

PARADOX #3

Joshua, Book of Redemption

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Shall we pray? Heavenly Father, we come to You again in hope, Lord, through the precious blood of the Lord Jesus Christ by the open door provided by the Holy Spirit, to ask your grace and favor at this time, to help us to understand, as never before, what an ordained and vindicated prophet taught, because Lord, we need to know, not just what he said, we need to understand what he said. And hopefully, Lord, You will help this morning to take another step forward, another higher plateau, another higher ground, than previously, not that we want to arrogate to ourselves something in pride that we are arriving or we are somebody but, Lord, because we need it. We are not satisfied within ourselves, at this point, and never will be, outside of You. And we are not satisfied that we have even begun to know anything at all about something which You have set forth here. So, we want to know more than we've ever known before, spiritually understanding It, and It providing life for us. Rebuke the enemy for our sake. In Jesus' name we pray. Amen. You may be seated.

1. We are continuing in the subject of paradox; and this will be number three. And back in paragraph 12, where we started, Bro. Branham mentions two things. He mentions the ministering of the Word and the ministering of healing. And then in paragraph 13, he makes a very strong statement on his ministry. He said, *"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 have tried my best to stay with It."* That's what God allotted to him: the Message. *"It's something. And if I did not speak that thing that God told me,..."* Everybody reads, but this man was told. He didn't read it. *"And if it wasn't of God, then it wouldn't be in the Word."* Right away, you know, people say, "Well, boy, that's pretty presumptuous. Who does he think he is?" Well, he knows who he is. See? This man speaks with authority. He doesn't come around you know, like some denominational clout he's got, with the bishop to back him up, you know, some little human thing. But this is where God is in the picture. God--prophet. Prophet--God. See, never forget that. God and His prophet or the prophet and his God.

2. Now, *"If it's in the Word, and a promise for this hour,"* then that's the Message, the Word for this hour, the Promise for this hour. What is this hour? What is it all about? *"...then I feel that I'm doing what's right, because I'm only trying to keep what He promised for this hour."* So therefore, what God told him, is in the Word, but "pointed out" in the Word. And Bro. Branham did not even know that Word, per se. So when God spoke to him (as you understand when the angels came in the embodiment of the Holy Spirit, seven angels came in--one per day), he said he went instantly to his concordance to check it out. It was there. He didn't even know where it was. There are many things that we didn't know where it were. And he never even told us where they were, but by the grace of God, we've been able to find them. So, all right. A very strong statement.

3. Then in paragraph 18, he makes a statement concerning divine healing. And he said, *"Because, healing is the children's bread. We realize that it's in the atonement, and the atonement first is applied to our souls. And healing has always forerun every message, and it's also been a means to gather the people together."* So he tells you that healing is a minor, unless it's used in the major context which is to direct you to the Word of Almighty God. All right.

4. Then we'll notice in paragraph 20, he mentions, and also in paragraph 19, the last statement. *"As Bro. Bosworth said concerning healing, 'It's the bait on the hook.' You show the fish the bait, not the hook."* And in paragraph 20 he said, *"And that's just the thing to get the people to listen, till you can really present them to your message or present the Message to them. God has done that in every age,"* Now, listen. *"Through every age, there's always been a healing campaign. And if it's a genuine healing campaign..."* Therefore, there can be a phony healing campaign. See, a genuine healing campaign... *"behind that campaign, always, is a message. There never is a sign given just for a sign; it's forerunning a message."* And we saw how that worked over there through the Scripture, but we don't go into it today again.

5. Now then, going further, we go to paragraph 25. And in there he makes a joint statement or a compound statement basic to healing and to salvation.

(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._____

6. Now, soon after this, he refers to an incident that is related, or it's related to himself, that refers to a Bible that he is using--a brand new Bible. And in there he said there were two markers as there usually are in a Bible; little silk markers. And then there was a third one. Now the first marker was at the dedication of Solomon's temple where the Glory of God came in. The second marker was over in where Ezra rededicated the temple. But you will notice that there was no Pillar of Fire that came down. It was a discovery or a rediscovery of the Word. So therefore, you will notice: Pillar of Fire--Word. And then the third marker was concerning Mk 11:22, "Speak to this mountain, and then it will be moved." Now, you'll notice, that in there, the third illustration, when he talked about Mark 22, the moving of the mountain, and he said, "You people, familiar with the tapes, will remember the squirrels that were created." All right.

- 1) Presence of God;
- 2) The rediscovery and understanding of the Word; and
- 3) Creatorial act.

7. Now how do squirrels get created? Now, this is the thing we're going to look at. And I tried to show you last Wednesday. So we go to Gen 1:24-25, and in there we read.

- (24) And the Lord God said, Let the earth bring forth the living creature after his kind, the cattle, and creeping thing, and beast of the earth after his kind: and it was so.
- (25) And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

Now you know, as well as I know, that nobody can stand in this pulpit or anyplace else and tell you that God said, "Let the earth bring forth," and the earth brought forth of itself. Hogwash! The animals were already there in the form of a spirit, the same as Adam and Eve was. But, wherein God used His own hands to bring forth Adam and Eve in the physical, He did not do that with the animals. He simply spoke. And when He said to Bro. Branham, "You speak," the squirrel life was already there, and all it had to do was for the earth to clothe it, just the form come forth. What we are looking at is that the Word created the animal spirit, and the earth clothed it, giving that life its manifestation and its part in the cosmos system.

8. Now, you'll notice that, that typifies a resurrection. See? But our resurrection is not that way, although it is that way. See? It's coming forth. This proves the resurrection is at hand. And let me read you what Bro. Branham said. [From the message "Marriage and Divorce," February 21, 1965, by Bro. Branham, top of Page 33.] "That's the reason Jesus had to come through the woman, to bring it back to it's original beginning again, without sex desire. He's virgin born. But, hallelujah! There'll come a time when there won't be no more sex, but God shall call His children from the dust..." Now, he says, God will do it. Now remember, He said to William Branham, "You speak." He said to Moses, "You speak." Now it was already there for the earth to clothe it. It was all there. Now remember in our case though, it says here, "but God shall call His children." The children are there; just need to be clothed.

9. Now I know a lot of people say Bro. Branham is going to come out of the ground and call us up. I doubt that very much. I can't buy it. I'm sorry. You say, "Well, what if he does it?" Then I guess I'm lost. You see, you haven't got a fence to sit on anymore. Lots of things we don't know. Bro. Branham said, *"We turned a corner."* So, you're not going to fool around. Now here is what the prophet said: "God shall call His children." William Branham was not God. And he isn't God. He can be God to the people, and that's an entirely different subject. Now he said, *"God shall call His (people) children from the dust of the earth, back like they were in the original! Not through any woman, but through the molding of the clay and the cosmic lights and the petroleum, He'll create again like He did Adam at the first time."* So, what he's telling you here--Shekinah Glory, Word of God, Resurrection. There you are, right into the resurrection. The creative act of God proving It is here; that is, this is the hour of the resurrection and creation of "life manifested" proves it.

10. Because if a man can stand there, like the same as Moses did and say, let there be fleas, and the flea life was there and [] created without sex; then God is going to call His children from the ground without sex. See? We're right at the time. []

11. All right. Paragraph 40. He mentions then the personal message that God gave to him in Joshua. He said,

(40) *A few years ago, I would take a Bible, and let you hand me your Bible,...*

12. So, all right. Now. However, in paragraph 46, before he reads, Bro. Branham prays. And this is the fantastic prayer we went into last Wednesday.

(46) And we pray, Heavenly Father, that this will be a great hour for all of us, that we might sense the Presence of the Holy Spirit, the Writer of this Word, back in the building of a tabernacle of flesh;

And anybody who claims to have the Holy Ghost and think Bro. Branham is talking about the Baptism, doesn't even know what he is saying. Because you and I cannot write a Bible. You and I cannot even receive a revelation collectively. It takes the prophet of God. Remember when I went to Peter and took you to 2 Peter. I said there's got to be a prophet come on the scene, get a revelation just like the prophet that got the original saying? I didn't realize, but Bro. Branham actually made that same quote. I used it in the Rapture tape and took you through 2 Peter 1, and Bro. Branham actually makes the very same statement. He said that the revelation has got to come in the identical manner that an original prophet brought it. Which means an original prophet stood there and opened his mouth, and his mind became a literal blank. I know a lot of people don't like that. []

13. He says here, "that we might sense the Presence of the Writer of this Word." Now remember Paul was full of the Holy Ghost, and that gave him nothing (as to the Gospel of Grace). It took God Himself to stand right there and give the revelation--give him word by word. So, he's not talking about the presence of you and me full of the Holy Ghost making the Presence of God. Look, brother/sister, let's face this. If nine-hundred-trillion people were full of the Holy Ghost, that wouldn't make God. And it wouldn't make any, collective bunch of us to get together with nine-hundred-trillion minds and wonderful ideas and sit down and write a word as though the Word of God could come that way. []

14. Now listen. Watch what he said. *"We pray, Heavenly Father, that this will be a great hour for all of us, that we might...Now one. Number 1 especially...sense the Presence of the Holy Spirit, the Writer of this Word, Who is back in the building of the tabernacle of flesh; William Branham. God to the people, veiling the Word...manifesting Himself to us, in the*

pardoning of our sins, the forgiving of our iniquity, and with the assurance that He will not impute sin to the believer, with the assurance of that.

Now you heard. That's a mouthful. Well, I'll tell you what we're going to do. I'm going to prove to you, bless God, your sins are forgiven, because when I pull this curtain here, you are going to see a Jack-in-a-box jump out. Whoop! Didn't jump out. Let's try again. Doesn't work, does it? But he's not talking about that. He's not talking about that. But how many people will believe Bro. Branham and accept this statement? Oh they say, "Well, you see, Bro. Vayle, what it is, is this. There's going to be a great revival here where people are going to come to the altar, and that is going to do it." I don't know about that. As far as the prophet understood and told us, he said he agreed with Billy Graham, that if the Holy Spirit ever got taken out of this world, they'd still have altar calls and go through the same thing and think they've got it. And Bro. Branham said, the same thing is going to be going on when we're gone. So he can't be talking about that; not in my books.[]

15. He says here, that the One Who wrote the Book, back now in a human form--Logos, Original, Elohim, into a prophet--bringing us Word in manifesting to us, through that (It has to be through that, because that's what he's talking about.) the assurance that He will not impute sin and make it stick. This was written in 1965. October 23, 1964, Bro. Branham had the experience, where he became guiltless before God.

And he said, *"I'm praying, Heavenly Father, that when I preach 'The Paradox' that Your Presence will cause people to know, through this Message that I have, an absolute sinlessness."* Now he said, *"I cannot do it, and no man can do it."* Therefore, it's a very special hour that we're in and a very special Presence, that this becomes reality to us. *"And also that He would heal our infirmities and take the people out of the wheel chairs and off of the crutches; and give them sight to those who are blind; and extension of days, of those dying with cancer or horrible diseases, tuberculosis, advanced diseases our physicians cannot curb. It's beyond that. You go beyond all scientific research."* Right. Let them find that in a test tube. You go beyond all reason. "Paradox." *Grant to Your servant, this afternoon, the speaking and hearing of Thy Word, on the subject of "Paradox."* In other words, it can be there, but you can't believe it's there, but yet you'll know it's there. And you can't prove it's there. But you know it's there. Perfect faith!

16. All right. He said, *"You'll manifest yourself."* Now I'm going to show you what I believe that he is speaking of in this particular respect. We go to Jn 14:21-22:

(21) He that hath my commandments, and keepeth them, he it is that loveth me:
and he that loveth me shall be loved of my Father, and I will love
him, and will manifest myself unto him.

Now this is to somebody who is already in. So we cannot be looking at the proposition of a meeting wherein sinners are coming in. We're looking at another proposition.

(22) And Judas, not Iscariot, said Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

(23) Jesus answered and said unto him, If a man love me, he will keep my words: my Father will love him, we will come unto him, and make our abode with him.

Now remember he said, "with you and in you." In this case it is "with."

17. All right. Let's go back here to 1 John. Now we go to 1 John 4.

(5) They are of the world: therefore speak they of the world, and the world heareth them.

(6) We are of God: he that knoweth God heareth us; he that is not of God heareth not us. (Now in other words you have to be full of the Holy Ghost to get this.) Hereby we know the spirit of truth, and the spirit of error.

Now, this is what we're looking at. How are we going to have a manifestation of God, that the world cannot get? You are going to have to already be in it in order to apprehend it. And it's always on the basis of revelation. Matthew 16: "Who do men say that I, the son of man, am?" Oh, they said, I'll tell you what. This bunch over here says you're Isaiah. You're the fulfillment. That could have been almost anything--reincarnation, God knows what. Same spirit coming back; who knows. Well, somebody says, "I believe, really, that with this bunch over here, Jeremiah." And somebody said, "Well, I really believe it's John the Baptist come back from the dead." Now how about that? That's interesting, but I don't know where to carry that one, except something is wrong somewhere. Well, he said, "Who do you say that I am?" And Peter said, "Thou art the Christ, the Son of the Living God." And He said, "You never got that from yourself. You never got it from those groups over there. You got it strictly by a revelation so that you know who I am and what I am. It's been manifested to you." All right. Now. Let's show that this is correct.

18. We go to Heb 11:14. The words are these: (14) "For they that say such things declare plainly." They manifest by their words.

Now remember, no man has seen God at any time. The Only-Begotten, who lives in the bosom of the Father, hath thoroughly led him forth, declared through the process of exegesis, which is to lay out there completely through Word, through revelation; He has done it. Now that word, 'manifest' is that word which has to do with shining light. How will You therefore manifest to us? How will You illuminate Yourself to us? "I will do it," He said, "through the Word," through the revelation. So, therefore, this Bible, which is the letter form of God, and It's no different than another book, when It just lies there, and part of It is already dead and gone,

but the Word of the hour, the revelation of the promise of this hour is the manifestation of God Himself, even as the prophet is the living Word of God manifested in this hour. There he is right there. [Bro. Vayle points to the picture.]

19. Well, wasn't he alive? That's Elijah which was to come. That's the Bible.

"William Branham, who are you?"

"I'm Malachi 4.

"Come again?"

"That's who I am. Malachi 4."

"You mean you're the Word of God that came and formed a human flesh."

"That's it exactly. Now you got it. And I'm living."

"What are you here for?"

"Illumination. To manifest Him. To introduce Him, so you will know Him."

You say, "You're carrying things too far." Unfortunately I don't carry them far enough.

20. Let's go back to John 15, and begin to see the same thing. First of all Jn 15:24, "If I had not done among them the works no other man did, they had not had sin: but now have they both seen and hated both me and my Father." And look at the context. Verse 22, "If I had not come and spoken unto them, they had not sin." Now listen. The speaking brings sin. Then what if you listen and believe the Word right. Then there's no sin. Sure that's right. Listen, brother/sister, we're on a toboggan ride; reverse. We move fast. We move fast. Listen. He said, Now they've got no cloak for their sins." We don't need any cloaks. We've come to the light. We've been searched. We've been X-rayed. No problem. The verdict has been guiltless. That's what Bro. Branham prayed for.

21. []

(23) He that hateth me hateth my Father also. (Ah, just a minute!)

(22) If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. (And now they hate me. So therefore, the words that he spoke was the perfect revelation of God. It was just the same as God, or how are you going to hate it. You see a man is his word. God is His Word.)

(24) If I had not done among them the works no other man did, they had not sin: but now they have both seen and hated both me and my Father.

Therefore, when the superior walks amongst the inferior, or the whole walks among the part, man rises up like the devil and says, "Huh, Michael is going to have the great kingdom eh? I'll have a better kingdom than he's got."

22. The minute God comes into view, in whichever way God has chosen--and until this hour He came by preaching of Word and this, that, and the other thing--but today He stands here, fully exposed, with no creed and dogma veiling Him, and the people stand there and look at Him. They're going to love Him or hate Him. See? "Now, they have both seen and hated both me and my Father."

(25) But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. (But watch.)

(26) But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

Now watch, Pillar of Fire, not the Son of man. William Branham, not the Son of man. Son of man in the form of the Holy Spirit. Spirit of God begin to move in the prophet. Watch him move down. And He comes right out here. There He is. Oh, that's not the baptism of the Holy Ghost. I'm sorry about that, because if that was, we'd all have it. Moses said, "I would to God, you were all prophets." Ain't no luck. Forget it.

23. Then It says,

(27) You'll bear witness, because you have been with me from the beginning.

Now we're being taken back to the beginning to have the same witness. Same Pillar of Fire Who wrote the Book is here delivering It to us.

24. All right. We have now come to 1 Cor 1:7-8. This is the time of the apocalypse, because the Presence is the apocalypse, is a part of the epiphania, is a part of the Parousia. There's nothing that hasn't started here now. Or I ask you in the name of my God, where is the entering in, or the ushering in of the Millennium? "Oh, Bro. Vayle, that's down the road." I beg to disagree with you. It is now, and I am in it! Oh, I know they're going to cover up and say, "Well, the Seventh Seal wasn't open." Maybe to them it wasn't. It's fiine by me. You have it your way.

(7) So that you come behind in no gift, waiting for the apocalypse, the unveiling of the Lord Jesus Christ.

(8) Who shall confirm you unto the end, that you may be blameless in the day of the Lord Jesus Christ.

Now they've got the cart before the horse. It says the unveiling must take place to make you blameless, so you won't be judged with the world and made guilty. Somebody's messed up. I'm messed up. I'll tell you right now. You do what you want about this. That's your business.

25. Now. Let's go to John 8. How things like this cut us all. I don't care any more about cutting. You do what you want. People are going to hear this tape. It goes to many places. I don't care what they...They don't have to believe anything. Do what you want about it. Jesus said here in John 8 to the Scribes and Pharisees,

(38) I speak that which I have seen with my Father: and you do that which you have seen with your father. (Oh, you say, that's a figure of speech. Well, the whole Bible is a figure of speech. Who needs it? See?)

(39) They said Abraham is our father. Jesus said if you were Abraham's children (doesn't deny the father) you would do the works of Abraham.

(40) But now you seek to kill me, a man that told you the truth, which I heard of God: this did not Abraham.

(41) You do the deeds of your father. They said, We be not born of fornication. (They knew serpent seed. He's the fornicator.) We have one Father, even God. (Oh, don't tell me they didn't know serpent seed. You bet your sweet life they did. You got a bunch of people down here that don't know it.)

(42) Jesus said, If God were your Father, you would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

(43) Why do you not understand my speech? even because you cannot hear my word. (That's right. They couldn't get it. Now what are they like? He describes them.)

(44) When you can't get that Word, you have the devil for your father and you'll do just what he did. (Which is your soul lifted up in pride that you can't bend your mind for one minute. All you've got is questions, questions, questions. And every question comes from a creed and a dogma. Doesn't come from a divinely revealed source, or there wouldn't be a question. Faith doesn't question. Faith believes what has already been set forth. Faith does not presuppose. Faith does not suppose. Faith is functional, foundational, doesn't run around.) He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks on his own. (He doesn't have the Word of God. He doesn't know the first thing about It.) He is a liar, and the father of it.

(45) Because I tell you the truth, and you believe me not.

(46) Which of you can convince me of sin. If I say the truth, why don't you believe me?

(47) He that is of God heareth God's word.

Just what John said. They said, "Give him the acid test. Let's find out if they are from God." Well, first of all let's find out who is of God. You've got them right there. The works were done nobody else could do.

26. They say, "Well you see, Bro. Branham was a great prophet, but he's off the Word." Hunh, hunh, hunh, hunh. You know. Mohammed Ali was a great boxer, but he couldn't knock anybody out. But, oh didn't he? He knocked Liston for a loop. One shot in the mug, and he was gone. Oh, Jessie Owens could really run, but he couldn't win a race. Oh he didn't? Listen, the church may do what sports did to Jim Thorpe, which they did to him. Well, I'm going to tell you one thing. The guy still won the decathlon; still one of the greatest athletes that ever lived. Hah! So much for your lousy bunch of stinking church members. Filth of the universe. You waste your time praying for America. You're sick. Pray for individuals. Oh, you say, you have no place for the Word in there. They didn't have it. Now Bro. Branham read. (Paragraph 47) Josh 1:1

(1) Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

(2) Moses my servant is dead; now therefore arise, and go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

Now this is the Message that was to Bro. Branham. What is my message? You're not thinking are you? If you are, you're confused right now. I want you to be confused, because I want you to be so confused. You're going to let your own thinking go for once, and you don't give this much to anybody elses' thinking but the prophet. Because I can prove right now, before I even start, God giving me grace and help, you don't even know what the prophet said anymore than I knew before ninety-six hours ago. And I've been a long time, nineteen years on the road, since the prophet died.

I'm going to show you, that you can read everything, and when you read it, you read it with your mind according to what you think you know or what somebody taught you. And what happens when you draw a little blank, you just gloss over it like that. I know what I'm talking about. See, you didn't sit with the prophet four and a half hours on one point like I did. Try to blow your brains twelve days in a row, all the time you could get, to see if you could just make one point, and write it up. And he'd say, "No, you haven't got it yet. Write it down. No you haven't got it yet." You say, "Oooh. What have I got here?" Nothing much. But you have all it takes to get there. You just listen.

27. Now I said, this is what it is supposed to be concerning Bro. Branham--the message to him. Moses is dead. Goodbye Moses. Joshua is alive. Take him in. And right now, you're thinking..."Bro. Branham is not taking us into the Millennium, because that's the promised land." Huh? Oh come on. I know positively you were thinking that. Don't kid me. You're not that smart. But now you're thinking, so now you know you're in trouble. You were thinking wrong. Or either I'm going to lead you into a peck of trouble, one of the two. Okay?

- (3) Every place that the sole of thy foot shall tread upon, that have I given unto you, as I said unto Moses. (No guilt. No fear.)
- (4) From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. (The sun sets on the west coast.)
- (5) There shall not any man be able to stand before thee all the days of thy life (Oh, how nice they were before he died, then suddenly bang, bang, bang, bang, bang, bang, bang): as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.
- (6) Be strong and of a good courage: for unto this people thou shalt divide for an inheritance the land, which I swore unto their fathers to give them. (What land? That would be the Word in this case. One came down and stood upon land and sea.)
- (7) Only be strong and very courageous, that you may observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou may prosper wherever you go.
- (8) This book of the law shall not depart out of thy mouth (So, therefore every sermon Bro. Branham preached was the Word of God. Yes. Said, that's all you'll see when you believe the Message, in the Bible); thou shall meditate therein day and night...(Now just a minute. He told me. I didn't read it. He told me.)...that thou mayest observe to do according to all that's written therein: for then thou shall make thy ways prosperous, and then thou shall have good success.

28. And because you've chosen the hard way, there is laid up with thee a monumental portion of heaven. Because you did it in love. He'd bawl the women out all the time. Couldn't stay off the women's backs. And his poor wife couldn't say a word." Now where's your love? Perverted phileo. Now true phileo, brother/sister, is of God, same as agape is. But you can pervert agape, and you can pervert phileo, because I've showed you already in about six sermons. I'm not through yet. There'll be the rest of this year likely, if the Lord gives us grace.

29. On Communion night we're going to just criss-cross that thing back and forth to show you where there has got to be some true milk of human kindness that God put there, that can

come out. And I don't mean for one minute that you get to the place where you've got soul mates, and the men can hug the women and not feel anything. Don't get that crud in your minds. But there is a place that you can look at a woman and love her as a sister in Jesus Christ and treat your wives as sisters. And vice-a-versa. We ain't got it. We're going to get it. Because if there is a God that could just let William Branham say "three squirrels," and that squirrel life was there, and God bring it out of the earth, because that's where He got it, and put it on squirrels that William Branham could eat.

Then God can do this! Because that's part of the assurance that I've got to have. I never saw those squirrels come into existence. I don't have to. But it's not hard to believe.

30. I had an awful job with that squirrel thing until just ninety-six hours ago. I knew I believed it, because if I saw William Branham make three turns, revolutions, and this cord come around his feet and me stand there and watch that cord, and I didn't even see it, but suddenly it's straight; I can believe for a hundred squirrels. No trouble. But I could never understand what happened till now. "When we walk in the light as He is in the light, there is fellowship, one with another." That's Him and me, you and Him, then with each other. "I stand all amazed in the Presence of Jesus the Nazarene and wonder how He could love me, a sinner condemned, unclean. [Bro. Vayle begins crying.] Forget the emotion. Have to endure hardness as a good soldier. Make sure you got your powder. Don't worry anymore whether the fuse is wet or not. There ain't no wet fuses to fizzle. The powder is all dry. [End of the first side of the tape.]

31. Now, he said, (9) "Have I not commanded thee? Be strong and of good courage; be not afraid, neither be dismayed: for the Lord thy God is with thee." And in the vision He saw the Mumba, turned him into absolute glass, as the Word stood there. Now he said, "Loose him. Turn him. Loose him. Let him go. Don't be afraid." Yeah.

I believe what he saw. Sure. Back there in John 8, there was no place for the Word aside from what they decided they wanted as manifestation, which was a bunch of their own so called miracles, which I mean they called the trick on the miracles. There were miracles. They didn't want a revelation of Word. Now this prophet here, and he's a prophet, because he brings the Word...

32. [Paragraph 48] And then in Josh 10:12-14.

(12) Then spake Joshua unto the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun stand still upon Gibeon; and Moon, in the valley of Ajalon. (Now listen. The first part was to William Branham, but the text is to us. "The Paradox.")

(13) And the sun stood still, and the moon stayed, until the people had avenged themselves upon the enemy. Is not this written in the

book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

- (14) And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man:

The Lord hearkened to the voice of a man? You said, "Three squirrels?" Now he's going to go back and say, "Hey, listen. I was called from a pyramid of seven angels."

They said, "You and who else?"

They said, "There's the one. He's the Judge."

"Ah, come on. Pbbt! What are you trying to tell us?"

"Seven days in a row an angel swept into the room," the embodiment of the Holy Spirit.

It was the embodiment, because he said, "Oh, what a mistake I would have made, but the Holy Spirit swept into the room."

And he said, "What was it? All week long, seven angels coming."

Therefore the seventh one, which meant the most, was the one that was his figure head, the true in Heaven that came down here. That's right. God literally moved on down here. You bet he's talking about this one. This was 1965. This was not 1963. This was later.

33. All right. Paradox. Paradox. (50) "The word 'paradox,' according to Webster: 'something incredible, but it's true.'"

I've got a dictionary meaning here myself. It's 'a figure of speech.' It sure is. 'An incredible statement or opinion. Something you can't believe.' You say, "I just can't believe that." 'Incredible, beyond belief. A statement or proposition which at first view seems to be absurd or at variance with common sense or which actually or apparently contradicts some ascertained truth or received opinion, though on investigation or when explained, it may appear to be well founded.'

In other words, you say, "I can't believe that." You go into it, and you say, "Hey, there's got to be something to that." 'As a rhetorical figure, its use is well exemplified in the Bible as unknown yet known. Paul was known all around the world, but he wasn't known to the hot shots. Oh they said, "No way is he part of our crowd." Jesus was known around the city, but the Pharisees: ["Have] something to do with that bird? Forget it."

"As chastened and not killed. As sorrowful, always rejoicing. As poor, yet making many rich. As having nothing, possessing all things." That's a 'paradox.'

34. That's right. Now, he said in plain English, "Truth is stranger than fiction." (51) *"I have a friend of mine, up in Colorado. The conservationist came by and he had to buy fancy snowmobiles and everything else, to go back and count that herd of elk. There were twenty-one. He said, "Well, the figure is nineteen now, because I killed two of them." They laughed and said,*

Ha, ha. They went back and found nineteen elk. He said, "See Bill. Tell them the truth. They don't believe you anyway." Truth is stranger than fiction.

35. Now. Listen. We're going to start reading, getting into the rough spots. (57) *Joshua here is a Book.* _____

Okay? Now. [Rev 5:1-7]

36. So that tells you, now if it's the Book of redemption, there has got to be a coming out and a coming in. Right? For this hour. Okay. Let's go to Eph 1:13-14:

(13) In whom also you hoped, after that you heard the word of truth,
the gospel of your salvation: in whom also after that you believed, you
were sealed with that holy Spirit of promise,

(14) Which is the earnest of our inheritance until the redemption of the
purchased possession, unto the praise of his glory.

Redemption has two parts. Well, does it or doesn't it? So therefore, there's two parts here. Huh? Well, don't you believe what the prophet said? Look, if I'm going to believe what he said, I have to say, "Well hey. Let's give it the old whirl." What are you afraid of? If he led me astray, he's got to stand in judgment for me. He said redemption has got two parts, and It talks about redemption right here. There has to be a coming out and a going into.

37. Well, you say, that's pretty good. That's pretty good. What we've got in redemption there, they have to come out of the grave and go into a body. That's sounds very nice. I like that. They've got to come out of paradise and go into a body. That's very good too. That's very nice. I like that. But we got two parts too. And we ain't coming out of the grave either--and going into. We're not even going to come out of our bodies and go into theophany form. That's going to pick us up yonder. Well, didn't he say two parts? So, I shrug my shoulders. Sounds good, whatever it means.

38. Okay. Paragraph 58. "Moses represented the law which brought them out of Egypt, whereas Joshua represents grace." Now you've got the two leaders that you're talking about, indicating two specific things. Now this time he's talking about personalities, but they're only represented. Anybody here sells tinker toys, you represent the tinker toy company. You are not the tinker toy company. William Branham represented Jesus Christ. He was not Jesus Christ, but he was Jesus Christ to the people the same as the tinker toy salesman is tinker toys to the people.

Now, "Moses represented the law which brought them out of Egypt, and, 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." In other words, there were two different

aspects to God's Word. That's why the law is Holy even though it condemns you. There's nothing wrong with the laws. It's the guy that gets caught. See? There's nothing wrong with the merchandise of the purse lying there, it's the bird that comes by and snitches it.

39. Now, *the law brought them out*. And in this book here, they've got, "*Now (comma) the law brought them out (semi-colon) Moses and Joshua took them in.*" I don't know that that's right. I don't think their punctuation is right. Because he said up here, "*The law brought them out Moses (comma), and Joshua took them in.*" And I still don't know what he meant by it. I'll be honest with you.

Actually, if I'm looking at it my way, the law was a purgative. It was an actual purgative. Purges you. You drink something here that'll make you vomit. God had to do something to get them out. In other words get them so fed up, or whatever it was. A little strange this is. I'm not going to worry about it. But anyway we're not involved with personalities, only covenant content and the ministration of it; in other words, how God ministers it. You got word; two forms of it. One God, two men representing. Two different men. Two different reasons. All going to work to one end. But they're different, different, different, different, indissolubly different, and can't be mixed. It. Joshua, the Book of Joshua. Not Joshua. The Book. And he's talking in terms of him having a message to him, and him bringing it to us. And this is that message. We're dealing with it.

40. Joshua also represents something for our day. I showed you already. See? Joshua, the Book of redemption, has a parallel now. Absolutely. [Josh 1:2] "*Moses My servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.*" Is it sinking in? Do you see what I see, that Bro. Branham was telling you, "*You and I, Bride, I'm going to take you into the promised land.*" Now I know your thoughts there. Oh Bro. Vayle, that means so and so. Shut up with your stupid thinking will you. Sit there with your minds a blank. I told you how discernment used to work in me. It's like I say, "Hey. Do you know the exact hour of the day I was born?" And your mind goes blank. And you are waiting for the answer. I don't know myself. But supposing I did know, and I say, "Three o'clock in the morning." You'd say, Bro. Vayle, I had no thoughts on it, but you see I know people that get born at an hour, a minute, and so on, I realize those things. But I had no thoughts about this. So I opened my mind, and it just went blank and I heard it. Well, do the same with this.

41. Now, if I'm leading you astray this morning, we're having a lot of fun anyway. I can tell you that. I'm happy as a lark. If I'm not in my right mind, Glory to God, Hallelujah. He'll forgive me. He'll forgive the idiots. Especially if you fell on your head from your birth. Unless your mother deliberately dumped you on your head, so she'd have an excuse for you. Ever think of that?

(2) Moses My servant is dead; now therefore arise, you, and take this people in over this Jordan. (Jordan signifies death unto life. I've crossed over Jordan to Canaan's fair land. I don't want any trouble when I see Jordan's banks. Go over to Jordan. The Rapture will take you up. William Branham, take the people over Jordan.) Unto the land which I give them, even the bride.

(3) Every place that the sole thy foot, (that William Branham overlooked. I don't care what he said. It's mine, mine, mine, mine, mine! He gave it to William Branham, who gave it to me.)

(4) From the wilderness...(From the chaos. We'll go into that shortly.) "Unto this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and to the going down of the sun, shall be your coast." (Right. The end time Message! Till He takes it back to the two prophets, It is mine, on a platter. I hope I'm preaching the truth.)

42. (59) *It represents something for our day. Now it presents, as they were in the journey, coming from Egypt into a promised land...Into "a" promised land. Doesn't say "the" Promised Land. He said "a" promised land, because there's more than one...so have we come out of the world of Egypt, chaos. All right. (Genesis 1)*

(1) In the beginning God created the heaven and the earth.

(2) And the earth was without form, and void (chaos).

43. We're coming exactly out of what God started--perfection, and went right down to the abyss. Because that word chaos in the Hebrew is abyss. See? Going to the Millennium now, *"out of Egypt on our road to a promised land. 'In My Father's house there are many mansions; if it were not so, I would have told you. Coming 'out of' and going 'into.'"* So therefore, we are in a journey which is taking us out of Egypt and Babylon right into the Kingdom of God, and it's going to be likened to the promised land, because he said this. This is what we're looking at in the New Testament, from the Old Testament.

44. All right. Let's keep reading.

(60) *It's the law that brings us to recognize we're wrong. That's diagnosis. But it's grace that forgives us. That's prognosis.*

Let's go to 1 Jn 2:4 All these goodies keep coming back eventually. I read it to you before. (4) "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Verse 7: An old commandment in the beginning. Verse 8: A new commandment. For what is that authoritative prescription, the true druggist, the true doctor?

Doctor Jesus with healing in His wings, gives us the prescription of immortality, and we're going through a promised land, of sorts, in order to get there.

"In My Fathers house are many mansions." The law had no hope. Diagnosis never cures you; never did. The law has no hope of redemption because it has no grace to it. The 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, but redemption is the one who came and paid the price and paid your fine to get you out and into grace. Now this is a paradox. You say, "What do you mean, a paradox?" Because it's the truth. But it's in such a peculiar way, nobody can figure it.

45. Now listen to me. Get the picture, why I preach the way I preach. This is not the baptism with the Holy Ghost, because if you are born again, what are you locked out of? I thought the baptism with the Holy Ghost locked you in. That's why they say, "Who needs Elijah? Ha. He got puffed up like the rest of the jerks, because God gave him a great ministry. It went right to his head, and he couldn't take it. He did what everybody else did." They're talking about their own stupid selves--what they would do. Lifted up by the pride of the devil. That man wasn't lifted up by the pride of the devil. He put it all back on Christ every single time. Laid it all back on him.

46. Who needs Elijah? "I'm born again. Hallelujah! I have spoken in tongues, and my life is very fruitful." You mean fruity. You see why our language is what it is today? They call a homosexual 'a gay' and 'a fruit.' Joy, love. Just go every name you know that's dirty--and that's not dirty. That's just language--and you'll find everything has a meaning. "A meaning," you say. Why?" Because Bro. Branham said so. Elvis could not be before today; nor could Oral; nor could Ricky. And then he put the females with them and called them Rickettas and Elvisinas no doubt. That's a nice name I just figured out. I got my inspiration from a lot of sources. I don't claim they're all of God, but I think that one was. Yeah.

47. Yes, if we are born again, what are we locked into that stops us going in. "Except I send Elijah the prophet." My! [Bro. Vayle gives a whistling sound.] Everybody burns--that's standing there--that can burn. Now, dead people can't burn. You can't burn spirits. Can't even quench them. But you can burn us. We're here. Locked. Paradox.

48. Oh, free! Born again! But hold it! Now remember, I took you to Ephesians. Redemption has two parts. Sealed to the day of redemption. Then what hasn't been sealed, has been sealed in to Egypt. You don't think so? Let's read Revelation 3:(14) "And unto the messenger of the church of the Laodicean write; These things saith the Amen, (the winder upper) the faithful and true witness, the beginning of the creation of God;" the Omega to the Alpha, appearing to the Gentiles in the form of the Holy Ghost, doing the same things identically to what He did in Israel. Except it's the Holy Spirit has to borrow a body. Do you believe that?

49. [Paragraph 46] *"Heavenly Father, that this will be a great hour for all of us, that we might sense the Presence of the Holy Spirit, the Writer of this Book, back in the building of the*

tabernacle of flesh;" Oh, you say, "Hallelujah that's the bride." Hallelujah, it's not the bride. Or call her together, and let's have the Word of God. Come on, listen. I'll take every single child and woman and man in this building here, and I'll ask you a question, and you'll all come up with a different answer. You've got to have the Pillar some where, brother/sister.

Rev 3:15: "I know thy works, that thou art neither cold nor hot; I would that you were cold or hot." Now remember this, "Amen," was the faithful and true witness, at the beginning of the creation of God, which when God began to form Himself in human flesh, and now, at the end time, He has not yet done it, all the way. Because He's got to go back to it. So this is still the Spirit of God.

(15) I know your works are neither cold nor hot, I would you were cold or hot.

(16) So then because thou art lukewarm, and neither cold nor hot, I'm going to spue you out of my mouth.

(17) Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: (You're shot.)

50. This is supposed to be bride, and on her wedding day I suppose she comes running into the church nude. Hey, I should have brought this picture of...I wanted to show you. They republished it of [Barbara] Streisand. Oh God. You talk about a pervert. I mean, she'd make you puke. Now, no man could desire her sexually taking one look at her, the way she came up there. Her looks make that pool hall rape look fairly decent. I'll bring it to you. Maybe I shouldn't.

(18) I counsel thee to buy of me gold tried in the fire (They don't have any), and white raiment (They don't have any. Miss Methodist) the shame of her nakedness (Caught right in her adulteries) and anoint your eyes.

You say, "I've got the Holy Ghost." You still don't have It.

51. You've got The Token, but you don't. Still asleep. The Great Token Himself could only come at evening time. At evening time it shall be light. How will You manifest to us and not to the world? Oh, you'll know. Something that's done, I say, "Hey. Hey, hey, hey; something should be listened to. There's something out there." That's why Pentecost could never take this Message. There's no way they could take it. They couldn't see the prophet. They couldn't see anybody. Blind.

52. All right now listen. [Quoting again from "The Paradox," Paragraph 61.]

(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 Ephesus of the Old Testament. The Book of Ephesians of the Old Testament, would be a good thing to title this Book, Joshua, because it's fitting.*

So he's talking about a book. This is why his MESSAGE foreruns! He's not talking about a person. He's talking about a book. He's talking about a word. This Word not depart out of your mouth. Just be of good courage, and you just keep walking in, and the people walk right in your steps. Everything you get, you divide to the people. Well, "Bro. Branham, you don't have any fear." Praise God; no fear. "Bro. Branham, you don't have any guilt." Praise God; no guilt. The blood's there. You see that's one reason I can't stand one thing where anybody says one thing about the blood. Don't ever put it negative. I'm resting on it. I don't know what people rest on. I'm resting on the blood. I haven't got anything.

Nothing in my hands I bring,
Simply to thy cross I cling.
Rock of Ages, cleft for me,
Let me hide myself in Thee.

53. Now, then Ephesians has to be a repeat, has to be a repeat of back there in Joshua. It has to be an omega actually, doesn't it? Now listen.

(62) *Now we find Joshua representing grace...*.....

54. Now, "could not exist." Now watch (63), the next paragraph, will explain (62), which is a message, which is a paradox. "Now we find Joshua representing grace, or some propitiation, that it could not exist in the same time that law was in existence." And he's talking about today. Right? You bet your life it's right. You better be, because he said, "I can't preach..." "Moses couldn't preach Noah's message. Christ couldn't preach Moses' message."

55. (63) *Neither does any message, that forwards the people on, ever coincide with a past message. It will not do it. That's where you have the trouble today. Jesus said, "Does a person take a new piece of garment and put it into an old? Or new wine in an old bottle? They perish. It bursts open."*

Now that's exactly right! Oh they say, "But Bro. Vayle you understand this. That this Word has gone along and what you're talking about always was here and we're just coming to it's climax." I beg to differ. I beg to differ. Because Paul himself wanted to know Christ and the power of His resurrection, and he didn't know it; and nobody knows it at this point. I beg to differ. They can't stand it.

56. "In His Presence:" *"This is the time to shake the people. This is the time that God said there would come a time."* This is the time now that God said there would come a time. Right? Well, does He say it, or doesn't He say it? He shook Mount Sinai one time, but there would come a shaking again that He said He wouldn't only shake Mount Sinai, but He'd shake everything that could be moved. "Oh Bro. Branham! Oh Bro. Branham!" Oh shut up and listen to Bro. Branham. Chapter 12 of Hebrews.

(16) Lest there be a fornicator, or profane person, like Esau, (God hated him) sold for one morsel of meat his birthright.

(17) For you know how that afterward, when he would have inherited the blessing, he was rejected (He joined a church. He went to fornicating): for he found no place of repentance, though he sought it carefully with tears. (Why? Because there wasn't any repentance left. How can you change your mind when you've stuck your ear to the door, and they put the awl through it?)

(18) For you are not come to the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest. (Not some earthly thing anymore.)

(19) And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more:

(20) For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

(21) And so terrible was the sight, that Moses said, I quake exceedingly for fear.

(22) But you are come to mount Zion (You can't touch it. Come on. Be honest. Put your hands on this. Go ahead. Try to do something. Forget it), and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of messengers,

(23) To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all (Right here [Points to picture of the Cloud], beard and wig by the angels, right? Right? Then wake up and smarten up.)

57. People don't want to believe that He is here, exonerating the bride. They're just looking for some things to happen out there. I'm going to be gone when it happens, because He said, "Hey, you're the righteous bride." I said, "You mean that?" He said, "Yes." I said, "Hallelujah, look at a righteous bride." You say, "I don't see it that way." Well that's fine. You see, I'm looking from the inside out. And you're looking from the outside, trying to look in, but you can't do it. You're looking from an outside to an outside. I'm looking from an inside to the inside. That's beautifully put. Okay.

- (23) ... and to the spirits of just men made perfect...(I'm just a man, justified and made perfect. Praise the Lord),
- (24) And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (Oh listen. You can't speak much better than Abel, but you've got something better.)
- (25) See that you refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh for he is from heaven (the One that came down):
- (26) Whose voice then shook the earth: but now he hath promised, saying, (Now, listen.) Yet once more I shake not the earth only, but also heaven. (Because when He starts to shaking things, the bride is going to be gone; he's going to shake the old devil right out. Revelation 12)
- (27) And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. (So in other words, He's going to get ahold of us too and shake the, what we call the life in us, out of us: the creeds and the dogmas so that what can remain is the Word. We're going to be the living Word of God in human flesh.)
- (28) (Now,) Wherefore we receiving a kingdom which cannot be moved, we have grace...

Yeah, grace. What is grace? Unmerited favor. God giving you something in spite of yourself; God looking past all your sins and all the manure head you are. God's taking a lot of old beggars off the manure heap, and they can't even get enough brains to delouse themselves to get some perfume. []

58. That's the way people are when they join the church. It's not enough to smell like manure and be a manure head, they have to pour more manure in. Oh, look, I kid you not. I'm telling you the truth. That is right from the Apostle Paul's lips. This Bible, brother/sister, is pretty trite. No, it's not trite. Terse. Very pointed.

- (28) ...we receiving a kingdom which cannot be moved, we have grace, whereby let us serve God acceptably with reverence and godly fear (Now it tells you right there that the service starts with reverence and fear, which means great, deep, and much respect)
- (29) For our God is a consuming fire.

59. Now Bro. Branham, is talking of that right here. Now he says there's that time, today, that's coming. He said he'd shake everything that could be moved. But did you notice the rest of

the Scripture? "But we receive a kingdom that cannot be moved." That's Hebrews 12. God speaking now. You say, "Just a minute. You, William Branham?" Yes. Yes. It's shaking time. Hallelujah! Everything that can be shook will be shaken; heaven will shake; earth will shake. Heavens and earth will pass away, and My Word will never pass away. For upon this rock I'll build My church, and the gates of hell can't prevail against it. Everything that will be shook will be shaken, but we receive a kingdom which is the Word of God Himself. And God is His Word. He won't shake himself. Amen. Oh my, "but we receiving the kingdom which cannot be moved," Paul wrote the Hebrew letter.

60. Such a person. Such a man. Such a time. How they felt. We have also ourselves. William Branham puts himself right with all the big prophets. They said, "Shame on you Bro. Branham. You think you're somebody." Well, what little pipsqueak are you that thinks you're somebody. Fap. You grow a watermelon the size of a lemon and think you're somebody. He grew one a house couldn't contain. Go cut yourself a piece, bless God. I could say a lot of things, but it's foolishness.

61. Such a person, such a man, such a time and how they felt. We have also ourselves. We've seen the glory of God like these men did, sure. We saw it. We saw the glory of God like Abraham saw. Pillar of Fire, the picture was taken to prove it. We saw the Glory of God like Moses saw it. Same Pillar of Fire. Same power of God. Same Christ unveiling Himself; revealing Himself; showing Himself; keeping His Word in the last days. How can we come by then and walk and treat it so lightly. How can we walk around and hold to our creeds and denominations and not take the Word of God. What'll it be for us in that day. How will it happen to us when we see the glory of God. I'll tell you what. Some people stand off and make fun. They laugh at It; call It fanaticism; call It mental telepathy; call It Beelzebub; call It one thing or another. The old proverb is 'fools walking with hobb nail boots where angels fear to tread.' Call them fools. That's right. The foolish said in his heart, there is no God. If you laugh at this, you're a fool too; because you made God nobody.

62. This tape about done? Oh, I'm sorry, I have to let you go. Promised I wouldn't preach past one o'clock. Come back Wednesday. Lord bless you. Were did we get to? We got right down here to paragraph 63. Wednesday night, seven-thirty, back to paragraph three, and we'll go on. We'll try to recap a little bit, but I hope you're beginning to understand.

63. Hope you're beginning to understand, brother/sister. We're in the land of promise now, per se. What promise? Of this hour, and we're battling. Yes. The scroungers are trying to scrounge us, everything else. The devil is trying to be devilish, but Christ is trying to Christ us. And He's going to do it. And God is going to glorify us. And we're going to make it. Do you know why? Because we understand. You say, "Bro. Vayle we're not ignorant." That's exactly right. Let the ignorant be stupid, but the wise will understand. Right? So now we know what he's talking about. And it's a paradox, because people say, "Oh, that's too strange to be true." Well, it

is true, because the prophet said so. I don't believe I've told you one lie. I don't believe I've perverted one thing the prophet said. I believe I've told you the truth before Almighty God.

64. From what I have read, I cannot change my mind. There's no other way I can go. I've got to stay right with this. Paradox. Paradox. Paradox. Right? Let's rise.

Heavenly Father. Again we bow and embrace You for Christ Jesus our Saviour. We thank You, Lord, for Your wonderful Presence. We know, Lord, we say a lot of things that may, Lord, detract from You and minimize Your Glory and put them in our own vernacular is to say the least as idiots; but Lord, I know that down in our hearts, our hearts speak a whole lot louder than our voices do, and, to be that way, hypocrites ought to be the worst thing in all the world. But You know and I know, Lord, that no matter what I say and how I say it, I really believe that this is what the prophet said. And if I'm wrong, I don't know how in the world I'm going to change it. I don't know what I'm going to do about it, because if some prophet said, I'm Joshua person of the Holy Spirit, what would I do about that? The Pillar of Fire is going to lead us in to the Millennium and then apart from this, Lord, as far as I know, that this is an hour of promise, a promised land to us,[End of tape.]