if anybody comes in between that marriage, God will do like... with Abimelech. He said, “You touch that woman you are a dead man. I’ll destroy you and your whole Kingdom.” Like Pharaoh when he wanted to take Sarah, God plagued that whole place. When God joins something God stands with it; and this is the thing. This is the thing.

You want to come in a way, that, God has joined you. Not you like, you like; you are talking beside the church, you are doing this, you are talking here, you are texting, you are doing this. And then you all are forming your own way of coming into relationships and building up relationships. And then, when you find out something and you’re far, and you couldn’t check anything yourself, and you have a provided way to come to be given direction, to know the Word, to know the steps. To make Word-steps from being single to be married there are steps in the Word. It has a procedure. And that’s why, you know...

You obey a traffic light. You are going full speed and you see that light and you would mash those brakes

and you pull up there, and especially if you see a police there too, standing there in a uniform. And yet with the Word of God that is something with Eternal Life, you just treat it trivially, don't pay any respect to anything, don't watch there and just go anyhow; and this is God's Traffic Light. Put a red; put an orange to caution you: Come through here slowly. Put a zebra crossing here by a school that says: Come here slow. Pay attention because your recklessness could ruin the lives right here or you could get yourself in serious trouble with the law. You see?

That is how you as a Christian, if you want to give Caesar his own, well give God His own too. Because this kingdom with Caesar, all of that is going under the fire. But God's own is going to remain. And if you have to be part of God's own, you better wake up to take your place as a conscious believer in God's economy.

You see sometimes you watch the church; maybe the building looks old, the place looks a certain way, the preacher looks uneducated, this thing has happened here; people look around and right away you get this kind of hoity-toity, elevated self, it's like nobody can talk to you. You already looked around; you made your assessment, you make your comparison, and these things. And then you want to walk in a certain world with a certain "air" like you could dictate your own way. It doesn't have that in the Kingdom of God, you know. Whether it is John the Baptist standing up there in a piece of camel skin, eating locusts and baptizing people in a river down there, with mud up to his knees and that looks so... that is the greatest man born of a woman, you know. That is a man with the Holy Ghost since from his mother's womb. You understand.

Then you look at Herod standing up there, and all the people – he looks so classical. And John the Baptist told his brother, Philip; he said, "That is not your wife!" He got his head cut off for it still. You know. But the thing is, what do you think is going to happen to the

man who cut off the head, and who he corrected that didn't like it, and they used the law to victimize him? What do you think is going to happen to them? You understand? No. We have to be very, very sincere with these things.

[So] *Don't you make your vow to anybody 'less you mean to stick with it. Remember, there's the Bible for it. Joseph promised to marry Mary. And God said that was...*

Read the Old Testament laws on that. The Old Testament law, If you promised to marry a woman, and you married another one, you was committing adultery; and it throwed you out of the camp. Yes, sir! You have to keep your vows when you promise a woman that. She's a sacred, little vessel. And that's to bring child life into the world again. So when you promise her. You must marry her.

Questions and Answers [23rd there, they asked him. (1964-0823PM -Ed.)] **If you in a second marriage where both parties are divorced** [They are asking.] **do you have to end your marriage relationship to be right?**

He said, *"I wish we didn't have to go through these things, people. I got friends...right here, out in [this] audience here ...It just nearly kills me to say that, but I got to say it. ...the world is in such a corruptible condition.*

Some poor, little old woman make a mistake and marry some alcoholic and [then] turn that way, or some poor man married some streetwalker and not know it, and then [he's] bound to that woman or man as long as they live. That's a horrible thing.

You go and make your vow to some streetwalker; when you get to find out now, you find she's out in the bar. She comes home drunk in the night, tip-toeing while you are asleep and comes in there, and trying to brush her teeth so that you don't smell the alcohol or the cigarette; whatever she is doing out there. He said, "If you marry to that woman, you are bound to her for the rest of your life."

Now, the law could let you divorce her and take another woman. But you see, on that Day, it's not this magistrate and this corrupt court judging you. And you are not being judged by them; you are being judged by the Word of God.

You know it is a strange thing today, when you watch and see how people make you put your hand on the Book and swear—the Bible and swear. And the Book they are making you swear on; they are marrying two—a man and a man, and, a woman and a woman that the Bible is condemning. Then they have all these kinds of other relationships that the Bible is condemning and they say, well that is their private life, don't get in that. But you now have to put your hand on this Book to swear. And it just shows, the laws they are bringing up, they don't believe in the Book.

So it shows the court is a mockery. What kind of justice are you going to get there? This has just become a tradition: "Put your hand swear." If you are a Hindu, put your hand on the Ramayana. You are a Muslim, put your hand on the Quran. You are a Christian, put your hand on the Bible. It is just appearance that you are going to tell the truth.

Questions and Answers [1964-0830AM -Ed.] [This is the last one I am going to read.] ***We were married twenty-one years ago by the justice of peace. Was it wrong?***

Yes. It was wrong for you to do that. Marriage belongs in the house of God. But being that you are married, here's when you are really married: you're married when you vow one to the other, when you promise one another that you're...that you'll take one another.

Now if a man covets a woman and he is getting her to say you will marry me and then uses that word – "You said so on that day! You said it! Look, I have my phone right here! You didn't know I was taping it when you were saying it, but you said it!" Do you think that is going to work with God? That is not going to work with

me, much more God. This is manipulation. This is deception. This is trying to use something to coerce a person and put pressure on them, so you can take control over them. God doesn't give any man a wife like that.

God puts something in the heart for each person, and God knows who is to join to whom because it's God Who does the joining. Not you tricking somebody into saying, and taping. A man who will do a girl that or a girl who will do a boy that, I mean this is people without the fear of God. Because they take the most holy and sacred, first institution you could read of in the Bible, which is marriage, that God designed and God brings it down there to show the Mystery of an inseparable Love between Him and His Church, and you take it and bring it down there to do this. That is bad. That is deceiving and deceitful. That is the same devil, making man marry man, doing this thing here; using self-will and misinterpreting and misplacing the Word to corner a person and bring them under your influence so you could get what you want.

The question was asked the other day. "Was a annulment the same as a divorce?" When you ask me those questions, friend, you don't know what that does to me. [the Prophet said] I've got many friends setting here that's married two or three times. Did you realize I'm talking to my own son, Billy Paul? Would I spare Billy Paul? No indeedy! Billy Paul got married to some little girl, and come up, and said, "Daddy, I'm going to get married."

I was washing my car; I said, "Butt your head against the wall," just kept on washing my car like that.

He said, "I'm going to get married."

I said, "Oh, go on," just kept on like that. He goes around and tell his mother, and his mother laughed at him. You know what he done? Run off with some little kid still in common school and got married. We annulled the wedding, the father of this girl and myself. We

annulled the wedding, but he was married just the same. He's my boy setting here listening at me now. Now, that's exactly.

He comes to me with the girl that he lives with now... Because later on all that thing fell through. So now he went and got married now to Loyce which is his present wife there, and he is an old man now, too.

And he said, Bro. Branham said: ...my daughter-in-law. He come to me with the girl that he lives with now, my daughter-in-law. My little grandson...He said, "Daddy will you marry me?" [This is Billy Paul when he comes with the second one.] He said, "Daddy will you marry me?"

I said, "By no means." [He said] "That's my own son."

He said: "I said, by no means. You are married already."

"But that is a kind of play thing, daddy."

"For you it's a play thing because your thinking is not filtered. For me, fools walk with hobnail shoes where angels fear to tread."

That is why when you are under a ministry, congregation and pastor are like a husband and wife; there must be a certain respect, there must be a certain submission. Because if you are sent to teach the Word, you should be here in this pulpit. If I am here to teach It to you and I'm teaching you wrong, then you have the right to come to me; correct me or leave here, and go where somebody is teaching the Word right; if you think I am not teaching It right. Then if I am teaching It right and you are here, then when you hear that Word, then your job is not wrong if you go now and search to find It. Not to find fault with It; search to find out whether It is true or not and if you find something different, you could say, "I think you have this wrong, Bro. Vin. This is what It is." Then I now would have to submit myself to Truth.

He said: I'm duty bound by that Word.

He said: “My daughter-in-law is here, my grandson...” They are all sitting in the congregation when he is saying this. He said:

I say, you got married by a magistrate? You should have been married by the church, by the minister. That’s the decent thing to do for a Christian. But being that you have already made that promise, and vow. And been married twenty-one years..., [That is the person who asked, just now.] I think it’s all right. [Because for twenty-one years they have stayed married.]

He said: *The question might be, “should I come and be married again?” if you wish to. Don’t have nothing in your mind that bothers your faith, cause if anything’s there, you can’t go no further than right there; you stop right there. When that question mark come, that’s where you end, right there. But now, for me it would be all right.*

The man that baptized me in the Name of the Lord Jesus Christ finally run me out of the church, because I wouldn’t agree with him on women preachers. That didn’t make me be rebaptized again.

You see? Sometimes, people will say... I tell people, I say, it doesn’t matter who baptized you. He is the undertaker. You are baptizing on the confession of your faith. And you, going down in the water is a symbol of a grave because in *you*, God has done a work in *you*. Sometimes a human being wants power over people and say, “I have to baptize you over, so you under my control now! That first person didn’t baptize you right!”

Well, if that person baptized you and you think, well, God didn’t accept your baptism by that person... but he is saying, “I never said I had to go and get re-baptized because I told him to baptize me in the Name of the Lord Jesus Christ because I saw it done that way in the Bible. I didn’t care what he believes. He is just an undertaker.” He is just the man in the cemetery putting the body down in the hole. What does he have to do with you? Do you get what I am saying? But you see, sometimes some people have a weak conscience, so many times

they think they have to do it over, and do over this, and do over this.

Look at the man who baptized me. I don't agree with him today (where they went out). But the thing is, he didn't preach to convict me. I said I need to get baptized. God told me I need to get baptized. I told my cousin that.

He said, "Get somebody who is anointed."

So I said, how would I know who is anointed? I said, I am not a churchman. I don't be around church. This Man is Who came to me and showed me I have to get baptized.

So he now said, "Well, somebody who God is using."

I said, how would I know who God is using? I am a man on my way to Tibet and God stopped me; God's using, what? I am not going and checking around man. I don't live in that world.

So, they had an open-air meeting, so I told the one who just preached there, I said, hear what, I want to get baptized, would you baptize me? Because nobody was coming around when he preached all night. I stood up there because I went down with my cousin, otherwise, I would have stayed at home in the house, which I was doing for about close to five months. So now I said, well, yes, let me get a little outside air. Because I am an outside man really, you know.

So I went there and then I watched, I listened. I said, he is just like the people in the Open Bible church there where I used to go to, where they tried to carry us to get us saved, kind of thing. All I was interested in was for somebody to carry me in the water because I cannot baptize myself.

He said, "Do you have clothes?"

I said, no, I don't have any clothes. I did not come with clothes. I am asking you this.

He said, "I can get clothes for you." He said, "Right over there, a brother lives in that place there."

They sent the brother; he ran. He came back with pants and a shirt. He carried me by Sea Lots. That night the water was high like this. [Bro. Vin shows how shallow the water was. -Ed.] You talk about...

My precious sister in the back there, she was one there that night in my baptism, the mother of the groom. And she was in my baptism, Sis Janice. You see her there. So, she was in the baptism so she knows. There were about five of them there that night and they baptized me, and they were singing: *Coming home, coming home, never more to roam. Open wide... I am coming home. I wasted many precious years.*

I trust, maybe it might even have this morning here, who realize they are wasting time and they need to come a little closer to the Lord Jesus. Come a little closer to Him.

So he said: *I got bosom friends setting here, man and women that would pull their eye out and give it to me if I'd ask them... (yes, sir!), and they're married twice, sometimes three times, setting right here now. And my own boy, my own grandson, and my daughter-in-law that I love... [But he had to make that stand.]*

He said: *And I'd be a hypocrite if I stood here ... my own son setting here that was promised to a girl, and [if I] never even had the ceremony said over him no matter if he ever lived with the woman, or slept with her, the girl, or whatever it was, when he made that vow, he's married, Billy Paul or no Billy Paul. That's exactly the truth! He's married when he made that promise. If it's me. It's the same.*

Bro. Branham said, "If it's me, it's the same. I, the Prophet, Revelation 10:7, Malachi 4:5, if it's me, it's the same!" He said, "So Billy Paul or no Billy Paul, my son." In other words, he cannot bend the Word for his children. God's Word is a Thing to be respected because God and His Word are the same.

Doctrinal part is finished.

When Hebrews... I'll just stay with the '64 one.
3:33:55

¹⁸³ But as far as he is married... *as far as married, when you promise her, she takes your word; you take her word; and God takes both your word. See? So just don't promise...*

When you promise, that's the point of no return. And that is why I tell you, leave that for when the time comes. And when the time comes and we're sitting down that final time, I'll say, well this time we meet here to talk about the vows now. A vow, when it is considered on true faith is when it is made with confession.

The Invisible Union [Of The Bride Of Christ - 1965-1125 - Para. 81, 84, -Ed.] It just came to me here. I have it here.

Notice now. We find that her body is the bedding grounds, [the woman's body is the bedding ground] and therefore it's a sacred trust, not to defile that.

She has a sacred trust of virtue committed to her by [the] Lord, a certain virtue. Nothing else holds it but a woman.

Like I explained it just now to you: only a woman has that sacred bedding ground with the seal, and that seal is only to be broken in the husband's house, not the father's house.

That's committed to her by God. She must not defile that virtue.

⁸⁵ *If she even does something wrong, She must confess that to her husband before he takes her, and make it right. [Just] the same as the church that was married to the law, has to come also before Christ, before the second marriage.*

Do you see how he is showing you the natural and the spiritual are the same principle?

She has to confess that. If she doesn't, and she lives with her husband for ten years and then confesses it, he has a right,[he has a right] to put her away and marry

another woman. That's the Scripture. Fornication is unclean living.

Did you hear how he explained that fornication here? If she comes and takes the vow and there was no confession and she conceals that, and then she's bringing up that years after because the conscience is maybe bothering, and says, "Well, you know this and that kind of happened to me a time. I kind of really forget the details because it was a long time now and so on." He has a right, not that he would exercise the right, (depends on the man, right?) but he has the right because that was supposed to be confessed here before the vow is taken!

You see this is where, many times people say, "Where are you getting that from? Where are you getting that from? How could you say that?" Because all these little statements here put the thing together with the Bible. And that is why through There, we have an order that we come a provided way. And then people now used to say, "Aah! Bro. Vin wants to control people."

I don't want to control people. I am trying to be honest with believers because I am not doing this for church membership. I am doing this as somebody who has to give account for how you direct people that you could have assisted, and that is why you are given the Word. Not to run around and say, I am a preacher and I travel and go all over the world. No, no, no. I am to tell you the Truth (whether you are right here or whether you far away where God would send you somewhere) to keep the Church in remembrance to what we have been taught.

Questions and Answers again. [1959-0628PM -Ed.] He said, *A woman that is [married]...* This is '59. When I read this from 1959 now, watch how the same thing he is saying in '59, it's the same thing in '65, same thing in '64. Because of the Seven Seals he already had revelation of Marriage and Divorce. He got more truth

on it, but the thing was, what he really got there, was permission.

Today, people have no revelation. They are re-marrying people now and saying, “I would stand that responsibility for this!” He said, “What have they brought down all these things to – to such human carnality?”

...a woman that's unmarried cannot commit adultery, because she has no husband to commit adultery against. It's uncleanness for her. She has to confess that to her husband before they are married [you catch that?] if she's did that. If not and her husband finds it out later, he has a right to put her away, because she took a false vow.

It's not a vow based on good faith. She took a false vow. That is why there is a point here in the process to go into betrothal and marriage. It has to have confession here. It must have transparency because two cannot walk together except they be agreed – he and her. And in today's world... Who!

The Choosing Of A Bride [1965-0429PM, Para. 47 & 51 -Ed.]

... It's a serious thing when we go to choose a wife, a man, for the vows here is until death do we part. That's how we should keep it. And you take that vow before God, that only death will separate you.

⁵¹*And if we would study what we're doing when we're going to get married, when we choose our wife, our husband. If we'd study it over! A man should pray earnestly, for he could ruin his entire life. [Now, this is '65. This is what he put judgment on California with.] Remember, the vow is “until death do we part,” and he could ruin his life by making the wrong choice. But if he knows what, he making the wrong choice and is marrying a woman that isn't fit to be his wife, and he does it anyhow, then it's his fault. If the woman takes a husband and knows that he's not fit to be a husband to you, then that's your own fault. After you know what's*

right and wrong. So you shouldn't do it until you thoroughly pray through.

Spiritual Amnesia [1964-0411 - Paras. 168, 169 -Ed.]

...when a man marries a wife, he doesn't trust in her beauty. No. He trusts in the loyalty of her vow, her word. He doesn't trust in her beauty. He trusts in her loyalty.

169 And that's the way when you marry to God, you don't trust in some [great] big, beautiful church you can build, but in the promise that Jesus Christ made, that, "I am the same yesterday, today, and forever." Do you believe that?

Absolute [1963-0304 -Para 21 -Ed.] *When a young man is going to get married to a young woman, he must know the character of this young woman. Or the young woman must know the character of the young man, something that she can hold to. "Will this man be a just man? Will he make me the right type of husband?" Will this woman give to me in life what I expect out of her...loyalty and so forth? And then it's got to be somewhere that they can base their vows upon, knowing that there's something that will hold. And that's the reason we bring them to the church, and to the Word of God, to get this absolute tied.*

What a thing! Oh, thank You, Jesus. Let the musicians come for me. Amen.

I know we have family, we have different ones here and maybe sometimes, you know our services can be a little long sometimes. Not that it is a wrong thing, but just we like to spend as much time as we can together in the house of God, with each other in the Presence of God, especially when God is speaking things to us that can really help us in this Hour.

Just play a little bit for me because I may have to leave out some things here, but I want to be in the frame of mind, I can say the things I need to say. Because this was the inspirational part I wanted to get when I thought of this subject and THE GLORIOUS WORKS OF GOD IN MAKING OF TWAIN ONE. After we go through all of this, you realize to really make two one, there are

some very specific areas that must be under consideration and we must be lined up properly for these things. And so, I was thinking of Jacob and Rachel. Because you know, we see, when we read of Eve, we don't read much about what she and Adam did and the things they said to each other before the fall. We don't read much of what they said after to each other about the situation and the predicament that came into the marriage.

When we read about Abraham and Sarah, we see him believing and we see her doubting that she could have the child, and giving Hagar to him and putting him into adultery; into polygamy which was an adultery in those days.

When we read of Isaac and Rebekah, we see a little more because the Bible tells you how he was comforted. The Bible tells you how she found out, she was the bride appointed for him. The Bible tells you that the parents saw the thing proceedeth forth from God. So, now in this union, we are seeing witnesses. We are seeing from the mother, from Eliezer, from Abraham: "Don't take any daughter from the Canaanites. Choose from my family." We see all of these things specifically being laid out. The Bible is so beautiful, especially with this subject of marriage you see.

When you go to Boaz and Ruth, we see this great big, mighty man of wealth. We see this Moabite, a widow coming in following Naomi, believing. We see her in the field. Yet we see Boaz's eyes were upon her. Harvest time the field is full of people, reapers everywhere, laborers, young men drawing the water, different things; the reapers with the sickle in their hands, cutting and stacking the wheat, and everything going on. And yet inside of there, from the time he comes, he says, "Who is this damsel?" You could see... He looked across that whole field. And that field isn't small like from here to the back, you know. That is a big field. He

is a big landowner, but he spots that young girl there, right away. What a great thing!

Then we see, the Bible tells us, how he called her by the table. He took the parched corn, he begins to... [Bro. Vin indicates that Boaz blew the chaff away from some corn in his hand – Ed.] he said, “Try some of this.” He begins to talk to her about—dipped the bread in the vinegar and said, “Take this together with that, they are connected. Parched corn: the fiery trials and the blood and the broken bread here are connected.” He’s teaching her the Mysteries of Calvary; the kinsman. Oh my!

When we look at Salmon and Rahab, we see them found in Bethlehem.

When we look over and we see Achsah and Othniel, we see how men thought before they gave up their daughters. He said, “You want this girl, you like the pretty girl in the village; do you think you are just going to walk in the family and just have her?” He said, “Are you willing to die for her? What is her value to you?” See? He said, “I have a little test for you. She is yours if you climb that mountain there. I need a man to go up from this side and make a surprise attack, while we come around on the other side. You could get hot oil thrown on you there and you have no defense. You could get big boulders being thrown on you there and you are going to fall off that cliff for sure. But if she is the prize you are climbing for, or you are running for, if she has value to you and she is the joy that is set before you, you would climb this mountain to get this prize. You will endure this danger and this challenge. You won’t grow faint and weary in your mind. You will finish that climb and you will take the City of the Books,” he said “and you will come into the possession, into union here.” Because his name is Othniel. He is the first judge. He is from the tribe of Judah. His name means lion of God. He is a mystery of Christ, and it shows Christ – laying down his life for the girl. And the overcomer got the prize. She was the prize at the end.

Well so, when we come to Rachel, I don't think that there is any... the love between two people out of the couples is described like Jacob and Rachel. And that is what made me want to preach from this. I don't have time to go into it. I'll have to—somebody else is going to become an heir of that. But I am going to read a little piece anyhow because it was coming to me.

Our beloved sister who is to be betrothed and the young man today, they are two special people to me and I admire the way that they... their commitment, their humility, their willingness whenever called upon to do something, the transparency.

You know, this is the Age, it's Harvest Time. And Harvest Time means the fruit is on the tree, and the tree should be known by the fruit. And when you look at trees with fruit, it's a joy when you see it's not a barren tree, it's a fruitful tree. And you can see this is the fruit of the planting. And under the showers of Former and Latter Rain and the ripening power of the Son in the full strength, you see the tree that grows and matures and is bringing forth a certain fruit of sacred womanhood, the virtuous woman, holy women that trusted God, women of faith; and you see the young men, mighty men of valor.

You know we had those men's meetings and we spoke about the *Mighty Men Of Valor*. We had the women's meeting and we spoke about the *Holy Women That Trusted In God*. And we try to bring this to our young men and young women in the assembly, that you are a prince and you are a princess. You are in the royal house of David because the Bride of Jesus Christ is to be married to the Lion of the tribe of Judah. That's how we come to the Throne. That's why James and John, their mother wanted that for them, but that is to come in this Day and that is given to us. And we are the ones marrying Christ to come into the Throne by virtue of marriage. And that's why when we look among our young people, we see them there, you know; we let them

see the beauty of which God has reflected the relationship.

You see sometimes, people want falling in love and they want a relationship; they want to go deeper in the relationship but they do not know what to do. So they go to some romance book, some little something in the world, they go to some web site or something, they are trying to find something. And there's no place that has more things about love and relationship than in the Bible. But you see, you need somebody to bring it out, and it's there; everything is there!

And so, it began to impress me when I wanted to preach this, how marriage is a thing designed by God. God had to find a way, a concept that God by Himself formulated. He had attributes. He wanted a family. But to bring the Family, He could have just brought the Family just like that: it had no wife, it had nothing; it just has sons and daughters. No, but He wanted a Bride. He wanted a man, a woman. He wanted offspring. He wanted it in a certain order, so this is what He unfolded in Genesis. And then He put the promise there: *multiply and replenish*. He is giving them now a commission to populate the earth that His Name will be excellent in the earth, because Adam was God's son. Adam is God's first created son.

I'm just paraphrasing here to create the little atmosphere that we call out the bride and groom. I don't want to call them out and have them standing here too long. So that's why I'm still trying to do this and then when I call them, everything could just come to the climax there.

God, I was thinking of Him sitting there and thinking deeply and extensively, when He is thinking about making a man and making a woman. And then He has to come up with the marriage union, and He has to come up with the laws and principles to govern this union; all of this because God is not a person doing things by trial and error. God, He is infinite. He has

the whole concept. And so if you are to be married, God has that concept. It's right there in His Word.

And that's why in this Day, in the Age when Christ is to be married – the Marriage of the Lamb is come and His Wife hath made Herself ready; a Bride from Seven Church Ages to be married to Christ. And after the Marriage God planned a honeymoon, a thousand years in the Millennium. And after the honeymoon God planned a future home, a New Heaven and a New Earth. And God, in the last days, choosing a Bride, all these things; a Church who will not go in the grave, that He can leave with Her going to the Marriage Supper. Hallelujah! What a great thing!

When we have weddings, we see we have the betrothal and then we have the wedding ceremony. Then we have the marriage supper on the hill. We ascend to the marriage supper. We always have it on the hill where we ascend to the marriage supper. And then from there, you know we have after the marriage supper, then the bride and groom leave for their honeymoon. And then they go from there to their future home, to the husband's house. It's still beautiful. It's still admirable. It's still something so impacting today.

You know we are in a Message like this where the Headstone came with shouting of grace, grace; where the Capstone of Love comes to unite, cap the Pyramid of a Bride in Seven Church Ages. When we think of this, how could we be in such a Marriage when He opens the Seals and is whispering the Secrets in the ear to the one He loves, not the flirts; how could we have all of this and then in the church, it's like you can't see...? Husband walks in here; the wife is behind somewhere there. He is afraid to put his arm around his wife. It's like that is strange. And somehow, it never went down with me.

And I try to get brothers, I say, "No. Be seen with your wife in the public. Show your affection openly because Isaac was doing that. Because Abimelech had

already planned to go after Rebekah but when he saw this man sporting with his wife, he said, "Wait a minute. That is not your sister. You want to get all of us killed like your father did the last time there!" And he made sure nobody touched them. You don't be ashamed of something God did.

People are ashamed to tell somebody they're baptized. People are ashamed to say they had an experience with the Holy Ghost. People are ashamed to say who their wife is, because they are looking at other women in the environment that they want to be comely and be acceptable by. And it's such a Day of deformity. But God, in this Hour, can bring something to us and is bringing something to us; His glorious works.

When you read the story of Isaac and Rebekah and see how they were apart, but God made them one. When you read of Joseph and Mary here and see the Angel stepped in, that it had no breaking with this. They are two of His predestinated children and He was using them for multiple works. They didn't even know all what God wanted to do with them. And when this first thing happened here, not understanding it, he goes to put her away. And God says, "No, there's no putting away here. This is of Me. This is of Me here. Take her to be your wife. This is of the Holy Ghost."

Could you see, you as a young man thinking about marriage and you as a young woman, that God planned something for you? Do you remember the days you were saved; remember when you weren't saved? Maybe you grew up in a Christian house. Your father is a Christian, your mother is Christian; they're in the Message. And you grew up, but you have your own nature to fight up with, boy or girl. And then the time comes, you come to a place and God starts to deal with you. And the Love of God strikes your heart and you start to surrender your life, and you start to come in to a great experience, glorious. You start to know Christ. He starts to bless you. He starts to show you He is

seeing your effort, trying to please Him and He gives you incentive and encouragement.

And you say, “God is really in my life; look this and that. He talked to me here. I opened my Bible, He showed me this here. Look I dreamt this the other night. Look such and such. Somebody was telling me something that I was going through in my life.” And you start to realize, no, God is working with you. And you could spot your signs. You could see the things. And you see how it’s connected together and it’s helping you. And you are growing in faith.

But God has this concept. Think of this. When God finally thought of this: what a man is going to be, what a woman is going to be, what kind of relationship, what will join them – a mystery called marriage; the offspring, heirs to the inheritance coming out of the loins, a man’s own heirs will come forth from his own loins; and God is teaching—all of this God planned, you know. This hasn’t become Word yet when God was back There by Himself. He is conceptualizing it. He is bringing it to its fullness. He is planning this that it will be something that would stay for Eternity.

He thought of a relationship between two persons who would be of the same lump; a oneness that would exist between two persons that would be unbreakable, inseparable. Because God said, “I hate putting away.” That is not an afterthought. God has no afterthought. That’s why when God made them to be one, He made them a certain way that it can’t have any putting away. And He put one of the worst tests a marriage could have and they didn’t put away, they redeemed – the husband redeemed. Did you get that?

Does a man when he is taking a bride, love her so much that if she makes a mistake, he is ready to stand there with redeeming powers? Does he see the marriage as something natural, legitimate sex or something, or “I get the woman I wanted. Thank God, I get it before somebody else and I fence her around and I take control

of her life”? And you don’t even realize, this way you are treating her and doing this here, you are killing her like a plant. You took her out of the sunlight. You took her out of the environment that made her happy and so on and now you start to criticize, and you start to pull down. And in the home where she was, she used to be praised, she used to be honored, she used to be recognized for what she did, she used to be treated with dignity. And you took her and you carried her here now and you are oppressing her and you are controlling her, and you can’t encourage her and you’re just full of criticism for her.

What is it are you looking for? A son of God will be like God. If God is the One Who planned marriage and He Himself is taking a Bride in this very Age and you are taking one too, then you and Him want to be in harmony. You want to have the kind of thoughts for yours as He has for His because you’re reflecting the Mystery in the natural, while the Mystery in the spiritual is unfolding. It should be the same. Don’t you think?

Loosen up a little bit here now. The doctrine part is finished. Loosen up a little bit here now.

When God was finished and the whole Book was in the back part of His mind and there was no more Word to add; before there was an Isaiah and a Jeremiah and an Amos and a Hosea, God already had all the Words they will write in the back of His mind, you know. And God knows when they will come and when He will drop that Word to them, and they will speak that Word and become that Word because God is the Word. These are not afterthoughts!

That’s why God saw me preaching here. He saw him preaching. He saw you listening and singing. He saw you worshipping. He saw you doing this, helping the body. He saw you playing the music and singing. God saw all of us quite back there doing all of this. That’s why you come with these talents and abilities in your

life. That's why you take your place. That's why God put you in an environment where your Christianity can be useful and glorifying to Him! You are not just coming to church and saying, "We are in the Message. We believe this and that, and this here, and we believe that." No, no. It's a relationship with God. Anybody meeting you as a son, they are meeting Jesus.

You say, "Is that so? How could he be Jesus?" If the Corn of Wheat doesn't fall in the ground and die, It abides alone. But when It falls in the ground and dies, It brings forth Himself in multiplied form. Everyone is a corn of wheat, just like the One that fell and died. He is multiplying Himself. He is reproducing Himself in multiplied form so He can have Jesus all over the world and His Name could be excellent in all the earth! Oh my! Think of it! So when you are taking a bride, that's Christ taking a bride. Just like He is taking It collectively, he is taking it individually; that is, if you are one of His being reproduced. If you are not, you'll want to take one like Ishmael, one like Esau. You will take one like Shechem; you are going and force yourself; you'll want to have sex first. And then if you don't like that and somebody else comes, you'll just dump that aside like a disposable napkin and you move on.

It doesn't work like that. That is brute. It has nothing manly about that. It has nothing godly about that. That is base. That is 'sons of Belial' the Bible calls it. There is no gentleman in there. The Holy Ghost is a Gentleman. God doesn't force and isn't dogmatic and dominates people. No, no, no. God gives a choice. "Choose. Choose this Day whom you will serve; what you see."

God made his first son in His image and likeness and God doesn't make them any other way. God is still making His sons in His image and likeness again: chosen vessels to bear His Name! The Message is not religion. The Message is not a new religion we got. The Message reveals to us the Mystery of Christ; brings us

into a relationship. Every couple, God had them in the back of His mind. God knows marriage is the greatest relationship. It is an inseparable union because it's going to end up with Me and a wife, the Bride, the Lamb's Wife for eternity, inseparable, unbreakable.

And to prove the union He puts some trials, He puts persecution, He puts peril, He puts sword, He puts famine, He puts pestilence, He puts all these things, but none of this is able to separate us from the Love of God that's in Christ Jesus! For better or for worse, in sickness or in health, in riches or in poverty, the love is going to be so strong, the relationship will be so established, whether we have food or nothing, brother, we have each other! Hallelujah! When one of us is sick, I become the doctor; I'm sick she becomes the nurse! The great Physician is in both of us. Hallelujah! Glory be to God! Hallelujah!

This God, this reality—because it's the next best thing after salvation. It's the thing that reveals the relationship and the union and the fellowship that a man has with his wife; Christ and the Church. And God knows that every couple who He would eternally decree, He had to plan their acts and plan their lives that He would be able to express the Mystery of marriage and redemption, through the people. How could we learn of redemption if we didn't see Adam going and take Eve; if we didn't see Boaz coming down low to lift up the Moabitess and bring her up?

How could we know these Mysteries if God didn't plan people's lives; that Jacob worked for Rachel for seven years and the Bible said, "It seemed like it was a few days"? He had loved her so much. He toiled. He was in the heat. He left his father's country and he came down to her country, and in his father's country he was honored, he was blessed. But when he left there and came down to her country, he was abused, he was exploited, he was disrespected, he was humiliated, he was cheated; everything! But he came down for a wife.

And when he came there, the first female his eyes set upon in that country... First time he is going into Padanaram, Syria, but when he's coming now, he is seeing sheep and a well. And when he is seeing sheep and the well, he realized those sheep have a brand on them (like all great farms and the sheep) and he realized, that is the mark of my uncle, Laban. When he looked there, he saw a young girl in the midst of all these sheep and she was carrying them now to gather them by the mouth of the well. He was so sharp.

Let me tell you. Jacob was a man with perception; no wonder he used to see into the unseen realm. From the time he spot this young girl there, it was like, "Wow!" He got awestruck and he stood there and he admired her, he watched her from head to toe. And in a flash, he moved between those sheep quickly and he took over control by the mouth of the well. And he rolled up his sleeves and he showed the triceps and the biceps and then he started to move the stone.

And she was watching him. "Who is this young man? Where did he come out from like a flash? I didn't even notice him and he came through the sheep so fast." And she was watching to see what was going to happen. And he moved with...

And somebody came, he said, "No, you stay back. I don't want anybody to be hurt here. I have it under control. Please, just let me operate. I am accustomed to this kind of thing." And he moved it and he put it over there. And then he turned to her, he said, "By the way, I am Jacob." He said, "I am Rebekah's son, your father's sister's son." And he hugged her and gave her a family kiss – a family kiss!

You know when you meet family, they hug you and they give you a little kiss on your face. The Bible said he kissed her, not what some people who watch too many movies may think. It's a family kiss, not the marriage kiss, yet. You see the sex glands are in the lips, that's why you don't go around kissing. See? So,

that is chemistry, that is mixing chemicals with other people. You don't do those things. You don't want the complications of those things.

And so—so there now, when she sees this, she said, “What! You are my cousin, my father's sister's son!” She took off with a speed.

And the Bible said: *She ran!* I don't have time to read so I'm just giving you the drama in the Scripture here.

And she ran and said, “Papa! Papa! Your sister, our aunt Rebekah—remember the man came years ago for the bride, and he took your sister and he went? Well, her son is here and he has come!” She said, “Papa, we weren't alive in those days, but you told us how you have family over there, and it's a rich man and how the Supernatural came down, and the man when he prayed and Rebekah came out, and these things. And you are always thinking about her and you are talking about: ‘I wonder what Rebekah is doing now,’ and we have to ask you, ‘Who is Rebekah? Who is Rebekah?’”

He said, “That is my sister, my younger sister.” He said, “You see this Rolex, the man came and he gave me this. You see that thing on your mother's neck there, he gave her that too.” He said, “And if you see the kind of men he came here with; every one of them and they are Abraham's. And this man, when he stood up and he talked here, he said, ‘Don't detain us.’ And he told us about how God blessed Abraham and these things.” He said, “This whole room got filled. He looked at us; he looked at the mother, he said, ‘Good evening, friends.’” Hallelujah!

Isn't that how Eliezer used to talk? Isn't that how Eliezer talked? Whether he was in Los Angeles, whether in Shreveport, New York, Beaumont, wherever he was, he came in there: “Good evening, friends.” You know this one. He's come from the Most High. He's the evening messenger going out there to choose that Bride.

He said, “And that man, you know, when he rode off that day in the sunset, I tell you it was something. We

knew that we were visited from on High.” He said, “And that son is here?”

She said, “Yes papa.”

He said, “Where is he?”

She said, “By the well. If you see... I didn’t even see him. He moved like a flash. And he moved that stone and the sheep, like... first time they saw him but they got something. Like I tell you, he’s around sheep. He has something shepherd about him. He’s a shepherd.” She said, “There’s an atmosphere with him, too.”

Because, in coming in the journey when he stopped at Bethel and fell asleep, he got the dream and he had a visitation there, when he was on his way. So he reached to that place anointed. He reached to that place in an atmosphere, walking under the influence of Supernatural visitation and confirmation and promise from God. And he was there, on one errand they sent him there: “Go and get a wife. Don’t do like your brother.” Because when the mother, the bride who was chosen by Eliezer saw one of her sons going to choose a bride, he chose three and she couldn’t understand. She said, “Oh God!”

This is why I happen to preach some of this today. It’s like you’re seeing the Bride seeing: “Look what they’re doing with marriage.” Eliezer, when he came, marriage was prayer, a sworn oath; go out there, pray according in the line of the Spirit; the Spirit comes down, witness things. Even the parents said it proceedeth forth from God, talking about a bride appointed for this one. Today, it’s not that.

Now, Esau was just going and took two women – two Hittite women and when Rebekah saw this, she said, “Oh God, Jacob, it’s best I die, I die.” She said, “Look what the boy went and chose.” She said, “Those women... In Syria we didn’t even have this! Look what it has come to, now. The other day, this one came in here in hot pants, quite here; in a tube, a little piece of thing here [Bro. Vin indicates the lengths of the tube and shorts –Ed.]

and she walked in the house as if she owns the house, no respect or anything. What is going on? How could he choose this for a wife? Look what the marriage has come to. Look at you and me, married; how we were married.” She said, “Look how they’re marrying now.”

When Laban came, before they could even settle down good, he said, “Hear, I’m willing to work seven years for her.” He said, “I’m willing to work seven years for her,” and he specified, “this younger one here; seven years.” He was forty years and wasn’t married. His brother was forty years and already had three wives, and he didn’t have any yet. And his father was forty years when he was married, and the mother didn’t have any children until she was sixty; then those two boys were born. His grandfather was a hundred years when he got the first child, first real child with the married wife. He had one with the concubine about thirteen years before.

In this lineage, marriage, it had problems. But in this lineage, the teaching and the Mystery of marriage is there, and there are some who have the bride appointed for them. And then, we’re at the junction where we see things are happening haywire and we need to get refocused. And that’s why we have betrothal like this. We use the opportunity to bring some insight into what you’re coming into as marriage.

We understand redemption by reading about Boaz and Ruth, Isaac and Rebekah, Abraham and Sarah, all these things; the Mystery of marriage: Ahasuerus and Esther because it’s teaching us about Christ. In other words, through the lives and acts of believers, God is unfolding the Truths He had in His mind, so we can understand the relationship between Christ and the Church. Are you catching that? Because Jacob was a type of Christ. Jacob travelled from his country to the country that Rachel belonged to. In her country he had to toil. In her country, he was abused, exploited, conspired against, humiliated in her country.

Jesus, when He came to earth they spat on Him, they kicked Him, they conspired against Him, they humiliated Him, they ridiculed Him, they persecuted Him; not in Heaven, down here in this country. He was away from His Father's house and His Inheritance. Down from His Glory He had come down. He had condescended, to come down into these three dimensions. Here, He had to suffer and patiently serve in this distant land where He was to get His Wife. Jesus wasn't going to get His Wife in Heaven, He is going to get His Wife down here. It's down here He is going to get His Wife. When He's coming to take His Wife at the last Trump, He's coming here, to take His Wife from here to the Wedding Supper.

Jacob suffered and bore a lot of suffering from those he was related to. It was the ones Jesus was related to, the Jews who persecuted Him, who called Him a devil, who called Him Beelzebub, who called Him illegitimate, who said He was born in fornication, all these things; who stoned Him—wanted to stone Him. Jacob's troubles were in that land. He was willing to serve seven years for that bride because it was such a love. He walked in and met this girl and knew, "She and I will be together for the rest of our lives."

Isn't it great, at a junction in your earthly journey, God—you get up one morning and like the sky opens, and like Heaven comes down and Glory starts to fill your soul, and a union between two people begins to unfold. Sometimes you stand there in awe, you're watching it, it's so supernatural, it's so marvelous, it's like you're paralyzed, you get stiff. You have to watch and observe and then reality starts to kick in, "No; it's God. He's answering prayer. God is bringing things on the scene here, now."

And Jacob was tempted and tested in all points, but he held firm of the vision of an inseparable union with Rachel, forever. When he looked at her, in his mind he was thinking, "We will be together (the love that we

have) and this union will never, ever be broken because like we are soul mates that God brought together.

He endured his cross. He paid her price in full. Each day, he was counting that time. Back there, a new moon was the beginning of a month. And every year, that's seven... Each month, that's twelve new moons a month. And then seven years, that is eighty-four new moons, and he was counting those new moons. And he said, "This new moon coming up here, my price has been paid in full and I am going to receive her now. We, from this day, are going to be united and be inseparable." And she knew he was laboring, and she knew that she was going to be with him. And these years (the Bible says), it passed like it was just a few days. He was so taken up in this. The love was so great.

Do you know what it is to hold that vision and labor – *Who for the joy that was set before Him, endured the Cross.* [Hebrews 12:2 –Ed.] He didn't faint, he didn't get weary in the mind, he toiled, he labored. Laban changed his wages about twenty times—ten times I think it was. He said, "You changed my wages," and these things—all types of pressures! But he could have done what he wanted, he was counting time. He was counting time: Ephesus, Smyrna, Pergamos, (see?) Thyatira, Sardis, Philadelphia, Laodicea. At the end of the Seventh year, at the end of the Seventh Age, He knows it's over. He received her at the end of the seventh year; the Mystery of the Bride in the Bride Age who gives birth to Joseph, the perfection. The first child that opened her womb was Joseph, the perfection.

I'm telling you, there's no story in any of the couples that it shows you the Mystery of how deep the love was. He loved her at first sight. He loved her that first day he saw her. He lived for her. He toiled and labored for her.

This is a picture of Christ, Who saw the Bride, Who knows He had to come down in this world and suffer and die and endure the Cross, but Who for the joy that

was set before Him, He had to finish His course, and His course was laid out! And He was determined at the end, “I will take her out of this world and take her back into My world.” Oh thank You, Lord! Glory!

Rachel was the object of Jacob’s toil and suffering. It was she who gave him incentive to keep on persevering. What about you with Christ? When you see you’re going to be with Jesus for eternity, doesn’t that give you incentive? When you see you’re going to be in the Throne with Him—what are you, here? There, you’re going to be a queen; the Queen of the universe, the Lamb’s Wife, the Bride. Hallelujah!

What incentive and motivation today, if you understand what I’m talking about. She was his victory and the reason and purpose of all that he suffered (Rachel). If it wasn’t maybe her... If it was just Leah, he would throw her under the bus. He did. When Esau was coming with those men, he put Leah and the children first. He put her behind. But he was so selfish still, he had himself last. But when God changed the name, it was a different man.

Oh my! My brothers and sisters, when God changes you it makes all the difference. You now could lay down your life. You don’t hope that one dies first so you could get saved; hope this one could die so you could get saved. People are dying at your expense because of your manipulation and your shrewdness of manipulating human lives for your personal advancement. Ah! You don’t want to be like that. Who wants to be like that? Jesus laid down His life for us to show to us what it is.

This great achievement, finally after seven years, he made her completely his own. Not even Laban could withhold her because you know the thing is, it doesn’t have ten Ages and twelve Ages, it’s seven, then She goes with the Bridegroom. Oh, thank You, Lord.

Rachel, the Mystery of the Bride in the Bride Age who brought forth Christ, Joseph, the perfection. Then when she left the world of the Gentiles, she gave birth

to Benjamin when Jacob was returning to the land of his fathers; when Jacob was returning to the land of the fathers, going back to the brethren. Oh, what a time, friends!

Something in the lives of people; what makes it so nice? What makes them so close? Do you know something? Because the two of them are conscious, God is in their lives, they are attributes of God reflecting God's Word and they have a fellowship in Heavenly Places, and they could see they are going to have an Eternity. And as that Eternity unfolds, that relationship will still be there.

We saw Bro. Branham and Sis. Hope in the terrestrial bodies in their earthly journey. He talked about the piece of wire he had in his mouth, holding up a tooth. He talked about him losing the hair. He talked about his wife saying she's getting fat and she's only starving herself and so on. And when the wrinkles came, she said, "Oh God, look at me, I'm getting so wrinkled."

He said, "Well, my eyes are still—my eyes are getting dimmer as you get that way. I remember you the same," because of the love and the unity while they were in their earthly journey, in terrestrial bodies.

Then Bro. Branham and Hope in celestial bodies in the sixth dimension in Heaven, another World. And the world he was in with this wife here, he goes in another World and she's in the other World too, together; a higher Civilization. And then in the time of the rewards in glorified bodies, he saw they were going into the New World for all eternity, together.

You mean to say, what started that day in your earthly journey is a relationship that's transcending dimensions and worlds and the Ages to come, and a greater civilization in this world and in the world to come. Are we experiencing this and yet, Satan wants to hold people in adultery, in fornication, in quarrel, in argument, in debate? And here is what God has

planned and unfolded to us, through the revealed Word Message.

How a man should take his wife at his side. How a young man should want to know, “If that is the girl God appointed for me, I want to do my best. I want her first to know I’m a son of God. I want her to see the Life of Christ. Not I saying, ‘Girl, don’t worry, I will take care...’ and making a lot of false promises. I want her to see character and integrity, decency, respect, that she will know, ‘I don’t have to be afraid, he is genuine. I watch him, he’s a man who prays. He’s a man, when he speaks, he speaks with understanding. There’s something about him. He isn’t just some young boy looking for a young girl and looking for a little emotion. No.’”

May God give our sisters that discernment. May God give brothers that character of manhood, that they can be taking a girl out of a family circle, out of her father’s house and if he’s going to take her from there to bring her lower, to treat her in a way to rough her up and everything else, when she was cherished and adored and defended and supported in her father’s house. And somebody is just thinking... and they don’t care about the father, they don’t care about the mother; they don’t care about the sisters. “That one, she, she is what I want.” And she doesn’t realize she is what she is and appears so attractive because of where she grew up, because of those around her, because of the atmosphere they’re in. And you’re just there coveting, selfish, possessive, watching, wanting, with nothing to give. It doesn’t work like that. It doesn’t work like that. The revealed Word doesn’t produce those kinds of men.

We see the Prophet. We see how he cherished his wife, and how he loved his wife, how he served, how he was faithful. We see him on this side, we see him on the next Side, we see him in the World to come. We’ll realize what relationships are. If this man was the first fruit and God brought him this way, what about sons of

God like us? What is it we look for? Where are we influenced from? When we say, "I believe the Message," what do we mean by that? What do we mean by that?

I think I'm preaching the Message here, this morning. A very big and important part of the Message, I'm preaching here this morning. What kind of relationship are we talking about? What are we projecting to this world? You are the light of the world, you are the salt of the earth; what are we projecting?

I believe the time is good here now. Praise His wonderful Name. I trust you appreciate the Word this morning. Amen. [Congregation applauds -Ed.] **THE WONDROUS WORKS, THE GLORIOUS WORKS OF GOD IN MAKING OF TWAIN ONE.**

Look at Jacob, a type of Christ. Look at Rachel, a woman whose firstborn could be perfection; the whole Mystery of Christ, the whole Book of Revelation, Joseph; from the feast of the Passover all the way to the feast of the Tabernacles and the feast after the feast of Tabernacles, such a perfection of Christ. But look at, the Bible tells you and the Bible says, when he was dying and Joseph came with the boys and he started to tell Joseph about the boys, he started to tell him about his mother. Because when Joseph was born was when God talked to him and said, "Go back now. I am the God of Bethel. Go back to the land of your fathers." And he was moving the bride from that world to the other world.

And she now was going, and along the way she was great with child, and they came to Bethlehem. It wasn't called Bethlehem yet, but it became Bethlehem because Salmon and Rahab went down there and founded that little place given to Judah: Ephratah. And there was where in labor and childbirth, she had to decrease so that Benjamin, the hundred and forty-four thousand, the little one could come forth.

When we look and we see in God's Plan, in God's Secret, how God in His great love and grace planned a

life. Look, like Jacob, the man started off looking like a deceiver but when we see him, it's a mystery of Christ. When we see the wife who brought forth his seed – perfection. When we see the man labored and toiled to get this bride, what he went through and how he was able to endure and persevere and didn't faint and become weary because of the joy that was set before him, what he endured to make her his.

We know what 'son of God' is in this Day because the Word is open. We know this is the Wheat Age. We know the sons are in the image and likeness. We see the first son in this Age could speak into existence. So, nobody is coming with any pants down here and trying to tell us, "Boy..." and a tie bar with Bro. Branham and the Pillar of Fire and try to show he's in the Message. Not that! We are going to sit down and talk with you. "Do you want this girl? What could you do for her? Will you be misery in her life or will you be a blessing in her life? What could you do for her? How will you help her? Is this the way you treat her? Is the way you do with a wife, a girl you're going to court? This? Is this the way you give the mother sleepless nights and she can't even sleep on her bed, that when they see you come around the house or they see that phone rings and they just think it's you, everybody in the house gets paranoid? And you haven't gotten in the house there yet. Could you imagine if you get, not just in the house but in the family, what you will be?" Whoo!

That was what happened to Rebekah. Rebekah said, "Oh God, Isaac I can't take it. Look what Esau brought here." She said, "If Jacob does this, it's best I die." The Bride who is called out in this Day, She wants to see her sons marry in the continuity. She wants to see them carry themselves and reflecting the Mystery because Her life started off with the Mystery of the evening messenger calling Her.

Let us be gentlemen. Let us be men of honor. Let us be men of integrity. Let us not be men of double

speeches. Let us be men of character. Let us not be some pushover, somebody who could be talked into this and talked out of this. Let us be men who stand with conviction and have principles and stand for the Word of God. Let us know that there are mothers in here who raised daughters, not for some people saying they're in the Message and they're in the church, and they're around there and then they're violating all kinds of principles and messing up people's homes and messing up people's children's minds and these things, instead of showing that there's a way of approach, a provided way.

Let us be men that every marriage, every thing that comes, it makes the church stronger. It makes us a people of a certain quality. You see people come into things with mature understanding. You're seeing people now who aren't seeing that this is just a whimsical thing. This is people who have thought about this, who have prayed about this, who God has witnessed this, who God has confirmed this that when they come they have conviction. They are doing this and they know they are doing this once in life; till death do they part because God hates putting away. Oh, what a great thing! People with transparency, when they're coming it has confession there when the time comes; people who could take instruction and be directed to come God's provided way. What a great thing!

We are blessed here. We are honored today to announce and recognize a woman of faith from the house... a princess from the house of Pierre in Princess Town, Bro. Carver and Sis. Cheryl Pierre, and this wonderful daughter that God has given them, a helper in Christ Jesus to me in the Woman of Faith series especially, other things in the streaming and all the things, a worker in the assembly, a precious daughter.

And God sent here among us some years ago, a fine young man, a prince. It's only these last few days I get to... I said: Wait, Janice is your mother?

He said, "Yes."

I said go and tell your mother, boy; she has to be here. I said she was in my baptism. There were about five or six of us there that night; she was one there. I said, your mother, I want her to see you come down here today with this beautiful girl, this rose that you were given permission to pluck from the garden of Pierre. Praise His wonderful Name. Glory! [Congregation applauds. - Ed.] Oh, thank You, Lord.

Bro. Joseph Straker, God bless you, my brother. Where is Joe at? Amen, praise the Lord; soldier in the army, you know. This man is in the defense forces, so you know she has defense, plus defense, plus defense. And Sis. Genesisia Pierre, God bless you.

Let's give them a real shout by the grace of God, today. Hallelujah! Glory be to God in the Highest! Thank You, Lord. Hallelujah! Oh, God be praised! God's Name be blessed today, amen! What a fine young man and a young lady.

God bless you. You may come forward, my brother. Hallelujah! If she comes so serious on the betrothal, you know how she takes this; she didn't take this thing lightly. The spirit of marriage is already there because you heard the Word today. It says, "Joseph, take thy wife Mary." He said, "When you vow, these words are sealed into the Kingdom of God," only not to live together until after the marriage ceremony because she's still in the father's house. But you stepped out today to let it be known and seen in the land, that God through His Divine working, His wondrous works is making of twain, one. What a lovely God we serve! Oh, praise Him.

Do you love them? We appreciate them. One of the hardest working girls in the service of the Lord that we know in the assembly: reliable, dependable, committed, willing. We just call her up and drop big tasks like that and walk away. She has it fixed. Down to the last item

she has everything organized. She has never failed. She has never failed to come up and impress us.

And you know Joseph is a music man. I guess the boys there are already lined up, Marvin and all of them already. [Bro. Marvin Belle-Smythe -Ed.] They're going to blow today too. You know he's a saxophonist and... don't they look nice? Amen. He's one of the quietest soldiers I know. But that is where still waters run deep. Still waters run deep. God bless her heart.

I guess today being their very special day that we'll have a song for them. And they have their people appointed to sing, amen. Oh, thank You, Jesus. We just love to hear Hadassah and David, amen. Give them a hand too by the grace of God, amen.

This is people, they kind of refine their thing, so when they come to serve it to couples like this, you know, it has an intoxicating effect. Because there are some people who deal in faith, some deal in power but there are some that deal in love, you know, so they just set things right. I mean, I spoke my little bit in the Word. But to think I will spend couple hours to say what I have to say out of the Word, they will come in five minutes and just open that alabaster box here and put that fragrance all over this place here, until you forget what I was saying for the last two hours. [Bro. Vin and congregation laugh -Ed.] That is people who deal in love, you know. They can come out and have such an impact by the grace of God.

In times like these, you can't imagine how I love this church. In times like these, I feel happy. I feel a sense of pride that here we have something real. Here we have something with substance. Here we have something rooted in the Word of the Almighty God; a clear, bright light. We do it this way because we know this is the way that these things are done because the Word has opened to us and for this we are grateful. Blessed be...

You have sung this song many times. May today you put that extra special something inside of it that we can

feel it from the crown of our head to the soul of our feet. We want goosebumps today, and big ones. Hallelujah!

And for all of you who're recently married, who might have legitimate courtships, feel free to partake and enjoy.

[Bro. David Dayal and Sis. Hadassah Noel sing #1083, God Brought Me To You, Songs That Live -Ed.]

Oh, thank You, Lord. I think you have to sing a next one; one-for-the-road kind of thing. Sing *Love Connection* or something. Too much of preaching is still on me. I want to go and pray but I want to pray with the... Do it like plenty Coca-Cola and little bit of rum.

[Bro. Vin and congregation laugh. -Ed.]

[Bro. David Dayal, Sis. Hadassah Noel and Sis. Kim Allert sing #1337 - Songs That Live -Ed.]

Hallelujah! Oh, thank You, Lord. Praise His Wonderful Name.

You know the Holy Spirit is so wonderful. I asked for another song because I just felt we should have another song, and the opening line of the very song is: *When Joseph took a wife*. And to see the preaching about Rachel, at first sight when love caused us to meet, love at first sight, how God worked His Word. Everything is there in the song. Such a mindful God that He made me call for this other song, one for her and one for him, and made it so very special.

It is such a wonderful thing to have a young man of his caliber, respected. Do you have any of your people here with you from your work and so on, today? Oh, you left them for the wedding, right. You know he is well respected in the service. He is part of the defense force, part of our defense in this country. His life is on the line for the nation; patriotic man for that kind of service. You know God called Joshua and those men were military men, you know.

And God gave him such a darling. She just knows you don't mess around with men of this kind of authority. She is just there to serve and support. She is from the defense Forces too. You know when God

took part of the rib to make the helpmeet, rib is to protect your vital organs. You see? And without the ribcage, the man cannot stand up straight. He is just a spine. All his life support systems are inside this ribcage; so, support and protection. So it's the same kind of business they are in and so, God just fixed them just right on a day like today. I am sure to all of you who know him personally and had the opportunity to talk to him, shake his hand, you know he is true blue. He is a very fine man. He is a son in the faith, a real gentleman.

And Sis. Genesis here, well, she is a handful. I was giving David a little joke about his wife, Patrice. We were driving in the car. I said, Patrice is like a Swiss knife. You know those Swiss knives? It has pliers, it has screwdriver, it has corkscrew, it has every little thing, it has scissors, it has... I said, she comes fully loaded. I said, Patrice is one girl, but she is like a harem. So I think Genesis is something like that, you know. She can take care of the house. She can manage stuff. The amount of things that she does, you know, so reliable; I don't know where the energy comes from.

You look at her and you just ask something. "Genesis, can you pass in, such and such and such." she is there. It goes late in the night, she is there putting in the time. She has to go home, get a short night rest, up in the morning, head back to work and these things; no complaints or anything. Some are just built in this way. And when... *Whoso findeth a wife findeth a good thing*, the Bible says. [Proverbs 18:22 -Ed.] Houses and lands are the inheritance of fathers, but a prudent wife is from the Lord. [Proverbs 19:14 -Ed.] You got a woman of faith in the Woman of Faith series.

The daughters who came out of there, I am kind of quite busy these last days behind the scenes, because it is a long list of them and I am trying to let them come into a settled place. May the Holy Spirit just continue to bless us in the assembly and we have times like these

as they would come up. We see what we stand for. We see what we try to project as a church, as a people. We see in the background what we teach, what we establish. We see the principles when we talk to the men, the kind of principles that we expect to see in men of God, sons in the faith, men led by the Spirit, men that Christ is in their lives.

It is such a great thing today, in the house of Straker and the house of Pierre. You know, you have something like this, maybe in the family history, they don't have that kind of connection. Something new is in the making here. As it unfolds in the days to come, when we come to the second climax, it will be, I am sure, something very special for us.

I really want to see what is inside of here because you know I am always amazed at how men can find beautiful things to symbolize what they feel. You know silver here, it speaks of redemption. It is a kind of white gold, I am sure, but you know it carries a silver color, a radiance of the diamonds sparkling. It is what I was saying today: marriage and redemption is something that is united together. Because Christ, through His dying for us is redeeming the people that He was going to become one and joint with.

This was the story of Boaz: the one he was redeeming was the one who he married. Adam, laying down his life, taking the shame for his bride and these things. What a great thing that we have men today who can catch this revelation: to be like Jesus and to walk in this reality. It is such a great thing.

You have said these vows privately one to the other. You had the time with the family as well? [Bro. Vin asks Joseph and Genesis -Ed.] Then they said the vows in the presence of their family and now the church family where everybody is here: the natural family, his family and even the church on the whole, to say it again by God's grace.

[Bro. Joseph places the ring on Sis. Genesis's finger. -Ed.]

Praise the Lord. I was talking to her daddy. Maybe I could say this here. I don't think it is anything embarrassing, it is something glorifying. We were having a little talk after the service Friday night and I was telling him, I said, this daughter you have here, I said, I know her down through the years and working together in the church and these things. I said, but the other night when we had the last talk, (we were talking about the vows and all these things) I said, she is in love. I said, you know when we think of her, we don't think of her as somebody in love. We see somebody working, "See about this, help us with this, organize this for us; do these things here." Well, she was like a little dove with eyes for Joseph. While I was preaching today and the camera went on them, I looked there, I see she was looking over at him there on the screen. I said: My goodness! Genesisia is in love in truth." You know this is great.

I think sometimes people try to hide these things. Don't ever, ever as a young lady or a young man, because this is of God's working. You don't have Divine Love between two people and a revelation that that's your mate unless God gives that. If it is a man pushing a move and the girl feels she's in love and he's not in love, that is a different thing. I am not talking about that. I am talking about when two people can look at each other, that God has put love in their hearts for each other, they see an inseparable union. They see an unconditional love. They see something that binds them together that Christ has done in their lives, another major junction in their journey. And I want them to always think of it in this way. And when you have that, always feel happy to say, "This is my fiancé. I would like for you to meet my fiancé, the girl that God has blessed me with." And she can say, "This is my prince. I don't deserve a prince like him, but God gave me favor and gave me such a prince who would love me in this way."

This is something that you exalt Christ; you exalt Christ in it and show that God gives this. It will cause people to look to Christ to get things of the same quality and not just try to go on their own trying, you know, like digging up in a bran tub or something, trying to find something, but they could be led by the Spirit of God.

Have a prayer with them. Join with me.

Beloved Jesus, in moments like these our hearts become overjoyed. As a parent, oh God, and seeing children coming God's provided way, coming with godly respect for You, for Your ordinances, for this holy institution of matrimony and approaching these things sincerely, sacredly, diligently seeking these things out, prayerfully and then, Lord, receiving witness and confirmation from You that this is the Lord's doing. And truly, oh God, when we see it also, it is marvelous in our eyes because You are the great God of creation; the great God Who can provide for Your people in so many ways, the God Who heals the sick, the God Who raises the dead, the God Who reveals Your Word and yet, You are the same God Who makes two hearts one and beat as one. You are the same God Who is interested in the relationship that can bring peace and comfort and union, oh God, and fill a heart of a young man with joy, by saying, "I will make a helpmeet, suitable, appropriate help for you." And dear God, to know that You always have the material and You know how to fashion it and bring it and present it to him and join them together. Knowing, oh God, that on this day of their betrothal where they stand here, making a promise to marry at the appointed time; where they have made this vow, Lord, in Your Presence with confession; in agreement they come forth, knowing, dear God, that they hold each word a bond in their hearts, a trust; something, oh God, that they know came from a heart of love and sincerity, as they have made this in Your Presence and among the families and here at this very moment, in the house of

God, with all the believers present, both here and throughout the region and the extended regions.

And many who will see these things; Lord, God that it could be an example to them also, because the world is in such great need. Even in the realm of the Message of the Hour, there is such great need of godly example in the approach to betrothal and marriage and how You make of twain one, and the process that it takes to do this. And how You unfold Your wisdom and Your great glorious works and You fine-tune them and bring them into such a harmony and a unity because at the end, You intend that it would be a reflection of the Mystery of Christ and the Church.

In this world, full of abominations today, when the marriage institution is most attacked, even from high places, principalities and powers and spiritual wickedness in high places, rulers of the darkness of this world trying to abase and bring down, Lord, the marriage institution. But in places like these, Lord, where You can be honored, where Your Word has been preserved, where there's godly young men and women who are not ashamed of the Gospel, they know It is the power of God unto salvation; those You have touched in their hearts and their lives, those You have filled with Your Holy Spirit and gave them salvation, those, dear God, You can come behind and give them marriage. Blessed be Your wonderful Name.

Truly Your works are marvelous. It is so paradoxical when we look and see how You do these things, Father. To think that You, a God, so great, Lord, can think thoughts in these places to bring a satisfaction in a human heart, where a man and a woman crave for fellowship and look to You to provide it. And You, dear God, by Your Divine working can move two individuals into Your will, into Your plan, into Your purpose and bind them together with the Absolute, Your eternal Word, Your infallible Word, in which they could be rooted and grounded and be established and settled,

and that they can walk together as the examples that You gave in the Bible like Isaac and Rebekah, Abraham and Sarah, Jacob and Rachel, Boaz and Ruth; so many, oh God, that we can draw from, knowing that they all reflect the Hour and the Day that we are living in. Yet, we look right in our midst and we have these, also. Blessed be Your wonderful Name.

May You bless Bro. Joseph and Sis. Genesisia. May You bless their parents, Father, to raise such fine children, children that love their parents, respect their parents; children, dear God, that love You and give their lives to You and stand here today and are loved and appreciated and admired; Your Name being admired in these that believed. You said it would be so in this Hour and we truly admire them, Father, for the stand that they have taken to receive You into their lives, to serve You, and to live exemplary lives to be written epistles read of all men.

The world is dying for godly examples, influential Christians, and Lord God, You have raised up two, here again, today and waved them before the people. May they carry this in their hearts. May they feel the responsibility and the weight of having this honor bestowed upon them, recognized and being identified, that they would carry themselves responsibly. And they would continue steadfastly in this great faith, as You lead them and bring them into the fulfilment of all Your will which You have decreed to be fulfilled in their lives. May You grant it, Father.

Keep them. Be an hedge round about them. And as You continue to bring out this great epistle of Yours that You have written in their hearts that we might read, may we continually be inspired and motivated as we see them grow from strength to strength and become such great ambassadors of Christ, great trophies of this Message, oh God, of the Hour that is so criticized and attacked and ridiculed, dear God; that Lord God, when people of this calibre would come forth, people have to

stand aside and take note that they have been with Jesus; that Jesus lives and walks in them.

Bless them. Provide for them. Lead and direct them in their planning and their preparations. And when You will bring them back for the second climax, Lord, for the wedding and the consummation of these things, Lord, that they might go forth to establish their own home as man and wife, we pray, dear God, that they would come with joy. And knowing it is not too long away, Father, that Your blessed Holy Spirit would be so present once again as we felt You were today and are here with us now.

We thank You, Jesus. We commit them into Your all-sufficient Hands and we pray Your continued blessings upon their lives. May You give them the confidence. May You strengthen them. May, oh God, You fortify them and let them be so established in this present Truth. We pray and we ask it for Your glory in the Almighty and the all-sufficient Name of Jesus Christ. Amen and amen.

God bless you. God bless you, Joe. Amen. God bless you, my sister.

Hallelujah! God be praised, amen.

Well, you spent a good time here. Then, we hate to let you go but we have to. It would be nice to keep you all day but you need to eat, you need to relax, you need to stretch your legs. So we would have prayer and dismiss you. May the Holy Spirit just continue to go with you, watch over you and keep you. Amen.

I would like to invite our deacon brother here, Bro. Auldric Grant to come, pray and ask God blessing and dismissal upon His people. Amen.

I am looking out for you Wednesday night. I feel I am trying to just work a little bit in a certain line with the Holy Spirit in His Word. We look forward to seeing you. Let us bow our hearts as our brother would pray and dismiss us.

[Bro. Auldric Grant prays. -Ed.]

Amen. We'll have our brother to come, and I'm asking Bro. Melville to do the dedication for the three children quickly, by God's grace. Amen.



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