

Third Exodus Assembly

From A
Bondmaid
To A
Freewoman

Pastor Vinworth A. Dayal
31st January 1999

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Trinidad

Let's bow our heads for a word of prayer. Father, with bowed hearts we stand in Your presence today so grateful dear God, for the amazing grace that You've given unto us in Jesus Christ. Lord God, You've come down in this dark and cloudy day as the great Shepherd and Bishop of our souls. You've come seeking Your sheep, Lord, in this great gathering time calling those names that were written in the Lamb's Book of Life since before the foundation of the world. We're so grateful dear God, to know that You were so determined that not one was going to be left out, Lord; and down through the highways and the byways, through every crack and crevice, every corner of this earth, Lord, You went out searching until that last one would be found, Father.

As we stand here in Your presence today, Lord, having this testimony of Your great redeeming grace, the love of God that flowed out to us in this hour, many of us, Lord, can look back and see places where we were, the kind of bondage that we were in, the kind of things that held our lives in captivity, Lord God, when we were giving up in despair; yet never realizing that there was such a divine Power that could break every hold of the enemy and set us free. Today we stand here liberated and even understanding this liberty with which you've made us free, dear God, learning how to live in our God-given privileges, now living to Your honour and to Your glory.

We look unto You today, Lord, that You would just speak to us out of Your Word. Bring us, Lord, to a greater understanding that, Lord God, in the last few remaining days we might know how to be true representatives of Yours, with this great sacred responsibility that has been committed to our trust. Lord, we'll know how to carry it out, dear God. Knowing, dear God, in this darkness and death that grips this world, dear God, and the judgement and wrath of God that are hanging upon this generation, oh God, there are still some that are redeemable, oh God. But in the midst of all the confusion, how they desire to see something real. Something, oh God, that they can see, Father, not of this

world, dear God, not of man-made system, not of organization, but of the Word – the Living Word; that they could look and recognize that Jesus Christ is the same yesterday, today and forever. Knowing, Oh God, that is what You require of us, Lord, that we could be written epistles read of all men. That this world will look at us and know You are not dead but You are alive.

Almighty God, teach us, dear God, and endue us with what is needed – the Baptism of the Holy Spirit and the revelation of the Word in such a measure, Lord God, we could give such a witness of You in this hour, to fulfill all the things that You have spoken. Not only that this world would get a witness, but that Your name would be glorified, Father. It will prove that you're not guilty of a breach of promise. You kept what You have spoken. May You grant it, Lord.

Bring us all under the divine control of Your Holy Spirit now. Give us receptive hearts. May our hearts and minds be set in the channel where we can hear Your voice. May You speak, Lord God, and may Your Word be made so clear to us. May the Scriptures become alive, oh God, that we might be brought, Lord, into a higher level of faith, Father. Grant it, Lord.

Remember the strangers and the visitors within our gates, all that are here, Father. Those who may not be Christians. Those who may be seeking something more. Those, Lord, who might be desiring to know Your will. Those who might be sick, in bondage of sickness and looking for deliverance. I pray, Lord, they would be brought under Your consideration, that Your pardoning grace, Your great mercy and love would flow out unto them, that whatever they have need of, Lord, would be met, would be ministered in its richness, in its fullness today.

These things that You have put upon my heart, Father, knowing I'm depending upon You, knowing without You we could do nothing, dear God, knowing, oh God, we're so dependant upon Your grace. Let it flow out freely and richly, oh God. May it Father, be to our benefit and assistance. We give You thanks, as we ask all these things in the wonderful and precious name of Jesus Christ. Amen.

The Lord richly bless you. Certainly happy to be in His house. Let's just open the book of Leviticus Chapter 19. I want to welcome you all in the house of God today. Certainly looking

forward that the Lord will meet with us in a way that we won't just feel blessed, but we'll become enlightened, we'll become strengthened, we'll come to a place where we could have a clearer revelation of His will, we'll know how to serve Him, how to walk in this hour. Leviticus 19 Verse 20. I want you to pay particular attention to the reading of the Scriptures. Verse 20. These were some of the laws given by Moses for the people.

And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband,...

The Bible is showing us a condition, certain situations that could exist with a woman. It tells us the condition of the woman. She is a bondmaid. And it shows us the marital state of the woman also, not just her moral state, her social condition, but it also gives us that she is "betrothed to an husband." So she is a bondmaid, she is betrothed to an husband, and she has a sexual encounter in that betrothed state.

...and not at all redeemed,

She is not redeemed.

...nor freedom given her;

All of this is a description of this woman, her condition and the type of situation she could find herself in.

She shall be scourged; they shall not be put to death...

and the reason for that sentence is

...because she was not free.

When God looks at us, in dealing with us, it has to relate to where we stand – not just you as an individual, not just you being sincere, not just maybe that you made a mistake, not just...All these things that the Bible expresses here are taken into consideration and shows that because this is not a freewoman, because she wasn't redeemed (her freedom wasn't given to her) she is a bondmaid. Even though it is the type of sin that in another situation, would be punishable by death, but the law of God is specifying why she is not to be put to death, but just scourged.

And he shall bring his trespass offering unto the Lord, unto the door of the tabernacle of the congregation, even a ram for a trespass offering.

And the priest shall make an atonement for him with the ram of the trespass offering before the Lord

for his sin which he hath done: and the sin which he hath done shall be forgiven him.

And it seems very strange, as though the man is getting off lightly.

...He will bring a trespass offering. Even a ram,...

And that was Christ, who was the Trespass Offering. And when he brings that, that becomes an atonement for his sin and he is forgiven of his sin. Now I want you to notice here, it's not the man who betroths the woman that is lying with the woman. This is somebody else who is lying with a betrothed woman. But even though she is betrothed, she is not free. Also, I would like to get. Deuteronomy 21verse 10.

When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thy hands, and thou has taken them captive,

Notice, God's people going to war. God is delivering the enemy of God's people into their hands and then they take the people captive.

And seest among the captive a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

Then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

And she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month:...

Watch how the Bible is specific with these things, because these things are unfolding the Mystery of God's law with the original marriage covenant, to show that God cannot get away from His Word. So, she goes into the man's house, where he has rights that he could take this woman to be a wife. But when he takes her into his house to come under his headship, because she wasn't given away by her parents to him, then, before he takes her as wife, she is given the space of a month to bewail her father and her mother, who, in a normal and proper way if she was to become his wife by virtue of a marriage arrangement by the parents, whose responsibility it is to get a husband for the daughter, or to give that girl to a man to become wife; then they would have to seek out that

person, they would have to approve of that person and then the marriage can be consummated. But since it's not that proper way, then the man would have to give the woman a month. God is requiring that. These are God's laws. Moses didn't invent this. This was the revealed Word coming to the prophet, and what God was giving, was to unfold the Mystery that God had in the back of His mind.

*... and after that thou shall go in unto her, and
be her husband, and she shall be thy wife.*

Let us pray. Almighty God, take Your Word, Father, and may You anoint It and inspire It and reveal It that we might learn of You, Lord, that we might know how to walk in this hour. That we might be instructed in righteousness, knowing that this great marriage Covenant is a great Mystery of Christ and the Church. And in this day when people are so confused and, Lord, the marriage institution is brought to such a low, degraded state that people, Oh Lord God, do not even want to marry or even have confidence to come into the kind of commitment that they should come into, that they just live, Lord God, in an unmarried state.

The Bible said as in the days of Noah, Lord, they took wives unto themselves and it became such an immoral thing that You had to destroy it. And so we have seen it again in this hour.

Lord, may You teach us and give us understanding that, Lord, it might help establish us that we might know how we should go. And knowing, dear God, that this is the hour when the Marriage of the Lamb is come, You've taken a Bride, dear God. You've shown, Lord, her position, her rights. Help us to understand that we could be a true wife to You, who is our Bridegroom and Husband. May You grant it, Lord. We pray and we ask these things in Jesus' Name. Amen. God bless you. You may have your seats.

I would like to read some other Scriptures before we put that away. And I would like to go back to Exodus 21. And I've been speaking in the couples' meetings on Wednesdays, and after we have had those three Wednesday services, there are some things that just keep coming out. So I'm just bringing this like a little spill-over from Wednesday night, seeing that I feel that it's something that would be pertinent and relevant to speak in a general way to every one here this morning. And I was speaking a

lot about **United Under One Headship And By One Language**. And in the couple's meetings, I've been speaking on the marriage covenant – *Going Back To The Beginning For The True Scriptural Answer*. So all these things tie together, because while the world is uniting there's another uniting, in here going on. Exodus 21 verse 7. This was another law again.

*If a man sell his daughter to be a maidservant,
she shall not go out as the menservants do.*

Watch this.

*If a man sell his daughter to be a maidservant,
she shall not go out as the menservants do.*

God is bringing a distinction between man and woman, because after the fall, in the beginning, God put them under separate covenants. He made a distinction.

*If she please not her master, who hath betrothed
her...*

And this was normal. We see that from the other two laws. This law is referring to the one in Leviticus 19, a bondmaid that was betrothed by someone, and here in this case, her master can betroth her. But we find out that in her betrothed state she becomes defiled before the marriage was consummated.

Now I'm not dealing with so much on the physical side this morning. We've been dealing with a lot of that physical side in the Wednesday meetings, but I'm more into the spiritual side this morning, so I would not, ...so if I just say something, I'm more thinking on the spiritual side.

*If she please not her master who hath betrothed
her to himself, then shall he let her be redeemed.*

The other one, in Leviticus 19, was not redeemed because she was betrothed. But in that state of betrothal, some man came and lie with her carnally and so she had to be scourged. So he said, "then let her be redeemed," if the man is not pleased with her. If he's pleased with her then he brings her to a full state of marriage. Like we're going to have a wedding on Saturday coming, because right now the bridegroom and the bride are in a betrothed state. The marriage is not consummated yet, see. The bride is still under her own name. She is still in her mother's house. She hasn't yet had a bridal chamber experience and these things, but she's a betrothed woman.

As Paul told the Church, “I’ve espoused you as a chaste virgin to Christ,” in a betrothed state. But this is the hour that the Marriage of the Lamb is come. But we find before the marriage could be fully consummated, the Church became defiled. You understand that. Okay, so I say that to kind of help some of you because sometimes when you hear these things, it’s so hard to switch your mind to the spiritual channel, because people so many times look at themselves; which you’ve got to look at yourself, but you don’t put the full stop there, you see.

If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power,...

Though she belongs to him, though he hath betrothed her, but then it doesn’t please him to marry her and bring her to a full marriage state. Then, he has to let her be redeemed.

He cannot say, “Well, I’m going to sell her as a business proposition. I’ve paid money for her. She represents an investment that I’ve made. It’s a debt tied to her. And since I’m not going to keep her for wife, it’s best I sell her to somebody else so I’ll recover my investment.” He cannot do that, because he has already humbled her, and that is a price. He has done her wrong. So he cannot hold her and treat her like somebody whom he has not offended or done an injustice to. Now you see, these things help us to realize how God thinks. And these things bring us into places where we see God judges every action. God judges our every thought. God judges how we deal with every situation. By what judgement you judge, will determine what judgement you shall be judged with.

A false balance is an abomination in the sight of the Lord. We must deal with people discreetly, fairly. We cannot deal with people selfishly. We cannot exploit people and manipulate people for our own purposes, because they all belong to the Lord and the Lord watches these things. So then you see the Bible says that God doesn’t see as man sees. God even watched how he dealt with the woman. And that was an injustice, because though she was his property (he might be entitled to service from her, because that is why she become a bondservant) he can’t own her person, because she was made by God.

A man might come into a relationship with a woman, come into marriage with a woman, but he doesn't own her. He can't say, "Because you are my wife, my woman, I will do you this and do you that and you have to submit to me because I'm the head." No! No! He can't do that because God has already laid out boundaries of the marriage covenant. Once he gets beyond the boundaries, to what Christ is not, and he's coming to live something that is not Christ, she is not under bondage to that. He becomes responsible because now he's using and abusing the position of headship. He's perverting what true headship is.

And as long as she is wife and is in her position to serve and then she begins to do him a dis-service, and will give more service to an employer whom she is getting some money from, and because she can't get that amount money from her husband, she starts to discriminate against her husband and favour her employer, then money becomes the factor and not the marriage covenant. Her mind has become warped and she is more influenced by the monetary gain, which will only strengthen her in her position to make her more selfish and independent. And because that money is elevating her to a position of power and independence, she now thinks that she doesn't need to submit to the man as she should, because she is working for her own money and she could do what she wants. Then she is not showing what Christ is. She has gone over in the way of organization: "We don't need Jesus. We have bible schools, we have programs. We have the seminaries. We don't need Jesus. We are rich and increased with goods. We have need of nothing." You getting me? Think deep. Let's look at this law again. And if he have betrothed her unto his son...

So this master could take this servant and make her his wife. And if he's not interested in her, he could make her his son's wife. That is master and a servant. That's God and us too. God purchased us. We are not our own, we have been bought with a price. He wanted a wife for His Son, Christ. God takes a wife too. You're getting me? Fatherhood or sonship in betrothing a woman that is a purchased possession by virtue of a price paid. We are His purchased possession by virtue of a price paid.

*If he shall betroth her unto his own son he shall
deal with her after the manner of daughters*

If he doesn't betroth her to his son, he is not obligated to deal

with her after the manner of daughters. He could deal with her as a bondmaid.

But as long as he betroths her to his son, that covenant, that pledge to bring the betrothed state... And the only reason he betroths is because betrothing is the first phase of consummating the marriage. It means there's an intention for marriage. Marriage is in the picture. Union. So he cannot deal with her as a bondmaid, he has to deal with her as a daughter. Why? Because the marriage union, the marriage covenant changes the state of the woman.

We are in bondage and for us to be made free, delivered... Any church that is in bondage (the woman is a type of the church), if they don't come into marriage, they would remain in bondage. Their freedom is locked up in the marriage. Christ, in this hour, is taking a wife. The Marriage of the Lamb is come and His Wife has made herself ready. Behold the Bridegroom cometh! At evening time there's going to be a marriage. A Bride was found at evening time for the Bridegroom.

You walk in a church and you see a bondmaid. As long as she is a bondmaid in copulation with a man, as long as she doesn't desire to be in the married state, she just wants pleasure. Her children that she would give birth to out of her womb will all be born in the state of bondage because a bondwoman can't give birth to a free son. She "gendereth to bondage." I hope you are catching the position, the privilege, the relationship of the woman because of her state. This is law here. It's what her state is. "Because she was a bondmaid and not free." Even though she is betrothed. See, She's just like a concubine.

Now in these things God had things in mind that He's unfolding here; because He lets His Mystery out in shadows and types. Let's read something again, in Deuteronomy 22 to make this a little clearer for you. Verse 22. My title is, **From A Bondmaid To A Freewoman**. And my subject is, **The Position Of The Freewoman. From A Bondmaid To A Freewoman**. Verse 22.

If a man be found lying with a woman married to an husband, then they shall both of them die.

If she's married to an husband, both die, because she's caught in act of adultery. She's having another man and receiving another man's seed, when being in a marriage covenant, her womb is only for her husband's seed; when a church's womb is only for the

Word, because the Word of God is a seed. That's the seed of our Husband, Christ. Because a man reproduces himself. Christ could never bring forth a Baptist. Christ could never bring forth a Pentecostal. Christ could never bring forth a Methodist or a Jehovah Witness, because His Word is His seed. The seed that the sower sowed would bring forth after its kind. And He is the Word of God, so He would bring forth one like Himself.

But if a church is claiming to be Christ's Wife and in marriage relationship to Christ and saying, "Christ choose me for wife and I am his wife. I am Lady Jesus Christ." And yet she is lying with someone who is not her head, her legitimate head... And this is not talking about holding hands, this is talking about 'laying with'. 'Laying with' signifies what? Union — receiving seed. You see nothing mixes when you hold hands. Holding hands could lead to other things. That is why there is advice against it. Kissing is definitely wrong because now you're getting into chemistry and you're mixing saliva and body fluids. When you hold hands, nothing mixes. And then when you get into sexual relationship, then it's more chemistry, more body fluids again, semen now. And that carries chromosomes and all these different things that can produce life because of how we are made up. I want to take my time on this. I want you to get it. Verse 22.

*If a man be found lying with a woman married to
an husband, then they shall both of them die,*

You see it shows us the act that is immoral and it show us the state of the woman involved in this act. She's already married to an husband, but she is found lying with another man. Eve was already married to an husband but she was found lying with someone else. You getting what I am saying? Alright. You see everything goes back to the original, in Genesis. I'm taking the laws here to open it up to show you.

*... both the man that lay with the woman, and the
woman: so shalt thou put away evil from Israel.*

*If a damsel that is a virgin be betrothed unto an
husband,*

She's a damsel, a young girl. She is a virgin — her moral state; and her marital condition — she is betrothed to an husband.

and a man find her in the city, and lie with her;

Then ye shall bring them both out unto the gate

of that city, and ye shall stone them with stones that they die;

In Leviticus 19 she didn't die because she was a bondmaid. What does it show us right here? The position of the freewoman and the position of the bondwoman is different. Greater privilege is given to the freewoman, but also greater responsibility is expected of her, and greater judgement because she was in a greater position. So when God elevates you and gives you revelation and builds you up, and frees you, and breaks sin from around your life, it's not for you to go back in sin. It's for you to live higher and live to the glory of God. But when it's just knowledge and information and excitement, you don't realize that was being done to change your state. God is dealing with you in a certain way showing He has a purpose for you, showing that He wants to elevate you, He wants to change your position, He has great plans for you. Didn't Jesus say, "*To whom much is given, much is required*" and "*they that knoweth and doeth not shall be beaten with many stripes.*" But they that do not know shall be beaten with fewer stripes. Why? Greater revelation means greater responsibility and greater accountability. That's why Christianity is not enthusiasm alone. It's not zeal without knowledge. Amen.

The damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbor's wife:

She's betrothed to an husband but she is called what? Wife. What did the angel tell Joseph? *Take Mary thy wife.* Why? Because the betrothed state is considered to be... it is just as binding as the marriage; only that the marriage is not yet consummated, where they become one flesh. They come into one agreement upon the Word of God, upon the marriage covenant, but not become one 'flesh' yet. See, when they are pronounced, now "whatsoever God joins together, let no man put asunder. I pronounce you man and wife," the reason they don't go and shop after that, the reason they go to a marriage chamber, a bridal chamber after that, and have a honeymoon, is to finish that. That is setting a law in motion. That pronouncement is so they can truly, legitimately become one flesh. And then the marriage is consummated when she receive her husband's seed. Because Adam was given a wife for what? To bring forth after his kind.

God isn't giving to man a woman to put in a house and dress up and call herself mistress, and don't want to receive her husband's seed and bring forth his child. No, sir! Otherwise he could get a domestic servant to clean out the place and keep it clean. If she wants to tie tubes and dress up and go to parties and enjoy herself and live in the way of the world, and don't want to be wife to him, something is wrong. So watch. See I want to pause and get those places. I want it to be crystallized to you. Verse 25.

*But if a man find a betrothed damsel in the field,
and the man force her and lie with her: then the
man only that lay with her shall die:*

See how it's different in the city? In the city and in the field. Why? In the city there are people all about. Create a commotion, there are people everywhere. In the field you may cry, and nobody might hear you. So it says, she will die too because she didn't cry being in the city. Amen. Where do all the rapes take place most of the time, and the abductions? In the city. City that Cain built, you see.

*And the man force her and lay with her: then the
man only that lay with her shall die.*

*But unto the damsel thou shall do nothing; there
is in the damsel no sin worthy of death: for as when
a man riseth against his neighbor, and slayeth him,
even so is this matter:*

So God is expecting a woman in a city to show that she's not in a conspiracy and part of some diabolical plot. And you're not some little flirt and some little cheap skirt that you're looking for pleasure outside because you aren't faithful to your betrothal. He's saying, show it. He's saying, prove that is not so. Scream out! Bawl out, if you're in the city!

*For he found her in the field, and the betrothed
damsel cried and there was none to save her.*

If a man find a damsel...

That's two laws there. Three laws, we went through there already. One: a married woman. Two: betrothed virgins, one in the city and one in the field. This the fourth one here, now.

*If a man finds a damsel that is a virgin, which is
not betrothed, and lay hold of her, and lie with her,
and they be found;*

Now this one is a virgin that is not betrothed. So she's a young virgin girl. Watch.

Then the man that lay with her shall give unto the damsel's father fifty shekels of silver. And fifty is what? Jubilee release, the Holy Spirit. See and she shall be his wife; because he hath humbled her, he may not put her away all his days.

Why? She was an untouched girl. He broke the seal upon her womb. He did that outside the consent of her parents and his parents, or he and the girl's parents coming together to have a marriage contract that they can be joined together. If he sees her and likes her and uses a situation to sexually exploit her, he has disrespected the home of her parents. So he's obligated to make amends for that first. Secondly, he'll never be able to put her away all the days of his life.

Brother, if she turns out bad after that, no matter what she does, and starts to run with other men and everything else, he shall not put her away all the days of his life. Why? God is preserving the sanctity of the marriage covenant. Why is the marriage covenant so important to God? What are we finding from these laws? We are finding that if you are in the deepest of bondage, you can be made totally free and come into equal status with your master by virtue of marriage. We are going to become the Queen of the Universe. We are going to be joint heirs with Christ. Our name is going to be just as good on the cheque: "*If you say to this mountain, be thou removed.*" Why? By virtue of marriage. That power is not of ourselves; that is the power invested in the marriage covenant. A power that can change your status, change your relationship, change your privilege, change your position, change your authority, change your dress.

Think of you living in poverty all the days of your life. Like that little cousin and the ranch boss' son from Chicago looking for a wife. And she's just doing dishes, she's just rejected in the back, neglected. What is actually happening? Then he comes, he says, "I'll make a promise to you. You'll be my bride." Brother, you know what happens? Hallelujah! She becomes betrothed. She lives under expectation for his return and the consummation of the marriage. Brother all that he owns she becomes a part of it.

Look at Ruth. She come in at harvest time as a beggar, as a

gleaner, getting the leftovers. Brother, humbling herself going into the field there to pick up the leftovers; a little straggler out there. But at the end of the harvest she owned everything that Boaz owned.

We looked at three pictures here. And in these three pictures that we look at: Leviticus 19, Exodus 21, Deuteronomy 21, we have seen a captive woman, who was captured in war. Don't you know you were captured in war? Brother, Satan who captured Adam and Eve in the beginning had everyone of us born into the bondage of sin because the first parents became captive and gendered into bondage. And every child they give birth to was born in sin and iniquity, came in the world speaking lies. Is that the Bible? Everyone needed deliverance. Everyone needed a Redeemer. And if no redemption had come to them, if nobody had a desire for them, they would live in that bondage for the rest of their lives. Brother, they'll drink, they'll smoke, they'll cuss, they'll gamble, they'll commit adultery. They'll have social sins, religious sins, every kind of sin regardless of what part of Satan's estate... Because he has religion. He has moral people. God isn't talking about that. God's talking about your position being changed by a New Birth. God's talking about your life being changed by a new marriage. Amen. Born into that condition.

And when they were born in that condition, look, God, the Master comes, and see the slaves captured in war. Some of us were in organization, serving the devil, ignorantly worshipping the god of this world in one of his concentration camps, in one of his man-made denominations where he holds them and binds them with chains of creeds and dogmas and men's ideas of the Bible, where he injects his own thoughts in the Word making it of no effect.

Didn't Jesus, when He came, He said, "You cross land and sea to make a two-fold child of hell." That is all your doctrine could make – a denominational slave. Is that right? And those Jews got offended and said, "Our father is Abraham, we're not in bondage." He said, "You're not in bondage?" He said, "You're in more bondage that you even know." Amen. He said, "Who is a servant of sin?" See? Brother, you are born in sin, you are a slave to sin. He says, "*but whom the Son of man has set free, is free indeed. You shall know the Truth and the Truth shall make you free.*"

He wanted to give them a New Birth, being born again by

incorruptible seed. He had come to bring them into a new union through the Baptism of the Holy Spirit. But they loved their denomination: "I'm a Sadducee. I'm a Pharisee." And they rejected the ministry of the Son of man because they loved the organization, it's a slave system – slave to religion. Paul said, *"I was a Pharisee of the Pharisees but I count all that dung and in the way that is called heresy, so do I worship the God of my fathers now. That I might know the excellency of the knowledge of Jesus Christ."* Did he say it? Born out of that system. Glory! It's a slave system.

Some of us were there. Some of us were in the world – slave to cigarette; slave to alcohol; slave to immoral clothes; slave to dirty dancing; slave to dirty music; slaves to all kinds of vices and gambling and everything else. Amen. But we became captured in war. Hallelujah! When the Eagle went out to make war against the pale horse and begin to break the power and the chains of sin from around our lives and set us free, brother, we were liberated. Hallelujah! He liberates all kinds. But it is not everyone that came out of Egypt. When Moses liberated them from a system that they were born into – slavery, not everyone went into the Promise Land. Is that right? Some came out, but there were some that came out and went in. There were some that came out but never went in. Glory! Is that clear to you?

When Jesus came, many came out, but seventy said, "Eat your flesh and drink your blood? No, no, no; we can't handle that." Many ate bread and fish, but they went back. But one hundred and twenty went in. Is that right? And they came into union through the Baptism of the Holy Spirit. Came out of the system. Was Jesus Christ a Prophet likened unto Moses? Did He take them out of denomination? Did He bring them into the Holy Ghost? Didn't Moses take them out of a natural land and brought them into a natural land? In these last days, is it not what is happening the anti-type to those two times? Could anything other than this Message give us a New Birth to become like Jesus? You can only be born again by the Seed for your age, by the Word for your age. Your Husband's seed. Glory! Captured in war.

Why was God showing those pictures of a slave master desiring, having a delight in that slave, that he would betroth her unto himself and bring the marriage to a full consummation?

Peradventure she understands who is going to change her position, and what are his intentions while he puts her on a probationary period, trust that she will remain virtuous until the marriage is consummated. Was not Joseph going to put away Mary privately, when, in the betrothed state he thought she had become defiled? And the Holy Ghost said, "No, no, Joseph. That which she is conceived with is of the Holy Ghost. It's not of man." Is that right?

Didn't Paul say, "*As the serpent beguiled Eve?*" He said, "*I espouse you as a chaste virgin to Christ, but I fear lest as the serpent beguile Eve, so will these come preaching another Jesus, another gospel, beguile you and corrupt your mind, your spiritual womb from the simplicity that is in Christ.*" Is that right? So you see it goes in the natural and in the spiritual. Why? We are looking back to the Original Sin, which was a marriage covenant that was broken. And since He is looking for character in this age, and we who say we are believers. You want to be a real believer. You want to be a Bride. You hear about the Rapture. You hear about the Wedding Supper. You hear about the New Civilization. You've been in the presence of God. You've been blessed. You feel happy. You look at the world and you see the evil, yet sometimes there is a pull upon you to go there. Those demon powers, in an invasion upon your life and you realize it takes a lot to resist the devil. And sometimes you come so close in the time of temptation to want to yield, and you know yielding means being unfaithful in your betrothed state, if you are not one who has been brought into a full marriage to become a full wife.

I want to show you that there are many people only in a betrothed state, but there are others who have been made free, a full wife. They are in union with their husband. They have received His seed. They are in a position where there is a oneness between the husband and the wife. They have become the pregated Wife of God, bearing His name, bearing His life, bearing His signs, bearing His pre-eminences. You're not living a barren life. You're not just going to church. I go up to Third Exodus, so I'm just going to church. They are bringing forth the Man child. They have signs that His life is in them, that that womb is sealed and no other man seed could come in them. That their name is good on the cheque. Yet there are some who have not yet received that Baptism of the Holy Spirit, but they're holding on to

a promise. They're not yet clothed in the beautiful gown of the promised Word; they still have the raiment of captivity to be taken off.

You don't take off all at one time. You start to take off your shoes and change the way you walk. You start to take the old denominational veil, the traditional veil, the ecclesiastical veil off of you. See? You start to take off all those creeds and dogmas, because you don't get clothed with all the Word at one time. No. Could you put on all your clothes at the same time? Dressing is a process. There are different garments. You don't take off all your clothes at the same time, either. A lot of those old denominational ways, denominational ideas still have to be taken off, because He is not going to marry you and keep you with raiment of your captivity on you. No! No! No! No! No!

And when you see some people say, "I am bride," and their heel is 'that' tall, you know that they still have on clothes of their captivity. When you see their dress so tight and that they can't walk in it, you know it's clothing of their captivity still on them. They have the kind that Adam and Eve made for themselves. God has not ripped that off of them as yet and clothed them with the real clothing that comes by virtue of a slain Lamb. Didn't Jesus take off their Pharisee and Sadducee clothes off of them and clothe them with the Robe of the Holy Spirit after the Lamb died? Didn't He say, "Come and buy of me white raiment?" You can't come with those denominational clothes. "Hold fast your garments that you may not be found naked?" Didn't He said that too. Didn't He say, "You shall walk with me in white?" Didn't Eliezer carry clothing for Rebecca? Are we in the Bible? When she came to him, she came with the clothes the messenger brought for her. Oh! Hallelujah! Think of the Word, friends! You see it's not a light trivial thing, it's not enthusiasm but sanely, intelligently, right in the Word. Knowing your position. Understanding your relationship. Living to please Him, to know you're really reflecting Him.

Brother you watch a husband walking with his wife and brother there's not an agreement, there is something that she has on that he's not too pleased with. Wife feel a little upset. "Come on man!" And if she's not even sensitive and she's more predominant in her own idea and is dressing to please some other man other than her

husband, or still want to be in captivity, then she'll ignore him and not even realize she is contributing to disagreement. Amen. Glory! I love this Word. Amen. Oh God, help me! I want to finish today for sure. I want to take my time, get your feelings in what I'm talking about.

So God is showing us these pictures. Slaves captured in war. Bondmaid betrothed, still in the probationary stage. The man taking delight in the bondmaid and betroth her to himself or to his son. He has to deal with her differently from the time that act of betrothal starts, because now, she is daughter-in-law and he is father-in-law. And it means to say he cannot say, "My wife is a bondmaid. I doesn't have to treat her differently because she is a slave to begin with." No! No! No! He can't exalt his way above the marriage institution. Are you getting that? The marriage institution is the Revelation of Jesus Christ and the Church. That is the relationship that God wants to relate to His people with. That's the Union. That's the Covenant. That's the intimacy. That's the relationship. That's the position, the sharing of rights. That's the most intimate way that God could reveal Himself to His people.

If people see those things there could never be divorce. You know why there is divorce? Because of the hardness of their heart. They haven't even seen who God is yet and why God instituted marriage. But that is why it shows us here what it is.

We are talking about the first marriage between Adam and Eve. What was it? A great Mystery Ephesians 5:22-32 a great Mystery concerning Christ and the Church. But Adam and Eve were beguiled. And as Paul showed when Christ died and He gave Water, Blood and Spirit – gave it up. Water and Blood came out of His side. He gave up the Ghost. It gave birth to a church. And that Corinthian church, like any local church today too, brought in by virtue of the Word for their age, the revealing of the Son of man. The Word being broken open to release the Holy Spirit, to release Water and Blood that can wash and cleanse her and bring her to new life. And that church is no longer a denominational church, it was like a virtuous little church. But then that church begins to play around with preachers and begins to play around with men's ideas and begins to go into relationships and begins to get into carnal situations and begins to lose a lot of their virtue that the Message gave them originally, because they get trapped into man's

influence. Amen. Just as a woman does.

A young girl growing up in a nice home and everything, clean, nice, birthed into a good family. Raised with good standard, good education, good morals but begin to go to one of those schools. Begins to get involved with influences. Meet situations there and then begins to get away from the original principles that she was raised with, and begins to take another standard that is immoral and lower than the first standard. What happens? They become defiled. They become corrupt. Is that right? Same thing with an individual. Same thing with a church. Same thing with the Word. Same thing with a betrothed woman.

That is why, if the Truth has really penetrated deeply into us, awakening us in our conscience, we will live with a certain realization that there is nothing going on in our lives just for so. You'll be able to see in your life what means what; how God is leading you, what God is telling you, what direction you are walking in. When you look at situations you'll know how to analyse it. You'll have discernment, what to do in every situation. You won't be just caught up in a church move. You won't be just caught up in church joining, thinking that's what God is talking about. No. Because you know your Christian experience is to bring you in union with Jesus Christ, so Christ could be your Head. You could become pregnated with His Word and bring forth the fruit of His Spirit – the fruit of your womb. Bring forth fruit unto God by becoming Wife to Christ. Is that right? Married to Christ.

So God is showing us here, the power that is invested in the Marriage Covenant. And I'm trying to labour with this thought here, so you can see what marriage is. And if you see what marriage is, you can see what it means to come out of the organization, to come out of the world, to be seen by Christ in this age, when He looks at you with those eagles eyes; like when Boaz's eyes fell on Ruth in the field and he saw character. Is that right? Like when Eliezer looked there and saw Rebecca, after he prayed a prayer that only a certain type of character could fulfill to be the Bride appointed to be with Isaac.

That's in the Bible as a type of what the real character of the last day people will be in this immoral, dark, sinful age that is hell-bound for judgement and the wrath of God. And the people that have been called out, who are being washed by this Message of the

hour from all denominationalism, all worldliness, and being brought to know their husband, Jesus Christ, and to understand the union that He's bringing them into, so that their Christianity is not the denominational kind. It has come up to a higher level where they can see the Book of Acts live in them. Not trying to fall on the floor and (Bro. Vin. imitates speaking in tongues)... speak in tongues trying to get the power of God, but understand what it is. Understand what the union is. Understand what the relationship is. Understand what His obligation is to those who He is joined unto.

Not somebody coming to God with a 'give me, give me' attitude. Just like a rich man you marry to and don't realize what it took for that man to fall in love with you who was nothing. And all you could see is what the man owns and not one day see how you can please him and honour him and exalt him; because you don't even know in your little mind that the wife is the crown of her husband. She is for his glory. And if she is not for his glory and she starts to be the glory of some other man, something is wrong. Is that right?

That's why the Bible said, "Wives obey your own husbands." Oh brother! That's why denominations obey their own man-made interpretation more than Christ, because that is what they're really married to. That is the power over them that rule them. It's a man-made system. But the Headship... He said, "Where those Seven Voices are sealed, that Light never shine on in that Headstone, that Word, that Mystery of Christ, those Seven Thunders that bring back the Headstone, that brings back the Headship, to take the Headship in your life," then the Word will rule you. You shall know Him who is the Truth and He will make you free. Is that right? And the Truth is Seven Voices. Glory! Oh my! I know He's here! It's His Intelligence! Because He's the author of this Word.

Just think in the natural. Look at Tamar, she was a Canaanite. They shouldn't have had any dealings with them. And Judah took Tamar for his son, Er. And when he took this Canaanite and brought her into Judah, he put this woman, by virtue of marriage, in line for the Messianic blessing of the Messianic promise, a woman who couldn't even come close to God. And brother, even when he refused to give her the son, because she was already married, he couldn't defy that Marriage Covenant. He couldn't try to mess up that Mystery; that even ended up with his very own

seed, coming through the woman to continue the line of the Messiah.

Joshua went to war with his army, and conquered Jericho. But inside of there was a woman named Rahab. She was a harlot. And Salmon, a general, began to look over those captives in the war. Hallelujah! They begin to look over those people. Amen. Glory! Everything died except her, because she had become a proselyte. She had given up her religion and come into Israel through spiritual channels ordained for Gentile admission. She made sure, “give me a sure token.” Amen. And that harlot, by virtue of marriage to Salmon in Judah, brother, they went... and Salmon was the founder of Bethlehem. Amen. And out of Bethlehem was going to come forth that Governor who would rule the people one day. Hallelujah! Brother, even though she became a proselyte and believed the religion and a man of Isachar or somebody married her... But when a man from Judah married her, and Bethlehem falls into Judah’s portion, brother, that marriage was the thing that elevated the woman and changed her status and put her in line for the Messianic blessing.

Tamar, by an incestuous relationship. Rahab, who was a harlot. Look at Ruth from Moab. Moab was one of the children that Lot and his daughters produced – Ammon and Moab. An incestuous relationship between father and daughter produced the Moabites. But brother, Elimelech went out of the land, went there, got married. His sons Mahlon and Chilion got married – to two girls, Ruth and Orpah. Is that right? And, brother, bring that woman by virtue of marriage into Judah. And then she went back to Bethlehem in the time of barley harvest. And in Bethlehem where the Governor was going to come from, this great Messiah, here was Boaz, who was a type, who was a shadow of that coming One. The great Redeemer, the Lord of the harvest. The Bridegroom of the gentile Bride by virtue of marriage, to raise up seed for his brother. Glory!

He brought her right in line with the Messianic blessings and changed her status, brother, from a beggar to joint-heir of all that he had in harvest time; showing that there is a Mystery in the last days when the real harvest time comes. Brother, some beggars, some strangers, were going to come in for the greatest thing, through a marriage union, to come into an inheritance that they

could never have come into had it not been by virtue of marriage and receiving that seed. A foreigner. A stranger who was a product of a nation that had come through an incestuous relationship.

Look at Bathsheba – an adulteress. Is that right? But after the death of Uriah, after the first husband died, what happened? Brother, that woman came into union with King David. And because she came into union with King David, she brought forth a son who was going to be heir to the throne and the kingdom. She brought forth Solomon. Is that right? An adulteress woman. We're not talking about the woman's condition. We're talking about the power invested in the marriage union. Amen.

Now you could start to appreciate one tenth of what the prophet said, "I no longer call you Church, I call you Bride." When God begins to take His clothes off – the Seals that hid Him and started to expose Himself in plain view, that the Name written on His thigh can be seen by the Bride, and the Bride can begin to know she's part of the same Name, and the life she is bringing forth is the manifestation of the very Name. And when He stood unveiled before her in plain view, He wasn't being obscene He was unveiling Himself to His Wife. Hallelujah! Hallelujah! And when He begins to pour Himself, "*Kenos*," He emptied Himself in Bride form that they would no longer be twain. That the Head and Body can become one; that there could be spiritual multiplication. That out of the Message, out of the Church, out of the womb of the Bride, will come forth a race of people in the image and likeness of their Father. No more denominational children. No more denominational idiots. Amen. But sons and daughters walking in step. A virtuous family. Amen. Hallelujah.

What is this great Mystery of marriage? The first institution, the thing that started the planet. The thing that, where God began to let Himself be made known in Adam, Eve and Eden. The three-fold secret that was in the back part of His mind! Oh brother, we're climbing Jacob's ladder, I tell you. And every rung goes higher and higher and something is happening.

He promised it will be like this. It will get like this and it will keep mounting. Those spiritual astronauts of the last days will soar into the heavenlies, will go into the Word, cross over Jordan and bring back the evidence for their congregation and show it's a

good land. They'll have access to go into the Word and come back out and bring the blessings and display it – those sons of God in the last days. This is prophecy. It was promised by a prophet. People will know He's riding this trail once more. He's returned according to the time of life. Hallelujah! And there's some 'Dunamis' in it for the freewoman, not the bondwoman but for the freewoman!

If you haven't got the Holy Ghost, you're still in bondage. Your status hasn't changed as yet. You might be holding on to a promise. He has delighted in some of you, but He hasn't taken you into the place where He's unveiled to you yet. He's holding your hand, He's whispering a few secrets in your ears, He's giving you a little gift and a little blessing here. You wanted a new job, you got a nice new job. You wanted to move from the neighbourhood into a better neighbourhood, He gave you that. You wanted a little favour before the neighbour so there's no more fussing and stewing and all these things, you have a good testimony. He gave you that. That doesn't make you Bride. He shows He's interested. He shows He's relating with you. Amen.

You might have a little engagement ring; you begin to see some of the promises. You begin to hear about Revelation 10:8-11 and begin to look at it. Oh my! But you just can't put it all together; it's not all real to you yet. You get little anointings when He comes around and you say, "Ooh!" And you scream and your hair want to raise on your head, and things run down your back and everything else.

But when you and Him walk together, 'I in you and you in me' and He says, "Leave that alone. Watch this." And He sees through your eyes, speaks through your lips, works with your hands, believes with your heart, walks in your feet and the Word in you masters all circumstances, you know you are in union. When you live in the conscious realization of your position and what He has made you, twenty-four hours a day, you're in that Faith Civilization. Hallelujah! You know the channels in the Word to keep plugged in, even though circumstances shake you out, brother, you can change the atmosphere and come back in because you are a creator. Oh my!

You begin to come to the assembly and you begin to hear messages. And He begins to speak to you and you say, "My! My

eyes start to open,” He’s wooing you, He’s taking delight in you. Amen. He’s taking delight in you even though the raiment of your captivity is on you. But He has a garment for you. He has a garment for you. He give you a little promise. Amen. “You be true, you be virtuous. I’ll never leave you nor forsake you.” Put you in a little condition there. “Hold yourself together. Be confident in the work that I’ve started. Whenever I come there’s a reason and purpose why I move when I move. Give her some extra blessing. Pour out some handfuls for her. She has something I admire.” Amen. And you’re enjoying His favour. And you’re coming around Him and you say, “Lord Jesus, so and so,” and He answers your prayer. He gives you a little blessing and you feel a little closer drawn. What is happening? He is wooing you, **Betroth** means, *to woo a virgin*. To woo a virgin. He is wooing you. But *cleave* – “leave father and mother and cleave – **Cleave** means, *to join together and make one unit*. So you have to woo, before you can begin to join and make one, that no man can put asunder.

What shall separate us from the love of God that is in Christ Jesus. Famine, pestilence, tribulation, persecution, peril, sword, things past and present, height nor depth nor length nor breath, nor angel, nor nothing can separate that. When that wedding band is put on your finger, when the marriage certificate with your name in the book is revealed to you, Hallelujah! When that Name revealing those Seven Thunders is sealed in your forehead and we can ask in the revelation of the Name because you know you are part of the Word; you are part of the Mystery because he gave you part of the Name. You know when He entered into you and you know when your womb became sealed and you became a pregnated daughter of God through spiritual intercourse of His Word coming into your heart and bringing in new life, Hallelujah. And you begin to show life signs, your walk changes and your talk changes and your behaviour because now you are a woman carrying life. Hallelujah. Because you have seen Him unveiled, you have seen Him with the seals off Him. You have seen what makes Him omnipotent. You have seen what made Him the fountain of Seven Spirits

He’s all Love and nothing else. He’s all Power. He’s all grace. He’s all virtue. He’s all Knowledge. You see Him. Amen and once you see Him unveiled, brother, everything else fades away. You

have no admiration. You can't be sweet talked into anything. There is nothing to compare. There is nothing to even come close to it. Amen.

But when you go to church and you're still flirting after the world and you're still running down and you're still halting between two opinions, and you still want to turn your back on Jesus, it shows you haven't seen Him unveiled as yet. You don't even understand His intention why He has been blessing you, wooing you drawing you into deeper union. You still see bondage in your life'.

The reason there's bondage in your life, fear, doubt, uncertainty, you can't walk in victory, can't maintain a certain atmosphere — you're seeing signs of bondage. Why? Because you've not been made a freewoman yet. You're only, at best, a betrothed bondmaid who He has delighted in. You're just one He sees in captivity and delights to take into His own house. And He gives you a little period to bewail your father and mother. So the influence of your denominational father and your denominational mother and all your denominational ties, you can separate fully to serve Him in His house. And you and Him in His own house together with no denominational heads still trying to have control over you. Hallelujah! Oh brother!

What a place to walk in! Oh, you like to fly there where the eagles are. You get The Quickening Power and your wings get in the current of the Holy Spirit, He takes you up into places where you walk in the presence of God.

And you realize that this Bible isn't some little plaything. It isn't some little denominational something. And He says when those Seven Thunders utter their voices and the Seals are opened, you will see Jesus Christ in every Scripture. And the hidden Truth that was sealed in the Word in shadows and types and laws and parables and symbols and everything, sealed up in there. But when those Thunders uttered their voices, then what Daniel and they knew was being put in the Book supernaturally, that they don't even have language to explain and put into words. In the last days when that beast was going to get a mouth to speak great things, the Bride is going to have the true mouth to speak the same things. The Spirit and the Bride will say come, and what she says, is what the Husband already said through the prophet.

Oh. My! My! God help me. It's 1.00 p.m. and I'm only now trying to just show you that those Scriptures were pictures of the power of the marriage union. How a bondmaid, a captive, a woman who can't go free, her status can be changed by virtue of marriage to her master. There is one who conquered us, Christ. Paul said, *We were servants of sin, but now become servants of righteousness.*

We used to be a slave to the devil, but now we've become a love slave to Jesus Christ. We were a forced slave there, but we become a willing slave here. Why? Because He paid a price for us. He has rights of ownership over us. He put the Sign, His Seal that He bought us, the evidence of payment, the Holy Spirit in you. He burned it into you by the Baptism of Fire and said, "That's Mine." Amen. And His name is written in your forehead. Glory! Think of it, friends.

Let me go to Galatians 4:21 and show you that the bondwoman, if her state is not changed she's not free. And it's only marriage can change that state. And if she's going to bring forth children, she'll have to bring them forth in bondage. And any woman in bondage cannot come into a Third Pull ministry and finish this commission. Are you getting where I'm coming from? This is Christ having pre-eminences. No longer twain but become one. God's great Mystery of love expressed was one back there; God's great Mystery of love expressed is one back here.

The Third Pull is Christ reproduced in human beings. God and that prophet became one. There was no bondage in him, everything was broken. He could preach. **Prisoner of Jesus Christ.** He could preach **Pre-eminencies.** He could preach. **The Token.** He could preach, **He That Is In You.** He could preach, **Stature of a Perfect Man.** He could preach. **Greater Than Solomon Is Here.** He could preach these things. Why? He had come to that union – Oneness, super sign. He was at the head of the table. He was overshadowed by the Cloud. When he spoke, he commanded. His name was good on the cheque. No bondage: Money, women, popularity, nothing. Lust of the flesh, lust of the eyes, the pride of life, nothing. He had overcome in this evil age. He had come to Adoption. Is that right?

Then, if the Church is to stand in a certain place in the last days, she can't be in bondage with her children in bondage. She has to

be made free. But those bondwomen could only be made free by what? Virtue of marriage. You're not getting married to some other man. You're getting married to the One who owns us, who paid the price for us, who captured us when He went to war.

Galatians 4:21 Paul... Men were capturing the Galatian church to take it back into bondage under the law. And they weren't understanding what it meant to have the Holy Ghost. They weren't understanding what it is they had come into. And when a church comes into the Word for the age and the Holy Spirit comes in and takes the Headship over that church, and the church can't recognize what is happening to them, and they sit down there still with denominational ideas, because they don't know how to recognize the presence of the Husband in their midst; then eventually they get talked out of all kinds of things and talked into all kinds of man's ideas; they get their minds perverted with all kinds of interpretations with man who can't run the Word from Genesis to Revelation; they get their faith paralyzed, and they get seduced, and they get their minds corrupted and they don't ever come to deliverance.

But watch what is happening here. We were looking at a bondmaid just now, in the natural, a woman. Now watch a bondmaid, typing a church in bondage. Galatians 4:21.

Tell me, ye that desire to be under the law, do ye not hear the law?

Because they wanted to go back and say, "Get circumcised and do all these things. Well, why can't we do that? Why can't we do that?" Things they used to do before they got called out by the son of Man. But because they never understood that a corner had changed – it was a new dispensation, and the veil was rent and a new access was given now. Because they didn't know what those things meant, they couldn't see that the message had a different emphasis and was bringing them, not under the bondage of a master servant relationship, but a 'husband and wife' 'father and son' relationship. A new type of union.

For it is written, that Abraham had two sons,
Watch it here, two sons.

The one by a bondmaid, and the other by a freewoman.

Abraham had a bondmaid in his house and he had a freewoman

in his house. One was the married wife. She could never be in bondage. She was blood relation to him. Is that right? She was in covenant with him. So there are two sons. But he's showing now, the condition, though both have one father, Abraham had two sons. The first thing it tells us is two sons from one father. But he goes on further, one now was by the bondmaid, one was by the freewoman. So He began to show us the state and the condition of the mothers of these two sons who received seed from one man. You getting that?

Many types of churches are sitting down under this Message. I'm going to prove to you before we get through here that many churches are just concubines, and that's why they are still in bondage, and their relationship will not change. They see God a certain way. They see this message a certain way. They relate to this message a certain way, their church atmosphere, their service, their concept everything is a certain way. And they're always in and out and in and out of situations.

And the same way it is on a church level, you're going to find individuals are on that level too. Because marriage is not a one way thing. The wife has a responsibility, the wife is the glory, the crown and the honour to her husband. And if she doesn't know her position, and if she doesn't know the union, then she'll try to relate a certain way.

And if a man relates to his wife like a bondmaid, and expect her to live like a freewoman, it shows he doesn't even understand his position. Maybe he is a bondman too. Because he has to be a freeman to change his wife's state. If he's in bondage and she's in bondage, then two of them are in bondage. So they would only gender to bondage. They wouldn't be able to stand fast in the liberty with which Christ has made them free.

Jesus talked about a freedom where, when you get released, you will return all the way back to your original beginning. Not a halfway deliverance, a total deliverance in this age, in the age of marriage, you're coming all the way back to dominion, eternal life, fellowship with God, power over the earth. You're coming all the way back in this age. 'Cause this is the age of the marriage. The woman is changed in this age. She becomes the Super Church, we have had churches, churches, brides, brides, but there is going to be one with the dynamics and the mechanics. She'll be bone of his

bone and flesh of his flesh and the true oneness that the marriage covenant was intended to reveal will be in that Church. That my brother, my sister is what you are called unto.

So just bear with me a few minutes please and you strangers and visitors if you have to leave you can leave quietly. I can't stop here this morning. It would be a sin... And I'm not going to try to go too long either, to wear you out, but there is a place I want to stop and I haven't reached there as yet. Verse 23.

But he who was of the bondwoman was born after the flesh;

Ishmael was born by Abraham's trying to bring the promise. He was born by Abraham's sex life, by Abraham still having some energy in the flesh. But Isaac came after Abraham was totally dead. His body was now dead. So Isaac came by the operation of the Holy Ghost coming to give Sarah dunamis that she might conceive seed and change them and bring them back young to bring the promise. See?

And that's why when people are born, by man's struggling in the flesh... A lot of people are born that way in this Message that's why they couldn't live a true life. That's why churches are in the condition, they get involved in bakery, get involved in furniture, get involved in all kind of different things, back and forth in bondage, because they are being born in bondage. That's why churches commit adultery, adultery, adultery, being born in bondage. They were gendering to bondage.

That's why many of you had to get captured in war – scriptural war, so by union to a freeman you could become free. I can't preach this and say it is not so. I have to say it so. If you get offended, I'm sorry, but I'm not saying it in the flesh I'm saying it by virtue of the revelation I'm preaching this morning, because it's 'Thus saith the Lord'.

If you have any light in you and you sat down here since this year started and you have been in the meetings you know something is happening. That's why I couldn't come to prayer meeting on Friday. I came this morning, had all kind of car problems. Everything shut down on the road and God in His grace had to send some transportation to get me here because I had to come and preach this message.

And even inside there I met a brother who has grown cold and

not in fellowship, right there. The Holy Spirit in just a couple minutes... All his face got so red and his heart got so full, right there and I said, "All this is because God is interested in you, brother." (We made an appointment to meet this week). Think of it. Sit down there for about seventeen hours. This is not an exaggeration, and I'm not saying that to honour the flesh, either. But what I'm trying to tell you is when the Spirit gets moving there on Thursday, then on Friday for about eighteen hours, I sat down there and couldn't move. From about 10.00a.m. the morning till about 4.00a.m. next morning, I couldn't even move sitting down right there. Then come back all day yesterday couldn't even sleep. Coming, carrying these things in my heart. Because I looked there and started to see the things in the Bible there, brother, in the Word. I said, "Where are those things coming from?" And God began to give me the language, how to define it, the way to say it to make it precise, and the Scriptures to unfold it.

And whenever a certain season comes and a certain seal breaks and a mystery unfolds and you catch that, brother, it's to bring a little more power to keep raising the people up, because hell is on the earth. This is an evil age. This is an age of sin and promiscuity, and darkness. We see it all over the land. We see women, brother, they are as vulgar and low as they could be. The kind of demons that are loose in the nation right now. Festival of the flesh. Drunkenness and revelry. Every dirty thing in the name of culture, and brother, there's a power of the Holy Spirit that must grip this church and put a repellent in our hearts; if we are pregnated with the Word of God and have an immunity, something that could give an inoculation to raise us up that we could be in the presence of God, brother, those things would be a million miles from us, as sinful as they could be outside there. There will be a holiness and a sincerity and a sacredness.

While men are writing all their smut and filth out there, just to work people up in the flesh, brother, the Holy Spirit is giving little brothers and sisters songs to sing, amen, and put them in an atmosphere of holiness and righteousness. And that's why we keep all the entertainment spirits from coming inside here, all that carnality. And we come in action with reverence and humility in the Spirit of the Lord, amen, where we become sensitive, and know the nature of the Spirit and don't let entertainment grip us.

Hallelujah! But our souls can go into the Holy presence of God where the Word can bring deliverance. Hallelujah! Oh my!

If the people live in blindness and darkness in this age, that's up to them but God sent Light. The Bride can walk in the Light as He is in the Light. Where there's cleansing, there's a fellowship, and where there's a fellowship, there's a relationship, and there's a revelation of God's will. It's always associated with fellowship to keep us under the guiding influence of the Holy Spirit.

He said, "Tell me you that desire to be under the law?" Law — Old Testament, old nature, old husband, dead works — bondage.

Bondage and freedom. Law and grace. Dead works and faith. Old nature and New nature. Animal blood and the Blood of the Lamb that taketh away the sin of the world — Christ's Blood that speak better things. Watch that.

But he who is of the bondwoman was born after the flesh; but he of the freewoman was by promise.

Is the Holy Spirit promised in the last days? Was the Seven Seals promised to be revealed? Was the Seven Thunders promised to give the Bride Rapturing Faith? Is there a change promised to the Bride after the last sign? Are these promises? Then these promises must come by the operation of the Holy Spirit in the season. God according to the time of life, 'I will return: I'll come to Sarah, I'll bring to pass what I've said to her'. Is that right? God doing it. Wait until he was dead in the flesh, then El Shaddai came. 'Walk before me and be perfect'. God Himself coming down to bring to pass His Word, regardless of how much unbelief and Sodomite and lukewarm Lot, and everything else.

And when God came to Abraham to bring that change, the bondwoman and the freewoman were in the house together. But He never came and said, "Where is Hagar thy bondmaid?" He said, *Where is Sarah thy wife?* Hallelujah! *Where is Sarah?* And he called her by the new name, 'thy wife' because she was the channel to bring the promise. She is the freewoman in the Spirit-filled church. But both were in Abraham's house, under that appearing, in that investigation judgement before Sodom is burnt, but one status never changed. They got blessing, they had fellowship, they had a lot of different things but when the married wife brought forth the son, what did she say? 'Cast out the bondwoman; he's not going to be heir.' To inherit these things —

the Rapture, the Resurrection, the Marriage Supper – These are things to inherit. You don't work for that, you inherit that. The promise is made to Abraham and Abraham's seed: and those that are in Christ become Abraham's seed and through faith and patience, we inherit the promises God willing more abundantly to show unto the heirs of promise... An inheritance – a way that was opened up.

Which things are an allegory:

Is a what? Allegory. Something being spoken but there's a picture. It's illustrating something else.

For these are the two covenants; The one from Mt. Sinai, that gendereth to bondage, which is Agar.

She's a bondwoman, and all her children that she gave birth to out of her womb are in bondage, because that's the condition that she is in. She is not made the married wife. She has not come into union, (marriage union) and therefore she has no rights and privileges as a married wife. Because it is the position that the privileges are associated with and that position can't be usurped or invaded. That position has to come in legally and lawfully by virtue of marriage.

You can't say, "Well, she has the ring but I have the man." That might be in Satan's kingdom but not in God's business. She has the marriage certificate, she has the wedding band and she has the Name by virtue of marriage. Brother, it belongs to her. Legally she can contest anybody who tries to make a claim. And since Christ is the One who instituted it to reveal His relationship to His Bride... "And husbands lay down your life for your wife as Christ laid down His life for the Church." And so Jesus laid down His life to bring His Church into union, to purchase a possession. He captured her in war when He destroyed the Devil's power on Calvary, where He took the keys and everything else when He sent the Holy Spirit as a sign that they are purchased by His blood – the evidence that a price was paid for them. And He takes them and comes into union with them in the last days. And gives them the marriage certificate and shows them Revelation 10:8-11; – their name in the Book. That's why it passed in an unknown language. It's only for those who that relationship is given to. Glory, oh my!

For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in

bondage with her children.

Earthly Jerusalem, denominational system that he took them out of to bring them into the Holy Ghost. A condition of bondage where they were in bondage. A type of organization today, where we were in bondage. A type of the world, where we were in bondage. Bound by traditions of men and all these things. Eating salted salmon on Good Friday for righteousness. Putting up Christmas trees and making a 'lil crèche in the house, thinking we're honouring Jesus by that for Christmas. Getting a new hat and Easter egg for Easter and say we're honouring the resurrection. And bound in all kind of foolish traditions and not living a resurrected life, and not having Christ born, amen, through us. Amen. Bringing forth the Christ.

But Jerusalem which is above is free, which is the mother of us all.

For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

He's quoting Isaiah 54. Isaiah 54, here, was Isaiah crying out in the Spirit and Paul is saying, Isaiah was seeing something.

He was seeing Earthly Jerusalem and Heavenly Jerusalem. He was seeing the real Bride, the Heavenly Jerusalem, which is the mother of us all, who Sarah represented, who was in that unconditional covenant in that union, who was the married wife. Amen. She was barren, just like Hannah was barren, and Peninnah had all these children. And Peninnah was walking around like denomination with all these denominational children, thinking they are the Bride, thinking with all their denominational kingdoms and everything else, thinking they are in something. That even message people get problems sometimes saying, "Look at denomination, like God is blessing them." Leave Esau with his mountain. Amen. That's what they are heir of. They are heir of nothing else.

And Elkanah was trying to tell Hannah, "*Am I not more than ten sons.*" Hallelujah. When you have me the giver, am I not more than every gift that I could give you? You have me, the person. Are you so blind that you can't understand? Amen. You are joint heirs with me with all that I have.

Look at Abraham. Abraham when he was dying what did he

do? He called all his children – the son of the freewoman and the sons of the concubines – and he gave, (Genesis 25 Verse 6-7) he gave his sons of the concubine gifts. But he gave to Isaac all that he had. Why? He had to recognize the one who was the real married wife, who by virtue of that marriage, was blood relationship to him, had come into that position that what he had, belong to her. Amen. They were joined together. And the child that was born through her womb was of a different status and a different position than to the other one, who was just a concubine. Is that right? Whew!

Now we, brethren, as Isaac was, are the children of promise.

Paul is saying, “You all want to go back in denominational business. You don’t want to understand your covenant. You’re getting pressured by people in the system who don’t even have revelation of what’s going on. You’re getting pressured by people who came in this message with an old ecclesiastical hangover, the clothes of captivity is still on them. I took off yours, dress you, and man wants to come and put back on the raiment of captivity on you.” He says, “No, no, no.” He says, “We, as Isaac are the children of promise.”

But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now.

He says, “Watch how they’re born. Watch the kind of womb they’re born from. Watch the kind of relationship they preach and talk about. Watch when they talk about God and this Message and the Son of Man, watch the way they talk. Watch the way you talk yours.” You know who’s having the relationship. Watch how you know the promises and position in the Word. Watch how they don’t know anything about position. Watch how they’re trying to work up themselves into something. It’s showing, He isn’t dealing with them as he deals with you. Why? Because He takes delight in you.

You see how a church, you see how an individual, you see how the Bride in general, in this age of the marriage and the marriage relationship, has to understand her privilege, her position, her rights, the union that she has come into, the evidence that she is in that union? Is the raiment of your captivity taken off? Do you

have the wedding band of unmerited grace? Do you see your name revealed in the Book, between the mystery of the Gentile prophet and Jewish prophets, the marriage certificate? Do you have the Name written on your forehead, to know that you are part of Him? He gives you part of His own name in the marriage by virtue of that union with Him. He gives you certain rights and privileges in this new position.

Have you received His seed and become pregnated with His life to show that you have claims on Him as husband? You aren't asking favours, you have claims. The position gives you claims. He has to make sure your raiment, your due benevolence, and your food do not diminish. That is fixed. Unsearchable riches. Name on the cheque book.

You see how many men have their wives in captivity. You see how man can't come up there yet. "This is mine. I worked for this." Woman keeping her own... You see that? You see where they don't have any revelation? You see where they don't even have courage to walk in the Word? You see why they back off when the Word starts to open? You see why their life will always remain in bondage and they're not liberated in certain places? You see why they bluff themselves many times and you see why when their mistakes are uncovered and their short-comings are revealed, brother, they try to change that, and can't own up to it and humble themselves and say, "Lord change me. I want to stand in the full liberty with which You have made me free. I want to be a freeman. I want my wife to be a freewoman?" I want to be a free minister. I want this church to be a free church.

Nevertheless what saith the scripture? Cast out the bondwoman and her son:

Paul says, "They're troubling you. You getting pressure in your mind, your faith getting destabilized."

He says, "And you all are children of the married wife. You aren't born in a condition of bondage, yet you're trying to desire to go back under bondage."

You think it's humility by saying, "I can't step out and speak in the Name of the Lord. I can't take my rights and claim my position." You think it's saying, "Well I don't know if God will honour me or not?"

And you're living cagey. You mean to say, your husband buy

some apples and put it in the fridge and you are the wife and can't eat one? You have to ask him when he comes home? You have to call him up on the job and ask him if you could take one of the apples please? Oh brother! Hallelujah!

You think you have to plan and scheme whole day to ask him, well the wedding coming up, 'I would like a new dress', you know, and you're studying how to approach and ask him because he's accustomed to saying, "you have enough!" And so you're getting a pressure. You mean you can't ask him? You mean, he isn't even thinking of your needs? You mean, when he brings his big list: I have rent to pay; I have this to do; I have that to do; he's not like the man the prophet spoke about. He said, "Honey, go buy a dress." She says, "No, no honey, we can't afford that." So and so. In **Choosing A Bride**, go and read it. He said, "we aren't talking about what we could afford, it's what I, as your husband, in the dignity of my position, and you my wife, as your husband, it entitles me to provide for you, and I want my wife to look good." Hallelujah!

And the wife knowing the husband likes to hunt, and she's saving up the 'lil pennies, cutting back on those things. And even though it looks like nothing, yet in the mystery of being taken up more with the will of the husband, the desire of the husband, she wants to honour him and bless him and encourage him. Amen. Even though it's a few cents saved up after a little while to buy a little rifle, yet she is doing it in the position as a wife more taken up with the things of the husband, than her own things. Isn't that right? "So wait until I get backpay. I have some backpay coming up, when that time comes, then." Say, "But by that time we have nothing to go to." God, help us. You see the rotten condition many of us are in? You see how we need deliverance from the world? You see how there are a lot of bondmaid and bondchildren and bondmen around? James Bond. You think that's nice. Brother, you want to be 'James Free'. Amen. Not bound, Free. Free indeed.

Mr. Bond and Mrs. Bond? Free. Mr. Free and Mrs. Free. Thank God I'm free, free from this world of sin. Washed in the blood of Jesus. I've been born again. Hallelujah, I'm saved, saved, saved, by His wonderful grace.

You could sing for me 'I'm a covenant woman?' Now we could sing 'Covenant Woman'. Amen, yes! Hallelujah! I'm a covenant

woman. Glory! Jesus. Amen.

Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman.

So then, brethren, we are not children of the bondwoman, but of the free.

Stand fast, therefore, in the liberty (in the freedom) where with Christ has made us free, and be not entangled again with the yoke of bondage.

Now, my main Scripture. I'm going to read it and close for this morning. The rest I'll pick up when we get back in the couples' meeting. But my main Scriptures. All of this is good and sounds good. But I want to show you and prove to you from the Word now, where He showed me when He came. I was there and I was walking and I was in the Spirit. I was walking and I heard a voice inside of me saying, "You have a Bible in your office on Topical reference." That's a different kind of Bible. He says, "Go in that one, you're going to find something." I walked right up to the Bible and I started to see something. Then next day It came again. It said (inside of me), It said, "You have a certain book there. Pick that book up, it has something about concubines that you need to understand in it." Half of it I can't even preach this morning, but I just want to hit the Scripture. Out of a thousand books, He called the exact book. He called the exact book. It is a book on customs – Bible customs. I pick up 'that' book on the Bible customs. I turned to the exact page and it was right there.

When I looked around, I wanted to preach to somebody. I had nobody to preach to. I said, "Lord, something's happening. What on earth is this?" And sitting there, I was caught away. I wasn't seeing the Light physically, but that Light was there cause, what was telling me in my heart to go straight to that and straight to that, for two days just at the point and the time, brother, in a couple of seconds it was at my finger tips. I said, "God really knows every flea that bats its eye." He knows what is in every book, every where, every page, every where. And It said, "Pick up that particular book. It's in there, something with concubine."

Last Scripture. Esther. Esther was a bondmaid, a bondmaid that became a free woman between the Sixth and Seventh Trumpet; a

bondmaid that became a queen. And it's only when she became a freewoman and her position was changed by virtue of the marriage, she was able to stand in the gap for her people and deliver them in the hour of persecution. No bond church could rise up to this responsibility. Their position disallows them from manifesting perfect faith, knowing the secrets of the husband that he is not obligated to share with them being a concubine and they are not really the married Wife. Because the status of the bondwoman was the status of the concubine. She was betrothed but she became defiled and she lost her freedom. Because she was not free... But he said what? 'Stand fast in the liberty by which Christ has made you free.'

You started in the Spirit, don't end back up in the flesh! Don't live in a place where you can't manifest any authority. Cast that bondwoman out. Get that mentality out. Get that out. When Elohim came under that Seventh Seal in Genesis 18, which is Revelation 10, the appearing of the Supreme Judge at the end of the Pentecostal Age, in the time when the gentile world will be burnt with fire, when the Son of man is being revealed. I could go on and on with that.

The bondwoman was there. But because He was coming under the Seventh Seal in the line of the promise... Because under that Seventh Seal is where the union takes place. Six Seals are for concubines. Seventh Seal is the marriage, the union. That's for the freewoman. That's her position. She is part of the three-fold ministry. She is part of the Word by predestination. She is the matching piece. That's why Revelation 10:8-11 was left back for her. That's her marriage certificate that she could only come into by union.

Outside of the Holy Ghost, they look at that as just a Scripture. By revelation, it tie from Genesis to Revelation, every shadow, parable and prophecy of the Bride in the Bible, and prove what that ministry of that Bride is. Esther chapter 2. Quickly. I want to save time. Let the musicians get ready for me. You don't have to take your place yet. Just get your minds and your hearts ready to minister.

After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed

against her.

You know what happened, Vashti rejected the seventh voice of the king on the seventh day. This is all happening, when? Between Nehemiah and Job. Ezra and Nehemiah are what? The Jews going back to the homeland to rebuild the temple and wait for their Messiah. In the last couple months, the Jews laid the foundation for the Third Temple. Since 1946 they have been back in their homeland. Here's a mystery. In 1963 Seven Voices of the King thundered on the Seventh Day, and the church world rejected the Headship. Is that right? And here was a girl who was a bondmaid in that time. A bondmaid in that time. Watch.

Then said the king's servants that ministered unto him, let there be fair young virgins sought for the king;

And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan, the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let their things for purification be given them.

Hear the counsel. Vashti rejected the Word. The king is seeking a new bride. So they said, what? Get all the fair young virgins in the land and take them and bring them to the house of Hegai., (because you couldn't come into the king's presence like that) and after you bring them to the house of the women, where the young virgins were. He said, "let their things for purification be given them." That is for what? To get them ready to go into the king. They are virgins, but they haven't seen the king yet. They never heard the king's voice. They've never been in the king's presence yet. But where they are, they are being ministered something that can move them from that house to the king's house. You get me?

And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king, and he did so.

Now you know Ezra and Nehemiah and the Jews back in their homeland was Feast of the Trumpets. Six trumpets rushed them back. The Seven Trumpet, the Resurrection, Job's Easter Seal. But between that time, between that Sixth and Seventh Trumpet,

Revelation 10, where the church world rejected the Message and the virgin Bride is called, watch.

Now in Shushan, the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite.

Who had been carried away from Jerusalem with the captivity who had been carried away with Jeconiah, King of Judah, whom Nebuchadnezzar the King of Babylon had carried away.

And he brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maid was fair and beautiful, whom Mordecai, when her father and mother were dead, took for his own daughter.

So here she is in captivity and he is in captivity. They are captives. She's a bondmaid. She's taken captive. Where? In war. You getting that?

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan, the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

And the maiden pleased him, and she obtained kindness from him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, who were meet to be given her, out of the king's house; and he preferred her and her maids unto the best place of the house of the women.

So in the house of virgins, where she was, the man who was in charge of that house, who was ministering in that house, who, under his ministry he gives out all the nice sweet perfumes and the nice 'lil oils for your baths, and creams, you know, different things to get you all smelling sweet and nice. He could preach those nice sweet messages. He could make you feel, you know, smell good, and look good, and everything else. Hegai, he has those things. Amen. And she found favour in his sight.

Esther had not shewed her people nor her

kindred.

See? She kept it a secret. She kept her identity a secret still. Why? She's a captive. She's a captive maiden. She's a bondmaid. But she ended up among all these other virgins and she being a bondmaid in captivity, and all these Persian maidens there but this little Jewish maiden in the midst of them and nobody knows that she's different; but she has an atmosphere about her. She has grace. She has virtue. She has purity. She has something that is so undefiled, that stands out. She isn't full of self. She doesn't have those Babylonian ways. It never got a hold of her. Brother, even though she might have had her raiment of captivity, she never carried about herself like a captive. She isn't getting taken up, with the church and what denomination says. No, no, no! She carries herself in a certain manner. And so this man saw something different in her.

...for Mordecai had charged her that she should not shew it.

And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now when (now catch this now) every maid's turn was come to go in to king Ahasuerus...

Because they were gathered there to be purified under this ministry, so they could go in the presence of the king to see if the king delighted in them. If the king delighted in them, well, then, he would have to do certain things to change their estate, their condition.

So when every maid's turn was come to go in to King Ahasueras...

Now remember, this man is looking for a wife. Going to him doesn't mean (Bro. Vin demonstrates walking) it doesn't mean that kind of thing, you know. It doesn't mean that kind of 'go in'. You go in to the king. You get in the King's presence. He talks to you. Maybe he talked to you a certain conversation about the heavens declare the glory of God, day unto day it uttereth speech. You're not interested in that. The King says, "You know this song, Jesus keep me near the cross?" You say, "no, but I know the one 'Shadow' (Local singer) sings." The King says, "Take her away." See? The King starts to tell you about the mystery of the Bride and

Bridegroom, and you start to talk some denominational talk about, “Nah, I was planning to go in Bible School and graduate, you know.” He says, “Take her out, take her out” See? The king realize that that isn’t material for wife at all. Now watch.

...after she had been twelve months, according to the manner of the women (for so were the days of their purification accomplished, to wit, six months with oil of myrrh, and six months with sweet odors, and with other things...Little balms and so on. Perfumes... for the purifying of the women).

So Hegai has this mystery. He has oils. He has balms. He has things for purification. He can wash them. He can cleanse them. He can get them all smelling nice, change their atmosphere. They sit under Hegai there and they know that when you come through Hegai, you’re getting ready to go into the King’s presence. You see? One of those nice sweet little ministries.

Then thus came every maiden unto the king;

After twelve months. See?

What ever she desired was given her to go with her out of the house of the women unto the king’s house.

That was the first house. When they get them, they don’t go straight to the king. They come to the house of the women – the first court. That first court has a first court ministry in it and there’s an experience that they go through under that ministry. A state of purification. And there are certain things ministered to effect and achieve that purification in their lives.

If he says, “But you have a little blemish here. I don’t think that will look good when the king looks, you know. That thing that’s on your face, you have to get rid of that.” He says, “You see this kind of walk, you have to get that washed out.” Because he knows what the king wants. So by the time they come and say, “Okay, your turn has come to go into the presence of the king. The king is expecting you tonight.” Verse 14.

In the evening she went,

What time did she go? Evening time. Fellowship time. Union time. Marriage time.

... and on the morrow she returned into the

second house of the women...

She doesn't go back to the house of the virgins, she goes to the house of the women.

...to the custody of Shaashgaz the king's chamberlain, who kept the concubines.

So, here's a second house she goes to, now. Why? She's been in the king's presence. See, the King has seen her, different things, and after the king is finished, if she's not queen, she goes to the concubine house. He can't change her status.

She came in into the king no more, except the king delighted in her and that she was called by name.

So Shaashgaz, he doesn't have any set of oils and perfumes. He is not dealing with all of that so much. He has that, plus, he calls names.

If the king wants to see someone, Shaashgaz says, "So and so... Deborah, the king wants to see you." He calls the name. He preaches the mystery and she hears her name called and she gets ready to go in unto the king. Ever so often they get a little visitation. It depends on whether the king wants to see them, not if they want to see the king. They can't even get into the king's presence – it's death. They don't take chance because they are now placed in a certain place – the house of the concubines. Not the house of the virgins no more because they have already been in the king's presence, but they haven't qualified for wife status. So they don't have no real intimacy with the king.

Now and then they get a little visitation, little dreams drop down. Now and then they need a little job or a little car and the king gives them that. They need some clothes or some money to buy school books and different things, the king drops that in – concubine house.

But we find out, the bondmaid, concubine status... that's what she was. She never came to the full privilege of a wife, 'cause wife is what? Made free. Free indeed. And to go back to Eden it takes a freewoman. A bondwoman can't go back because we became bondservants when we fell. So bondpeople can't go back. In there is for free people You're getting it?

This man could call the names, but he only calls the names of concubines. His ministry is to the concubines. He can minister

little principles of how to organize a little concert, little praise service, little church outing. And keep the concubines in a little atmosphere of blessings. But watch.

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them who looked upon her.

Now when is this happening? After the rejection of Vashti, between the Sixth and Seventh Trumpet, when Vashti rejected the Headstone, and the Jews went back to their homeland, is when this thing is happening. When the Bride is being sought. When a woman who is a bondmaid, a bondservant in captivity, is going to be elevated to become a freewoman, to become the married wife, to become the Queen; to stand in the gap and deliver her own people and speak even to half the kingdom and exercise full privilege. And the last woman mentioned in the Bible, in the Old Testament.

Two women were in the Old Testament with Books named after them; Ruth and Esther, and both are the mystery of this Bride with the Jews going back in their homeland and this Bride coming into union, into full redemption. So watch this here, this is a secret.

So Esther was taken unto King Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

Ten, seven. Ten and Seven, the Day of Atonement is the tenth of the seventh month. Revelation 10:7. Ten and Seven were the seventeen shekels that they pay for the land the purchase price, which seventeen is the seventh prime number, a number that is only divided by itself. Because ten and seven is where between the Sixth and Seventh Trumpet when the Jews are back in their homeland, when the Gentile Bride is going to be called, the one who is going to be Queen. The one who is a bondmaid and is going to come to the place of a freewoman.

And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal

crowns upon her head, and made her Queen instead of Vashti.

Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release from taxes to the provinces, and gave gifts, according to the state of the king.

So the king here, now, comes in and picks out this special virgin, the one that found favour. She didn't go back to the concubine house but he elevated her to a position of queen, gave a great feast for her and made it known publicly that she is queen. She is the one above all.

Chapter 1 verse 9. I want to show you the house that she went to, where she was. So we see two houses and two ministries here. Notice that, two houses, two ministries. Before they could become wife. Before their status could change from a bondmaid to a freewoman. Verse 9:

Also Vashti, the queen, made a feast for the women in the Royal house which belonged to King Ahasuerus.

Now the queen used to be where? In the Royal house. There were three houses, three apartments, three courts. The first court was what? Court of the virgins. Second court was what? Court of the concubines. And the queen used to be in the Royal house. In the court of the virgins there was a ministry there to minister to virgins. They never received seed. Nice to look at. You walk in a church, nice little virgin church, congregation look nice, well dressed, morally upright but they haven't received seed. They have never even been in the king's presence. Never even heard the king's voice. They never even heard their name called. Their position never changed. They have no experience. All they have, they sit down there and they get ministered to – oils and little perfumes and smell sweet, and take little baths, and different things – and walk around hoping that one day they'll get a chance to go in the presence of the king. They have never seen the king unveiled.

Then the concubines, well, they have a little more experience than the virgins. They've been in the king's house but they haven't stayed long enough. They are not being treated as wife. In their own consciousness they know they are not wife. They are just part of his purchased possession, his property. But their status has not

been changed that they have been given special privileges. They could only get close to Him if He chooses to see them and He will have to determine if he wants to see them or not. To try to even go upon him, they have no claims upon him.

That isn't our position. That isn't our position! We could ask anything in His Name. We have access to go into the Holiest, by a new and living way. We could come boldly before the Throne of grace and obtain mercy and find grace to help us in time of need. As He is in the world so are we. As He is, so are we, in this world. *Whatsoever you ask. If you say to this mountain be thou removed and don't doubt.*

He never told any concubine... They can't even get in the Royal house. They don't even have Royal apparel. They don't even have a Royal feast. They don't have any banquet of wine with the king. But Esther had a banquet of wine with the king. Esther had Royal apparel. Esther was in the Royal house. She knew what these things meant. She knew what the Royal crown was because he crowned her and he placed her positionally and brought her into that position that she can live in that God-given privilege.

She doesn't live in the first court with virgins anymore. Her time there was only twelve months. She never went to any concubine house because she wasn't in that section of the book. She had come into a greater privilege, where she could go into the presence of the king. Put on her Royal apparel and say, "If I perish, I perish."

She wasn't sitting under Hegai and Shaashgaz after she went in the king's presence. She heard about them. She knew they existed. She got her little baths in times past, sitting in that house. But the house where she was in, the court where she was in, she had a different ministry. She had a different ministry. She had a ministry appointed unto her. Esther 4. This is the last one and we'll close with this.

Do you know, as you've been sitting down through these years, He's been wooing you. He takes a delight in you to be his Wife. He saw you among his captives, like Boaz saw Ruth in the field among his gleaners and reapers. And as He begins to woo you and speak things to your heart, and draw you into a place and give you little blessings, give you time where He bring you into His presence.

But then He started to deal with you as Royalty: Royal house, Royal apparel, Royal crown, Royal feast. He begins to show to you that He considers you differently. He gave you a different position. You can be in His presence. He opened up mysteries to you that you can speak and exercise your right; that the children you bare will not be born into a condition of bondage. The children that are born out of your womb will be children that will come into an inheritance because of your condition. You are not bond, you're free; and your children that are born out of the womb of the Church is free. They're not controlled by man. They're not bound by politics – church politics and these things. They're not under the influence of anybody. He has preeminence over you. You have seen Him unveiled.

Esther, Chapter 4. This was just before the persecution. Esther Chapter 3 tells about the persecution, the mischief of Haman, the scheme to destroy the Jewish people, a type of the squeeze and the persecution. Mordecai had a hold of this mystery. But the hour was coming and the people, the Bride, wasn't awakened to this oncoming thing. So he had a gift that could tell her, "They're dividing the land for gain." They're into the third revolution, the Information Age. Watch all these things that are happening. What is going to happen with the market. Watch what's taking place. Be ready. Watch your position and how He dealt with you. Watch how you have to stand in the gap between the living and the dead, a ministry of intercession in a hour of persecution.

All these things, Mordecai had a hold of it. But she, who was the married wife, needed to get a hold of these things. Shaashgaz, Hegai, with the little perfumes and the little blessings they couldn't give that. But Esther in the Royal house, in the Third Court. Verse 5:

Then called Esther for Hathach, one of the king's chamberlains, whom he had appointed to attend upon her,

Three courts, three chamberlains, three phases of experience. There are no concubines in the Royal house. There are no virgins, little virgins in the Royal house. In the Royal house, is the house of the queen, in the third court. The first court was virgins. They have not been in the king's presence. They have not received seed from the king. They can't even be called wife of the king. For the most,

they are nice young ladies, but they have no depth of experience.

They haven't been brought into covenant. They're not under any headship. They have the potential to be but they don't have the experience, the state and the condition because they haven't been dealt with in that manner.

You don't want to be that kind of church. You don't want to be that kind of church. No, no, no. You want to be a church that has been dealt with and brought into covenant and put under Headship and pregnated with the Husband's seed; that we could have the wedding band, the marriage certificate and the name; and you have rights and you're not in any form of bondage. 'Cause there, Esther was still a bondmaid in the virgin house.

Then called Esther for Hathach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

So Hathach went forth to Mordecai unto the street of the city, which was before the king's gate.

See the king was a little higher up, but Mordecai was there by the street to the gate where the king was going to come out, when he comes down. You know what I'm talking about. Jesus was a little higher up. He had come, but Mordecai had the secret. He say, "I'll go with these things in my grave." But watch in that hour when the Jews were back in their homeland to rebuild the temple and wait for the Messiah, and they have already laid the corner stone.

When Vashti has already rejected the headstone, the seventh voice of the king; when the virgin bride is called and brought into covenant relationship as wife; when the persecution, the mischief of Haman, is coming in to destroy the people in that hour, in the third court, there is a ministry (not in the first court and second court), a Third Pull ministry, appointed, one of the king's chamberlains – to attend personally to the queen in that hour. To reiterate the words of Mordecai. To catch the secret that Mordecai had, that Mordecai alone knew where he said it on **Feast Of The Trumpets and Souls In Prison** where he was sealing it up by the way he was saying it. **On God's Power To Transform** where he hid 'Thunders' and 'Vials' and these things. He said, "When I bring it together you will see what those men are dreaming – where

he sealed it up. It'll take the very spirit of Mordecai to come back and say those things. But Mordecai, he said "I will not speak directly to her in that hour." But this man was a link between Mordecai and her, to keep the words of Mordecai alive to her.

'Shaashgaz' means 'keeper', or 'servant to beautiful women', 'Hegai' means 'venerable'. He is a venerable man. Good status. Good conduct. Preach a nice little moral message on church behavior and conduct and so on. When you walk, watch how you go before the king, bow, do different things. Little instructions. Oil them up nice and thing. And make them smell good. King could smell them coming... when you start to pray and call on his name and so on.

The other one, he called names, but names from the Book of Life, not the Bride section; because to be in the Bride section, you have to be in the Third Court. Hathach mean 'gift'. This is a gift appointed by the king, not voted in. Appointed by the king. He's not coming to deal with little sweet things with the queen... little perfumes and... "I tell you, the king wants to see you now." No, no, watch what he does. Watch what this one does in that hour just before the persecution, when those Jews are back in that homeland; when the squeeze is coming in. Watch.

And Mordecai told him of all that had happened unto him, and of the sum of money that Haman had promised to pay to the king's treasuries, for the Jews, to destroy them.

See, all those things are under the Fourth Seal, and the Sixth Seal. So Mordecai is telling this man these things. In other words, he is uncovering the five 'I wills' of Lucifer to this man. Who Lucifer was. How he fell. Why he fell. What caused his fall. How it's supernatural devils unseen to the eye but we can see what they're doing. How right now he is trying to build a better kingdom than Michael's Kingdom. How he is going to close down churches like these. All those 'things', Mordecai is telling this man. How Haman wanted to be exalted — the man of sin — because he wants everybody to bow down to him. See? About the money proposition, and all these things.

Also he gave him the copy of the writing of the decree that was given at Shu-shan to destroy them, to shew it unto Esther, and to declare it unto her,

and to charge her...

Look at Mordecai's instructions: "Don't go and preach to her any little sweet perfumed message. Don't go and just deal with her like a concubine." In other words, "Uncover the enemy's scheme to her." He said, "And just where I say it and where I tell you and how I explain it to you, go and say it back. Remember, you have no message. You just say what I said. Go and tell her what I say." Because why? "Are you not appointed, are you not anointed and commissioned, and placed positionally by the king? Aren't you a gift that has found its place? Aren't you put by the king to minister personally to her? Which court are you in? What kind of ministry do you have? Then if you know your place, you know your ministry, then you take what I say and you go and tell her." Is not the gifts that have found their places in this hour that followed their star and find their right place? Amen.

"When that red dragon want to devour that woman and that child, and bring that persecution, are you not supposed to go there? Are you not a gifted man and your gift is to identify these things? Is not that why you are put in the third court?" Amen. "Take what I said. Are you not supposed to say it back?... because these gifts are to say only what the messenger said and don't inject anything into it."

And is not the squeeze at hand? Are not these things coming in? Is not Haman at work with his mischief? Are not the Jews back in their homeland, laying the foundation getting ready to build the temple and wait for the Messiah? Is not Vashti banished from the king's presence, with all her programmes because she can't submit to headship, when those seven voices thundered? Were you not called? Didn't the king set his affection upon you? Is she not the beloved? Amen.

"Is she not a bondwoman whose status was changed by virtue of the Marriage Union and placed and become a freewoman and placed positionally? Does she not have that authority to go in the king's presence? Then you show this unto Esther. If she wants one of those perfumed messages, don't be manipulated by her. You show her these things. Let her recognize her day. Let her know what is happening. Let her know what the scheme of the enemy is. Let her know what she's up to. You declare it and you show it to her."

And then not only show it and she got all rejoicing in these truths. He said, “Then you charge her that she should go in unto the king to make supplication unto him and to make request before him for her people. Let her know that she must stand in the gap as an intercessor between the living and the dead in the hour of judgement. If she doesn’t realize that’s her responsibility, that’s the privilege, that’s the responsibility of the position of the freewoman, that she can manifest the husband’s authority.”

If she’s going to just sit down there and walk around and say, “I’m queen Esther, I’m the Bride. I’m in the Third Pull, I’m in the Third Court, look at the mystery that is being shown,” He said, “Don’t you stop there. You charge her that she must go. The hour of shaking is now at hand and many builders don’t realize they have built on sinking sand and this howling of the enemy that is coming here to blot churches like these out, you go and charge her. She must go in the presence of the king.” Amen.

And Hathach came and told Esther the words of Mordecai.

Not his own words.

Again Esther spake unto Hathach, and gave him commandment unto Mordecai;

And let’s drop down to verse 13, ’cause he went back again and came back to her again. Verse 13.

Then Mordecai commanded to answer Esther: Think not with thyself that thou shalt escape in the king’s house, more than all the Jews.

For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arrive to the Jews from another place; but thou and thy father’s house shall be destroyed. And who knoweth whether thou art come to the kingdom for such a time as this?

In other words, he was saying, “After you show her and declare it and charge her, if she isn’t really in desperation”...he says, “Then you begin to open up the mystery of my will and how I rule in the affairs of all men, and how for such a time as this, she who was a bondservant wasn’t just raised up to become freewoman, to become queen and wife, just to say that she has privileges. She must understand and she must be able to stand there

in the gap between the living and the dead; when that persecution, that flood of the enemy is coming, that she can stand there because she is raised up for such a time as this.

In other words, “Open up the mystery behind her life. Let her understand her position, why she had been brought into that position, and what she can do for her people by virtue of coming into that position through the Marriage Covenant and the union and being placed positionally as the queen. Let her know that she has God-given privileges and she must learn how to live in the enjoyment and the blessing and the privileges that goes with that position; otherwise she is only claiming to be queen and living like a bondmaid still.” Oh my! That man in the Third Court, look at his charge. That ‘free indeed’ meant to exercise the right and the privileges of the Husband.

Let us all stand to our feet. **From A Bondmaid To A Freewoman.** A woman that the devil has no hold of. A woman that can manifest the fullness of Christ’s authority. A woman that is promised the Spoken Word, the Third Pull, when the Squeeze comes. It is not the Ministry for a concubine. It is not the Ministry for a young little virgin who hasn’t come in to receive her husband’s seed and become a pregnated daughter of God.

In **Marriage and Divorce** let me read a little quote while the music plays softly.

Notice he can put her away but she cannot put him away. He did it and prove it in the days of Luther and Wesley and Pentecost, when they refused to become the further part of Him by having spiritual sexual affair to become pregnated with the further part of the Word.

In other words, he says, “Which house are you in?” You’re not in the concubine house. You’re in the Royal house. You were given the royal apparel. You were given the Royal crown. You could have your own banquet of wine. In other words, you feast with the king. The king comes home by you and you pour out wine for the king, and you and the king feast together. And both of you get merry. And both of you get stimulated together.

How do you not know that you’ve been made a freewoman? You’ve been raised up into Heavenly Places. Is that why in this day we’ve been raised up by the Baptism of the Holy Spirit? ‘You who were dead in sin and trespasses hath He raised up’. What is

Heavenly Places? The believer's position in Christ. What is that position? A Wife, a Queen, a Bride. When does she become that? When Israel goes back in their homeland. Before they build that temple and the Messiah comes to them, during that time is when this last day Bride, like Ruth, came in to be joint-heirs of all that Boaz had by virtue of marriage. When Esther is coming in to be one with the king, to ask even to half of his kingdom by virtue of marriage. The power that is invested in the Marriage Covenant.

Many a man wants to be married to a woman so he could dominate her. He could use her and manipulate her. Christ married a Church to raise her up to be one with Him. Her word is His Word. Brother, what decision She makes, He backs up. She does nothing except she has 'Thus saith the Lord'. The harmony between the Father and the Son will be between the Bridegroom and the Bride. She is His reflection. She is Him revealed. She is life of His life, Spirit of His Spirit, Word of His Word. She could manifest all that is His.

The Bride who was a bondmaid and brought in that position was instructed by the messenger through a gift, so that she could come to the knowledge of her position, just before the Squeeze comes, where she must stand in the gap; where she must recognize why her status and her position was changed, that she must understand what it means to be in union and to live in that position.

Can we walk away today seeing what God has for us. From shadows and types given in laws in the Old Testament in the book of Esther, between Nehemiah and Job, between the Sixth and Seventh Trumpet in the book of Revelation, where the Headstone came back, Seven Thunders uttered their voices; where Revelation 10:8-11 is a ministry of the Bride in union with the Bridegroom to go back to Eden.

The book of Esther where the king and the queen, Leo and Virgo, come together; where there is no further woman spoken of in the Old Testament. The mystery ends with Esther because she is the queen. The final voice to the final age. Look at those things that we looked at in the Bible today, and I left out so much. But just to capture the places to bring it in a way that you could begin to see what it is.

If we have to reflect Him as men, as ministers, with this church... What is the level of your experience? You've never been

in the presence of the King yet? You've never heard His voice? You have never received seed from Him? He hasn't unveiled Himself to you? He hasn't poured Himself into you. He hasn't changed your status? He hasn't given you something to hold on to? You just know, one day, one day, you might get experience. One day you might get the Holy Ghost. One day you might get in the King's presence. One day these things might come alive to you. It may not last for long. You might end back up in the concubine house. You're saying, "There was a time I went before the King. There was a time I was right in His presence. There was a time I felt like I was getting a revelation, but next thing you know, I was back in the concubine house. I can't tell when last I got in the King's presence."

But here is a woman who is not only in the King's presence, who is not only a Wife, who is not only receiving seed, but she is manifesting His authority. He is telling her, "You ask, Esther, even to half the kingdom." She is seeing, 'for such a time as this'. She is seeing, look how He changed my state. Look where He put me. Look at the favour He has shown me; He loved me above all. Look, He put me in the royal house, royal apparel, give me the royal estate. Look, He stretched out His Sceptre to me. I could come with boldness before His Throne of Grace. Look, I see the Squeeze in the making, persecution coming in. We can't be in a spirit of fear and bondage. We can't be a halfway delivered people. A halfway people that is in bondage is just like a betrothed bondmaid.

Hagar brought forth her children into the same bondage that she was in. The concubines and their children got little gifts, but all that he had, he gave to Isaac, the son of the freewoman. She was free indeed. She could stand fast in the liberty in which she was made free.

There is a deliverance, friends. There is a release, if He is telling you these things. Do you see, to sit and hear this, this morning, you can't be in the virgin house? To hear what you heard this morning, if you see it, if you could catch it, you're not in the concubine house. It isn't the language of concubines. And if you are the freewoman in the Third Court, the married wife, He's showing you your position. He is showing you have to stand in the gap. He is showing you the scheme of the enemy that is coming. He is

showing you that you could save your people. He's showing you, to accept your responsibility. Now, what a privilege He has put you into.

So the churches, he put them away because they refused to have a spiritual sexual affair, to become pregnated with the further part of the Word. You became wife when you become pregnated with His seed. You can't be in union with Him and you don't have revelation. There's no real... His life is not in you. What brings union is the Baptism of the Holy Spirit, which is the revelation of Jesus Christ, being revealed in you personally, the individual, and you become a pregnated child of God bringing forth His life, His signs, His pre-eminences, showing you've had an experience that makes you one with Him; no longer twain, one. That's why your name is good. That's why you can't be denied.

He says, *"You remember in the Bible, the king married Esther because the queen refused. He just got him another one. And what happened when she refused to come out with the king – obey him? The same thing it is with a woman that refuses to be wife to her husband. And so it is with the church that refuses to become pregnated in the age that we now live in, to bring forth children of this age. We are not Lutherans, we are not Wesleyans, neither are we Pentecostals. We've got to be the children of this age, through the pregnancy of the Word of God to bring forth a child of this age – the seed child. He went right on revealing the Word to the Body, and vindicated and saying by Himself. His children begin to look more like Him because it's fully maturing or they become the children of the Word. Not children of the church, children of the Word. And the Bride will be the lovely little Lady of the Word, – unadulterated – not touched by any man's organization, any man-made theory. She'll be the purely unadulterated Bride of the Word. She'll be the pregnated daughter of God."*

She's only really wife when that womb is penetrated and the seed is planted, and the womb closes and His life is inside of her; and they are part and he is part. And He must honour His vow. He must keep His covenant. He'll not forsake you. He'll never leave you. 'Until death do us part'. And He has Eternal Life and you have Eternal Life, because the Bride is part of the Bridegroom. That's why He's calling.

May every band of our bondage be broken. May every piece of

that clothing, that raiment of captivity, that traditional veil, that ecclesiastical veil – be taken off of us and we be clothed in the beautiful gown of the promised Word.

Let us pray. God bless you for your patience, for your kindness and your attention, to sit and hear a message like this. Now, may you receive it. May that seed go deep into your soul that there could be conception that the very life of Christ...

If you're a virgin and have never been in the presence of the King, and you find yourself in the King's presence after purification today, something has spoken to your heart; He's not sending you back to the house of concubines but He's setting the crown upon you. He's putting the Royal Apparel upon you. He's dealing with you in a way to know that He has changed your status.

You who have sat in the meetings down through these years, you know when He moved you from the first court to the second court, until He brought you into the third court, the court where the Queen lives, where she dwells, where she is ministered to, where the words of Mordecai... Where she is getting a clear vision of her position and responsibility, how she must function. By virtue of being in that position in this hour, it's being made plain unto you.

I pray these things become so alive, so real to you, that you'll not miss it today. He has delighted in you. If you're just betrothed, don't become defiled. Let it unfold until you become a full wife. He will take that raiment of captivity off of you. He'll change your status. He'll deal with you as Wife; and know that to whom much is given much is required.

Almighty God, as we've come to the end of this meeting, oh gracious God, our minds could hardly contain the volume of the Book in which You have come this morning. The Scriptures the Holy Spirit took, and brought together to make alive, and show to us: it is not a little story. It was there in that Abrahamic age. It was there in the book of Esther. It was there with all those Gentile women that came in the land with the Messiah. It was there in the laws and in the Old Testament. It's here in this hour in reality, Lord, because this is the day of the Marriage. This is the Message of the Marriage. It comes, Lord, into fulfillment and these things become personalized in the life of the Bride. We see the power that is invested.

We see what it means when You call us, ‘Bride’; when You’ve dealt with us in the manner that You’ve dealt with us. When there is something in our heart to receive all of Your Word, to open ourselves, the spiritual womb and give ourselves unreservedly to You, Lord, in holy submission, withholding nothing, Lord. Lord God, that we might become the pregated Wife of God.

What joy it was when You began to woo us. When You began to take the raiment of captivity off of us, what a freedom we began to experience! But what a greater freedom, Lord, when You began to clothe us, Lord, with the garments of a wife. When You begin to change us from a position of bondage and we began to walk and experienced a liberty; and You began to deal with us in this virtuous position, Lord, when we began to understand how to relate to You as a wife and began to understand the union and the covenant, Lord.

Oh Lord, when the Wife begins to ask the Husband questions and the Husband begins to answer her every question so that she doesn’t have to go to some other man. The very Husband answering the Wife, dissolving the doubts, teaching her the things she needs to know. And You have been raising us up, Lord.

Now, dear God, You can show forth Your full victory by and through us, as we begin to see clearly, in this hour the full privilege, even to half of the Kingdom – joint heirs! Hallelujah. That we are part of the mystery of Christ and the Church, the Old Testament and the New Testament, the Head and the Body, the two halves of the Covenant that came together, Father. This great thing testified of all the way down through the Bible is here in this hour.

We feel so humble, so unworthy to know that You have dealt with us in this grace. Even today in this service, to see how the enemy tried to fight the meeting, Lord, tries to hinder it. Came in a little late, dear God, having me to meet my brother that is in need of redemption and restoration. And, oh God, coming right in and finding Your presence, Lord, right here to move in the Word and to break the Bread of Life to our souls. The Word that has gone forth today, may it fall into deep rich faith that the Holy Spirit can take It and crystallize It, that It’ll bring forth a hundred-fold out of the lives of Your children, Lord.

The strangers and the visitors who have shown such patience,

and maybe this kind of preaching, this kind of Message and maybe they never viewed these things in the Bible or heard these things before. They might have been in the house of the concubines, among the organizations and these things, Lord. But today, Father, we see the position and what the Bride is. Lord God, though it might have been something evil spoken of, I pray the Holy Spirit would give witness and confirmation in their hearts that they will know that they are in Your presence and this is nothing but the Truth. It will bring deliverance to them, It will help them and enlighten them and the Light could shine brightly in the pathway that leads and unfolds to the Fountain that is open up in the House of David, where they'd be cleansed from all sin and unrighteousness, and come into this union by the Blood of the cross, slaying the enmity and making of twain one, bringing the Marriage of the Lamb even to them, Father. God, may You grant it.

We thank You, Father. We thank You for Your grace. We want to be a real Wife to You, Lord Jesus. A Church that knows her position, Lord God, and the influence of the Revelation, seeing what You have done for Your wife, by virtue of the power invested in the covenant – this great thing – the love in Your heart to design this, that, Lord, it would so affect us as men and husbands, and even potential husbands, and bring us, Lord, to live and manifest this in our very homes, to deal with our wives according to knowledge. And, Lord, the wife can call her husband 'lord', in submission to him, more taken up and interested in his own needs; knowing that her desire shall be unto her husband. And his rule over her is by the Word and by love for her, to give her the security that she needs. May You grant it, Lord.

When we leave today, dismiss us from this place but not from Your presence. May Your great Holy Spirit linger with us, walk with us, stay in close contact with us. Keep us in close communion and fellowship with You, Lord, where we can continue to hear Your voice whispering in our ears this great love story, Father. Jesus, may You grant it today. We thank You for Your presence, Lord. Thou art worthy, oh God. Truly there is none like You, Lord Jesus. We bow in humility before You. We express our thanks and our gratitude and appreciation unto You, for You alone are worthy.

Thank you, Jesus.

Song Book: Songs That live

We are free, we are free, let's just sing that little song. Amen

Freedom from bondage. No. 461

WE ARE FREE

*Through the seven ages of the church,
Like servants unto man,
Enslaved by vain traditions,
And a world of self-made plans,
Would we ever be made free,
Be granted liberty,
Or be forced to serve the systems round about us?
But the Bible tells about
A seventh year release,
Where the masters free their servants
If they choose to be set free,
And at the dawning of the day
They could go in their way
Or take the mark of bondage ever to be a slave.*

BRIDGE

*Freedom or bondage,
What would you choose today?
A free man forever,
Or a servant to the grave?
You can have a life anew,
I know God will see you through,
He is calling a bride unto Himself.*

CHORUS

*And we are free,
From the chains of any man,
We are free,
And freely we can stand
Before the world and its religions,
And boldly testify,
that we are bought with a price.*

*His blood has our sacrifice,
That makes us free for the marriage unto Him.
We are free,
Purged and born again,
So rejoice that in our day,
the price for freedom has been paid.
Who the Son has set free
Is free indeed.*

*Our name is something different now,
Our life is not our own,
We're united with Jesus Christ,
And Jesus Christ alone,
And there's no man can take His place,
There's no church we'll have to face,
Because the voice of God is speaking now through us.*

*And we are free
Like the eagles in the sky
We are free,
So spread your wings and fly,
Don't look back, don't turn around,
To Christ we're Heaven bound,
Who the Son has set free is free indeed.*

*Don't look back, don't turn around
To Christ we're Heaven bound,
Who the Son has set free
Is free indeed.
Who the Son has set free
Is free indeed.*