

Third Exodus Assembly

From A
Bastard to
A King

Pastor Vinworth A. Dayal
28th MAY 2006

FROM A BASTARD TO A KING
SUNDAY 28th MAY 2006

Amen, we certainly want to bring a clean fresh drink, a real worship that He would receive today. Amen. God bless you all. We would like to welcome you into His house today. We have dedication; we have betrothal. We hope to have a little preaching of the Word; and we would have prayer for those who would have a special need. We know our God is all-sufficient. He knows how to put all these things in a little space of time; make everybody happy; meet every need, by God's grace; and when we leave, we could leave rejoicing. Amen. Praise His mighty Name.

We have Brother Gerard, Sister Alice; another time they are parents again. After trying with great diligence, God has rewarded them, gave them the girl that they so, maybe, they looked for at first. Amen. You know sometimes you think you are going to get the pair right away, you know— male, female, you know; and then you could pull up your stakes and rest. But then you get boy, boy, boy, and then you know, finally God honored the perseverance. Amen. Amen. It is good when people don't give up. Is that right? Amen. You stick with it, you stay true, you believe; He makes everything beautiful in His Own time.

I tell you, boy, she searched for a name for this little girl, amen, and she called me up a couple of times. You know, I'm a man— names just flow. She called me a couple of times, I said, "Girl, you have to go back in your birth pains and search, because you have to find your own name." But I believe she is beautifully named today: 'Ruth Access', amen, and we thank God for that. Amen. Praise His mighty Name.

It is more than just what the name appears to be. You know behind the name is a revelation. We call her that name but whenever we call her, we think of the time when she was born. We think of the things the Holy Spirit led our souls into this great fellowship in. And then we realize that the great privilege, the great access Ruth had going into Boaz's presence only to hear him say, "Fear not, I will do all that thou requirest." One Who could make the promise good, One Who could give a sure promise; One Who is able to perform that which He had spoken. So we are grateful for that this morning.

He said, “Except the Lord build the house, they labor in vain that build it.” And how true is that this morning. Trying to build that house and you need a certain stone but every time you come up with more of the first kind of stone. Then you get that little girl stone, that little Ruth stone to put right there. It just showed you couldn’t get Ruth outside of Ruth season, amen. Do what you want, but it comes in its season.

*As arrows are in the hand of a mighty man, so
are the children of one’s youth.*

Praise His mighty Name. I think that is sufficient. You know, whenever she conceives, she calls me and tells me, “You have another grandchild.” You know she lived by me for a season there. I took her as my own daughter, by God’s grace. I baptized them, married them and dedicated their children, and we are so happy for God’s great grace.

Our gracious loving Father, moments like these brings joy and gladness to our hearts, because of this great association and fellowship that You have ordained among Your believing children. Calling us to walk together in this marvelous light of Your revealed truth, coming dear God, to be identified with You, Lord Jesus, as You have revealed Yourself in this hour. And Lord, being part of the lively stones that have built up this spiritual house.

Also when we look in the natural, it brings great joy because of the great things that You have done Lord for us, the association, the fellowship, the identification, Lord, with our precious Brother Gerard and Sister Alice, two young people growing up in the assembly. Lord, coming in as just barely teenagers, and growing up in Your presence, growing up under the ministry. And then coming to the place where they were married and went forth to establish their home, and You blessed them and made them fruitful. You have multiplied them, dear God, and gave them an issue. And Lord God, today they have a little family of which we rejoice because we see Your great blessings.

We thank You, dear God, how You have provided for them. We thank You, dear God, that You have shown Yourself to be their God, that You are faithful to the promises that You did make to them. And Lord, as they believed and trusted, walking in Your Word and serving in Your economy, God You added to them, Lord

God, as they had need, Father. Today they stand here in Your presence with thanksgiving in their hearts, grateful dear God. They can look back down through the years Father, and see Lord, how You have brought them dear God, the journey that they have made under this revealed Word; the place where they stand today and the faith in their hearts, the blessed hope that they hold within their bosom as they look forward to this great day Father, Lord when You would appear, dear God to take us out of this world.

Lord Jesus, I pray that You would continue to bless them. I pray, Lord, that all that they still have need of that You will supply and supply bountifully. I pray, dear God, that You would so continue to unite and strengthen the great bonds of love and fellowship between them, dear God. And Lord, that they would find that this great love that You have shed abroad in their hearts continue to grow fresh from day to day, Father, Lord, from experience to experience.

May, dear God, the faith be inspired today. May today they receive a surge from Your Holy Spirit into their hearts and into their lives, Lord that would strengthen them, Father, to face the challenge of this hour, oh God, knowing that we would have our times of testing, we would have our times oh God Father, Lord when it seems that we are standing all alone because You appoint these places, but we thank You dear God, that You have given us understanding of these things. And so, we know that even though we have these things, we have a promise You will never leave us nor forsake us, that You are the very Author and Finisher of our faith.

And I pray Lord that they would continue Lord, to strive lawfully for this great mastery. And Lord that they would find that You Lord would crown their lives with glory and honor, Lord God, with Your great promise of adoption, Father, when the Capstone would cap off the pyramids of their lives. When they and their family, oh God, would be gathered together Lord, to go in with You Father, when You come.

Lord, now we bring little Ruth Access that You have given unto them. And Lord God, how we thank You for this great grace that You have sent down, Lord, to us as a church and to them at this time. And Lord God, to see that they have named this little girl, Ruth, dear God. Sometimes in the natural mind, Lord to think that

maybe others have already named their children that and would try maybe to turn to something else, but Lord Jesus, this great revelation, Father, how You could minister these things in its depths and its diversified ways, Lord, with its different emphasis to each and everyone in our experience that, Lord, it could have meaning and value. Oh God, even we know You know how to deal with Your children in these things Father, and You know what You have purposed for the life of this child, Father.

And so dear God, may you bless them for being faithful, for following the leadership of Your Holy Spirit. And Lord, this great access that we spoke of so much in this church, the great secret of this access, what it means to us to have the privilege to draw near unto You as she did Father, coming on the approach as she came into this great union, dear God. And I pray that these things would take on great significance and meaning and value in their lives and in the life of this child, as she would grow in grace and in knowledge of the Lord.

May You bless her Lord, and may You grant her health and strength, and may Your peace fill her heart, and may the glory of God rest upon the child. And may she grow, dear God, Lord, to Your honor and Your glory in the home of her parents, and may she bring joy and gladness to the household. Grant it, Father. By faith we place her beneath Your precious blood, and in the Name of Jesus Christ we dedicate her unto you today for a life of service, praying that Your presence would be a wall of fire round about her, Lord, to protect her from all harm and danger; and, dear God, that she would be raised to fulfill the purpose that You have sent her for. Grant these things, Father. Grant it, Lord, as we dedicate little Ruth Access Thorne today for a life of service, in the blessed and wonderful Name of our Lord and Savior Jesus Christ. Amen and amen.

Well if she stays like that it will be so good. God bless you, my brother. It would be so great for this little girl because the four boys, I tell you, they are like sons of thunder, and to have one that peaceful, amen, it could bring a quieting influence in the home. Amen.

Just have your seats for a moment or two. We have betrothal now. And we have our precious Brother Larry Eligon and Sister

Rebecca Marine. Could they stand, this morning? Praise His mighty Name.

Today is a great day for him. He is a humble man. He doesn't like too much of a big fanfare. He called me up, he said, "Brother Vin, I realize that you are tired. And you know, the way things are moving these days, if you have to fix me on a Wednesday." He says, "We already talked this over. We are ready for Wednesday night." Amen. So we are glad to have it today by God's grace, amen, in the daytime when they have the whole day to celebrate. It is a special day for them, May the 28th. Amen. You know 28 is a great number in God's Word. And four sevens, you know 28 is the time of life; 28 is when the angels came, you know. So we thank God for all these things. So Brother, God bless you. May you come forward. Amen. Praise God. Amen.

I hope I didn't scare anybody. You know we were getting a lot of flowers and you know a lot of special nice things for the ladies, the sisters in the public. But you see, when you are a man like your Father, you don't go into too much of niceties. You go in the firmness and the solidness of the Word that you speak by God's grace. And I know that that is what he is shining out, this morning. He himself is the rose that he gives and she herself is the rose that she gives. So when you have two rosy people, that is good. Amen? You know, it comes like she is looking for the little rose that somebody made, but he walks up here and says, "How do I smell? How do I look? I'm going to be the rose in your garden!" Amen? So praise God for that, amen.

And she certainly is a little rose out in Marabella, I tell you. If any place needs a rose, it's Marabella. Where she comes from, I think it is only about two roses grow out there, Patricia and her. Out there is a place where thorns grow, but she is a rose that came out of there; and you have to go there to see where God put that testimony. That's the testimony of the lily coming up out of the mud by the grace of God and to show He is still the Lily of the Valley. Amen? So praise His wonderful Name.

You know lilies are good because when things get rough and painful and tense and everything else, in that lily there is some opium to sedate you and bring peace. And you need a calming influence in this neurotic age. And thank God when God could help somebody find a calming influence, something that you walk

into the home and there is peace. You walk into the home and there is quietness. Amen. So may God bless you.

And to all the family of this fine couple, God bless you. You are most welcome here today. We trust that not just witnessing the lovely betrothal of your children, and relatives, and friends, but also that it would be a blessing to sit in the presence of the God that they have identified themselves with. And to hear the Word that have nourished them and nurtured them to be the lovely young people that they are, by the grace of Almighty God. Amen.

The Bible says,

Who so findeth a wife, findeth a good thing, and obtaineth favour of the Lord. [Proverbs 18:22]

House and riches are the inheritance of fathers: and a prudent wife is from the Lord.

[Proverbs 19:14]

So I believe that she is a prudent wife. I believe that is what he was looking for. I believe that she is favor from the Lord. I believe that is what he has obtained, by God's grace, because he has found something good.

Larry is a young man that has turned conditions around. For a man very small, a man not coming with any great big academic background and these things, but coming with a BA from the rugged school of God's training, and that BA is worth more than anybody else who has the BA from university. I could tell you that for sure, because that is the kind man can't give. It takes the Man Christ Jesus Himself to give that, a real born again experience. Amen.

And he certainly knows how to create his place in the world. He stepped out there, carved out a niche for himself, let down his nets and God has caused him to bring up something to show that God is his Provider. And today he has his own business established, very secure in the natural realm, as you might call it, because he put God first. Very quiet in the background, but his achievement stands out; how God has given him faith to just step out under the leadership of the Holy Spirit to have faith in the God Who speaks to him and to be his own boss. He has no man telling him he has to "come and do this", "come and go here." He is a little man; when he walks in people say, "Yes, Mr. Eligon, I will

do business with you.” You know, he has done that because God gave him faith, by God’s grace. God bless his heart.

His little wife wanted to go out and be a nurse. I guess, all I could think of is that she just wanted to make sure he will always be well taken care of. That’s all I could think of. I can’t think that she was looking for a career. But then finally, he became so successful that they realized that she doesn’t have to go out there and try to do anything to earn a living because it will just be telling her husband, “Hey, like you are not bringing in enough or what?” Or, “Like we are not contented?” But I think she recognized that God has been good to him. And I appreciate faith. I always like to see faith in people. It is what stands out because I believe that is the gold tried in the fire, that character of God, the faith of the Lord Jesus Christ that we can have in our lives in this hour.

So, I guess, do you have the people with all the cellos and the oboe and all these things, this morning? Not this morning? Oh, that is for the second climax. I thought so. Since you are going simple this morning and putting the second climax in its own realm, well then, I guess...Oh, Brother Bowen, that’s the man. I could tell it’s he. The way he walked out there in this double-breasted jacket, this morning, I could tell it’s he. So you know it is something back in Genesis happening here, from the time you see...

[Brother Bowen sings.]

Join your right hands.

Our gracious Lord Jesus, it blesses our hearts to witness the moving of Your Holy Spirit, the way in which You can work, dear God and cause two hearts to be attracted to each other. You have shown this in Your great creation and we see it displayed so vividly in nature. And dear God, knowing that all these things are little shadows of what is reflected, Lord when You cause two hearts to fall in love and to begin to beat as one, where that love can be sealed by a vow, Father, because this reflects You and the great mystery of love You had in the back part of Your mind. And You Lord would woo a bride, dear God, and You would give her Your Name; and You would be one and You would reproduce Your very own Life through that Bride.

When we see these things coming to pass, Lord, even in this natural realm, how it burns within our hearts because we see the

great Mighty God, but yet Who can reveal Himself in ways that we mortals could understand and feel and enjoy the expression of love, Father. And Lord, how it causes us to rejoice, when we see those who we love and care for and consider deeply that You would bring joy and gladness to their hearts. And You would do something for them that they could look forward to a beautiful relationship and a wonderful life, have a family, have a home; and, dear God, to even continue to serve You together. You have given these examples down through the pages of the Bible because this is pleasing to You, Lord. When we see what You did yesterday we can know what You could do today.

Oh, gracious God, we give You thanks today for Brother Larry and Sister Rebecca. We give you thanks, dear God, for their faithful and dedicated lives, their involvement in Your service, their willingness to serve and to be a blessing unto others and to give of themselves that others could be blessed. How we have seen them so faithfully, service after service, every occasion, every event around the church, involved, participating; giving unselfishly of their labor and their sacrifice, in service to You and to Your people that Your work could be established and Your Name could be magnified. Today, Lord, we rejoice for them because this is a special moment in their lives. This is something that Your hand have wrought and we recognize it and we give witness and testimony to it, and we magnify You for doing this great thing, Father.

We pray, dear God, it would bring peace and blessing also in the hearts of the families and their loved ones and it would serve to be a godly influence. That dear God, those who know them home as brother or sister or cousin, some relative or friend, Lord, today would look deeper into their lives and see the God behind their lives, this great God of creation, our Lord Jesus Christ. This God that they have come to know and met, this God that they serve, this God that is here, today, giving honor and witness to their betrothal.

Lord, I pray that You would continue to lead them and guide them, direct their paths, even as they would prepare for that great event when they would come back to be married at the appointed time. May you supply their every need. May, dear God, they mature in Your divine presence as Your Holy Spirit would minister to them, Lord God, developing the equipment that You put within

them, and endowing them with everything that they would have need of, Father; to see Lord, that they would be able to come into a settled state of life, to be married and to establish a home and to raise their family, knowing that this is the purpose why they have come to be betrothed here, today.

We pray that You would bless them in every way and You would meet their every need, and that this relationship, Lord, would grow from strength to strength. And dear God, Your love would be revealed and shine forth through their lives that it would be a testimony to Your honor and to Your glory. And Lord, it would shine bright making the way clear for young ones that would follow behind, that Lord God, they would find role models right here before them and amongst them. Lord, people whose lives You have touched and You have led in a plain path, and Lord, You were able to be identified with them and bless them that Lord God, this would become an example. It would become something that they would take note of and Lord, follow after it, dear God.

May You receive them today, as we present them in betrothal before You asking, Lord, that Your divine love would be shed abroad even in a special measure, in a great measure right here this very moment. As we ask it for them, Father, in the Name of Jesus Christ, on this day of their betrothal as we betroth them according to Your Word. In the Name of the Lord Jesus Christ for Your honor and Your glory we ask it. Amen.

These last few days, circumstance requires the shorter version, but the quality is not diminished. You see there are things in concentrated form and there are things you mix and bring and then you just serve it as concentrate when you are ready. So these last couples has been in concentrated form because you know I am fixing to leave soon.

You know I am due to be in the Netherlands and Serbia in the next couple of weeks, and come back. And then, in a couple of weeks we leave for Norway and Germany and Spain. And so, I am just trying here to try to pour out some of the Word while we have the privilege. The days are short, being cut short, and we have to hasten with the Message. People are calling for it. People recognize the lateness of the hour and the Holy Spirit, you know, is opening the doors. And sometimes He has you, "Go hide yourself

for a season.” And then sometimes He comes, “Go show yourself.” So you know that, and when the time like that comes around, it is real difficult because you are trying to preach here service after service.

And for me, preaching is a real, real, hard thing, because just to prepare to preach alone is a task, because you are trying to be objective in your preaching. You are not just trying to bring a filler and kill time and just kind of socialize with the people or so; but you are trying to see a Church come under the influence, hit the mark where we are supposed to be getting a hold of the revelation. And only God could do these things; and we are constantly praying for His grace, knowing our insufficiency, knowing our inability to do these things, but learning to rely and depend upon Him, knowing He is faithful.

So it is just by His grace. ‘It is not him that willeth or him that runneth, it is not by might or by power.’ And the older you get how you learn that better. You know when you are young, you are strong. When you’re strong, you think you could do a lot. And so, zeal and strength predominate wisdom. When you get older, you get wiser. You try to make your shots count. You try not to waste time. You learn to be patient. You learn to depend and rely upon the Lord and we are certainly grateful.

I think we had a great, marvelous week. We’ve come through such a great blessing last Sunday, Wednesday and even Friday. And to you the young ones who were there, I want to say to you, stay in that atmosphere. And to you in the church – the elder ones – be sensitive when you see the Holy Spirit would bring a certain focus because there is a certain need. And I have been trying to, you know, get them to a place where they can feel their place in the church, they can feel that they are here to be ministered to, they are recognized. They are not just somebody we would attend to when we have time because they are small and you kind of push them in the back.

I think we want to recognize, the Bible says there are so many names. Jesus said, “Feed my sheep and feed my lambs.” And when they were speaking about how many went in the upper room, they said, “So many **names** went; so many **souls** went,” because God was not just interested in how many old people, how many middle aged people; it was so many **elected** people.

And this is what, you know, in my mind I know the time is at hand. I believe sincerely that it is not much longer. And that's why when we have a time like we have to come and gather, then you want them, while you know the Holy Spirit is present and close, that's the time to get and experience. When you know the water is being troubled and the Angel of God has come down in a season and opened up a certain part of the Word, releasing an anointing upon the Church, you want to make sure that everybody comes under the spray of this great fountain.

And so, if this is a time for the Spirit to give them something, this would be the time for them to receive it. And that's why you want to be sensitive when you come to do this. You know, I want them to get a sense that they themselves can draw near to God and pray in the church. You know normally they might just sit in the chairs there and the big ones would be all around the altar; and they would just sit there and maybe fall asleep after a while; but I gave them the opportunity to come to the altar and pray and seek God and ask Him for the Holy Spirit.

And then we elder ones— I am sorry, I wanted to ask some of the sisters, some of you to come and pray with some young girls, but what happened, I didn't mention it. And when we started, I realized that it would be good for some of the elder ones here to pray with them because there are young girls there, and I thought that that would be good if somebody could have a feeling for them and a burden for them to be real young ladies; somebody that knows what it is — the battles and the trials at this time, because I am sure by preaching this Word we must get a few Naomis inside of here. If under all of this we don't get a few Naomis who could care to get the young ones into a place of rest into the Holy Spirit, then we missed the mark; then we hear the book and we pull the wrong things.

So I trust that we could get a couple of those so when that prayer service comes, you know, don't think selfishly. Don't think, 'me and me and me alone.' Sometimes think of, "I am sitting here and I am praying and God has been blessing me. I don't say that He has to answer my prayer, but if I have a desire in my heart for a young one, I can pray and who knows, that He will answer." Amen, just come like that. You don't have to come like no *super duper*, because it is God to do this anyhow. But God

respects when one person could have a feeling for another person. God respects when love in one's heart would make them draw near to another person.

Sometimes the Church would move by instruction: we get an order to do something. If we don't get an order we stand still. But sometimes you have to move by what is in your heart. Nobody instructed the woman to go and get the alabaster box to anoint Jesus, but she saw Him there and she desired to do Him a service, out of desire, out of love for Him. Nobody instructed Rahab to put her life in jeopardy for those two spies, but out of the faith in her heart, sitting down there believing that God can give her and her family a sure token. And that is what God honors, friends. That's Bible.

When we read the Bible we catch the pattern in the Bible. It strikes us, and we realize that He is the same yesterday, today and forever. And I have learnt this in my experience: the things that God writes in the Bible, that's what God does. God does nothing that He doesn't write in the Bible. Do you get what I'm saying? Sometimes people are looking for things for God to do but what He does is what is in the Bible. So then you see some girl believes, some woman believes, what they believe for that is what God is going to do. He will do it again and again and again.

All the miracles that God did in the life of the prophet were those already written in the Bible, the way it was written in the Bible. Do you get that? All that He did with the apostles is what was written in the Bible, those same things. That is why it was written there; it's what God shows as examples. Why? Because there is nothing new under the sun. These things prove that He is the same yesterday and today and forever. The same God with the same kind of people in the same kind of circumstances will do the same thing because the same history of these things is repeating itself in the last days.

The days of Noah are here again. The days of Elijah are here again. The days of Joshua are here again. The days of Moses are here again. The days of the first coming of Jesus are here again. The days of Paul are here again. All these things are happening over and over again. The days of Ruth are here again. And it's the same stories being made manifest in His economy.

And that's why as inspiration strikes you and you see something in the Word there, and that's why too it needs a close fellowship with the Word. The Word is a thing, you have to pray over it. You have to sit down and meditate upon it. You have to hold it dear in your heart. You have to retain it in your knowledge. You have to pray over it, because these are the words God choose to reveal Himself by.

God could have put a lot of other stories in the Bible but He didn't put it because the things that He put are the things that let Him make Himself known. So to know this God, we can't know Him outside of this Book, because Christ is the mystery of God revealed. Christ is revealed in His Own Word.

And that's why the revelation was there. It was sealed up. And as God chooses the time and the manner by which He would reveal it, He makes it known. And when He makes it known then it is known. Outside of that people are just guessing; people are just presuming. But when God gives a revelation from Genesis to this last day, He gives a revelation out of the Bible. Even though it was written in nature, it was written in the Word because the same Author who wrote nature wrote this Bible. Even though it was written in the stars, what was written in the stars is this same Word (that's right), because it is one plan of redemption. Whether God puts it in symbols in nature or puts it in the sky, it is written here in the Word. And this is the Bible for this day because this is the Word in its complete form, and we are thankful for that.

I would like to ask you to stand. I would like to turn to Ruth Chapter 4. I have these Scriptures in my mind and I always feel the need to read it when I come back. And then I know, sometimes I begin to read the Scriptures there and the service is over before I could even get through one Scripture. I speak about it sometimes, but sometimes I know it would be better if I could get you following in the Bible rather than just mentioning it while I am preaching because it brings a closer focus to what I am saying.

But right in these last few services, I have just been preaching around Deuteronomy 25, verses 5 to 10; Ruth 4 and Genesis 38, which I want to get to this morning. So I am going to start in Ruth 4, verse 9 here first, because this is basically where we are taking these things under this inspiration, as we study this book at this time.

Ruth 4, verse 9. And this is Boaz by the gate. He went up by the gate to do the kinsman's work.

And Boaz said unto the elders, and unto all the people, ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, out of the hand of Naomi.

Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife,

It is a purchasing work. He is buying things: land and the woman.

...to raise up the name of the dead upon his inheritance,

And he is so conscious of this work of the kinsman though he did not mention this to Ruth there in chapter 3 when she went up to him and asked him to do the kinsman part, but he knew she was making claim as wife from Deuteronomy 25, verses 5 to 10. So here it comes out.

...to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place:

See? That is why he called her, 'Ruth the wife of Mahlon have I purchased.' He knew that was the Scripture in Deuteronomy 25 'to raise up the name of the dead upon **his** inheritance,' because it was going to be the seed of Mahlon.

...that the name of the dead be not cut off from among his brethren, and from the gate of his place:

And that is something they understood. Though a person would die physically, yet being a true Israelite, a seed of the chosen race with an inheritance, they look for resurrection and life beyond the grave. Do you understand that? So that's why they believe that the father's life and the father's name will continue on in his son. That was the very Abrahamic covenant. The land was given to Abraham and to his seed; and Abraham died and he didn't possess as much as a foot of ground. And Abraham said, "Lord, whereby shall I know that I'll inherit this?" And then God told Abraham, "I will give you a seed, so shall thy seed be." Then God came and confirmed the covenant.

And after Abraham died God came back to Isaac and confirmed the covenant. Then God came back to Jacob and confirmed the covenant. Why? It was going on and death was not going to hinder that. And they were dying with hope of resurrection. Do you understand that?

Just like Luther died, but God continued in Wesley. Wesley died, but God continued on with the Pentecostals. The Pentecostals died, and God continued in Brother Branham. And why are we here, this morning? If Brother Branham died and the Message is done, why are we here this morning? Because, that God is to continue on. He left a portion of the Word there. He left part of the ministry of the Son of Man, and He said, "By and through the members of the Bride, all that is left to be finished will be fulfilled through her. And she knows it is He in her fulfilling His Word." Death does not hinder it. Why? Because all those who died in faith, are they coming back? Exactly right, they are coming back. It said, "The dead in Christ shall rise first." Do you understand that?

So in shadow here, natural Israel is a type of the Israel of God. And what God gave them in shadow had a greater meaning (Do you understand?) just like Ruth had a greater meaning, Boaz had a greater meaning, the seed that built up the house had a greater meaning. We are in the hour when the greater meaning is being manifested, the substance. Do you understand?

...to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place:

How many know in the New Jerusalem elders stand in the gates? And there were twelve gates, and those twelve patriarchs were back in those gates, and there are twelve Apostles and those Apostles are standing in that gate, in that city where there is no death. Is that right? Because when those Hebrew mothers were groaning in childbirth, it was placing them, what they were going to be in the land. It was setting them over to what they were going to be in eternity, because God had shown it in the heavens, in the sky. The lion, the ox, the man and the eagle, the twelve signs of the Zodiac were the twelve sons of Jacob. The twelve birthstones

in the breastplate were those twelve sons. Is that right? Do you see how beautiful it is?

...ye are witnesses this day.

Can you catch with faith? Do you feel enough faith in your heart right now to see what I'm seeing here? When Jesus was doing that purchasing work right there on the cross, He was conscious that this was the Lamb that was slain before the foundation of the world. This is the Lamb Who will lead us to fountains of living water in that heavenly Jerusalem. The Lamb and His wife will be there in eternity, and the Lamb will be on the throne. Is that what the Bible says?

The Kinsman – and that's when he is saying this. And he says, "You all are witnesses," because that's what that work meant. It was redemption.

And all the people that were in the gate, and the elders said, we are witnesses. The Lord make the woman that has come into thine house...

They understood that when he said, "I purchase this woman to be my wife to raise up seed." They said, "We are witnesses that this woman who has come into your house..." As I said, that is not a woman who walked through the gate and walked up the step. It doesn't mean that. It means by virtue of marriage she has come to the house. His house was his family lineage.

...like Rachel and like Leah, which two did build the house of Israel:

– which is Jacob. They built up sons for Jacob's house. Is that right? Jacob had no children, but then he had Leah and Rachel, and through them and their handmaids he built up a house. And from that house came a nation. Is that right? You see how those people know their history? Those people know the people in their lineage and they know the history of the people in their lineage.

Are we from a lineage? Do we know the people in our lineage? Do we know the people's houses in our lineage? Do we know what standard they lived under in their age? Do we know what promise was given to them? Why are we going to inherit the promises of previous ages? That is family business you have to know.

If Luther and they died and left an inheritance here, we have to inherit that. We can't let the family inheritance go to waste. God

promised He will not blot their names out; they will walk with Him in white. That is for us, too. God promised, "I'll write the new name upon you." That is for us, too. We are inheriting that. It's an inheritance. Are Luther and Wesley our family? Are they in our lineage? That is stalk; tassel. That is going to become grain. Husk was the Pentecostals. Grain was the prophet and then there's more grain again. Look at it. They are more your family than your great-grandfather in the flesh. Do you get what I'm saying?

*The Lord make the woman which did come into
thine house like Rachel and like Leah, which two
did build the house of Israel: and do thou worthily
in Ephratah,*

It was called Bethlehem Ephratah. *Ephratah* means 'fruitful.' *Bethlehem* is the 'house of God's bread.'

...and be famous in Bethlehem

Look at the blessing they put on Boaz.

*And let thy house (Boaz, Boaz's house) be like
the house of Pharez, which Tamar bare unto Judah,
of the seed which the Lord shall give thee of this
young woman.*

That is so prophetic because, you see, Tamar bore a seed to Judah, and through that seed it continues on the lineage with the promise of Messiah. You know what it is when a Church, a woman here in Longdenville, Trinidad gets a seed, a mysterious seed, that she had the womb for. It passed in an unknown language, but when she has conceived with that seed, it would open up from 1965 to 2006 and show the lineage being continued on.

People are bearing all kinds of children in the Message but if they do not show the lineage and the work being continued on, something is wrong. It must have the characteristics to show this is the next step, it is continuing on.

Wesley couldn't just come and say, "I believe the Bible." He had to bring the second part, the part to follow justification. He had to bring that. To prove the Pentecostals is elect, they must bring restoration of the gifts. To prove Malachi 4 is the prophet and this isn't the Pentecostal Age, he must bring the Seven Seals and the Seven Thunders. To prove we are the Bride, we must bring the second fold, to prove that the house is continuing on. Ummh!

That is who Pharez was. Pharez wasn't just a man, wasn't just a child because Pharez and Zarah were twins. But the Messiah lineage continued on from Pharez that Tamar bore, and they said, 'the seed that the Lord will give you of this woman who came into your house.'

In other words, "You have a certain seed, Boaz, that will come through this woman that will unfold further the mystery of this promise from the Garden of Eden to bring redemption." That is the kind that built up the house, the house that He is building, because His house is stone by stone by stone— seven mysteries and then the Capstone to cap it.

So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son.

And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

And Naomi took the child, and laid it in her bosom, and became nurse unto it.

And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

Look how it gives us it there. David is in the thought. David is in the thought of the inspired writer of the book. He now has Obed, but the writer is looking to David. In other words, the seed is maturing to come to David. And when it comes to that, it says David the King. In other words, it is coming to the throne because that is the promise of Judah, to come to the throne, the scepter. That is the thought because look how it goes back now. Then it says:

*Now these are the generations of Pharez:
Pharez begat Hezron,
And Hezron begat Ram, and Ram begat
Aminadab,*

*And Amminadab begat Nahshon, and Nahshon
begat Salmon,*

*And Salmon begat Boaz, and Boaz begat Obed,
and Obed begat Jesse, and Jesse begat David.*

And so, this genealogy is put in from Pharez to David. It goes back from Pharez because this is the prayer here, “Let the house be like the house of Pharez who Tamar bare unto Judah”. Let us pray.

Father, we ask, dear God, for Your divine grace. These things are beyond us. It is beyond the human mind but we desire to have Your mind. And we know that since the Seven Seals book has been opened, Lord, You are desirous to give the revelation. God, how our hearts hunger and thirst to receive it, Father.

And we pray, dear God, by Your divine direction as You have brought us into this book and have dealt with us in so many wonderful ways and given us many wonderful truths that will help us to understand the hour and what You are doing, Your plan for this age as it comes to its completion. We pray under Your direction, this morning, Lord, You will speak to us and inspire our hearts that we can walk closer to You in the fulfilling of Your Word. May You grant it we pray, for we ask it in Jesus’ Name. Amen.

God bless you. You may have your seat. So I am going to try to, I hope I could at least try to finish this or change my focus after this, today. **FROM A BASTARD TO A KING** I have been speaking on for the last few services, and I am going to try to finish that up today.

It is very outstanding here in the book when we’ve been taking Deuteronomy chapter 25, verses 5 to 10. And maybe we can just read that one more time, because this is the law. To someone who may be here for the first time and may have missed the last two services, it is good to recap, because when you follow the tapes it makes it that much easier as well.

Deuteronomy 25, 5 to 10, and this as I said, is more than a law. And not to try to be like the prophet, but I am just saying, this is like Romans 7. And how Romans 7 says it is like a law illustrating marriage and the prophet says, “Now to me that’s more than a law that Paul is talking about there. To me it’s a mystery of prophecy for the last days.”

And so, I believe this also is a mystery of prophecy for this last day because this is what Boaz was speaking of when he did the purchase work. The purchase work is connected to this law. And Boaz as the kinsman, (now catch it) Boaz as the kinsman, which Jesus was our Kinsman. He came as the Kinsman to Adam's race, Adam's fallen race. Is that right? We all were in Adam. By one man sin came into the whole world. We all died in Adam but then Jesus came and He was the last Adam. And the law of redemption requires the redeemer to be kinfolk, a near relative, blood relative, living blood relative in order to redeem. He had to be related; he had to be willing and he had to be able.

And so, when Jesus came, He had to come through the human race, born of a woman in order to fulfill the law. Galatians 4 gives you a nice picture of that. It says, "When the fullness of time came God sent His Son, made of a woman, made under the law to redeem them that were under the law that we might receive the adoption." And so we realize that that was God's law. The requirement of the law had to be met.

And when Jesus came and died on the cross, He knew this was for redemption. What was lost? When Adam fell, not only did he throw his whole posterity into death but he also caused his inheritance, the earth, to be made subject to vanity. Romans 8 tells you, 'And the whole creation groaneth.' Why? Because 'it was made subject to vanity by reason of him who subjected the same in hope; and we groan also ourselves who have the first fruits waiting for the adoption, the redemption of the body.'

So Adam had an inheritance in eternal life. He had fellowship with God. He had power over the earth. He was God from sea to sea and from shore to shore over the earth. When he fell all that fell and God gave laws of redemption for the man and for the earth. And so, a kinsman was to redeem the earth, a piece of land if a man had a property, and he was also to redeem his relative. That is why we see Boaz purchasing the land of Naomi. He is purchasing Mahlon's and Chilion's and Elimelech's land back out of the hand of the one who held the mortgage. And he is purchasing Ruth to raise up seed for the name of his brother.

And so, when Jesus was doing that, just like we have the types, here is a type also of the purchase work. But it brings out an aspect that maybe the red heifer doesn't bring out, that maybe the

burnt offering and the meal offering and the peace offering doesn't bring out. The meal offering may bring out Christ offering Himself to please God and to serve the needs of man. The burnt offering may be Christ giving Himself without reservation, full complete consecration to the service of God. The peace offering: Christ giving Himself so that man and God could be at peace again, slay the enmity, bring two who are at variance back into oneness. But in this case we see the purchase work, purchasing the Bride to raise up seed, this also is connected to the redemption. Do you understand that?

There was a sin offering to take away sin. There was a trespass offering. There was a meal offering, a peace offering. All of this was talking about Christ's work on the cross. This also was speaking of Christ's work on the cross, because through His work of the cross, like when Adam was put to sleep, a Bride came out. Through the work on the cross we see marriage and union coming into the picture.

That is why the Bible says, 'The marriage of the Lamb has come.' And why does it say, "the marriage of the Lamb?" Lambs speak of His sacrificial work, and marriage is union; and God and man are becoming one, coming into union through the sacrificial work of Jesus Christ, because the veil was rent in twain, that is to say, His flesh, and by a new and living way man can come back into God's presence and stand in union with God again. Through Him dying the blood was shed, and the life in the blood came back on the man to give the man a new birth and unite the man back with God.

So in this aspect we are catching something for this hour, because this is the hour of the marriage. Do you get that? I know these things are kind of pretty deep, but you have to think. I have been preaching it back and forth from different sides, but when you catch the concept... Why you need to catch it is because it helps you to relate to God now in what He is fixing to do.

The people in this age, "they will sit with Me in My throne." It shows you how you come into the house. It shows you how you are a part of those going into the throne. It shows you how God built a house for His Son. David wanted to build a house for God. God said, "You can't build a house for Me. I will build a house for you and I will give you a son and he will build a house for Me."

So God built a house for David by coming through David's lineage.

Then God gave David a Son, which is Christ, which was God Himself coming as that Son to be the foundation stone of that house, because Paul said, "I have laid the foundation and no other man can lay it." Paul said, "A wise Master Builder, I am he that starts to build this house." Is that right? Malachi 4 says, "I will bring back the Headstone, the same Zerubabel to finish this house in this day." It took Seven Church Ages to build this house. Peter said, "We are lively stones building up this house." Why? Because from that Son came part of that Son to build the house.

God had a son named Adam, but how were Adam's sons to come? God took part of Adam to build a Bride. Is that right? That's the Bible. God took part of Christ. The Bride is part of the Bridegroom. The Bride is the house today, a city on a hill that cannot be hid. 'Know ye not ye are the temple of the living God, the living tabernacle of the living God? What house would you build Me?' The prophet in this day drew the house and showed how it was built for Seven Church Ages, because Paul, the wise master builder, had the pattern in the back part of his mind from the Spirit; and they didn't know how the house was built. And in the last days before the Headstone came he drew it, amen, and showed that pyramid is that tabernacle of the living God. And then he showed us the Headstone was coming.

And then he had the vision, '*Sirs, Is This The Time?*' Is this the coming of the Headstone Himself? Is this Headstone coming now to marry the Bride? Is He coming to take His place in this house? Is He coming to reproduce Himself through this house? Is He going to bring forth a race of sons through this house?

What do you think He has been doing for the last forty years? What do you think He has been doing for the last forty years? Where are those sons going to come from? Where are the manifested sons? Where is the family on earth? We can sit here and go through and prove we know who the family in heaven is. Are Paul and his group part of the family in heaven? Are Iraneus and his group part of the family in heaven? Are Martin and his group part of the family in heaven? Then who is the family on earth?

I remember some years ago I preached a message here called, **WHAT HOUSE HAVE YOU BUILT ME?** And I was taking the inspiration from an article I read in *National Geographic*, how they were doing some excavation on the Andes Mountains and they found these mummies— two people who were used as sacrifice, human sacrifice. It was so intact because of the ice. And then they began to run the DNA tests and they said, (this happened some four hundred years ago or how many years ago) they said, “And we could, by the DNA, find the living descendants of these people on the earth right now.”

Then they went into Guatemala, and they were excavating some bodies from a genocide they had there during the civil war. And they’re saying from the remains they exhumed and took out of the graves, when they discovered these graves, they said, “We could trace this back to all the living relatives that are in these villages, where these things took place years ago.” People who didn’t know when their father went missing, when their brother went missing, didn’t know when their mother went missing. Maybe the children came from school and their house burned down or something; maybe the father went to work and was abducted and never came back; and they began to show through the DNA, they could link them.

They even wrote to prove how— They said the Rabbis, the Jews from the tribe of Levi, they found out that in the tribe of Levi they had certain chromosomes, certain markings, readings, information that they could identify the tribe of Levi from every other tribe, and that they could know the descendants because they were specifically chosen for the priesthood. And showing that God knew even the genetic make up of that tribe, it had that in the seed, in the lineage, because the priesthood was by heredity, and the kingship was by heredity. You had to be a son in the loins of David to be on the throne. You had to be in the loins of Aaron to be in the priesthood. Is that right?

But that is the same today, spiritually I’m talking about, because except you get a new birth, you can’t produce the characteristics. And anybody who has a genuine new birth has the characteristics to prove that they are in the family because that’s the thing that cannot be impersonated, because that’s your makeup. The Third Pull is that God made you a certain way for a certain

position and nobody could take your place, because nobody could be you beside you. So when we look at this, we realize that's why it was promised that there was going to be a knowing that was to come, that you shall know as you were known.

And when they began to open these secrets, I was reading recently (about three or four weeks ago), they said the scientists... You know they have this race on for the genome project to sequence the human DNA, which they call 'unlocking the secrets of the book of life.' And they said, "We got the last page, now, revealed. It is finished." They unlocked the hidden secrets of human life.

And brother, what do you think God has been doing all of these years? The preaching that seemed so hard to be understood sometimes, the preaching that seemed so mysterious sometimes, the preaching that make the human minds stagger sometimes, when He finds those places in the Bible and He brings those truths out and ties them to the very present hour and you can't deny it; when He showed us the mystery and the life of the Bride, what do you think it has been? That has been proving the family life, proving the lineage, proving the ones who are the living members.

And if all of these people for Seven Church Ages who have died and gone on and they have left the mystery here, and we have it in a book called the *Seven Church Ages* book and the *Seven Seals* book. Because the *Seven Seals* was the mystery that was hid in the Church Ages; and the *Seven Church Ages* is the history of the Church, and the *Seven Seals* is the mystery behind the history. And that proved and showed us who were the messengers in every Age, who were the elect, how you know them, what was their message, what they lived out, what stage of the life they were at.

Then when we see that DNA, it shows us very clearly what the Church in the last days has to be. It can't be a Lutheran Church. It can't be a Methodist Church. It just can't be like a motorcar age, a little sanctified church. It just can't be a little Pentecostal Church trying to bump around in emotions and these things. Is that right? It will have to be like the fathers. This is to bring back the fathers; Alpha becomes Omega.

If it is Harvest Time it has to be grain again. If Christ, God was above us and with us, came down on the day of Pentecost – God *in* them – and the Church came back, He said, 'In that day you

will know I in you and you in Me,' because that seed has come back to seed. Then Church can't be anything less than God in us in this hour.

'In the last days, the true Bride, as she nears the Headstone, she will be in His very Own image in order to be united with Him. She knows it's He in her fulfilling His Own Word.' She is Him revealed. If this is the time of the marriage, the two must be one. Then we can look at their lives, see their characteristics, see the mystery of the revelation of the Name that they had, how they had it, how it was lost, how it was restored in the Thunders; how the Third Pull and these things came forth; how a man could live in this Age and know what part of the Word he was, know what season he was in, know what Scripture he was fulfilling and bring that Word in continuity, then we can find the living descendants today on the earth, because they have to be here and there are no more generations.

So for the last forty years these people are growing up on the earth! Because last week, I traced that for you from Adam to Seth to Enoch to Noah to Shem to Abraham to Isaac to Jacob to Judah to David to Jesus to Paul, Iraneus, Martin, Columba, Luther, Wesley, Brother Branham; and I told you there had to be a people on the earth. And from AD33 to 1965 he never went past the seventh verse. Nobody, none of the seven messengers went past the seventh verse. Then tell me if I am not a living descendant. If not, tell me where you heard Revelation 10: 8 to 11 preached in the Bible for thirty years, that couldn't be preached for Seven Church Ages. And if that is not so, where am I getting these illustrations to prove that is how you know and identify and find them?

And then, going back into the book of Ruth to show you a woman a Gentile woman, coming into the house of David at harvest time and talking about building up the seeds? She has a responsibility to build up the house. So in other words, she has to know what kind of children she is bringing forth. She has to bring forth children for the kingdom, children for the throne. She has to bring forth royal children, royal faith, seed children. She can't bring forth illegitimate children. The Word that she is conceiving by and they are being born by is Word that they will know who they are. They will know what age they are in. They will know what season in that age. They will know what part of the Word is

left to be fulfilled and what has been fulfilled. They will know if they are matching the Word or not. They will know the mystery of where their lives and names are in the book. Her children will know that.

She will instruct and raise her children, so that they will know who their papa is and who their mama is. She wouldn't be teaching them about bazaar and bingo and 'blocko' and giving out a tract. She will not be teaching them that. She will not be teaching them to pick up an offering, and run and do 'this' and do 'that' and 'the other.' She will be teaching them the mystery to take their amnesia away.

She says, "Junior, you are not a chicken, you are an eagle from the egg!" Brother, when she is done with him, he will fly out of that barnyard. He will start to live in the law he was built to possess. That's right! She might never be able to do anything for the chickens in that barnyard, but let her find one of hers who is inside of there with amnesia, it wouldn't even take four flights. One swoop over that barnyard and she screeches and those Seven Thunders utter their voices, you watch that little one begin to fly up in that place. Do you get what I'm saying?

You are carrying things in your life, this morning, that maybe you don't know the value of, maybe you haven't looked closely at it, but they are things that identify to you that you have the seed. You are part of a royal house. You're born in this life, brother, you came by a perverted birth, shut out of the kingdom. You came as a pauper and a beggar, but then by a new birth you start to realize you have royal genes inside of you. You start to realize there are certain markings in your chromosomes (Amen! Hallelujah!) that identify you as a people by heredity. You have claims on the promises of God.

When they came out of Babylon, some men came and tried to claim the priesthood; and they gave them the test and they couldn't declare their pedigree. They didn't know their father's house. They didn't know what lineage they came from. They said, "Stand aside! Stand aside! You can't enter in there. You have to know *this* to enter in there."

Brother, in the hour when Jerusalem is being restored, at the end of the seventh decade when we come back out of Babylon, back to the land of our fathers, you could only go in here by

declaring your pedigree. Do you get that? You have to show and prove that you could match the place that you are coming into. You just can't like it. You just can't feel it. You just can't want it. You just can't be ambitious about it. You just can't have a little crave, because you see somebody doing it you want to do it too. No. You have to have the characteristics. You have to have the birth. You have to have the identification to prove that that belongs to you.

Brother, from the time you get around Jerusalem, you know it is not Babylon. In Babylon it doesn't matter who you are, what you are or what your birth is, you could get into anything. You could even bribe and get in. But in Jerusalem, brother, no, no, no! Everything is marked out in heaven. Hallelujah! And they have the sacred Word to check everything by, and they had a priest with the Urim standing there. They say, "The man with the Urim is not here so you will have to sit and wait. When he comes back he will talk to you. But don't even touch the holy things to eat until that time either." Oh, brother! My! Uh!

Let's turn to Genesis 38 quickly. Let me get to some of that before the day is done. I'm bypassing 25, Deuteronomy 25. If anything I'll come back to it, but let me get some of Genesis 38 quickly because Deuteronomy 25 is illustrated in two places in the Bible: that's Genesis 38 and Ruth 4. And it carries us back to something that is very important when studying the Scriptures: I always said the first time a truth is presented in the Bible that's the root of that truth. God has a reason to start unfolding the mystery of that truth there. And every further reference further unfolds the same truth. So when you see the origin of the truth and where it is presented, and then you see how God develops the truth, what He uses to develop the truth, you begin to catch the mystery of God's thoughts that is locked up in that truth that He is trying to express.

You see, in other words, you can't get to the Word if you don't get to the Author of the Word, because the Author of the Word has a certain thought and He is using that to illustrate that thought. Did you get that? That is why whenever you open the Bible or any book to read, pray first. Say, "Lord, this is Your Word. Only You could reveal it, Lord. Lead me, give me understanding." Just have respect for the Word and you watch and see what happens. Do not

to see it like a newspaper, a book you fold up and put in your pocket. No. When you open it—

Did you hear what the prophet used to stand up by that desk and say? He said, “I have this Bible here on this altar.” He said, “Let God kill me right now.” He so knew that this Word would judge this world. He so knew that this Word was God in printed form. That’s right.

Genesis 38. Now I want to catch something, a thought here, so I will read Genesis 37, the last verse and Genesis 39 the first verse before we get to 38. Genesis 37: 36 is the story of Joseph and how he was sold into slavery.

And the Midianites sold him into Egypt under Potiphar, an officer of Pharaoh’s and captain of the guard.

Genesis 39:1

And Joseph was brought down to Egypt;

See? It picks up the story exactly where it left it at the end of chapter 37 and verse 36. Around verses 25 and 28 tells you how his brothers sold him to the Ishmaelites and the Ishmaelites brought him down. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh’s and the captain of the guards.

Then in chapter 39 verse 1 says:

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

So watch this. Sometimes you see Ishmaelites and Midianites. Sometimes it will speak either of two sets of people together or it will relate to the country they are from. You see, like how we say ‘Trinidadians’, relating to our citizenship of a country. Or it speaks of you by your race. You see? So it is not a contradiction of the Word; it is how you look at it.

So notice Genesis 38. Even if you have a Scofield Bible, I think they have it there too. They tell you this is in parenthesis. This is something injected between 37 and 39, Genesis chapter 37 and 39. Genesis 38 is a mystery but this mystery is really an illustration of the law of Deuteronomy 25, verses 5 to 10. And the story shifts from Joseph who has the birthright to Judah who was given the genealogy.

Remember last week I took that, I Chronicles 5, verses 1 and 2, how the genealogy is not reckoned according to the birthright. Reuben defiled his father's couch; he lived with his father's concubine and he was disinherited. The birthright was taken away from him and given to Joseph; but the genealogy went to Judah, the priesthood went to Levi. God divided it up among the other sons.

But in Genesis 38, here is the story of Tamar bearing Pharez for Judah. And that is coming out of the illustration of the law of Deuteronomy 25, which is the same law where Boaz, when he bought Ruth, said, 'it is to raise up seed for my brother.' And when he did that, the people knowing that that happened before in their tribe—

In every tribe the people knew their history. Just like we in this church, we know our history. When we talk about Fran Street, people in this church know what we are talking about. When we talk about Barataria, people in this church know what you are talking about. Do you understand what I'm saying? When we talk about Brother Ulric, Brother Renson, Brother Cedric, different ones, we know whom we are talking about because they were people who lived among us.

Well it is the same way they in their tribes knew their family. They knew the events that took place among them. They knew when God moved in a great way. And though it may seem strange, how they rejoiced and they pronounced a blessing and they were telling Boaz, "Let this woman bring forth seed like Tamar brought forth Pharez to build up the house." And it shows to us when they look at their experience, they don't look at it in a carnal way like many Bible commentators today. And if some of these commentators who were writing all of these commentaries had a little spiritual insight, they would be able to see that the very women here are praising and pronouncing a blessing to Boaz, the redeemer, a type of Christ.

You see, to see faith, to see what God values and God honors—Look at Rahab; people would shy off of Rahab the harlot. Yet James and Paul both, one justified her by faith, the other one justified her by works, associated her together with Abraham who was justified by faith and works. Why? Because she is a perfect

type of this end time Bride here in the Ephesians at the end of the age.

So sometimes, people look at your moral condition and what you were, but God had nothing to do with your body as far as the promise is concerned. He is dealing with your soul, the you who are His attribute. Do you get what I'm saying? Because all those Pharisees, He said, were pure in their bodies but defiled in their souls, and the woman at the well was defiled in her body but she was pure in her soul. And what Jesus could touch the woman at the well with He couldn't touch none of the Pharisees with. He called them snakes in the grass, rotten, sepulchers full of dead men's bones, everything else. And he told that woman, "I'll give you water, you will never thirst again." God sees differently to man, friends.

Faith pleases God. Faith pleases God. That is why when you are born of God, you can catch these things in people. You can catch these things in people. You have the eyes to see the faith in people. You see things that God respects. That is why sometimes real children of God, they suffer so much at the hands of religious people, because religious people are so 'holier than thou' and pious, they can't see faith. But God's children see faith. God's children respect faith.

Brother, when they see that faith, what was in that body diminishes before them because they see real genuine faith that they know it take God to work through there. And when they see God is willing to work through there, who are they to condemn. When you see God moving in a person's life, who are you to stand up with your judgment, when you see God moving in a person's life? You have to stand back and say, "If God has respect to that person who am I to stand up here? I am not the judge— God is the Judge. And if God already approved the thing, why am I going to try to bring back these things before God? Do I want God to kill me?"

Brother Branham said, "Would I be some delinquent to go and ask God why He put that man in the ministry?" He said, "Not me at all." You see? Brother, you recognize the hand of God. My, my, my!

So Genesis 38, watch this. This is a mystery between Genesis 37 and 39, and this is unfolding to us a secret. It is put there for a

purpose. “All scripture is given by inspiration.” And watch the thing. When I was studying this, it amused me to see how so many of these learned scholars were trying to figure it out, and the kind of explanations they try to give.

And I sat down there, and I began to see something. I said, “My God!” I mean, who am I to even try to claim something? But then I could see the mystery of God; I could see why the book is put there, why that chapter is put there, why it breaks the continuity of Joseph and the story of Joseph. But watch where it breaks it. It breaks it where he is sold by the Jews, his own brothers, for money, into the hands of the Gentiles. Do you get me? Look at where he is sold: he is sold by his own brothers into the hands of the Gentiles.

Genesis 38, let’s read.

And it came to pass at that time,

At the time when Joseph was sold into slavery; when he was sold for almost thirty– twenty pieces of silver, when Judah was the one who decided. How many know Judah was from Judah? How many know he was Jesus’ brother from the same tribe? How may know he was the one who sold Jesus for thirty pieces of silver? Go back and read and see if it was not Judah, when they were going to kill him, he said, “No, no, it is better we sell him. Look there are some Ishmaelites passing, let us sell him”, and he made the bargain for the money, at that time...

...that Judah went down from his brethren, and turned in to a certain Adullamite,

Remember David in the cave of Adullam, down in that area.

...whose name was Hirah.

And Judah saw there a daughter of a certain Canaanite, whose name was Shuah;

That was the woman’s father; his name was Shuah.

...and he took her, and went in unto her.

And she conceived, and bare a son; and he called his name Er.

And she conceived again, and bare a son; and she called his name Onan.

And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

This place, it tells us where he was. The word there means ‘deceitful’. Deceitful. That is where he was when she bore him.

Now catch this. Watch Judah: he went down from his brethren. He is leaving his brethren and he is going down among the Canaanites; and he is going into false union with a daughter of Canaan that Noah put a curse on. His great grandfather swore that Eliezer wouldn’t take a daughter from Canaan. His grandmother, Rebecca, held her head and bawled when Esau went with a daughter of Canaan. He is in a backslidden condition. Are you catching that? Going into false union– the man with the promise, the man with the Messianic promise.

He is unconscious it is out of his seed and out of his house Messiah is going to come. He was born the lion. The blessings are pronounced in chapter 49, but that is where they were born. That is where their father and mother knew them from birth. In chapter 49, he is just dividing them their portions, but they knew they were that. In other words, Jacob is not now getting a revelation, ‘Judah, you are the lion’. No, no, no. He was always the lion, because they knew his birth by the stars, because he was coming for that special place. Watch.

And Judah took a wife for Er his firstborn, whose name was Tamar.

And Er, Judah’s first born was wicked in the sight of the Lord; and the Lord slew him.

It didn’t tell us what his sin was, but it told us he was wicked in God’s sight and God killed him.

And Judah said unto Onan, Go in unto thy brother’s wife, and marry her, and raise up seed to thy brother.

Here we get this law that was given in Deuteronomy 25 by Moses. It was something already among the patriarchs as a revelation from God because they understood the laws of inheritance, because they came from a direct lineage to Adam. In the lineage were prophets, and the revelation was passed down from son to son; because when you go back in that lineage, you go back to Jacob a prophet, you go back to Isaac a prophet, you go back to Abraham a prophet, you go back to Shem a prophet, you go back to Noah a prophet. Do you understand what I’m saying?

And Onan knew that the seed should not be his;

Now catch this. Watch these sons who come through this false union. The man who had the Messianic promise in false union and watch how evil his sons is. Catch that.

Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

A man with no brotherly kindness, a man with no revelation of God's purpose, a man with no care for the name and the house and the inheritance, a man with no consciousness whatsoever of what it is to be in that lineage. It showed how much the Canaanite spirit and influence was on this man, like he was more a Canaanite than Abraham's seed.

And the thing which he did, displeased the Lord; wherefore he slew him.

Because God told Abraham, "So shall thy seed be. I'll make you a great nation." And this man is in direct opposition to the revealed will of God, because he is selfish knowing he is firstborn now because the firstborn died; he is the eldest. He knows, "If I bring up seed I will get less inheritance, because now, my first brother who died, this one is getting his inheritance. He was the firstborn; he got a double portion, so this one will get it now." Covetous, selfish, indifferent; look at the nature of the son coming out of this first issue of those three seeds.

Brother, you could be whoever; you could be the holy prophet, holy priest, holy king, what comes out of your flesh is flesh. Do you get what I'm saying? Outside the new birth, it is flesh.

And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground,

He doesn't mind going to have pleasure. He doesn't mind using the lady, but he wants no responsibility: selfish, a manipulator, an exploiter; a man with no spiritual revelation. God killed him. Do you think God bothered with if that was Judah's son or not? Do you think God bothered with, that is the son of man with the promise or not? God killed him because he was wicked.

Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house till Shelah my

son be grown: for he said, Lest peradventure he die also.

He is not saying that to her, but that is what he is saying in his mind now. He said, "You go in your father's house, girl. I will give you Shelah, but he is kind of young still. I think he needs to mature a little bit, so you go and wait in your father's house." He is trying to get rid of her because he feels that she has some blight. He is not seeing that his sons are wicked. It had nothing to do with her. God killed the two of them because the two of them were wicked, but the father was so blind that he couldn't see the wickedness of his own children, that he started to discriminate against the girl. This man with all of this prejudice and discrimination, this man who came up with the plan to sell his brother into slavery.

Watch the Jews also. I said *also*, because, watch people with the promise; watch their condition. Backslidden, went down among the Canaanites, violate every principle of morality in marriage and these things, went into false union and brought forth this hybrid bunch of evil there.

To show God was displeased with the thing, when the issue came forth, look at the kind of sons; and then God started to kill them. And then, he was so blind he couldn't see his own sin, he was seeing the girl at fault. Because that is somebody saying, "I have the promise. My father was a prophet. We're in the right lineage so I can't be wrong." And nothing is wrong with the girl. He sent her home in her father's house. He said, "Go in thy father's house."

Remain a widow at thy father's house till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.

And in process of time the daughter of Shuah Judah's wife died;

God killed that Canaanite woman also. Brother, watch when the Jews went away from their homeland and went down among the Gentiles, it was grave and grave and grave. Are you seeing something? The book of Ruth, the book of Ruth— are you seeing the mystery? After they were scattered they went out among the Gentiles: Elimelech died, Mahlon died, Chilion died; but they

would come back to see Joseph. He will come back and see Joseph later down in the story. Ruth came back in. Naomi came back in also. Catch the mystery. It is put inside of there. It breaks the story, but it is a mystery, a prophecy. And it singles out Judah's experience. Why? Because Judah is the one who has the promise of the genealogy of Messiah. That is the one with the promise of the throne.

So here is a mystery unfolding of how the seed, which was to build up the house that Messiah was going to come through, how that seed was coming into extinction. Because when Judah lost two sons and he was an old man going down himself, the seed was going to diminish. Instead of the house being built up the sons were being killed.

You know if Satan gets a chance, wants to destroy the house that the promise is going to come through, all he has to do is kill the ministers, the ones who have the seed, who have the mystery? Do you get what I'm saying? Sure you might get a believer try to multiply and replenish but the strain might be weak because if they don't have the capacity to hold the full mystery, full Seven Seals and Seven Thunders, what are you going to expect? You'd get a little water baptism, God sent a prophet and denomination false and you get that kind of weak seed; but that can't come into dominion.

And in the process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

All of these couple of years passed and Tamar is still in widow clothes, you know. There's a promise that Shelah is going to be her husband, but she is seeing no Shelah, and he is big now. Judah is playing politics. Judah is trying now, to withhold the seed for the Messianic promise from a womb that has legitimate claim to it.

Now catch the mystery here. Nothing is wrong with her. By marriage and by the law, she has access to that seed; but he is thinking that something is wrong with the womb, and he is withholding the seed from her. In other words, the politics is to

keep her in a state of barrenness, hold her in a state of unfruitfulness. And that is only because of his prejudice and his discrimination, because he is in a backslidden condition.

And that is why you find today with a lot of backslidden preachers and people, brother; they are holding those churches in a state of unfruitfulness. They are trying to keep the seed that can bring forth the promise; it is being suppressed. Many times people know the Message is right but they are afraid to preach it. They are afraid to step out because they have a meal ticket coming; they are depending on somebody for support. And if they preach certain things and they can't stand on their own, then they have to compromise and just toe the line. And many people who are ordained to bring forth the promise are being kept in unfruitfulness.

As the prophet said, "Many times," he said, "they sit down in their study and they know this is right," he said, "but do you think they would say it? They know their church would kick them out in the morning if they preach it."

But watch a woman who is refusing to be unfruitful. I'm bringing out a characteristic, here, of something, because this woman, you are going to see it, type the Bride in this hour. She typed this Gentile Bride. And she, her faith, her faith, she understood more about the promise that Judah had than Judah at that time. She was under more expectation for it than Judah himself was under expectation for it.

And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

She began to see it. She said, "Look at what he is doing to me. They put me aside. They left me here to stay in my father's house, to die and become an old unfruitful, barren woman, sitting down in my father's house. And I did nothing, and they blame me for the death of their two sons, when it was those wicked men who tried to manipulate me and use me." Because the son was trying to keep

her unfruitful to begin with by spilling all the seed on the ground. Then Judah now, (watch it now) sent her in her father's house to remain in barrenness where she can't get seed, with a false promise to give Shelah to her. But yet he wants to go now and give his seed to a prostitute. Do you understand?

I could get a little deep on this here but - that is why I like to stay here and preach and lay the Word in. I don't like to go any and everywhere, just preach to make people real happy and blessed and nice. I like to lay the Word in to see real sons and real daughters born strong, coming in the lineage because this is where the responsibility is. This seed cannot spill on the ground. This has to get into the faith, into the womb, into the bedding ground of your heart. That's right. This is to build up the house, build up the faith in the house. Yes sir! Build up the children strong to live in the promises that are given to this house.

Now remember, I proved to you last week and in my opening remarks that this house is connected to that house. This is the Messianic house. There are people in here who will be on the throne with Jesus. Why do we sing the '*Ancient of Days has come*', and all of these things? Why you think He came down supernaturally in 1986, back there: *The Blessed And Only Potentate*, bring the New Name on Him that is written on His thigh, King of kings and Lord of lords, and these things? Oh brother!

When Judah saw her, he thought her to be an harlot; because she had covered her face.

And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for her knew not that she was his daughter in law.)

And she said, what wilt thou give me, that thou mayest come in unto me?

This man is carrying the seed to build up the house through which Messiah is promised to come. First, he went and dropped it all down with one old Canaanite that God had to kill, who brought forth three illegitimate children almost, a wicked bunch of children, and God had to kill them. And then he is going up now, and he is looking for a harlot. And thinking it is a harlot sitting down there, he is going now to put the seed there too, while he has the womb that is ordained to receive that seed under all kind of

discrimination, and he threw her back in her father's house, leaving her in barrenness and refusing to give her the son that she had rightful claim to.

But watch, brother. This is where faith comes in. She is not sitting down and saying, "Man with their politics, with their discrimination and their prejudice are going to hold me down in unfruitfulness, and this age will be over, the Rapture will take place, and I will end up one barren and unfruitful Christian in an Age where I know, brother, the promise of Messiah is to come through the Bride?" Brother, she refused. She said, "I am not going to roll over and die because these big ministers see me as if I am some little old witch or something that is, maybe, killing husbands. I am a black widow."

Do you know the black widow spider devours their mates? You know they're saying, "Tamar is a 'black widow', boy. Husbands don't last around her. She is a black widow." And brother, she said, "They could call me black widow. They could call me whatever they want, but I know I have the bedding ground. I have the prepared ground to bring forth the promise. I don't care what they call me. I am believing to see His promise come to pass. "If they have the seed, if they have the Message, and they're walking about saying, 'Oh we have the Message' and don't know where the Message is supposed to drop, where the seed is supposed to go, then I will show them. I know where the seed is supposed to go. He put that seed in that old Canaanite and brought forth three illegitimate children, then he is looking at me like I am some witch or something." No, sir! Brother, not her! She was no hothouse plant. Look at the kind of revelation she had.

And he said:

I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, what wilt thou give me, that thou mayest come in unto me?

And he said, I will give thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?

Brother, she had him. She had him. She wanted a pledge. She wanted security. She wanted a guarantee. That is what a pledge is, you know, 'to guarantee this thing'.

And he said, what pledge shall I give thee? And she said, Thy signet,

The signet was the ring with the seal that they used. That represented the man's name. She had the seal. She said, "I want the seal. I want the signet."

...and thy bracelets, and thy staff that is in thine hand; And he gave it her, and came in unto her,

Now watch. That staff spoke of his authority, his position. The bracelets: his rank, office. The seal: his name, his seal, and the signet. She said, "Give me that because I want to make sure when this thing comes, I'll have the identification to prove that I don't have a bastard seed in me. When they start to question my pregnancy and who the father of my child is, I want to have identification that this is a child from the Messianic lineage. When they bring me in a court and put me before the judge and they stand to accuse me and start to call me all kinds of names and say, 'Burn her, and she is a harlot, she is supposed to die,' I will come out with the identification. I don't just have seed; I have identification of whose seed it is. I have the name. I have the seal. I have the authority that goes with the seal. Amen! I have the rank and the office that this is no gardener; this is no old garbage collector here. No, no, this is Judah. This is Judah's seed."

She said, "I am not going through this just to be ridiculed. I know it would have ridicule so I am making sure I have identification. I'm making sure I have vindication. I'm making sure I am not just going to make an empty claim, so what are you giving me?" She said, "I want a pledge." In other words, "I want a guarantee that you're going to keep this promise."

He said, "Well, what shall I give you?" She could have asked for anything. She said, "Give me that staff, because that is no ordinary piece of guava wood you cut down there. That staff means you are the leader among your brethren because, 'Judah prevailed among his brethren.'" She says, "That seal that you have here, that is your special mark on every legal document. They know that is like you signature. Give me that. Give me this bracelet here." Brother, she had him where she wanted him.

...And he gave it her, and came in unto her, and she conceived by him.

And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.

She 'enmorphed'.

And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not.

Then he asked the men of that place, saying, where is the harlot, that was openly by the way side? And they said, there was no harlot in this place.

And he returned to Judah, and said, I cannot find her and also the men of the place said, that there was no harlot in this place.

And Judah said, let her take it to her, lest we be ashamed:

He now is in such a condition, he realized, "Oh God, if we go asking all of these questions and we start a big investigation, and they want to know why I am looking for this harlot, then my name will be associated with some harlot woman around here. And then what if they find a harlot woman with my pledge and my staff and my bracelet and my seal?" He says, "Look let us try to put a cover on this thing, sweep this under the carpet. Let us close up this thing here and maybe she will disappear and this thing will not come up in newspapers anywhere. And we could ride out of this without getting in any big scandal, 'lest we be ashamed'."

You see how man is? He is not studying his sin, you know. He is studying his shame. He is studying his shame more than his sin. He said,

...behold, I sent this kid, and thou hast not found her.

And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot;

Because they are seeing signs of life now— she is pregnant.

...and also, behold she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

Who! Authority! Brother, he said, “Set up the court! We will deal with this adulterous spirit! She wants to bring the name of the royal house to shame?” Righteous indignation. Now she is going to be hauled before the courts. And when she was brought forth Judah didn’t even try the case. He called her forth and he pronounced the sentence, no trial. He didn’t even check the witness and ask them anything. Watch it.

When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and the bracelets, and staff.

I could imagine they brought her there. They tied her up and brought her, and she had a little bag at the side of her. She couldn’t even move. He said, “Stand here and don’t move!” She said, “Would you ask them please to bring ‘Exhibit A’? It’s over in the bag. I have some evidence I would like to present to the court.”

“You can’t talk inside of here! Hold your peace! Look at the kind of shame you brought on my family!” But they find she is not shaken. They find she is not ruffled. They find her eyes are bright. She is not trembling, like, “Oh God, I will die! Please, you all, don’t kill me.”

He is talking burn and everything, and she is cool as a cucumber. She said, “All I have to say is, before you all burn me, whether you will burn me with gas, or electrocute me, torture me, before you all kill me, whatever you all have planned in this court for me today, but before you kill me, just discern whose seal is this. Discern whose staff is this. Discern whose bracelet is this, and then you will find out who is the father of this child, and you will know the seed I was pregnated with; and you will know if it’s through whoredom I got this seed; if it is some bastard seed or something, if it’s some illegitimate relationship I got myself into, if I’m worthy of death or whatever the court is going to find afterwards. But first, before you all pronounce the sentence, just check this out.”

And brother, when Judah watched the seal, then he watched the staff, and he watched the bracelet, he started to tremble.

And Judah acknowledged them, and said, She hath been more righteous than I;

She had been more—? She had been more—? [Congregation says, “Righteous.”] What was she *righteous* about? Righteousness is faith. Righteousness is faith. He is declaring her righteous. He is exonerating her from guilt and condemnation in a court where she is to be tried by the law; and the penalty for that was death by burning. Are you catching the picture?

Here is the picture of the impregnated bride standing in judgment before the judges who have condemned her and pronounced her guilty and were ready to execute the punishment of death by burning. But she had no fear because she knew, “I don’t only have the seed, I have the evidence of whose seed it is. I have evidence to prove that the seed I have, I have rightful claim to that seed and that is a seed that cannot be denied me, because I am in the family. The old wife is dead; I am the mother in the house. The two sons are dead. I am the legal heir to the seed, and any injustice that was done was discrimination and prejudice against me to hold me in unfruitfulness, because according to the very law I was supposed to be the married wife.”

And the reason that they were going to execute the penalty of death was for whoredom, adultery, because she was seen as Shelah’s wife. She was Shelah’s wife, betrothed to Shelah and waiting until he got mature to marry. But when he was mature they refused the wedding. So when they got to find out she was with seed, they saw her, now, as committing adultery, whoredom, by getting seed when she was in a covenant with a man. And it was all the machinations of Judah. And God threw it back in Judah’s face. And God vindicated her to prove that here is the true bride with the definite identification that the life that is being reproduced in her is from the royal house; it is not an illegitimate life. Do you understand that?

Brother, in this hour the woman that has come into— What did the people say in Ruth 4? ‘The woman Tamar who brought forth Pharez to build up the house.’ Here is the story of what they were praising because they understood the righteousness and the faith. I’m going to show you it was she who caused the line to be continued on, not Judah. It was she who continued the line on, not Judah. Judah’s two sons were already dead. He was taking his

seed and was going to throw it out for harlots. And these are people in the line of the Messianic promise who don't even know their position, not even living under the effects of the revelation and the blessings in the lineage that they were born into.

That is what we have today in the Message. A lot of people are born in the line of the Message. They are born in the line of the promise. They are not in any Baptist church and no Jehovah Witness Assembly. They are not in the Catholic church, but they are living a life so unconscious of their position and their role, and what they are in and what they have access to. And you could see no effect of the revelation of the coming of the Lord and the manifestations of the sons of God and Christ being reproduced in them. They have no revelation of it in this hour, yet they are walking in and out of the Message everyday.

Like I was hearing about some disrespect to the deacons; coming in meeting some elders at the gate and then being very sarcastic and rude. Let me say this, nobody has no right and privilege to come in here if they can't respect the deacons by the door. I say it from the desk, this morning, so they can hear me. Unless you apologize you can't come in here. This is not Woodford Square. This is the house of God, and judgment begins here. When you come in here you come in here softly. You come in here to worship God. You come with a pure heart and a clean hand. You come in here prayerfully. And you come in here and you greet God's people, "God bless you; God bless you". That's right.

You don't come in here like it is some club on Coffee Street or some club on Duke Street somewhere. No, no, no, you don't come in here, "I don't have to listen to any deacon." No, no, no. You are in the wrong place, regardless how long you are coming here. You are cutting your own days short. God demands respects. Go and read the book.

If we leave it to people like that, this place will come into ruins. And if people sit down in here and understand the Word, "Take the things out that commit offence and cause iniquity." This is the hour when God is rooting it out. Show you have identification. Show you have the seed. Show you have the life. Show it is the right life. That is what Tamar had.

And Judah acknowledged them, and said, She hath been more righteous than I; because I gave her not to Shelah my son. And he knew her again no more.

And it came to pass in the time of her travail,

This is six months after, now. Verse 27 is six months after, because it just tell us that she was three months, in verse 24.

...that, behold, twins were in her womb.

And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

Because that is how the midwife used to do it. The first one out, or showed a sign of coming out first, they would tie a scarlet thread to mark him as the firstborn. It was important because that was for the priesthood, the double portion inheritance, and the authority in the family and these things. That was important. And so she tied him with the scarlet thread saying,

This came out first.

And it came to pass, as he drew back his hand that, behold, his brother came out: And she said, How has thou broken forth: this breach be upon thee: therefore his name was called Pharez.

Which means 'breakthrough' or 'breach', bursting forth. Watch the faith. Watch the seed that had the faith. When the mother conceived in faith, watch the seed with the faith.

Just like Jacob in the womb, Jacob was holding Esau. Jacob was fighting for that birthright from inside the womb. This boy realized this other brother pushed out his hand first, the midwife tied it. He said, "Midwife tie it or didn't tie it, you are not getting out of here before me." From the time he pulled that hand back in, the fellow burst out. Brother, it shook up the midwife. She said, 'What went on here? What went on here? How did you jump out here all of a sudden? Where did you pass?' She said, "This breach be upon you; your name will be Pharez."

She thought maybe she gave him something because he behaved kind of offensive, and maybe he didn't exercise some order there and he came out first. But brother, that was the one the lineage came through. It started from Pharez. It started from Pharez. It

had faith connected with him. Faith was connected with him because he was determined to come forth first. Down inside those genes he knew, “this was seed in the Messianic house.” Because that was where his mother, the whole experience of his mother in conception and childbirth, in even desiring marriage, was to get seed to build up the house of Judah when Judah wasn’t interested in building up his house.

And Judah’s son was only interested in spilling the seed on the ground, and Judah spilling his seed among prostitutes, and Judah going away from his brethren and going for daughters of Canaan. She was the one with the vision, who knew “Messiah is promised. This man doesn’t realize what he is head of. This man doesn’t realize what house this is. This man doesn’t realize what promise he has.”

We have so many like that today. We walk so irresponsibly. We walk so carelessly. I want you to know that we who are in this Message, with this revelation that angels brought from eternity, that we have it in our hands and the world doesn’t even know about it. And those who know don’t even believe it, but an elected people who received it. And through this the resurrection that all the saints who died in faith is looking for, the promises of going back to the restored Eden, all that Jesus died for, is connected to what we have in our hands.

And look how he was living, and this Gentile woman came in here with faith, coming into this house, was even being discriminated against. And they tried to press her out and hold her in unfruitfulness, but she refused.

Now, there is a mystery there I want to get to, quickly, and close. The time is up; I’ll have to stop.

And afterward came out his brother that had the scarlet thread upon his hand: and his name was called Zarah.

And you know in Ruth it shows you, also in Matthew 1 we took, Pharez was the one. It said, ‘Judah begat Pharez and Zarah of Tamar. And Pharez begat Ezrom’, and it continued on with Pharez until it comes to Jesus Christ.

What is this mystery? Watch in Genesis 38, how God put it right between Genesis 37 and 39. It illustrates to us, it’s the first reference we have of the law of Deuteronomy 25, which shows

how the seed of Judah who had the Messianic promise was in danger of extinction. The seed was being diminished instead of being built up. What was the promise? That they would build up the house: 'That this woman would build up the house like Rachel and Leah built up the house. And like Tamar brought forth Pharez and built up the house, that this woman would build up the house.'

When the church is barren, and the church can't bring converts to Christ, and the church could only get intellectual and talk about God, and talk about God, and can't bring forth a spiritual gift and can't bring forth a promise and can't bring forth a praise and can't bring forth a virtue and can't bring forth works to show evidence of life and pregation.

When the church is claiming seed and that they have God's seed in them, and they don't have the seal and can't produce the signet and don't have the bracelet or the staff to show whose seed it is, yet claiming that the life they have is the Messianic life, is claim to the throne, is claim to the promises. And you look at that life and you are seeing somebody talking about— when you call for a testimony it's not even a testimony. When they talk of an experience it is not a spiritual experience. They are talking about some emotional thing. They are talking some unscriptural thing, off the Word.

But watch her, brother, she was in the court under judgment but she stood in the faces of the judges who have already condemned her, and she has confidence knowing that, "You all could say what you want, I have the evidence. I have the confirmation. I have the seed inside of me. I have the very proof that this is no whoredom. And you all are trying to claim it as whoredom, but I am proving to you this is no whoredom. This is royal seed." A Gentile Church.

The seed you have inside of you that you were pregated with, have you any claim it is Jesus' seed? How do you identify that is Jesus' staff? How do you identify that is Jesus' Name? Does the Name go with the life? Does the staff, the authority, go with the life? Do the rank and the office go with the life? She didn't just have life. She had the rank and the office. She had the bracelets. She had the staff and the authority that go with the life. She had the name that goes with the life. She stood there with the identification in the court! Do you know why? She refused to be

unfruitful. She refused to let man's politics rob her of her legal rights to motherhood.

Do you know you have the prepared ground, this morning? (Let the musicians come for me.) Do you know you are ordained of God to bring forth the promise for your Age? She knows, "I am no church member. I came in here to receive a Word, and that Word would produce a faith in me and that faith is the victory that overcomes this world. And that faith in me will bring the resurrection. And that faith in me – I'll die if I have to die. I'll die in that faith; I am going to be raised by that faith."

That Gentile woman was a type of the Gentile Bride. Is that what he says? Did he say all those Gentile mothers: Rahab and Tamar and Ruth and Bathsheba, all of those Gentile women coming in the lineage of the Messiah? He said, "Those great-great-grandmothers were types of the Gentile Bride, a people He will call out of the Gentiles for His Name's sake in the last days.

Judah, the royal seed, here was the seed of Judah to build up the house and bring it to the throne. It didn't come from the first wife. It didn't come from the old wife. It didn't come from the first woman. The seed that built up the house came from the younger wife. It came from the new woman. The first woman, the first wife, the old wife, she became old and she died. Judah's seed came through two women. The seed that came up through the old woman hated the younger woman. They hated the new wife. They persecuted the new wife. And God judged the old woman and her sons, and God continued the covenant through the new woman.

You still don't get it. I preached it before, some years ago. When Joseph was sold to the Gentiles, he had to get a Gentile bride for his name's sake. And then, after he got a Gentile bride his brothers, in a time of economic depression, came back around under the Feast of Trumpets. But before Joseph could make himself known to his brothers, he had to dismiss his wife to the palace.

Has that taken place? He got a Gentile wife. His brothers have come back. The seed for the throne was to come through the old wife, the old woman, the old covenant, under the old covenant. But they were wicked; they were evil. They persecuted the younger wife and God killed them. They were in line for the kingdom and for the throne, but God disinherited them. And God,

through the seed that came through the new woman, began to build up the children for the kingdom. Because when Jesus came, the Jews, they persecuted the younger woman. They couldn't even recognize their own Messiah, they were so hybrid.

They went in Babylon and came back with synagogue and the Talmud and Pharisees and Sadducees, when they had the law and the Torah before they went down there. It was after they came out of Babylon they came back with Rabbi and they came back with all these kind of different things. Is that right? So that when John came, he called them snakes in the grass. Jesus called them whitened sepulchers. It was a generation of His wrath that Titus was to come and obliterate. And they were looking for the kingdom, but the kingdom wasn't going to be given to them.

But the new one came in under the New Testament. And we find, under the Philadelphia Age, we find they are receiving the revelation and 'He Who has the key of David.' And then we find in this last Age those who will have the throne of David, not those Jews! James and John wanted to sit on the throne, He said, "This is for whom My Father promised it." Jesus said, "I see you all judging twelve tribes on twelve thrones." But the promise of the throne, to share the throne, is with His Bride in this hour. And the old woman, the old wife—

You say, "Where are you getting that from, Brother Vin?" Did Abraham's seed come through two women, Hagar and Sarah? Was that prophecy? What does Galatians 4 say? 'Before there was a law.' That was prophecy. In Galatians 4, Paul said, "Hagar speaks of Jerusalem that now is, Mt. Sinai in Arabia where she is in bondage with her children." He said, "And Sarah speaks of the new Church, the married wife." He said, "And we are not of the bondwoman, we are of the free woman." Is that right? Those two women represent two covenants. Those two women received seed, but the inheritance was to the married wife. Jerusalem which now was was like Ishmael; they persecuted Isaac (Is that right?) just like they persecuted the younger wife. That's right.

They refused that younger wife. When she was brought in and presented to the sons of the old wife, they didn't like her. Judah brought her in and Er didn't like her. He was wicked and God had to kill him. And then, the next one came, wicked, and God mentioned his sin, what he was doing, and why he was doing it;

and God killed him. Anybody come against her, God killed them. Do you get what I'm saying?

That is a woman in the Bible but that is a picture of the Bride, friends. That is a picture of the Gentile Bride. That is a picture of when God bypassed the older woman under the older covenant, who brought forth those evil sons, who refused to receive the younger woman, the new wife.

Read the book of Acts. Who persecuted the apostles wherever they went? Jews. Who went from city to city subverting them? Jews. And then Paul said, "We dust our feet! It is good you all Jews didn't hear it, now we turn to the Gentiles!" But who were those Jews? The ones who had the promise, the ones who were looking for the kingdom, the ones who were looking for the Messiah, but look how evil they were.

So brother, from Judah going down into Canaan, and then Judah coming back to see Joseph unveil himself, during that time the seed had come from the old woman who was bypassed to the new woman. And the Lord had built up a house. While the Jews have been blinded, while the Jews have been under chastisement, He has built up a house that is coming in to share His throne and His kingdom with Him.

The same story here in Genesis 38, the next time it is mentioned is in Ruth 4. And it is mentioned in the same light when the same law of Deuteronomy 25 is being illustrated again. And what is that law? That's a law where a woman comes in, after her first husband is dead, under the second marriage to bring forth seed and to build up the house for the name of the first son who failed to fulfill his purpose.

Notice, it was Judah building up his house. He told his son, he said, "Go and take her and raise up seed." He was the one that got the wife for his son. Do you understand?

God gave Adam a wife in the beginning, too. What for? To declare his name in the earth, to build up a house. Do you know what I was thinking while I was thinking about that? I was thinking when Adam was to bring all of those sons, they would fill the whole earth. I said, "We would come right in Trinidad. We would come right in Trinidad." He was to fill the whole earth. And we would have come in our season and time.

Remember, the only thing that went wrong is the way we came. But as far as coming in the order of coming, and the position and the characteristic, what you were going to be, that didn't change.

If I am a minister, and a real God-called minister, I was that before the foundation of the world, even before Adam was in the Garden. So even though I came by sex and that gift's there, and God put a deposit there, then God has to come and find me. Whatever you are in your role and position in the Body, God had to come and find you too, because you are what you are by the grace of God. You dropped from your mother's womb what you are because gifts and callings are without repentance.

Look at the prophet. He was born in a family. His mother was a Catholic, his father had no religion, he was making illegal whiskey; but the greatest prophet dropped inside of there. Think of it. Dropped inside of there, born a prophet from the womb, yet his mother and father didn't know anything about who God is, nothing about God. They didn't go to church. This man was born with access to God, God talking to him. He saw a vision when he was eighteen months, and could remember at eighteen months he saw his first vision.

He came in Kentucky, because when we watch the gospel, he said, "Watch how it came from east to west." And he showed us it came geographically, historically, chronologically, scripturally; it came in a definite pattern because all of that was foreordained. It is so light comes, even in nature. Is that right? The sun starts in the east and it sets in the west. And that's why when the Bride comes out, he sees Her coming from all nations, all the families of the earth, wherever they are.

And I wanted to go to Tibet to find it and He said, "No, if I wanted you in Tibet, I would put you in Tibet. You have to find it right here in Trinidad. It is here, but I have to lead you to it." I got my new birth right here. I discovered the mystery right here. The people I preach to come from right here.

And we've come to the end of the Age, and those who are going in, we are discovering that right here. We are going in right here. We are in Trinidad, but the promise of the throne is more sure to us than people living in Jerusalem. It is more sure to us.

The Bethlehem we are born in is more sure than those who were born in geographic Bethlehem. Do you get what I'm saying?

Oh yes, oh yes, I'm a child of the King. His royal blood now flows through my veins. And I who was wretched and vile now can see. You are royal seed, friends. You are royal blood. You have royal faith. You might be Gentile in your body, but in your soul you come from a royal lineage. You have a royal birth. Hallelujah!

Man has tried to keep some of you unfruitful. You sit down in some of those churches in the Message and you refused to remain unfruitful. Man refused to go into the Thunders, into the Seven Seals and bring the real sperm of the Word that could give you a new birth. And you refused to live under church birth.

Other man tried to write all kinds of books to say how much whoredom you are in, and how you are bringing forth Lucifer and Satan's son and everything else. But when you declare your pedigree, when you show the staff, when you show the Name, when you show the bracelet, man have to hold their peace and say, "You are more righteous than I." Man who thought they were 'holier than thou' and want to bring judgment and everything else. Amen. Why? You know you have the bedding ground. You have the prepared ground for the seed of the Word.

And children let me say, you know, I don't have to tell you, you know that this is His Word. This is the unadulterated Word. This is His divine revelation that has come down through the years because there is a people from here that is going out one of these mornings. Between six and nine we'll be leaving this place by the grace of God

And God is so gracious to us, you don't travel all the way from Cedros for nothing. You don't travel all the way from Guayaguayare for nothing. You don't come all the way from Valencia for nothing, and all from Carenage for nothing. Amen! You come because you know, brother, there is bread in the house of God. Amen! God had visited His people in this hour! God is among them! Great things are happening!

And there is a people that is building up His house in this hour. All of these young ones being born, look at some of them. We are trying to get them born right, right here on Friday. Why? Seed to build up His house. Hallelujah! Seed to build up His house!

Oh yes, oh yes, I'm a child of the King

(His royal blood)

Now flows through my veins

This seed cannot come through denomination, friends. It cannot come through organization. But it is going to come through that little elected Lady with faith – hallelujah! – who will do anything to receive that Word because of the value and the honor she put upon that promise. Oh yes, oh yes. No wonder they sing, ‘We shall reign as kings and priests.’ When that Book was opened they saw access and dominion. Hallelujah!

His royal blood now flows through

My veins,

And I who was wretched and vile

Now can see,

Praise God, praise God,

I'm a child of the King.

Now unto the King eternal,

Immortal, invisible, the only wise God

Be honor and glory forever and ever

Amen, amen, amen, amen, amen.

Oh, sing it again, now, ‘Now unto the King’. We will crown Him King of kings, amen.

...invisible, the only wise God

Be honor and glory forever and ever,

Amen, amen, amen, amen, amen.

(Oh, come on, brothers, Now unto the King)

...eternal, immortal, invisible,

The only wise God

Be honor and glory forever and ever,

Amen, amen, amen, amen, amen.

Oh, everyone sing now, ‘Now unto the King.’ The great King of kings, King Spirit, King Theophany, now King of kings and Lord of lords, the great God condescending. Hallelujah! The great King Ahasuerus who takes Queen Esther.

Amen, amen, amen, amen, amen,

(Oh, and when the battle is over)

When the battle is over, we shall

Wear a crown; we shall wear a crown,

Oh, we shall wear a crown

(You better believe it.)

When the battle is over, we shall wear a crown,

(in the New Jerusalem.)

In the new Jerusalem

(Oh, wear a crown.)

... wear a crown, wear a crown,

A bright and shining crown

When the battle is over we shall

Wear a crown in the New Jerusalem.

(Oh, wear a crown, wear a crown.)

Oh wear a crown, wear a crown,

A bright and shining crown,

(Oh, we believe it, Lord.)

When the battle is over we shall

Wear a crown in the New Jerusalem.

Oh, you might have to bear a reproach. You might be called all kinds of evil names; all kinds of scandal might be created around you, this morning. But don't be discouraged if you know you have been pregnated with that Word as a child of God, the seed of promise for this hour, this royal seed, to reproduce Jesus Christ, the anointed Messiah, Christ being formed in you, amen.

And yet man wants to bring you to a court of judgment, wants to call it all kinds of evil names, call it whoredom and everything else, you can stand calm and assured knowing that you have the pledge. You have the guarantee. Hallelujah! You have the seal. You have the mystery of the Name written in your own forehead. Hallelujah! You have the staff of the authority. Oh my! You know the rank and the office of Your Father, the Father of this Child. Oh my! You know that you have claims, legal claims.

She knew she had faith in the Messianic promise. She knew that by virtue of marriage she had claims and rights to motherhood that she was being deprived of, motherhood that was guaranteed and made secure in the laws of Almighty God. And it was through their unbelief that they were failing to apply that law, because of prejudice and discrimination, trying to hold her in barrenness and

unfruitfulness. But she refused to let those things discourage her and keep her down. She rose up and she pressed through it to see the Word of promise vindicated. And God came down and spoke for her.

And God through Pharez, that seed coming forth with the faith, though they put the scarlet thread on the other's hand, he burst through. Though the other one had the rights of the firstborn, yet the genealogy continued with him, and that brought David the King; that brought the Messiah, because she saw the seed being diminished. She saw the house getting weaker and weaker. And she had a desire to see the house built up strong where Messiah was to come through.

When you see people backsliding, when you see seed dying, when you see seed being spilled on the ground, unfruitful; when you see the Church can't bring forth sons to continue the lineage, one that God would honor and God could give witness and confirmation to, you know something is wrong.

That's why Hannah, seeing a blind priest, polluted priesthood, she cried out, and God honored her faith and God gave her Samuel to raise His Name back up in the house of God where the candlestick was going out. God always responds to faith, friend. God always looks at the heart and soul that would cry out to see the promise come forth out of one's life, to see God's Name be glorified in the earth, to build up God's house, to make it strong in this hour.

Don't be a barren and unfruitful Christian. Tamar knew the curse of barrenness. She didn't want to live under that curse; she wanted to become fruitful. Don't you want to be fruitful today? Don't you want to be fruitful to bring forth the kind of child, the right kind of child? She was saved in the childbearing. Hallelujah! She brought forth the right kind of child.

That is what Ruth did. That is what Bathsheba did. That is what Rahab did. Oh my, those Gentile women, a type of the Gentile Bride, look what they brought forth; look at the circumstances under which they brought forth, speaking of this last day Bride, one like Rahab in the Ephesians. One like Tamar after the old woman and the old seed, the sons of the old woman, was rejected.

After the Church suffered so much persecution, after she had been held unfruitful and barren, then she received seed, not by the will of man, but by the grace of Almighty God. And God honored it because of her faith.

Look at Bathsheba; she brought the son that would sit on the throne no matter what man might have said about them. This Church would be a Church that would bear a lot of reproach in the last days; will be hated. No wonder She is the speckled bird and all the other birds flocking around against Her. Think of it.

All of those denominations too, are going to come with a persecution. Why? Because of the very life that She carries; because of the very testimony that She has, claiming that She and She alone has that seed. She has the signet and the bracelet and the staff to identify it. She has the pledge. Hallelujah!

Don't be barren today, friends. This is not a time for barrenness. If you hunger, if you are determined, you can catch a revelation that could throw you into desperation.

She knew that house was perishing and she felt the responsibility upon her to do something about it. How could people sit down and sometimes see the house of God perishing? Look when that royal seed, Athaliah was killing out that royal seed, Jehosheba and Jehoiada ran and grabbed that child, Joash, and they hid him. And through him the house of Judah, the royal house of David was built back up. It came down to one seed. The enemy was so determined to destroy that house. It was a house always hated by the devil, but it always comes up victorious because God, somehow, always have people there who can catch that faith.

May you be one today who can catch that faith, one that is obsessed with the promise. You might have just come in; many might be in the lineage before you and they may not even be concerned about the promise, but she, though she came in afterwards, she caught it. She understood it and nothing could keep her away from it. Not even the closest family members could keep her away from it.

Let us pray. If you have a desire in your heart today, you have seen the faith of this woman. You see a picture of the Bride in this hour, what it took to receive that seed, what it took to stand in the face of criticism and judgment, what it took to stand there,

knowing you have the evidence and the identification, but to see God come and vindicate your faith, the faith that you have in the promise.

If you see that that is missing in your life today, that type of intense longing and desire, that type of desire for the promise for this hour seeing that you are so close... One that knows her claims of motherhood, one that knows her rights in the Word, one that refuses, regardless of the criticisms and the politics of men, regardless of discrimination and discouragement, she refuses to roll over and die. She was persistent and she came forth victorious. Don't settle for anything less, friends.

Lord Jesus, I pray for my dear sister, today, Lord, knowing that the hour is here and the time is at hand, and by what You are opening and revealing and putting within our reach that You desire to give these things to Your children. Somehow she feels in her heart, dear God, it is still illusive to her. How she prays and desires that You would put that key in her hand that will open up a way for her, that would give her the access to these things, Lord. That she could apprehend it, she could appropriate it and make it her very own; that, dear God, she would claim it and walk in it and see it be made actual in her very life and experience.

Lord, I pray that Your Holy Spirit, Father, Lord, would cause the spirit of wisdom and revelation in the knowledge of Jesus Christ to move into her heart, Lord. May You give her skill and understanding that she could understand these things, Father, that You can break it down, and make it so clear that she could grasp it, oh God. That she can take it, like the woman took the meal and the oil, and was able to mix it together and bring it to the cross, and see a paradox be performed, that she could take Your Word and Your Spirit, Father, and begin to work with it, Lord, and see Your supernatural mighty grace come down, and Lord God, cause these things that only You alone can do to be made manifest, Lord, to let her see the results following these things, and coming forth in her very own life.

Father, You said, "Blessed are they that hunger and thirst after righteousness, they shall be filled," Father. And Lord God, she is not taking no for an answer, Father. She is like that Syrophenican woman, oh God. Lord God, she knows that that is locked up in You, like Ruth knows that that blessing is locked up in the

Kinsman Redeemer, and Lord God, she approached sanely, intelligently and right in the Word. And she came, dear God, hungering, and she came in humility, making request in faith, dear Lord, and she found that You were gracious to say, "All that thou requirest I will do, fear not." Oh my!

God, may as she come on the approach, also Lord, she find that the Holy Spirit will answer back, oh Lord, and give her the blessed assurance and the peace and, dear God, that she could have something to tie her soul to, to know beyond a shadow of a doubt it shall be done. May You grant it, Father. Let it be today, even now, dear God, I pray and ask these blessings be imparted to my precious sister for the glory of God, in the Name of the Lord Jesus Christ.

And may through this blessing and through the working of your Holy Spirit and Your mighty power in her life, may she see her household, her loved ones, her children, Lord, gather round about her, Father, drawn by Your supernatural grace and power, and that household come under the token. Like Rahab, Father, applied with confidence and saw that when she believed the Word of those spies that You anointed and commissioned and sent, Lord, she received the blessing that she asked for, so let it be like this little Gentile with Gentile faith, this morning, coming into Your house at this time. In the name of Jesus Christ, we ask it for Your honour. Amen.

Heavenly Father, throughout this building, oh God, strangers, visitors, believers, oh God, diverse needs and diverse requests, but knowing the Lord is plenteous in mercy; You are rich in grace, dear God. And Lord, when You would come close to us, and when we would sit in Your presence, and when we would realize the privilege of what it is, oh, God to be this close to You, Lord Jesus, to see Your Light will shine forth and show to us the lateness of the hour, the condition, Lord, where as believers we ought to be, the confidence, Lord, that we ought to be walking in, the faith and the expectation, Father.

Oh God, that we should look in our lives by examination and see we the living descendants upon the face of the earth, oh God, still carrying, Lord, these characteristics of that very strain of that very life in us, identifying that there is seed from the Royal House still here, Lord, and knowing that that promise is fixing to be made

manifest, Lord, oh God, as these come into union with You, and by union receive Your seed, and by Your seed become fruitful, and see the very Royal Son being reproduced in our very own lives. Oh God, may, I pray today, Lord, that these will reach out, Father, Lord, to desire this, dear God, that, Lord, we would not walk away from a place when we realize the potential and the privileges that lays in us being here.

And, dear God, seeing Your Word opening to us and, Lord, these things that lay as shadows in the Bible, mysteries of prophecy for this hour. When we see the Jews fixing, God, Father, to recognize this very One that they sold into slavery, they sold for money to the Gentiles, to be killed, oh God, Lord, they're coming back into Your economy in this hour, the scales falling off their eyes where they are going to weep and mourn and cry in that Day of Atonement, saying, "Where did You get those wounds?" He would say, "In the house of My friends." Just before You dismiss Your Bride to the palace, these, oh God, that will sit with You in Your throne.

Lord, I pray that, Lord God, if there be any here today, that sees these things, and it speaks to their heart, they desire to walk in this Light, let Your Holy Spirit witness to them, Lord, like You witnessed to Tamar, Father. She knew that that faith was in her heart. She knew she wasn't trying to work herself up into that; she knew it was a revelation, Lord. She knew, oh God, that she was seeing it so clear, that that was the lineage that the promise was to come through, yet it was being diminished, yet the responsibility towards that promise was being neglected. She felt she had to do something about it.

So, God, if they feel that, oh God, like that woman saw You with dirty feet that felt she had to do something. She got her best and she came in to anoint You when others despised and rejected You, Lord. Oh God, may You touch that heart today, and let them know Father, that you see that faith, dear God, that you see the crave, and that hunger, that You value and honor those things!

May Your Holy Spirit come behind and may from this very day, Father, they see a change, they see, oh God, the great evidence of Your great mighty hand, Lord, releasing them from every grip of the enemy, from everything of this world, dear God, changing them, Lord, and raising them up that by and through

them Your Word would be fulfilled. We ask this Father, according to Your plan, according to the knowledge we have of Your divine grace and power, the divine working of Your Holy Spirit, that You have done these things before. And we have these examples, and if You did these things in the shadow, how much more You will do it in the reality.

Dismiss us from this place today, may as we go, may dear God, we think on these things bring it close to our hearts, let it not be seen as something afar off, but something so near that we embrace it with... and Lord, we confess that we are pilgrims and strangers, and we have separated from this world and we have no desire to go back in the world from where we came from, but oh! God, we confess these things, Father, and may you not be ashamed to be called our God, and that we are your people, Father. May you grant it, Lord go with each and every one Father.

Bless every household that is represented here; bless all your ministering servants; bless all the officers in the church. Lord God, may You bring such a deep godly spirit of respects. You've shown us in this very book of Ruth how they relate in Boaz's field: "the Lord bless thee" and "the Lord be with you."

When we see these kinds of manifestation of disrespect, irreverence, Lord, it makes our heart tremble to realize that people, oh God, who will walk in and out of the house of God, and would carry themselves in such an ignorant and ungodly manner, not having the fear of God. But Lord, I pray that there will be grace and mercy, and You would forgive, and give a repentant attitude. There would be humility, Lord God; there will be no excommunication but that Lord we can walk together in harmony, with godly love and respects one for the other that Your Holy Spirit can be pleased, and dwell richly among us, that we can be called by Your Name, and Your presence can be seen among us.

Bless all the families, Lord, that attended the betrothal today, that are here in the house, that may belong to some other faith or some other organization. Dear God, I pray today, that as they have sat here, Your Holy Spirit will witness these things, Father, that have been spoken, and these things that have been believed by their relatives that were betrothed today. Lord, may it have an influence upon them, a godly influence, because we know the time is at hand and the doors are fixing to close.

Dismiss us from this place now, but may Your sweet presence abide with us all. We give You praise and thanks; we give you glory and honour today, Father for we love You, and appreciate You. We magnify Your lovely Name, the Name of the Lord Jesus Christ, the Name by which we are called. Amen and amen.

Turn around and greet your brother and sister, tell them God bless them, God be with them. God bless you.