

Paradox # 8

Bro. Lee Vayle - April 15, 1984

Let's pray. Heavenly Father, we're again a very privileged people to be gathered together in Your Presence, especially knowing now where there is neither time or eternity as such but has blended together. And we don't believe there is anymore space and distance, Lord, or all these other things that deal with matter and energy – all those things, Lord, are given way to a higher order, although we are still involved in the dregs of what we know was the order of this hour and the times; but we're glad, Lord, we know that we have passed into that which takes us right into the realms have gone the way they're supposed to be; and we appreciate it very much. Help us in the study of Your Word today, Lord, to just yield ourselves to the simplicity of the grace and the knowledge of God so that we might be partakers of the Divine grace of this hour. In Jesus' Name we pray. Amen. You may be seated. [Tape stopped for announcements.]

1. We're still dealing with the Paradox. I thought that message number seven might conclude the comments on it, but no, we're still going into number eight this morning. [] And we're seeing an exact duplicate of the very ministry and message and its attending results and consequences, both good and bad, present and to come, of our Lord Jesus Christ when He was here in human flesh.

Now this is what I want you to understand, that this very hour – it's been going on for years – but in this very hour we take our stand to understand our knowledge is a revealed knowledge, and we accede perfectly that we are seeing a duplicate of the very ministry and message, and its attending results and consequences that took place two thousand years ago, is being repeated today as It was in the human form of the Lord Jesus Christ. As Bro. Branham said – this very thing I'm describing – for he declared that Jesus Christ was obligated to do in the form of the Holy Spirit for the Gentiles what He did for Israel when He was here in His human form; and you wouldn't expect it to be different. Or would you?

2. Now come on. We're going to take our time this morning, and I'm very serious. I have no problems with anything except to stick to the simplicity of this Word, and that is not a problem. But I want you to know the simplicity, and I want you to understand that you don't know what you think you know, and I don't know what I think I know, because... see, the Pillar of Fire in that prophet... When he was aware of the literal Presence of God he looked like a hunted animal. But when God was in him, he stood there so sweet, so calm, so different. Why? Why? You would think opposite, wouldn't you? See? It doesn't add, does it? I'm going to tell you something. Nothing adds. Nothing adds. You couldn't figure this if you tried. There's no way you can put it together. And yet you can. See? Why did he have no fear? One place fear... no fear, until one day there wasn't any fear or guilt at all. Now you can't figure it, but it's true.

30 The Omega of the Alpha is here. The ministry and message, as have been given – that's the ministry and message have been given – that's the Omega. But the effects are in progress. Now it's not over. They're in progress. But there will come a time when it is over. This simplicity of it all is literally shocking. And the question comes, "Who can hear it?" I'm asking the same

thing that Jesus said. “Who can hear it?” And the answer is, “Who’s that nutty? Who can take it?” That’s what we’re talking about.

4. This thesis that we are now scrutinizing comes from the actual meaning of the word ‘paradox.’ By this I am saying that the Presence of Jesus, and all that that Presence entails in flesh, or formerly entailed in flesh, was a paradox back there. And now the identical Presence in the form of the Holy Spirit is here in another identical paradox. Now this is what we know to be true. And if you miss this, in my books... Well, I love you; but you’re not going to make it. Now I’m not trying to scare you. See people say, “Well Bro. Vayle tries to scare people.” Look I’m not scaring anybody. I’m telling you the truth. I don’t care how you pour it on me. I’m in the truth. []

5. Now identical is identical! I’m talking about a God Who doesn’t change. I’m talking about a God Whose ways don’t change. I’m talking about One Who was in human flesh. Now in the form of the Spirit once more in a human flesh through human flesh. *“I am not the Pillar of Fire. The Son of man is not the Pillar of Fire. It is here in Spirit form.”* All right, I repeat. It will do the same thing. It will bring the same results.

6. Now “Paradox.” Now let’s watch simplicity to see just how simple we are not. We’re like the kid in whose house I used to be years ago. His mother put something new on his plate, and he says, “I don’t like it. I won’t eat it. What is it?”

Yes, paradox. Why? A paradox is a figure of speech. Now you really didn’t understand that before, did you, until this minute?

Well you say, “I think I did, brother.”

No, you’re wrong entirely, because I didn’t understand, and I’m way ahead of you, or I wouldn’t be here, right? Now, I’m not saying you didn’t understand it as though you didn’t have a clue. Oh yes you did! But you had your own interpretation.

7. Now the interpretation is this: a ‘paradox’ is ‘a figure of speech.’ That’s what it is: ‘a figure of speech.’ Thus a paradox is a certain phraseology. All right let your ears go out. Paradox is not what you see. It’s what you hear. Now a paradox can have a lot to do with what you see, but be careful how you hear. Not what you hear; how you hear. For Samuel saw by hearing. A paradox is a certain phraseology – speech. It amounts to a description in which lies an explanation, of course. And the description is not the thing itself, but what is said about it. Thus, the thing itself is not the issue! Thus the thing itself is therefore not the issue or the important thing, but the explanation or revelation is.

8. All right. This figure of speech, by definition, is ‘an incredible statement or opinion.’ Now ‘incredible’ is an adjective and means ‘seemingly too extraordinary to be believed.’ The explanation then is incredible. Paradox; still a statement orally given.

One man stands and says, “Well, it’s so and so and so and so.”

The prophet stands there and said, *“I beg to differ. This is what it’s about.”*

What do you mean?

Now, what the prophet said cannot be believed, humanly speaking. There’s no way you can get it.

9. ‘Paradox!’ ‘Incredible beyond belief.’ Thus if you now take the word ‘believe,’ from which comes ‘belief,’ and put it into the Scriptural sense of believing, which will be your revelation, there would hardly be any way to reconcile them. But there will have to be a rejection

of one or the other, and sometimes both, or apathy. Now it says again, ‘paradox:’ ‘incredible beyond belief.’ That has to do with believing, which has to do with faith. Faith is a revelation. Faith and belief is what you base everything upon as a Christian.

10. Now, there will be hardly a way that you can reconcile your faith to what has been evident, so that in the long run, there will have to be a rejection of the thing itself, or the explanation, or maybe both, or there will be an acceptance of the one, and not the other. Hardly ever [will there be] a reconciliation between the two. And then there’ll be those with absolute apathy. “Well, what’s going on. We’ve heard and seen all that stuff before. I never did see a miracle anyway.” This is perfectly obvious in the Scripture.

11. We go to Acts 26, and we begin reading at verse 4 to hasten ourselves along.

- (4) My manner of life (in) my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;
- (5) Which knew me from the beginning, if they would testify, that after the most straightest sect of our religion I (was) a Pharisee.
- (6) And now I stand and am judged for the hope of the promise made of God unto our fathers:
- (7) Unto which (the) promise of our twelve tribes, instantly serving God day and night, hope to come. For which hope’s sake king Agrippa, I am accused of the Jews.

What Jews? Sadducees.

Oh you say, “Just a minute. Didn’t the Pharisees join hands?”

Sure they did, because Paul said, “I stand here as a champion of the resurrection.”

And they said, “Preach it Paul.”

And the Sadducees said, “Hogwash.”

Then Paul said, “But listen, that One that you killed is raised from the dead, and Abraham is in a [living] form again.”

Oh they said, “Merciful God; you’re nuts. We believe in a resurrection, but not that.”

Paul was explaining about something that took place. Huh? Well come on. Jar your thinking, because we’re on dangerous territory this morning. See?

- (8) Why should it be thought a thing incredible with you, that God should raise the dead?

In other words, Paul is telling them something that happened, and he is saying, “The dead have been raised. This is the entire explanation. This is the revelation. Here it is.”

And some are going to say, “Hogwash.” Some are going to be apathetic. It’s going to draw a lot of responses of which, hopefully, there’ll be some who say, “I see it.”

- (9) I verily thought (within) myself, that I ought to do many things contrary to the name of Jesus (Christ). (Now watch his testimony. He said, “I was against it.”)
- (10) Which thing also (I) did in Jerusalem: many of the saints did I shut up in prison, having received authority from the chief of priests; and when they were put to death, I gave my voice against them.

Well, there's your original anti-Christ. It wasn't the state. It was the religious order that took precedence over the state and got the state in its control. I said, "Let me tell you something, you boys sitting on the throne. If you want insurrection, we'll give it to you. And we won't pull you down. And Rome will throw you out." And I'm going to tell you, they did it! And they did it for a wrong cause. And they rose up, and they defied Rome. And Rome came in and slaughtered them. So does the church rise up under a pope, to get it's way in the state, and our God will come in and slaughter them!

You say, "Now Bro. Vayle, you're being dirty." Well then you stay here. You sit here. That's right. There's a few things we could say, but I'm sick and tired of saying them anyway. Never saw a hog eat sheep food yet and enjoy it.

- (11) I punished them oft (from synagogue to) synagogue, compelled them to blaspheme; being exceedingly mad against them, I persecuted them (into) strange cities.
 - (12) Whereupon I went (into) Damascus (well that's about as far, yes...)
 - (11) ...I persecuted them even unto strange cities...
12. Now, this we got to go to now, Acts 24:10-15.
- (10) Then Paul, after the governor had beckoned unto him (spake and) answered, Forasmuch as I know that thou hast been many years a judge (of) this nation, I do the more cheerfully answer for myself:
 - (11) Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.
 - (12) And they neither found me in the temple disputing with any man, neither raising up the people, (nor) in the synagogues, in (any) city:
 - (13) Neither can they prove the things whereof they now accuse me.
 - (14) But this I confess unto thee, (now watch,) that after the way which they call heresy,

Here's your paradox. Paul said, "I'm going to explain it to you and tell it to you."

And they said, "No way. We're going to have it our way." Now watch! They couldn't deny the things that were done! And reading history, there's no way they could deny the things were done. But they said, "No we don't see it that way."

- (14) ...so worship I the God of my fathers, believing all things which are written in the law and the prophets:
- (15) And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

Now here's two people standing there – two groups – and they say, "Yes we believe this implicitly." But a man came – Jesus, God in human flesh was on the scene – and it changed the whole story, because they could not accept what was being said. They could accept what was being done, but they couldn't accept what was being said. Paradox is a figure of speech. The Bible is a paradox. People will argue until doomsday about certain things. It isn't going to do them any good.

Okay, we go back to [Acts] 26:16-23. Now this, Paul said,

- (16) (The voice said,) rise and stand upon (your) feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of (the) things in the which I will appear unto thee;

Now, what did He appear unto Paul in? A revelation! Well did He, or did He not? Come on. Wonderful. You're smarter than a bunch of theologians. Let's not get on that subject.

- (17) Delivering thee from the people, and from the Gentiles unto whom I now send thee.
- (18) To open their eyes, and turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.
- (19) Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:
- (20) But shewed first unto them (at) Damascus, and Jerusalem, throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.
- (21) And for these causes the Jews caught me in the temple, and went about to kill me.

And after poor old Paul thought things were straightened up, one day God said, "You better go up there to Jerusalem, look things over."

He got up there, and they tried to circumcise one of his Greek followers. And he said, "Hold it, hold it. I thought we had a revelation different from this." See?

People say, "Well look, we all believe the same truth." Oh, just a minute. We certainly do. There never was a time we didn't. But the difference lies in the revelation. Why, it's too incredible to accept that revelation. See? Let's not get confused, brother/sister. We got a complete repeat. See?

- (19) Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:
- (22) Having therefore obtained help (from) God, I continue (in) this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:
- (23) That Christ should suffer, he should be the first that should rise from the dead, and should shew light unto the people, and (unto) the Gentiles. (Now do you think they're going to take that? There's your paradox.)
- (24) And thus he spake... (and so on.)

13. All right, 'paradox:' 'a statement or proposition which at first view seems absurd, or at variance with common sense, or which is actually, or actually apparently contradicts some ascertained truth, or received opinion.'

Now you can say, "Hey, where's your vindication?" Well, they say, "We don't have to have any vindication. We've ascertained that this is it. Our good brethren that we know to be faithful servants of God, these fine men, they have said it, and so we have received their opinion."

All right, ‘a statement or proposition which at first view seems absurd or at variance with common sense, or which actually apparently contradicts some ascertained truth or received opinion, though on investigation or when explained, it may appear to be well founded.’ So therefore, the secret of a paradox, or anything which runs contrary to what you think you believe, investigate it.

14. Let’s go to Jn 10:11; beginning.

- (11) I am the good shepherd: the good shepherd gives his life for the sheep.
- (12) But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaves the sheep and fleeth: the wolf catcheth them, and scatters the sheep.
- (13) The hireling flees because he is an hireling, and cares not for the sheep.
- (14) I am the good shepherd, and know my sheep, and (are) known of mine.
- (15) (If) the Father knoweth me, even so I know the Father: and lay down my life for the sheep.
- (16) Other sheep I have, which are not of this fold: (that’s the Gentile,) them I must (also) bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

I want to ask you one question. When did the Gentiles ever hear the voice of God? Never, never, never, except in seven church age messengers. See? It’s a paradox right here. Paul said, “If you have heard and been taught by Jesus...” Paradox!

They’re going to come on judgment day and say, “You didn’t visit me in prison. You saw me naked. Didn’t you?”

They said, “Lord, when did we see you naked? When did we...?” Paradox – Paradox. All right.

- (17) [Therefore doth my Father love me, because] I lay down my life, that I might take it again.
- (18) No man takes it from me, but I lay it down of myself. I have power to lay it down, I have power to take it again. (It’s the paradox.) This commandment have I received of my Father.
- (19) There was a division therefore among the Jews for these sayings.
- (20) And many of them said, He hath a devil and is mad; why hear ye him?
- (21) Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

Investigation – paradox overcome. Now listen, did any of those guys say, “Now just a minute, we know He opened the eyes, and the devil doesn’t do it.” Oh they said, “He doeth it by Beelzebub.”

Pentecost, supposed to be full of the Holy Ghost, said, “Bro. Branham had a familiar spirit.”

Theirs should be as familiar. It wasn’t with God. Their father had blinded their eyes. No

wonder their harlot daughters wear slacks and go around as men teasers. Corrupt whores on the street. Pardon the vulgar expression, but it's in the Bible; so I don't feel too bad. I'm rough anyway. What's the difference?

- (22) It was (in) Jerusalem the feast of the dedication, and it was winter.
- (23) Jesus walked in the temple (of) Solomon's porch.
- (24) Then came the Jews round about him, and said, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. (Now watch.)
- (25) Jesus (said), I told you, (already)...

How many more answers do you want? Now people come to say, "William Branham, say 'so and so.' William Branham say 'so and so.'" Walked off. If he had what he said, then could he be different from this? The answer is "no."

I'm going to tell you something. The very comfort these people want, they're going to lose. Because what I said to preface this, my remarks before this message opened, if you had caught it and understood, God in the prophet, brought a perfect ease.

The Presence which should literally scare the living daylights out of you, and It does. Just think anyway, makes you to understand that God in a man has bridged every gulf, and nothing else matters. And if you are full of the Holy Ghost, you will be seeing what is taught. And you will not be drawing your own conclusions. You'll be listening for verbatim statements, and you will be hearing them shortly.

15. I'm going to read. We'll take our time, get ready for another ninety minute tape. It's going to be slow. All right.

- (24) ...tell us plainly.
- (25) (He said, I've) told you, and you believed not: the works that I do in my Father's name, they bear witness.

I already said, "Take a look at the work." Make your choice. If that's God, and you're not doing it, why aren't you listening? If your mouth couldn't bring it to pass, then your mouth doesn't have the explanation. If your word didn't bring it, then your word can't tell it.

- (25) ...the works (I did) in my Father's name, (did) witness of me.
- (26) But you believe not, because you're not of my sheep, (now notice. He says that flat,) as I said unto you.
- (27) My sheep hear my voice, and I know them, they follow me: (They'll take a paradox anytime.)
- (28) I give them eternal life; and they (will) never perish, (The greatest moment of my life was when I took a paradox, and I preached twenty-three sermons on it. I'll likely start all over again.) neither (can) any man pluck them out of my Father's hand.
- (29) My Father, which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand.
- (30) I and my Father are one.

And Bro. Branham said, "*When the Bride says, 'I and my Father are one,' the chaff separates.*" You say, "Bro. Vayle, I don't understand it." Who asked you to understand it? The point is, can you receive it?

16. I wanted... I've tried to tell people, because the tapes go out. How long? I don't know. I don't know anything anymore. All I know is one thing. I tell you the truth, that time and eternity have blended, and something has happened. I don't care [if you] deny, leave this building. Thank God you've left it, and get out of my hair everybody, because I'm tired, tired, tired. I'm not mad at anybody, but I'm trying to get something across to you that's desperate and sincere and serious.

Time and eternity have blended. There is no space any longer, as it has been known. Matter is not known anymore, as it has been known. It can't be if the dead are going to come out of the ground! Don't you understand something? Take your cotton-picking education, but get it out of here. I mean it. You've got to wake up in this church. Time's run out. Or somebody lied! Whatever's got a hold of me, has made me a fool. Say Bro. Vayle, "If you had what you talk about, you would be this and that." That's what you think. That's the paradox. That's the Seventh Seal... [They] don't recognize it.

Get this flat! Beautiful Eve. Adam's hand had not touched her. He had not come near her in a sensual manner. How was she fooled? Because she was Eve, and so are you. If you think you've got something to put into this, you are sick. There is only a faith in the Almighty God and desperately believing, like Abraham. That it's go to be; it's got to be; it's got to be. And they said, "Who do you think you are?" I ain't nobody. But God said so.

17. (30) I and my Father are one.

How is it? How do I know? How to look out that window. I used to look out a window, and it doesn't matter anymore. You say, "Because you're callous." You're a liar. You're a liar. How do you know what's in my heart? It's not that at all. I've given up on Lee Vayle. That's all. You say, "Your words will bring you down." Let them bring me down. My words will, but God's Word won't.

(31) (And) the Jews took up stones to stone him. (Now listen.)

(32) (And) Jesus answered, Many good works have I shewed you from my Father; for which of those works do ye stone me? (Now listen.)

(33) (And) the Jews answered, (and said,) For a good work we stone thee not; but (your explanation, which is) blasphemy; (You blasphemed our creeds. You blasphemed our doctrines. Well, you've destroyed our opinions and our learned rabbis.) because thou being a man, makest thyself God.

(34) (And) Jesus (said,) Is it not written in your law, I said, Ye are gods?

(35) If he called them gods, unto whom the word of God came, the scripture cannot be broken;

(36) Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

(37) If I do not the works of my Father, (Then if I don't, you tell me to shut up and sit down and don't listen, because I don't even have a Word for you! But if those works are done, then I tell you what's behind the works! You better watch it. Paradox.)

"Oh Bro. Vayle, I know you're quite intelligent after a very vulgar and crude way, because your mind is analytical. And we've heard you're worth a lot of money, and we would love to have you come to our church. But that Presence stuff... You won't preach it."

And I say, "Like fun I won't preach it."

18. Do you realize that Jesus Christ died, not because of what He did, but because of what He said? And do you know that no martyr ever died because of what he did? It was because of what he said. And do you know that no sheep ever got to heaven because of what he did, but because of what he said? Now you're rejoicing; but some of you don't believe it, so I'm going to give you this Scripture. Because you still think you're a little bit like somebody. You're like somebody all right. Pbbt.

19. Rom 10:6.

(6) But the righteousness which is of faith speaketh on this wise, Say not in thine heart, (don't ask questions,) Who shall ascend to heaven? (that is, bring Christ down:)

(7) Who shall descend into the deep? (that is, to bring Christ (up).)

(8) (And they say, what's that?) The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

(9) That if thou shalt confess thy mouth the Lord Jesus, and believe in thine heart God hath raised him from the dead, thou shalt be saved.

(10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Then don't add to the Word. And they said, "Oh listen, we agree on the ministry! Hallelujah!" But it's what you said about the ministry.

20. With these words of Jesus we go to page 3, paragraph 18-22. We go to the Paradox. Some people think Bro. Branham announced this as 'a pair of socks,' or something, you know. Pbbt. I didn't like the style, so I didn't put them on. Paradox! It has to do with speech. Speech. By your words you're condemned, and by your words you're justified. And remember, the thoughts of your heart speak louder in heaven than your words on earth.

And if I have lied in this pulpit, God knows my heart; I cannot explain what I tried to tell you. There is no way. I would die for it. I will have to maybe die for it. One thing, I will die with it. I have got to. And I only talk this way, not as though you do not have something yourselves. I'm not preaching down to you. I'm only trying to lay everything out to give you a hope and encouragement to explain some things. Listen, I've got a man sitting here that I caught something on his face one night. But I knew he was thoroughly confused; and after two hours, he became de-confused.

Once in awhile I catch a few things. Then you wonder why I say and do things, because I have to do things and say things. And they catch a fire and somebody walks out with something. You say, "Well what if you..." I haven't got anything. I've got a Word. And after today, I'll be more determined than ever to quit preaching, if I possibly can. But I always stick my stupid neck out. []

21. All right, we're on page 3, paragraph 18-22. Here.

[18] *Because, healing is the children's bread. We realize that. It's in the atonement, and the atonement first is applied to our souls. The healing has always, and healing has always forerun every message, and it's also been a means to gather the people together.*

To get in there to look at it.

[19] *Many people sponser a healing meeting, many will come to a healing meeting, or a song festival, but when it comes to a poor soul to get saved, there's not many people interested in that. But that's the main thing. Divine healing and singing festivals, so forth, well that's okay but as Daddy Bosworth said, "Healing is the bait on the hook." It just shows the fish the bait, not the hook.*

[20] *Now, that's just thing, to get people to listen till you can really present to them your message. God has done that in every age, through every age, there's always been a healing campaign. If it's a genuine healing campaign, behind that campaign, there is always a message.*

Paradox! Because if He's the same yesterday, today, and forever... I don't care if the fullness of God indwelt Bro. Branham as it indwelt nobody but Jesus Christ! He can't change! And William Branham can't change it!

They're going to stand there and see the miracles and say, "Well, ha. Oh, Bro. Branham was a great prophet, and when he discerned it was so nice. And oh the miracles. But you know when he began preaching, [he went haywire]."

You say, "Hey you guys are doing what the Pharisees did. Don't you remember when you came out of Methodism and those other "isms" to become a Pentecostal, and you said if there's further light down the road, we don't want to miss it? And you came out for gravy. What if this were it?" Pbbt.

Ah, forget it. Say, "Well just a minute. Just a minute."

No. I'm going to just a minute you. Their eyes are blinded by the devil, because their father's the devil.

You say, "Now just." I'm not... Don't just a minute me for nothing brother/sister. You think I'm going to blaspheme Jesus Christ for you and your lunk-head? I'll see you on your way to the Lake of Fire, but don't try to get me involved.

You say, "Oh, Bro. Vayle you have no love."

I have no love? Hah. Let's stack the record up. Three things: money, popularity, and women. Now let's see where we go. Let's see where we go. I'm not here to be any virtuous person; but neither am I the devil and the tool of the hell. Okay?

22. Now,

[20] *A genuine healing campaign there's to behind it, there's a message. There never is a sign just given for a sign; it foreruns the message.*

[21] *And I believe the same thing is, seventeen years ago, or eighteen now, the Lord sent me out to start praying for the sick. It made a great revival amongst the people. Many great servants of God has gone forth in healing campaigns, but the healing campaign, in itself, if you will stay in the same old trend of what you always was, there's something wrong, that healing campaign wasn't sent from God. False anointed. It's got to attract attention first, then get the attention, then get the message.*

[22] *Jesus when He came forth, healing the sick, and so forth. He was a great Prophet to them all. But when He began to tell them the Truth, Paradox, a figure of speech! His preaching wasn't a paradox per say. It was a paradox to them. When He told them the Truth, the Gospel, Who He was and what He came for; then He was not popular after that. And that's the way it's always been through every age, and it will continue that way.*

And William Branham said, *“Here I stand, Pillar of Fire over me. Here God, here I am veiling the Word to you people, and I’m a paradox.”*

The whole thing’s a paradox, because you’ll say, “Oh Bro. Branham, come and heal my daughter. Oh Bro. Branham do this, oh Bro. Branham do that.”

And he said, *“Look, I... hold it. I don’t have the power to do it.”* He said, *“I couldn’t take it off you if I wanted to, because I might doing God a disfavor. I’ve got to hear from Him.”*

And they say, “Ah, phooey, we’ve heard from God. Listen William Branham, the goodness of God leads to repentance, get that daughter of mine back her sight, and bless God that will make her repent. Hallelujah, she’ll feel good.”

That man’s a liar, and the truth isn’t in him. They’ll turn right around and take their old creeds and dogmas once more and say, “Hallelujah, I knew it could be done.” []

23. All right, now. Bro. Branham puts it together for them. Healing, discernment, et cetera are for signs for the coming message. But Bro. Branham could neither heal nor give a revelation. All right, paragraph 24.

[24] *I’m here, my brother, a helper in God’s kingdom, to help you do anything that I can. To answer your question, I might not be able to do it. But, prayerfully, we would probably understand if we would pray over it and went to God about it, and not draw our own opinions.*

Well, how in the world are you going to find out if William Branham drew his own opinion? Well he better have some vindication. Now just as soon as the vindication comes, the miracle that would vindicate him, and show positively that, you know, he’s the one to listen to. They’re not going to listen. Why? Because He’s the same yesterday, today, and forever.

And you don’t make the Word fight the Word. You watch it’s continuity. That’s why Bro. Branham said, *“Don’t get Moses mixed up with Noah. Hey, we’re going to float them down the Nile – build an ark. Don’t get Jesus mixed up with Moses. And don’t get me mixed up with Paul!”*

But you’re not going to get them to listen. They’re going to say, “Well He’s the same. He does the same works, hallelujah. He told us to do this and do that, and we’re going to do it.” But he also said something else. [End of side one, tape one.]

24. Now he said,

[25] *If you’re sick, I wish I could heal you, but no man can do that. It’s already done. Healing lies in you. It’s your faith in the finished works that God did on Calvary, with Jesus Christ, outside of that there is no healing.*

But he didn’t say, “In you is the ability to bring forth the revealed Word,” or he would have lied. Now he said, *“Healing is in you. But this one I want to tell you, the Paradox, is not in you.”*

And they said, “Oh William Branham, that dear, dear man. You know. See what it is. He had that mentality of a Kentucky hillbilly. You see his parents were very low grade, and he didn’t have any education.”

So you’re telling me now that your parents are high grade, and you’re high grade, and you got an education, so now you’re it.

“Well not really.”

Then what are you trying to tell me?

“Well you see, it was just this. You see the man got puffed up with the ministry, and he got carried away.”

Yes, and you got puffed up with your education, and your pre-eminence, and your dogmas, and trying to be a minister to other men so you can lead groups to you. Laodicea and the Nicolaitan. Oh no, they won't believe that because, hallelujah, see, this dear brother is this dear brother. Well, you're looking at the beggar on the dung heap; but one day, by the grace of God, he will be a prince. If I'm not off, I will be. See?

25. All right. Also we go to page 2, 13-16.

[13] *Now, the Message that the Lord has allotted to me, it's sometimes, you know, these things get pretty touchy. And it's been that way in every age. And I've tried my best to stay with It. It's something. And if I did not speak that thing that God told me, and if it wasn't of God, then it wouldn't be in the Word. If it's in the Word, and a promise for this hour, then I feel what I'm doing is right, because I'm only trying to keep what He promised for this hour.*

That's what Jesus said.

Well, they said, “We got Moses, hallelujah.”

He said, “If you knew Moses, you'd know me.”

“We're Abraham's seed.”

Oh, He said, “If you were Abraham's seed, you'd be like Abraham. He didn't fuss at me. He was glad to see me.”

Oh they said, “For Pete's sake, you're not 55 years of age, and what are you talking about, you dumb jerk?”

William Branham said, “I'll reveal things that were not known from before the foundation of the world.” And he did.

They said, “Oh phooey. Puke on that stuff.” Pardon the language. Let it stay right where it is. I tell you, I'm putting in vulgar words exactly what their vulgar sentiments were. I'm putting in strong words where their strong unbelief was. I'm putting into harsh phraseology what their stinking pride was, and is. And I won't apologize.

At this point I could even say, God bless the pope. That's right, the Catholics were a dying breed with nothing. Take a map. Put it in purple where the Catholics were. And then go where the Commies are and paint it red. And every place the Catholics were and are is red. Protestant America saved Catholicism. So I've got more feeling for the pope than I got for the Protestants, although it's mixed when I say that. No, no, no. Maybe I've got none for any of them. I suppose that's more the truth.'

26.

[13] *Many times when you cross up someone in their theology, they'll fall out with you, right quick. But that shouldn't be. I try to... I find friends of mine that's all a different denominational churches, so forth, I never fall out with them as brethren. I go to their churches, everywhere, they let me come, and speak. We shouldn't fall out with little ideas.*

What's he trying to say? Why don't you listen? We both believe in a rapture. We both believe in the second coming. We both believe in healing the sick. We both believe in the end time. Look. I've got something here that says, “Hey.” And they said, “Well, we heard the devil could do that too.”

27. Notice in paragraph... We keep reading, paragraph 15.

[14] *And you know, if I said anything different from what's in my heart, I would be a hypocrite. Far be it! I might have to meet Him someday, as a sinner, but I certainly don't want to meet Him as a hypocrite. I want to be true. And if I just said, "Well, I'll just omit This because that's the rest of them believes this, and that," then what kind of a person would I be? You couldn't have any confidence in me, I couldn't have confidence in God or in myself, when I could so easily compromise. Now listen.*

[15] *Anyone has got to have something that they're sure of. That's when you can base your faith, is when you're sure. But until you're sure, if there is a question, leave it alone until you're sure.*

Now listen, brother/sister. I go back to Presbyterianism, the mixed dogma of the two churches Methodist and Presbyterian coming together, which is less than nothing, and I kid you not. I have been with the Baptist, been with the Pentecostals, right down the line. And this is the first time in my life that I can stand here on a Word. I can't go by experience, because I've been through them. I've been in the churches. I've preached for them and everything else. It doesn't work.

Now, there's got to be somewhere to put your faith. Now he says here, "*On your faith.*" He says, *The paradox is incredible.*" You simply can't believe it – normally speaking. But when you investigate, it could be true. How he said in paragraph 16, "*Base your faith.*"

28. It now comes to this point. Here is a great ministry. What does it indicate? Let the man involved in the ministry reveal It! Okay.

Old Dave [Barradas], I think, invented something to kind of put shingles on the roof, so they come out right. Don't they? Well, so I'm going to say, "Hey, you people, Dave invented, but I'm going to tell all about it. I'm going to tell how Dave invented it." I haven't the least idea how he invented it. I haven't the least idea how he does it. Furthermore, I'm not even interested. But if I was, and I wanted to show off, I could say, "I'll tell you, Dave's going to shingle you." Why he's the guy that did it.

Another Dave, he fixed a problem up for the air conditioners that condition air for Air Force planes. Well, I don't know the first thing about that, Dave. I don't know how he did it. Yes, I'd like to know, but it wouldn't do any good to tell me.

But I'll tell you, I'd like to have somebody stand up here. Now Joe's [White] of the same outfit, and we've got some educated birds here. They're birds, yes. Doves and eagles, and I'd like them to tell me how Dave did it. And actually our good buddy Chris [White] here has worked in air conditioning. Now he hasn't got a clue, except he hooked them up.

In other words, let the man that did it tell you about it. Let him tell about it. But no, they all stood back, and they said, "Well, I believe it's this. I believe it's that." "No it ain't." "Oh yes it is." And when he told it, oh they said, "Ain't no way."

29. Now you see General Motors, they think they're real smart. This guy Smokey, I forget his name, but he's a pretty good mechanic down in Florida. And he's got this, you know he's learned how to take the heat off the exhaust and work it with the gas. And it really works. He gets fifty, sixty, maybe one hundred miles a gallon, I don't know, but it really works.

And so the big GM guy came down. Well he said, "Smokey," he said, "we know," he said, "how it works."

He said, "Sure you do, but you can't make it work, and I can. It'll cost you four million." Let the guy that does it, tell it.

Now isn't it logical if Bro. Branham had a ministry that he would be the one to know about it? Now if Jesus Christ came from God with a ministry, wouldn't it be right that He's the one to tell about it? Now a messenger is a physical form for a Word. Who wants to believe it? Okay. (Make sure I don't get too far here, one way or the other. Okay?) Where do you base your faith? The man who said it; but who can take it? They could not accept. It is exactly as the prophet said on page 8, paragraph 57-68.

[57] *Joshua here is a Book, actually, it's a Book of redemption, of the Old Testament. Joshua, we would have to consider it to be that, Book of redemption. Because redemption has two parts. Redemption, anywhere, has two parts. That is, "out of" and "into." It takes two parts to make redemption, "out of," "into."*

[58] *Moses represented the law which brought them out of Egypt, whereas Joshua represented Grace that took them into the promised land. Another way, was the law and grace were two different aspects of God's command. Which is true. Now, the law brought out, Moses, and Joshua took them in.*

[59] *It also represents something for our day. Now represents, as they were in the journey, coming from Egypt into a promised land, so we have come out of the world of Egypt, chaos, on our road to the promised Land. Now chaos is what the world was when God said, "Let there be light," so and so, so and so. "In My Father's house are many mansions; if that wasn't so, I would have told you." Coming "out" and going "into".*

[60] *It's the law that brings us to recognize we're wrong, there's diagnosis, but it's the grace that forgives us, that's the prognosis. The law has no hope for redemption because that is to complete it. It has no grace in it, because law only points that you're a sinner; but grace tells you how to get out of it. Law is the policeman that puts you in jail, redemption the One Who paid your fine; to come "out of," and "into" grace.*

[61] *The Ephesus. Now we find the same thing, the Old Testament, I think this Book of Joshua fits. A fitting word for it would be the Book of Ephesians of the Old Testament. The Book of Ephesians of the Old Testament, but it would be a good thing to title this book of Joshua, because it's certainly fitting to this.*

30. Now the people said, "Just a minute now. What do you mean?" Can't people just sit there and listen? Just take it and say, "This is Ephesians"? Okay, let's see where it goes; put it bare right now. Like everybody said, "Joshua is a man." Sure Joshua is a man, but Joshua is a book. See, dealing with structural history, a history that's been structured. And that is a prototype in the sense of this... It was a build-up back there. We're modeling on [it]. It was a type of our anti-type, whatever you want to call it.

31. All right.

[62] *Now, we find Joshua... He's explaining it. Now we find Joshua representing grace, or some propitiation, that could not exist in the same time law was in existence.*

If you're under law, there's no propitiation – no blood, and Life that's going to avail. Now you see, propitiation and the Life stood there at the time of the law; he said they were together. But if you're going to keep with the law, the mix up, you can't go in.

[63] *Neither does any message, that forwards the people on, ever coincide with a past message.*

Now he's telling you something here. He is talking about his talking or his sermonizing. And he said, *"I'm going to be different in my preaching. And no more can you get into the Father's house of many mansions, starting with the Millennium, than nothing, if you don't follow this route which they followed back there: come out of Egypt, and then go in."* All right. *It will not do it. That's where you have trouble today. Jesus said, "Does a person take on a new garment and patch and put it on an old? Or put new wine in old bottles? They perish. It bursts them open."* Can't stand.

[64] *And Joshua could not at all become into his ministry until Moses, could not become at all. In other words, Joshua, the ministry could not be effective until Moses was gone. Until the law was gone, until everything was gone. They smelled of garlic and leeks and those things, it wouldn't work anymore. Joshua could not at all become into his ministry until after Moses was gone. So you see the very first verse here, "Moses my servant is dead; arise and take the people to the promised land." Moses representing law, served his time. The law served its time.*

[65] *They started out, really, with grace, to begin with. Before they had law, they had grace. While they were in Egypt, without law, no one down there, was but just a priest and so forth, no law. The law had not been given. Grace promised provided a prophet. Provided an atonement, a sacrificial lamb. We're going that next week on the sacrifice of blood, because there lays your healing. So the atonement had been provided before there was any law. Grace was before law, during law, and after law.*

But you see grace couldn't do a thing with it, I mean law couldn't stop it, but grace couldn't work.

32.

[66] *Here was Joshua, representing grace, was right along with the law, but could not be enforced as long as law was in it's proper place.*

[67] *And so has the church world in this last day! Now he's drawing a paradox. He's drawing a comparison. And they say, "Well William Branham, when you start talking like that, we lose you. You lose us. Forget it. You're a nut. No way. He blew it right there and himself calling himself a typeologist." No man living, no man living is doing what William Branham did. And so the church world in this last day! It's come along, it's played it's part, but there's coming a time when it must cease. It must do it. There has got to be an Ephesians, also, of this journey, just as there was other journeys. There has to come an Ephesians, an Ephesus, an Ephesians on this journey. Watch.*

[68] *Wherein that law could never save a sinner, as I have pointed out. It could not. Therefore the promised land represented a day of grace. Not the day, but a day of grace. See, he could not take them into that journey.*

See? As you notice now. He's showing you... He's telling you right here in his message, he's going back there, and he's got a period of time in which we have a Message for this hour which is positively disassociated from everything of the old, and is going to be responsible to bring us into the Millennium. The signs and the wonders have proved it, so [you] better receive it. Now they say, "I don't think we can do that."

33. Now, never forget Jn 10:30-33. We just read it awhile ago.

(30) I and my Father are one.

(31) (They) took up stones again to stone him.

- (32) Jesus answered, Many good works have I shewed you from my Father; for which of (these) works do you stone me?
- (33) (And they) answered (and said), For a good work we stone thee not; but for blasphemy; because thou, being a man, makest thyself God.

Now they tell Him, “Look, Your ministry is wonderful, but when You perform the miracles, shut-up and sit down. We’ll take over.”

34. There’s a certain man that Bro. Branham thought the world of. I got to know that fellow through a friend of mine, and I knew he wasn’t so wonderful. But he’d done a lot, and he’d done a nice thing for Bro. Branham one day, commenting how nice he was, and appreciated the ministry. And so I let Bro. Branham have both ears full from my wagging tongue at both ends, and I raised my voice suitably on the right occasions. And I let him know what kind of a skunk this friend of his was. He looked at me, didn’t say one word. Just passed right on. I thought, well that’s fine. Here’s a hear-not, sort of. At least they don’t hear evil. That’s very nice of Bro. Branham; he wouldn’t hear... wouldn’t take an accusation.

But within the next year I didn’t hear one more word about this guy. How come Bro. Branham doesn’t talk about this wonderful friend of his? You know what I found out? That Bro. Branham overheard him say, “Don’t worry, William Branham will bring the crowd, and we’ll take it from there.” So, Bro. Branham still didn’t say one word.

Now if he’s in this room, which he could be by form of theophonic body, which I couldn’t see, I don’t think he’ll feel too bad that I said that. It’s kind of my little joke with him, you know now. Of course this guy wasn’t too hot, and neither was I. So no use the pot, you know, calling the kettle black. But you see, he was using Bro. Branham. “Bring on the miracles. Bring on the prophet. Let’s have the miracles. And let’s teach them creeds and dogmas.” Could you believe [it]?

35. Listen, do you understand that Bro. Branham would not be used if he could help it? Do you realize what that means? It’s a typical parallel of Jesus Christ’s ministry. He was used. But you know something? God does not intend to be used. And I’m talking in terms of the ulterior.

36. All right. See this carried on in Acts 4:8-19. Acts 14, now did I say 4? Acts 14, because I knew it couldn’t be Acts 4, because I know that chapter better than this one. All right?

- (8) There sat a certain man at Lystra, impotent in his feet, being a cripple from his mother’s womb, who had never walked:
- (9) The same heard Paul (speaking): who stedfastly beholding him, perceiving (it of) faith to be healed,
- (10) Said with a loud voice, Stand up on your feet. And he leaped and walked.
- (11) And when the people saw what Paul had done, lifted up their voices, saying (with) the speech of Lycaonia, The gods are come down in the likeness of men.
- (12) They called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.
- (13) (And) the priest of Jupiter, which was before (the) city, brought oxen and garlands unto the gate, and would have done sacrifice with the people.
- (14) Which when the apostles, Barnabas and Paul, heard of (it), they rent their clothes, and ran among people, crying,

- (15) Sirs, why do (you do) these things? We're men of like passions with you, and preach unto you that you should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:
- (16) In times past suffered nations to walk in their own ways.
- (17) Nevertheless he left not himself without (a) witness, in (which) that he did good, (giving) us rain from heaven, fruitful season, filling our hearts with food and gladness.
- (18) And with these sayings scarce restrained they the people, that had done sacrifice unto them. (Okay.)
- (19) (Then) there came thither certain Jews from Antioch and Iconium, who persuaded the people, (to stone Paul.)

Now they took the miracles, but they couldn't take the Word. Every single time, it's the parallel.

All right. We are seeing what is exactly the 'paradox.' It is 'the incredible explanation of the manifestation.' That's exactly what it is.

37. Acts 13:40.

- (40) Beware therefore, lest that (which) come upon you, which is spoken in the prophets;
- (41) Behold, you despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

What he's telling you in plain English there, you will not take what that work indicates, because a man will tell you. And you'll say, "Well I'm as good as anybody, bless God."

Like Mr. Pentecost, he with his friend, another man that's dead now, said, "Well you can take Bro. Branham to be a prophet when he tells you your troubles, but don't believe him in the Word."

The same man is still living, Mr. Pentecost, and he called Bro. Branham, he said, "That man that judged others, look how he's judged himself." Very happy to see Bro. Branham smeared across the road. "Now I stand here vindicated, hallelujah. Watch, we're living here, bless God."

I'm going to tell you something. There's a lot of Pharisees lived after Jesus died. They're not vindicated because they lived. There's a lot of people living after Paul died, and they're not vindicated. There's people that lived after Luther, and they're not vindicated. And there's people living today that aren't vindicated. And Bro. Branham's dead, and if I die tomorrow, what's the difference? Good for me, hallelujah, no problem. I am persuaded.

38. Acts 13:40 is the Alpha of the Gentiles, of Seven Ages. There has to be an Omega, and when it comes, it will be exactly like Jn 7:28-32 and 40-53. Let's go back to John 7. I know I'm wearing you down, but prick yourself with a pinch. Stand up if you're tired. Get up and shake your head. You don't bother me at all. Just don't raise your hand and start screaming around the altar. I haven't got enough deacons to carry you out. We'll just close the pulpit down. I mean it; if you want to stand up, you're tired, go ahead. Because I'm going to preach today, and that's it, 28 to 32.

- (28) Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I (came): I am not come of myself, but he that sent me is true, whom ye know not. (Now, that's because of the works.)
- (29) But I know him: for I am from him, and he hath sent me. (They said, "There's a man sent from God," concerning William Branham.)
- (30) Then they sought to take him: but no man laid hands on him, because his hour was not yet come.
- (31) And many of the people (don't want to read too far here, all right, not quite far enough yet, many of the people) believe on him, and said, When Christ cometh, will he do more miracles than these which this man (has) done? (What of William Branham? If he comes to the Gentiles, will anybody do more? No, he's still the granddaddy. He's still the one infallible.)
- (32) The Pharisees heard the people murmured such things concerning him; (they were complaining, see?) and the Pharisees and chief priests (and officers (sent) to take him. (Crucify the Son of man afresh, the Son of God afresh.)

39. Okay, 40-53.

- (40) Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.
- (41) Others said, This is the Christ. But some said, Shall (the) Christ come out of Galilee?

Why, shall Elijah come out of Jeffersonville? What makes you think the Gentiles are going to have a prophet? Plsstt. Never was one. Never will be. Hogwash. Noah was a prophet; he was a Gentile. The division came after Noah, and it came years again later. Enoch was a prophet. He was a Gentile, so to speak. The word 'Gentile' simple means 'peoples.' Come on.

- (42) Hath not scripture said, Christ comes of the seed of David, and out of the town of Bethlehem, where David was? (Certainly.)
- (43) So there was a division amongst the people because of him.
- (44) Some of them would have taken him; (laid hands on,) but no man laid hands on him.
- (45) Then came the officers, the chief priests and Pharisees; and said, Why have you not brought him?
- (46) The officers (said), Never (a) man (spoke) like this man.
- (47) The Pharisees (said), Are you also deceived? ("Why I didn't think you were such low, brown, manureheads. I thought you had the gold and silver of our intelligence, and our great rabbis, our great seminaries. Yes, we should come out of Harvard and Princeton," Plsstt. Oh brother, if you want pure, unadulterated you know what.)
- (48) Have any of the rulers of the Pharisees believed on him? (Oh no, they just came and explained Him away.)

- (49) But this people who knoweth not the law are cursed.
- (50) Nicodemus (said), (he that came to Jesus by night, being one of them,)
- (51) Doth our law judge any man, (before he's tried,) before (he's heard)?
- (52) (And they) said, (Are you) also Galilee? Search, and look,;for out of Galilee (cometh) no prophet.
- (53) And every man went (to) his own house.

They divided the people. See? Successfully, because no man traced the genealogy.

40. Where are you going to find out about William Branham, prophet of God? His name's not in the Bible. A lot of names are not in the Bible. Where you going to find about them? Except you begin tracing the Word down? Let's find out if there could be a prophet amongst the Gentiles. Yes. Let's just ask yourselves questions about this whole thing too, of where seed comes from. But you can't tell people that.

41. Now, the Omega, they were based upon, had a truth back in Mt 12:15-21. So, let's go on back. Matthew 12, and we've read this many times, but it's good for you, because then you know where things are.

- (15) But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;
- (16) And he charged them that they should not make him known:
- (17) That it might be fulfilled spoken by Esaias the prophet, saying,
- (18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: (I'll) put my spirit upon him, (that's back there in the days of His flesh. Now watch.) and he shall shew judgment to the Gentiles. (Future – the same one.)
- (19) He shall not strive, nor cry; neither (does) any man hear his voice (from) the street. (Now that didn't happen in Israel. He was out there shouting and striving and kicking up a ruckus every time.)
- (20) The bruised reed shall not break, (with the Gentiles. He did with the Jews. Took away it all. The) smoking flax he (didn't) quench, (He did quench it there, He doesn't quench it here. Yet people try to tell you, there's going to be a law in Israel. They're going to offer animals again, and this and that and the other thing. Come on. It's run out. Something different has to happen.)
- (21) And in his name shall the Gentiles trust. (All right, that's for Israel, I mean for the Gentiles.)

42. Let's go to Acts 3 now, Peter speaking about this day. Now watch how he puts it. Verse 19, the middle part. He says to the Jews first.

- (19) Repent ye therefore, and be converted, your sins may be blotted out, (Period.) when times of refreshing shall come from the presence of the Lord;
- (20) (Even) he shall send Jesus Christ, which was preached unto you:

Now the Presence of this Lord in verse 19 is not the Presence of the Lord in verse 20, because the Lord in verse 19 is going to send the One in verse 20! Well read it. I'm a bit of a jug head, but I can figure that out. Jesus never said, "I sent myself." He said, "The Father sent me."

43. Now notice in verse 20, verse 21 says, "Whom the heavens must keep there even though this one is present, and he's present through visibility." What the eye apprehends, which are the signs and wonders and miracles. See?

People say, "Well I tell you what, why didn't Bro. Branham create?" He did, through the voice of Almighty God, but nobody saw it.

You say, "Well they saw Moses." I beg to differ.

When Moses said, "Let fleas come," I think the fleas came that night. Nobody saw it. When he said, "Let the blood turn to water," began trickling down.

They said, "Oh there's a mountain up, a volcano erupts up there, and this red stuff comes and makes it red." But it didn't make the water stink. But this one did. Blood!

44. Okay. Let's keep reading. "Then heaven must retain him until the restitution of all things."

Now I want to ask you a question. If the One that's going to send Him is here, and that One up there has got to stay there until something's restored, I ask you, Who's doing the restoring? The One down here. Hah, well naturally. He's not here to do it. The One up there's not here to do it down here, is He? Do you want me to prove this? I want one lady to run upstairs with the vacuum cleaner, and one stay down here. Now the one that vacuums down here is not the one vacuuming up there. Unless you are completely nuts. I don't even know who I'm talking to around here anymore.

I'm just got to the place of the two old Scots ladies: one Scots lady says to the other, she said, "Maud, I do believe the whole world is queer but thee and me, and sometimes I've got my doubts about thee."

Or the two thousand British soldiers that marched by the house of Maggie McQuire and her little Johnny. She saw him, and she said, "Oh just to think the whole army's out of step but my Johnny." Well, it's good to look into these things. That's all I want to know. So reduce it to a joke.

45. Right at this time, God holds this world in derision. And the speaking in tongues brings derision, because they say, "Hey, we've got it. We speak in tongues."

He says, "No you don't got it."

"We heal the sick."

He says, "So did Judas."

"We raised the dead."

"So did Judas."

46. How many people with a ministry are preaching the "Paradox"? You don't need a theorem proved over and over again once the theorem is proved. You use it to solve your problems. The problem is life and death. The theorem is in sight, my brother/my sister.

(21) ... (Now restore) all things, which God (has) spoken by the mouth of all his holy prophets...

47. What went by the board? The Word went by the board! Just think, the same Pillar of Fire that brought the Word to Paul, had better be here giving the Word to somebody. Had better be here and prove it. Because the Bride fell from a virgin to a prostitute of the street, giving her favors to every filth under God's high heaven. And Jesus Christ wants a Bride like that? Well, He wouldn't have asked us to be cleaned by the blood, would He? We'd just fit nice – sanctified by the Word. No. This is 1 Corinthians 15: the One that came down at the time of the resurrection with the Message, with the Shout, at the head of the church, is bringing her all into order. The great General is here. It's another Joshua. It's another Ephesians. Sure it is. Amen.

48. All right, so far we have gone... Okay, it is Eph 1:17. You see why we preached so much over there in the other church on this subject, even though we could not finish it at that time. We will eventually by the grace of God, or we'll have enough of it, one of the two.

(17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: (You'll know Who is Present. And Bro. Branham said, "*All about him, what He's doing, where He's going, and everything else.*" And said, "*You're going to know.*")

(18) The eyes of your understanding (the eyes of your heart) being enlightened; that ye may know what is the hope of his calling, the riches of glory of his inheritance in the saints,

(19) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

(20) Which he wrought in Christ, when he raised him from the dead...

That does not apply to you and me, in the sense of a resurrection. Because resurrection means to go down and come up. We will not go down and come up. We have already come out in the Spiritual resurrection, and we're going into the promised land, immortal. Absolutely. You say, "Who said so?" The vindicated prophet. Yes, he said so. Yes.

49. All right. Furthermore, Bro. Branham said, in page 12, 83-90.

[83] "*But notice, just before they entered the promised land, of all the differences that rose up among them. One of the great things was Korah. He didn't want this one man leadership. Dathan, and how they come up before Moses and tried to tell him, "The message had to mean this," and put a different interpretation to it, their own ideas of what it was. And every one perished! Every one!*"

Now, Moses was the meekest man. Now the Bible said, "A fruit of the Spirit is meekness." Not weakness. I don't think it says one word about strength, but it also said, "You'll not get a spirit of fear. But of power and love and a strong mind." That's a converted mind. That's what it was.

All right? Moses stood there when the people had erred. Like Jesus said, "Forgive them, they know not what they do."

Moses said, "If you take them, you got to take me." But on the day they came against the vindicated Word, see?

Now listen, God stood there, and He said, "No, Moses look," He said, "I'm sick and tired of the whole mess. I'm going to blot them all out. I'll give you wife and wives, and you can start on a complete new bunch." That was possible. No harm done. No harm done, because in one male all the life of the universe is there.

I believe with just one male, could handle the whole thing. When you get trillions of sperm over a period of a lifetime, everything has got to be in there. And you consider the woman came from the man, and if God can understand a sperm count, can also take the ova count of a woman, the little cilia hair in there like things, be literally millions, although only about a quarter million actually mount to anything. You think that that computer-mind of God couldn't take and bring everyone together to life? Nothing to it. Nothing to it. Every single one would have been brought back to continue the lineage; just get rid of this bunch here. And Moses said, "No." He stood in the breach.

50. But you know there came a day like Jesus said, "You can say all you want against the Son of man, but the day that you blaspheme the Holy Ghost, that's the day that nobody stands."

And that's where Moses stood, because it was against the Word and the leadership that the Word came in. And Moses saw that if they could persuade him off that Word, never mind the little doggie stupid tricks they were doing. You know, their beer guzzling and their frivolity and their idolatries, which is pretty serious. It is serious. And their fornications, which is abysmal and rotten, said, "I'll overlook that." See? When it came to the place of that Word though, that Moses' life himself depended on, because what they did didn't affect Moses.

You commit adultery, that doesn't affect me. That's your tough luck. You'll pay for it. You go out and lie, cheat, and everything else, you'll pay for it. I ain't going to. Because you're not going to bug me one little bit. But you try to get me off this Word, that's where the fight is. Because that means my death. And Moses stood there, and he said, "Just a minute." He said, "I stood in the breach way back there, and I wouldn't let you go down. But if you think I'm going to change from this, and you're going to [make] me, you're wrong. You'll all go down."

You say, "How could a person be that way?" Paradox. You've got to stand with the Word. That's the one place where Bro. Branham squinted his eyes and just stood there.

51. All right, we're reading on page 12, 83-90.

[83] *There wasn't none of them but what perished.*

[84] *Our fathers ate manna in the wilderness, for the space of forty years, every one dead.*

[85] *Eternally separated. All dead, yet they enjoyed hearing the message, enjoyed the manna that fell. Not another manna; the genuine manna! You say, "That happened here?" It's happening.*

[86] *When it came to the time when Balaam came out with his false doctrine, said, "Well we're all one. Why don't we just go together, let our children marry one another? There's a fellow trying to start that right now. Yes. He said, in a certain place, "They're all one," he said. I'm not going to sit with him. No—no. You say, "Well Lee, you're making a mistake." I'll answer to God. I'll answer to God. You say, "The people." What people? Am I preaching to foolish virgin? Have I been called to the derelicts, the unregenerate? Have I been called to help a Bride? I don't know. I flatter myself that I've been called to help a Bride. Maybe I'm wrong. *Marrying together was the unforgivable sin. It never was forgiven Israel. Then Joshua was raised up for the exodus.* To take them in, see? We're talking, now listen. We're talking, watch him bring it in now.*

[87] *Revelation chapter 6, I believe, yes, sixth chapter of the Seven Seals. They're suppose... The Book to be sealed up with seven mysteries, or Seven Seals, Revelation 6. The last day,*

Revelation 10, Revelation 10 we find out that the Laodicea, last messenger of the last age, and during the time of his prophecy, that the Seven Seals would be opened, and the seven prophecies, sevenfold mysteries that had been left off.

[88] *In every age there had been some of It left off. The reformers didn't have time to take care of It. The last days of Luther, only preached justification by faith. He was gone, they made a church. Came Wesley, preached sanctification. There it was. Came along Pentecostals.*

[89] *But we're promised, in Revelation 10, according to Malachi 4, and Saint Luke 17:22.*

Paradox. Say, "Just a minute Rev. Branham. You trying to tell us that you're Malachi 4. That you're Revelation 10. You're Lk 17:22?"

"I said it."

"Oh, oh, oh, oh boy. Ah yes, Mr. Pharisee, was that renegade that called Himself Jesus, you know, did He say He was the Son of God?"

"Yes he did Rev. Vayle. And I want to tell you, He didn't fool us for one minute."

Put it together kid. You're not dumb. Alpha is Omega. Alpha is Omega. Same thing right today. William Branham was Rev 10:7. He was Mal 4:5-6 – part of it. He was Lk 17:22 – the Son of man in the form of the Holy Spirit working through a prophet. Now listen, *there's got to come an Ephesians. Got to come an Ephesians. Got to come an Ephesians.*

52. All right.

(17) That the God of (the) Lord Jesus Christ, may give you the spirit of wisdom and revelation in the knowledge of Him:

And over in the fourth chapter at the time of headship, verse 20.

(20) But you have not so learned Christ;

(21) If so be that you've heard him, and been taught by him, as the truth is in Jesus:

You say, "Just a minute Paul. You're shooting your mouth off. You're making yourself Jesus." He said, "Who else? I'm a real vicar of Christ." Catholics aren't wrong. They're just deluded, because the truth went to seed. Original Catholic church was Pentecostal, started by two Jews. When Rome turned on the Jews, the Jews had to flee, and the church being an infant went down. They began taking in the statues and everything else.

Don't go blaming it all onto old Constantine. He just saw how the thing was going. Fap. The rotten eggs were in the nest already. Way back in the time of Polycarp, Polycarp knew what went on, and he made a journey there. And on the way to the journey the voice of God spoke audibly and said, "Leave her alone. Ephraim has joined to her idols." He went down and pleaded, and couldn't turn the church around. But she was formerly Pentecostal, full of the Holy Ghost; the first organized idolatrous church – and still is.

53. Ephesians. *"Got to come again to be taught, to hear the voice of Jesus. It's promised. There it is. There it's promised friends. There must come an Ephesians that the sevenfold mysteries of Word of God must be unfolded."*

The seven thunders is Eph 1:17-23, Eph 4:1-16. And the old song... the old thing was this: who shall bring Him down from heaven? Then who shall take Him up from the deep? And who

shall bring Him down again? He came as the Holy Ghost, and they say, “Hah, He came to the apostle Paul as the Pillar of Fire and gave him the Word.” And they say, “Well who’s going to bring Him down now, so He’ll give us the Word all over again? Ha, ha, ha.” There is it. A fool is known by his own folly.

54. Brother/sister, let’s get this flat. I hope you’re understanding, because I could easily leave you off with my foolishness up here. I hope you’re understanding that Alpha is Omega, and we’re getting a perfect repeat. We’re getting the Paradox all over again. It’s not what was done! It was what was said about what was done! That’s where the hassle is.

55. Okay. Paragraph, right down there... Okay. Want to turn it over? Good.

[End of side two, tape one.]

[90] *The coming of the Son of God that is Joshua just before the Ephesians raised up, so did John the Baptist raise up just before the next Ephesians.*

Now, where was John the Baptist? Right there on the scene when the One came on the scene. Who was down at the river in 1933, June 11th?

“Well there was a nice bunch of water flowing down there, and I think there was a Mrs. Wilson down there at the time. Yes, there was. And this Meda, you know Broy was down there too, and wasn’t it possible that a man named Slaughter was down there? Oh, there was a bunch of people down there.”

I’m not talking about that. I said, “Who?”

“Well, let me see, there was a little Baptist preacher by the name of somebody.”

Yes. He said, “John the Baptist, then the Ephesian.”

Who would be the Ephesian? God – in a human form.

Who took Israel into the Promised Land? The Holy Ghost; the Commander of the Captain of the host of Israel. Our Joshua; the Holy Spirit.

Who stood by there in the river? William Branham.

56. [90] *“And we’re promised another Ephesians. It’s predicted here in the Scripture, therefore I think we’re living in the Ephesians again. We’re promised what was left off during those ages.”*

What was left off during those ages? A revelation! A resurrection! A rapture! Now what’s the Seven Thunders got to do about it? What’s the Seven Seals got to do about it? Everything in this hour is going to bring in what was left off “that I might know Him in the power of His resurrection.” He did not, and he still doesn’t, know it. But he will.

Listen, a lot of people get carried away with this. They think that’s a figure of speech, “the power of His resurrection.” “Oh, the thing that raised Jesus Christ, we’ve got it now, hallelujah.”

I’m going to tell you something. Even John the Revelator didn’t know. He knew Him in the power of a trance and being lifted up and seeing everything. There he was maybe for days! And Paul was with Him, and he said, “I came down. I cannot tell you the things that I saw.”

“Oh, that’s it.” You’re kooks. That’s not it. That’s an attribute of it.

They’re waiting for the power of the resurrection. Every cell that was touched by the Holy Ghost, that the lions ate and put as dung on the ground, that went back into gases – fertilizer for plants. Do you realize that? They made fertilizer for the animals to eat. Then people ate the animals all over again, and those cells that the Holy Spirit touched... The earth sanctified by the

blood that you and I ...?..., there isn't one cell I believe is not going to come back, but it's going to be different, a different body. Waiting to come back. Waiting to come back.

No wonder Paul said, "If there's no resurrection," he said, "forget it." And people are anxious to just sort of by pass the resurrection, because you know, something might happen, you know, because I'm not so good. Yes, nobody's any good.

Tell me one nice thing you've got, Lloyd. Blue eyes? Fap, that ain't so good. I've seen prettier blue eyes than yours by a mile. Who's got the best hair here? Yours is pretty good there Chris. Bill's still got a lot of hair. I'm not looking at Russ. He's out of the picture. Brian's hair is nice. You've got a lot of nice hair. Mine was nice, but when you see it... 70% is already gone when you start noticing. Don, 80% of yours is gone right now waiting for a resurrection. Haven't lost one of them. Stand here in the hope of the resurrection. Paul stood right there. Only hope. We got to. Somebody's not going to die amongst us. See? Yes.

57. Listen, he said, "Ephesians." What was left off back there? Time was running. Eternity hadn't crossed in. Has now. Time doesn't matter. Space doesn't matter. Matter doesn't matter. The glue that holds it together is God. God matters. Oh it's beautiful, if you only believed it. Which I'm sure you do.

58. Listen, page 18, paragraph 127-128, what we're reading.

[127] *"And then when He come on the sene, to prove that He was that Ephesus made manifest, John announced it."*

So the prophet said, *"Elohim is here!"*

They said, "Hah, now Bro. Branham. We've been knowing He's here all the time."

Oh yes. There's one fellow said, "Well, yes, I see what he's... what's being preached," he said, "but, what's it doing for the individual?" One of my good friends, by the way. See, I keep telling you people. Look. You talk to me enough, [there] ain't no way I'm not going to find out something.

59. Now listen, please understand whoever hears what I'm saying, on tape and off tape. I am before God. I'm not trying to be mysterious, or get a crowd, or anything else. I am trying to come across to people. Do what you want. And just... If you love me, just have one prayer: Lord, let old Lee Vayle get off the scene and finish whatever he's got to do, good, bad, or indifferent. Because it gets you to the place where you just, you want to scream yourself and go off into orbit somewhere. Say, "Merciful God, what is happening anyway?" Why should I preach? Maybe you say, "Maybe good old Lee, if he's such a good boy, maybe he ain't. Maybe the poor deluded jerk, he could just learn to shut his mouth." The Bible has a word for that. It's called: "Hast thou faith? Have it to thyself." But when you're dealing with a revelation, you don't have it to yourself. When you're dealing with the Word, you don't have it. But I would like to get out of it. See?

60. But Jesus... Now notice, He said, but when He came... Let me see. I'm going to read this.

[126] *There are many a men raised up. There had been, for hundreds of years no prophets, they had great priest and great men, between the time of Malachi and Matthew – four hundred years. That's true, the Maccabees and so on. Then it says.*

[127] *And then when He that's Jesus Christ came on the scene, to prove that He was that Ephesians made manifest, John announced it.*

Now there it is right there. William Branham the announcer of the Ephesians. Well, where do you find it in Ephesians? The Spirit of wisdom and revelation in the knowledge of Him. The Spirit that comes down to set a five-fold ministry and a church right, to bring them to perfection. See? To conclusion, to finishing it off, to seeing the whole thing done exactly as it should have been done. All right.

[128] *When Peter came to Him one day, with Andrew, his name was Simon. And Jesus `standing there never saw the man in His life, listen close when He stood there and looked at the man, He said, "Your name is Simon, and you are the son of Jonas." That's a paradox. Sure it was, a paradox.*

But what's he talking about? Ephesians. Okay? We're reading further, paragraph 133.

[133] *Now he had need, to go by Samaria. When He went by Samaria, a city of Sychar, He was sitting out there waiting for His disciples to go in to buy food. Notice a woman came out to the well, a woman of ill fame. And He said to her, "Woman get me a drink, or bring me a drink."*

[134] *And she said, "It's not customary for You to ask that." She said, "You're a Jew, I'm a Samaritan, we have no dealings with you."*

[135] *He said, "But if you knew Who you were talking to," watch this paradox fixing to happen. Don't miss it said, "How can you, how can you say this, I'm a woman of Samaria, You're a Jew. We have no dealings?"*

[136] *He said, "But if you knew Who you were talking to, Who's talking to you, you would ask Me for a drink." And he went ahead till He found her trouble, and told her, "Get your husband." And she said, "I don't have any husband."*

[137] *And He said, "That's the truth. You don't have a husband, because you had five, the one you're with is not your husband now."*

What's He talking about? Paradox of Ephesians. What's the Ephesians? The Spirit, Son of man returns, the Son of man ministry, the Spirit operating through a prophet. Pillar of Fire standing right here. Here's the sounding board. Watch God begin to move through Him; Son of man. Then you watch how the Word... then He moves in with the Word, and He stands there bringing out the Word veiled. Then William Branham steps down. God moves out again.

61. You say, "I don't believe that." You don't have to believe nothing. Be my guest. I'm happy you don't. If anybody thinks I want to preach to big crowds and see thousands come in, I don't want... See? Because I'm a little bit of a hayseed and a coward myself. Like Bro. Branham said, *"I hear ten thousand believe this message. Got to shake them off. That's too many."*

62. I was just about tearing... ready to tear my hair out and give up the Presence. I said, "I've got to be wrong." Until I found out that people don't say what I say. Now listen. There again I'm not trying to make myself right. But I'm going to be honest with you, absolutely honest. I believe that a certain way, and that certain way I stand with, and I'm sorry if somebody else sees it different. I see it the way I see it. I just told you a minute ago, if you caught it. Go back to the Son of man, the Pillar of Fire. Not hard, it's not too hard once you get used to it.

63. All right, now listen, paragraph 135. *He said, "If you knew who was talking to you!"* Now see, so and so.

All right, let's go to page 25; so I haven't led you astray here, I want you to get this. Page 25 and paragraph 182, he said. *"Now, if He can reveal to you (he said to the woman) what your trouble is, me not knowing you, and you know that; but now if He can reveal to me what your*

trouble is, or something about you, then shows you that there is a Spirit here somewhere, that knows you, and you know that I don't. And he's telling you, if that Spirit knows you, He'll have to tell me, because I don't know you. I'm in touch with the Spirit that knows both of us. So it wouldn't be a man, it would be the Spirit. And that's what God promised at this time of Ephesus."

64. So the prophet says, *"Woman, the Pillar of Fire stands between you and me. I don't know your name. I don't know about you, but One Somebody knows both of us, and I'm going to tell you what that Somebody tells me about you. And you'll know if it's right."* The woman said, *"That's right."* He says, *"That is Ephesus. Ephesians come into view."* That is redemption, Grace taking us into the Father's mansion, if you believe it. Now he explained it. Paradox. The discernment didn't need explanation.

65. Now listen. Bro. Branham was supposed to go catch fish. Threw the lure out, the bait... That ended it. And God said, *"You can't teach Pentecostal babies doctrine."* He said, *"I tried to explain everything in my ministry, how from the soul, to the mind, to this and that."* He went to all the mechanics. And God said, *"All you did was make a big mess by trying to explain how it was done. Why don't you just shut up, and let it be done?"* So he did. He got rid of the messy preachers that way.

66. All right, now, paradox. He gets up, and he says, *"Now what I'm telling you, I've preached a Paradox. I'm illustrating the whole thing. That's it. Do what you want with it."* And he walked off the scene.

67. Now I'm breaking it down word by word, because I know this from experience, that the revelation that the Holy Ghost gives you, something gets down so deep from that time on you just walk and say, *"Hey, hey, hey, that's it. It's simple."* Down you keep going. And I'm breaking this down this morning for the last time, I hope before God. I think it's the last sermon on it now. I'll bring it in a little later on maybe.

68. Bringing it down to your simplicity of understanding, a paradox has nothing to do with the event in the sense of it being the event that you're really looking at. You're not. You're looking at the event only to attract your attention. And what comes out of the event, having attracted your attention, is laid open before you. And he said, *"God is on the scene. And I'm telling you what He's doing and why He's doing it."* And he walks off. And it's a paradox.

69. And the trouble is not with discernment. They get that flat. And they're discerning like a house afire. The trouble is not with miracles. There's lots of miracles. The trouble lies with William Branham saying, *"This is what it is based on the Word of God."* God having told him and taken him to the Word! And people turned it down.

70. Okay. Page 19, 141 and 143. Man, we're way behind. That's all right. Stick with it. When restaurants are closed, the grass is getting green. Sheep can eat grass, even a few dandelions thrown in to help you out. So don't feel bad. Page 19, 141.

[141] *All scripture has got to be fulfilled. So it's a paradox, alone, to hear Jesus, the Son of God, make such a statement as this.* Now notice, you see he's got it exactly right. The paradox lies in the words. *"The things that I do will you do also."* Now the Bible said, in Hebrews 13:8, *"He is the same yesterday, today, and forever."* That's a paradox, because it can't be done. *"Heaven and earth will pass away, but not one Word that I've ever said will ever fail,"* He said. *So it has to be done.*

[142] *Now, friends, I believe He's the same yesterday, today, and forever. I believe He's just as able this afternoon to cause, in this building, a paradox, because that He promised it would happen.* All right? Let's read a little more.

[143] *Now, how much more has He promised, how much more is it leaving in the Bible, to this very age that we're living, the Ephesian age again, of the church ages.*

Paul was a vindicated prophet that brought the Word. A vindicated prophet is bringing the Word, revealing it. Where was Paul's vindication? Pillar of Fire. Doing what he's supposed to do. Where is William Branham's? Same Pillar of Fire. All right? And notice where he referred them. He referred the great miracles; all these things would be done. But then he referred it to a special interest area. See? Right down the line. Watch it.

71. These other people have made everything in the Bible abstract. See? We have gone from the abstract to the concrete. Now until Jesus came, it was in the abstract! When He came, it was no longer. Through Seven Church Ages we've had the abstract, except for age number one. Now we're back to there's no abstract. Here to the concrete. Add one Word, or take one Word, you're gone. Now that would be okay in the first church age, and the second, the third, the fourth, the fifth, and the sixth, it would be fine. Because you see the church was going down. But it isn't fine now, because the church has got to go up. So therefore, if you add a Word, I ask you a question. What are you going to add it to? You can't. You never left your dog heap in the first place. You never left your vomit in the first place. You always had it with you. You never did have a pure Word. That's why a Bride is never going to get deceived by taking or adding. It's just that simple, just that easy to understand.

72. Let's go further, 143.

There'd be another Ephesian. That's right. And here we are, I believe, with all my heart, that Jesus Christ Who made the promise." Now he tells you he's putting the whole thing together. And he said, "There it is, as Jesus was at the well with the Israelite, He's going to come to the Gentiles with the prophet. He's going to stand right there and do the same thing, and when He does that, it's Ephesians.

That is your Seven Seals. That is your Thunder. That is the whole thing vindicated that when this man talks, you listen! And when he talks, it's not going to gel, except in the elect.

73. Now I want to ask you a question. Except for the absolute phony – and there's a few in Europe – and I guess there's that German... It's not maybe who you're thinking of. It's a man that wrote a book over there that branded Bro. Branham a liar. And like he said that he got from a friend that Bro. Branham had this angel with him day and night driving him crazy. That's a lie from the pit of hell. As I told you, if I had been the Branham family, I'd have got that book and sued that guy for several million dollars. And I'd have sued Kreegle up there in Michigan, for several million dollars too, saying, "Just learn a few things, you big mouth. You call yourself a Christian? You're from the devils of hell. You ain't no more Christian than my dog is, if I had a dog." That's right.

You just don't grab those things and run and say, "Well, I didn't know any better." You just find what a court of law says. It's up to you to know better. You see what the Word of God says. But outside of people like that, that are abject, and I mean abject... I suppose there's other words, but that's the best one I can use. Everybody else believes in the miracles. Can't be denied. But they say, "Well the miracles are fine, but you see when he got those big miracles going, Bro. Vayle, it went to his head, you see." Just like Dowie, you know, went to his head. At that rate, Elijah will never come. At that rate Jesus Christ will never come, because Elijah has got to come. Ephesians has got to come. And the man with the ministry ought to know what's behind it.

74. Now if he lied, let's find a better liar. Because look, you got to get a better liar, because you see if you've got \$50,000, you ain't going to tempt me. But if you had \$100,000, you just

might tickle my interest where you say you're going to give it to me. A hundred doesn't look too good anymore, Joe. So we'll just forget about that. Twenty million bucks is more our style. One guy in Texas can inherit twenty million dollars. We can do that good, too. Of course that's Texas. Everything's big down there. Jack rabbits and everything else. Say, "Oh you might get interested, hey?" I'm just telling you something. Let the next man come on the scene have something more than he's got. He's going to have to be awful big. But he ain't going to come. The only people going to come now are the two witnesses, and that's to the Jews. It doesn't have a thing to do with me.

75. Okay, we were back to paragraph 141. Okay? We're coming on here. Notice the phrase, "time of Ephesus." Absolutely a paradox, a statement people simply can't receive because of a previous understanding. Let's look at Ephesus. It's with Daniel's Seventieth Week. I'm just going to read you that. I can't take time to go into the whole thing. There's too much. I... Just look, we're not going to be here another hour. There's no way. Because I don't care if you get out of here or not, I am. I might as well be honest, if you think you're looking at a great compassionate guy up here, you're entirely wrong. I've got a job to do, and the preaching, and I don't think [otherwise].

76. Let me tell you what you can do. You go to "Daniel's Seventieth Week," and you start on page 14, and you go to the first two paragraphs of 15, and you notice he said: "*The Spirit of wisdom comes into the church to make known to the church, by the revelation of Holy Ghost, bringing the church and revealing what day we're living in. Just the same as Gabriel came to Daniel, the Holy Spirit comes to the church in the last days, to reveal His great, deep secret things.*"

Now in there he talks about the various calendars, and how time really is. And if you want to know what the time is today, it is not 1984, it's 1991 – is what it really is. So you see brother/sister, we're exactly nine years from two thousand. See, it's closer than you think, and yet far enough away to give you pause to remember. Don't try to get it here too quick, all though it could be within ninety days, and it could be within nine years. I'm not trying to set a date. All right, it was in September 30, 1962 he told us that.

77. All right, what is actually the sum and substance of paradox? It is none other than 1 Th 4:16. "For the Lord himself shall descend from heaven with a message, to raise the dead and to take us away in a Rapture." That's exactly what it is. Who can receive it?

Now, it is none other than 1 Th 4:16, which is the Rapture and its attending prerequisites. Now there is your great paradox. The doctrinal statement of the Rapture is the paradox of the age. It is Rev 10:1-7, His coming for the three steps of the Wedding Supper in the skies and dealing with the prophet. But who can believe the prophet? Who will? Only the elect.

It is the Alpha of Isa 53:1, becomes the Omega. "Who hath believed our report? And to whom is the arm of the Lord revealed?" Only those that believe.

It is Rev 18:24, if I've got the right verse here. "And in her was found the blood of the prophets, and the saints, and all that were slain upon the earth." Why? Because they have repudiated ever since the beginning of God in the Garden, God Himself in the Garden, and every prophet that ever came.

78. Now, just winding down. Once more God is rejected. He is not rejected by rejecting His manifested ministry, or ministries. No. But the Word that accompanies the original ministry is rejected. That is how you come into Mt 24:24, 'the anointed ones of the end time.' They shall show great signs and wonders.

(24) There shall arise false Christs, (even lying) prophets, shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

(25) Behold, I told you before.

In Mt 7:15.

(15) Beware of false prophets, (who) come to you in sheep's clothing, (They are the very epitomization of Christianity, as you think it should be. As you swear it is, you can tell them by their wonderful fruits, their atmosphere, everything about it. Hallelujah. Wonderful to be born again, glory to God, everything is marvelous, marvelous, marvelous, hallelujah.) inwardly they are ravening wolves. (They are off the Word.)

“Oh,” people say, “I don't think I can take that.” Then you don't know your Bible, you don't know the God of the Bible, I'm sorry. There's time for a people to say they believe the Bride Message to wake up. To put their churches in order.

Number two, above all, to put their lying tongues in order, because the first thing Paul the apostle says after, “If you don't do... Now if you've heard Christ and been taught by Him...” He said, “Therefore put away all lying, one to another.” Stop being politicians. Stop running the course of this world.

79. You know brother/sister, I'm going to tell you something. Are you listening carefully? I'm going to read it to you. I don't pastor much. I don't bear down on people. Once in awhile I say a few things, and you do what you want. Bro. Branham knew who it was in his church who were way out on the boondocks, should have known better; did know better, but didn't do better. Just watched it.

Now listen, and they will say in 2 Peter [3:].

(4) Where is the promise of his (presence)? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

Same man said... One man said, “Well, what's it done to the individual?” Has it made you thinner, fatter, wiser, smarter, dumber? Has it given you a great Spiritual appetite to be beautiful, sweet, and this and that, and the other thing? Oh, they should have all been there before this ever happened. But everybody says, “Oh, a whole lot of things just going on as the way they were since Bro. Branham died. And he's the last father, you know, that has to do with the Gentiles.”

Now listen.

(4) ...all things continue as they were in the beginning of creation.

Now remember we added creation. Bro. Branham said, “*He created squirrels.*” What effect did that have on people? An adverse effect. They said, “Oh come on now.” Listen, I have a job with that myself until I suddenly realized back in 1952, with that three coils around me, you know, that heavy microphone cord. Not this stuff. Not this thin stuff here, but the real heavy stuff. Three coils around him – two, at least two. Then suddenly, no coil. He didn't move. I didn't move. The cord didn't move. You tell me about it. They say, “Oh, things are going on.”

80. Now listen, it says,

- (5) They (are) willingly ignorant of (this), that the word of God (and) the heavens of old, and the earth standing out of the water and in the water:
- (6) Whereby the world then was, being overflowed with water, perished:
- (7) But (now) the heavens and earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

Now listen, they say this... See they say, "Everything's just going on. No quickening, no this, no that. Nothing is being affected." But they're forgetting that God is holding this world to the day when fire falls, and He's holding the same people that say they believe this Message to the same fire. Now you had better get what I'm saying, and I had better get what I'm saying, because I'm telling you the truth before God. That none of us are getting away with anything.

81. There's nobody more qualified than I am to preach a pastoral message. I have not done it for a long time, because I deal with the doctrine. But Paul the apostle laid it on the line when it came to maturity, by now there shouldn't be one bit of things amongst us which are named in the world, because people know that this day is here now, the fan in the hand.

82. And Bro. Branham did not stop women with short hair and gunk on their faces, coming to take communion. I don't stop anybody here from anything going on. You do what you want. But let me tell you this, nobody kids anybody in this late hour. And you're just kidding yourself if you're messing around, because you're going to face fire. Nobody's getting away with anything. It's just being held back. All the lies, all the things being done. Everything is being held right here. So listen young people: don't love the world, or you are going to find yourself in the fire.

83. Now you say, "Bro. Vayle, I want you to be nice to me." You had better be nice to yourself kid in your own shoes, because I am not getting in your shoes. Everything is being held right now for a judgment. Do you follow what I'm saying? You've been listening all this time, young and old, you've been listening, but you haven't got the point that the Judge is here. The record has been read. The evidence is in the open. Now nobody's getting away with anything. See? Nobody is. I'm not, and you're not.

84. Now, there's got to be a quickening amongst us to a tidier life, to more circumspect feelings, attitudes and understanding, or we haven't got a revelation in the first place, you've got a little bit of stuff up here that's been poured into us. Do you understand what I'm saying? I want you to understand this Scripture here.

85. You and I are reserved, put in a warehouse, locked and padlocked just like this world. I want you to know: the verdict has been passed. That's why Paul said what he said, "If you heard the voice of Jesus Christ," he said, "now," he said, "you got the illumination." He said, [Eph 4:17]

- (17) (Therefore I) testify (unto) the Lord, you henceforth walk not as other Gentiles, in the vanity of mind. (The vain mind says, "Oh well, he said nothing is happening. Oh this great big thing is going to come you know, and that will make a difference." Oh my brother, my sister, it's already come. See?)
- (18) Having the understanding darkened, (and) being alienated from the life of God through the ignorance that is in them, because of blindness of heart. (If that Spirit is given a revelation in the heart, it's not blind anymore; Ephesians is here.)

- (19) Who being past feeling have given themselves to lasciviousness, to work all uncleanness with greediness.
- (20) (So) you've not learned (of) Christ.
- (21) If you've heard (this message), and been taught (by the Word).
- (22) You put off (former behavior) the old man, which is corrupt according to (deceitfulness, deceitful pleasures);
- (23) (Being) renewed in the spirit of your mind;
- (24) Put on the new man, created (after God) in righteousness and true holiness. (Then he said:)
- (25) Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

First thing he tells them... I'm going to tell you something, brothers. You know that I moved once because of lies. I said to a person the other day, I said, "There's one thing in our church, I believe we've got honesty." Say, "We're pretty cruddy in a lot of ways." Think I told Dave and Lloyd, the other day came by. Talking to Brian, saying, "We don't pull any airs around here. We're pretty cruddy. But I believe we're honest."

86. Now where we going? Put away lying. First of all don't lie to yourself, [saying] that [the] fathers fell asleep, you know, it's not so bad. It is bad! Everything is working, brother/sister, to bring us down to that straight and narrow line. Yet the gate has never ceased to be straight and the way narrow. You want to fool with the world? I'm not saying you are, but I'm going to tell you what: it's so easy to go out and think you can fool with the world. It isn't worth it.

87. I'm not against decent picture shows, but of course don't look at me, because I'm too lazy to go in the first place. I just think, oh boy, I'll come out there so tired, there's no use going in. I've seen I think two picture shows in the last, what, eight years or so. And they were kind of worth looking at, because they had a little catch in them, you know, make you think, and you thought wrong of course, which is not too nice for your intellect; so you're not too smart.

88. Lots of things in this world just got to go down the drain. See if you, once... Back to a paradox, you look out there, and you say, "Hey, I wonder if things are moving?" You bet they're moving, and they're moving mighty fast. You say, "Bro. Vayle, where do you put speed?" I put speed on simplicity. I have preached "Paradox," this is the eighth time. I've preached the same thing seven times in a row, but today it clicked. When it gets simple, I know I've arrived. It's simple.

Let's rise.

Gracious, Heavenly Father, we know that there is nothing like life, as life is itself. We know that You've used that same word, Zoe, concerning Yourself and concerning us, and concerning life that's on the earth here. But we know that Your Life is different from life that's on the earth. But the life that's on the earth is principled after Your Life, patterned in a degree, not it, but a shadow – a likeness. And here we are with that same Life, came down in a Pillar of Fire. Same Life in a prophet to bring the Word. The same One here to lead us into the Millennium by raising the dead, and taking us into a Rapture. The same One now through that revealed Word, dealing with us by the modicum of Life that came into our life. And now we're joined to Thee, making it a blissful oneness. Illuminating us and bringing us on to the place of a divine revelation, which is a divine faith, which we know, Lord, it's all got to come from You.

And here we are, therefore, Lord, in this particular position. How grateful we are. We really are, Lord. And we know that if we would turn over every leaf and become the best people as far as a meticulous behavior is concerned, that it would in a sense glorify You, because we did put an effort in that end. We know that that's not it. It's Your Own Life and Your Spirit moving in us. And yet we know, Lord, when that Spirit does move, it does bring forth that which is meticulous and that which is one with the Word.

And so, Father God, we stand here as the apostle Paul prayed, and I want his prayer and admonition to be my life course, the same as everybody here, when he said, "If you live in the Spirit, see that you walk in it."

Now Father God, we've been admonished by John, "If we walk in the light as he is in the light," and we know there again, if we have been sitting in it, we've been living in it, we've been existing in it, but now, Lord, we want to walk in it. And Lord, we do walk in it in the sense that it's brought us apart from all the creeds and dogmas. We believe that. But now Lord, we look even for more than ever before. And whatsoever, Lord, You would have us to bring forth at this time, we are anxious and earnest, Lord, as never before, that it is manifest in our lives, as You would have it come forth.

And we feel, Lord, as in ourselves, that this is that great day of understanding. That everything is now reserved, just standing here waiting, as it were, for the axe to fall, which is very true. Everything is reserved, every one of us. And we know Lord, we don't want to be in that precarious position, where we say, "All things are continued." Because we know they're not. They're not. And Father God, and because we know the revelation is stepped-up and these things are stepped-up, we also want a stepped-up life in the Spirit we live in so that there is declension; absolutely, a moving away from, a complete separation from that which is in the flesh.

O God, we want to be away from those things which come out of the flesh naturally, the emulations, and strife, and envyings, and murders, and all matter of lasciviousness and crimes, but to be brought in a oneness with the body productive, the life of the flesh, the flesh life productive, Lord, because of the Absolute within the soul. The power of decision, and that decision to go Your way. Suddenly the Word bringing to our mind what is right. Help us, Lord, to now stop, as we've never stopped before, and realize that all things are not continuing as they were, but everything is here waiting in store, because there's got to be a wipeout after there's a take-up. And Father God, what a people we want to be before the take-up; what manner of people we ought to be.

And Lord, hasten the day, we pray. Hasten that day, Lord. It's really here if we want it, and we do want it, Lord – to walk in that Life a part as never before. To cease from man whose breath is innocuous, cease from all these things, Lord. We desire them. Hear our humble prayer and our petition, O God, today. There's none of us worthy. There's... We don't have a thing in our hands to bring except debt. We don't have a thing, Lord, to commend ourselves, not, not anyway. But Lord, we just know one thing, unless You do it, it's just going to be a waste of time, because it's vanity.

So here we are, Lord. We're believing You somehow. We've stood with this all these years. We've stood all these years knowing, Lord, that if the world and all this is held in store against that day in judgment, there's a Bride standing here also in store against the day of immortality, of glorification, of Resurrection, a Wedding Supper. Father God, it's got to be that way. By faith we've identified, Lord. If we know our faith is remiss, we cannot identify, that it was said of us now in this hour, "How come you in hither, you don't have a wedding garment on."

You shouldn't even be here." Then Lord, we understand, we weren't destined for that in the first place. We've been presumptuous. But Father we believe different from that. We have hope to the end. For the wedding garment, the Life, in all of us acting as wedding guests, rejoicing in Him Who is the Bridegroom. We are His friend. Not just friends, but a part of the august company that makes up the Bride.

So Father, we humbly beseech You, through the Blood and through the grace of Almighty God, to hear our prayer and to help us, as no people have ever been helpless before. Your Own Word has shown us completely condemned and obliterated except standing at the door knocking. And Lord, we say, "Come in." We open the door to You. I don't know how, Lord, anymore than I'm just praying according to Your Word. We open that door as never before to have You come in. So we can say with Paul, "We've been crucified with Christ, nevertheless we live. And yet not us, but the life we now live in the flesh, we live by the faith of the Son of God who loved us and gave Himself for us." These things, Lord, we want to bring our thoughts and our mind, and everything under complete control to it, O God. To begin to see the Glory of it all, the wonder of it, and the marvel of it all, Lord. That's what we want.

Be with us as we go and come back again on Friday, Lord, for service and for Communion, and hopefully Foot-washing too. Bless those who desire to come. May those who ought to come, in the sense, Lord, that it is something for them, there would be something. May they feel the urge to come, giving them journeying mercies. Help us, Lord, to be not only willing, but terribly able to supply every need of everybody coming, whoever has a need of something. We pray that we'll only be too glad and able. You said, Lord, that if we did so and so, we'd be able for every good deed. And I know that that's true. It's certainly something, Lord, that's been proven out one hundred percent, and we know that You'll help us. And anybody coming, whatever, will come for the blessing of God, receive a blessing from God.

The grace of our Lord Jesus Christ be upon everyone, Lord. We pray You'll heal the sick amongst us, continue to deal with those who need Your help. We just rejoice in You, Lord, and feel Your Presence – Your cleansing power. Feeling the Blood and the Holy Spirit. We are so grateful, Lord, for Your love, and the love of each other, which we have in Him. Through Jesus Christ, our Lord. Amen. The Lord bless you.