

Sister Series # 2 Q&A

Role of Women, Sisters # 2
Bro. Lee Vayle - April 13, 1988

Gracious heavenly Father, we realize that history repeats itself so many times when it comes to the Scripture. Any program that You have set forth, Lord, in Your Word, and then men's reception of it has been one of failure. We're not realizing the Truth, Lord. And so it is today, that many of us don't realize the full depth of Your Presence. We pray, God, that for those of us who realize any depth whatsoever, it shall be sufficient, Lord, by the constant application of our faith, our testimony to become very, very real to us, Lord, and supersede all other things, until we know that all things are absolutely possible. And not just possible, they will be done according to Your Word, even as the angel said to Mary, "With God all things present, things are possible, Lord."

So we pray today that You might anoint us to the end, Lord. That we realize as never before the grace that has been extended to us, and we walk in the light. Instruct our hearts and our lives, O God, what we desire to know, what we need to know, and what's for this journey. In Jesus' name we pray. Amen. You may be seated.

Now, we've been studying the Word concerning the sisters in the Word, women's place in the church, and so on. And last week the major thrust of the study was that there is absolutely no difference between male and female when it comes to the fall and the redemption and regeneration from the fall. So, we're going to take Scripture that shows the universality of mankind in sin. And mankind, of course, starts right with the baby, though the baby is exempted through the blood of the Lord Jesus Christ until the baby or they come to the child, the child comes to a place of understanding. So, even as David said I was conceived in sin and shaped in iniquity, so there's none of us that qualifies for a place of righteousness. And none of us qualifies for a place of innocence. We are all found under sin.

Reading then, in the book of Romans, chapter 3. And we'll start with verse 10.

- (10) As it is written, There is none righteous, no, not one: (Now that's a universal indictment of mankind.)
- (11) There is none that understandeth, there is none that seeketh after God. (So that's pretty much of a statement of bankruptcy, isn't it?)
- (12) They are all gone out of the way, (now see, it tells you there the condition of the people without Christ, that nobody understands, there's nobody seeking after God, and when they did have something given them, they all went out of the way.) they are together become unprofitable; there is none that doeth good, no, not one.

- (13) Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:
- (14) Whose mouth is full of cursing and bitterness:
- (15) Their feet are swift to shed blood:
- (16) Destruction and misery are in their ways:
- (17) The ways of peace they have not known:
- (18) There is no fear of God before their eyes.
- (19) Now we know that whatsoever saith the law, it saith to them under the law: that every mouth may be stopped, and all the world may become guilty before God.
- (20) Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.

In other words, you can't do right, and so therefore the law comes along, it just slams it right back in your face everything you've done wrong. You haven't got a prayer.

But now then, beginning at verse 20.

- (21) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
- (22) Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:
- (23) For all have sinned, and come short of the glory of God;
- (24) Being justified freely by grace through the redemption that is in Christ Jesus:
- (25) Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
- (26) To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.
- (27) Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

- (28) Therefore we conclude that a man is justified by faith without the deeds of the law.(That's generically speaking, speaking of mankind.)

Okay. The book of Galatians, the 3rd chapter, just about 3-4 verses, 3 verses, I suppose, 24-29. It says,

- (26) For you are all the children of God by faith in Christ Jesus. (That, there again is the emphasis on all, and it refers to mankind.)
- (27) For as many of you as have been baptized into Christ have put on Christ.
- (28) There is neither Jew nor Greek, neither bond nor free, neither male nor female: for you are all one in Christ Jesus.
- (29) And if ye be Christ's, then you're Abraham's seed, and heirs according to promise.

And anything--anything and all things promised to Abraham, every single person baptized into Christ by the baptism with the Holy Ghost (as Bro. Branham said, the rebirth comes by the baptism of the Holy Ghost) male, female, it doesn't matter; the color, creed, it doesn't matter anything whatsoever, as long as you are compatible. And by that I mean you'd have to be a seed foreknown, elected, predestinated into Christ. There's nothing, there's no difference whatsoever, we're just all one in Christ.

Now, we also found that in Christ a woman was no less obligated and no more obligated the man--than the man, when it came to personal adherence to a holy life, and obedience to the commandments of God, whether they be direct or indirect. And a direct commandment of God is right in the Word of God; an indirect commandment of God, they have--that happens to be the law of the land. Because all law and all authority, and all types is of God, someday or another.

So, we go to 2 Corinthians, the 5th chapter and the 10th verse.

- (10) For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body (or her body, it doesn't matter. Actually the word his is interpolated, so it's things in the body) according to that he hath done (or she hath done), whether it be good or bad.

Now, of course, you must remember when you speak of the--of the individual members in the Bride of Christ the body, it's referred to the masculine, collectively it becomes the feminine. But we won't worry about that right now.

Let's go also to Galatians the 5th chapter, 16-21.

- (16) This I say then, Walk in the Spirit, and you shall not fulfil the lust of the flesh.
- (17) For the flesh lusteth against the Spirit, the Spirit against the flesh: and these are contrary one to the other; so that you cannot do the things that you would.
- (18) But if you be led of the Spirit, you are not under the law.
- (19) Now the works of the flesh are manifest, which are these; Adultery, (can a woman do it? can a man do it?) fornication, uncleanness, lasciviousness, (that's common to men and women)
- (20) Idolatry, witchcraft, (now witchcraft, women are just a little bit better on the grounds I think you might find a little more with them than with the men, but I wouldn't know for sure) hatred, variance, emulations, wrath, strife, seditions, heresies,
- (21) Envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, they that do such things shall not inherit the kingdom of God. (Certainly not, because they're not a part of you. You can tell by their very actions.)

All right. With that we go to the book of Romans, the 13th chapter, and there we see the indirect working of the law that God has established in the land through judges and various particular things. Now, beginning at verse 1.

- (1) Let every soul be subject unto the higher powers, For there is no power but of God; the powers that are ordained--that be--that be are ordained of God. (They're commanded, instituted.)
- (2) Whosoever therefore resisteth the authority, resists the ordinance of God: and they that resist shall receive to themselves condemnation or judgment.
- (3) For rulers are not a terror to good works, but to evil. Wilt thou then be--not be afraid of the--of the authority? do that which is good, and thou shalt have praise of the same:
- (4) For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, a revenger to execute wrath upon him that doeth evil.

- (5) Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
- (6) For this cause also pay taxes: for they are God's ministers, attending continually upon this very thing. (In other words, you got to keep their support up.)
- (7) Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.
- (8) Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
- (9) For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; if there be any commandment, (and that is they left out the one about worshipping on--on Saturday. There's no Satur--there's no--there's nothing in here about that.) if there be any other commandments, briefly comprehend this saying, namely, Thou shalt love thy neighbour as thyself.
- (10) Love worketh no ill to his--ill to his neighbour; therefore love is the fulfilling of the law.

And verse 13, 14.

- (13) Let us walk honestly, as in the day; not in rioting and drunkenness, and in chambering and wantonness, not in strife and envying.
- (14) But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Now that's right across the board, male and female, there's no difference. Now she is heir to the grace of God exactly as is the man. There is no difference whatsoever.

Chapter 8 of Romans, and 14-17.

- (14) For as many as are led by the spirit of God, they are the sons of God.
- (15) For you have not received the spirit of bondage again to fear: but you have received the Spirit of adoption, (the placing of sons) whereby ye cry, Abba, Father.
- (16) The Spirit itself bears witness with our spirit, that we are the children of God:

- (17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we also may be glorified together with him.

And of course, you can remember with that the Scripture in Revelation, he said: “He that overcometh I grant to sit with me in my throne, even as I have overcome, and sat down with my Father in his throne.”

Now we go to Galatians the 3rd chapter, 13 and 14.

- (13) Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree:

Now notice,

- (14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith.

Now over here in the same chapter it says: “There’s neither Jew nor Greek,” so,

- (28) There’s neither Jew nor Gentile, bond or free, male or female: all one in Christ.

So therefore, every single person in Christ may receive the blessing of Abraham. Now notice that the blessing of Abraham, the covenant that God really gave to him was basically first of all you’d have to look at the promise of the blood and the Holy Spirit bringing the people back to sonship, bringing them back to the place where God could work in their lives and through their lives. Then you look down at the end of the trail where Abraham looked for a city whose builder and maker is God which is the New Jerusalem, which is the ultimate of what we’re looking for. And there is no exclusion of anybody on the grounds of sex or race or anything else. Absolutely--absolutely heir to every single promise of God if you are in Christ Jesus. Now Christ died upon the cross in order to bring this to us.

Then over here in 1 Peter the 3rd chapter, verse 7.

- (7) Likewise, ye husbands--likewise ye husbands, dwell with them according to knowledge, giving honour unto the wife, as being heirs together of the grace of life; (I left out that weaker vessel part on purpose, because we’re not necessarily looking at it this very moment. We’ll look at that later on.)

Now, it says here, likewise, ye husbands, give honor to your wife as being an heir with her of the grace of life. Then if you put it in any other position, you will find your prayers aren't worth a plugged nickel. You can't even pray.

What do you think of them apples? That's pretty good for these guys that are preaching against women until women feel they haven't got a thing, and they're some inferior type of citizen or something like that. That doesn't belong in the Word of God. Doesn't belong in this Message. Somebody's got his head screwed on backward or something.

Now, the woman also can live in the Spirit exactly as the man if she cares to live in the Spirit and he cares to live in the Spirit. It's an individual walk.

Let's go to Romans the 8th chapter, first 4 verses.

- (1) There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (Of course they won't if they're in Christ Jesus.)
- (2) For the law of the spirit of life in Christ Jesus (that's the law of the spirit) of the life that was in Christ Jesus (that same life is now in us, see?) sets me free from the law of sin and death (because it can't go that way.)
- (3) For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh (but not sinful flesh) and for sin, condemned sin in the flesh: (brought it right to judgment. And he bore the judgment.)
- (4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

So it tells you that women are liberated, men are liberated by the Spirit of the living God to do what we know is correct according to the voice of the Spirit which is in the Word of God.

Galatians the 5th chapter, 22, 23. Let's look at that fruit.

- (22) But the fruit of the Spirit is love, and joy, and peace, longsuffering, and gentleness, and goodness, faith,
- (23) Meekness, and temperance: against such there is no law.

All right. Now, she can receive God-given graces the same as the fruit of the Spirit which we mentioned here operating through her. And we find it over in 2 Peter, the 1st chapter. We mentioned that last week also. And beginning at the 1st verse.

- (1) Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour--even our Saviour Jesus Christ: (That's how it came.)
- (2) Grace and peace be multiplied unto you through the knowledge of God, and of our Lord--and of Jesus our Lord.
- (3) According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:
- (4) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (Now you got the divine nature, you're born again. You didn't have it before. You were just seed.)
- (5) And beside this, giving all diligence, (now these are birthed into you by the same One who gave you Himself) add to your faith virtue; to virtue knowledge; (now this is a matter of acknowledgment and going along with what is acknowledged that is in you.)
- (6) To knowledge temperance; to temperance patience; to patience godliness;
- (7) Godliness brotherly kindness; and to brotherly kindness love.
- (8) And if--for if these things be in you, and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Now you'll notice in here that Bro. Branham brought these right into this hour along with Ephesians the 1st chapter with the Spirit of wisdom and revelation of the knowledge of him, coming into the church to bring us into the position which should eventually culminate in the Rapture. So, we see the woman is not excluded from actually anything: from repentance unto justification, water baptism, sanctification, baptism with the Holy Ghost, fruit, a walk, rewards; and also we'll see that she literally has a place in the--in a--in the ministry that lies within the church that is complimentary to the ministers, though it could be limited. Now, whatever lies in Christ is available to her as it is to the man, for we're speaking, of course, from the fall to the rebirth.

Now, there are, however, some things that devolve upon the man, even as they are--even as the woman herself is limited in some things. And there's a certain place that God has given the man and a certain place that God has given the woman, and they are to stay separate in there, and no cross-over in those certain channels that God placed them.

Now, to get a clearer view of this where it all started and kind of what it's all about, though I don't know I can give you the answer what it's all about. You know, I never did claim to be that thorough, efficient in the Word.

But we go back to Gen 1:26-28. Now here's right in the very beginning where man comes on the scene.

- (26) And God said, Let us make man in our image, after our likeness: let them have dominion over the fish of the sea, over the fowl of the air, over the cattle, over all the earth, over every creeping thing that creeps upon the earth. (Now that was God dealing with a whole generation of people. The seed of God that would be upon the earth regulating everything with the divine authority of Almighty God.)
- (27) So God created man in his own image, in the image of God created he him; male and female created he them.
- (28) And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, subdue it: have dominion over the fish of the sea, fowl of the air, over every living thing that moveth upon the earth (and so on.)

Now, let's note a few points here.

Number 1. They were both created and formed and fashioned by God, but they were different physically. One was male, the other female. For He said, "Male and female created he them." So that they'll--even though one Spirit body, they were actually in there indivisible at that particular time yet the two elements were categorically there. And that cannot be changed.

Number 2. They were co-equal rulers in Eden while they did the work required them of God. He let them go ahead and work right together. As Bro. Branham said, they controlled everything there and the animals and all. It was just like the Holy Spirit moving upon everything as they were controlling.

Number 3. During the time they were innocent of any misdemeanor against God at that point. That's at the time they were not guilty; they were innocent. They were actually neither male nor female in a male and female relationship. They weren't. They were not in a male/female relationship, though they were male and female, but rather, in a sexless relationship to God.

So, let's go over here to Galatians again, the 3rd chapter. And you notice in 28.

- (28) There is neither Jew nor Greek, neither bond nor free, neither male nor female:

Now, it doesn't say there aren't male and female, but it says it's neither male nor female. In other words, there is no distinction, so the sexuality has no part in it, but humanity has. Do you follow what I'm saying?

Okay. Let's go to 2 Corinthians, the 6th chapter and verse 17. Now notice.

- (17) Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,
- (18) And I'll be a Father unto you, and you shall be my sons and my daughters, saith the Lord God Almighty.

So you see, you'll notice there's a difference and there's not a difference. Do you follow me? There's a difference, but there's not a difference.

Number 4. Nonetheless there was a difference then, and there is a difference now, that was physical and contributed to the relationship before God that we must recognize. So there's a relationship between the two; there's a relationship from each one to God. It's got to be recognized in order to keep your Scripture straight and your position straight because there is a difference.

Now I know science wants to go so far that to say there's no difference. They say actually they could right now cause a man to have a baby. I want to see it. I'm interested. The Bible says that no man knows God. And you can tell by this world doesn't know the first thing about God. Now, let me say again, nonetheless there's a difference then. There was a difference back there, there's a difference now. That difference, of course, was in the realm of the--the--the--of the spirit, masculine, and feminine spirit went into the physical, took on a human body for a male and for a female, and that contributed to a relationship, to each other and before God. And it must be recognized. And it cannot be changed because it's right in the beginning of the Bible. So there's a difference. Now, in spite of all the other goodies where it's all leveled out and all equaled, there is a difference.

Gen 1:26-27. Now, read it again.

- (26) Let us make man in our image, after our likeness (that's spirit form): let them have--let them have dominion over the fish of the sea, fowl of the air, cattle, over all the earth, every creeping thing that creeps upon the earth.
- (27) And God created man in his own image, in the image of God created he (a single being, double functional--two spirits) male and female created he them. (All right. One spirit ruled--one spirit being ruling over nature. One together; they were together.)

Then in Genesis the 2nd chapter, we look at 19-23.

- (19) And out of the ground the lord God formed every beast of the field, every fowl of the air, brought them unto Adam to see what he would call them: whatsoever Adam called every living creature, that was the name thereof. (By the Holy Ghost he did it. Never made a mistake because God gave the names.)
- (20) And Adam gave names to all cattle, and to the fowl of the air, every beast of the field; but for Adam there was not found a help meet for him. (That's one like unto him, one that could be with him; share the life.)
- (21) The Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
- (22) And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.
- (23) And Adam said, This is now bone of my bones, and flesh of my flesh; and she shall be called Woman, because she was taken out of Man. (All right, you'll notice here that two people with added status. The added status is: woman, man, and of course, husband, wife. That's what you're looking at. And this...)

We go next to 1 Corinthians, the 11th chapter. And in here we begin to see something about how this actually works, what it was more or less all about; and explains Gen 2:19-23.

[1 Cor] 7-12.

- (7) For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

Now, right here we have to make a decision as to whether we believe the Word of God is the Word of God, and this is what God says. You--you this is the crux of where we're at, that the majority of people do not want to accept the Word of God as the Word of God. They want to go back to Genesis and draw their own conclusion. Right here is what the apostle Paul said, who was just as authentic to say this as Moses was authenticated to say what he said in the book of Genesis. So, something happened back there that Paul explained. And William Branham further explains it. Now it tells... Let's look at it again.

- (7) For a man indeed ought not to cover his head, (in other words you read the whole thing through you'll find that he cannot let his hair grow long and just let it grow. He's got to cut it off.) forasmuch as he is the image and glory of God: (Now whether we like that or not, that's the truth.)

Whether the statement conveys to us an explanation that we want has nothing to do with it. I don't want to pay my taxes, got to pay 'em anyway. I don't want to get sick, but I get sick anyway. I don't want the car to run out of gas, it keeps running out of gas. So, human nature doesn't want this, but this is the story of creation, the forming and the making. And this is what it says concerning man. And nobody has a thing to do with this outside of a vindicated prophet by the name of Paul. Now the woman is the glory of the man. Now, man doesn't really believe that either. If he believed the woman is the glory of the man, that she is the highest product that can possibly be in this universe, because she is a product of him according to this, in a certain measure in a certain way, he'd begin to treat the woman a whole lot differently.

Now notice,

- (8) For the man is not of the woman; (that's back there in the beginning) but the woman of the man. (That's exactly what it says in Genesis.)
- (9) Neither was the man created for the woman; (that's exactly true) but the woman for the man.

Now of course, right there that's gone into sexism. And it sounds like the sermon of Bro. Branham's on Marriage and Divorce, man created for the--for the act, to take the act, the woman's got to watch out. But that's not what this is all about. You're looking at the highest order and God putting His church in order. And of course, in here you're going to find this is typing Christ and the church, because Marriage and Divorce was completely full of typing, much more than anything else. Now, for this cause ought the woman to have the sign of authority on her head. In other words, if she's under authority, which is the uncut hair because of the messengers, or whatsoever would bring notice to her that she's wrong or right.

Now notice, in verse 11. Watch the two coming together.

- (11) Nevertheless neither is the man without the woman, and neither the woman without the man, in the Lord.

So therefore, there's neither male nor female, yet there is male and female in Christ on the grounds that you're still in the physical. There's no such thing as a complete body of Christ made up of males; and there's no such thing as a complete body of Christ made up of females. But there is definitely the two of them in there, and this is exactly how God planned it. And there is an intermingling of the two which will bring out what God wants to have brought out in this world and in the Bride and New Jerusalem, and so on.

Now, let's go to Timothy the 2nd chapter, 13-14. Now notice again:

- (13) For Adam was first formed, then Eve.

Now watch what it says:

- (14) And Adam was not deceived, but the woman being deceived was in the transgression.

All right, looking at the Scripture here, you'll notice that Paul absolutely refused to have a woman take authority in certain realms because Adam was formed first. So therefore, the command was given to him and he has a priority on the command which is headship. Which, of course, man being the glory of God, he would assume the headship under Almighty God. And the woman because of her unique creation, but in the Lord, absolutely of God, but the glory of man would follow within her own particular bracket and standing.

Now, back again to 1 Peter where we look at the Word, we were leaving out for a bit, the 7th verse.

- (7) Likewise, ye husbands, dwell with them (that's the women) according to knowledge, giving honour unto the wife, as being the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Now, it says right here, no matter what took place in the creation and whatever the woman is physically, which has been designated by God, she is not a person of any inferior quality whatsoever. And to treat her as such would bring about a discord in the place where your prayers wouldn't have a chance to get through because you couldn't exercise faith. See, how in the world can a man look down on a woman and exercise any faith if he's tied up with her? That's the same as woman trying to look down on a man where they both should be looking up to Christ is what they should be.

All right. Let's go then to 2 Corinthians (I think I got a note here) and the 13th chapter and the 4th verse. Now, I just threw this in here to give you a thought.

- (4) For though Christ was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

Now you'll notice in here that the word 'weakness', "Christ crucified in weakness," is identically the same word, the same root as it is if the woman is the weaker vessel. So you got a fantastic type here. And you notice, that when Christ came down, it was through weakness of the human body, even though living by the power of God, He allowed Himself to be crucified. We also see the same thing about the woman. She became the open channel of temptation to the human race and by it, of course, the human race was wounded. But also, she was the one by whom the Messiah came and brought their human race back to the place it should be. Just a little thought I threw in. It's kind of a type, not much, but give you kind of an idea.

Now, having read these Scriptures, might be well to go back to the fall where we see the exact evidence that woman was the weaker vessel and was limited inherently so that she fell for the devil's lie.

Okay, we go back to the 2nd chapter of Genesis the 50:15th to 17th verses.

- (15) And the Lord God took man, and put him in the garden of Eden to dress it and to keep it.
- (16) The Lord God commanded the man, saying. Of every tree of the garden thou mayest freely eat:
- (17) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day of eating thereof dying thou dost surely, truly--or surely die.

Now, let's go see how this is the follow up. The follow-up for this is the whole 3rd chapter of Genesis.

- (1) Now the serpent was more subtil than any beast of the field which the Lord God had made.

Now you notice he's very, very subtle. There's not one thing said about Adam being that's subtle. And there's not one thing about Eve being said that's subtle. Now this creature here is very subtle. Then the only match would be the man because he's got headship, original true headship and priority; and anything that would be given to her would have to come down what we call down the trickle-down education, or knowledge through revelation. Now the woman was told by Adam and understood this, of course, being told by God.

- (1) And (the beast said to) the woman, Yea, hath God said, You shall not eat of every tree of the garden?
- (2) The woman said unto the serpent, We may eat of the fruit of the trees of the garden:
- (3) But of the fruit of the tree which is in the midst of the garden, God said, Ye shall not eat of it, neither touch it, lest you die.
- (4) And the serpent said... You shall not surely die:
- (5) For God doth know in the days ye eat thereof, then your eyes shall be opened, and you'll know--be as gods, knowing good and evil.

- (6) And the woman saw that the tree was good for food, pleasant to the eye, a tree to be desired to make one wise, she took the fruit thereof to eat, and gave to her husband also with her; and he did eat.
- (7) The eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. (Now, you know what that is. That is not just highly suggestive, that tells you the story.)
- (8) And they heard the voice of God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence the Lord God among the trees of the garden.
- (9) And the Lord God called unto Adam, and said, Where art thou?
- (10) And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.
- (11) And he said, Who told you were naked? Have you eaten of the tree, whereof I commanded that you should not eat?
- (12) And the man said, The woman you gave to me, to be with me, she gave me of the tree, and I did eat.
- (13) And the Lord God said to the woman, What is this thou hast done? And the woman said, The serpent beguiled me, (he literally seduced her) and I did eat. (In other words, eating is a partaking of it, is what it actually speaks of. Songs of Solomon brings it out perfectly.)
- (14) And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of your life:
- (15) And I will put enmity between you and the woman, and between her seed and thy seed; it'll bruise thy head, and you'll bruise his heel.

Now, you'll notice,

- (16) Unto the woman he said, (And this is indeed a woman that's in the flesh, the feminine spirit, the whole of it.) I will greatly multiply thy sorrow and thy conception; (In other words, there'll be multiplied sorrow with the conception. And I believe the multiplication goes in both cases.) in sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee.

In other words, as the man could not be alone, it was not good to be alone, the woman is in the same state; it is not good to be alone. And now that the actual desire is not that she goes on her way alone, but that she be joined to her husband. This is going to be part of the whole thing and the bringing forth of children as we see the Scripture set it forth.

- (17) And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and you ate of the tree, which I commanded thee, saying, Don't you eat of it: cursed is the ground for your sake; in sorrow shall you bring it forth all the days of your life-- in sorrow thou shalt eat of it all the days of your life;
- (18) Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;
- (19) In the sweat of your face shall you eat bread, till you return to the ground; out of it you're taken: for you are dust, and to dust you shall return.

Now, we can see here that God placed these two people in the place that they were to continue in, and women and men down the line through history. Now then, we see what Bro. Branham said: It was not becoming to God that he make a son who would fall, so he made a woman who was the glory of man, she fell, and he left God because of her. See? Right there in 23-24. [Genesis 2:]

- (23) Adam said, This is nowbone of my bone, flesh of my flesh: she'll be called Woman, because she was taken out of Man. (That's exactly true.)
- (24) Therefore (for this cause) therefore shall a man leave father and mother, and shall cleave unto his wife: and they shall be one flesh. (And that's exactly what Jesus quoted. That was the Word of God.)

Now you and I know that the Bible distinctly says here, Adam, you are going to leave your father and mother, because that's exactly what man's going to do. That's his nature. That evidently is a calling. And to be a true eunuch you'd have to have a true calling from God to do it. Not some Roman Catholic priest or Greek Orthodox, or a bunch of goofy Protestants or God knows what. That's why the Roman Catholic church is full of sexual sin and so is every other church, that--that--that denies the relationship of the male and female that God created. Because he put her right in the Bible. And I don't care what any Roman Catholic priest says, the Word of God absolutely says there'll come a day when they'll do it, and it's that's blaspheming against the Word of God. And the Two-by-Two do the same thing. They say Christ sent them out two-by-two, and they say the preachers can't marry. Opens the door to homosexuality.

Now let's look at the picture. Some also sacrifice. They say I'll never get married because I can serve God the better. That's by the spirit of the living God. But don't you get married then try to do that. It's laid right out here in the Bible, the woman is meant for child-bearing; and she can't have babies by herself.

Now if you want to do what that stupid woman did, have ar--had artificial insemination. She's asked for it, the baby will die after a while, and she'll die, and they'll both wake up in hell, no doubt, serpent seed, whatever. I'm not saying the grace of God couldn't be extended, but I don't expect it. Look, because the handwriting's on the wall. What am I supposed to do? Was I--am I supposed to be Moses and turn on God and go down to Egypt saying: "Now Pharaoh boy, we're just going to bring you right in the kingdom, hallelujah, tell you how to do it." Hogwash! Come on, face up to the facts. They're going to get worse and worse and worse, and we have no time for nonsense, and no sympathy for sin. Not just in our own lives, but the lives of anybody else. You got to understand these things.

So all right. You see, what we see here, the woman was created for the glory of man, and it wasn't, as Bro. Branham said, it wasn't becoming to God. Now here is where I mentioned this message can become just like cardboard in your mouth if you turn down the true manna of God, you'll be just like Israel. They said we cannot stand this manna, we loathe it. And here's a portion right here that anybody could loathe in this Scripture. And that is, it wasn't becoming to God for to create a son who would fall, so he allowed the woman, and God said, "Well, isn't that great, hee--hee--hee--hee."

Now you make up your mind which way you're going. When you get through with this message, brother/sister, I want to tell you something, it either becomes a real revelation or it stinks. Serpent seed, phht. I'm not kidding; I'm telling you the truth. I want you to be warned. I want you to be warned because you're on tricky ground. Don't think you're standing...?... Only God knows who are His.

And this is a tough sticky one right here to accept what a prophet teaches verbatim, and say that's got to be God? Why, we're smarter than God. Whew, who needs a God like that? Let's make our own God. You know what you end up as? You get down to worshipping four-footed creatures and beasts, the worst of all is man. In other words, the God of the intellect is all you got left. Terrible situation.

She fell and he left God for her. Just what it says, "Eve was not in the original creation." She was a by-product of the original and she could and did fall. Now let's... now there again, this is not belaboring women or smacking at women, this is the providence of God. And the woman cannot say, "Well, hey, why have you made me thus?" That's what it says in predestination, "Can the thing formed say to him that formed it, "Why hast thou made me thus?" And we see predestination? Pharaoh falling, Esau falling, Moses coming up, Jacob coming up?

Then right away they says, Well, if God is in this whole thing, and he made Moses to do what he did, and Pharaoh to do what he did, then, what's all the beef with

God? See? The next thing they say is, “Why then did God find fault?” And he said, “David, O man, who are you that replies against God?” So, if the woman was made this way, it wasn’t that Eve wanted to be made that way. It wasn’t that Adam wanted to be that way. It was as Irenaeus said, “God being a Savior, it was necessary that God predestine man who would be a sinner. See? In order that God could save him, redeem him. See? To give himself a reason and purpose of being.”

Now the next thing to understand, God cannot sin. God cannot lie. God cannot make a mistake. God cannot have anything out of order. That’s tough. That’s exactly why there’re very few people that are born again. They can’t take it. They can no more take it than nothing. They always are like the time of Jesus, look back upon Moses. Now they all look back upon Jesus, and here He is in the Pillar of Fire in the form of the Holy Ghost right here. They say, “Who needs Him? I can’t believe that.” Certainly they can’t believe it. I’m glad they can’t if that’s the way it’s supposed to be. I’m supposed to rejoice and look up, my redemption draws nigh when all these things come to pass, not go down in my cups and act like a nut. All right.

Okay, let’s get to 1 Timothy here, the 2nd chapter, verses 1-15.

- (1) I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;
- (2) For kings, and for all authority; that we may lead a quiet and peaceable life in all godliness and honesty.
- (3) For this is good and acceptable in the sight of God our Saviour;
- (4) Who will have all men to be saved, (that’s all women too, because that’s the generic) and to come to the knowledge of the truth.
- (5) For there is one God, one mediator between God and men, the man Christ Jesus;
- (6) Who gave himself a ransom for all, to be testified in due time.
- (7) Wherefore I’m ordained a preacher and apostle, (I preach the truth in Christ, I lie not;) a teacher of the Gentiles in faith and truth.
- (8) I will therefore that men (now this is in the--the masculine) pray every where, lifting up holy hands, without wrath and doubting.
- (9) Now in like manner also, that women adorn themselves in modest apparel, with shame-face and sobriety; (that means without being bold and forward, you know, and rushing into things. You see, the man has got to take the way.) not with broided hair, or gold, or pearls, or costly array;

- (10) But (which becometh professing godliness) good works.
- (11) Let the women learn in silence with all subjection.
- (12) But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. (Now that has to do with the setting of doctrine and these things.)
- (13) For Adam was first formed, then Eve.
- (14) And Adam was not deceived, but the woman being deceived was in the transgression.

Now that is something that occurred because of the difference in the sexes which was according to the divine plan of God, who knew what He wanted and got what He wanted. It is no put-down on a woman. It's no build-up on a male. You are looking at the Word of God. The minute you begin to apply this in a sexist manner, you've got trouble. Although sexuality is involved on the fact that a male is a male and a female is a female. See? One's wife, one's husband, one's father, one's mother, and so on.

“Adam was not deceived, (but notice) the woman being deceived was in the transgression.” Now that makes it all the worse for Adam because he knew what he was doing and did it. The woman didn't know. She just thought she knew. Now where does that put the man? It puts him a bigger sell-out to God than the woman ever was or will be if he's not careful. That's where the church is. The church is the big sell-out, every time on Christ; always goes down the drain.

Now notice,

- (15) Notwithstanding she'll be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

Now right here it tells you how that childbearing can become easier than not so easy, although it doesn't always hold. You can put this rule and say, “Well, if I live this certain way I'm bound to have easy--an easier time in childbearing.” Does--but there's a kind of a halfway promise there.

But what you're really looking at is this: Is the understanding of serpent seed. For what in the world has babies got to do with eating apples? If that had anything to do with eating apples, then all the male would have to do is eat apples, he would be sexually abounding as no man since the time of King David and Solomon. Because you've got more variety of apples, more time to eat them. Adam had three hundred children in one year. What about this fellah? All he needs is a wife and be like a salmon. Apples haven't got a thing to do with it.

You relate the result to what brought the result. You got a figs on a tree, someone planted a fig seed. You're eating apples, somebody planted an apple. You got babies, someone planted sperm. You can't get away from this. It tells you what it was. It's no big reflection on the woman. Women think that's a terrible dirty thing to say, that happened to be the truth--serpent seed. It has been known by the Jews all along, the Jews know this. Any one of any--of real study knows that that's the truth. It is not a put down of women. Why would it be a put down? You're looking at the great plan of Almighty God, and the quicker we begin to see what's behind the Scripture with the Scripture, the quicker we'll begin to advance in our understanding, because that's what the prophet's all about.

Paul said, "I'm a preacher, I'm a teacher. I'm apostle, I'm a prophet." All right. So we see that God's Word teaches women is limited in both the home and the church, though not limited in the body of Christ. Now, you notice in here, we looked at Genesis. And he began telling them, he said, "Look, woman, you'll be in the home; man, you'll be out there working. And I mean work."

Now everybody wants to get rid of the sweat of the brow. The least you sweat, the unhealthier you are. You got to sweat all the poisons out of your system. You got to work your lymph's pump to make it work. Men just sit around just die on the job. Women are healthier because they're always around the house working. Now he said right here, "Your job is in the home. You're going to have children; you're going to be a wife and a mother."

Out here now, he said, "Boy, you're going to appreciate it because you entered this with your eyes open and you're going to work your tail off for her, and your kids." The prophet said, "I have a wife who has my children, takes care of my shirts, I'll bleed--make my hands bleed as I work for her." Now, you know, it seems like we're far off our trail these days. You sit at home and blow your nose and think pipe dreams. Forget it, it's not the way to go.

Now, we see God's Word teach the woman is limited in both the home and the church, though not limited in the body of Christ. She's not the head of the home, the man is. She's not the head of the church, Christ is. She has certain privileges in the Church, but she's not limited in the spiritual things of the Bride of the Lord Jesus Christ. There is no limitations to her any--or the man. But the little certain elements in there that she can not take over because her nature does not allow it, does not debase her or keep her from anything, because in the long run it is always what you do with what you've got in the power of Christ that's going to reward you and position you. So, if all you got is a glass of cold water, you'll get a reward. And if you got a big beef steak and don't share it, you ain't going to get nothing. All you got was your beef steak. That's right. Woman, man, no problem whatsoever in this area.

Now, she's limited--not limited in the body of Christ, only in certain positions in the church and in the home. Now, this should be no problem to her because the males are also limited. Men are limited.

Go to Hebrews the 5th chapter. And the 5th chapter, 1-4.

- (1) For every high priest taken from among men is ordained for men and things to come pertaining to God, that he may offer both gifts and sacrifices for sins:
- (2) Who can have compassion on the ignorant, and on them that are out of the way; for he himself is also compassed with infirmity.
- (3) And by reason thereof he ought, as for the people, so also for himself, to offer for sins.
- (4) And no man taketh this honour on himself, but he that is called of God, as was Aaron.

Okay, let's go to 1st Timothy, the 3rd chapter, 1-7. Now,

- (1) Say--It's a true saying, If a man desires the office of a bishop, he desires a good work. (Now, see, he wants to have a good work. Well, he's limited. He's got to have a wife; he's got to be a smart man that understands when trouble's coming.)
- (2) He's got to be vigilant, sober, and good behaviour, given to hospitality, apt to teach;
- (3) Not given to wine, no striker, not greedy of filthy lucre; patient, not a brawler, not covetous;
- (4) One that rules his own house, having his children in subjection with all gravity;
- (5) (If he doesn't know how to rule his own house, how can he rule the House of God?)
- (6) Not a novice, (got to have lots of experience) lest he be lifted up with pride and fall into the condemnation of the devil. (You know, a lot of young guys, as soon as they get preaching, they want to correct everybody.)

- (7) Moreover he must have a good report of them that are without; lest he fall into reproach and the snare of the devil. (He's limited. That's the man. Also we know in Ephesians the 4th chapter, absolutely ordained of God, you can't get it by yourself. No sir.)

Now let's go to 1 Corinthians, the 12th chapter, 4-11.

- (4) Now there are diversities of gifts, but the same Spirit.
- (5) Different administration, same Lord.
- (6) Different operations, same God which worketh all in all.
- (7) But the manifestation of the Spirit is given is given to every man to profit withal. (That's every single person.)
- (8) For to one is given by the Spirit the word of wisdom; another the word of knowledge;
- (9) Another faith; another gift healing;
- (10) Miracles, prophecy, discerning of spirits; tongues; interpretation:
- (11) But all these worketh that one and selfsame Spirit, dividing to every man individually (That word 'several' is 'individual'. Like the king had a several house. That meant an outside house, apart) and individually, as God Himself wills.

Verse 18.

- (18) But now hath God set in the--the members every one of them in the body, as it hath pleased him.

So therefore, males and females are all limited by the same God. So whose--what's the bellyache about? I'm not saying anybody's bellyaching; I'm just saying that's the way it sets up in the church. That's why many times women get out of their place, because they don't realize there's limitations. The man is limited. The woman is limited. God has set bounds on everything by His Word.

And anyone that doesn't respect the limitations of God, is always jumping in where angels fear to tread. And they are presuming, which means to venture without authority. And God will not stand, He will not share His authority with anybody. That's what's wrong with the whole world. We've got, like one fellah said, we got thousands and thousands of laws in our book and God's only got ten. A man breaks one of God's laws, he's got to make a hundred other laws. You can't legislate morality. It's got to be there by God.

Now, keeping this in mind as we turn to Genesis the 3rd chapter, 16-19, which we read. Which was how she was put in her place, and he was put in his place. Now, in Gen 3:16, which is, I think that's--that's when he talks to the woman. To the woman he said, concerning childbearing... Now we already explained that, but it's over--but--but you get over here in Titus the 1st--2nd chapter, 1-5. You see He put her in the home.

- (1) But speak thou the things which become sound doctrine: (He says to the minister--Paul does.)
- (2) That the aged men be sober, grave, temperate, sound in faith, love, and patience.
- (3) The aged women likewise, in behaviour as becometh holiness, not accusers, not given to much wine, teachers of good things;
- (4) That they may teach the young women to be sober, (you mothers listening?) to love their husbands, to love their children, (that takes training)
- (5) To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. (That's all laid down.)

And we see that in Gen 3:17 and 19, sets forth man as a provider. He is the worker outside the home, but obligated to keep up the home.

Let's go to Timothy, 1st Timothy of course, 5:8. We all know this one.

- (8) But if any (that's any man, because he's the provider) if any provide not for his own, (and is his own, that male--male right there, his, personal pronoun, male) and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

All right. 2 Th 3:7-15

- (7) For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;
- (8) Neither did we eat any man's bread for nothing; but work we wrought with labour and travail night and day, that we be not found chargeable to any of you:
- (9) Not because we have not the authority, but to make ourselves an example unto you to follow us.

- (10) And even when ye were--even when we were with you, this we commanded you, that if any would not work, neither should he eat.
- (11) For we hear that there are some which walk among you disorderly, working not at all, or are busybodies.
- (12) Now them that are such we command and exhort by the name of the Lord Jesus, that with quietness they work, and eat their own bread.
- (13) But ye, brethren, be not weary in well doing.

Okay, I'll read on.

- (14) If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.
- (15) Yet count him not as an enemy, but admonish him as a brother.

In other words, you don't really shun him, you keep at arm's length, a little punchy, to make sure he's getting the message. Hey boy, God says you're a provider, get out there and provide. Woman, you belong in the home, there's a man to provide for you, somewhere down the line we've got to meet the issues of God. It can be done.

Now, let's understand it, it can be done. You know something, during the great depression 1930's, '29, '30, there were more millionaires--more millionaires made at that time than any time in history. So if people got out and worked, they made money. They made the living. There's always a living to be gotten because God has to back His Word. He said right here, if any man can't--doesn't work, he's an enemy of the Word of God. So therefore, God must supply people with work. Now He's balanced the thing off and there's nothing we can do about it.

Now, let's keep going. All right. Without belaboring the point, it is seen in scores of Scripture that the woman--the woman's superior place is in the home as a spiritually-minded person. Usually as a wife and mother, working along with a spiritually-minded husband so that is, he is in obedience to the Word of God, and leading the family in spiritual matters and making his living, and every day he's getting better by it, because he's doing it. She fills out the rest of the family program by helping him wherever she can. And together they have in mind one goal, to live well-pleasing unto God and to each other.

Now, let's see how they live pleasing to each other. Now before I finish, and I'm not too far to go, (I was going to finish up tonight) I'll go over this some more with some more notes on Sunday and I want you to get every question you can think of that I haven't covered, you want covered.

Now let's take a look at Col 3:18 to see this spiritually-minded man do what he can. All right. This--the woman and the man together. Col 3:18.

- (18) Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

The submission to the husband is only as fit in the Lord. Which means you're a born again Christian, moved upon by the Holy Ghost, have the Word of God and live it. And if the husband then tries to entice you outside of that, no way. No way.

Okay. With that Ephesians the 5th chapter, 21-24.

- (21) Submitting yourselves one to another in the fear of God.
- (22) Wives, submit yourselves unto your own husbands, as unto the Lord (and in the Lord. You can't separate those two verses. You know most everybody does. When the man wants an advantage, he'll quote that one. Very conveniently not quote the other. It's illegal for me to ask my wife to do anything that's not becoming to a Christian.)
- (23) For as the husband is head of the wife, even as Christ is head of the church: (we better have the same kind of brains then) as Christ is the saviour of the body. (He wants to keep his wife in good shape.)
- (24) Therefore as the church is subject to Christ, as the wives to their--be to their own husbands in every thing. (In every thing what? Every thing's becoming unto Christianity in Christ.)

We got a lot of homosexual fatheads trying to mess around here and everything else, and make a wife a complete pervert. Forget it. Divorce him. And stay single. We got no time for--for junk, brother/sister, no time for junk.

Hey, listen, we are in deep enough in little tiddlywink things that do matter, but aren't so consequential as to get messed up in gross things. God have pity that we should become super ghosts. That's not named amongst us. I want to tell you something, I run across that stuff and I watch the people. They ain't going no where. They could sit right in this church, ain't going no where. With enough faith in this Word, I can tell you, the true elect of God can see an anointing come in here upon every believer and make-believer and unbeliever until the sick which is healed like popcorn amongst us and everything else. They still ain't going no where.

Get with this Word, brother/sister and understand it. Not some theory you have with some church all your lives. But get to know what the prophet taught.

- (25) Husbands love your wives, as Christ loved the church and gave himself for it;

- (26) That he might sanctify and cleanse it by the washing of water by his word.

So the husband has great duties to perform there. In a true Christian union, as seen in 1 Cor 7:10, 11, which both of them are born again, believers. They can be very fallible though their union is truly in Christ because they're humans and they have in their power the ability to live in the divine and human order that God set down as the divine order and human order. And it's all divine because God set it down, wherein God has actually placed them.

Now let's go over here in 1 Peter, the 3rd chapter, 1-13.

- (1) Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they may also without the word be won by your (behavior) of the wives; (Now this is where you're unequally yoked)
- (2) While they behold your chaste behavior coupled with fear.
- (3) Whose adorning let it not be the outward adorning of plaiting of hair, and the wearing of gold, or putting on of apparel;

Trying to be some sex queen to get him...?... into the church. Pooh, God, we saw that everywhere with the Pentecostals. You talk about...?... it was in the "Inquirer" and every dirty magazine under the country. I suppose little old Miss Hon tried to do the same thing. And maybe Jimmy tried to get her that way, God knows. You see the--you see the filth that people pull off, blame it onto God. Don't think these people were any different from you--from this generation. No.)

- (4) Let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.
- (5) For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:
- (6) Even as Sarah obeyed Adam?, calling him Lord (master, the teacher, the one who took care of her): whose daughters you are, as long as you do well, and be not afraid with any amazement. (Husbands, don't get carried away with scaring us and spook tactics and everything else, just know this is the way of God. Not going to get hurt.)
- (7) Likewise, ye husbands, dwell with them according to knowledge, (that's a sexual reference too, by the way) giving honour unto the wife, as unto a weaker vessel, (just think that one over, you can talk

about an hour, bring in sexology if you want) as being heirs together of the grace of life; that your prayers be not hindered.

Another place it said, don't abstain, except it be with absolute consent. Not even by prayer, not by fasting unless it be for a limited time. You'll get yourself in trouble or she'll be in trouble, sexually. Lays it right down the law here. Don't try to be super spiritual because you ain't. If you try to act...?... Christ you're finished. You never had salvation in the first place. And you repent and get baptized, start over again. Just lay it on the line, I'm sorry, but that's the way it is.

- (9) So render evil for evil, railing for railing: contrariwise blessing; (instead of getting into fight start praising each other and pray for each other) knowing that you are thereunto called, that you should inherit a blessing.
- (10) For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:
- (11) And eschew evil, (and so on, right on down the line.)

Now, I don't want to paint a rosy picture or a sour picture, but men are different from women, not just physically, but mentally and temperamentally. Right? They were-- they act differently. It's a different situation. Both sexes are suited to their parts in life, but both must work at it.

Let's take a look at the old man. Colossians the 3rd chapter, the 19th verse. Now here is what it is for you men. Never mind the man in the pulpit, he's above all that. Ha-ha-ha! That's just a joke to relax you. The 19th verse.

- (19) Husbands, love your wives, and be not bitter against them. (That means acid, or biting.)

Oh, that's a nasty one to have to live up to. Because the wife's just about the first one that the man can bite the head off of. But the man is prevented from doing it. The bitterness comes in which is an acid, acrid, sniping condition. And there is a propensity always in all of us to blame somebody for something rather than ourselves. Many times there's a propensity not to know, many times it's the will of God concerning us if things befall us, instead of rolling with the punches and getting together in prayer.

But here's what husbands must watch. Our temperaments are different. I've told you time after time one thing that gets to me. My wife knows it. Women are different from men. They ask questions, they ask questions, they ask questions. Men do no ask questions. And unfortunately I was with a mother for many years, my mother was one who sort of rode-herd on us kids. It was questions, questions, questions, innuendoes, innuendoes, until the question became an innuendo and the question became an insult. And my poor wife has an awful time, and I'm learning. I'm--before I die I'm sure I'm

overcome no matter what she says by way of a question, she doesn't mean any harm. But man, she can out-question a lot of people. She doesn't mean a bit of harm by it, I know, but I tell you, it bugs me.

And I'm telling you, I'm letting down my hair to let you know that I know in your life you got those same things and you got to deal with them. And you got some women, they're going to boss their husbands. Their--they--they'll run things. That can be bad. And I don't think there's anybody that doesn't, any church that doesn't have those problems. You got problem with children. It tells you it says concerning children that you don't make them angry. See? Now children aren't to make parents angry, but they do get angry, but parents aren't to make the children angry.

Let's go here to 1 Timothy, because I got to get along here, and the 5th chapter, verse 11-15. Now it says:

- (11) But the younger widows refuse: for when they begun to wax wanton against Christ, they will marry; (In other words, they can't be--contain themselves, they want male companionship, they want the life that they had, so therefore they will not stay continent and just give themselves over to living a life, trying to serve God, help their children and so on. They want to get married. So, okay, marry. Now it says, they...?... they'll marry.)
- (12) Having damnation (judgment), because they have cast off their first faith. (So in other words, here, don't let yourselves get drawn away by your inner compulsions, what you--what's born in you, what you haven't overcome, you just better suit yourself to marriage because that's what--let's face it, that's the role.)
- (13) And withal they learn to be idle, (that's what happens when they don't have a husband, they just start bumming around, don't remarry) they learn to be idle, wandering from house to house; and not only idle, but tattlers also and busybodies, speaking things that they ought not.
- (14) I will therefore younger women marry, (now here's what he wants) bear children, guide the house, give none occasion to the adversary to speak reproachfully.
- (15) For some have already turned aside after Satan.

Now if the women, that tells, lays it right down here...?... They're supposed to keep peace in the house. And yet my man's not supposed to come home and--and find the house in discord when she can keep it in--in one accord. See? Now that's necessary. Now... this could be rough on double--on mixed marriages. You got some kids live with one, and some kids with another. And if those aren't treated exactly right, you're going

to get a bad situation and it's up to the husband and the wife to see the situation doesn't exist.

Now you take it to heart, because you will answer to God. Now I'm laying it right on the line before, I'm not pulling any punches, mentioned no names, nothing, but everybody in this church knows everybody else. I want to tell you something, there's not one secret hid from anybody in this church, then how much more does God know our hearts? With a bunch of loud mouths like us can know what goes on everywhere, you better believe that God knows all things. And there's room for big improvement in many places, from my house down to yours. Let's understand this; we cannot kid ourselves, brother/sister.

And I tell you what; women were the vessels that fell. There is a weakness there. You got to watch it. Now it doesn't destroy you, but you got to watch it. She's--it's right here tells you in the Word of God. Now I'm--I--I didn't make you the way you are, you didn't make me the way I am. God did it. And the more we listen to God and humble ourselves under the hand of God, you begin to see victory and power come into lives. But until that happens, the male and the female cannot have victory.

Now God's called us to peace and not warfare. As Bro. Branham said, some of you divorced because you couldn't get along. Don't try to get back. But there is, there's--there can be good marriages and there can be--and there--and there's no such thing as a bad marriage if people will work on it. You see, now that's why you talk men and women.

Now can a woman contribute some way, somehow in the Scripture to her husband, or is... Let me put it this way. Can a woman contribute something by way of Scripture to her husband, or is he to interpret to her everything and be her leader and she is to follow him blindly? The answer is no. Absolutely not because the five-fold ministry was given even so her husband can have an answer. The husband is not the answer. The prophet with the five-fold ministry is the answer. That's why I said, the woman has a question, ask at home. Because he already is supposed to know the answer. If he hasn't got it he goes to the minister. But the woman does not follow any man blindly. And she has the absolute right to bring up certain things that will be pertinent to her and she can discuss them with her husband. Now let's prove that she's supposed to discuss the Scripture with her husband. She asks questions and he's supposed to teach her. And he better teach according to what the Word of God says. Now she's got the Holy Ghost so she'll know if it doesn't line up.

- (34) Let your women keep silence in the church: (Verse 34, chapter 14, 1 Corinthians) it's not permitted for them to speak; but they're commanded to be under obedience, as saith the law.
- (35) And if they'll learn any thing, let them ask their husbands at home: it's a shame for a woman to speak in the church.

Now that's the law that God laid down. Now, the same thing holds good, that I don't believe a minister, unless under extreme conditions, (phone that's maybe not so bad and so on) should ever council a woman except her husband's with her. Now, of course, the husband doesn't want to come that's--that's another thing there. But remember, try to keep everything in complete perspective as much as possible. But in other words, I'm saying the man does not lead the woman around by the nose, and because the man says something the woman has got to believe it. Because he has got to have his understanding from the authority of God laid down. That's what Bro. Branham said, "Don't ever attempt to teach doctrine to anybody, bring them to your pastor." Because he saw where it would go.

This church we have lee-way, because your lee-way is to discuss the Word together and surely somebody sitting there knows what was said from this pulpit. In fact, a lot of you do. I know that. Well, if a woman then ought to stay home, can she contribute nonetheless to the husband at certain times?

The book of Proverbs chapter 31, 10-31, though many people say belongs to the Bride. It's a typical woman who is the Bride and this is what she does. Now I tell you what, this woman here, (she's being eulogized, and I just don't know that she was all that great, I don't know how she could do it) this woman here went around with a broom in each hand and the same time sold oranges on the corner and put the wheat in the field. It's really not that bad, but--but you know, I think there's a lot of typing here.

- (10) Who can find a virtuous woman? for her price is far above rubies.
- (11) The heart of her husband doth safely trust in her, (that's good) so he hath--he shall have no need of spoil. (Now he knows she's not running around spending his money and being foolish.)
- (12) She will do him good and not evil all the days of her life.
- (13) She seeketh wool, and flax, and worketh willingly with her hands. (Well, that's--she can do that.)
- (14) She is like them (no, she is just) like the merchants' ships; she bringeth her food from afar. (She goes to market, see?)
- (14) She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. (She gets up first, in other words, she's the first one up in the morning.)
- (15) She considereth the field, and buyeth it: with the fruit of it--with the fruit of her hands she gathers the vine--plants the vineyard.
- (17) She girds her loins with strength, and strengthens her arms.

- (18) She perceives the merchandise is good: her candle goeth not out by night. (That's a symbolic thing.)
- (19) She layeth her hands on the spindle, and her hands hold the distaff.
- (20) She stretched out her hand to the poor; she reaches forth her hands to the needy.
- (21) She's not afraid of the snow for her household: for her household was clothed with scarlet. (That's good, keeps you warm, see, it absorbs the sun.)
- (22) She maketh her coverings of tapestry; and her clothing is silk and purple. (Hey!)
- (23) Her husband is known in the gates, when he sitteth among the elders of the land.

Ah-ha, this woman belongs to a high man, not to some slob out there that doesn't do his share. This woman here has got a man that's worthy of her. He is sitting in the gates with the elders. See? A man of judgment. You bet. And the reason she's buying that field and all is because he's a real handsome provider. He knows what he's doing. He's out there making, you know, doing it like he's supposed to.

- (25) Strength and honour are her clothing; and she shall rejoice in time to come.
- (26) She opens her mouth with wisdom; her tongue is the law of kindness. (That's beautiful.)
- (27) She looketh well to the ways of her household, and eats not the bread of idleness.
- (28) Her children rise up, and call her blessed; her husband also, and he praises her. (What about them apples?)
- (29) Many daughters have done virtuously, but you excel them all. (See, it's really type, but there's a lot of truth in there, just the same.)
- (30) Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, shall be praised. (Why is she...?...? Because she's living the Scripture and he's living the Scripture.)
- (31) Give her the fruit of her hands; and let her own works praise her in the gates. (Now that's the church. Many ways he's typing, in many ways it's also good.)

Remember, I'm going to tell you a story here. A lot of people say that women don't have a--a choice in many things that are business and pertain to business. Now I don't want to hurt anybody's feelings here, but that is on tape. But my good friend Al Arnette got a little appointment with his wife and Bro. Branham and himself because of me. I got them together. And in there Bro. Branham told her flatly, said, "Look," he said, "I'm going to tell you, sister Arnette, when it comes to spiritual things, you listen to your husband." And he said, "Al, when it comes to business, you better listen to her." And you know what? He's never done it to my knowledge. I think he went bankrupt. Maybe more than once for all I know. But you see, Aggie is a business head. She taught in business school and she knows the ropes. And so, there's nothing wrong with the woman taking her place, you know, where she really belongs.

Now, how many minutes? What--time left? We got just enough.

Now, part of this question: I know that God spoke to His prophet, but I find that's--what seems to be a different attitude regarding women between Jesus and those other messengers to be confusing. Are women spiritually inferior to men, and therefore more sinful? We found--we showed that was not so. There's no spiritual physical inferiority. They're just placed in different categories. That's all there is to it.

In fact, Bro. Branham also, even said that Joan of Arc was a prophetess. Bro. Branham never took away anything a woman could do. It was just put in a church order. But he did put the emphasis where the Bible puts it. It is the fact that this subject produces negative feelings that vindicate a process in my life that is lacking.

Well now, here's the thing when you look at the gospel as you are looking at the Logos, not so much Rhema. Logos is the manifestation of God brought out in a form where you can see it and communicate. You know what's going on. With Rhema it is verbal or written that must be explained. Now, Jesus showed what God was in dealing with the people as the Savior. Even when they said, "You are of the devil," he said, "Okay, you get away with it, no problem. I'm here to save; I'm the Son of man." There's coming a day when you won't. And that day is when the teacher comes, which is the Holy Ghost.

Now what you see here under Paul and various others, you literally see the church in its condition, and the Word must be applied to the condition. And if women had not been set down and men had not been set down you would have a free-for-all. So therefore, there is, must be the Word of the Lord which is given us.

Now, let me put it this way, when it comes time to minister the commandments of God to women or to men, it makes no difference. And to do it effectively, it must be done in the Spirit that Christ did it in, looking toward the fruits of regeneration, and a life that will conform. It is not to be harmful. Even when Paul said to turn such a one to Satan, they did it, and then they stood up they are self-righteous again and they got too tough on the guy. And Paul said, "Hold it," he said, "You're far too tough. Restore him now and make him feel like one of the crowd."

Like I read a while ago, it said concerning people, you know they're--they're not doing right, you know, you treat him at--hold him at arm's length, but you don't act as though that they're sinners. You begin helping and building. So therefore, there is no difference in attitude between Jesus, God and the Logos, or God and the prophets, and God in the assembly, where the church must be balanced out according to the Word of God. There is no difference. The Word must be adhered to. But there's always the difference in application and it is very strange, not strange, it is very sorry that too many people and too many churches do not discipline, (and I don't like that term so much) or teacher-trained in the Spirit of Christ.

Bro. Branham especially liked Dr....?... the great Swedish preacher, who was pastor of five thousand people in Oslo, Sweden. And he said, "What you do Bro....?... when so and so happens?" We pray. "Well, what happens, then if this happens next?" We pray. Well, if it keeps on going and that happens?" We pray. And he said, "I like that." What they did was pray. Bro. Branham never even used the term so much, 'turning over to Satan'. He said, "Turn them over to God."

So, now here's where we come tonight. We've come to the place where on Sunday morning I can go a little further by looking at certain aspects which I perhaps will do. So what I want you to do now, you get all your questions out on this subject, every single thing that I have said that you don't agree with, or you don't understand, or something you run across that you don't understand, or you still think there's something in there. I want you to bring it all out. Because you see, what we got to realize is this church must come to the place of true family with the headship in Jesus Christ the Lord. And each one as obedient children. And though sexuality is there, you cannot obviate those things which God laid down. They're in creation and they are good, they are acceptable. Not just that, they are holy, there's nothing unrighteous about the situation, it's just that we have got some, Bro. Branham said, gaumed up ideas.

There's time to pour the oil, the cleansing oil upon the condition where we got gaumed up by lack of understanding to get the machinery running the way God wants it. And remember this, we've all made mistakes. I wish I could turn the clock back, not to enjoy myself as a young man again, but to not do the harm I have done to people by not knowing the truth and acting it out. We've got just enough time for all I know, not to undo marriages, but to make good marriages, good homes, good rapport, where there is a real brother/sister marriage. And I'm talking in Christ. What a difference it would make for people to really respect each other in Christ. Not in our ordinary affairs of life. This would raise us from the place of tackiness to the place of sheer liquid mobility, kind of like the river of life that the Bible speaks of.

So you know what I got in mind, we have one more time left and that's Sunday morning. We'll see where we go. Let's rise and be dismissed.

Heavenly Father, we want to thank You again for Your kindness, allowing us to come together and get through as many Scriptures we did get tonight. We thank You, Lord, that we could make that much of a progress.

Now we pray, Lord, if this should be on our minds for coming Sunday, that we will also have whatever information is needed, Lord, and the people also will have questions that they now have the opportunity based upon what we have said which we believe is right, but we could be wrong. We have not said for one minute that we have all the answers. But Lord, we try to stay within the confines of the Word that you laid down by the prophet, watching his own life and seeing how he was so fine and consecrated with people, his wife and his children, O God. Knowing Lord, that Your way was always a higher way than the way that appeared.

And so, Lord, help us to go behind all these things that appear and begin to see they do not consist of what doesn't appear, but we get our eyes then on what does not appear which is a revelation. Then Lord, we know that that which is appearing which is so contrary, will come in alignment and there'll be blessing from God. We know that's Your Word, Lord.

So we lay all these things upon the altar tonight and ask You to bless us, O God in our relationships. And this does not only need to be marriages, O Lord. Can be brother and sister within the church. So that we have defined aspirations one for the other. And we're not critical, but Lord, we're not judgmental, but we're discerning with the Holy Spirit, the revealed Word of God. And then help each other to come to the higher levels that we all might come to the place where none of our prayers are hindered. But every one now based upon vindication can come through like that homing swallow that homing pigeon, come right to the answer.

Help us, Lord, tonight. Bless every one in Your divine Presence. And may we leave this place better men and women, O God, better understanding, better attitudes in every way, shape and form, Lord. We ask these mercies for Your honor and glory. In Jesus' name. Amen.

'Take the name of Jesus with you.'