

Marriage And Divorce

Jeffersonville, Indiana
February 21, 1965m

1 Let us bow our heads now for a moment of prayer. Most gracious Father, we thank Thee this morning for this privilege of being here in this auditorium, facing the outcome of the day. But we don't know what the day holds, but we know who holds the day. So we pray that He who holds today and tomorrow and all eternity will bless us today as we assemble together in His name, that we might know better how to live to serve Him. This is our full intention, Father. God, who knows our hearts, knows this true. We commit ourselves to You, with the future part of the day, for Your service, in Jesus Christ's name. Amen. Be seated. [Brother Branham speaks to someone on platform.]

2 Good morning, visible audience, and also invisible audience across the nation where we're hooked up this morning. This gives me a great privilege to come here and to speak this morning on this a vital subject. To the visible audience, it's indeed a little confusing because there's ... just in front of me is curtains, then I have to speak to the right and to the left. And to the invisible audience, I have the auditorium to my right and also the gymnasium to my left, and I'm on the floor with the curtains open between, making my right hand and left hand. And we've got overflow this morning through the auditorium, also the gymnasium, and also the church down there on Eighth and Penn Street. And in the overflow places the telephone system is taking it down to the other places.

3 We've had a tremendous time in the Lord, and we're under great anticipations for this service this morning. And now, tonight being the closing time of this four days of campaign, why, we certainly invite all that can to be here. We're trusting that the Lord will give us a great climax tonight by doing something extremely extraordinary, insomuch that He'd heal all the sick and do the great things that He usually does. And we're under great anticipations for the evening. The public is cordially invited: everybody, every church of every denomination; you don't even have to be a Christian. We certainly

are calling for sinners to come in, sit among us; and we do our very best to teach them what is the way of the Lord, that we might live.

4 Now, I hope that the audience will not be nervous, and I'll ... trusting to God that I will not be nervous, for I've had a tremendous night, a lot of strain, for I realize that the things that I say this morning will be held against me in the day of the judgment. And I couldn't sleep. And I know if I don't say them, it'll be held against me in the day of judgment. So it makes it hard. You can't explain it.

5 And now, this morning is that great subject we're to discuss on "Marriage and Divorce." And the reason I've made it Sunday school, so that we could talk about it and take our time. Instead of preaching a sermon on it, it's a teaching from the Scripture.

6 And I want to say that if any minister or ministers, anyplace, should this tape ever fall into their hands. ... If we release this tape ... I don't know what the church will do about it. I am asking Brother Fred to see the church board before he releases this tape. And to you people out across the nation that's got tape recorders setting, please don't let the tape out unless you hear from Brother Sothmann about it.

7 Now, and if it is let loose, and any of my minister brothers, or any Christian anywhere that would disagree upon the things that I am saying about this subject, I trust that you will not criticize it. If you don't understand it the way that I teach it, well, you have a right to that as a minister, as a shepherd, and I respect anything that you believe.

8 And there's two great schools on this. And if there's two questions, there's either one of them got to be right or neither one of them's right. So we're going to try to look to the Word of God this morning to settle this. To me, if it's a Bible question, the Bible surely has the answer to it.

9 And now, just before we have these ... start this subject, rather, before I pray over the Word, I want to express to each one of you I--that you Christians especially--that I desire, I want you to pray for me this morning. And all out in the unseen audience that's listening in this morning, pray for me, because I want to be honest and truthful.

10 Now, we realize in making these statements, somebody, if it's only one person, will hang on to it like it was between life and death. There's many of you here will go away believing. Of course, many of you, perhaps, won't. But I know in my ministry there's people who

come to listen at me, and listen to what I've got to say, from a.... Well, they're sitting right here this morning internationally, from many of the United States, Canada, and across the sea. And you can imagine the strain that it puts you to know that that man's eternal destination lays in your hands, because he's going to hold on to what you say. So God would make me answer for it. And I want to approach this just as sincerely as I can.

11 Now, I ask our sisters, and I altered some of my words so that I could speak it before them. Billy has in his pocket this morning, out there, some things that could not be said out before a mixed audience, and some that I probably will say, you must understand. Take it as from your brother, to the best that I know. You would sit in a doctor's office and listen to him, he'd have to say very plain words to you. And some of you young ladies and young men, I don't want you to get the wrong impression; I want you to believe and just sit still. Remember, truth has got to be stated truth.

12 And now, no doubt but there'll be many of you disagree with what is to be said, but I want to prove it to you by the Bible. And then I believe if you'll just be reverent and listen, then you'll have a better understanding and conception of what I've been hammering at all along. I believe this will explain it. And I trust that it will.

13 Now, we may be a little lengthy, an hour and a half or maybe longer on this. I don't know how long it will take.

14 And now again, I'd like to say that in this time, that knowing that people holds to your words (they do to their pastor, and of course I've been a pastor); and they hold to a pastor's words just like it was between death and life. They hold to their priest's words just like it was death and life. And of course the pastor, perhaps with all that he knows how to do, he's teaching his people just exactly like he was taught in the seminary. No doubt but what the priest also, in the different religions that have priests.... Of course, the pastor really is a priest; it's an intercessor. So, if the priest in all that he's taught in his ... in the seminary, in the monasteries, a man with deep sincerity, is telling just exactly what he's taught.... Well, then I don't have any seminary experience or monastery experience. And nothing against it at all, but I have a very peculiar life.

15 I was called when I was just a little boy. And in this was a visible, audible sign given me: a pillar of fire hanging in a bush, at seven years old, right here on the Utica Pike. My father was working

for Mr. O. H. Wathen, that just recently died. And you've read the book; you know the story. And from that time.... Down on the river then, it appeared visibly before the people, and now.... It's had the picture taken many times, and it hangs in the Washington, DC as a copyright in the Religious Hall of Art as the only supernatural being that was ever scientifically proven to be photographed--same pillar of fire, exactly in the same look and every way, that brought Israel out of Egypt. I believe it's Jesus Christ in Spirit form in the Sonship of God; for He was called Son of man when He come first, now He's called Son of God, in the Millennium He will be Son of David. He come Son of man, a prophet, as was spoke of Him; now He's Son of God, in supernatural; in the great Millennium that is to come He will be Son of David, sitting on the throne of David. As all Bible readers know, that that's a divine promise with God to David--He would raise up his Son to sit on his throne.

16 And now, in a odd, peculiar ministry, I've been called everything from God to a devil. And that's just.... It always is that way.

17 That's what this archbishop of the Catholic church said to me the other night (down there the discussion was), that he said, "Brother Branham, John the Baptist clearly identified himself in the Scriptures as spoken by the prophet Isaiah." He said, "Your ministry is clearly identified in the church." He said, "The Lutherans are in the Bible." He said, "Lutherans knowed Luther, Wesley's know Wesley, but what about the Pentecostals?" Said, "They're wandering, don't know where to go."

18 And I said, "Sir, I appreciate that." And it was that time the Spirit fell upon the lady (who had never seen me--his wife) and spoke and identified the same thing.

19 Now, to be honest, before this message I speak this morning, I don't know. I told him, I said, "Sir, I couldn't say that. That's a great big thing to say. It looks like it." One thing that I know, that there's something has took place, definitely. All these things just as scientifically proven and proven around and around the world. It can't be just a myth; it's truth. What is it? Let me say confessionally before I speak to you this morning, I don't know. And I would be "daresn't" to make any move until I heard from Him that has talked to me in the past and told me these things.

20 Remember, our Lord Jesus Christ never did identify Himself as the Son of God. He said, “You said I was; to this end I was born,” and so forth, but He never identified Himself.

21 And now, that was the pillar of fire that led the children of Israel, was the Lord Jesus Christ in Spirit form. Do you believe that? The Logos that went out of God. And then when He was on earth, He said, “I come from God and I go to God.” We all know that. And after His death, burial, and resurrection, Saul of Tarsus was on his road down to Damascus to persecute the Christians because they were teaching things contrary to what they had been taught. And he was a great warrior under Gamaliel, one of the outstanding teachers of the day in their school, their monastery, and a great man and an officer of the church. And it was there that a great light, the pillar of fire, again, struck him down in the middle of the day. And a voice said, “Saul, Saul, why persecutest thou me?”

22 Now, if you notice when Paul (Saul) raised up, he said, “Lord, who are You?” Now, that boy being a Jew, he certainly wouldn’t have called anything, unless it had been something to symbol God, he wouldn’t have called it “Lord.” So it was the same pillar of fire.

23 As Jesus said, “I go to God ... I came from God, and I return to God.” There He was, back in the form of a pillar of fire again. He said, “I am Jesus, whom thou persecutest, and it’s hard for you to kick against the pricks.” And we realize that when the Apostle Peter (to who the keys was given to build the church), we find out that he was in prison, and this same pillar of fire came through the bars, opened the doors of the prison, and took Peter out mysteriously, without even disturbing the guards. To me it’s Jesus Christ, the same yesterday, today, and forever.

24 And then you’ll always know anything by the nature of it. Anything is known by its nature, the fruit it bears. And I ask you to watch the kind of fruit it bears, this light, which is God, because it always goes back to the Word of God and proves the Word of God, preaches the Word of God, and God proves that Word materially so before you. There’s got to be something behind it.

25 People has called me a prophet. I don’t call myself no prophet, because I’d be “daresn’t” to say that, but I can say this, that the Lord

has let me foresee things, tell things that has happened, will happen, is happening; and not one time has it ever failed in the tens of thousands of times. Everything that He said would happen, happened. We all know that. If there's a person in this visible audience this morning or anywhere could say one time it failed, you're at liberty to stand up and say so. But if everybody knows that every time, of the thousands of times, it's been perfectly right, say, "Amen." So that would be the same thing around the world.

Something is just about to happen. God never sends these things without being a purpose behind it.

26 I was just thinking here (I placed it here, one of my notes) that I'm wearing this morning a set of cuff links. And many of you have heard of this movie star, Jane Russell, and her mother is a Pentecostal; and Danny Henry is her cousin, her first cousin, her mother's sister's child. He was Baptist. He was standing at the meeting, a businessmen's meeting in Los Angeles, California, two years ago. And I had just got through speaking of a great, powerful, forceful statement that even the overseer (one of the general overseers of the Assemblies of God) stepped down to the platform from up in the balcony where he was sitting, and he said, "I don't believe that Brother Branham meant that."

27 I said, "I have to mean it, sir. It's "Thus saith the Lord." And then... It was about the church in this age.

And about that time this young man who is a businessman (his brother is over...), he was there taking pictures for television that morning. (His other brother is a state road supervisor of California). And Danny Henry walked forward after the meeting was closed, on the platform like this, where the man were all seated, walked down to put his arms around me, and he said these words: "Brother Branham, I hope this don't sound sacrilegious, but," said, "that could be made the twenty-third chapter of Revelations [which there's only twenty-two chapters in Revelations]." He said, "I hope this don't sound sacrilegious."

28 He had no more than said it--now, the boy was a Baptist and knowed nothing about the supernatural--with his arms around me, he started talking in a unknown language. And when he got through speaking in an unknown language, there was a heavy-set, dark woman sitting right in front of me, she raised up and said, "That don't need

any interpretation.” She said, “I’m from Shreveport, Louisiana--or Baton Rouge, Louisiana.” Said, “That is clearly French.”

29 Victor LeDeux, which was a Frenchman, also sitting up there, said, “Certainly, I’m a Frenchman, and that was perfectly French.”

30 I said, “Wait a minute. You write down what he said, and you write down what he said, before you say anything. Write down what you say and let’s see your notes.”

31 And so one wrote down, and the other wrote down. It was--even the punctuation was the same. And then just about that time, when they brought the notes up, a fine-looking young blond-headed boy come walking from the back where there was ... not enough room for him to sit down. (He was standing up in the back.) He come walking forth, said, “Just a minute! I’d like to place a note too.” He said, “I am the French interpreter for the UN (United Nations).” He said, “I’d like to leave my note.”

32 And here all three notes exactly the same--of French. And here’s the way it reads. This is the original note taken right off. This is Danny’s note hisself. He packed it in his pocket. Of course it went in the Christian Businessmen, and so forth.

“Because thou hast chosen the narrow path, the harder way; thou hast walked in your own choosing. Thou hast picked the correct and precise decision and it is My way. Because of this momentous decision, a huge portion of heaven will await thee. What a glorious decision thou hast made! This in itself is that which will give and make come to pass the tremendous victory in the love divine.” (Now, the man signed his name here.) “The above statement was interpreted by ... of Danny Henry prophesying over Brother Branham, given by three witnesses in the cafeteria in Los Angeles, California.”

33 Now, this same young man that give this prophecy, not knowing what he was saying, was in Jerusalem about a month ago. He had the privilege of going out and laying in the tomb where Jesus had died and was buried. And so while he was laying there, he said, I come upon his mind real strong, and he started weeping. He said how that it has been so hard for Brother Branham to stand against the world and these things and all churches. Like as it was once said of one of the ... Billy Graham’s part, said, “We can see Billy Graham, because all churches are united together for him; we see Oral Roberts, the

Pentecostals; but how do we ever have anything when it's contrary to what people have been taught?" It's God.

34 And Danny, what he does for a hobby, he makes little stones. He walked out to where the cross had been put down, where they said the cross set in the rock. No one was around, so he broke off a little piece of rock, and he put it into his pocket for a souvenir, come home and made me a pair of cuff links out of it. And strangely, when he made them, they looked to be bloodstained, and right through each one of them, in continuity, runs a straight, narrow path right through both of them. Now that might be just a.... See, someone else might not notice it, but to me it's complimentary to the things I believe. I believe that everything has a meaning to it.

35 And now, in this time, whatever the Lord has.... If this isn't the thing that He prophesied of, of Malachi 4 and also of Luke 17, and many other Scriptures that's to happen in this last day--may I say this in closing--it's laid the foundation for the man when he will come. So, I am very thankful that God Almighty, if it be that way, has let me do a little something in my uneducated condition to show my appreciation of His love to me, my love to Him, and our love to the people. Therefore, in sincerity, I approach this subject of "Marriage and Divorce." May God have mercy on us all.

36 And now, listen closely. And sisters, don't get up and go out; sit still just a little while. Brothers, do the same. Don't turn off your sets out there that's coming in on this hookup. Don't do that. Just sit still for a few minutes until it's over. Listen close. If you disagree, put down the Scriptures that I use and then study them prayerfully before you make your decision.

God help us as we try to approach this subject.

37 Now, it may be a little lengthy. I don't want you to be in any hurry and I.... Just take your time (all of us) and study the Word of God truly and thoroughly as we know how to study it.

38 Let's begin with St. Matthew, the nineteenth chapter, and beginning, I think, with the eighth verse of the nineteenth chapter, I wish to start. I might start also with the first and read down through the eighth verse of the nineteenth chapter.

Now, remember, these things that I say must come from the Word of God. It can't be my own opinion, because my opinion is just

like anybody else's, but it's got to be in continuity with the Word of God. Remember, God keeps everything in continuity. He never changes. He's the same yesterday, today, and forever. You believe that? He's the same. Now, I shall read from the nineteenth chapter:

And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;

And great multitudes followed him; and he healed them...

The Pharisees also came unto him, tempting him [I pause there so you get the emphasis on who it was that was tempting Him.] ... saying unto him, Is it lawful for a man to put away his wife for every cause?

And he answered and said unto them, Have you not read, that he which made them in the beginning made them male and female,

And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

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

They said unto him, Why did Moses then command to give a writing of divorcement, and ... put her away?

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

39 Now, God help us. This scripture, this question, confronted Jesus at the very beginning of His ministry, and it confronted Moses at the very beginning of his ministry. It's a foremost question in believers' hearts. The sinner doesn't care. But it's to believers because the believer is trying to do all that he knows how to do to live right before God. Therefore, if any question comes up on religion, then the marriage and divorce case comes up. Why? Because it is the cause of the original sin. That's where sin started, and that's the reason it's brought up every time, because it is the very beginning of sin.

40 Now, I won't have time to explain all these things, but I'll be glad to answer your letter or anything I can, or we've got the books wrote on it and many questions and even cuttings out of newspapers

and things here to prove this. We know that it was Eve.... The apple that she was supposed to eat (for it's not even scriptural), now they claim it was an apricot. It was neither one. She committed adultery that brought forth the first child, which was Cain, Satan's own son. For in him laid evil. It did not come through Abel. Satan's son was Cain.

41 I know your question now: Eve said, "I have gotten a man from the Lord." That's exactly right. You could take the orneriest woman in the town, the worst man; if they had a baby, it would have to come from the Lord, because God has laws set together. And of these laws, like the sun to raise. You put a cocklebur in a good field, it'll grow, and it has to grow, because it's God's law. When seed is planted it must grow. And nothing can grow life but God, because it operates under His laws.

42 Therefore, when the evil seed was planted in the womb of Eve, it had to bring forth because it's God's law of production. And it could do nothing else but bring it, and it had to come from God.

43 That's the reason that.... People say little babies, sometimes, that's not born with Christian parents, are lost. Jesus Christ's blood atones for the child, I don't care how much it was born, how evil it was born. He is the Lamb of God that takes away the sin of the world. The little child cannot repent, because it has nothing to repent for, and that was the sin of the world which was taken away by the blood of Christ. Babies go to heaven.

44 It's the original sin and that's the reason it's question. When any great phenomena comes from God, about the first thing: "What about marriage and divorce?" Now, as ever, it still is a question amongst the people, as it was in the times of Jesus, as it was in the times of Moses; it's always been and is to this day a question among the people, because the people want to know what's the truth. But where there is a question, there must also be an answer. And now, being an answer, as I have said before this week, there must be a correct answer. And if we get a answer to anything, and it isn't right, then we know that it was wrong. But there's ... we still ask until the true question is answered, if you want to know truth. And being this is a Bible question, it should be a Bible answer.

45 It's like I said: if I wanted to go east this morning, and the best that I knowed this ... I had to find a certain something in the field, and

it was directly east, and I went east. Somebody said, “Brother Branham, this is east.” It is east potentially, but it’s northeast. I would pass the very object I was looking for; I’d come back knowing it was wrong. And then if somebody said, “Brother Branham, go this way, to your right.” Now, that is potentially east also, but it’s southeast. I would lose the object that I was looking for, because I went beyond the boundaries of the perfect and direct way.

46 Now, if that be so, we have two schools of thought on marriage and divorce. And that is, one of them says, that a man can only be married once unless his wife is dead. And that’s one of the questions. But you go to following that, you go overboard. And then the next says, “Oh, if the wife or the husband (either one) has committed adultery, either one of them can be put away and married again.” You find yourself overboard with that.

47 So see, it’s neither southeast or northeast; we want directly east. You run out of scripture when you go this way. You run out of scripture when you go that way. We want to know where scripture meets scripture and know what’s the truth of it. Each takes a different way and fail to bring up the correct answer, but there still must be an answer.

48 It’s just like today, there is two great schools of doctrine in the church: one of them is Calvinism, the other one is Arminianism. One of them is legalist, and the other one’s grace. And we come to find out that the people who believe in grace (the Calvinists), they say, “Bless God, it don’t hurt me to smoke, it don’t hurt me to drink. I can do these things; I’ve got eternal security.” Then we find the other side (on the legalists) said, “Oh, I would like to bawl him out, I’d like to show him a piece of my mind; but I’m a Christian, I have to keep still.”

49 See, you find yourself on two different roads, and neither one of them is right. Now, that’s hard to say that, but it is the truth. We find ourselves on two different roads: one going one way; one, another. Now, let’s see what truth is.

50 Now, listen and see if this sounds sensible to you. For instance, if I get ready to go overseas, and I take my own family, I’ll call my wife up to me, and I will say, “We’re ... I’m going overseas, Dear.” (Now, here is the legalist’s side.) “Now, my wife, I’m going to lay the law down to you. If you flirt with any man while I’m gone, when I come back, you’re a divorced woman. And I don’t want you making

eyes, don't want you flirting! You understand that? I'm your husband. If you do it, I'm going to put you away when I come back."

51 Then she reaches and gets me by the tie and say, "My good man, I want to tell you something!" See? See? Said, "If you make eyes at any woman or take any woman out or flirt with any woman, you're going to be a divorced man when you come back." Now, wouldn't that be a happy home. That's the legalists.

52 All right. Now, the other side is, that if I go overseas, and I make a mistake, go over and say, "Well, now look, I'll take this woman out. Oh, it's all right with my wife. She don't care." My wife say, "I go out with this man. It's all right with Bill. He don't care." If I don't care, then there's something wrong with me. I don't love that woman right. And if she don't care, there's something wrong with her. She's my wife. I don't want another man fooling with her, she's *my* wife.

53 Now, the correct way of it is, there's both of them's got a truth, but not the exact truth. Now, when I go overseas, to make it right, my little family gathers around and we pray with one another, and I commit them to God and they commit me to God. And when we do, we go oversea... I go overseas. Now, I know she loves me; I have confidence in her. And I love her; she's got confidence in me. As long as I love her like that, she don't have any worry about me taking any other woman out. As long as she loves me right, why, there's no need of me thinking about any other man going out with her, because she's my wife and I believe her.

54 I believe if I would actually do something wrong, make a mistake, and go out with some woman, and return back and would confess it to her and tell her, "Meda, I didn't mean to do that; I just got caught in a trap; this woman just run right up to me and-and-and grabbed me by the arm and started so-and-so," I believe she'd be understanding. I believe she would forgive me for it. But I wouldn't do it for nothing, because I love her! Though she would forgive me, I wouldn't do it. I wouldn't hurt her for nothing. Though I know she'd forgive me for it, I don't want to hurt her.

55 And that's the way it is with God. If a Phileo love (which is human love, fellowship love) can make a man feel that about his wife, what about Agapao love (the Greek word meaning the love of God), how would that make me do about Jesus Christ? As long as I want to go do it, it's in my heart to do it. Well, I say, as long as it's in my

heart to do it, I go do it. Legalism won't let me do it. It's because that I knewed I'd get punished for doing it. But the real truth of it is, is when the love of God comes into your heart till you want to do it. That's the truth of it. There's the two schools. Not legalism or other, or the Calvinism; it's both.

56 Now, we find out today, also, there's many different denominations. There's the Catholic church, the Protestant church, each one of them says they're the way. See, "We have the way; we're the truth." There's the Methodists, says, "We have the truth"; the Baptist says, "We have the truth."

57 Well, to me, as long as they feel that way, it's not so, because Jesus said, "I am the truth." See? Therefore, as my sermon last night was, that He is the place where God put His name, the only place to worship. You are not a Christian because you're a Protestant; you're not Christian because you're a Catholic; you're not a Christian because you're Methodist, Baptist, or Pentecostal. You are a Christian because you've been baptized into Jesus Christ by the Holy Spirit--not by water. There's one faith, one Lord, one baptism, and that's Holy Spirit baptism. Water baptism inducts you into a fellowship; the Holy Spirit baptism inducts you into Christ. There's the truth.

58 We have also two thoughts of this marriage and divorce. Now that our Lord has opened the seven seal mystery of His Word to us in this last day.... Now, many of you, this might be Greek to you, but my church understands what ... when you've heard of the visions and what taken place. And the question is a Bible question. We are invited here to believe there must be a true answer to the whole hidden secret that's been hid since the foundation of the world. And the Bible prophesies and says that in this day these secrets would be made known. Revelation 10: "And at the sounding of the seventh angel (the Laodicea messenger) the mysteries of God would be made known." And this is the last age, which is Laodicea.

59 Look at all this revival has went on for fifteen years or more, and not one denomination come out of it. Luther had a revival, there went a denomination; Wesley, there went a denomination; Alexander Campbell, there went a denomination. All these other great.... John Smith, and so forth, denominations; Moody, all along. But here's

been one.... Usually a revival only lasts about three years, but this has been going for over fifteen years and not one denomination has sprung up from it, for this is the seed time. There's no more shuck. After the one shuck's gone, it's seed. God is ready. If He isn't doing it now, He's going to call a church to perfection by His Word, Jesus Christ.

60 Notice, there must be an answer somewhere. And being that the seven sealed mystery of God, seven seals.... How many understands that, raise up your hands. Let's see. I think most of them is our congregation from around. Listen, if not, the books will be out pretty soon upon the subject. We have books (some books) on it now.

61 Jesus, in our text, invites us to go back to the beginning for the true scriptural answer. Now, when He was confronted with this, there was two things in view. The priest said to Him, "Can a man put away his wife, marry another for any cause?"

And Jesus said, "It wasn't so from the beginning."

Then they said, "Moses suffered us a writing of divorcement," and to put her away for anything they wanted to.

He said that Moses did that because ... (let that straight a while) ... because of the hardness of your hearts, but from, or at, the beginning it wasn't so.

62 The question, the question, today like of world peace. Is it coming by politics, union of nations, united? I say to you, nay. It's always failed and it will again. But there remains a true answer to the question "Will there be peace upon the earth?" Yes, when sin is ridden off of the earth, there will be peace. But until that time there will be no peace. "Nation will rise against nation and kingdom against kingdom."

63 God gave a remedy for sin. (Listen close now.) God gave the remedy to rid sin off the earth, but men of the earth won't accept God's remedy. God gave us a remedy and a way to marry our wives and live with them, but men won't accept God's remedy, won't accept His Word on it.

64 Jesus, has said this.... And this reminds us of His words, knowing that He said, "Heavens and earth will fail (pass away), but mine won't." The question, the true answer that Jesus wants us to go back to, is to go back to the beginning. Then that would be in Genesis, because the word Genesis is the seed chapter to every question in the Bible. And you always have to go back to the seed, to see what kind of a seed's in a field, to find out what your crops will be.

65 Now, what kind of seed is sown? Genesis, being the seed chapter, we go back to Genesis. Jesus introduced us to that Scripture: "at the beginning." Now remember, that's when time started to begin. Before that it was eternity. Now, our question there was.... Notice, if we go back to the beginning.... Now, don't fail this! And that's the reason I want to talk slow, so that the people out on the wires ... and that the tape will say it clearly.

66 If Jesus said, "Go back to the beginning," there was only one pair of anything on earth. There was one Adam, one Eve. They were joined by God alone. One female horse, one male. One female parrot, one male. At the beginning, as He told us to go back, there was only one pair of anything. Is that true? Then we find out that everything in the beginning was running in perfect order and harmony with God; nothing was out of cater. Everything in heaven is still in order; all the stars, the galaxies, the solar system, everything is perfectly in order. One of them move, would interrupt the whole program.

67 Now, listen! Do you see? One interruption spoils the entire program! Now, when human beings was running in continuity with God, with one man and one woman, this woman sinned. And it threw the whole earthly program out of continuity with God! Therefore, one word added to this Book, or one word taken from, it throws a Christian out of continuity with God, throws the church out of continuity with God, throws the family out of continuity with God! Every believer can be thrown out by not accepting every word of God.

68 Then it was the woman that caused the separation of the lovely home. It was not a cherubim that bothered the earth. It was not Adam that threw the home out. It was not anything else that

threw the home out and threw the whole thing out of continuity, but a woman--Eve. And it is here that "the beginning" that Jesus spoke of was broken. Jesus said, "At the beginning God made one male, one female, of each kind." And now, when this woman--not the female horse, not the female dog--but the woman, she broke the entire continuity of God's operation on the earth and threw everything into death. The woman, not the man, she broke the covenant. She broke the covenant, because why? She stepped across the borders of God's Word!

69 Now, if she broke her covenant with her husband, she broke her covenant with God; then because she broke the covenant with God, she broke it with her husband. And when you break your promise and your covenant to God's Word, that's what caused so many illegitimate church members, because a group of men got together and said, "Well, it didn't mean that," and it throws the whole organization out of continuity with the Word. Or, "We don't believe that. Dr. Jones said it wasn't so." But as long as God said it's so! He said, "Let every man's word be a lie, and mine be the truth." There breaks the continuity.

70 Now, we see being that the continuity is broken, then the lifeline was broken. Also, the time line was broken. The covenant was broken. Everything shattered! What caused it? A woman. That's what broke the covenant. Now, if you want to read that, you can read it in Genesis 3.

71 Now, it was then man was made to rule over the woman by God's Word. She was no more co-equal with him. She was co-equal in nature, you know. But when she broke God's Word, God made a man to be a ruler over her. Genesis 3:16, if you want to put it down. She was no more equal with the man. She was a breaker of God's Word.

72 Don't you see "she"--"she," the church down here, the breaker of God's Word? That threw her completely out of continuity, and that's what the church has done; it's thrown spiritual death upon the whole thing! Now, you'll understand why I hammer at these things like I do! It's truth! This is Bible facts!

73 Notice, why did she do such a thing as this? How could that lovely, beautiful, perfect woman...? I seen a picture one time (I

believe it was in Greece) of an artist that painted a picture of Eve, she was the most horrible looking thing you ever seen. That shows what a carnal mind can look at. But she wasn't. She was beautiful, because she was perfect woman, all woman.

74 Notice, why did she do such a thing, being in that high order? She was right with man, co-equal with him. But we all know now that she lost her co-equality with man when she sinned, and God said, "Man will be your ruler from here out." Now, that's the Scripture. If you want to, we could read it. I'm giving you the Scriptures so (save time for this big hookup across the country) that you might read it yourself.

Notice the reason she did that. How did Satan ever get to her?

75 Did you know Satan was co-equal with God one day? He sure was. All but a creator. He was everything, stood at the right hand of God in the heavens, a great leading cherubim.

76 Notice, the reason that she did this, she was not in the original creation. She is not in God's original creation. She is a byproduct. Therefore, at the beginning (as Jesus referred to it), she was not an original creative being of God! She's a byproduct of a man, when Jesus referred to the beginning.

77 Remember, Adam was both masculine and feminine in the original creation, one, but then he was separated by a rib. Notice, but a byproduct.... And notice, the only one of all God's creation of every animal and anything else, she was the only one designed this way. Every other female was in the original creation. Every other female was in the original creation, but Eve was not in the original creation. See, that had to be made that way. We'll get to it after while.

78 Notice, in this creation that she was in--not in the original, but a byproduct--and in this creation there is.... Now, I don't want to hurt your feelings, but I want to tell you the truth, and you just sit still; you're doing nice.

79 There is nothing designed to be so deceitful as a woman that's deceitful. There cannot be nothing else; there's nothing made to be that way. Also, there is nothing that can be so easily deceived as a

woman. Now, the fall proves this statement to be true, the fall in the beginning.

80 She was not in the original beginning creation. She was in Adam, but not in a female sex, herself, at the beginning. She was a byproduct, made.

81 Now, there's nothing designed that can deceive, and be deceived, as easy as a woman. There is nothing designed or can stoop as low as a woman can. Think now! There's nothing designed in all creation that can stoop as low as a woman can. She can tear a man's heart to pieces easier than anything else there is in the world--is his wife. Let that nice little wife get to run around with some other man, look at that fellow sitting there with his children and tears dropping out of his eyes. She is designed that way. She is designed to do this.

82 There is no hog, no dog, or no other animal designed like her, or can stoop as low as she can stoop. Now, that is true. With regards to my sisters, I just want you to watch. No animal can be immoral! You call the dog a slut (the female dog). You call the male hog a sow, but her morals is a million miles beyond many a Hollywood star! That's how low she's designed to stoop. She can't... Just think of this now: there's nothing in the world made in God's creation that can be immoral, stoop that low.

You say, "Wait a minute! Men..." We're going to get to that. The woman has to say, "Yes."

83 Notice, there's nothing designed to stoop so low, or be filthy, but a woman. A dog can't do it; a hog can't do it; a bird can't do it. No animal is immoral, nor it can be, for it is not designed so it can be. A female hog can't be immoral; a female dog can't be immoral; a female bird can't be immoral. A woman is the only thing can do it! Now, you see where Satan went? See? But still she has.... She's the one that's got the power to say "yes" or "no." See? Depends on where she wants to hold herself. See?

84 Now, here we can see plainly the serpent's seed, where it come in. There's only one place he could go to. If that wouldn't nail it down, somebody's blind. See, see? It had to go to that.

85 Notice, the reason animals couldn't do it, a female animal, they were in the original creation, but the woman was not in that original creation. Now, we're going back to dig this up, and then bring it right down to the modern day in the Testament.

86 She is designed alone for filth and unclean living. A dog can't; no other female can. It's just the woman that can. A dog or any other animal's once a year, and that for her babies. Not for sexual pleasure, but for her babies! The old sow hog, the old slut dog--once a year, one moment; that's for her babies. But a woman is designed for any time she desires. (I've got some stuff crossed out here, now; you can imagine the rest). A dog can't; woman can. (I hope that the Holy Spirit reveals to you the rest of this I crossed out here.)

87 She is the only specie of female that is made prettier than the male. There's not another specie among anything. All other creatures of God is beautiful males, such as in animals, birds, and so forth. Always the male is pretty.

88 Look at the big buck deer: big fine horns, great specie, and the little humble doe. Look at the big rooster with all of his pretty feathers and the little brown hen. Look at the birds: the cock and the hen. Why? Why was it such of all the creatures of God? Every creature, in the male is the prettiest. Between the sheep, between the hogs, between the horses, between anything else, it's always the big male that's pretty, and in the birds; but in the human race, it's the woman that's pretty, not the man. If he is, there's something wrong. It's crossed up seed somewhere, originally it's that way.

89 Why? Why was it done? To deceive by. Her designer, Satan, is still working on her too, in these last days. Let me stop here just for a moment.

90 Pretty! Did you know at the first destruction, internationally, of the world (or worldwide) was because of pretty women? "When the sons of God saw the daughters of men were fair, they taken unto them women." Is that right? Have you noticed the increase of beauty of women in this day?

91 I have seen the picture of Pearl Bryan, which was supposed to be the prettiest woman in the nation at one time. There isn't a teenage girl in this school but what would out-shadow her when it comes to beauty. The increase of the beauty of women is showing the time of deception!

92 When did a church look any more prettier than it does today? Everything is featuring great big fine buildings, and millions of this and millions of that. Don't you see? "She," the deception!

93 Now, there's nothing can stoop like her, and she is designed so that she can be deceiving. And Satan is really working on her today (in these last days) because he is her designer. I could prove that now, to go right back at the beginning. Who started to work on her, Adam or Satan? God or Satan? See? That's her designer. It's her chief weapon to throw men to her filth. Being a pretty woman, she can sway a man any way she wants to. Brother, it ain't the bootleg joint down here that gets the men; it's the pretty woman walking down the street twisting herself, half dressed. That's what takes.... That's the deceiver right there. And she's deadly with it, absolutely deadly! You may question me about Satan being her designer, but that's the truth. Satan designed her. He still does it.

94 Let me show you something in the Scripture. I got to take you back to Scripture and you draw your opinion as you look at it today. Satan is the one who features that kind of beauty. If we'll notice, he was the most beautiful of all the angels in heaven. Is that right? And he desired to make heaven a more beautiful place than the kingdom of Michael. Is that right? Also to show that Cain was his son, he offered a more beautiful worship--decorated his altars with fruits and flowers and so forth. Is that right? Beautiful! Sin is beautiful--what we call beauty today. And sin is deceiving by beauty! You could never look at a woman going down the street and tell what's in her heart. See? But I wanted to say these things so that you could see why that Satan is her designer. That's exactly right. His own son proved it (Cain).

95 Now, she's beautiful so she can deceive. The world is beautiful so it can deceive. I mean cosmos, the order of the world. It's beautiful so it can deceive--great fine places and luxury.

96 One of the prophet, Amos, when he come up over, looked down into the city and seen it like a modern Hollywood, his little old eyes got little under that gray hair hanging in his face, and he walked down there with a message and burst out on that place. He said, "The very God that you claim to serve will destroy you!" Right. Sin is pretty.

97 They picture Judas as some old drunken sot out here on the street somewhere, mouth hanging with flies in it, and so forth, as Judas. Judas was handsome, strong, a deceiver. It ain't that guy to watch around ... it ain't the guy, the old farmer, come in with a pair of overalls on to watch around your wife; it's that slicker. He's the rascal.

98 Sin is beautiful to the eyes of the world. But God is not featured in that kind of beauty. Did you know that? God is featured in character, beautiful character.

99 In the Bible (Isaiah 53, if you want to put the Scripture down), I've got rows of scripture wrote on the side here for it (Isaiah 53), the Bible said of our Lord Jesus that there was no beauty that we should desire Him, and we hid as it was our faces from Him. Is that right? We didn't desire Him, because He wasn't pretty. He was probably a little fellow, stoop shouldered, ruddy-looking, and He wasn't desirable to be a leader. He didn't look like a leader, talked with common street talk and so forth like the people does (the common people), so therefore He didn't look like He was any great scholar, educated, fine, all robed up and everything. He was just an ordinary man. There was no beauty of Him that we should desire Him. He walked in and out of men right along, and they didn't even know who He was. He didn't look like a god walking along, what we'd think was a god. But the same, He was!

100 Did you notice when the Lord God said to Samuel, "Go up to the house of Jesse and anoint one of his sons king to take Saul's place." Now, the people chose Saul, when Samuel absolutely told them not to do it. He said, "God don't want you to have a king. He's your King." And said, "Have I ever said anything to you in the name of the Lord but what come to pass? Have I ever begged you for money or something another for my living?"

101 They said, "No, you never begged us for money, and whatever you said in the name of the Lord, it come to pass, but we want the king anyhow." So they chose Saul. Look what the world chose! Look what Israel chose! Israel, God's anointed, they chose a man that was head and shoulders above any man in the nation--great, big, fine, handsome looking fellow; and he always was a fly in the ointment.

But God said, "I'm going to choose you a king to My choosing." So He said, "Samuel, I ain't going to tell you who he is, but you go up there; it's one of Jesse's sons."

And Jesse, his wife, and all of them looked around and said, “Yes, our oldest son, he’s a great, tall, handsome man. He will look just right for the king’s crown. He’s smart, he’s educated, he’s a fine man. I know he will be just right. He speaks his word proper.”

When they brought him out, Samuel took the cruse of oil and went towards him. He said, “No, the Lord refused him.” So he went all the way down to six sons, and the Lord refused every one of them. He said, “Isn’t there another one?”

102 “Oh,” he said, “yes, there’s one. He’s back out there herding the sheep. He just sits back there and plays songs, and sings it, and shouts, and goes on; but he’s a little old stoop-shouldered, ruddy-looking guy. He would never make a king.”

He said, “Go get him!” And while David come in the sight of the prophet, the prophet run with the oil and poured it upon his head, said, “This is God’s chosen.” Not pretty, but character.

103 God looks at character. Man looks at natural beauty. It’s deceiving. And that’s why a woman was given that beauty for deception, to deceive. A beautiful woman, if she don’t use it in the right way, it’s a curse to her. That will send her to hell quicker than anything else I know of. If she just... She could be pretty, sure; as long as she stays with her husband and does what’s right, and that’s fine and dandy. But she can take that same thing and, my, how she can deceive with it, for it was give to her to do so.

Notice, now, but God is featured in character. There was no beauty we should desire Jesus, but there never was a character like Him on the earth.

104 Now, we find out today that the church character, Satan and his group, look after big beautiful churches, beautiful things. That’s what the world looks at today. Oh, if the pastor, the great So-and-so times So-and-so, so priestly and godly, walking out in these big robes and things like that; they call that beauty. But the real saints of God looks for the character of the vindicated Word.

105 That's what the saints did in that day when they seen Jesus. He wasn't nothing to look at, but they seen God was in Him, they seen God was with Him!

106 That's how that those.... Joab and those characters with David, a little old fellow, but they seen the man was in him ... they seen that God was in him, and they knowed he was coming into power someday. One slew them other five brothers of Goliath single-handed; one killed three hundred men. When some women was picking some beans for dinner, and the army had gone away, and he took a spear and killed three hundred men, Philistines. Character! Why? They stayed right by David. They knowed the anointing was upon him, and they knowed he was coming into power. A pure picture of the church today that'll stand by the Word! We know it's going to be made vindicated! We know it's coming into power someday!

107 Although Saul.... He was a fugitive from the rest of the nation, but they knowed he was coming into power. We know He's coming into power, too, so we'll take that Word and stand right there, no matter what it costs. If we have to cut Philistines, or jump in a pit and kill a lion as one did, we go anyhow, because it's the ... that's the way God designed it to be. We look for character.

108 You may now ask me: "Why did He permit her to be designed thus?" (I don't want to take too much time, because I've got a lot more to say here.) Why? The question might arise then, why did God make this woman like this? Why did He permit her to be like that? It was for His own good pleasure. Sure.

109 Now, if you want to turn in your Bible just a minute, let's turn to Romans 9 just a minute and show you something, how God does these things, if you want to read it. And we can see here what God does for His own good pleasure. Romans 9:14:

Then what shall we say then? Is there unrighteousness before God?... [When He chose Esau ... or, chose Jacob and rejected Esau before either boy could have a right to make a choice himself, neither one of them. Before they was born, still in the womb of the mother, God said, "I hate Esau, and I love Jacob." See? Why?]

For he said unto Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

So then it is not ... him that willeth, nor ... him that runneth, but it's God that sheweth mercy.

For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

Therefore ... he ... [Now watch here!] For he a ... mercy on whom he will have mercy, and whom he will he hardeneth.

Thou wilt say ... unto me, Why then does he ... find fault? For who has resisted his will?

Nay but, O man, who art thou that rilest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

Has not the potter power over the clay, of the same lump to make one vessel to honour, and the other to dishonour?

What if God, willing to shew his wrath, and to make his power known, endured ... such long-suffering the vessel of wrath fitted to destruction:

... that he might make known the riches of his glory on the vessel of mercy, which he has afore prepared unto glory.

Now, argue with that awhile. God did it. He had to make it this way. It had to be there.

110 Now, listen. Now, for about five minutes I want to call your attention to something. What is God? God is a great eternal. At the beginning, way back before there was a beginning, He wasn't even God. Did you know that? God is an object of worship, and there wasn't nothing to worship Him. He lived alone. And in Him was attributes. What is an attribute? A thought. (Now you'll get something that will border on the lesson for tonight.) Notice, He was His attributes that was in Him. Now, it was in Him to be Father, it was in Him to be God, it was in Him to be Son, it was in Him to be Saviour, it was in Him to be Healer. And all these things here are just displaying His attributes. There's nothing out of order. You think God didn't see the end from the beginning? Certainly He did. There's nothing out of order, it's just displaying His attributes.

111 Now, He could not be just and make a man to fall. He had to put him on equal basis of free moral agency to make his own choice,

but knowing he would fall. Now, He can't be a Saviour unless something's lost. He can't be a Healer unless something's sick. These things had to be that way. God made them thus, so that His great attributes could be displayed. If there was.... He'd never been a Saviour. But we know He was, even before there was a time, He was a Saviour.

112 He was a Saviour, so there has to be something lost. How is it going to be? If He takes and loses it just in order to save it, then it isn't justice to His judgment. He couldn't send a man to hell and be just. He's kind, gentle, true, honest, and He's a great Judge. See, He'd be working against Himself. So He had to put a man out here and make him on free moral agency so he would--knowing would fall. And the man in His own image, how could he fall? Now are you seeing daylight? So He had to make a byproduct, something out of the original creation! Now you see it. See? There you come. See? Then that's what fell. He made it, knowing it would fall. And it's put over in the hands of Satan for a vessel of dishonor.

Where's honor bestowed today? You think on that.

113 Notice closely now. Then again, why she was designed this way and not like other females? Why was the woman designed so and not other females? None of the other females was designed like that. They're not today. They can't. Not even made that way, she can't do it. Why did He not make this female then, a woman, just like other females so she'd just be the same way, could just raise her babies? Then she'd have her husband, live, and when it come time for her baby she'd have her baby. Why did He make her like this?

114 Now, I can't say these words, and you understand what I am talking about, don't you? If you can understand, say, "Amen." Yeah. (See, there's young girls sitting here, and young boys. See?) But you know, the animal has to come to a certain time of the year, then her mate, then that's all. But a woman, it's any time.

115 Why did He make her like this? Now watch His great program unfold as we go on through here now, just as perfect as perfect can be. (I didn't know this till the other day.) Why didn't He make her like that in the beginning, like the rest of His females? Because it would be unbecoming to Him. He's the fountain of all purity. That's the reason He had to let Satan get ahold of her--what he done in the perversion. Such a creature would be--would not be becoming to Him, originally designed for.

116 All His works that He designed in the original is in continuity. All of His original works was in continuity. The female dog, the male dog. See it? Female cow, the male cow. Everything in continuity. All nature is in continuity. Seed die, go into the ground, just like death, burial, and resurrection. The sap goes down out of the tree, drops its leaf, comes back the next year with the resurrection of a new leaf. See what I mean? Everything, even nature of God, is all in a continuity in one. And here's one designed out of the continuity of God! Nature is so designed so it can't sin. Think! The original creation of God could not sin!

117 Oh, don't you see it now in this view here, the perversion of the church? The original is God's Word! There's no sin in God! See what I mean? Here's a creature that come into existence by a perversion. God's going to have a church, but look at this perverted thing they got out here! God has male and female, but this woman.... See, the very symptoms of it shows back what was in God's mind. We could take an hour or two and break that down. He made this creature for that way. He made the creature and turned her so Satan could get ahold of her, and he did. He's still got her. She'd better flee to the cross, like men too.

118 Notice, all nature runs in continuity. If he'd have made the woman in the same original creation, there'd have been no sin, because she couldn't have done it! She couldn't have done it. She is a perversion of the original creation. So is all sin a perversion of the original truth!

119 What is a lie? Is the truth perverted. What is an adultery? Is the right act perverted. So there is the perverted creature; there is the perverted whole thing. And the whole thing is spelled s-i-n. Laying right there. That's why the question's so great. Only a piece, scrap, made of a man, to deceive him by. God made it. Right here has proved it. That's what she was made for.

120 An immoral woman is the lowest thing that can be thought of in the earth. Excuse this, young ladies, she's nothing but a human garbage can, a "sex exposal"! That's all she is. A immoral woman is a human sexual garbage can, a pollution where filthy, dirty, ornery, low-down filth is disposed by her. What's she made this way for? For a deception. Every sin that ever was on the earth was caused by a woman.

121 And a [unclear word] just from Chicago, a woman wrote this article, with the police force, that they chased down in United States (metropolitan United States) that 98% of every crime that was ever did in any form in the United States, there was either a woman in it or behind it. Now, I'm saying all this to get to one thing here at the end, so that you can see what's the matter.

122 She was made to deceive like she did Adam at the beginning--telling him that the fruit was pleasant and so forth to deceive him and take him away from the Word. That's the way the church does today. Same thing. But then, after that, he become her ruler, to rule over her.

123 Now, what a difference in this day and this day of conception. Instead of him being her ruler, she has become his god! Sure. She rules him. Now, you can kind of well understand what I've been hitting at. By her beauty and her sex control, her shape that was given to her by Satan (the byproduct that Satan did), she is sent to deceive sons of God, and she can sway more of them to hell than any other instrument Satan's got. That's exactly right. (I'm talking of the immoral now, not you sisters. We'll give you your place, right place, in a few minutes in the Word of God here). It was in God's plan from the beginning.

124 Now, to do this today.... What is the god of the United States? You remember the tabernacle years ago, I preached on that, The God Of This Modern Day? A little flapper sitting there with make-up on, and dress pulled up over her knees, and things like that. I said, "Behold your god." And that's right! She's on every advertisement, half naked; she's on the street the same way. It's a instrument of Satan. "From the beginning," Jesus said. See? We see it was so now, and "from the beginning," and what He's talking about.

125 Now, the heathens used to make her a god. Did you know that, a goddess? Sure he did. They make her a goddess for they did have sex acts in their worship. They claimed that she was a creator, in her womb she carried the seed and created. That's a lie. There's only one Creator; that's God. But you remember Paul there? Diana of Ephesus, a image of a rock, said the goddess of heaven throwed down. Don't you see how heathen worship is? And we, not knowing it, turns right straight back to heathen worship again, to women, the very

lowest creature on the earth! Woman worship! She'll sway men any way she wants to. And not knowing, all that beauty on the outside, a hell's on the inside. Solomon said her gate is the gates to hell.

126 Now, we see plainly here what Jesus spoke of in the Revelations, the second chapter and the fifteenth verse, of the Nicolaitane doctrine--the oncoming of that church pulling itself away from the Word.

127 Also, we can see here plainly these vulgar, ungodly, filthy programs that we have on television of Hollywood sex queens. We can see the filth of this city as these kids, little old girls walking up and down the street here with little bitty tight clothes, twisting around, and it cold enough to freeze them to death. They don't know that that's the devil doing that! They are possessed of an evil spirit and don't know it! You don't see a female dog doing that, do you? You don't see any other female doing that. And no male better walk up to her either. See?

Now, you get the picture? We'll introduce something just in a moment, the Lord willing.

128 Now, you see the Nicolaitanes, you see their doctrine; you see the "teen-age queens" they call them, these stripteases out on the street. Used to have to go to some vulgar show on the side to see a striptease. Just open your eyes, look out on the street. That's all you have to do now. The whole thing's a striptease. Sure. What do they do it for? To tantalize, tempt; that's the only thing she can do it for. She does it because she's filthy! She does it because she's made that way! She don't realize that she's a instrument in the hands of Satan! That's what she is.

129 Even in our schools today they're teaching sex acts. Our rotten world of woman worship! I know they don't want to believe that. Stand and sing some kind of hymn, and so forth, on one day and out with women, running around all night long. See? All right. When in God's sight, the Word, she is the lowest of all animals that God put on the earth. Watch!

130 That's why God forbids her to teach His Word. That's right. I Timothy 2:9-15: "I suffer not a woman to teach, or to have any authority...." See? And also I Corinthians 14:34: "Let your women

keep silent in the churches, for it's not permitted to them to speak, for they are commanded to be in silent, also saith the law." But today, what does the church do? They make her pastors, evangelists, when the Bible completely forbids it! And the Bible said: "...as also saith the law," making it run in continuity, the whole thing.

131 Just like the Lamb was last night. The only place of worship, under the shed blood of the Lamb. That's the only place today, in Christ. Only way to do is come into Him. That's the only place of worship. It always was that way. The only place to worship is under the shed blood.

132 So now, we see the whole picture of it unfolding to us. There she is. That's why God won't let her teach, won't let her do anything in the church but to sit still with a veiled face.

133 Now can you see why I have said the things and done the things that I have done, knowing all this in my heart, brethren, sisters? I know, sisters, I've--you've got your place (just a moment) and a wonderful character that God can mold in you, but I'm just trying to speak on the other side to show what you're actually from the beginning. Jesus told us to go back to the beginning to find it. That's what we're doing.

134 Now, I've had to hit the high points on a lot of this, and I hope you understand it. And you people who will be listening to this tape, I hope you'll understand. Just go back. It's only to show that Jesus said, "Go back from the beginning and find out." All things go back to the beginning.

135 You can see today why people, they say I'm a woman hater. That's far from the truth. I do not. They call me a woman hater. Remember, they called Paul a woman hater. A woman minister, not long ago, said, "Oh, you're like old Paul; all he had to do is pick on us women!" A saint of God that was permitted to write the Bible, the New Testament, and dispute his words? He said, "If a angel from heaven teaches any other thing than this that I've said, let him be accursed"--let alone some woman preacher.

136 They said Elijah was a woman hater. He wasn't a woman hater of real women; he just didn't like them Jezebels. And if that be so, then must be God must be the same way, because He is the Word which come to the prophets. So it must be God, the same way. So see, He knows the original creation from the beginning. He said, "From the beginning." They were prophets who the Word came to.

137 And He made her for man and not man for her. Did you know that, that woman was made for man, and not man for woman? How many knows that? The Bible teaches that. All right. She was given a place in man before the fall, equal over all creation, but after the fall--now, here we bring the subject up--but after the fall, he was her ruler. She must keep silent in all matters. Now, after the original beginning is over... Jesus said, "It wasn't so from the beginning" (that's when time began, when God made it first in His original creation). All that understand, say, "Amen" again.

138 In the beginning God created just one male and one female. But then the woman was made different from the animals, all other animals, for deception. Now watch. Now, it wasn't so from the beginning. She was made.... If she'd have stayed in her original condition, she would have never been no fall. But she caused the fall in the interruption that broke the whole continuity of God and threw death, sorrow, and everything else on the earth. She was made thus.

139 Now notice. Now after the beginning, after the beginning, after time began (back in that was eternity) it was over. Notice, after that fall was made by Eve, after the fall, there was need to be another covenant made. Now, this is going to stumble you, but I'm going to give you the Scripture to prove that this is the truth.

140 Now notice, after the fall.... Jesus said, "God, at the beginning, made one of a kind," but now, after the fall--now, we're going beyond that the covenant was co-equal--but now after the fall, there's another covenant made. Now, she was no longer ruler with him. Each must have a separate covenant.

141 Now, let's see if that's right. Let's take Genesis 3 and find out if this is right now, as we go along, because we want to be positive that these things, that are taught out and brought out exactly true so that.... Maybe right here we have a little time because we're not too far from the end now, to get to the closing part of the subject, to show why and what about divorces and so forth.

Now, in Genesis the third chapter, and we will begin now with the third and the sixteenth verse. Let's begin at the fourteenth verse:

And the LORD ... said unto the serpent [Now, He's going to curse it.], Because thou hast done this, thou art cursed above all the cattle, ... above every beast of the field; and upon thy belly ... thou shalt go, and dust shall thou eat all the days of thy life:

And I will put enmity between thee and the woman, and between thy seed and the woman's seed; and it shall bruise thy head, and thou shalt bruise his heel. [The promising coming through the woman--the Messiah, to redeem.]

Unto the woman he said.... [Now look! Now, there's the covenant with the serpent which they were all all right beforehand at the beginning, or before the beginning.]

Unto the woman he said, I will greatly multiply thy sorrows and thy conception; and in sorrow shall thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. [Not no more co-equal together at all. Now she's turned right around and she's the ruler!]

And unto Adam he said, Because thou has hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat ... it: cursed be the ground ... [not cursed Adam now, cursed be the ground] ... for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Thorns ... and thistles shall it bring forth to thee; and thou shalt eat the herbs of the field;

And in ... sweat of thy face shall thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

142 Two covenants! Now, that closes the beginning of what Jesus said: "It wasn't so at the beginning." We got another covenant now. Notice, it's another covenant. Now, there's a covenant for the product and the byproduct. Notice, the fall brought trouble, death to every creature of the creation, making a difference in all nature.

143 Now, let us notice what Jesus said about: “From the beginning it wasn’t so.” Now, it is not so from ... it is now ... it is after the beginning. Now there’s a double covenant. First it was just a covenant. Adam and Eve was co-equal—one man, one woman. Now, the woman sinned. And what does she do? That threw them all to death, and God had to make a covenant by that, another covenant. Here it is right here in Genesis 3:16. He made another covenant.

144 Now, the world is to be repopulated, not by the original creation of God like in the beginning, not by the original creation, but by sex desire. Now, that takes care of the beginning, doesn’t it? In the beginning there was only one man and one woman, one male, one female. But when she crossed that line and brought this sin, now the world’s to be repopulated again by sex; not by creation, by sex. See where the woman’s at now? Now, but that’s the way the world’s populated today--through women.

145 That’s the reason Jesus had to come through the woman: to bring it back to its original beginning again, without sex desire. He’s virgin born. But, hallelujah! there will come a time where it won’t be no more sex, but God shall call His children from the dust of the earth, back like they was in the original! Not through any woman, but through the molding of the clay and the cosmic lights and the petroleum, He will create again like He did Adam at the first time.

146 Jesus made this possible by God making Himself a man and come into the world so He could die, through this woman. Now is testing time by sin.

147 Now, you see, then after the beginning it was--something else was introduced. Now, this is going to shock you. (Are you tired? Just sit still just a little longer.) Then when the double covenant was made by man and woman through sex (another covenant altogether; not the original covenant, but another covenant), now what’s introduced? Polygamy in all. Then after the beginning, polygamy was introduced both in man and in beast, after the beginning, the fall.

148 God now secondarily sets a new nature again by sex. God created the first without sex. Do you believe that? Now it’s another covenant with nature; He sets it in another order by sex. Second covenant: one male, many females; one buck deer, a whole harem of does (is that right?); one bull, a whole herd of cattle, cows; one rooster, a yard full of hens (is that right?); one David, after His own heart, with five hundred wives, with a hundred children born to him in

one year with different women--a man after God's own heart; one Solomon with a thousand wives. But notice now, it wasn't so at the beginning! But now, it's after the beginning. The woman's done this, then she just becomes what she is now. See?

149 David, the king which represented Christ.... (Hold that in your mind.) David represented Christ. Do you believe that? Christ is going to sit on his throne. And this David, a man after God's own heart, had five hundred wives. See what I mean? David with his five hundred wives, Solomon with his thousand; and Solomon is the son of David in the natural, which represents Jesus Christ, the Son of David in the spiritual. But that's natural sex life; this is going to be spiritual created life, created. That's the way it was at the beginning, but not now in this life we live in now.

150 Notice! (Don't fail this now; take it all down in your hearts.) But not one of those women could even have one more husband. He's the original creation, not her. Not one of those women could have one more husband, but that one husband could have a thousand wives. That's "Thus saith the Lord." That's the Bible.

151 Now, I've went back, took my time, and showed you back yonder what started what Jesus said. Now do you see it clearly? They could have as many....

"Oh," you say, "that was just for Israel." Is it? When Abraham took Sarah down into the Philistine country, there was a king down there named Abimelech. And Sarah was a hundred years old (right at it), but she had been changed back to a young woman and been made beautiful. Do you know that? All right. And Abimelech wanted her for a wife. You remember my message on it? Abimelech wanted to take Sarah for a wife. Probably had a harem. But he could not take her if she was married to Abraham. So Abraham said to Sarah, "Say that you are ... my brother ... because he will kill me so that he can have you." Why didn't he just chase Abraham out of the country and take his wife and go on? Not only a law was it with believers, but to all people in the creation. Sinner or saint, you're responsible, man, for these acts. There was a heathen king. How many knows that story's true? It's the Bible--Genesis, about the sixteenth chapter, I think.

152 You notice, Abimelech would have took her for a wife. He fixed hisself to have this new Hebrew girl. And he said, "This is my..." she said, "That's my brother."

He said, "That's my sister."

And Abimelech said, "I'll just take her for a wife then." Could you imagine a man doing a thing like that? But he did it.

And then that night while he went to sleep, the Lord appeared to him in a dream and said, "Abimelech, you're as good as a dead man." He was protecting that stream of Jewish blood there, you see. He said, "You're as good as a dead man. You've got another man's wife you're fixing to marry!"

He said, "Lord, you know the integrity of my heart." Said, "Did not she tell me that was her brother? Did not he, himself, say, 'That's my sister?'"

He said, "I know the integrity of your heart. That is the reason I wouldn't permit you to sin against me." Is that right? Said, "Restore his wife because that man is my prophet! And unless you take him back his wife, and let him pray for you--not your priest--if he don't pray for you, your whole nation's gone!" Amen! There's amazing grace right.... "Your whole nation's gone. That's that man's wife, and he's my prophet." Amen! That's "Thus saith the Lord." That's the Scripture.

153 Now we find out death was caused ... death is the cause of sin of the woman, come through the woman and not the man. By her way of living her life, and by her, all death comes. Her way of giving life is death. How many knows that? Job 14, if you want to put down the Scripture. If you question this, I got scriptures wrote down for every bit of this. You want to read Job 14 now. It says, "Man that is born of woman is of a few days and full of trouble." Is that right? "He cometh up like the flower, he's cut down and wastes away," and so forth. See?

154 Every man that's born of a woman is born in death as soon as he comes, but when he's born into the creation of God, he cannot die!

He's from that other tree that was in the garden of Eden, Christ. Eternal life come by the tree.

"Oh," you say, "she was a tree?"

Sure. What he said, "Thou shalt not take of this tree," God said in Genesis back there. "Thou shalt not take of this tree." Why, the woman is a tree. She's a fruit tree. You're the fruit of your mother; the fruit of the womb is you. That's right. And then the fruit of the tree of life that was in the garden of Eden is Christ. Through the woman come death. Through the man, in the original creation, come life. To be born of woman is death; to be born of Christ is life. Get the idea? That's where--now you see where the goddesses went to, don't you?

155 First Adam and Eve type the second Adam and Eve. See the multiplication. Now the multiplication of Adam and Eve was through sex to replenish the earth, but it wasn't so at the beginning. God just made a male and a female like He did His other creatures. See? Legal. Just like the church.

Now, let us, in view of these vindicated truths of God, search a little further, if you want to. All right.

Now, this may hurt just a little bit till we get down to the bottom of it. I'm just going to show you the truth of it.

156 There is no minister that can marry a widow. Did you know that? You want to read that? All right, you get in Leviticus 21:7 and Ezekiel 44:22 and it will show you that the priesthood was not to marry a woman that's been touched by man. This type is of the virgin bride of Jesus Christ, because they handled the fire of God, the priests did, Aaron's sons. (We haven't got time to read it all and get out by noon. We got twenty minutes yet.) And them's Aaron's sons that handled the fire of God. So they could not marry a woman that had been touched by another man. The unchanging God said so. They could not marry another woman ... a woman been touched by a man, showing in type here, if you want to see it, that the church of the living God is purely unadulterated the Word of God, and not a denomination that's been handled by man!

157 Note, let's read this here. I want to get this to you. Matthew 5, Jesus spoke here of something that's really of a vital importance. We

want to see it. Matthew 5. I wrote on my ... I marked out some of the things I was going to say just to the men, so had quite a little time saying it just before our sisters. But I want to go out here now before.... Now, sister, I want to put you into the place where God's Word promised you. And you see then, you stay in that place too.

158 Matthew 5:32. I want you to notice here, to support this same idea of one and many. Matthew 30.... I think it's Matthew 5:32--31 to begin with.

It has been said, Whosoever shall put away his wife, let him give her a writing of divorcement: [Jesus speaking, the one said, "From the beginning." Now watch.]

But I say unto you, That whosoever shall put away his wife, saving ... the cause of fornication, causeth her to commit adultery: [See?] ... *whosoever shall put away his wife, saving ... the cause of fornication, causeth her to commit adultery:* [Why? She'll marry again.] *and whosoever ... marries her that is divorced committeth adultery.*

159 See, she's got a living husband, so no man can marry her. Care what she does and who she is, she's got a living husband. There's no grounds for her at all. But it's not for him; because it's her, not him. Get it? You have to make the Word run in continuity. See? Nothing saying he couldn't, but she can't. See? Causes her, not him. That's just exactly what the Bible says. "Causes her...." It is not stated against him to remarry, but her! Why?

160 Christ in the type. Notice, it is stated that he cannot remarry, only a virgin. He can remarry, he can remarry again if it's a virgin; but he can't marry somebody's else's wife. No indeedy. And if he does marry a divorced woman, he is living in adultery, I don't care who he is. The Bible said, "Whosoever marries her that is put away, liveth in adultery." There you are. Not no divorcee.

See that original back yonder from the beginning now? Re-marrying--now notice, he can, but she can't. Like David, like Solomon, like the continuity of the whole Bible. Now, same as David and the rest of them.

161 Now, you notice in I Corinthians 7:10, notice, Paul commands the wife that is ... that divorces her husband to remain single or be reconciled, not to remarry. She must remain single or to be reconciled back to her husband. She cannot remarry; she must remain single. But notice, he never said about the man. See, you can't make the Word lie. From the beginning, the sex law by polygamy.

162 Now, the Word of God runs true with nature of God, runs in continuity. See how there is one school went east and the other one went west on it? You got to come back to the truth to find out what it is. It's always been that way. That's the regular covenant with God from the beginning.

163 First, before the beginning, from the beginning, there's just one and one. After the sin came in, then there was one man and a bunch of women. Run that way in nature, every animal; and human beings and natural flesh is animal. We are mammal. We know that, all of us. See? And it's all God's nature in continuity.

164 But now that the seals are opened, the Spirit of truth directs us to the Word. That explains why all the mistakes has been down through the ages, because the seals was not open. This was not revealed. It's true.

Notice, you can't make the shadows fail (as I preached to you last night about the shadow across the floor); it's got to come out right! How could there be a shadow of an elephant coming across the floor and a little, bitty, spindly man come out to be the elephant, or the elephant, to a little, spindly man? Now if you'll notice it in perfect type.

165 Now, that is a true woman. A true woman, virgin, that marries her husband and lives and she's a blessed thing to the man! If God could have give His Son any better thing than a wife, He would have give that to Him. But she's designed to be a sex act. And no other animal is designed like that; no other creature on the earth is designed like that. That's the reason you see polygamy--because of that. That's what brought it in.

166 Now, look. In the final analysis, look, there is one Jesus Christ. Is that right? One man, God Immanuel. Do you believe that? But the members of His wife are many, thousands times thousands of thousands. Is that right? His wife, the bride, the church. You understand now?

167 That's why He said to Adam before sex was ever induced ... or, introduced, "Multiply to replenish the earth"--when he was yet in the beginning, when he was yet both male and female in himself! There it shows then that the bride's got to come from the Word, by spiritual multiplications. See? Replenishing the earth.

168 Now, in the sex act.... See, the school's got those two things mixed up. Therefore you can't do it. You've got to bring it back to the truth of it, in the beginning. And at the end there will be one Lord Jesus and His bride many--singular. You get it? There was one David on one throne, one king after God's own heart, with five hundred wives! Jesus, sitting on His throne (Hallelujah!) in the Millennium, with a wife like it was at the beginning, created out of the earth by the hand of Almighty God in the resurrection, of many members. There you are.

169 Women, struggle to be that. Come into Christ, then you'll not be in that filthy mess out there. But as long as you're just a church member, trying to live morally good yourself, you'll never make it. Neither can a man make it outside of Christ. As Paul went on to say, "But in Christ there is neither male nor female"; they're all one. But to get this marriage and divorce straightened out so that you would know which was right and which was wrong.

170 Now, He plainly shows here in these types there is one Christ and many members of that wife. Notice, He can put us away for spiritual fornications and false doctrine anytime He wants to, but how dare you try to put Him away and make it! A man can put away his wife and marry another, but not the woman put away her husband and marry another. See all the shadows and types there perfectly balanced out? See? The original creation, not the byproduct nowhere; not the church, the bride through the Word; not the woman, the man; each time. That's the way it never says anything against the man doing it; it's always the woman, that's exactly. But she can be the bride of Christ by being.... And remember, she being a part of a man, the Bible said she can only.... "Nevertheless I suffer not a woman to teach, or to usurp any authority but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the byproduct was deceived. Now withstanding she shall be saved if she continues in holiness and sobriety and in childbearing and all

such....” (because then she becomes a part of this man; that’s what bring....)

171 Why didn’t Abraham--why didn’t God kill Sarah sitting right there denying, a-lying right in the face of God sitting there as a mortal man, eating flesh, eating bread, drinking milk. And He said, “Why did Sarah laugh back there in the back, behind him in the tent (and never seen her), saying, ‘How can these things be?’”

She said, “I never said it!” Oh! Ooh, my! Tell God that He’s a liar to His face? But He couldn’t take her. Why? She’s a part of Abraham. He couldn’t hurt her without hurting Abraham!

172 Now, you women see where you belong? And the Bible said you women be like Sarah was, which adorned herself in modest apparel, lived honest and true to her own husband, loving him so much that she called him her lord--ruler, ownership.

And you, some of the women put on these nasty clothes, eat out here to ... throw yourself before men. Jesus said, “Whosoever looketh upon a woman to lust after her has committed adultery with her already in his heart.” Then who’s guilty, the man or you? He’s a male, made so he could take this act. See? And you’re the female that ought to refuse. Now, why do you put yourself out like that? It ain’t for comfort. You know it can’t be, when you’re half froze to death with them shorts on. Can’t be for comfort. Then what is it? It’s for filth! You won’t admit it, but the Bible said so. It’s the truth. It’s a filthy spirit that’s in you. You don’t want to be filthy, but you don’t realize spiritually you are filthy, because you’re presenting yourself filthy.

173 Now, a man, his old, dirty, knotty knees, and if he had on hardly any clothes at all, it wouldn’t make any difference; his body is not tempting. Why? He was in the original creation--character, should be. But you’re the byproduct to tempt by.

God have mercy! Oh, my, this sinful world! I’ll be glad when it’s over.

174 Notice, he can put away His wife any time He wants to, but she can’t put Him away. He can make me--He can throw me in the dust

any time He takes a notion to, but oh, brother, I better not try to throw Him there; I'm finished.

175 Solomon could marry any woman that wasn't married. He could marry any woman he wanted to. A priest could marry only a woman that was a virgin. Solomon, like David, he married.... What was her name? Abigail, which was.... A man called a fool, he had a nice wife, and he died. And Abigail was married to David. He was a king, not a priest. See? So he married, but a priest could not do that because he'd touched ... or got a woman to be his wife that was already been some man's wife.

176 So that shows the virginity of the church of the Lord Jesus Christ. The bride will have to be unadulterated the Word, not one word missing nowhere. Certainly. Could you imagine a correct bride, one breast off and the other one something or other wrong, you know? That's not going to be the bride of Christ; She's perfect. She's everything the Word, not one word failing anywhere. No.

177 Notice, He can put her away, but she cannot put Him away. He did it, and proved it, in the days when Luther, Wesley, and in Pentecost, when they refused to become the further part of Him by having spiritual sexual affair to become pregnated with further part of the Word. You understand? She refused.... The Lutheran church refused for Christ to have any more desire with her. Luther refused it. And let me say this (going to call me something anyhow), so is it today with every one of them! They fail to take that Word! They refuse Christ! And any woman that refuses a man his child has no right to be a wife to him! Amen.

178 You remember in the Bible when the king married Esther because the queen refused. He just got him another one. And when the.... What happened when she refused to come out with the king, obey him? The same thing it is with a woman that refuses to be wife to her husband!

179 And so is it with the church that refuses to become pregnated in the age that we now live in to bring forth children of this age! We're not Lutherans, we're not Wesley's, neither are we Pentecostals! We've got to be the children of this age through the pregnancy of the Word of God to bring forth a child of this age, the seed child. Amen. I hope you understand. Couldn't be pregnated, no. So what did He

do? Put her away in divorcement. That's right. But she dares put Him away. He put her away.

180 He went right on revealing His Word to the body and vindicating and saying by Himself. His children begin to kind of look more like Him because it's fully maturing, or they become children of the Word--not children of the church, children of the Word. And the bride will be a lovely little lady of the Word, unadulterated, not touched by any man's organization, any man-made theory. She'll be purely unadulterated bride of the Word! Amen and amen! I hope you get that, out on the air. She'll be the preganated daughter of God.

181 See what a great honor a woman can be? See what a great thing the church can be? But you see where filth has got her to? Then trying to compare that church out there, with the church here; you can't do it. And try to compare the street harlot with the church of the living God; or the woman, the correct woman, with the harlot? Why is there such things as that? It's a law of God, the law of contrasts.

182 How would we know how to enjoy the daylight if there wasn't a night? How would we know how to enjoy the dry weather if there wasn't rain? How would we know to enjoy and respect a real woman if there wasn't a dirty one?

183 Went right on revealing it, the way He revealed His Word, but dare any one of us to try to put away Him and marry another. Now, surely it's plain why both theories are wrong. You can't make it run this way; it's gone. You make it run that, it'd run plumb past the promise. Here's the promise. Here's the thing right here. The Word is not contradictory; it has to stay in continuity. Now, no more than Matthew 28:19 contradicts Acts 2:38.

184 Now, some of you women, some of you men, I know you're disagreeing with it because you know you can't hide that right now! You can't. But let me just show you something. If Matthew 28:19 said, "Go ye therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and the Holy Ghost," and they turned around and every person that was ever baptized was baptized contrary to that and baptized in the name of Jesus Christ--for the ... even all through the Bible age, and for three hundred years after the Bible age, to the Nicene Council, then they adopted dogmas instead--what's the difference? If it isn't revealed.... And do you know the whole book, the whole Bible, is a revelation? That's how you have to

know the truth between this one and the other. It's because it's a revelation, and the revelation must be exactly with the Word! Not contrary to the Word.

You say, "Well, it was revealed to me." Then if it's contrary to the Word, it never come from God. That's right.

185 Now, if you want to take Matthew 16:18, Jesus said, Himself, that the entire church, His church, would be built upon spiritual revelation of Himself, which is the Word! "I say unto thee that thou art Peter, and flesh and blood never revealed this to you, but my Father which is in heaven has revealed this to you, and upon this rock...!"

186 Now, I know our Catholic friends there, you say it was built upon Peter, and Peter was a apostolic so-and-so under apostolic succession. The Protestants say it was built upon Jesus Christ. Not to be different, but take just what He says. He said, "Flesh and blood has not revealed this to you, but my Father which is in heaven has revealed this to you. And upon this rock [spiritual revelation of what the Word is] I'll build my church, and the gates of hell will never shake it down!" His wife will not be tempted with other men. "I'll build my church, and the gates of hell can never shake it."

187 And Abel and Cain in the garden of Eden, Cain drew his own conception. He said, "Now, look. God's a good God. He's over all nature, so I'll get the beans and potatoes, and I'll get the flowers, and I'll make Him a real pretty altar (that's a church). He knelt down, he believed God, he worshipped God, put up his hands, and offered this sacrifice. He done everything religious that Abel did.

188 Abel built the same kind of an altar, but when Abel brought his, he brought a lamb. Now, Cain thought that making an antidote for sin, that his father and mother must have eat fruit as they were taught in that garden. But Abel, by divine revelation, knowed that it was the blood that did it! By divine revelation! And the Bible said in Hebrews the twelfth chapter, eleventh chapter, that Abel by faith--revelation--offered unto God a more excellent sacrifice than Cain, by which God testified that he was righteous! Is that right? Amen!

Brother, sister, it's just as plain as anything can be to me. There's the whole thing.

189 Now, on the marriage and divorce, see, it has to be revealed. Until it's revealed, you don't know it. But He promised in this last days, in this age, that every hidden mystery in the Bible would be revealed. How many knows that? (Revelations the tenth chapter.) Jesus promised it, that all of these hidden mysteries on marriage and divorce, all these other hidden mysteries that's been, would be revealed in the end time.

190 Now, you remember the voice said, "Go to Tucson?" You remember a mystic light in the skies, the seven angels standing there? Come back and the opening of the seven seals? Watch what's taken place. That is true. Now, just a little bit farther.

But now, hear ye!

I know it's getting time for you to go eat, but I'm just eating fine.

191 Notice, now the woman's got her place, and she is a jewel. Solomon, this man that had ten thousand wives ... or, had a thousand wives, rather, he said that a man that's found a wife has found a good thing. He said a good woman is a jewel in his crown, that's an honor; but an unrighteous one is water in his blood. That's his life! He said, "There might be one righteous man found in a thousand [Solomon said this], but," said, "you wouldn't find one righteous woman in a thousand." Solomon said that.

192 Now notice that, that how it is. But you see, woman, you are a jewel if you want to be a jewel, but the desire has to be by you. And you see why the marriage and divorce was, that Jesus pointed back yonder? It was because your kind was the cause of all sin. That's the reason polygamy and divorce and things was introduced. At the beginning it never was so and it won't be so in the world over yonder.

193 Look at Jacob, out of whom came the patriarchs. He had at least a dozen wives. He married two sisters and had concubine wives besides that (common law women that he lived with), and those patriarchs was born right out of those concubine women. Is that right? See you have to make the Word run smooth. Oh, I got pages on them. If a clergyman ever questions me on it and if we could get

together, we can talk it; but surely if he's got any spirituality at all, he could see right here it's the truth. There's no question to it.

194 A good woman is a good thing. I know that. I know it by real women. I've met real women that's genuine, just as real as any man that ever walked. She's a byproduct and a piece of him. And in the fall he listened to her. He's just.... She's part of him. But it's up to her; she's made so she can be filthy. And she's given the right to refuse or to accept. That's contrary to the original nature at the beginning. See? But there you are.

Now, it's twelve o'clock, so I'll just omit something here for a few minutes. I want to ask you something.

195 Now, remember, I say this to just my group only. And out in the air: I'm saying this to only my own followers; this message is only to them. And what I'm going to say here, any minister, that's his--he's the shepherd of the flock; let him do whatever he wants to. That's up to him and God. Any priest, any preacher, that's up to you, my brother. I'm only speaking here in Jeffersonville, the only place that I'd speak this at, is because it's my own flock. It's the flock that the Holy Ghost give me to understand, to be overseer over. He will hold me responsible for it.

196 And these people of mine have been converts here from across the land that I've led to Christ. And little children, I'm here to help you and I am your friend. You might think I speak against you; I'm saying this for your good. I love you. And if that isn't so, God's my judge. You know I love you.

197 This is an awful strong thing. I didn't know how to bring it out! What will I do when I got men and women sitting in my congregation, some that's been married twice or three times? Good men, good women, all mixed up! What done it? False teaching. Exactly. Not waiting on the Lord. "What God has joined together, let no man put asunder...." Not what man joined together, what God joined together.

198 When you got a direct revelation from God that's your wife, and the same thing, that's yours the rest of your life. See? But what man joins together, anybody can put apart. But what God joins together, no man better dare to touch it. "Whatsoever God joins together," He said, "let no man put asunder." Not what some half-drunk magistrate

or something else put together, or some backslidden preacher with a bunch of creeds in a book that would let them do anything in the world, and the Word of God laying right there. See? I'm talking about what God joined together.

199 Now, I'm going to say this to you. I'm very careful what I say to you. I don't mean to be rough with you people. I don't mean to be rough with you, my pastor brothers. I don't mean that. But I'm responsible, realizing that this has been given into my hands, and I can't hold it, and I don't know how to give it out; and I know that this tape will.... Oh, my! I'll just get ready. The office open up, because here it comes. See? Just like it was on the Serpent's Seed, but it's absolutely proven to be right.

200 I've got papers right here out of the paper where women right now ... and even in the great--some of the great diocese has got the pictures of the original, a snake crawling a woman's leg just ... and how it goes around her. She has all kinds of sensations and things, something a man could never touch her with, with this huge snake wrapping around her and so forth. That's exactly the truth. And it's growing worse and worse and will get worse. Serpent, which he was not--he could not have had the sex affair with her when he was a serpent. But remember....

201 I was having a debate the other day with a.... Not a debate, just an Assembly of God minister, an associate, said, "You're wrong on that."

I said, "Well, I may be. I'd like for you to tell me."

He said.... Then he went ahead and begin to talk about it. First thing you know he got himself lost. And one thing he said, he said, "Brother Branham, where is that specie? God said 'one of each kind.' Now, where is that specie you said was between man and beast that science can't find now? Where is he at?" Said, "Is he on the earth? Was he a chimpanzee?"

No, because a chimpanzee's blood won't mix with a woman. No other animal will mix with her. No, it won't. Nor neither will a man's sperm mix with a female. It won't do it.

202 Then where is that certain animal? Now, God said, "Let everything bring forth of its kind."

I waited just a minute and the sweetness of the Holy Spirit said, "Tell him it's here." Now, at first I said, "Well, it may have become extinct."

He said, "But, Brother Branham, that... We're talking about the Word, aren't we?"

I said, "Yes, sir." And I said, "They, of course, claim that the other things like dinosaurs and mammoths, and so forth, mammals ... mammoths rather, they're extinct, and so forth." I said, "It could have been that."

He said, "Brother Branham, we're talking about proof of the Word. If sin's here, then the original sinner ought to be here also."

203 And I said, "Lord Jesus, You said, 'Take no thought what you shall say when you come before men, because it'd be given to you in that hour.' Lord, what shall I say?" He said, "Tell him it's here." (Just the same as see the visions on the platform.) I said, "It's here!" not knowing where.

He said, "Where?"

And before I could even think, He said, "It's the serpent."

That's exactly what it was, for he's no longer a beast; he was cursed and put on his belly for the rest of his days! He's here. Is that right? And still in that act that he done, is still the same sin works around a woman, like a male sex like that. There's where she has her wall-eyed conditions and things when she has her sensations, far beyond what any man could ever do.

204 I'll stop there because we're in a mixed crowd. I'll get the men, We'll talk more about it. Got all the papers and things laying right here, right at my hand right now, and I was going to bring to you this morning. I was going to take the full day in this, but I'll close now in saying this.

This is to my church only--not my church, the little flock that believes me and follows me; this is to them.

205 The other day, knowing that when I tell you anything it must come "Thus saith the Lord," then I had the Scriptures as He revealed it to me but, "Lord God, what can I say to that congregation? I'll

have separations. Men will be sitting on the porch and out in the yard and everywhere else: ‘Shall I leave her?’ Women: ‘Shall I leave my husband?’ ‘What shall I do?’” I said, “Lord, what can I do?”

206 Something said to me, “Go up yonder in the mountain, and I’ll talk to you.”

And while I was up in the mountain... Not knowing that down in Tucson they were seeing it, but even the teachers called the children from--(my little girl and them)--from the schoolroom and said, “Look yonder in that mountain. There’s a fiery looking amber cloud going up in the air and coming back down, and going up in the air and coming back down!”

207 Mrs. Evans, are you here? Ronnie, you here? I come on back down to the station, this young boy (by the filling station, Evans’ filling station there, and before I knowed what the boy was going to say), he took me off my feet, he said, “Brother Branham, you was up in that mountain over yonder, wasn’t you?”

208 I said, “What do you mean, Ronnie? No.” (See? To see what he was going to do.) Lot of times things happen, I don’t ... you don’t say it to people. It becomes... The thing of it is, you see so much happening, it becomes common to you. See? I just don’t tell the people. I said, “Ronnie, what was you...?”

He said, “I can show you right where you were at.” Said, “I called Mama, and we stood here and watched that cloud hanging up yonder, going up and down. I said, ‘It’s got to be Brother Branham sitting up in there somewhere. That’s God talking to him!’”

209 And the whole city of people looked at it. On a bright day with no clouds nowhere at all, with this big amber cloud hanging there, coming down like a funnel and going back and spreading out.

210 Friend (and then I’m closing, you can go from this), that’s when this was being revealed to me what I’m going to tell you right now. So don’t miss it.

211 Now, I’m speaking to our followers only, who’s following me and this message only, not the outside. Bear me record of this before God: just to this group only.

Now, we are found in this mess because of misinterpreted theology. Is that right? That’s why you women married the second

time and you men, because misinterpreted theology. Now, I want to show you something that He told me. And if God, our Creator, was questioned the question when He was here on earth (Jesus Christ), and when His delivering prophet came forth (Moses) down in Egypt to bring the children out of Egypt to put them in the promised land; and Jesus said here that Moses seen the people in this condition, and he granted them a writing of divorcement because the situation was what it was, Moses found such as.... “Let him suffer....” God permitted Moses, that prophet sent to the people, to grant this writing of divorcement to them.

212 And in I Corinthians the seventh chapter, the twelfth and fifteenth verse, in the New Testament prophet, Paul, who met the same thing in the church, and spoke this: “This is I, not the Lord.” Is that right? Because of the divorce condition.

213 It wasn’t so from the beginning. But Moses was permitted it, and God recognized it righteousness! And Paul also had a right when he found his church in that condition.

214 Now, you believe this to be true and believe it to come from God. And by the vindication of His cloud and His message that’s brought me this far, should not God upon the mountain permit me to do the same thing, to suffer you to go on the way you are and do it no more? Go with your wives and live in peace for the hour is late. The coming of the Lord is at hand! We haven’t got time to break these things up! Don’t you dare try to do it again! I’m speaking only to my congregation. But if you are married--and God bore me witness to that on the mountain that I could say this (a supernatural revelation because of the opening of the seven seals and this is a question in God’s Word): let them go on as they are and sin no more!

215 It wasn’t so from the beginning. That is right. It wasn’t so, and it will not be at the end! But under modern conditions, as God’s servant--I won’t call myself His prophet, but I believe that if I wouldn’t be sent for that, I’m laying a ground for him when he does come--so under the modern conditions, I command you to go to your home with your wife now. If you are happy with her, live with her, raise your children in the admonition of God; but God be merciful to you if you ever do that again! You teach your children to never do a thing like that. Bring them up in the admonition of God! And now

that you are as you are, let us go now to ... late evening hour that we're living in, and press towards the mark of the high calling in Christ where all things will be possible.

216 Until I see you tonight, the Lord God bless you, while we pray.

Lord God, we give You thanks. We give You praise. Thou art the same great Jehovah that suffered Moses. Moses, that servant, what would he tell his people? And God, You suffered him to give a writing of divorcement.

217 Paul, the great apostle who was the writer of the New Testament as Moses was of the Old.... Moses wrote the Laws, and a dispensation of Laws. Many of the prophets, their words was injected into it, but Moses wrote the Laws. And You suffered him a writing--to write them a writing of divorcement because of the hardness of their heart.

The great saint Paul, being a writer of the New Testament, could also make such an assertion that "I speak under these conditions--I, not the Lord."

218 So is it today, Lord God, at the end of the world. As we are here under the mercy of God, knowing that soon we're to answer in His presence, and that You have did so much, Lord, I'm sure in the sight of these people they'll hang onto this like it come from You. And to bear record here today of many people sitting here that even saw that sign up in the mountain where the angels of the Lord came in the whirlwind, where it came in the seven angels, where the revealing of the seven mysteries was unfolded, and that same angel, in the same direction, on the same mountain the day that this was revealed.

219 God, I pray that the people will go home being thankful that God has granted this grace to them. I only spoke it, Lord, through permission. And I only say it through permission, Lord. And let the people be so grateful that they'll never try to do that sin again. And may they never try to do any sin, but love You with all their hearts.

220 Lord, make these families happy and may they grow and raise their children in the admonition of God. For my message that was on my heart is delivered, Lord. I've done all I know how to do, and Satan has fought me for weeks and hours without sleep, but now I've

commended it, Lord, to these people, that they study it and go and live for You! Grant it, Lord. It's off my shoulders now. They're in Your hands. I pray that You'll bless them.

221 Bless these handkerchiefs, Lord, that's just been set on here for the sick and afflicted. May this night be one of the greatest, powerful nights, that all the people will be healed. Grant it, Lord. Bless us together. May we go in peace, happy, rejoicing, because the God of creation has showed us since the beginning, and has extended to us in our mess that we're in, His grace again in this last days. Oh, great and eternal God, how we thank You for it. And may our hearts be so happy that we'll never have another desire to sin against You. In Jesus' name. Amen.

I love Him (Why shouldn't you
love Him!) I love Him,
Because He first loved me,
And purchased my salvation
On Calvary's tree.

I say it now so the ministers will understand: this is to them that follows this message only.

Oh, are you happy? I've told you the truth, "Thus saith the Lord" all the way through. Now, let us stand and raise our hands as we sing it again. "I love Him, I love Him for His grace; I love Him for His mercy; I love Him for His Word." And the Word of the Lord came to the prophets.