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The Bride of Christ

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What beautiful songs! Amen! You know what we have to do when we hear those songs? Every blessed family and couple must think of their position as they sing that song. When you are singing that song, "Every day, every day with you Lord; sweeter than the day before." As a sister you have to sing that song as the bride of Christ. You sing that song of love to the Bridegroom. Amen?

We have to stand in the right position when we are offering praise and worship. If you don't stand in the right position, you are not going to know what's going on; it's just a song to sing. But when we stand in the right position, and when the ladies stand in the position of the brides singing that song of love to the Bridegroom, now the Holy Spirit can come, Amen? The Spirit can come.

When you are singing '10,000 Reasons' also 'Amazing Grace', "you laid your life down for me!" That is the Bridegroom! He put his life down to love us, Amen? Now in Christianity, the bride of Christ is a generic large thing, and it's a mystery. We researched that in Ephesians 5 where Paul talks about the husband and wife relationship and said, "*It is a mystery like the relationship between the bride and the Bridegroom, between Christ and his church.*"

So for thousands and thousands of years, New Testament Christians have believed that the bride of Christ is the body of Christ. Amen? Of course we know that, in Catholicism, the nuns marry Jesus; they take the vow of marriage to Jesus. Jesus has thousands of brides around the world; millions. But they are not clear on the position of the man; then what is the man? And that is why we will see a conflict; then the men will believe that Jesus is their lover, and then you will start seeing things that have scandalized the Catholic Church, which is what? Pedophilia, homosexuality; these kinds of things appear.

Because we have to understand what and who is the bride of Christ, Amen? Some say, it's the chosen people of Israel, when Christ will come, because they point to the Book of Revelation, when it said - this is John speaking-, "*I saw the New Jerusalem coming down from the heaven adorned as the bride is adorned for the Bridegroom.*" Some think that the Israelites are the bride of Christ. Amen? So that would even be New Testament Christians.

As Completed Testament Christians! See we have to get over it; we are also Christians, we have a Christian root; do you understand. We are Completed Testament Christians! You know what I mean; to be Christians is to be of Christ. So we don't have to push away and chase away our New Testament Christian brothers and sisters, but we can love them, so they can come to the level of the Completed Testament Age.

Look at that title: The Bride of Christ. This has been the mystery of the ages. In fact we looked at the Scripture last week, of Jesus talking about the days of Noah as the end days; the end times, *they will be like the days of Noah!* We studied that last week, Amen?

You remember the last part of it? There would be two women in the mill that are pushing the mill, one would be taken, and one would be left. And we talked about what the difference between those two women would be. What is the difference? We talked about it: as in the days of Noah, who will be ashamed of their Bridegroom, and who will not be ashamed.

But the bride of Christ has been a mystery through the ages. It has been a mystery, until the Lord returned and gave the 3-day ceremony. Do you realize why we cannot understand the bride of Christ? Because we don't teach the 3-day ceremony! And the 3-day ceremony unlocks what the bride of Christ is; it unlocks what the proper positions are in marriage. The 3-day ceremony, which we have guarded in secret and hid from public view for so many years, is the answer to who the bride of Christ is.

This is something that we have been ashamed of, because of the fact that in the 3-day ceremony, the wife is on top, and the husband is on the bottom, and we got scared because everybody says, "Oh, you know, these are sex rituals," all these kinds of things. So we got scared and freaked out about it, and we did not teach the proper relationships, and the understanding of husband and wife, and how God provides sexuality in marriage as the great Blessing. But it's in relation to Him! There are relationships within husband and wife that we have to understand.

Why are so many blessed couples and blessed families un-anointed in their marriages? They are barren, like deserts, as we talked about, because they have forgotten the position in which they stand. The 3-day ceremony unlocks this mystery. Not all the people at the wedding feast are the bride. Whoo! Did you hear that? Not all the people at the wedding feast are the bride. Isn't that interesting?

When you look at the metaphors in the parable that Christ gives, even about the bride and the Bridegroom, there is a whole banquet. There are people there that are not the bride, that are also there, such as the best man; such as the attendants that are helping. But we usually think in terms of just the bride of Christ, and we think that at the wedding feast there will only be Jesus and everybody else is the bride.

That's where we get confused and what's where the Church will stray from its original relationships, and will fall into problems and traps of the Devil. Amen?

We talked on Wednesday – Wow, we were deep on Wednesday, right? Who was there on Bible study day? We went deep! We spent one hour talking about *diabolos*. You remember that? We went deep, because when you swim deep, Satan cannot catch you.

And we talked about what is the real nature, the *modus operandi*, of the Devil. We talked about how *diabolos* is not really a name- in English it's called the Devil- but *diabolos* is the mode in which he operates. We talked about how *dia* means 'by means of' and *bolos* 'casting nets'. This is how Satan catches us, right? We talked about that.

We talked about how *dia* also means 'by means of'; *bolos* can also mean 'striking you repeatedly'. Amen! 'Attacking you repeatedly,' and we talked about how Satan needs a place to hide. You remember that? The *topos*: do not give a Devil a place- remember that in Ephesians 4- 'Do not give him a *topos* to come in. You have doors on your house; you keep them locked. You don't just keep them unlocked, and you certainly don't keep them open. We talked about how those are different things, right?

An unlocked door is safer than an open door, because the Devil may pass by your neighborhood, and see the door is closed, and he will think, "OK, maybe it's locked," because he checked a couple of the other houses and they were locked. But if it's opened, now you got a problem. We have to understand the nature of *diabolos*, because now we are starting to operate in the spirit world.

Father is pouring out his spirit, opening our spiritual senses, and now we are starting to enter the spirit world, and to move in the spirit world; well you have to know what is in the spirit world. Amen? You cannot only think it is good angels flying around. There are also some demons in the spirit world; there are also some devils in the spirit world.

And we looked at the real root word of *diabolos*, the real meaning. We know that he is adulterer. Another modern expression of that would be 'rapist'. *Dia* also means 'to penetrate through and through'; it means 'to penetrate'. When the *diabolos* comes he comes to penetrate you, amen? That is not a good thing, right? You must guard yourself from that attack because he doesn't want to just influence you and hold your hand; he wants to get inside of you. That's why he is the adulterer, that's why he is the rapist, really. And that's why when you are out of your house or you are out and about, you arm yourself, because if there is a situation where you have to defend yourself, you are able to do it.

We looked at how in Ephesians 6, God arms us with the whole armor of God, the panoply, the whole armor of God, the resources that are needed to operate in the spirit world. You'd better bring your weapons into the spirit world. You'd better have your armor on in the spirit world. You'd better have your helmet of salvation, your breast plate of righteousness, your belt of truth; you'd better have your shield of faith, you'd better have your sword of the spirit, which is the word of God.

You've got to have the equipment that God has for you, if you are going to enter the spiritual world. You have to bring your armor if you are going to go in, amen? And as we ask God to

open our spiritual eyes and ears and nose and senses and touch, it is also a place where there is evil; so we have to be prepared for that, and God prepares us for that.

Let's go to Mathew 25 today, because this is the parable that Jesus gives to the apostles, the leadership training he gives before he goes. This is one of the last parables; there are two more after this, but this is one of the last ones that he gives, and this is the parable of the ten virgins and the bridegroom.

Let's read together, Mathew 25:" *1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them. 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept.*

6 And at midnight there was a cry made, "Behold, the bridegroom cometh; go ye out to meet him." 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, "give us of your oil; for our lamps are gone out." 9 But the wise answered, saying, "not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. 11 Afterward came also the other virgins, saying, "Lord, Lord, open to us." 12 But he answered and said, "Verily I say unto you, I know you not."

Whooh! Look at that Scripture! You see, if we don't understand the 3-day ceremony! This is why a lot of blessed children are so confused; this is why they have trouble in their marriages; this is why so many break up their marriage. They don't understand; they've never been taught the 3-day ceremony. They don't have to do it, but they would have to learn it to understand the proper positions in the Covenant. Amen?

You have to know what position you are in. If you think that as a man you are a bride, then you are in your mind going to start getting confused; you are going to start thinking you are going to have a homosexual relationship with Christ. You understand what I am saying? That can lead to issues, amen?

So we have to be clear; this is why the body of Christ -because this is a mystery- they have not been able to understand the proper positions of the husband and the wife in marriage. The 3-day ceremony unlocks that. It shows us that the wife is in the position of fallen Eve who, through relating with Christ and being obedient to him, is remade into the bride of Christ.

We see that the husband is in the position of archangel, or Satan, who through obedience and surrender to God is transformed, recreated into what? The son of God; the son of God! Now, when you are relating to Christ intimately as a man, and you are clear now that you are not the bride, but you are the son of God, now you've got no problem. Now the way you love and seek to be intimate with your Father is not of that nature.

It is as the son that is close, intimate with him. You can bathe with him; I bathed with Father. In Asia, that's not a big problem; you do that all the time. You have public baths that you go to in Asia. *Onsan, Oncheon*, right, all the Japanese and Asian people, we know that. There is no shame in that. You go with your mommy too; the girls do.

So there's a different type of intimacy, but yet there is a tremendous intimacy there. When your son is inheriting all that you have done, and you have trust in him, and you have given him your greatest blessing, there is a tremendous intimacy there. Amen? You can be naked before your son and there's no shame, because there's a tremendous intimacy there. But it is different than how the bride is intimate with Christ. There is a difference, a subtle difference obviously.

So we need to understand the proper positions of husband and wife, and that through our obedience as men, God gives His bride whom He has made new. The Bible talks about the bride without spot or wrinkle. That does not mean any of the brides is without spots or wrinkle; every single one of them has spot and wrinkle - don't push me to say 'wrinkles', OK., don't push me to say that! Every bride has that.

But it is through the Bridegroom that you are made pure. It said, "Pure, white as snow." Do you understand? That's the power of his love for you. You come as the fallen Eve, as a sinner, as a woman who is relating with Satan, but through his love, through his blood, through his sacrifice and laying his life down to save you, you are purified; you're made perfectly clean. You are made beautiful, clean in the eyes of God, holy, righteous.

The Bible also says that the bride is set apart; she is as a stranger or alien in the world, meaning that you stand out in a different way. You stand out; you have a holiness and righteousness that surround you because of Christ. Amen?

Now, you keep that in mind, and in your heart, as you sing those songs of praise. As men, when we are singing the song, "Every day, sweeter than the day before", as a son of God, we are thinking about being with our Father. We may be thinking about going fishing on the Sea of Galilee or Yeosu. We may think of the intimate moments we had with him, right?

As a bride of Christ when you are singing those songs, "Every day with you Lord is sweeter and sweeter," you are thinking of your love, the relationship, the intimacy you have with God; amen? You notice how that is so different than just singing these songs. You are in that song!

But we have to know what position we're in to manifest those songs into love for the King. So it's so important for us when we sing those songs to remember who you are, remember what position you're in; the 3-day ceremony unlocks it; sing those songs with love.

Let's go closer into this one. Mathew 25. There is no way I am going to cover all of this today, but we are going to go in, because I think there is some real insight. Some people have asked, "Why are we looking into the New Testament Greek, or the ancient Greek?" "The reason we are

looking at the ancient Greek is because there are so many nuances in the Greek text, in the New Testament; there are so many nuances. If you just saw the English, you would just see the word “Devil” but through the ancient Greek we can unpack what it is that the Devil does, how he attacks you, how he comes to trap you, how he casts nets, how he strikes you repeatedly, how he tries to penetrate you. We can understand all those things when we look at the ancient Greek.

And remember, just like Jesus says, He does not just come to throw away the Law, but to fulfill it. And in the same way, Father came, not so that the Old and New Testament would be eradicated, but that they would be *completed*; right? That’s why it’s called the Completed Testament! Amen!

So let’s look at this because there are so many nuances here that we have to get into, if we want to understand the nuances of our relationship with the Bridegroom. Whoo!

The first thing we are going to look at is the word ‘virgins’ here, but I want to first talk about the word ‘bride’. Oh my goodness! When I was researching it this week, what a tremendous insight in studying the ancient Greek! The word for bride is *numphe*; that’s the word in ancient Greek for bride. The word *numphe*, yes it does mean bride, but guess what? The very same word *numphe* also means daughter-in-law. Oh! Look at the 3-day ceremony! It is the only thing on the planet that explains why the bride is both a bride and a daughter-in-law. Do you understand what I am saying?

It is the only thing that shows why the wife is both the bride to the True Adam, and the wife of his son- which means daughter-in-law, right? Oh! In Korean you call it *myeoneuli* daughter-in-law; my son’s wife and bride is bride. Isn’t that interesting?

The actual word *numphe* in the ancient Greek has a mystery in there, that was not unlocked until two thousand years later through the 3-day ceremony, and we didn’t even know it. We didn’t even know it! It is totally biblical, not only is it biblical; it is right there in the ancient meaning. Whoo!

So it’s important to understand that these women here in this parable-the ten virgins- these are women who are chase, pure, who are going to meet their bridegroom. Notice they are not going to meet their suitor. There is a very big difference between a suitor and a bridegroom. A suitor is still trying to get you, right? A suitor is still trying to win you and woo you. He is still trying to convince your parents that he is the right guy.

But a bridegroom has already got you; it means that he has already got you. You are already promised to him; he is already promised to you. It is not the suitor stage; it is not a courting stage; this is the stage of consummation.

We have to keep in mind that in the ancient world, and in the Hebrew traditional weddings, it's different from what we have now. When we have wedding nowadays, we have a big party; there's a cake and all that kind of stuff. And then the bride and bridegroom go on a honeymoon, right? They go on the honeymoon; there's intimacy after they get married, right?

But you have to understand in the ancient Hebrew weddings, that is not the case. The bride and bridegroom, after they are married, first, before they have the party, they go into the marriage chamber and they consummate sexual relations- first, they do that first. Then they come out, and there is a celebration. You understand? It's opposite from what we are expecting in the modern world. The bride and bridegroom first consummate; all the guests are waiting. Can you imagine all the guests are waiting outside your house? "Hurry up and finish; we are waiting, the food is getting cold," right? Isn't it interesting about the ancient marriage?

The ancient marriage is the opposite of what we think; there's first the intimacy, then the celebration. So when we think of the wedding banquet, the feast of the lamb, we are thinking already step 2; there's already a step 1. There has to be the step 1 before that.

Now look at this: the ten virgins are there, and they go to meet the bridegroom. The word here is *houpo anteo*, and that is the word 'meeting with no chaperon'. It means meeting without being under the authority of somebody or something. This is a private meeting with the bridegroom.

The bridegroom- it is interesting because in ancient Greek the bridegroom just means bridegroom. But bride means both bride and daughter-in-law. As the *numphe* of Christ you hold those identities; you are both the bride to the True Adam, and you are also the daughter-in-law, because you are married to his son as well. You see. He gave you to his son. Is this making sense?

Can we keep diving deep? We've got to dive deep. That's where Satan can't see us swimming. That's where we go for the big tuna with the armor of God on.

And I want to draw your attention to this word 'wise'. When we think 'wise' we are thinking 'sagacious', we're thinking 'having wisdom'; this is deep when you understand what type of wisdom is the bride to have. The word is *phronimos* - everybody says *phronimos*. What type of wisdom is this? Notice this is a wisdom that is different from *sophos* or *sophia* - the wisdom of artisan skill, the wisdom of knowing a craft, the wisdom of experience. This is different. This is also different from the wisdom, *sunetos*, which is the wisdom of intellect, of learning; of learning something and being wise from that. This is different.

The wisdom required of the bride is the word *phronimos*; the root word is *phren*, and the word *phren* is where we get the name *diaphren*. Isn't it interesting? This is what we get the English word 'diaphragm' from. The diaphragm helps you breathe. The diaphragm protects your heart. Do you understand? It's not wisdom of the brain; it's not wisdom of experience. This is wisdom

of the *phren*, the *diaphren*, the heart. "Every beat, every breath I take, every move I make, I'm watching you." This is the type of wisdom; Father would probably call it 'heartistic wisdom'. The wisdom of the heart! Isn't it interesting?

This is different from *sunetos*, the wisdom of the intellect; this is different from the wisdom of experience, or *sophia*, *sophos*. This is the wisdom of love; this is the wisdom of the heart; this is the wisdom of romance. This is different sagacity. Oh! This is a different type of wisdom than we are accustomed to.

We are searching for *sunetos*, intellectual wisdom, we are searching for *sophia* like the Psalms of Solomon, but God is saying, 'If you're going to be my bride, you need *phronimos*; that's what you need.' You need the wisdom of the heart; every breath you are taking should be about Me; every heartbeat should be for Me. That's the love that the bride has for the Bridegroom. She exists, she is breathing, and she is heart-beating for God.

That is what distinguishes wisdom from foolishness. Isn't that amazing? Once you understand the 3-day ceremony, you understand your proper position in terms of the bride of Christ, and then you understand the difference with foolishness, which is this word *moros*, from where we get the word 'moron'; that's where we get that word, from the Greek *moros*.

Look at this: this is actually a medical term which is referring to a physical nerve, physical nerve causing one to become dull and sluggish. How many of us have spiritual nerves that are making us become dull and sluggish in our love for the Bridegroom? You see the difference between foolishness or moron and wisdom?

Look at the whole worldwide church: they may be seeking wisdom but it's not of this type. There are some who are influenced by the mystical circles of theology. They are searching *sophos*, enlightenment, wisdom- that kind of wisdom. There are those who are intellectual, who are trying to understand things that way- that's *sunetos*. Those are not necessarily bad, but they are not the wisdom of the bride. They are not the highest wisdom through which we have intimacy with Christ.

There is a different type of wisdom that we must gain, and this applies whether you are a bride of Christ or a son of God. It is the heart; it is the wisdom of the *phronos*, the *phronimos*.

Notice that the word for foolishness *moros*, literally means 'crippled' in some way. Your nerves are crippled and they are not allowing you to experience; they are making you foolish. Isn't it interesting?

In our intimacy with Christ, with Father's Spirit, with Father being alive and in our life, at the center of our life, the brides must avoid being this type of *moros*, having dullness, insipidness, sluggishness, in our excitement for him. Imagine if your heart stops palpitating and become sluggish. You will experience severe shortness of breath and discomfort. It has to keep pumping

and palpating and you have to keep breathing, in order for you to be nourished and to be strong in that relationship. So there is the difference between the wise and the foolish.

Notice that the foolish virgins of which there are five; this is the same ratio as we saw last week with one getting left, one getting taken- This is the same: five get taken, five are left. Same ratio: one to one.

But notice that the foolish brides come and they take their lamps; they did the right thing in taking their lamps. Ok, they took their lamps! This is the word *lambano* of which Paul talks in Romans about *sunantilambano*, the way the Holy Spirit will help us in our infirmities. The word 'help' is the word *sunantilambano* which is a compound word with this word, which means to 'cease up' and 'take hold' of, but it has that connotation of being helped by the Spirit.

Notice that these women are brides; they have already passed the suitor stage. They are virgins; they are pure and chaste. They are already promised to the Bridegroom. But look, what happens? They take their lamp. What is a lamp?

The Scripture says, "*Christ is a light unto our path and a lamp unto our feet.*" He is the light. But how many know that you may have Christ in your hand, you may have the lamp in your hand, but it may have no oil in it? How will you see? How will the lamp be a lamp unto your feet if there is not flame?

So they took their lamp, but they did not take their oil. This is very interesting, because we have to look at what the oil here is. The oil here is not any type of oil. It is the oil *elaion* which is olive oil. Oh! Have you ever heard about being engrafted to the true olive tree? Where is the root of the olive oil? Where does the olive oil come from? It comes from the olive tree. Amen?

The fuel which will supply the necessary power to the lamp is the oil, is the oil of gladness, and is the oil that comes from the Messiah. You need to have a relationship of intimacy with him to have the oil. If you don't have intimacy with him, you don't have any oil! And you may be holding a lamp which says, "Christ" or "Rev. Moon" on it or whatever it is, but you've got no oil. You need the oil!

Now remember, there are different types of oil, even olive oil. There's something called 'the first pressed oil,' which is a virgin olive oil. That's what they get the word 'virgin olive oil' from. It's the first time you press the olives. You get the cleanest, purest oil. The second press is called 'extra virgin olive oil'; that's not better oil. That's marketing, you understand? That is not better oil! Extra virgin olive oil is less pure than virgin olive oil.

Did you know that in the Tabernacle, when the Israelites had to light the Menorah, it was not bees' wax or paraffin wax candlesticks? The Menorah, the seven candle sticks were lamps; they were lamps of oil. What kind of oil was in the Tabernacle? It was the virgin olive oil, not extra virgin olive oil. You ever heard the word 'extra-marital'? That's what extra virgin olive oil

means. Ok? Now you get it? The oil that is used in the Tabernacle is the oil of the virgin olive oil; it's the first pressed.

Notice that in order to get the oil, you've got to press; you got to press into God. To get the oil, you had to press forward and press into God. You cannot just wait for Him to take you over. You have to take initiative, and you have to press into Him. Amen! You've got to pursue, you've got to press, and then the oil of gladness can come forth.

Now look at this: it was interesting because when they are there, and the Bridegroom is tarring, and then all the brides fall asleep, there is a voice that says, "Behold the Bridegroom has come; go forth now!" There is a voice that screams out that thing. And the girls are scattering around, running around, trying to trim their lamps, saying, "Oh my God, light that lamp, light the lamp, quick, quick, quick!" And the ones that don't have the oil, they say to the ones who have oil, "give me some of your oil!" And the ones who have the oil, what do they say, "We cannot. You go and get your own oil. You have to go down there and buy it; buy your own oil!"

There are many, many, in the world church that say, "Father I love you, Father I love you, Father I love you!" They are holding a lamp. The question is, "Do you have the oil?" Do you have the oil that comes by pressing intimately into the Father? Do you have the oil of anointing that comes when you are in the presence of the olive tree? Amen? The oil of anointing!

See, we talked about it last week: We think that if we allow our wife to love Christ, if we allow her to be the bride of Christ, and to be intimate with the true Bridegroom, we are going to lose her. We think we are going to lose her, "she is going to fall in love with Jesus more than with me; she is going to love Father more than me. I am going to lose her!"

But we don't understand that when we encourage her, when we are her number one fan to love God, to be in intimate relationship, to accept her place as the bride of Christ, to seek him, pursue him, press after him, when we are the type of husband that is a son of God who is encouraging her to be closer to God, guess what? We won't lose her; we will gain her! But we will gain her with more anointing, we will gain her with the oil of gladness from her head to her feet; we will gain her back in beauty.

Look at this: what is the oil used for? This olive oil was used in the Tabernacle. It was also the anointing of healing. This is the same oil that Jesus used to heal the sick; so it is also the oil of the ointment of healing.

It is also the oil of the shield of faith. The weapons of the soldiers of Christ- we talk about it in Ephesians 6- with the shield of faith. How many knew that the shield of faith is not like a circular small shield. There were two different types of shield in the Roman army. One was a small circular shield which they would use in parades, but you would never use that in fighting.

When you actually fought as a soldier, you would use what is known as 'the door shield'. It is a rectangular shield that covered your whole body. It was made of boards; it was made of different things that would hold it together, and then it was held together by leather straps, which you would put your hand through and hold when you were fighting. So you would have that, and you would have your sword, you would have your spear. But it would be a long type of shield.

This shield of faith protects us from head to toe. The Devil tries to attack us from every angle, but we are protected by the shield of faith. But notice: you have to oil your shield. Did you know that if you do not oil the leather on your shield in dry weather, - which the Roman and the Middle Eastern weather are- the dry weather will dry out those leather straps? And what will happen when the leather gets dry? It becomes brittle. So as soon as somebody hits it, your shield is gone; now you got an open door. You don't have the shield of faith! You have to oil your shield; you have to oil your faith.

This is why we have no anointing in our marriages! Number one we've forgotten what positions we are in. We've forgotten the 3-day ceremony! We've forgotten also that we need to oil the shield of faith! We need to have it oiled so that it is functioning and proper, and so that it protects us from the attacks of Satan.

In Ephesians 6 when Paul is talking about the shield, he says, "*It will protect you from all the flaming arrows of the enemy.*" Remember how Satan, the Devil, *diabolos*, hits repeatedly, strikes repeatedly, shoots arrows repeatedly, and casts nets repeatedly? The shield of faith guards us from that repeated attack, but we must care for the faith, for the shield of faith, by the anointing of oil.

How many know that when we develop an intimate relationship with Father, with Father's Spirit, intimate, we are receiving the oil of anointing? When you are in his presence, you are being anointed with oil. So when the husband is encouraging his wife to love him more intimately, to be his bride, to seek him more than she seeks him, she knows that," this is not a man who is trying to own me as a possession; this is not a man who is trying to use me for his pleasure. This is man who has my heart in mind; this is a man who is *phronimos*, wise. This is a man who is looking at my eternal relationship with Christ. This is a real man! "And when a woman has a real man, she gives some love into that man- when we encourage our spouse to be who she truly is, which is not just to be a wife of a household, but to be the bride of Christ.

There is no counterfeit feminist ideology that can compare with that, because all that says is, "girl you have to have power for you to be respected and loved in this world!" And when they get it, they are more miserable. Because guess what? You've got to know this about power: once you have power it does not create security; it makes you more insecure.

If you are under the false idea that, "Oh I am insecure now, but if I have power, I'm going to be more secure," if you believe that, once you get power you'll see what happens; you become more insecure. All the ideologies of the world promising us, if we just have power and money, we're going to be happy, we're going to be more secure, "I'll have financial security. I'll have this or that security," you become more insecure the more money and power you got. That's the reality!

The only thing that will make you secure and powerful and an overcomer- this is another characteristic of the bride, she is an overcomer- the only thing that will let you have that power, that you can face an army and say, "I will not lay down to you," the only power that gives you that surge of energy, is not money, is not political power, is not being the head of an organization, it is *phronimos*; it is love. Love! Love! Love with the Bridegroom, with Christ! That is what gives you true power!

And when you are in love with Christ, ladies, you are radiant; you are gorgeous and beautiful; you are anointed with the *elaion* olive oil. Whoo! You are in the Tabernacle; you are illuminating the holy place of the Tabernacle with the fuel of the Spirit of He who dwells in you.

You see, we thought Father's teaching on absolute sex just means relationship between husband and wife, but we have left out the most important piece of that puzzle, which is what? It's God! Father said when husband and wife are one, and they make intimate relations in love, God is there; in fact God can experience the intimacy and oneness of his people in that place. But you have to allow God to be there. If you don't, you are going to dry up like a well; you are not going to be fruitful in your blessing. You are going to become dryer, barren; the love will start to disappear because it's only about boy and girl.

That does not have power to outlast and overcome the difficulties that Satan will throw against you. That he will *bolos* against you, *bolos* against you and *bolos* against you. You have to have a supernatural power that comes from a supernatural source. You've got to have the oil of gladness that comes from the true olive tree. You've got to have that intimacy with God!

Look at this: this is interesting, because the word for... you remember when that guy is screaming in the middle of the night; he says, "Behold the bridegroom is coming!" This is the word; it means *krauge*. It comes from the word *krozo* look at this: 'loud crying, done with *pathos* (great emotions); clamorous screaming (shrieking) that is extremely boisterous, like a wounded person emitting 'unearthly' (non-human) types of sounds. "

When we saw it in the regular translation, it just said, "*Behold the bridegroom cometh, go forth and meet him.*" That's all it says, right? You don't get any of this *pathos*; you don't get any of this heartistic flavor. This guy is screaming; he's screaming; do you understand? He's shrieking, "He's coming, he's coming; get up, get up, get up!" It reminds me of when we had to serve

Father, "He's coming, he's coming back from fishing; get up, get up, get up!" It's a boisterous clamor; it's unearthly sounds that come out. Everybody has to run to the door.

But what is fascinating about this is: who is the person who is screaming this? Who is it? We have to go back to the ancient wedding. You see when the bride and the bridegroom met in the bride chamber, there would be a man who would guard the door. He would be called 'the best man'; that's where we get the word 'best man' from. It is the closest man to that husband. So that is the man that will stand in front of the door and when the marital sexual relations are done, that man will say, "Behold, the bride and bridegroom cometh. Prepare the feast, slaughter the lamb!" That's where we get the word 'best man' from. It comes from this ancient wedding.

So who is this man who is preparing and calling up, "quick, quick, come the bridegroom is coming"? Who should it be? (The good archangel) Yes, the good archangel! Who knew that that is the posture of the best man? That is the posture of a son of God who desires his bride, and his wife to be closer to the bridegroom, "I will guard you in your intimacy with the bridegroom. I will guard the door and entrance so that you can be intimate with the bridegroom."

If we had men and husbands that were standing guard like that and encouraging their wife to have that intimacy with Christ, who were excited to be in the presence of God, and to guard the door, and when they come out, to celebrate the intimacy with Christ; if we had husbands like that, think how beautiful that husband would look to that wife! Amen?

Think how much your heart, your wisdom; your *phronimos* knows that that is a man of true love. Because not only does he support you to love Christ, not only does he support you to be intimate, he will guard your life near the door, so that you can share deepest love with Christ. He is a man that is not living for himself; he is a man who is not having you for his own pleasure. He is a man who understands your true longing and the true desire of your soul, and the lover of your soul. And he is a man that supports that, and protects that with his life, and celebrates; he celebrates that with great *pathos*.

You see, if we understand in that story, that not only all the women are there, but also all the men; we are there as husbands. We are the ones that should be calling out for the feast. We are the ones who should be defending the doorway. We're the ones that should be standing there and say, "Hallelujah! She is intimate with Christ; she is his! I don't own here, I don't try to possess her. I am not using her as a material object for my pleasure. She is the bride of Christ. She is holy and righteous with him. She is pure and without wrinkle of stain in him. She is the apple of his eye!"

Why is it ladies that when you hear poetry about the cosmos and the universe and the stars above, and the silky mountains and pastures, and the flowing waterfalls- but nothing compares to your beauty - when you hear all those, why does something inside of you ring out, even though you may not want to admit it?

Why is it that you'll watch dramas and Korean dramas, and these stories about love that will go back and forth; and this and that person will get involved and he is sad and she's crying, but she really wants him and when she gets him, "Oh praise!" But in order for her to get him, he's got to pluck out his eyes; he's got to show you how much he loves that girl. What is it that something on the inside of you cries out for that? How can these corporations make billions off of you because of that? What is it that is in you that is yearning for that? Amen? What is it? What is it? What is it that is making you yearn for that type of love?

It is because God wanted you when He made man and woman. He wanted you! You are the apple of His eye. You are the bride. He wanted you and your heart. The husband is His instrument, is His son. He will work; He will be with his son, one with the son, but He really wants you.

See, no counterfeit ideology can compete with this. When you meditate on the deepest desire to be loved eternally, for all time, your deep desire to have the love of a man who will sacrifice his life for you, put down his life for you, who will be there for you, why do you have that? You have that because God made you that way. He made you to be the object partner of His love.

And when the husband supports that bride to be the way she was made by God, to return love to Him, and when he stands there in support and love, that husband is whom the bridegroom will call 'the best man'. He will say, "Son, you are my best man; you are truly a son!"

Ok, Umma, you want to say something on that?

Yeon Ah Nim:

Let's give one more round of applause for our pastor Hyung Jin Nim! Thank you! Thank you son of God; I am telling you as a bride of Christ.

You know, standing here, speaking in front of you every Sunday, for me it is always a nerve-racking thing, actually. I always feel honored, and I feel always humbled, and before I speak, I always pray that, "whatever I speak- please God- that it doesn't come out of my ego, it does not come out of my own greed. I only want to speak to really glorify You, and to really return joy to You." I always pray that before I speak. And speaking since 'breaking the silence' and standing here every Sunday to support him, that has been another rollercoaster trip for me.

And last week the sermon was one of the toughest one when I really mustered up my courage and whatever I had; I pushed myself and did it, saying that, "I will not do whatever True Mother did, and I will be faithful to my husband and I will be faithful to what True Father gave promise to our son!" It was a really big thing, and I really think that it's kind of very interesting; the spiritual journey's really an amazing thing.

You know, I almost felt like I was one of the virgins who are holding the lamp; I really felt that this week. Because, before I spoke that, I really thought about St Paul. He was beaten; he was almost stoned to death in Galicia. He was almost accused of being a false disciple of Jesus Christ in one of the churches in Corinth that he built; he built that church and the church is accusing him of being a false disciple. He went through tremendous things, and I am here standing, speaking and making my strong stand. It's like nothing, compared to what Paul did. I don't even have to be scared. I can do this, and I did it.

But still you know the thought was there, "Because I said this, people are going to really curse me; people are going to really criticize me." That thought took me over at one point, without even me knowing, and I started to think about it while I am brushing my teeth, "yes people are going to really curse me," and while I am eating, "yes, this is something I am doing, but making a stand is not an easy thing."

Then while I am looking at birds I am thinking that, and I did not even realize that, until I think it was Tuesday morning, I was brushing my teeth and my husband said, "Honey, just listen what you are saying. You've kept on saying people will curse you, because you made a stand!" (My voice is a little hoarse, not because I am crying, OK, because of cold) I kept on saying that, without me even knowing, and then as he said that, Wow! It was so true; I was in the net of *diabolo*. It was so true, and not only was he using the technique of drawing net, he is also using the technique of continuously beating you with the same idea, until I accepted it as mine, and it grew into my head.

Wow! That is so true, I learned it! I am like one of those ten virgins who is holding the lamp. I prepared myself, I waited for Christ, I even prepared a lamp, but I was not carefully preparing my oil, actually. I was filling up that lamp with *diabolos'* technique, *diabolos'* temptation, instead of His oil of gladness and anointing.

And, wow! You know what? The spiritual journey is so delicate, and there are so many temptations involved here, and if I was not careful enough, and if I was not wise enough to navigate it, even though I thought I was doing right, I could do something terribly wrong and totally stray away like one of those foolish virgins who is holding the lamp.

And brothers and sisters, today as I was listening to '10,000 reasons' in the worship song, I was so grateful to God one more time, that He is who He is. He does not change, whether I feel like deep in the valley of death, or whether I am overjoyed in His greatness, He is always the same just like True Father was. Sometimes we did not like what he said but he was always the same, and today I want to glorify his name once again for who he is, for his greatness, for his eternity. Aju!

Pastor Hyung Jin Nim:

Whoo! How beautiful, beautiful. Let's go to Cheong Seong Gyeong 56 everybody, and let's read together:

"If instead of falling, Adam had grown to maturity, flourished on earth, and gone to heaven, he would have become God who still retained the form of Adam. Hence the invisible God and visible Adam would have become one. Then Adam's laughter would have been God's laughter and the laughter of the universe." Amen!

I praise God that we have a True Adam who is one with God, and is pouring out his Spirit upon his people who know their proper place. Amen!

Come on down, everybody! I want to ask you to come down if you want to receive prayer, come on! Let's stand up; let's sing one more song as we meditate on God. Let's finish really quickly by prayer. We just want to offer up all the thanks to God. If you want to come down, you want your marriage to be anointed, come on down, bless your marriage, come down. Stand in the anointing of the oil of gladness! If you want to come down and receive that, I think we want to give that glory to God.

Let's pray right now. If you came with your spouse, put your hands on her shoulder, and anoint her, as you anoint her.

"Heavenly Father we thank You so much that this day. You have opened our eyes to the significance of the 3-day ceremony. Father, let us not be ashamed of that; let us not be the woman who is at the mill who is not taken, because of our shame in Christ. We forgot who we are! But Father, let us be like the ten virgins, who know who we are, who know our positions in the Blessing marriage and in the covenant of husband and wife, where we stand in relation to You.

Father, let us be those husbands who stand as the best man to guard, and to bring joy to the Bridegroom. Let the wife stand in the position of the beautiful bride adorned for her Bridegroom, prepared, who is chaste and worthy and righteous, not because of her deeds, but because God loved her so much.

Father, let that bride be one that brings You a new dimension of love, who has wisdom, not *sunetos*, not necessarily just *sophos*, but Father, who has *phronimos* wisdom; who has wisdom of each breath, who has wisdom of every heart beat; every move of her soul is for You. Father, let that wisdom be poured upon your brides today around the world! Let those who are watching from far off nations be in contact to meet *hupo* and *theo*, your Spirit, now.

Let them receive the wisdom sagacity of *phronimos*, and let them receive the *elaion* oil of gladness from the true olive tree. Father, let them be brides who are standing with the lamp that

is Christ that is full of oil, so that when the Bridegroom comes for them, they will shine that light; show him that he means everything to them; show him that she has prepared for him and that her love is forever his.

Father, we thank You this day that You are now opening the eyes of our people around the world; things that we did not want to talk about, now God, You are giving us the courage and now You are opening up our heart, so that we can live in the Holy Communion and intimacy that is with You.

Father, we want to be sons of God as men; we want to bring You joy, and we want to be with You. We want to bathe with You in the wells of salvation, as your sons. We love being with You, Father!

And as for the wives, we pray that the brides will desire You more, will seek and long for You more, just like their first love, every night, whom they cannot stop thinking about, every night who when they even imagine being in His presence, that they are full of joy, satisfied in their soul.

Father, let us be those types of blessed couples, because when we stand in that holy anointing as that kind of family and couple, You will dwell amongst your people; You will be with us, and You will move through us. And we will see the supernatural world of your Kingdom open before our eyes.

God we thank you and we pray right now, that You will touch these people and the people around this world, that we want to come into intimacy with You, for now it is time.

We give You all the praise, glory and honor. In our own names as central blessed families we report, and in Your precious name we pray. Amen, Aju! Amen, Aju!

Bless your wife, hug your wife, and hug your neighbor. If you came with your spouse, say, "Bride of Christ, I love you!" Say to your husband, "Son of God, I love you!" Amen, amen! God is with you; praise God, praise God! Let's give God some praise everybody! God is good! Amen!