

Spoken Word no. 164
Espoused as a chaste Virgin
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10 It's almost... it shows it does that now even in the denomination. It shows where it's at. Yes, sir, you have to have it. And that's where it'll wind up at. That's my prediction, as a servant of Christ through the understanding that I have of the Word and the inspiration; that's where it'll come. All signs are pointing to the end. I just got through speaking on that. And it's even to the unwise virgin has beginning to cry out for oil. Now, remember, she was a virgin, and if she's a virgin, she's a church. See, we'll get to that this afternoon in Revelation 17. If she's a virgin, she's a church; 'cause the church is a virgin. Paul said, "I espouse you to Christ as a chaste virgin." The prostitute of Revelation 17 was a church. John admired her because of her beauty, what she was; she was a beautiful thing, but yet in her was found the blood of every saint of Jesus Christ had been murdered in her. That's right.

This evening we would like to speak again from The spoken word is the original Seed, the second half of his sermon, and I would like to focus our attention on something Br. Branham said in paragraph 10 where he is quoting the words of the Apostle Paul in **2 Corinthians 11:1** *Would to God ye could bear with me a little in my folly: and indeed bear with me. 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.*

You know, it is important that we come to God in humility, because if we don't, we may not like the answer that God has for us. I mean, we must be reverent and respectful for what God is showing us. And we must also be circumspect and careful in what we ask for. Because if you ask God to help you be more humble, as an example, you had better understand one thing, God will use that which is your weakest point in your life to bring you down, and humble you before Him. In **2 Corinthians 12** right after Paul speaks very forthright and bold, he then speaks of humility. the Apostle Paul speaks of an infirmity in his flesh that he alone knows what it was, and that God used it to keep him humble, lest the abundance of Revelation would allow him to become puffed up.

2 Corinthians 12:1 *It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. 3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. 5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. 6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. 7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 8 For this thing I besought the Lord thrice, that it might depart from me. 9 And he said unto me, My grace is*

sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. 11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

Now, the main point I wish to look at this evening is the words that brother Branham spoke to us concerning Paul's Word as our standing before God or being presented to God as chaste virgins. And whatever that we have need of, give it to us, Lord, whatever's good for us, Lord, not what's good in our sight, but what's good in Your sight. We want to stand as a chaste virgin that's been chastened, rebuked of God, that we might be purged from our sins.

Now, he got that expression Chaste Virgins from the Apostle Paul who said in **2 Corinthians 11:1** *Would to God ye could bear with me a little in my folly: and indeed bear with me. 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.*

Now, this word chaste that the apostle Paul used concerning the condition of the Bride that he wished to present to Christ was translated chaste from the Greek word Hagnos: Now, this word hagnos figuratively it means to be perfect: chaste, clean, innocent, pure, or modest. The Word Hagnos is used 7 times in Scripture, which is the number of completion, and it speaks of perfection, completion, or maturity in our character. All of the usages of this word in Scripture speak of an inward characteristic that is pure and clean and wholesome and which is reflected openly, or manifested in our bodies, thus showing perfection or maturity in the inner man being expressed through the outer man, our body.

As the Apostle Paul said in **Romans 12:1** *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Or as the NIV says, (which is your spiritual act of worship) And then Paul tells us how this is to be done. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. And finally he shows us that this condition of the mind must also reflect a certain condition of humility. 3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.*

Notice he said not to think any more highly than he ought to think. Now, does that mean that if you are really being used of God you can think more of yourself than if you are not? Absolutely Not! It means that when you are thinking of yourself make your comparison between yourself and God, and then you will find your humility where it ought to be. Don't compare yourself with other sons or daughters of God. You compare yourself with God, Your Father, and then you won't ever get puffed up.

That is the problem we have among not only ministers, but the laity as well. God has given us such great revelation, that if we are not mature enough to handle it, we will get puffed up by it. And the Apostle Paul warned us as he said, to every man that is among you, not to think of

himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man... And so in our thinking of self, we ought to never neglect to think in terms of what God has dealt to us... Then we do not have to worry about being humble before God and man.

From his sermon, **FALLING APART OF THE WORLD 62-1216 68** brother Branham said, *And remember, your politics and churchy-anity stinks before God too. God loves the sweet-smelling savor of humility. The church don't want that, a false humility, but God wants real humility.*

Again from brother Branham sermon called, **SIR WE WOULD SEE JESUS 62-0724 44** he said, *God doesn't dwell in hierarchies, and things. He dwells in humility. The way up is down. Humble yourself and you'll be exalted; exalt yourself and you'll be humble. That's right. See? God knows how to do it. So you have to remember; humble yourself before God. Don't try to think your own thoughts; think His thoughts. See? Notice that Brother Branham tells us how to humble ourselves before God. He says, Don't try to think your own thoughts; think His thoughts.*

And finally from brother Branham's sermon called, **INFLUENCE 63-1114 72** he said, *You've got to give your all to God, your reverence, your respects, your everything that you are. Just be nothing; just see how little you are, and that's what God wants us to do. And that's real humility. That's the way these Seraphims are in His Presence (You see?), with their face in reverence, covered; their feet, in humility.*

Now, in addressing this word hagnos which Paul used in Scripture in reference to the our being chaste virgins before God, he also spoke of this word in 2 Corinthians 7: 11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

Now, in the Apostle Paul's first letter to the Corinthians, he had scolded them because there was fornication in the church and the church had not dealt with it properly.

1 Corinthians 5:1 *It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 9 I wrote unto you in an epistle not to company with fornicators: 10 Yet not altogether with the fornicators of*

this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 12 For what have I to do to judge them also that are without? do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Now, this church had to deal with such a problem once, and I hope it never will have to deal with that sort of problem again. And in his second letter to the Corinthians, Paul is expressing that the Corinthian church had not only righted its wrong in that situation but that they were truly repentant for not having dealt with it on their own to begin with. Therefore we see in this 2nd letter to the Corinthians a certain characteristic in the people that expressed their deep regret at there not handling that situation in the church properly.

2 Corinthians 7:1 *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. 3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you. 4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. 5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. 6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; 7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. 8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. 9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. 11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. 12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. 13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. 14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth. 15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. 16 I rejoice therefore that I have confidence in you in all things.*

Again we find the Apostle Paul use this word "hagnos" which was translated as Chaste concerning our being presented as Chaste virgins, but here it was translated as the word pure. So you see, our chastening is for our purification. In the following scripture.

Philippians 4: 8 *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*

Notice the mindset that the Apostle Paul tells us that we must have concerning the way we interact with one another. And notice the mindset he tells us we must have concerning our focus on Christ and God's Word. Philippians 4:5 Let your moderation be known unto all men. The Lord is at hand.

6 Be anxious for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, (there's that word "hagnos" again) whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 9 Those things, which ye have both (learned, and received), and (heard, and seen) in me, do: and the God of peace shall be with you.

We again see him use this word "hagnos" in **1 Timothy 5: 22** Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

1 Timothy 5:1 *Rebuke not an elder, but entreat him as a father; and the younger men as brethren; 2 The elder women as mothers; the younger as sisters, with all purity. 3 Honor widows that are widows indeed. 4 But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God. 5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. 6 But she that liveth in pleasure is dead while she liveth. 7 And these things give in charge, that they may be blameless. 8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 9 Let not a widow be taken into the number under threescore years old, having been the wife of one man, 10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. 11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; 12 Having damnation, because they have cast off their first faith. 13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. 14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. 15 For some are already turned aside after Satan. 16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed. 17 Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. 18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward. 19 Against an elder receive not an accusation, but before two or three witnesses. 20 Them that*

sin rebuke before all, that others also may fear. 21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. 22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. 23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. 24 Some men's sins are open beforehand, going before to judgment; and some men they follow after. 25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

Again we see the Apostle Paul use this word "hagnos" in his letter to **Titus 2: 5** *To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.* Notice he is not addressing the ministry, but the women in the church in this reference.

Titus 2:1 *But speak thou the things which become sound doctrine: 2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. 3 The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; 4 That they may teach the young women to be sober, to love their husbands, to love their children, 5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 6 Young men likewise exhort to be sober minded. 7 In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, 8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. 9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10 Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things. 11 For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.*

The problem I see more than anything among believers today is also something that is seen in the general public. Let someone accuse you of something and immediately we get defensive. Instead of saying, I am sorry that those people who left have that impression about me, we get defensive and think of how we can justify their being offended with us, by how we can write them off because they are not following the Lord, or because their children may have wandered away from God.

The thing that frightens me is that we, as Christians, can become too hard in our spirit towards others, even those who despise us. Jesus commanded us to love our enemies, and bless those who would despise us.

Matthew 5: 44 *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them*

which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Notice Jesus, our older brother said, that our attitude towards them that hate us, and our attitude towards them that despise us, and our attitude towards them that persecute us, reflects upon our Father, and who we are as Children of God. So we should be very careful that we might reflect our Father's attitude in the way we respond to those around us that hate us and despise us, and persecute us. Because remember, the baptism of the Holy Spirit which is our birth into the family of God, begins our predestinated path towards receiving the Spirit of Wisdom and Revelation in the knowledge of our Father. And we know that caps off our progression towards receiving the mind of our father. And let's face it, if we think it we do it. And thus as James said, Show me your works and I will show you what your faith is. So Faith without an expression is dead. And Jesus is telling us that the way we treat those who mistreat us reflects our progression towards receiving the very mind of God.

Therefore, as Jesus who was adopted on Mt. Transfiguration was later mistreated and crucified, yet in the moment of the trial, he said, "*Father forgive them, for they know not what they do.*"

Remember, 'All things work together for the Good of them that Love the Lord and are The Called according to His purpose.

In closing I would like to point out that not only the Apostle Paul spoke of this 'Hagnos' or pure attitude that we must have but the apostle Peter spoke of it as well as the Apostle John. In 1 Peter 3: 2 we read. While they behold your chaste conversation coupled with fear. And I want you to notice that here he is speaking to the wives.

1 Peter 3:1 *Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; 2 While they behold your chaste conversation coupled with fear. 3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; 4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: 6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. 7 Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. 8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: 9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. 10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: 11 Let him eschew evil, and do good; let him seek peace, and ensue it. 12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. 13 And who is he that will harm you, if ye be followers of that which is good? 14 But and if ye suffer for righteousness' sake, happy are ye: and be not*

afraid of their terror, neither be troubled; 15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: 16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. 17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. 18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 19 By which also he went and preached unto the spirits in prison; 20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: 22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

And finally we see that the apostle John also used this word "hagnos" in describing the condition that we should present ourselves before God. **1 John 3:3** *1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure.* Notice that this word "hagnos" is used in the sense of one purging their minds to become what they know their Father's mind is. He spoke of our becoming what we really are when we see our father for what He really is. And then he said, *And every man that hath this hope in him purifieth himself, even as He* (God our Father) *is pure*. Let's bow our hearts in prayer.