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Praise the Lord. As we always say, and we say this from the bottom of our hearts, the most beautiful moment, the best time is always when one can be under the sound of the Word of God. I see Grandma Becker nodding so beautifully. I heard her singing the most wonderful songs beneath my balcony today. God bless you. Yes, may God bless us all.

It is simply wonderful when people can be connected to God, not only in our gatherings, but wherever they are. That is important. And as our beloved brother just testified, he sensed, "This is what you must do," and in that very moment the task was fulfilled, he was able to move on, and we hope that it will remain so and become with all of us, that we may sense where God might still be able to use us.

Of all that was read out, I was particularly moved by verse 10, namely God's reply.

[10] ***And the Lord said: Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation; and all the people among which thou art shall see the work of the Lord, for it is a marvellous thing that I will do with thee.*** [Exo 34:10]

Not merely throughout the world or in general, but "***what I shall do with thee, with my people, for those with whom I make this covenant; for it is a wonderful thing that I will do with thee.***" What good would it do me or you or all of us if God had done great things for the whole world, but not for us? May it come to pass; may it come to pass soon. It is after all the wish of us all, the prayer of us all, that it may come to pass soon.

In Psalm 90 likewise, it is the final verses that have spoken to me, spoken to me particularly, namely from verse 13:

[13] ***Return, O Lord, how long? and let it repent thee concerning thy servants.***

[14] ***O satisfy us early with thy mercy, that we may rejoice and be glad all our days.***

[15] ***Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.***

[16] ***Let thy work appear unto thy servants, and thy glory unto their children.***

[17] ***And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.***

There is a saying, everything depends on God's blessing, and so it is. God wants to bless, that is what we all long for. And I believe that if we are honest, waiting for this is very difficult for all of us. And it will probably also depend on our hunger, on our cry of desperation, whether God can bless us in the way we would like him to.

For my part, I shall not be satisfied until a re-enactment of the Book of Acts becomes visible in the Church of the Living God. And we rightly believe that it will happen. Sometimes we wonder what it will be like, but God knows and that is enough. If we had to do it, we would have to know how it should be done. When he does it, it is enough that he knows how it should happen.

Yesterday I had a conversation that affected me deeply, that moved me to the core. I have had perhaps two or three conversations with this sister over the course of five, six, or seven years. And in one of them the topic was that she wanted to be born again. Yesterday the topic was that she wanted to be sealed with the Holy Spirit. And then she told me in a nutshell her testimony, that she had already been baptized in the Spirit and had spoken in tongues.

Then I asked—and that was many years ago—I simply asked: "You have had the experience of baptism in the Spirit, you have spoken in tongues, and years later you asked me how you could experience being born again, and so on." And now it is about the sealing. I was a little surprised by the sequence of events and perhaps also by the lack of understanding regarding her experiences with God.

And I believe that we all simply need to read the Book of Acts and also the Epistles once again in order to examine our spiritual standing, to know at all what we have experienced with God, where we stand before him according to the judgment of his Word, so that we may then come before the Lord with clarity and certainty of faith, without spiritual strain or confusion. I believe that just as God has granted us grace to gain doctrinal clarity on biblical topics, however difficult they may have been, so too, when it comes to our experiences with God, clarity must simply come.

It is not acceptable that during a sermon such as this one here—well, the sister is not present, there are also people who do not all live here and are not all here, some are unable to attend. But my general concern is with what our spiritual state is before the Lord.

For example, on Saturday evening—there was a wedding here after all—I did highlight the one aspect that is of course part of life. And simply because I did not highlight the second aspect, I briefly touched upon the woman's position from a

scriptural perspective, but did not give the man guidance on what is rightfully his. And once again it was not quite right.

Beloved, the fact is this: one cannot cover every angle in every sermon and allow the light to come from all directions. And if you read the Gospels, you will see how terse, how brief the Lord was at times in his replies. And if one reads the Gospels properly, to take a completely different topic for example, anyone who wishes to look up our Lord's last words in the three Gospels or even in all four, Matthew reports one part, Mark the second. Mark says nothing at all about the name. He merely says: ***"Go into all the world, and preach the Gospel. Whoever believes and is baptized shall be saved."*** [Mk 16:15-16] He does not mention the name at all. Matthew speaks of the three titles, then introduces the name without actually revealing it there. [Mat 28:19]

Luke merely states that "***forgiveness of sins is to be preached in his name to all nations.***" [Luk 24:47] You see, not a single passage is in itself so complete that one could say: "Now that I've read Matthew, I no longer need to read Mark." "And now that I've read Luke, I no longer need to read Matthew." It doesn't work like that. It has all been written so that we might read everything that has been written, for it is only the combined contribution of all these that makes up the whole.

And that is why with regard to the topic I touched on at the weekend, it is very important that we read the Scriptures. And I shall soon be back in Africa in September, God willing, visiting five countries. I won't always be here; I'll probably be in Belgium at the weekend too, if nothing changes. But let me read a few more scriptures.

The first is from Romans chapter 11. Specifically, I would like to read from Romans chapter 11, verse 16, regarding Paul's teaching that we must be made new through and through, and, to use the words we've just read here, become a leaven of sincerity and truth, as described in 1 Corinthians chapter 5, verses 6 to 8. I would like to read from Romans chapter 11, verse 16:

[16] ***For if the firstfruit be holy, the lump is also holy; and if the root be holy, so are the branches.***

It is simply this: just as the first, the beginning, the origin, here the root, the trunk, the branches: ***"I am the vine, you are the branches."*** [Joh 15:5] The vine comes first, and then the branches, which are on the vine, which spring from the vine, from the life that is in the vine. And so we see the same principle here with regard to the lump. For if Christ, the firstfruit, be holy, the lump is also holy. It is simply a matter of like being joined to like, and that which is of divine origin will remain so forever.

And this, too, has already been alluded to: There can be no mixing.

We have often read the passage in 1 Corinthians 10 in connection with the Lord's Supper. Here I shall now read only verse 17, 1 Corinthians 10, verse 17:

[17] ***For we being many are one bread, and one body: for we are all partakers of that one bread.***

One body, one bread. It can be broken, creating many small pieces. Thus, as the body of the Lord, we are one, made up of many members, according to 1 Corinthians 12, yet in such a way that we have gifts.

And of late I have rarely heard the morning devotions. On Monday I heard it, delivered by the church president from Dessau, I believe. And he said, for example—he referred to Zinzendorf, we have several hymns by him in our songbook—a man baptized in the Spirit, a man who believed in the gifts of the Spirit—and then this church president, during the devotion on Monday morning at 6:35 a.m., he said that Zinzendorf insisted that readings should always be taken from both the Old and New Testament. I was amazed by this and thought: How beautiful, how marvelous! So there have always been men who have been led by the Spirit of God into the truth of the Word.

As for Saturday evening, I notice it time and again, and you know, it will remain the most difficult subject on earth until the very end, namely, what God established, ordained, and determined in the beginning. And that was where the devil interfered. He did not enter the animal kingdom just to cause chaos there. He attacked what God had brought together. He simply waited until he found the woman called Eve alone so that he could then draw her into a conversation, and just like that it happened. [Gen 3:1-6]

And because that is the original problem, the problem that existed from the very beginning, when the first humans were created. The fall did not happen in the second or third generation. The fall did not take place outside the Garden of Eden. The fall took place in the very first hour of human history or in the very first days, at the very beginning, in the Garden of Eden, where God was walking to and fro in the cool of the day [Gen 3:8], or rather the Lord God, for God is Spirit. [Joh 4:24] When He walks, it is always the Lord. We have made this very clear. No one can say, "God walked to and fro", rather the Lord, the Lord God, walked to and fro in the Garden. God is Spirit.

Have we actually grasped this topic properly? The difference between Elohim and Yahweh, God as Spirit, and the revelation of God, the Spirit in visible form as the Lord. I believe we have explained that very well indeed, haven't we, brother Russ? It ought surely to have gone down well with everyone and been understood.

And precisely because this topic is so difficult, and because on Saturday evening I only read from Corinthians and not from Matthew 5:32, some people were once again not satisfied. Let me make up for that today, and I will show you how important it is to read a little further in Matthew 5 as well. Matthew 5, verse 32:

[32] ***But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever***

shall marry her that is divorced committeth adultery.

Anyone who reads only this passage and sees only this context has not yet read everything, has not yet seen everything, and is still far from understanding everything. Point one: If a man divorces his wife unless the biblical reason specified here applies, then he is to blame for adultery being committed against her because she does not remain alone. If she were to remain alone, it could not happen. But if she were to remarry, the blame lies with the man who divorced her without biblical grounds. Have we understood that?

At the judgment seat of God, the blame will not fall on the woman who was forced into this situation by the man, but the blame will fall on the man who brought her into this situation. Have we understood that? Is that clear? All right. He causes her. I am not reading from just any book here. I am reading from the Bible. ***"But I say unto you, That whosoever shall put away his wife, saving for the cause—"*** he is to blame, not she, but he causes her. Have we clearly understood that?

And now, as I just said, I'll show you how important it is to consult the corresponding scriptures in the various Gospels in order to understand this properly. From the Gospel of Mark I would like to read verses 10 to 12. And here is the point. I want you to take note of this. Mark chapter 10, verse 10:

[10] ***And in the house his disciples asked him again of the same matter.***

So if one only reads, let's say in Matthew, where the Lord preached quite publicly, and not what he replied in answer to his disciples' questions—if that is not read as well, then we cannot understand it at all, because we do not have the full text. "***So in the house his disciples asked him again of the same matter***"—not in front of a crowd, not in public, not whilst the scribes and Pharisees were present, but at home, when they were amongst themselves.

[10] ***In the house his disciples asked him again of the same matter.***

[11] ***And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.***

Do we see the point being made? So he does not say here, if a woman separates, but ***"whosoever shall put away his wife"***—the modern term would probably be ***"divorces"***. Whoever divorces his wife, or separates from her, and marries another, commits adultery against her. That is what we have read here. Whoever divorces his wife, and marries another, commits adultery against her. But listen to what verse 12 says:

[12] ***And if a woman shall put away her husband, and be married to another, she committeth adultery.***

Have we understood that? Here is the explanation of the second part. If the woman separates, right? If the woman divorces her husband, and marries another man, then

she commits adultery. But the man is blameless. He has, after all, already been punished. How could God punish him any further? And there is simply no basis in the Bible for holding the man accountable if his wife divorces him. Not at all. The answer here is actually found by consulting all the other scriptures which put the finishing touch on the matter and provide final clarity on it.

You see, it was also the case in the Old Testament, for example, that a wife could never give her husband a certificate of divorce. [Deu 24:1] Only the husband could give one to his wife, but then he was not allowed to take her back if in the meantime she had become another man's wife. But she could become another man's wife once a certificate of divorce had been issued. I am reading this to you from Deuteronomy chapter 24, because there are people who once again fail to move from the Old Testament to the New and from the New to the Old and whose teachings are one-sided. One simply has to read it. Deuteronomy 24:

[1] ***When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.***

[2] ***And when she is departed out of his house, she may go and be another man's wife.***

[3] ***And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;***

[4] ***Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.***

We know that sin is a transgression of the Word of God, of the law of God. [1Joh 3:4] Sin is not what you or I might call it, but sin is the transgression of the commandments, the transgression of the Word of God. And so we see here too, right from the Old Testament—and I've already said this here—the phrase "divorced man" does not appear even once in the Bible, because such a thing does not exist at all. Only "divorced woman" appears in the Bible. There is not a single passage in either the Old or New Testament that would provide even the slightest indication that the term "the divorced man" is required to do this or that. Not a single passage, neither in the Old nor in the New Testament, because such a thing does not exist at all.

Now that we are on this subject, as you know—and I would like to ask this quite sincerely and honestly, without wishing to hurt anyone—who has actually read the sermon on Marriage and Divorce properly? Read it with personal benefit. Read it with prayer. Did anything become clear to anyone? It may well be.

I think we spoke about this once, Brother Russ, that one might read this sermon

perhaps three times or even 10 times, and yet have skimmed over everything it contains, thinking one's own thoughts whilst reading. And then all one could say was: "Yes, that was tremendous." And if one were then to ask: "What exactly was so tremendous about it?" One wouldn't know. And then towards the end, when Brother Branham goes on to say: **"I didn't know that a few days ago either. It was revealed to me. The Lord came down in that cloud."**

And one might ask here today: "What is it that was revealed there?" Huh, who could answer that?

So I would say, this sermon is coming out again. It's being edited at the moment. Let's keep this between ourselves. This is the only sermon I haven't proofread. And as I said, it was a difficult time back then. And we've now proofread it. And there were a few things that could be improved. And that's what's happening at the moment. But then we really should all read it through again, slowly and carefully.

What I failed to say on Saturday, as it seemed, I'd like to add here today. Just as I used the expression about the millstone in relation to the woman, I would advise every brother not to go to a lawyer and file for divorce, but rather to have a millstone hung around his neck first, before going down that path. I know how it is. If you don't shed light on both sides at once, it can seem as though you've taken sides. But that really was not my intention.

When one is here at the front, and as we can see from the various passages in the Gospels, one evangelist, another, a third, they have all heard the Lord speak and they all contribute their part to the whole. And only then, when everything has been brought to a single point and examined from all sides, only then do you really see what the matter is and what it's all about. So verse 12 of Mark 10, once more: "***And if she, if she,***" not the husband, "***divorces her husband and be married to another***", not when her husband has divorced her and she marries another man. Do I need to emphasize this again or is it clear?

I hope so. I hope so, because I want to tell you something. It is simply essential, that in these matters, which have been particularly illuminated and revealed by God, that we stand on the same ground of scriptural revelation. Otherwise, there will still be back and forth amongst us, there will be differing opinions and then what? How can we then move forward in unison?

And since I have already mentioned this concept, or had it on my lips, it is very good to believe all the other doctrinal matters, to believe them correctly. But specifically, it is about the things, upon which God has laid his hand in these days, through special working and through revelation. And it is about the correction regarding the doctrine concerning the Godhead, concerning water baptism, and so on.

But then, remember this too, why has the matter of the fall been emphasized so much? Didn't Brother Branham know, when he preached this, what consequences it would have? But he had to preach it, he had to preach it, so that a separation

might take place amongst the people of God.

This is the time in which all the mysteries of the Word have been revealed. And when the Spirit reveals something, and linked to the fall is the whole subject of marriage, covering marriage, divorce, remarriage, and so on, that must be properly understood. It must be placed on the basis of the divine revelation which has been given to us through Brother Branham's ministry. Let us openly acknowledge this and express our gratitude for it. This must take root in our hearts and we must truly view these matters in a balanced way.

Just as here, and I like this very much, that the disciples who had not understood when the Lord was speaking to the crowd, they waited until they were at home with him. And in the house his disciples asked him again of the same matter, and he explained to them. And it is precisely this explanation at home, amongst his disciples, not amongst the crowd, but where only the disciples were gathered. This explanation is actually the most important in the whole context, because it has properly shed light on what he had said before. Do you all understand that? Of course, that's how it is.

So here is the answer. Let us read verse 11 again:

[11] ***Whosoever shall put away his wife, and marry another, committeth adultery against her.***

So? Woe! And then verse 12:

[12] ***And if a woman shall put away her husband, and be married to another, she committeth adultery.***

Not him. He can marry. Which marriage is he supposed to break? A man…, I looked it up in the German Bible Encyclopedia. It doesn't quite belong here. But it says literally: "A man cannot break his own marriage at all." This sentence is there in black and white, written by Bible scholars who have compiled an encyclopedia of almost 1,000 pages. What is it? There have been men who have really searched the Scriptures.

I'll read out to you, when a marriage is broken, and how it is broken. I think we covered this here quite recently. What was it? Deuteronomy 22 or Exodus 22. As you know, Deuteronomy is a repetition of what has already been said here and there.

Here, Deuteronomy 22, verse 22:

[22] ***If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman.***

Very clear. If a man takes another man's wife, so it is a married woman.

This has also been so beautifully emphasized in our translations of Matthew 5, namely this very term, not just woman in general, but wife. Matthew 5, verse 28.

Matthew 5, verse 28:

[28] ***But I say unto you, That whosoever looketh on a wife to lust after her hath committed adultery with her already in his heart.***

Why? Because she is another man's wife, she belongs to a man, she has entered into a covenant. I believe one could read who knows how many Scriptures, but that is not necessary at all. I ask only one thing, that if we feel we must speak on certain topics, we please remain within the biblical boundaries, not speaking past God, let alone judging past Him, but truly remaining within the boundaries of the Word, so that even when judgment is required, where things are not going well, it is based on Scripture and not bypassing Scripture.

I believe we have all understood that and I would like to say it once more, this has never struck me as so profoundly as it did just a few minutes ago. All things that God has revealed are important. Most important are those that were revealed directly in a supernatural way, where God has visibly and tangibly laid His hand upon them.

And I will mention these two again. When it comes to the fall, Brother Branham says: **"The very same angel of the Lord who came to me on the 7th of May 1946, that very same angel of the Lord stood with me in the room and told me what happened in the Garden of Eden, as recorded in Genesis 3."**

He even specified the times, that Eve was with the serpent around midday and then with Adam just before evening on the same day. The angel of the Lord told Brother Branham this loud and clear, standing face to face with him.

And the same applies to marriage and divorce. The cloud came down, the schoolchildren came out of their classes, saw the cloud in the shape of a funnel, how it tilted, rose again and tilted once more. And Brother Branham received this revelation from the Lord Himself, out of the cloud and then brought it to the people.

Look, I don't just listen to the sermons that have been translated. I listen to his testimonies, which are also scattered here and there, and perhaps I understand the issues at hand a little better, because I have information that others may not have access to in full, as it is not available in German or the other languages.

This evening, for the third or fourth time, I am making this request. Let us pay attention to everything that God has specifically caused to be said, communicated and revealed to us, through the Spirit, through the Word and through Brother Branham's ministry. But let us pay particular attention to the things to which God has supernaturally attached visible importance, so that these things may be brought to the people and proclaimed.

And what did Brother Branham say when he delivered this sermon? Who can remember?

Now I'll find myself in the same situation as back then, when I spoke about the seed of the serpent, and my office had better brace itself, because the letters will be coming.

And that's exactly how it was.

These two things seem to be so important to God. And if they were important to Him, then they ought to be important to us.

What matters now is simply that we truly cast out the old leaven with all our fine, pious thoughts and become a new dough, an unleavened bread of sincerity and truth. [1Cor 5:7-8] What matters is that we do not merely read what He said in public, but also what He then said to the disciples in private. For that is the final insight into this whole subject.

And then, when we see all this in this light, we will be able to give thanks to God and go our way joyfully, imposing no burden on anyone, treating no one as an outcast, no longer shaking our heads at anyone, but going our way joyfully with God.

May the Lord bless us all and be with us all. Amen.