
MARRIAGE AND DIVORCE



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 have assembled 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 is true. We commit ourselves to You, with the—the future part of the day, for Your service, in Jesus Christ's Name. Amen.

Be seated.

² [Brother Branham speaks to someone on the platform—Ed.] Thank you. Here is another one here.

³ 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 vital subject. To the visible audience, it's indeed a little confusing, because there is 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 am 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, church down on Eighth and Penn Street. And in the overflow places, the telephone system is taking it down to the other places.

⁴ 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 would heal all the sick and do the great things that He usually does. And we're under great anticipation 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, set among us. And we do our very best to teach them what is the way of the Lord, that we might live.

⁵ Now I hope that the audience will not be nervous. And I 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—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.

⁶ And now this morning is that great subject we're to discuss on *Marriage And Divorce*. And the reason I 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.

⁷ And I—I want to say that, if any minister or ministers, any place, 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'm 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.

⁸ 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—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.

⁹ And there is two great schools on this. And if there is two questions, there is either one of them got to be right, or neither one of them is 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.

¹⁰ 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, that I . . . you Christians especially, that I desire . . . I—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.

¹¹ Now we realize, in making these statements, somebody, if it's only one person, will hang onto It like It was between life and death. There is many of you here will go away believing. Course, many of you, perhaps, won't. But I know, in my ministry, there is people who come to listen at me, and listen to what I've got to say; from, well, they're sitting right here this morning, internationally, from many of the United States, Canada, and across the seas. And you can imagine the strain that it puts you, to know that that man's Eternal destination lays in your hands, 'cause he is going to hold onto what you say. So God would make me answer for it, and I want to approach this just as sincerely as I can.

12 Now I—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—a mixed audience. And some that I probably will say, you must understand. Take it as from—from your brother, to the best that I know. You would sit in a doctor's office and listen to him, he would 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.

13 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.

14 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.

15 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.

16 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 is 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. Course, the pastor really is a priest; it's an intercessor. So, if the priest, in all that he is taught in his, in the seminary and the monasteries, the man with deep sincerity is telling just exactly what he is taught.

17 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.

18 I was called when I was just a little boy. And in this was a visible, audible sign given me, a—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 Washington, D.C., 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.

19 For He was called “Son of man” when He come first, now He is called “Son of God,” in the Millennium He’ll be “Son of David.” He come Son of man, a Prophet, as was spoke of Him; now He is Son of God, in supernatural; in the great Millennium that is to come, He’ll be Son of David, setting 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 set on his throne.

20 And now in an odd, peculiar ministry, I have been called everything from “God” to “a devil.” And that, just it always is that way.

21 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. Wesleys know Wesley. But what about the Pentecostals?” Said, “They’re wandering. They don’t know where to go.”

And I said, “Sir, I appreciate that.”

22 And it was that time the Spirit fell upon the lady, had never seen me, his wife . . . and spoke and identified the same things.

23 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.”

24 One thing that I know, that there is something has took place, definitely. All these things, just, it’s 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.

25 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.

26 And, now, that was the Pillar of Fire that led the children of Israel, was the Lord Jesus Christ in Spirit form, (you believe that?), the Logos that went out of God. [Congregation said, “Amen.”—Ed.]

27 And then when He was on earth, He said, “I come from God, and I go to God.” We all know that.

28 And after His death, burial, and resurrection. Saul of Tarsus was on his road down to Damascus, to persecute the—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?"

²⁹ 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'd been something to symbol God, he wouldn't have called it "Lord." So, It was the same Pillar of Fire.

³⁰ As Jesus said, "I go to God. I came from God, and I return to God."

³¹ 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."

³² 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 guard. To me, It's Jesus Christ the same yesterday, today, and forever.

³³ 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 has got to be something behind It.

³⁴ People has called me a prophet. I don't call myself no prophet, because I would be daresn't to say that, but I have. . . Say, 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 is a person in this visible audience this morning, or anywhere, can 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." [Congregation says, "Amen!"—Ed.] See? So that would be the same thing around the world.

³⁵ Something is just about to happen. God never sends these things without being a purpose behind it.

³⁶ 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 Business Men's meeting in Los Angeles, California, two years ago.

37 And I had just got through speaking of a great, powerful, forceful statements; 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."

38 I said, "I have to mean it, sir. It's THUS SAITH THE LORD." And, then, it was about the church in this age.

39 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—is a state road supervisor of California. And Danny Henry walked forward after the meeting was closed, on the platform, like *this*, where the men 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 23rd chapter of Revelation." Which, there is only twenty-two chapters in Revelation. He said, "I hope this don't sound sacrilegious." 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 an unknown language.

40 And when he got through speaking in an unknown language, there was a—a heavysset, dark woman setting right in front of me, she raised up, said, "That don't need any interpretation." She said, "I am from Shreveport, Louisiana, or, Baton Rouge, Louisiana." Said, "That is clearly French."

41 Victor Le Doux, which was a Frenchman, also setting up there, said, "Certainly, I'm a Frenchman, and that was perfectly French."

42 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." And so one wrote down, and the other wrote down, it was even the punctuation was the same.

43 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 set 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 U.N., United Nations." He said, "I'd like to leave my note."

44 And, here, all three notes exactly the same, of French. And here is the way it reads. This is the original notes taken, note taken right off. This is Danny's note, hisself, he packed in his pocket. Course, it went in the Christian Business Men, 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.*

45 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."

46 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—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. Said, "How that it has been so hard for Brother Branham to stand against the world and these things, and all churches!"

47 Like it—it was once said of one, of the Billy Graham part, said, "We can see Billy Graham, 'cause 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.

48 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 complementary to the things I believe. I believe that everything has a meaning to it.

49 And now, in this time, whatever the Lord has . . . If this isn't the thing that He prophesied of, of Malachi 4 and of 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.

⁵⁰ Therefore, in sincerity, I approach this subject of *Marriage And Divorce*. May God have mercy on us all.

⁵¹ 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 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.

⁵² Now, it may be a little lengthy. I don't want you to be in any hurry. And just take your time, all of us, and study the Word of God, truly and thoroughly, as we know how to study It.

⁵³ Let's begin with Saint Matthew, the 19th chapter. And beginning, I think, with the 8th verse of the 19th chapter, I wish to start. I might start also with the 1st, and read down to the 8th verse of the 19th chapter.

⁵⁴ Now, remember, these things that I say must come from the Word of God. It can't be my own opinion, 'cause 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. Do you believe that? [Congregation says, "Amen."—Ed.] He is the same.

⁵⁵ Now I shall read from the 19th chapter.

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

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

The Pharisees also came unto him, tempting him, . . .

⁵⁶ I pause there so you can 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 . . . 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 hath 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.

Now, God, help us.

57 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 it, 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.

58 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 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, where 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.

59 I know your question now, "Eve said, 'I have gotten a man from the Lord.'" That's exactly right.

60 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 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. Therefore when the evil seed was planted in the womb of—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.

61 That's the reason that people say, "Little babies," sometime, "that's not born with Christian parents, are lost."

⁶² Jesus Christ's Blood atones for the child, I don't care how much it was born and 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.

⁶³ It's original sin, and that's the reason it's—it's questioned. 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 till this day, a question among the people, because the people want to know what's the Truth.

⁶⁴ 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 an answer to anything, and it—it isn't right, then we know that it was wrong. But there is, you would 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.

⁶⁵ It's like I have 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.

⁶⁶ 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.

⁶⁷ So, see, it's neither southeast or northeast; we want directly east. You'd 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.

⁶⁸ It's just like, today, there is two great schools of doctrine in the church; one of them is Calvinism, the other one is

Armin-. . . Arminianism. One of them is legalist, the other one is 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 legalist, said, "Oh, I would like to bawl him out, I would like to show him a piece of my mind, but, I'm a Christian, I have to keep still." 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.

⁶⁹ We find ourselves on two different roads; one going one way, one another. Now let's see what Truth is.

⁷⁰ Now listen, and see if this sounds sensible to you. For instance, if I get ready to go overseas. And I'll take my own family. I'll call my wife up to me, and I will say, "We're go-. . . 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."

⁷¹ Then she reaches and gets me by the tie, and say, "My good man, I want to tell you something, see, see, that 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 legalists. All right.

⁷² Now, the other side is, that if I go overseas and I make a mistake. . . Go over and say, "Now, look, I'll take *this* woman out. Oh, it's all right with my wife, she don't care." My wife say, "I'll go out with *this* man. It's all right with Bill, he don't care." If I don't care, then there is something wrong with me; I don't love that woman right. And if she don't care, there is something wrong with her. She is my wife; I don't want other man fooling with her. She is *my* wife.

⁷³ Now, the correct way of it, is, there is both of them has got a truth, but not the exact Truth.

⁷⁴ 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 is no need of me thinking about any other man going out with her, because she is my wife and I believe her.

⁷⁵ 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 grabbed me by the arm, and started *so-and-so*,” I believe she would 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 would forgive me for it, I don’t want to hurt her.

⁷⁶ And that’s the way it is with God. If I . . . 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? I, as long as I want to go do it, it’s in my heart to do it! Whether . . . I say, as long as it’s in my heart to do it, I go do it. Legalism won’t let me do it, is because that I knowed 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 is the two schools. Not legalism or other, or the Calvinism, it’s both.

⁷⁷ Now we find out today, also, there is many different denominations. There is 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 is the Methodist, says, “We have the Truth.” The Baptist says, “We have the Truth.”

⁷⁸ Well, to me, as long as they feel that way, it’s not so, because Jesus said, “I am the Truth.” See?

⁷⁹ 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 a Christian because you’re 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 is one Faith; one Lord; one baptism,” that’s Holy Spirit baptism. Water baptism inducts you into a fellowship. The Holy Spirit baptism inducts you into Christ. There is the Truth.

⁸⁰ 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 days. Now, many of you, this might be Greek to you, but my church understands. By what? And 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.

⁸¹ 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 has 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 is no more shuck; after the one shuck is gone, it's Seed.

⁸² God is ready, if He isn't doing it now, He is going to call a Church to perfection by His Word, Jesus Christ. Notice, there must be an answer somewhere, and being That, the seven-sealed mystery of God, Seven Seals.

⁸³ How many understands that, raise up your hand. 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.

⁸⁴ Jesus, in our text, invites us to go back to the beginning, for the true Scriptural answer.

⁸⁵ Now, when He was confronted with this, there was two things in view. The priests 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."

⁸⁶ He said, "That, Moses did that because," I'm letting that string awhile, "because of the hardness of your hearts; but from, or at the beginning it wasn't so." The question!

⁸⁷ 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." God gave a remedy for sin. Listen close now. God gave the remedy to rid sin off the earth, but man of the earth won't accept God's remedy.

88 God gave us a remedy and a way to marry our wives and live with them, but man won't accept God's remedy, won't accept His Word on it. Jesus has said this. And this reminds us of—of His Words, knowing that He said, "Heavens and earth will fail, pass away, but Mine won't."

89 The question, the true answer that Jesus want us to go back to, is to go back to the beginning. Then, that would be in Genesis, 'cause 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 is in the field, to find out what your crops will be. Now, what kind of seed is sown? Genesis, being the seed chapter, we'd go back to Genesis. Jesus introduces 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.

90 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.

91 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? [Congregation says, "Amen."—Ed.] Then, we find out that everything "in the beginning" was running in perfect order and harmony with God, nothing was out of cater.

92 Everything in heaven is still in order; all the stars, the galaxies, the solar system, everything is perfectly in order. One of them move, it would interrupt the whole program.

93 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 throwed 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 a church out of continuity with God, throws a family out of continuity with God. Every believer can be throwed out, by not accepting every Word of God.

94 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 throwed the home out. It was not anything else that throwed the home out, and throwed 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. 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.

⁹⁵ And when you break your promise and your covenant to God's Word, that's what caused so many illegitimate church members, 'cause 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. "We don't believe That. Doctor 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 it breaks the continuity.

⁹⁶ Now we see, being that the continuity is broken, then the Life line 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, Genesis 3.

⁹⁷ 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 the breaker of God's Word.

⁹⁸ 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, and threw 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.

⁹⁹ Notice, why did she do such a thing as this; how could that lovely, beautiful, perfect woman?

¹⁰⁰ 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, 'cause she was perfect woman, all woman.

¹⁰¹ 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-equalness 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.

102 I'm giving you the Scriptures, so save time for this big hookup across the country, that you might read it yourself.

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

104 Did you know Satan was co-equal with God one day? Sure was, all but a creator; he was everything, stood at the right hand of God, in the Heavens, the great leading Cherubim.

105 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 by-product. Therefore, "at the beginning," as Jesus referred to it, she was not original creative being of God. She is a by-product of a man, when Jesus referred to "the beginning."

106 Remember, Adam was both masculine and feminine, in the original creation, one, but then he was separated by a rib.

107 Notice, but a by-product, 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 a while. Notice, in this creation that she was in, not in the original, but a by-product. And in this creation, there is . . .

108 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.

109 There is nothing designed to be so deceitful, as a woman that's deceitful. There cannot be nothing else; there is nothing made to be that way.

110 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.

111 She was not in the original beginning creation. She was in Adam, but not in a female sex, herself, at the beginning. She was the by-product made.

112 Now, there is 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 is 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 running around with some other man; look at that fellow sitting there with his children, the tears dropping out of his eyes. She is designed that way. She is designed to do this. 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.

113 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 Hollywood star. That’s how low she is designed to stoop. She can’t. . . Just think of this now. There is nothing in the world, made in God’s creation, that can be immoral, stoop that low.

114 You say, “Wait a minute, ‘man’!” We’re going to get to that. The woman has to say “yes.”

115 Notice, there is 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.

116 Now you see where Satan went? See? But still she has, she is the one that’s got the power to say “yes” or “no.” See, depends on where she wants to hold herself. See? Now here we can see plainly the serpent’s seed, where it come in. There is only one place he could go to. If that wouldn’t nail it down, somebody is blind. See? See, it had to go to that.

117 Notice, the reason that 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, then bring you right down to the modern day, in the Testament.

118 She is designed, alone, for filth and unclean living. A dog can’t, and no other female can. It’s just the woman that can. A dog or any other animals, 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.

119 She is the only specie, specie of female, that is made prettier than the male. There is 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.

120 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—the hogs, between the horses, between anything else, it’s always the big male that’s pretty, and in the birds.

¹²¹ But in the human race, it's the woman that's pretty, not the man; if he is, there is something wrong, there is crossed-up seed somewhere. Originally it's that way. Why, why was it done? To deceive by. Her designer, Satan, is still working on her, too, in these last days.

¹²² Let me stop here just for a moment. "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?

¹²³ Have you noticed the increase of beauty of women in this day? I have seen the picture of Pearl O'Brien, which was supposed to be the prettiest woman in the nation, at one time. There isn't a teen-age girl in this school but what would out-shadow her, when it comes to beauty.

¹²⁴ The increase of the beauty of women is showing the time of deception. When did the 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!

¹²⁵ Now, there is 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 can 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 man 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 man; 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 is 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.

¹²⁶ 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.

¹²⁷ 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'd 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. Now, she is beautiful so she can deceive.

128 The world is beautiful so it can deceive. I mean *kosmos*, the order of the world. It's beautiful so it can deceive, great fine places and luxury.

129 Remember the prophet, Amos, when he come up over and 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 It out on that place. He said, "The very God that you claim to serve, will destroy you!" That's right.

130 Sin is pretty. They picture Judas as some old drunken sot out here on the street somewhere, and 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 you, it ain't a guy that (the old farmer) come in with a pair of overalls on, to watch around your wife; it's that slicker, he's the rascal.

131 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.

132 In the Bible, Isaiah 53, if you want to put the Scripture down. It's 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 man, right along, they didn't even know Who He was. He didn't look like a god walking along, what we would think was a god. But, the same, He was!

133 Did you notice when the Lord God said to—to Samuel, "Go up to the house of Jesse and anoint one of his sons, king, to take Saul's place"?

134 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 is 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?"

135 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.

¹³⁶ 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. He is one of Jesse’s sons.”

¹³⁷ And Jesse, his wife, and all of them looked around, said, “Yes, our oldest son, he’s a great, tall, handsome man, he’ll look just right for the king’s crown. He is smart. He is educated. He is a fine man. I know he’ll be just right. He speaks his word proper.”

¹³⁸ 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?”

¹³⁹ “Oh,” he said, “yes, there is one, he is back out there herding the sheep. He just sets 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.”

¹⁴⁰ 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. God looks at character.

¹⁴¹ 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 any thing else I know of. If she just . . . If she can be pretty, sure, as long as she stays with her husband and does what’s right, and that—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.

¹⁴² 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.

¹⁴³ Now we find out, today, that the—the church character, Satan and his group, look after big, beautiful churches, beautiful things. That’s what the world looks at today. “Oh, it’s the pastor, the great *so-and-so* time, *so-and-so*, so priestly and godly, walking out, these big robes, and things like that.” They call that beauty.

¹⁴⁴ But the real saints of God looks for the character of the vindicated Word.

145 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.

146 That's how that those, Joab and those characters with David, a little old fellow, but they seen the—the man was in him. They seen that God was in him, and they knowed he was coming into power someday. They. . . 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.

147 A pure picture of the Church today that will stand by the Word! We know It's going to be made vindicated. We know It's coming into power someday. Although Saul. . . And he was a fugitive from the rest of the nations, but they knowed he was coming into power. We know He is coming into power, too, so we 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, 'cause it's the. . . that's the way God designed it to be. We look for character.

148 You may now ask me, "Why did He permit her to be designed thus?" I don't want to take too much time, 'cause I 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.

149 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—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? . . .

150 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 show my power in thee, and that my name might be declared throughout all the earth.

Therefore he . . . (now watch here) . . . for he . . . mercy on whom he will have mercy, and whom he will he hardeneth.

Thou will 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 this?

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 show 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 had afore prepared unto glory,

¹⁵¹ Now argue with That a while. God did it! He had to make it this a way. It had to be there. Now listen now for about five minutes, I want to call your attention to something.

¹⁵² 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.

¹⁵³ 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 is 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.

¹⁵⁴ 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.

¹⁵⁵ Now, He can't be a Saviour unless something is lost. He can't be a Healer unless something is sick. These things had to be that way. God made them thus so that His great attributes could be displayed.

If there wasn't that, He'd have never been a Saviour. But we know He was, even before there was a time, He was a Saviour. He was a Saviour, so there has to be something lost. How is it going to be?

¹⁵⁶ 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 is kind, gentle, true, honest, and He is a great Judge. See, He would be working against Himself.

¹⁵⁷ 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 you seeing day Light? So, He had to make a by-product, 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 is honor bestowed today? You think on that. Notice closely now.

¹⁵⁸ 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 being made that way, she can't do it. Why did He not make this female then, a woman, just like other females, so she would just be the same way, could just raise her babies? Then she would have her husband, and live; and when it come time for her baby, she would have her baby. Why, why didn't He make her like this?

¹⁵⁹ I can't say these words. And you understand what I'm talking about, don't you? If you can understand, say "amen." [Congregation says, "Amen."—Ed.] Yeah. See? There is young girls setting here, and young boys, see. But you know, the animal has to come to a certain time of the year, and her mate, then that's all. But, a woman, it's any time. And why did He make her like this?

¹⁶⁰ 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.

¹⁶¹ 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 is the Fountain of all purity. That's the reason He had to let Satan get a hold of her, what he done in the perversion. Such a creature would be, would not be becoming to Him, originally designed for.

¹⁶² 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, female cow, the male cow; everything in continuity. All nature is in continuity. Seed die, go in the ground; just like

death, burial, resurrection. The sap goes down out of a 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 is 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.

¹⁶³ Oh, don't you see it now, in this view here, the perversion of the church? The original is God's Word! There is no sin in God. See what I mean? Here is a creature that come into existence by a perversion. God is going to have a Church, but look at this perverted thing they got out here.

¹⁶⁴ 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. She . . . Made this creature for that way, He made the creature and turned her so Satan could get a hold of her, and he did. He has still got her. She had better flee to the Cross, like man, too.

¹⁶⁵ 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.

¹⁶⁶ So is all sin a perversion of the original Truth! 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 is so great.

¹⁶⁷ 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.

¹⁶⁸ An immoral woman is the lowest thing that can be thought of, in the earth. Excuse this, young ladies. She is nothing but a human garbage can, a sex exposal. That's all she is, an immoral woman, is a human sexual garbage can, a pollution, where filthy, dirty, ornery, low-down filth is disposed by her. What is she made this way for? For deception. Every sin that ever was on the earth was caused by a woman.

¹⁶⁹ And an analyst just from Chicago, a—a woman wrote this article, the police force; that they chased down, in United States, metropolitan United States, that "Ninety-eight percent of every crime that was ever did in any form, in the United States, there was either a woman in it or behind it."

¹⁷⁰ Now I'm saying all this, to get to one thing here at the end, so that you can see what's the matter.

171 She was made to deceive, like she did Adam at the beginning, tell 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.

172 Now what a difference in this day, in this day of conception. Instead of him being her ruler, she has become his god. Sure, she rules him. Now you can probably 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 by-product 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 has got. That's exactly right.

173 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 begin—beginning.

174 Now to do this today, what is the god of the United States? You remember in 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 is on every advertisement, half naked. She is on the street, the same way.

175 It's an instrument of Satan, "from the beginning," Jesus said. See? We see that it's so now, and "from the beginning," and what He's talking about.

176 Now, the heathens used to make her a god, (did you know that?) a goddess. Sure did. They make her a goddess, for they did have sex acts in their worship. They claimed that, "She was the creator. In her womb she carried the seed and created." That's a lie. There is 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?

177 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 will sway man any way she wants to. And not knowing, all that beauty on the outside, that hell is on the inside. Solomon said, "Her, her gates is the gates to hell."

178 Now we see plainly here what Jesus spoke of in Revelation, the 2nd chapter and the 15th verse, of the Nicolaitane doctrine, the oncoming of that church pulling itself away from the Word.

179 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.

¹⁸⁰ See, now you get the picture? We'll introduce something just in a moment, the Lord willing.

Now you see the Nicolaitanes, you see their doctrine.

¹⁸¹ 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 is 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 is filthy. She does it because she is made that way. She don't realize that she is an instrument in the hands of Satan, and that's what she is.

¹⁸² 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.

¹⁸³ That's why God forbids her to teach His Word. That's right. First Timothy 2:9-15, "I suffer not a woman to teach, or to have any authority." See? And also First 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.

¹⁸⁴ Just like the Lamb was, last night, the only place of worship, under the shed Blood of the Lamb. It's the only place today, in Christ. Only way you do is come into Him. That's the only place to worship. It always was that way. The only place to worship is under the shed Blood.

¹⁸⁵ 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.

186 Now can you see why I have said the things and done the things that I have done, knowing all this in my heart, brother, sisters? I know, sisters, I'm . . . you got your place (just in a moment), and the 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, "in the beginning." Jesus told us to "go back to the beginning," to find it. That's what we're doing.

187 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 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. You can see, today.

188 Why, people, they say I'm a woman-hater. That's far from the Truth. I do not. They call, "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."

189 A saint of God, that was permitted to write the Bible, the New Testament, and dispute his Words? He said, "If an Angel from Heaven teaches any other thing than This that I have said, let Him be accursed," let alone some woman preacher.

190 They said Elijah was a woman-hater. He wasn't a woman-hater, of real women. He just didn't like them Jezebels.

191 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.

192 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? [Congregation says, "Amen."—Ed.] 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.

193 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. [Congregation says, "Amen."—Ed.] 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 had stayed in original condition,

she would have never been no fall. But she caused the fall and the interruption that broke the whole continuity of God, and throwed death, sorrow, and everything else, on the earth. She was made thus.

¹⁹⁴ Now notice now “after” the beginning, after the beginning, after time began; back in that was Eternity, is 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. 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 is another covenant made. Now she was no longer ruler with him, each must have a separate covenant.

¹⁹⁵ 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, ’cause we want to be positive of these things, they are taught out and brought out exactly true. So that maybe right here we have a little time, ’cause 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 3rd chapter, and we will begin now with the 3rd, and the 16th verse. Let’s begin at the 14th verse.

And the LORD . . . said unto the serpent, (now He is going to curse it), Because thou hast—thou hast done this, thou art cursed above all the cattle, . . . above every beast of the field; and upon thy belly thou shall 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 shall bruise his heel. (The promising, “coming through the woman,” the Messiah, to redeem.)

Unto the woman he said, . . .

¹⁹⁶ Now look, now there is the covenant with the serpent. Which, they were all alright 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.)

¹⁹⁷ Now she has turned right around, and she is the ruler.

And unto Adam he said, Because thou hast 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 shall 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 returns to the ground; for out of it, out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

198 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 is a covenant for the product, and the by-product. Notice, the fall brought trouble, death, to every creature of the creation, making a difference in all nature. 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 is a double covenant.

199 First was just a covenant, Adam and Eve was co-equal, one man and one woman. Now the woman sinned, and (what does she do?) that throwed 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.

200 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 and one female; but when she crossed that line and brought this sin, now the world is to be repopulated again, by sex, not by creation; by sex. See where the woman is at now, now? But that’s the way the world is populated today, through women.

201 That’s the reason Jesus had to come through the woman, to bring it back to its original beginning again, without sex desire. He is 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. 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.

202 Now you see then, “after” the beginning, it was something else was introduced. Now this is going to shock you. Are you tired? [Congregation says, “No.”—Ed.] Just sit still just a little longer.

203 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 beasts; after the beginning, the fall. God now, secondarily, sets a new nature again, by sex. God created the first without sex. Do you believe that? [Congregation says, "Amen."—Ed.] 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 yardful 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, of 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 has done this, then she just becomes what she is now. See?

204 David, the king which represented Christ! Hold that in your mind. David represented Christ. Do you believe that? [Congregation says, "Amen."—Ed.] Christ is setting. . . 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. Why? Created. See, that's the way it was at the beginning, but not now in this life we live in now.

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

206 "Oh," you say, "that was just for Israel." Is it?

207 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? [Congregation says, "Amen."—Ed.] 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'll 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 a saint, you are responsible, man, for these acts. There was a heathen king. How many knows that story is true? ["Amen."] It's the Bible, Genesis, about the 16th chapter, I think.

208 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."

209 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.

210 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, 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."

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

212 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 is gone." Amen. There is amazing grace. Right. "Your whole nation is gone. That's that man's wife, and he is My prophet." Amen. That's THUS SAITH THE LORD. That's the Scripture. Right.

213 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.

214 I got, if you question this, I got Scriptures wrote down for every bit of this.

215 If you want to read Job 14 there, 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 is cut down, and wastes away," and so forth. See? Every man that's born of a woman, is born in death as soon as he come.

216 But when he is born into the creation of God, he cannot die; he is from that other Tree that was in the garden of Eden, Christ. Eternal Life come by the Tree.

217 “Oh,” you say, “she was a tree?” Sure. “Well, they said, ‘Thou shall not take of this tree.’ God said, in Genesis back there, ‘Thou shall not take of this tree.’”

218 Why, the woman is the tree. She is the 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 a 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?

219 First Adam and Eve typed 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.

220 Now let us, in view of these vindicated Truths of God, search a little further, if you want to. [Congregation says, “Amen.”—Ed.] All right. Now this may hurt just a little bit till we get down to the bottom of it, but I’m just going to show you the Truth of it.

221 There is no minister that can marry a widow. Did you know that? You want to read that? All right, you get in the Leviticals, Leviticus 21:7 and Ezekiel 44:22, and It’ll 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 is Aaron’s sons that handled the—the—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, and 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.

222 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 . . .

223 I marked out some of the things I was going to say just to the man, so had quite a little time saying it just before our sisters. But I want to—to go out here now before . . .

224 Now, sister, I want to put you to the place where God's Word promised you, and you see then you stay in that place, too.

225 Matthew 5:32. I want you to notice here, to support this same idea of "one" and "many." Matthew, thirty- . . . 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:

226 That's 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 fornications, causes her to commit adultery; . . . (see) whosoever shall put away his wife, saving . . . the cause of fornication, causes her to commit adultery: (why? she'll marry again) and whosoever marrieth her that is divorced committed adultery.

227 See, she has 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 is no grounds for her at all. But, it's not, for him. "Causes 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 exactly what the Bible says, "causes her." It is not stated against him to remarry, but "her." Why? Christ in the type.

228 Notice, it is stated that he cannot remarry, only a virgin. He can remarry. He can, he can remarry again if it's a virgin, but he can't marry somebody 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 marrieth her that is put away, liveth in adultery." There you are, not no divorcees.

229 See that original back there, "from the beginning," now? Remarrying, 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.

230 Now you notice in First 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. Now, the Word of God runs true with nature of God, runs in to continuity.

231 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.

232 It's always been that way, that's the regular covenant with God from the beginning. *First*, before the beginning, from the beginning there was 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.

233 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 opened, This was not revealed. It's true.

234 Notice, you, 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 can 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?

235 Now if you'll notice it in perfect type.

236 Now, there is a true woman, a true woman, virgin, that marries her husband, and lives, and she is 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.

237 But she is 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.

238 Now look, in the final analysis, look, there is one Jesus Christ (is that right?), one Man, God, Immanuel. Do you believe that? [Congregation says, "Amen."—Ed.] But the members of His Wife are many, see, thousands times thousands of thousands (is that right?), His Wife, the Bride, the Church. You understand now? ["Amen."]

239 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, shows then that the Bride has got to come from the Word, by spiritual multiplication, multiplications, see, replenishing the earth.

240 Now in the sex act, see, the schools 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."

241 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.

242 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 moral and good, yourself, you'll never make it. Neither can a man make it outside of Christ. As Paul went on to say, "But they're in Christ, there is neither male nor female." They're all one.

243 But to get this *Marriage And Divorce* straightened out, so that you would know which was right and which was wrong, 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, any time He wants to; but how dare you try to put Him away, and make it? The man can put away his wife and marry another one; but not the woman put away her husband and marry another one. See all the shadows and types there perfectly balanced up? See the original creation; not the by-product nowhere. Not the church; the Bride through the Word. Not the woman; the man, each time. That's why it never says anything against the man doing it; it's always the woman. That's exactly.

244 But she can be the Bride of Christ, by being. . . And remember, she being a part of a man, the Bible said she can on- . . . "Nevertheless I suffer not a woman to teach, or to usurp any authority, but to be in silence. For Adam was first formed, and then Eve. And Adam was not deceived, but the by-product was deceived. Notwithstanding 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. . .

245 Why didn't Abraham. . . Why didn't God kill Sarah sitting right there, denying, and 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, He had never seen her, "saying this, 'How can these things be?'"

246 She said, "I never said it!" Uh-oh, my, tell God that He is a liar, to His face? But He couldn't take her. Why? She's a part of Abraham. Amen. He couldn't hurt her without hurting Abraham.

247 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 he . . . she called him her ‘lord,’” ruler, ownership.

248 And you, some of the women, put on these nasty clothes and get out here to throw yourself before man. Jesus said, “Whosoever looketh upon a woman to lust after her has committed adultery with her already in his heart.” Then who is guilty, the man or you? He is a male, made so he could take this act, see; and you’re the female, that ought to refuse.

249 And 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. See, can’t be for comfort. Then what is it? It’s for filth! You won’t admit it, but it’s the Bible says 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.

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

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

252 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 never try to throw Him there, I am finished.

253 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 . . .

254 Like David, he married (what was her name?) Abigail. Which, there 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—he married.

255 But a priest could not do that, because he had touched or got a woman to be his wife that was already been some man’s wife. 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 another wrong, you know? That’s not going to be the Bride of Christ. She is perfect. She is everything the Word, not one Word failing anywhere. No.

²⁵⁶ Notice, He can put her away, but she cannot put Him away. He did it, has proved it, in the days when Luther, Wesley, and 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!

²⁵⁷ And any woman that refuses a man his child, has no right to be a wife to him. Amen. 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 and obey him? The same thing it is with a woman that refuses to be wife to her husband.

²⁵⁸ 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 are not Lutherans, we're not Wesleys, 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 daresn't put Him away. He put her away.

²⁵⁹ He went right on revealing His Word to the Body, and vindicating Him, same, 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 will be the pregnated daughter of God.

²⁶⁰ 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 a harlot?

²⁶¹ Why is there such things as that? It's a law of God, the law of contrasts. How will we know how to enjoy the daylight if there wasn't a night? How will 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?

262 Went right on revealing It, revealing His Word, but dare any one of us to try to put away Him and marry another.

263 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* is the promise, here is 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.

264 Now, some of you women, some of you men, I—I know you're—you're disagreeing with It. Cause, you know, you can't hide that right now. You can't.

265 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, baptized in the Name of Jesus Christ, for even all through the Bible age and for three hundred years after the Bible age, to the Nicaea Council. Then they adopted dogmas instead. What's the difference, if it isn't revealed?

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

267 Now if you want to take Mat-. . .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. . ."

268 Now, I know, our Catholic friends there, you say, "It was built upon Peter, and Peter the apostolic, so, *So-and-so*, in an apostolic consent, succession."

The Protestants said, "It was built upon Jesus Christ."

269 Not to be different, but take just what He said! 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."

270 And Abel and Cain, in the garden of Eden. Cain drew his own conception, he said, “Now, look, God is a good God. He is over all nature, so I’ll get the beans and potatoes, and I’ll get the—the flowers, and I’ll make Him a real pretty altar.” That’s a church. He knelt down. He believed God. He worshiped God, put up his hands, and offered this sacrifice. He done everything religious that Abel did.

271 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 12th chapter, 11th 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? [Congregation says, “Amen.”—Ed.] Amen! Brother, sister, it’s just as plain as anything can be, to me. There is the whole thing.

272 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? Revelation, the 10th chapter! Jesus promised it, that all of these hidden mysteries on—on *Marriage And Divorce*, all these other hidden mysteries that’s been, would be revealed in the end time. Now you remember, the Voice said, “Go to Tucson.” Remember the mystic Light in the sky; the seventh Angel standing there; come back, and the opening of the Seven Seals? Watch what’s taken place. That is true.

273 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. [Congregation says, “Amen.”—Ed.]

274 Notice, now, the woman has 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, see. Now notice that, that how it is.

275 But, you see, woman, you are—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.

276 Look at Jacob, out of whom come 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? [Congregation says, "Amen."—Ed.] See, you have to make the Word run smooth.

277 Oh, I got pages on them. If a clergyman ever questions me on it, and we would get together, we could talk it. But surely, if he's got any spirituality at all, he can see right here it's the Truth. There is no question to It.

278 A good woman is a good thing. I know that. I know it by real women. I have met real women that's genuine, just as real as any man that ever walked.

279 She is a by-product and a piece of him, and in the fall he listened to her. He just . . . She is part of him. But, it's up to her, she is made so she can be filthy, and she is given the right to refuse or to accept. That's contrary to the original nature at the beginning, see, but there you are.

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

281 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.

282 Any minister, he, that's his, yeah, 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.

283 I'm only speaking here in Jeffersonville, the only place I would 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, and He will hold me responsible for it. And these people of mine has 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, see, for your good. I love you. And if that isn't so, God is my Judge. You know I love you.

284 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 of them has been married twice or three times? Good men and good women, all mixed up! What done it? False teaching, exactly, not waiting on the Lord.

285 “What God has joined together, let no man put asunder.” Not what man joined together; what “God” joined together! When you’ve 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.

286 Now I’m going to say this to you. I am 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 am responsible, realizing that this has been given into my hands. And if . . . I can’t hold It. 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, ’cause here it comes. See?

287 Just like it was on *The Serpent’s Seed*, but it’s absolutely proven to be right. I got papers right here, out of the paper, where women right now . . . and even in—in the great . . . Some of the great dioceses has got the pictures of the original, a snake crawling a woman’s leg, and just in 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 going 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 . . .

288 I was having a debate the other day with a . . . not a debate, just an Assembly of God minister and associate, said, “You’re wrong, on That.”

I said, “Well, I may be. I’d like for you to tell me.”

289 He said then, went ahead and begin to talk about it. First thing you know, he got hisself lost. And one thing he said, he said, “Brother Branham, where is that specie? God said ‘one of his 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?”

290 “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 the—with the female. It won’t do it.”

291 “Then where is that certain animal? Now, God said, ‘Let everything bring forth of its kind.’”

292 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 distinct.”

He said, “But, Brother Branham, that, we are talking about the Word, aren’t we?”

293 I said, “Yes, sir.” And I said, “They, course, claim that the other things, like dinosaurs and—and mammoth, and so forth, mammoths, mammoths, rather, they are distinct, and so forth.” I said, “It could have been that.”

294 He said, “Brother Branham, we are talking about proof of the Word. If sin is here; then, the original sin, it ought to be here also.”

295 And I said, “Lord Jesus, You said, ‘Take no thought what you shall say when you come before man, because it’ll be given to you in that hour.’ Lord, what shall I say?” He said, “Tell him, ‘It’s here.’” Just the same as I see the visions on the platform.

296 I said, “It’s here,” not knowing where.

He said, “Where?”

And before I could even think, He said, “It’s the serpent.”

297 That’s exactly what it was, for he is no longer a beast. He was cursed and put on his belly for the rest of his days. He is here. Is that right? [Congregation says, “Amen.”—Ed.] And still in that act that he done, there is still the same sin works around a woman, like a male sex like that. There is where she has her walleyed conditions and things, when she has her sensations far beyond what any man could ever do.

298 I’ll stop there ’cause we’re in a mixed crowd. I’ll get some men, I’ll . . . 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 it to you this morning. I was going to take the full day in this, but I’ll close now in saying this.

299 This is to my church only. Not my church. . . The little flock that believes me and follows me, this is to them.

300 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. Man 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?”

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

302 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 is a fiery-looking amber Cloud going up in the air and coming back down, going up in the air and coming back down.”

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

304 I said, “What do you mean, Ronnie? No,” see, to see what he was going to do. A lot of times things happen, I don’t, you don’t say it to people. It become . . . 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 . . .”

305 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 in 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.’”

306 And the whole city, 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.

307 Friends, 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.

308 Now I’m speaking to our followers only, who is following me and this Message only, not the outside. Bear me record of this before God. Just to this group only!

309 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.

310 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—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.

³¹¹ And in First Corinthians, the—the 7th chapter, the 12th and 15th verse, in the New Testament prophet, Paul, who met the same thing in the church, and spoke this, "This is I, not the Lord." That right? Because of the divorce conditions.

³¹² "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.

³¹³ 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 of 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 in as they are, and sin no more!"

³¹⁴ "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 maybe, 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, at the 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.

³¹⁵ Until I see you tonight, the Lord God bless you, while we pray.

³¹⁶ Lord God, we give You thanks. We give You praise. Thou art the same great Jehovah that suffered Moses. Moses, that servant, and what would he tell his people? And, God, You suffered him to give a writing of divorcement. 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.

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

318 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 are to answer in His Presence. And that You have did so much, Lord, I am 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!

319 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. Lord, make these families happy, and may they grow and raise their children in the admonition of God.

320 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 command 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 will bless them.

321 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.

322 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. O 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 . . .

³²³ I say it now so the ministers will understand. This is to them that follows this Message only!

³²⁴ Oh, are you happy? [Congregation says, "Amen."—Ed.] I have told you the Truth, THUS SAITH THE LORD, all the way through! ["Amen!"]

³²⁵ 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!"

I love Him.

³²⁶ Come on, brother. [Brother Branham has someone to come and dismiss the congregation—Ed.] 

MARRIAGE AND DIVORCE

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