

Paradox # 1 (1961)

Bro. Lee Vayle - July 11, 1984

...something between and not be a hundred percent right, but later on get the thing ironed out.

1. Well, I notice that Bro. Branham here in ...?... in 1961, was not one tenth as definitive as it was in 1965. And it's not that he doesn't say exactly right in 1961, he does, but it's more or less the Message taken from many things in the Word that does not strike to the doctrine as it did in '65. Which goes to show that Bro. Branham also had a revelation that was increasing in its depth, intensity and its magnitude.

So, this is going to be good to just go into this to be a big help to you all to realize don't get too excited that if you're not getting everything in your understanding the way you want it, it takes time. And you'll get what you need regardless what's necessary for you to have, you'll have (I think that was brought out three Sunday's now) as I took the Holy Spirit in Ephesians, showing you how that you have a very special place. And I didn't take all the thoughts relative to it, such as: there's a measure of faith beyond the simple measure of faith for salvation and the baptism. And there's a God given ability, there's a God given understanding, all of those things you have. And of course, they're there in a seed form and you progress in it.

And let's face it, if you're more or less in a (what you might call) not a lesser gift, so much as what we might term as one not so illustrious, you have everything you need so that what appears not to be so illustrious will shine just as greatly as that which seems to be more, or most illustrious.

2. So, you just listen along here now, and I think you'll find some...this interesting in that light. Now, he talks first of all about visions. And I'm starting at page 8. [Paradox 12-10-61]

[19] ...now, in the visions... I might say this. I mentioned it once. (That's a vision he had) I was going to cut it off the tape, but I believe I'll just leave it on. It was about three o'clock in the morning, I suppose. I had gotten up, and I looked where in front of me, and I was coming down to the Jordan:

Now, Jordan of course we know spells different things.

Number one: most people think going over Jordan has to do with dying. "I'm going down to Jordan." And it does.

Number two: People think of Elisha and Elijah. Elijah crossing over Jordan, Elisha going also, and then Elijah being caught up in the Rapture.

[Number three:] And then of course we think of Jordan where we're crossing over into the Promised Land.

Now, you can look at many features here, whichever way you want to look at it, but you'll find basically this will be more in line with the thought of going over into the Promised Land.

3. So, he said:

...looked like I was standing on the map of Palestine. And I was coming down
to the Jordan. And seemed like I could hear the song, "I'm going down to the
Jordan," someone was singing it. And as I drew near the river, I looked
back and saw which way I had come, and I was two thirds of the way
there to the Jordan.

All right, two thirds, that was sometime he had that vision would be maybe 1961 I suppose,
somewhere in that area. (We won't worry too much about dates, but it's interesting.)

And I looked across Jordan, and I said, "Oh, praise God, (now listen,) just
on the other side is where all the promises lay. (So, all right, we're looking in
terms of Jordan, promised land. Going across to the promised land and that's it.)
Every promise lays in the promised land." And then I came to
myself, and I thought, "Could I possibly have... Could have been
that I was dreaming, 'cause it's nighttime?"

[20] See, a vision is something that you see with your eyes open, just like a dream.
You're looking right at it, and you're conscious that you're standing like right
here in the platform, you're standing here, but yet you look like you're in a
dream. You can't explain it; there's no way to do it. See? It's God's
works. And God's ways are unexplainable; they have to be accepted
by faith. And then as I sat there a little bit aside of this chair, then all
of a sudden, here it come back again. Then I knew then that it was
vision. And then when I came into the vision again, it seemed that I was
lifted up and setting on a highway, a narrow highway with some brother.

4. Now, you see this vision is changing, but it'll be running in continuity, there has to be
something to it.

I never knew who the brother was. I looked around, and I said, "Now, I am
sure and know this is vision; the Lord God is here." And seemed like everybody
was afraid. And I said, "What's everybody so afraid of?" And a voice came
and said, "There's such danger in these days. There's a great hideous
thing that's death when it strikes you." And I heard the weeds a-
mashing down, and I looked, and here come a huge monster snake
crawling through the weeds.

[21] And I thought, "Now, knowing this is vision, then I shall see what this animal or
this beast is." And he crawled up on the highway. And as soon as I got sight of
him, I knew it was a mamba. Now, a mamba is an African snake, which is
the most deadly bite of all things there is. There's nothing as poisonous as a
mamba. And the snake, of course, (now, let's remember, now he said,
the snake of course) represents sin, and death.

All right, now that's what it says. He's down here, two thirds to Jordan and that's the
Promised Land. And remember, what we found in the other Paradox, that there is a day of grace
that signifies 'The Promised Land'. Now, that's not in here. See?

5. So, this vision and what he's saying here is: well, it's almost child's play to what you get into
in 1965. You can see the difference in four years, the people would have to have progressed
greatly in their understanding of the man and his message and ministry to apprehend what he
said there in contradistinction to this very minor dissertation. It's not minor in the sense of

reality, but it's certainly not as strong in its input, represents sin and death. Now, you look now...this is coming down to where you want to enter in. You want to get into that day of grace, the Book of Ephesians in view again. Now, he puts this here right up in front of us.

See? ...there... We have in this country, the rattlesnake, copperhead, cottonmouth
moccasin, many snakes, that if you're in bad health and one would bite you,
perhaps kill you, if you didn't get aid of some sort right away... But we go
to Africa and India, and we find the Cobra. There's a Black Cobra; he's a
bad snake; he's a death-bite too. And there's a Yellow Cobra, which is far
beyond him. With the Yellow Cobra, the patient dies with such a
horrible death; he dies from suffocation. The bite paralyzes the breathing
system.

[22] They can't breathe; they just open their mouth and gasp, and trying to breath,
and die like that. And that was the type of snake was just one lick from getting
Billy Paul, when we were in Africa. And then comes the mamba, he's
death. He's so fast you can't see him. He goes over the top of the weeds
and propels himself with the back of his tail. ...he's gone. Hits you in the
face usually. Stands up high and strikes hard. And when he hits you,
you just got a few breaths till you're finished. It don't only paralyze
and get in the blood stream; it gets nerves, everything, you just
die just in a few seconds. Those native boys and track boys, you can
say "mamba," and they'll butt their heads together, scream, 'cause
it's--it's death just in a few seconds (See?) when one hits you. And here
he was on the highway. I thought, "Well, this is it." So I looked at him.

6. [23] And he looked angry at me, he licked his tongue, and here he comes. And when
he got right close to me... then he would run up fast, and he'd get slower and
slower, and just quiver and stop, and then something would hold him off.
He couldn't bite me. And he would turn around the other way, and try to
approach from this side. And he would get back and get a start, and
swish right towards me, get slower and slower and slower, and then to a
stop, and then just shake like that and move back. He couldn't strike
me. And then he turned and looked at my friend, and away he went after
my friend. And I saw my friend just jumping way in the air, and over him
and over him and over him, trying, and the thing was striking at him. I
thought, "Oh, if it ever hits him, it'll be instant death. No wonder
everybody's so scared, because when this thing hits you it's an instant
death."

[24] And it was just striking at him like that, and I threw my hands up; I said, "O
God, have mercy on my brother." And I said, "If that serpent ever strikes him,
it'll kill him." And just then the serpent turned to me when I said that, and
looked at me. And a Voice came above me and said, "You have
been given power to bind him, the worst, or any."

Now notice, bind him who is the worst or anything, which would be below him in category,
of power. You'll find that's explained.

And I said, "Well, God, what must I do?" And He said, "There's one thing you
must do: you must be more sincere. (See?) You must be more sincere."

7. All right now, going down to the Jordan, going to the Promised Land, the day of grace given, we're in the hour of promise right now, and sincerity is what he has to have. Otherwise, death will strike. And it seems as though that he is the only one who has power to ward off death, sin and death. Right? Okay.

*I said, "Well, God, forgive me for my unsincerity, and let me have sincerity."
And when I raised up my hands to Him again, there was a great Something
came over me, just lifted me up, seemed like that my whole body was
charged with Something. I looked at the serpent. And then he started
towards me, and he couldn't do it yet. And I said, "Satan, in the
Name of the Lord Jesus Christ, I bind you."*

[25] *And the serpent, a blue smoke flew out of him, and he curled up and made that
sign like a S, capital S made backwards, a 'And' [&] sign. (You know that little
sign there.) And means "bind this one or anything below him," 'cause he
was the worst. (See, that's what he's explaining what God said there.) Blue
smoke fell out of him, and his tail choked his ownself to death around
his head, when he made this backwards S, and that 'And' [&] sign (like
a conjunction... You see?), choked it to death. And the brother was free.
(What's that word? Ampersand [the symbol &] isn't it? That's that little
sign, [&] ampersand, they call that sign.)*

8. Now, notice what he said. It formed a sign, what he did himself and literally choked himself to death. Now, that's good thinking, it's interesting, and the brother was free.

*I went over and mashed on it. I said, "Now, I've got to find out what this is about,
because it's vision." And I hit on the thing, and it turned like that, looked like a
handle, on a glass handle on a pitcher, just made it solid crystal. And I
said, "Think of that, how quick. That blue smoke was life..."*

You notice, blue is a bad sign. You know that? Blue is a very bad sign when it comes to spiritism and things, Christ is never in a blue light, it's an amber light. These pictures people have with all these blue lights. Good night, you can have them. See why things don't get to me, I don't care what people say as this light, this picture, that picture. I make light of the whole thing, unless I do with Bro. Branham. I'm not interested. You just wait awhile and see what comes out of this hogwash see, go into. Bro. Branham is different. Blue smoke was life.

*....everything that left it, all the elements, and is turned to glass." Just
then the Voice came again, and said, "You can unbind him also." So I said,
"Then, Satan, that I might know, I unbind you." (In other words, I'm going to
know now, it can be done.) And when it did, he started coming to life
wiggling.*

[26] *And I said, "I bind you back in the Name of Jesus Christ." When it did, the
smoke flew out of him again, and he choked hisself right back again and
turned to crystal. And then when he did that, that Voice said, "Now, you
must be more sincere than what you are to do this." Then it left me,
and I was standing in the room.*

Now, we're back here remember, on page 10, that serpent, the snake represents sin and death.

9. Okay, now over here, he tells you here that when he bound him he just literally destroyed himself. Alright, then when you're looking at two kingdoms, you're looking at the fact that what

Bro. Branham was coming into, was a sincere Word of God that was going to fall back on the enemy which would cause the enemy his own destruction. Because Satan has always perverted the Word. And it would take a sincere man, such a sincere man and I believe his sincerity would lie in his ability to get his own thinking and himself out of the way, so that he could just be a literal fool. And notice, there's just one difference in one letter being 'tool' and 'fool'. And there's just one word to make all the difference. Two words, one is of God, and one's the devil. You can be the tool and the fool of God, or the tool and fool of the devil. Just depends which way you want to go. And it takes great sincerity for this man to get where he is supposed to go, because remember, he's got something to do against the devil. Sin, unbelief, death for the sake of the brethren. Because that's what it's all about. You notice? He couldn't be touched, but the others could be touched.

10. All right:

In A few moments I heard a clock go off, and my wife was getting up. The children, you know how it is, I guess, at your house, one says, "What am I going to wear today, mama? Where, where are my books? And what did I do?" You know. Just like any home, you can't hear yourself think, hardly, all of them trying to get ready at once. And so I slipped off into the den room, and I got down on my knees, and I said, "Lord Jesus, I don't know these things. What must I do? And the children will be calling me to take them to school in a few moments. What must I do?"

[27] *And I looked around, and my Bible was laying there, and I said, "Lord, if You will forgive me..."*

Now, he's going to play 'Scriptural roulette' is the term what they use, you know, because many people make it like a roulette game instead of something that is really sincere. Can be very sincere if you're careful, but no one ever advises it.

I do not believe in just opening up the Scripture, and taking something out of the Bible and saying that, but there is times when God can comfort you by such a thing. And I said, "Lord, in this case of emergency right now, before Your Spirit leaves me. And I don't know what to do. The kids will be a hour yet, before they'd be gone. Would You just show me? If that was something You're trying to get to me, heavenly Father, let me know." And I took this Bible and just pulled it open like that, and my thumb was laying at I Corinthians the 5th chapter, the 8th verse...

11. So, let's go to 1 Corinthians 5:7, and maybe we'll just read the verses above that too.

(7) Purge out therefore the old leaven, that (you) may be a new lump, as (you) are unleavened.

Now remember, above that It said, "Your glorying is not good." (See?) Your glorying is not good. Know ye not a little leaven leavens the whole lump?

(7) Purge out therefore the old leaven, that (you) may be a new lump, as (you) are unleavened. For even Christ our passover is sacrificed for us:

(8) Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of

sincerity and truth. (Or, the unleavened feast is what it really is.
There couldn't be leaven in the bread.)

All right, with sincerity:

... reads something like this. (Now he's sort of paraphrasing:) "When you come..." I was planning on taking a fast to the Lord. I told Him I'd go out and fast. Said, "When you come to this feast..." Which, a fast in the body is a feast with the Lord. We know that. (Now, remember that.)

[28] *"So when you come to this feast, don't come with the old leaven or the leaven of malice, and so forth; but come with the unleavened bread of sincerity and truth," just exactly what He had told me in the vision. "Come..." God is my solemn Judge. "Come with the unleavened bread of sincerity and truth, that is the Word." Then I saw what He meant. (Now he said, "Then I saw what He meant. Now, he's going to tell you something else now by giving you another vision.) Years ago, when I saw the Bible come down (I got it wrote right here.), come down; and a hand came down from heaven and pointed down to Joshua, (Now, this is much more in depth then in '65 then in '61. Remember, we took the Paradox the last time.) hand came down from heaven and pointed down to Joshua, and read the first nine verses, and stopped there. That's Joshua, come to the wilderness. He was ready to... (He just breaks his sentence's up) When he got near Jordan, God called him out, said, "This day I'll begin to magnify you before the people." And he took the children of Israel across Jordan to the land where he give them, divided them, the promised land.*

12. All right, let's go back to Joshua 3:5. It's not too necessary, but we'll go there anyway.

- (5) *...Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you.*
- (6) *And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.*
- (7) *...the LORD said (to) Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. (And so on.)*

Now, you'll notice what God was doing, was putting Joshua in absolute charge over everything that God gave to Moses, which was the Word in order to bring Israel into the inheritance. So therefore, you'll find William Branham as the Omega of the Alpha 'Paul', would have necessity have to be the one who would lead the Gentiles into everything that they were supposed to be lead into in the realm of the physical at the end-times, so that this hour would bring about the Bride in preparation and readiness for immortality so the dead could come out of the ground.

13. So all right, we're going to see, that's what we're looking at. Now, then he took the children of Israel across Jordan to the land where he was going to divide to them the Word.

Now remember, Bro. Branham would be dividing to us the Word of the hour, is what we're looking at.

I went to the woods, and prayed, and prayed, and fasted.

[29] *And now, I went back to that tree where I had met, where those squirrels were,
that you've heard in other messages (See?) where those squirrels were. And
standing there, along about three or four o'clock in the morning, after I'd
staggered through the brush with what light I could see to get to
the tree, coming early because I was led there... Then I met
Him. God, help me ever live true.*

Now, I didn't look that vision up, but I think that's the one where he talks of the rainbow. I'm not positive, you'll find that, I think about...having to do with Abraham's Covenant. I'm not, I think because they had something to do to each other.

I'm going to read my text now.

So therefore, he's got his visions, he's lining them up, and he's talking of meeting with Him. All right, now then, if he's meeting with Him somebody's got to be on the scene. So, here we're talking about Presence; we're talking about a day of Promise; we're talking about dividing up all of these things that we saw in the other Paradox sermon which was much more enlightening. Now, here's my text in Joshua 10:12.

14. He begins reading:

[30] *Then spake Joshua to the LORD in the day when the LORD delivered up
the Amorites before the children of Israel, and said in the sight of Israel,
Sun, stand thou still upon Gibeon; and the Moon, in the valley of Ajalon.
...the sun stood still, and the moon stayed, until the people had avenged
themselves upon their enemy. Is not this written in the book of Jasher? So
the sun stood still in the midst of heaven, and hastened not to go down for
a whole day.*

Now, you notice in here of course, that they avenged themselves. We don't. When Christ comes, He is the Avenger. And that word 'avenge' doesn't only mean 'revenge', it means 'to vindicate'. And so therefore, God is here vindicating a Bride. And the vindication lies in God Himself. That's why we take such stress upon Presence, and what we say concerning Presence. We don't merely believe that there was God in the prophet, we believe it very personal that this is something of the hour that wasn't previous.

So the sun stood still and hastened not to go down a whole day.

*...no day like it before, nor after it, that the LORD hearkened unto the voice
of a man: for the LORD fought for Israel.*

And Joshua returned, and all Israel with him, unto the camp at Gilgal.

15. Now notice, 'the voice of a man'.

[31] *May God add His blessings to His Word. Now, I wish, if it be the will of
the Lord, that you tarry with me for a few minutes. I want to take up a subject,
strange, odd upon reading such a Scripture. I want your attention and
prayer during this time. I want to take the subject one word: 'Paradox.'
And first I'd like to explain what a paradox is. Webster's
dictionary, 'paradox', something that's incredible, but true." That is a
paradox. Something that's almost completely out of reason, couldn't*

be so but yet it is, that's a paradox. Now I want to rest a few minutes on these words, a paradox. Now, we have many things that we could refer to as a paradox. One thing that I would like to refer to is, this world itself is a paradox. Its standing is a paradox. Last night I was talking to my daughter, Rebekah, that's in high school. And I was studying here in the Scripture, and was telling her about reading this--this verse here.

[32] And she said, "Daddy, Joshua actually stopped the world, didn't he?" I said, "I don't know what he stopped. He stopped the sun." She said, "He could not stop the sun, because the sun doesn't travel." I said, "The reflection of it travels across the earth though, and he stopped that." She said, "Well, then God stopped the world." I said, "Then to the agnostic, what happens if the world happens to stop and lose its gravitational pull? It would shoot through space like a star, or a missiles, it would be falling for a hundred billions of years of space." But the Bible said that the sun stopped, and held its place for a whole day. I believe it. I believe it. It's unreasonable and incredible, but it's the truth.

Now, here's where you can get into a lot of trouble, because people don't believe these things. Science says, "Well, there's no way this could happen." What do you and I know about science?

See, poor old Galileo, they had him over a stump when the Catholic church said, "Look, the earth's flat. Now if you don't say it's flat like we say it is, and stop calling it round, off goes your head."

"Well," he said, "I'd sooner keep my head." So he said, "It's flat," ...?... "But it's round just the same." [laughter] That's right he did, out of the corner of his mouth.

16. Now listen, let's go a little further of Bro. Branham.

Pray tell me then, which is the top side of the world, the North Pole or the South Pole?

Now, science will tell you categorically that North is the top. And you'll find really that the Bible seems to bear that out more than perhaps something else. What I was going to say about old Galileo and those guys, you see, they didn't begin to take the whole of Scripture together. They find out that the world isn't flat, because the world's not square. It doesn't say that the world's square, it says, "The four corners of the earth." [Isa 11:12] And the Astronauts found out the land mass has made four complete corners. So then, after all these thousands of years the Bible has been correct after all. Never said it was flat. In fact, the Bible says it's round, "He that sitteth upon the circle of the earth." [Isa 40:22] A circle is round.

So, (you know) Bro. Branham is saying a truth here. You see, the Bible is not a scientific book. When It speaks, It speaks the truth. I think most people understand that if they go into it.

17. Now, he said:

...which is the top side of the world, the North Pole or South Pole? How do you know, if you're in space? You say, "The South Pole's down, under us."

[33] *They think the North Pole is down, under them.*

Oh, how would you feel if you're down under the South Pole? See, just the same as I felt as I was on the North Pole. Certainly. Then, what's up to you? Well, it's the truth.

*It's standing in a space, in a little circle of air, as it's turning some thousand-
something miles per hour. 'Cause there's twenty-four, twenty-five thousand
miles around it, and it turns around in every twenty-four hour...,*

He's talking about the equator, the circumference. Twenty five thousand miles I think it is roughly around the world. Like if you stretched a belt around a fat man, or an apple, you'd come up with twenty five thousand miles. Twenty four hours in a day, one revolution and be a thousand miles per hour. That's pretty speedy. Now, they're breaking the sound barrier, and they're going well over a thousand miles per hour. And the earth is turning a thousand miles per hour. Everything is going thousands of miles per hour, what's going on anyway? Good question.

I'm just trying to say, everything is very complex here, and there isn't anything that doesn't end in a paradox. Which we're really boiling it down is in plain English, it's not being able to be explained, but it's standing right here.

How much do people know about electricity? What do they know about light? Well, not too much, take the fire-fly. He's got a cold light, he turns his little generator on, they can't figure that one out. We're into hot-light. But there is a cold light. See?

18. Now, he said here:

*...going better than a thousand miles an hour, traveling around. And it never
miss a striking exactly. It's on the equator where it goes around, it never
misses a minute, perfectly timed, standing in the air. If that isn't a
paradox, I don't know what one is. How that it's all the heavenly
systems, how they are so timed, so perfectly; till that, in years
that's to come, twenty and thirty years from now, (A whole lot more
than that, be hundreds or thousands) science can see the coming of the
eclipse of the sun and the moon, passing, and can tell you, to the
moment, when they will pass, and when the eclipse will start. No
matter how fine a watch that we have, one of precision... I've got one here
that was give to me in Switzerland, as a present when I was there. The value's
about three hundred dollars (that's a lot of money back there) given to me.*

[34] *...isn't a week but it has to be retimed; all clocks, nothing that man can make
is so perfect. It'll... In a few years it'll be worn out and gone. As it gets older,
it'll get worse all the time. The jewels will wear down. The accuracy will
leave it. There's nothing that can be ground or fixed out by man, or
honed out by man, that can stay perfect.*

Now that's right, they're trying to make ball bearings and things in space, They're trying to put industry up there to make everything all the better, by the time they get there we will have been gone quite some time. Thank God. So, always said nuts to the ball bearings. [laughter] And you know, there's always somebody can make a better bearing. And nobody ever beat God's bearings as the prophet brought out here. A little play on words won't hurt any of us.

19. *But this world stays perfect. What controls it? Well, you say, "I don't know
what controls it, what holds it in its place." It truly is a paradox. You cannot
describe how God does it, but He does it. So that's the main thing, that He
does it. And we know that it is so. It's incredible how that you could
spin a ball in the air, it will not make one complete revolution in the
same place. (It can't of course unless it was held up by some means.) I was*

thinking here sometime ago *when I was in the desert. And one of these*
little old jumping cactuses that *the acids in your blood will*
draw right to you, one of those fellows jumped *onto me. (I haven't*
seen one yet and I don't want to, but they're there.) And you *can't*
pick it off; you have to take something and rake it off. (He'll tell you why.)
It's got little burrs on it.

[35] And no matter how well you sharpen a needle, a needle will be blunt on the
 end; a perfect sharpness of a needle will be as perfect as you could get it,
 it'll be blunt to one of those jumping cactuses. And yet it is a leaf itself
rolled down tight. How could it be that nature could roll a leaf tighter
and sharper on the point, than a fine machine could grind one? And yet,
plumb down to the end of that point is little fishhook burrs like that,
little burrs to keep it and to hold itself in as it goes in. Oh, a paradox,
right, to science... It's incredible, but it's true. I would like for someone
to explain this. I could not tell you exactly the miles, or how many miles
science says that the moon is from the earth. How could
that moon, I would say, standing thousands and thousands of miles away
from the earth, and yet controls that tide of the earth. What does it? How
can it be done? It's a paradox, but yet we look and see that it's done. It happens.

[36] *The moon controls the tides.*

I think myself what he's driving at here, there are too many things that we ought to wonder at and we don't wonder at them in nature. We say, "Uff, uff." [makes a noise] And walk on. And you get the things of God, "Ouf, ouf, " [makes a noise] walk on.

Like the man finally told brother, "I wouldn't care if he said if you raise the dead I wouldn't believe you."

He said, "*Certainly not, you're a nonbeliever.*"

One man said, "Why don't you strike me blind?"

He said, *"It's too late, your father's already stricken you blind."* Serpent seed.

20. Now:

*The moon controls the tide. When the moon rocks out like this from the earth,
the tide goes with it. And God has put the moon over the tides and set the
boundaries, and they cannot pass that boundary where God drew a line,
and said, "See, you can come this close, but you cannot take the rest of
it, for I've put My guard over you."*

You know, I think it was King Canute that they tried to make such a great king one time in England or somewhere. "Oh," they said, "man, (he said,) you're so great you can stop the sea."

He said he laughed he knew they're a bunch of idiots. "Well," he said, "let's go down to the sea. Okay sea, (he said,) stop rolling in." Sea kept on anyway. You know, just...if a man thinks, somebody thinks they want to flatter, they're that smart just put him to the test. Say, "Go ahead." See? Now, it's a paradox.

"You can go so far and no farther, for I'm the guard of God. I'm the watchdog that sets here, and you cannot pass these boundaries." Explain that. That's

a paradox, that's how that God does that, but yet He does it. It cannot be explained.

21. Now, you can take a lot of things in nature and you can explain how they work. But that's a whole lot different story from making it work. See, you can take these...you can find out what the genetic code is and splice the DNA and the RNA and everything else. I don't know how they do it, because you got to work under a microscopes or something. Doctor's even make incisions to work under a microscopes, to do certain type of fine work on your body even. Little tubes and veins, and things I guess, they've got to have some kind of magnifying glass. Very, very...oh, I don't know how they do it. You talk about someone being a terrific artist or seamstress, how can a doctor sew so carefully and get those things in there just right? That's tremendous. Now, that's wonderful. But go ahead and make something that you're going to make something out of. You can't. Man can't do it. He's got always find something out there to make something with what's already there. But let him try to produce something of something that isn't there. Well it's impossible.

"Well," they say, "you make me an idiot."

I say, "You are an idiot. Your voice already proved it, you say there's no God."

Remember, Bro. Branham even called men fools for not just being atheists. See?

22. [37] *We got wintertime, snow on the ground, cold, ground's freezing. A little seed, and in that little seed is a germ of life, and that little seed will freeze, and burst open, and the pulp will run out of it; and that germ of life will be laying in the dust, frozen in a sheet of ice that would kill any life. How is it preserved and then comes again in the springtime? Couldn't explain that, could we? It's a paradox.*

Well, if someone will tell you that ants, (you know) they don't explode in the winter time, because they got antifreeze in them. They're the first ones...they're smarter than men. Men put antifreeze in the radiators because the radiators won't bust open. But ants have had antifreeze for centuries. Thousands and thousands of years.

Now an ant can take care of antifreeze because he makes it. Give it to a dog and it will kill him. You drink it, it will kill you. Man thinks he's pretty smart. You see man can look at nature, there's all kinds of things that's there, but you get back to what Intelligence did it. I would sooner go down if there's no God, just go down believing there is One then without believing One. At least I would consider myself a little sharper idiot than the other guy. [laughter]

23. Now, Bro. Branham goes into what I've been saying here.

We take Hebrews the 11th chapter and the 3rd verse; we understand there that the Bible says, Paul speaking, the world was framed and put together by the Word of God: a paradox, that a Word could speak and out of that Word would form material things, (now, of course remember about the squirrels,) so that things that do appear was made out of things that does not appear. Things that we see were the spoken Word of God. (They were the unseen spoken Word of God, that's what he's trying to tell us there.) (Things that we see were the spoken Word of God.) The earth is the Word of God. (Now think of that.) The trees are a Word of God. Why would we be afraid to trust One that's given such a Word with

*such power and authority? Why would we be afraid to take that
to ourselves and apply It to ourselves?*

Word

Now remember, this is based on the fact that he has this vision, and between the time he has the vision, he's standing there before the people explaining something. Now, he couldn't of said that before he had these visions and gone and met God alone with his fasting and praying, and come back with something on him. Now, he's coming back telling you, putting the vision together. Putting the squirrel episode together, all of these things, and telling you something right here. See? It's to our own selves.

*Why would we be afraid to take that Word and apply It to our ownself? It
shows where we have fallen in unbelief.*

24. Now, unbelief is sin and death. Now the challenge goes out in the paradox. Are you prepared to believe me what I'm going to tell you these things. Have you seen enough to let you be satisfied that when I said, squirrels came into existence an act of creation of God, are you prepared to believe that based on what you have already seen? Because if you cannot believe me, and what I tell you I know to have happened which is far greater than what you ever seen happen. You will never believe me when I begin telling you the Word which all of this comes out of. Because, this what you see is a Word that you don't see. See?

[38] ... *truly a paradox, God's Word. Also I would like to show a paradox right
quick, and that's when God called Abraham and told him when he was a
hundred years old and Sarah was ninety, forty years past the time of
menopause for her... And Abraham, whose life was as good as dead;
(it was, there's no way they could even copulate,) Sarah, who was barren to
begin with, and her womb as good as dead, (it was dead. There's no way,
it was sterile, they both were,) and yet God said that He'd bring through
them a child. That's a paradox. (Now, he was saying neither one was
actually dead physically, in the sense that they were not molding in the ground.
But seminally speaking they were dead.) Ask the doctor if a woman a
hundred years old could raise a baby, have a baby. It's impossible;
it's incredible; but she did, because God said she would do it. It's an incredible
thing to think that a Man could set with His back turned to a tent, and a Stranger
with dust on His clothes, and tell a woman, who was in the back of the
tent, what she was thinking about. A paradox, incredible, but it's true.*

25. Now, I wouldn't care if that...even the devil did that...your eyes would blink and your ears flap. Now remember, the devil is also a seer in the sense of the word. He's the false seer. I've seen men stand just like Bro. Branham, but they couldn't do what Bro. Branham did. Read your thoughts. Tell the future. Tell you the name of the person who stole your suitcase twenty years ago. Tell the people, then tell them to hire the man that killed the old farmer and hid him in the manure pile behind the barn. He didn't go down to California after all. That happened in Saskatchewan, Canada. That man there is professor Gladstone. Stand right there and tell you. The great Marius(?) stand there on TV time and people walk up and throw questions, had a big fish bowl, he'd pick it out, didn't even read the thing, tell you what's on it. Tell you it's going to happen. How is it done?

The great Kreskin. I think I saw him once on TV, long, long time ago. Remarkable person. Tell us, nobody knows. Well, you say, "I can read their thoughts." That's wonderful, who's

thoughts are you reading now that you know it's going to take place down the road? Who's thoughts are those?

All right, now you've got the witch of Endor and you've got a real prophet. Real prophet stands here. Always a prophet that's real stays with the Word. Now, that tells you whether he's a false anointed one, or whether he's right with father 'hoop-ti-do' the devil himself. See?

26. All right, "incredible." All that's incredible. It's done, being done.

It was incredible when Abraham took Isaac to the top of the mountain, his only begotten son, took him up to the top of the mountain to offer him up as a sacrifice. When he got to the top of the mountain, and he laid Isaac on the wood, and was ready to take his life, and when he was coming down with his hand, Something caught his hand. And there was a ram hooked by its horns in the wilderness on top of the mountain. A paradox.

[39] *Where'd the ram come from? How could it be a hundred miles from civilization without being killed, lions and jackals, and wild dogs, and beasts, and things? Where did it come from? How did it get there, on the mountain too where there's no water? Why wasn't it there when he picked up the rocks? He called the name Jehovah-Jireh, (Now, what's he talking about? He's talking about what God provided at that instance. That's why with the squirrels of Jehovah Jireh.) "the Lord's provided Himself a sacrifice." Incredible but true, for He is Jehovah-Jireh. Incredible things to our knowledge and science, but it's true: a great paradox.*

Now, what about the time the Indian's lost their horses, (what twenty foot of snow up there or something?) Bro. Branham up there no way the horses could live, yet they found the horses. You say, "Created new horses?" No, just took them through in a way only God knows.

It was a paradox, and will be, when Jesus, Mark 11:22 and 23, said, "If you say to this mountain, 'Be moved,' and don't doubt in your heart, but believe that what you have said will come to pass, you can have what you said." It's incredible, it's true. It's a paradox.

27. Now remember, he said, now watch his language, "it was a paradox and will be when Jesus said, 'mountain be moved'." Who said it? William Branham. [End of side one]

Remember, Joshua said, "Sun stand still." Jesus said, "From henceforth let no man eat fruit of you." And He said there'd be a time coming when a man would say to the mountains, "fall in the ocean." And that's exactly the Word and you'll see It come to pass.

May I stop here to say, yonder in the woods, setting by the side of that tree that morning, no squirrels in the woods, but when a Voice spoke and said, "Say where they'll be"... And there, so help me, if I die before I finish this message, pointing my finger to a bare-limbed walnut tree, said, "He'll sit right there." And there he was: incredible, but true!

Well, that's not too hard. Now you see that's, "Jesus Christ the same yesterday, today and forever." See, that's the compound meaning. That's what Hebrews 13:8 is to you and me. It's no longer Mark 16. It's no longer the healings and things. That's in Pentecost. We've returned to the Giver. See? The gifts are fine, I've nothing against gifts. Look, if you want to build a little room here, I'll go in there with you and see what happens. I haven't lost anything God ever gave me.

I'm not worried about prophecy. I'll see what happens. If nothing happens I'm sure not going to force it. But I'll tell you one thing, if something's there, it'll come out.

28. You say, "Well, what about you sitting there."

Oh, if I'm on the spot, what about you on the spot? We've not talking about five-fold ministry now, we're talking about sporadic amongst the whole bunch of it. Anybody can talk about tongues and prophecy and anything else. Just go ahead and get yourself a room. That's all, and don't make it a prayer room. Get it and wait for gifts. But there's a few strings attached. First of all, you've got to have faith for discernment of spirits. Number two, you got to know you've got know you've got something before you go in.

You say, "I don't think I got anything."

Now, you're sitting right there on your own. Everybody's got something. I'm putting you right on the spot. See, I'm not worried, I'm not afraid. I've been all through that. See? Since I've been through it, it doesn't mean I can't start over. I'm certainly not going to do the things the prophet said I wasn't supposed to do, but I certainly and don't mind trying to do some things if they're still around to be done.

29. See, Bro. Branham in that picture of those licks of fire, he said, *"See, those are all nine gifts."* He said, *"I still got them all, though I haven't lost one."* He said, *"As long as there'd be a true Bride, there'd be a true gift of tongues."*

So we're not against these things. It's just put them in order. See, people don't want to put things in order. That's why I got to keep talking about love until one day we iron the whole thing out, and show just what love is and how it works and where it's going. See, I can't hit this thing all at one time, because I wouldn't know where to hit it all at one time. I'm growing along with you people. So, I got faith. I don't kid myself. I don't kid you any. I'm not up here talking like a big mouth, no way, shape and form. I just know in Whom I have believed, that's all.

30. Now:

"Say where they'll be"... so help me, before I finish this message, pointing my finger to a bare-limbed sat right there: incredible, but true! He said, "Where will the next one be?"

[40] *I said, "Over in that bunch of clumps of stuff," I never took my finger down and there he was. "Where will the next one be?"*

"Out on that snag out over that field." And there he was. It's incredible. I asked my wife, the other morning. I said, "Honey, have I lost my senses? Am I becoming a madman? What's the matter with me? Why do I say the things I do? What do I do the things I do for? What makes me?" I love people, and yet just rip them apart. And I fast and pray to get rid of it; and the more I fast and pray, the worse it comes. Incredible, but it's true; it's true.

And what's the incredible part? The incredible part that this man has these great phenomena, or the incredible part is this: that he's to the place where he has come and overcome. Then, is his rough language a sign that he's just some big-shot? [makes noises like a big-shot] Because that's what he'd be if he just ...?... by himself. "I can swing my way," (phfft) you know. "Hey, you bunch down here, false anointed. Ricky's, Ricketta's. Rats and cats, Elvis'." And *"Elvita's"* I think Bro. Branham called them. I think I called them *'Elvisetta's'* or something, *Elvita's*. Have a

little Spanish there aren't we? Elvita. Well, Bro. Branham was down in Mexico. No, he wasn't some kind of a smarting off person, see? The way he was, was the way he was.

31. Incredible, that a man of his stature would stand up and preach the way he preached.

Someone raise her hand just then, back in the building, praising the Lord.
It was Hattie Wright, setting down there. She had two boys, you'll excuse
me in saying this, renegades, boys of the world. That little woman setting
there that day, a widow... I said, "Hattie, the Lord God... you've
said the right thing. He provided those squirrels. He's
Jehovah-Jireh."

[41] She said, "That's nothing but the truth of God." She said the right thing. It
seems incredible a human being could speak... As Brother Booth told you.
As dirty, filthy as we are, Who is He that sets back yonder beyond the
moon and stars, and all space and time and eternity? As even Booth said
it, and I read the same thing that, reading Irenaeus, even the Angels
are dirty in His sight. Who are we? But a woman said the right
thing, that calls the heart of Jehovah. Said, "Ask her what she wants, and
then give it to her." Amen. Incredible, but true. Right here now
and in our sight is visible evidence; she asked for her boys' souls to
be Christians. God gave her her desire. Incredible. That was more of a
miracle than healing a sick person. That's changing a man's life, his
soul, body, all he is. It changed his makeup. Incredible, but true. It was
a paradox. We see it everywhere.

32. Okay, you notice here he's saying, that we're not angels, we're not in that category, and that's a great paradox that God even uses people.

[42] Paradox in Noah's time. When, Noah, a man, just an ordinary man; became
a prophet, or was a prophet of the Lord, perhaps farming. God said, "Prepare
for rain to come from heaven," when there was no rain. There'd never
been rain. There's no way to get rain up there. It never rained on the
earth. There was no seas; no water, yet God told him to make an ark for
the saving of his house. God brought the rain down. Paradox.
Unscientific, sure it was a paradox anyhow. Yes. It was a paradox when
the Hebrew children had decided they would stay with God's Word,
regardless of what happened, the king built the furnace seven times
hotter than it ever had been heated to, and threw those men in
there, the intense heat of the furnace killed the men who walked up the
gangplank with them to the mouth of the furnace; they died.

[43] But yet those men walked in the furnace for perhaps three hours. There would
be no more even dust of them, for the human life that was in them would've
perished. If it made one human life perish by coming close to it, what
would it do to another human life? Were thrown in there, for three
hours; or maybe five. He might have gone and had lunch, and come back,
said, "Open up the furnace door. There won't even be dust of them
fellows left." He opened the door, there they were, walking around
unharm'd: incredible, but true. He said, "How many did you put
in?" And they said, we have put three in." He said, "I see four." That's

what made the paradox. "And that One looks like the son of the gods." He wasn't son of the gods; He was the Son of God. They were heathens. Oh, God and His great Word.

34. Now, you can understand that the heathen can take these red hot stones, I guess they're literally hundreds of degrees temperature and just walk on them. Just blip right across them. And they don't hop, skip and jump, they take their time. They pull carts with fish hooks that have been imbedded in their flesh, their tongue, ears and things, even their eye lids and just pull the cart across. And it can be done by a controlled basis. But try to get them in a fiery furnace and close the door. [laughter]

Yeah, I never saw anything so funny as when Jack Parr put that picture on of the Hindu that... he fasted and he prayed, and he prayed and he fasted and sold tickets. He was going to walk on water. The funniest thing that he ever saw, he's all psyched up and he took one step, blup, he goes right down. [laughter] I laughed, but the people were so mad they're going to kill him, because he had their money. They paid to see him just blup-out like anybody else could blup-out and send up bubbles. Didn't even do a decent dive. [more laughter]

35. *There come a time when God's army had got cowardly and was afraid of a man, and stood on the side of a hill.*

[44] *When they let one man that was three times any of their size, stand out on the side of a hill, and say, "Now, you trust in a real God, you say. Or, one of you fellows come out and fight me, and we won't have any bloodshed." The enemy of God had backed the church of God against the hillside, and they were taking it. They were afraid. They were cowards. And in the camp come a little bitty fellow, little sheepskin wrapped around him, a shepherd's coat; the smallest man in the whole army, not even a soldier. But it was a paradox, when God took that one man, little fellow, that one little unconcerned fellow. The Bible said he was ruddy. That one little man put the whole army of the enemy to flight. That was a paradox. Looks like God would have given that great marching army enough courage to go fight. They were servants of God, why not go fight the battle of God? That's God's enemy; take it. Looks like He would've give them courage. But God took one little individual. And remember another paradox, he never took a sword.*

[45] *Saul tried to put his armor on him, he tried to put a sword in his hand. The poor little fellow couldn't hold it up. And he took a slingshot, a little rubber or leather...*

36. There's no rubber in those days, it's leather, and a slingshot is made of two pieces of string, one of which was longer than the other. A little kind of a place that's wide, you know, in-between, between two thongs, you wrap one around your hand here, and the other you bring the string up with your finger to hold it even, and you whirl that thing around you head, and you let the one string go and if you're dead-eye, you know that could just about knock the hair off of a fly's eye lid. The Bible talks the Benjamites, left handed could knock... take a sling to a hair breadth. You talk about skill. You think you're good with a 22, [a small caliber rifle] because you got a peep-sight. You ain't peeped at nothing yet. See, these guys were good, believe me.

Here's old David going to that sling that would ...?... he'd just wheel that thing around and around, that giant coming and there's just one peep-hole he'd [makes a noise] he goes right through that peep hole. Sinks in the giant's skull and he's gone. So David, he just runs up and takes the fellow's sword, no use having his own sword when you can get the other fellow's sword. Actually, there's no prettier way to die in disgrace then somebody take your own sword and cut your head off.

37. That's why these policemen you know, their guns are grabbed by convicts and they're held up with their own guns. You know, I don't know how they ever keep them on the police force. I think they ought to resign there. You know, then go down [makes some type of noise] just pretend you know this... This wasn't just a paradox, this was insult to injury. I like this, it can really triumph over the enemy.

*...he took a little piece of leather, two pieces of string wrapped on it. And he defeated the whole army of the enemy and put them to rout. It was a paradox, how that one little boy could put a army to running. It's a paradox. Sure. God does it. He's just full of it. Yes sir. Sure is. That's what He does. That's His way of doing it. It's a paradox when Egypt had a great army that they had. The whole world was conquered by them. They had every nation under their hands. And when God decided to destroy that army, destroy that nation, looked like He would've raised up some nation, some Amorite army, or some great army somewhere, would've put them down there with better equipment; or put an consolidation of all the denominations together to go down and to fight together, so he'd get full cooperation. (Now, he's **hinting** himself as a prophet you see.) God used a paradox. Took an old man eighty years old, never put a sword in his hand, but an old crooked stick that sunk Egypt in the bottom of the Red sea. Incredible, what God can do, but that's the way He does it. He uses paradox to do it. See, He brings it to a paradox, a crooked stick of a shepherd instead of a marching army to defeat a nation that ruled the world. (How are we going to come back and take over? Just as simple.) Oh, the only thing God is waiting on now, I believe...*

38. [46] *Russia don't mean a thing to God. He wants to get one man. (Now, what's He waiting on? One man.) He doesn't have to have big organizations. He doesn't have to have big denominations. He wants to get one man that He can wrap His Spirit into him. That'll tell the rest of it; there will be another paradox. Until He can get someone completely surrendered, that will do it... That's the way God does His works; He uses paradoxes.*

In other words, he's telling you here that the more the man is less of a man in the sight of men. And I don't mean he's not an upright person that is strictly, physically well developed person. I'm talking about the world considers. The big go getter. The great organizer. The great brain. Ha, they (you know) talk about England had a brain-drain, because they didn't have any money to take care of their doctors. and their big-shots brought them over here. Well, I'm going to tell you what, America's had a bigger brain-drain then they ever thought. Because they let the brains of God go, and put the brains of the devil in. When they had the chance to use God's brain over here, that's when this country really lost out, because we had God's brains here. You can say what you want, but Paul the apostle said he had the mind of God and so did William Branham.

39. *It was a paradox when a great soldier of God by the name of Jehoshaphat stood in the gates with a backslidden man by the name of Ahab, and said, "Before we go to this battle, is not it a good thing that we consult the Lord?" Now, if that man's heart is hungry to know the will of God, there's got to be a will of God somewhere. Not always in the multitude of counsel is safety.*

You know, that's a statement (you know) that a certain fellow made to me when he wanted me to leave the church that I was led to preach in, so that he could put somebody else there. You know. He said, "In a multitude there lacketh not wisdom."

I looked around for the multitude and I saw him. Why, you take... a man has got to be spiritual defunct. Now, you know how the language I use, I'll just refrain tonight, because I don't want to use bad language. My x-rated sermons I don't want triple-rated. But you can read my thoughts what I'm really thinking down underneath.

What kind of a person would sit in one room with one man and say, "In a multitude there lacketh not wisdom?" Who had he consorted with? Who had he talked to? It's just the devil all over again. Just the devil all over again.

40. Now, let's look at this picture here:

Not always in the multitude of counsel is safety. Ahab says, "I've got all my ministers. They're prophets. I'll call them up here. And you know, if I bring out four hundred prophets, we'll find the Word of the Lord." Not always you do, not always.

Let's put it this way, hardly ever. Who would you trust or go to, unless you really went to a regular prophet to really get an answer?

You know, years ago I learned...when I first started when I was saved, of course, I didn't, I was never too embarrassed in the sense of speaking. I always had a lot to say about nothing and conversely. Nothing to say about a lot, you got that one. And so, first thing I find myself that I was supposed to teach, supposed to do a little preaching to young people, you know, that's how they get you coming to church. You know, how it is, they butter you up. It's axle grease is what it is. [laughter] And hybrid corn oil, you know. And, you know, to make you stay and be part of the game. You can see how far, where I was swimming in, what waters I was swimming in, because the preacher was a woman. (Don't get insulted Mary, when you get your ordination we'll classify you.)

But anyway, this woman was a nice woman, she didn't know any better. And I figured if I had her pray, it was (you know) pretty good to help me out. I used to have her pray. I'm going to tell you something, the day came when I did my own praying. Because nobody could pray for Lee Vayle like Lee Vayle can pray for Lee Vayle. Nobody can outside the realm of the supernatural.

41. So anyway, here's this...you almost to this place here, he said, "Now look," he said, "I got four hundred prophets."

Now ...?... said, "I don't care if there are four hundred prophets, I better know myself." See?

[47] *If it's not with the Word, then stay away from it. I don't care how many there are. Stay with that Word. God can't take that Word back.*

Now, he's talking about himself, a Kentucky hillbilly, talking about his background. His father, mother, all those things. All these things and now he's looking at the denominations and he's going to show you the paradox of William Branham.

Now, he brought them all out there, and they all prophesied with one accord that, "The Lord was with them. Go up."

They're all saying, "The Lord's with us, we're all going to make the Rapture." Even those who claim to believe this Message have not read Breach, page 71, have they? That I read last Sunday. This particular Coming of the One that came down, there He is there. [points to the Pillar of Fire picture] He said, "*This Coming.*"

42. I still ask the question: What Lord do we meet in the air, and what Lord is here? And if you can't figure that out, you're back with the Pharisees and Scribes. I'm sorry, this is Lee Vayle talking and I'm going to put it down. Because you can't have your cake and eat it. Now, let's not try to make God up and down at the same time, because even God doesn't say that. Right? Now don't get all kinds of crazy ideas, because God's God. I going to tell you one thing: God cannot out-God God, or deviate from being God. He cannot change essentially, or His ways. And He's told us all about both all we need to know. Then why don't they know? I'll tell you, it's too many in one group. They get together.

Who do you think I phone and ask questions of? Nobody. I don't ask anybody questions, and I haven't arrived, and I'm not an authority. Oh, I might say, "Hey, can you tell me where this quote is?" I've got to get my own answers. I'm got to get them from this, [Message book] with that [Bible] Book.

Now, I know people don't like me to think that this [Message] book is on par with this [Bible] Book. Because this book is that Book in the vernacular. Yeah. Never mind the ...?... Greek that this [Bible] is in, let's talk the William Branham Greek, that this [Message book] is in. William Branham Americanese. There's nothing too hard if you just (you know) sit with this. Because we know enough about William Branham and the things of God today to know what he is saying, the all these things here. Perhaps not as well as we ought to know, but come on we're far enough down the road.

43. They all prophesied and said, "The Lord's with you, go on up." See?

Yet something wasn't right.

Well, anybody knows that something's got to be wrong if the whole world just about all is getting saved. And there's going to be such a bare minority at the end-time. It makes me realize, I can't have one million bricks of gold bullion if there's only thirteen available anywhere in the whole universe. Now, a lot of fool's gold I might have, alloys and gross misrepresentation.

What am I saying? The Scriptures says, "The world is going to follow the antichrist." Then how can it follow Christ? Oh, I'd like to see somebody go north and south at the same time. Oh, I can help you do it, I just put a bomb right in the middle of you. [laughter] And point you north and south and you'll be gone honey. But I'm talking about a sense of direction. We're going to know which way is up pretty soon. We're going to be caught up. You know what? Going to be caught into a dimension. What do we care.

I don't have to worry about these things. Like Bro. Branham said, "*There coming on a white horse, they're coming on a cloud, what does it matter as long as He comes.*" I don't care if that cloud-like coming down picks me up, or a chariot comes by and picks me up. As long as I get

picked up. I'm a prime candidate for being taken out of here in a hurry. Not saying I'm going that fast, but I hope so.

...yet there was something wasn't just right.

44. How can it be just right when some people preach their heart out and say, "Aw, I tell you, saints are going to go through the Great Tribulation." Somebody come out... "Saint's ain't going to go through the Great Tribulation. Oh, I want to tell you, you can fall away and be lost."

I want to tell you, "No sir! You can't fall away and be lost, bless God."

"Oh, there is an eternal hell."

"No way shape and form, can't be an eternal hell."

"What's all this stuff about serpent seed, and what happened to Eve anyway?"

People are still just as stupid and naive. The devil's got Eve completely suckered, and she's got everybody else suckered. I kid you not. I can prove this biologically. Been no problem. Perhaps be proven biologically. Just read between the lines what Bro. Branham said.

("Isn't there one more just here?") Haven't [you] got another one somewhere?"

*"Oh, we got one, but I hate him." Oh, don't let the king say so." God chose
one illiterate boy, a little renegade to the nation, a despised and rejected one,
to bring His message to the hungry-hearted. And instead of all the
denominations together speaking with one accord in union, God*

*brought one person: a paradox. But one man had the Truth. And it
proved to be the Truth, because he was with the Word. It was a
paradox, exactly. Now, you say, "You mean you disagree with all
this, and that, and that?" If it's not with the Word, I disagree with it.
That's right. God's Word will never fail.*

Now, you see, I could have read you a preface back here, you'd almost swear Bro. Branham is going to have you lick everybody's boots.

45. I want to ask you one question: how do you fellowship and what conditions? You say, "I fellowship with him on condition of the Word." And what if somebody hates the Word that you stand for? Well, I guess I can't fellowship and worship. That's right. Now you can love him, you can help him. But your love never goes past that Word. If it does you betrayed God. Eve can say all she wants, she loved Adam. She messed up with the serpent.

You know why? Because he was more handsome specimen I guess, you figure that out. It wouldn't be hard to figure out at all. Women all over with great big... [makes a noise] well, not every woman, but you know.

*Talking with a priest, not long ago, he said, "Mr. Branham, we are trying
to argue a point from a Bible." We said, "We believe the church, nothing but
that. We believe the church, but the church says. God is in the church."*

[48] *I said, "God is in His Word. And He is the Word." That's right, the Word.
That's the reason Micaiah took the Word. And God used a paradox to put
every denomination to shame and brought to pass the Word of the servant
of God: one man, despised, rejected, hated. What? Hated by his own
people? Now, he wasn't a communist, or he wasn't something else.
Let's say he was Pentecostal, and the Pentecostal groups hated him.*

*They didn't like him. They had nothing to do with him. But he had
 the Word of God. God made a paradox out of it. (He's talking about
 himself.) "Why wouldn't He, if all these other fellows are prophets
 and ministers, and so forth, why can't, in all this whole big group,
 decide something better than one person? (There's all kinds out there, why
 does God want to use one?) Seems unreasonable that God would just
 make one man's Word right, than the rest of them." (In other words, he
 would take one man's word against the others, where He used that one man.) Because
 that man's word was God's Word. (There you are.) That's the reason God brought
 the thing to pass, because the man was with God's Word.*

46. The man was with God's Word, It was God's Word with the man. Either way.

[49] *The others were prophesying a lie. Yet, it was a paradox when God took one
 little fellow's Word, and made it true, because it was His Word. (Now, there's
 your answer.) God has to stand by His Word, not the council's word. (Not
 any man's word either.) But God's Word, that's who He stands by. He
 took Micaiah instead of a well-trained school of ministers...They were
 men who believed in not another God; they believed in the same God
 Micaiah believed in. But they act like they believed in It, but wouldn't take
 His Word because they wanted to be popular. They wanted to find
 favor with the king. And their blindness overlooked the true Word of
 God. How could God bless what He had cursed? (Now, you see, Ahab
 was in the picture. How could God bless Ahab? No way!) You ladies and
 men both, don't think that I do this to be nasty; I do it to be honest. That's
 the reason. How can I say that women should have--all right, let them
 cut their hairs off, and things like that; wear, their clothes, that ain't got nothing
 to do with it? God's Word says it does. She's shameful and disgraceful as long
 as she does it, and God will never deal with her. I don't care how much
 she speaks in tongues, or she shouts or jumps, she's not got anywhere
 with God yet. That's the Word of the Lord.*

47. Okay, let's go back to 1 Samuel 16:6, to see something here. I think they might be happy to get a verse of Scripture like this. Of course we'll look at It.

(6) And it came to pass, when they (came,) he looked on Eliab, and
 (Samuel) said, Surely the LORD's anointed is before (me).

(7) But the LORD said (to) Samuel, Look not on his countenance, or the
 height of his stature; because I have refused him: for the LORD seeth
 not as man seeth; for man looketh on the outward appearance, but
 the (God) looketh on the heart.

People say, "Well, what does it matter then if a woman cuts her hair, wears these clothes,
 because God doesn't look at the outward appearance?" Oh you see, that's exactly what He looks
 on the heart. He knows what the heart is. If the heart was right, she wouldn't wear those clothes.
 She shows what she is. See?

48. All right.

[50] *Men, you who can't rule your own house, and then try to be a preachers
or deacon? How are you fit to be a preacher in the pulpit to lead the
Church of the living God, and divide for them their inheritance?...*

Okay, let's just take a look at that, 2 Timothy 2:15. Oh come on, let's see if there's stumbling blocks in these things we look at here. See, people don't like to believe the Word of God all the way through.

(15) Study to (show yourself) approved unto God, a workman that needeth
not to be ashamed, rightly dividing the word of truth.

Now, It tells you right there that the man that cannot judge and take care of his household so that his word is really final, because he's going to have to deal with the church. He'll never work out in the church. Because why? He's going to stumble on the Word. He's going to louse up on the Word. Because that's what he's dealing with. He's loused up already. I don't care if the man many times might seem not to be not too nice a head. I've had my kids in arms up against me. I think that's why we have problems right now. That's why I believe the one boy had to be taken out of the world they way he was to get really right with God, in rebellion. That's what the kids are. They never could take it. They couldn't stand it, to be the whipping kid.

Some of you people say, "I won't look at anybody, I'll close my eyes entirely."

How many of you could actually stand up here knowing your kids are down there, didn't do one thing. Would you make them an example for the sake of others? I'd close my eyes, I don't want to look at you. I'd close my eyes, because it takes grief and tears inside to say it. Sure it does, it's not easy. You make up your mind what you want to do. It's not up to me. You do what you want.

But, see look, how did William Branham feel away from home all the time he's away from home? What he went through. And Mede rose up against it, she paid a price. Now, she didn't mean any harm, she's a good woman.

49. All right, listen: how are you fit to be a preacher in a pulpit, to lead the Church of the Living God and divide for them their inheritance?

I have people come to me from distances, they phone me, it's always the same story. Preacher will believe his wife make everybody a liar. I believe my wife, or I wouldn't have believed anything she told me, of certain experiences I had, except I was there. I'm not an unbeliever. I hope I'm not a bad person. I don't know. Maybe I'm...I guess I'm far worse than I think am, because sometimes I think maybe I'm not (you know) anymore than ten miles below hell level.

I want to tell you something: Your honesty in this field will make you whether you make that Word right or not. Just like a woman who doesn't wear clothes right, there's something wrong with her. Men who don't...and I'm not talking about being hard-bitten, or hard-boiled now, just honest. You can be kind, sweet, generous, all those things go in there, you should be.

They cannot divide the Word, unless they stand right in the balance to bring people together. I am not a pastor, per se, but I'll say this without fear as though I boast, and I'm not afraid to boast. But I have more success holding people's hands then the majority of you who call themselves pastors per se. Because I'm determine not to lose any of you, and I won't. Uh, uh. There's no way. See?

50. This is what William Branham's bringing here in the Paradox. Bringing out and showing it. People can talk all they want, but there's certain things that cut across all lines, you got to stick with them. And William Branham did.

*...when, you think more of your meal ticket and the offering that comes in
than you do the Word of God, and ashamed to say it before the women,
afraid you won't be popular. God have mercy on your sinful souls.*

Now, he's telling the people I had a vision about how I stopped the power of sin and death. I had a vision over here that has to do with 1 Corinthians 15:54-55. "When this corruptible put on incorruptibility, (and so on,) ...death is swallowed in victory. Death where is your sting? Death where is your victory?" Where is it?

Now he says, "I'm telling you that what I have here takes a sincerity that you don't believe I've got, that I'm not grinding an axe with anybody. Now I could up here, because I'm pretty ...?... alongside of Bro. Branham. I could use this Word as a club over people's head, I've done it more than once, I'll be honest with you. I've been a hypocrite. But this man couldn't do that.

Laying his paradox right up there. Everything you think you want to look at, I cannot produce one thing that you want to see, unless you've got a certain connection that I'm connected with. Unless there's something in there that makes you say, "Hey, there's got to be some one person somewhere." Like the voice that spoke to me, though not a voice, "If there's anybody that you should listen to, that will be the one." That's the one. See?

51. Now, He calls their sinful soul.

*Speak the Word of God in truth. John said, "The axe is laid at the root of
the tree."*

The axe is the Word of God. Now, what's the root behind all this sin and death? Satan. What is laid against him now to put him out of commission, that Word. That Word delivered by one person, not a dozen, but by one person. And when you get the axe laid to the root, that's why cut-worms are so diabolical. Those dirty stinkers, they're so fat and greasy down there, I'm killing them by the dozen, I don't know where they come from. Man, they're under the chips, and the bark and everywhere. I dig anywhere and see these big old fat greasy things. I know what they're going to do, they get around and they'll cut that plant down, that's what they're called, 'cut-worms'. They got cutting apparatus.

Ever see one of these saws that get the grass? One day I heard a strange thing "zzzzzzzz" sound, I looked and a piece of grass fell over. Here's a thing called a 'sawfly'. The sawfly had a saw like...you know, these saw fish I guess. They use to say these saw fish used to saw through the planks of the ship, that's a lot of hogwash. I think they just looked like they would do it. But this sawfly, "zzzzzzzz". And he did it. See?

All right, you get the root of that thing, there's going to be no more. Now, watch what Bro. Branham did, absolutely showed the power of Satan, and Satan bound, then he turns as it were unbinds, (that's another division of course, bringing that 'deity doctrine') leaves the thing so we understand Satan is finished, it's all a bluff, but just the same he's still operating. But he isn't going to operate very long anymore.

52. Now, he says here: *"Speak the truth of God."*

*"Every tree that don't bring forth the right fruit, hew it down and cast it into
the fire." (He's talking to preachers.) God, bring us another paradox. (It's already*

here.) *Why did God take John the Baptist...instead of a well-trained priest that day? He took a man that never went to school a day in his life. So we understand that John went into the wilderness, the age of nine and was alone with God.*

Okay, that's as far as we're going to go. Where that's a good place to stop our review here, as Bro. Branham concerning himself, and I think we can well finish a little bit of speed next week. We should be able to finish the full forty three pages.

All right, paradox, you can understand then how that 1965 is vastly different, and yet it is the same subject, but the illumination was so much greater and so much more specific. So then, this hour we can see paradox in the eyes of God as you never seen it before, that we saw the incredible, but it's true. And you know what? Like the queen of Sheba we said, "The half was not told me." And I wonder if we are aware of one half what God did that is true. Incredible? Not necessarily, but it's somehow past us by. I believe as the days go on we'll be more and more aware.

Let's rise, and pray the same prayer that Bro. Branham prayed. Maybe not fasting and praying, but asking the Lord to help us.

Heavenly Father, what other prayer could we pray in the light of this man of God bringing us this Message based upon visions. based upon Word, and the reality of this hour of the Living Word of God in this moment coming through a prophet, in a prophet, and to us, and in us. And we know, Lord, we are not nearly as sincere as we ought to be. We know, Lord, just coming together here and talking about it just does so many good things with the joy-bells and decisions of uprightness and righteousness and demeanor, and nature and all those things, Lord, just seemed to come together with the Spirit of God.

What would It do, Lord, if we took more time with ourselves with this Word? Meditating and looking at It as never before. Just giving way to It. Realizing the great paradox, and in the paradox there'll be things hard to understand even as Peter said, hard to be understood, "and men wrest to their destruction."

Lord, tonight we will not be in that class. No, not at all. But we will be in that class of the more sincere and the sober. Father in heaven, I know there's a nervousness and all this, and all that, but there is a God Who is bigger than any nervousness, or any little twirlings and merry-go-round, or carousel tactics within us.

Father God in heaven, just help us as never before to just burrow right down within the confines of this Word and see It umbrella over us, pavilioning in us and until we just become in a oneness with You. And, Lord, we not have that oneness without the sincerity and sobriety as the prophet said.

Father, we believe that we're coming into it. We're asking tonight, and You said by John the beloved, and he was certainly a fine example. Your servant he said, "If we ask anything in His Name concerning His will, we know that He hears us. And if we know that He hears us, we know that we have the petition that we desire."

Now, Lord, this is Your will, because we know that if You brought a man that You wanted more sober and sincere then You would want us likewise. So, here we stand tonight, knowing we're asking something in Your will, and we know that You hear us. We know that, because we know already from the experience. The prophet said, "*The thoughts of our hearts speak louder in heaven, then the words on our lips.*"

So, Lord, here we are with our heart in our mouth saying, if there's anything we need, O God, it is sobriety. It is sincerity. It is chucking these other things and just getting rid of all the nature that's completely out natured now since we've come into the Presence. We've seen the Light, darkness doesn't have any place anymore with Light. Although, we can't claim that in ourselves we are free. But, Father, we are acknowledging to a place of repentance. To a place, Lord, where we confirm Your Own Word that the night is past. The Light comes now and the darkness is being dispelled. Certainly concentrated as the prophet said in the one place, "*shuck it out of us Lord we pray.*"

And with it, then we get this real sober, sober seriousness, and this wonderful attitude, an atmosphere, Lord, that the prophet spoke of. And here it was way back in 1961, and then we saw it coming in '65, just at the first of the year, wherein concluding, Lord, the great Message on The Rapture, he was taken away.

We love You tonight, Lord. We know that we do, because we love the Word. It's been so good to have seen You revealed and love It all the more. We appreciate all these things. Bless every family here, Lord. Let there not be one here, even those who aren't here, but what is singly blessed of God. The joy-bells ringing in the heart. The mind and all uplifted, Lord, and a determination, not a determination, to do good, but a life that does good as the prophet so clearly said... [tape ends]