

PARADOX #7

*Behold Ye Despisers
Moment of Incredible Truth*

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Shall we pray? Heavenly Father, again we're happy to be here today to fellowship around Your Word, to greet You Lord, to know the reality of Your Presence, to greet each other, Lord, to know that we are one with You and one with each other. We have become one with Your great world of Your own divine order, and therefore, Lord, we find ourselves true believers, and we are so happy to know that today. Help us in the study of Your Word, Lord, to come within the depths of the reality as never before. And we'll give you the praise in Jesus' name. Amen.

1. You may be seated. Now, just a couple of announcements...[Bro. Vayle discusses some local church business.]
2. Now all right. We're into the "Paradox," which is Paradox number seven; and it just happened to work out that way. Actually there could be many more sermons preached on it. Now this message, the Paradox, could be well epitomized from what Bro. Branham said, *"Is something is going on that is incredible yet true,"* because the Paradox is incredible, yet it is true. Something that is supposed to happen is happening but is not sinking into man's consciousness. The truth has run its course and is rejected. The lie is being received. A transition period in the Gospel has come into view, and is passing over the church's heads.

The church fails to grasp the impact of this hour in which the Holy Spirit cries again, as It cried in Paul in Acts 13:40.

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

Paul tells us here, quoting the prophets, "Behold you despisers." He is talking to despisers. He said, "The best you will do is wonder. You can't come to grips with this and get anything out of it. You will perish. For God will work a work in your days, a work which you will no wise believe, thou a man declare it unto you."

3. Now Jesus, Himself, said, and we quote to you always from John 15:24. "If I had not done the works which no other man did, you have not sinned. (But He said) Now you've both seen and hated both me and my Father." Therefore a work was done before the majority of people who were despisers. It went plumb over their heads. They could not apprehend it. They turned down the truth. They believed the lie. They literally crucified the Lord Jesus Christ, and they condemned themselves in so doing.

4. This occurs again in our day. Notice what It says, and Bro. Branham quotes this all the time: 2 Tim 3:1-5.

- (1) Know this also, that in the last days perilous times shall come.
- (2) For men shall be lovers of their own selves, covetous, boasters, proud, ending up as blasphemers, disobedient to parents, unthankful, unholy,
- (3) Without natural affection, trucebreakers, false accusers, incontinent, despisers of those that are good (The same people again.),
- (4) Traitors, heady, highminded, lovers of pleasures more than lovers of God;
- (5) Having a form of godliness, but denying the authority thereof, the power thereof: from such turn away.

5. Now Paul stood there before the Jews, who turned down both the person of the Lord Jesus Christ as that prophet and []as the sacrifice, turned Him down in the resurrection, and turned Him down as coming back as the Holy Spirit. And you'll notice, this is in the thirteenth chapter of the Book of Acts [13]. And we're reading, beginning at 46 through 47, after he warned them that there was this possibility of the work of God being fully manifested and then explained to them.

- (46) Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you (Jews): but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.
- (47) For so hath the Lord commanded us, saying, I've set thee to be a light of the Gentiles, that thou should be for salvation unto the ends of the earth.

All right. There's your picture. God turning from a people who at that time had become the despisers. They did not believe what God had showed to them. They were incredulous. They could not believe, because it was too far fetched for them with their understanding, that they had at that time.

6. This is also to be found in our hour in Hebrews 6, which is the vision that God gave Bro. Branham concerning the end time in the midst of the gifts of the Holy Ghost which showed the false anointing upon the people. Not that the anointing itself was false, but the people were false. And he says here, "They cannot go unto perfection." They cannot come to the place where they

realize, "That which is perfect has come"--that God is finished dealing now, as far as the Message is concerned, and a Word, and a promise, and a fulfillment of that promise.

And when the question arose, "What is perfect? That which must come?" Bro. Branham said, *"Who is perfect but God, and what is God but His Word, and by His grace we have the perfect revelation of the Word in this hour."* And people didn't realize, when he spoke about a revelation, that that revelation demanded the literal Presence. But anybody can quote the prophet and go overboard and say, "Well He is here by the Word." I beg to differ. He is not here by the Word. He is here period, and the Word said He was coming. God did not descend by the prophet's spirit. The Word comes by the prophet's spirit. "The Lord Himself shall descend from heaven with a shout." So they didn't understand perfection coming. And It says, "at this time."

- (4) For it is impossible for those that were once for all enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost,
- (5) And have tasted the good word of God, and the powers of the world to come (Now remember Caiaphas was in that position unenviably to a degree, because he prophesied concerning Christ. He literally tasted of the good Word of God, the Holy Spirit, the powers of the world to come; for he suddenly whirled, and he said, "You men know nothing at all. It is better that one man dies for the nation, than the whole nation perish." But this he spoke under the influence of the Holy Ghost prophesying. Despisers. It happened to them as the Scriptures said.),
- (5) ...tasted the good word of God, the powers of the world to come,
- (6) If they shall fall away (but having fallen away, they cannot be renewed) to repentance; seeing they crucify to themselves the Son of God afresh...

And when they turned on Him, they said, "Let His blood be on us and on our children." All right, the same thing holds today. They cannot crucify Him physically, but they crucify to themselves the Son of God. In other words, that which the Holy Ghost brought into manifestation. They'll literally reject It and say, "Therefore let the penalty be upon us." That's why he said, "You despisers." He said, "You better watch out lest It come upon you as the prophets have said." That you can wonder, and you can marvel, but you won't be a part of the work that's done in that hour, [for you can't receive the revelation that the works indicate to come].

7. In Revelation 3 we see the same thing. The Alpha and Omega. The Omega, the End, the Amen, coming on the scene. And He said, "You're wretched, you're miserable, you're blind, you're naked, and you don't know it." At the end time the same voice says, "Come out of her my

people. Get away from that." In other words, there is a time at the end, in the omega situation, that took place in the alpha, back in the beginning of the Gentile church history. Thus the prophetic Message of this closing hour is full of paradoxes. Here is the moment of incredible truth. And this moment of God's proven credibility and the Scripture is once more being denied, as It has always been denied; and is rejected after It's presentation.

8. Now let's go back to Acts 13 and just look at that again to make sure we have it right. He said here. (40) "Beware therefore lest there come upon you that which is spoken in the prophets." Now, let's understand this categorically, that anybody can read the Scriptures. And if you're well indoctrinated in a certain area, which is positive thinking, and the positivity of the grace and the promise of Almighty God, you will then invoke within yourself, trump up within yourself, produce within yourself, a false faith. And in there you will say, "Well listen, the Scripture is evolving upon me. Hey, this is wonderful. I am getting it, and I have everything to show." Rich, increased in goods and don't know you're wretched, miserable, naked and blind.

Now he said: (40) "Beware, lest there come upon you that which is spoken by the prophets." And the prophet said, "Behold, you despisers." He said, "You despisers; even wonder, even perish." Now a man can stand back and say, "Well I'm not in that category." How do you know you're not? Well, let's find out.

(41) "For I work a work in your day. I'm going to do something. A work which nobody is going to believe, even though somebody comes and explains it." [And, of course, relates exactly with the Scripture.]

Then what are you going to do? You're going to take your own explanation. Say well, "Bro. Branham was a great man, but Bro. Vayle I have something too." There's nothing sours my milk of human kindness, and my outlook upon Christianity, and Christians so-called, than a blasé statement so utterly ridiculous and full of superficial human-manure-thinking, than that one.

"Well Bro. Vayle, you know God gave me a vision." Fap! I've had visions. Ten to one mine would knock his for a loop. He's prophesied. Ten to one mine would knock...I've had dozens and dozens come to pass. I've got no vindication. I could be as false anointed as the serpent himself, as a Judas.

Yes, a man declare it, bluntly, dogmatically, stand up and say, "This is it." Said, "You're going to wonder. And you'll die." Now people don't believe that. It's a good thing you believe it. And when you believe it, I hope you act like you believe it. Not saying anybody doesn't, but there is always the possibility. We don't kid ourselves.

9. Now, let's get right to the Word for our example; that's the Bible for our example. The very Word that Bro. Branham used as incredible, which signifies a paradox, is found in the

Scripture. So therefore, he had good grounds for preaching "Paradox," which simply means "the incredible." It is found over here in Acts 26, and be very careful how you get the context. It is in Acts 26:8. But we'll begin in the beginning of the chapter.

- (1) The Agrippa said unto Paul, Thou art permitted to speak for thyself.
And Paul stretched forth the hand, and answered for himself:
- (2) I think myself happy, king Agrippa, because I shall answer for myself
this day before thee touching all the things whereof I am accused of the
Jews:
- (3) Especially because I know thee to be expert in all customs and questions
which are among the Jews: (You're a real theologian, Agrippa.)
wherefore I beseech thee to hear me patiently. (Oh, you're a politician
with your theology, but you're a theologian. Sounds familiar, doesn't it?)
- (4) My manner of life (I wonder what card he was carrying) my manner
(straight from Rome, bless your heart)...My manner of life from my
youth, which was at the first among mine own nation at Jerusalem,
know all the Jews;
- (5) Which know me from the beginning, if they would testify, that after the
most straightest sect of our religion I lived a Pharisee.
- (6) And now I stand and am judged for the hope of the promises made of
God unto our fathers:
- (7) Unto which promise our twelve tribes, instantly serving God day and
night, hope to come. For which hope's sake, king Agrippa, I am accused
of the Jews. (You know, Paul had faith somewhere, because the twelve
tribes were scattered. He said, "I'm going to see them all come back and
obey God." It'll be there. One hundred and forty thousand sealed.)
- (8) Why should it be thought (listen) why should it be thought a thing
incredible with you, that God should raise the dead?
- (9) I verily thought with myself, that I ought to do many things contrary to
the name of Jesus of Nazareth. (You notice he takes credit for consulting
with himself concerning his persecutions. He never consulted with God.
He said,) I took thought with myself, that I ought to do (a certain) many
things (he said) contrary to the name of Jesus of Nazareth.

- (10) Which things I also did in Jerusalem: and many of them saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.
- (11) And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. (Now you notice that some of these people then must have reneged on the Word, but they didn't mean it in their hearts. They couldn't stand the pressure. Let's see, the next was the age of dying, like under the calf.)
- (12) Whereupon I went to Damascus with authority and commission from the chief priests.
- (13) At midday, O king, I saw in the way a light from heaven, above, the brightness of the sun, shining round about me and them which journeyed with me.
- (14) And when we were all falling to the earth, I heard a voice speaking unto me, speaking in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.
- (15) And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.
- (16) But rise, and stand upon thy feet; for I have appeared unto thee for this purpose (That's the Pillar of Fire now, He said, "I have appeared." A man in the form of the Pillar of Fire. Now that was just the exterior.), and to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee ("Going to show Myself to you again," he said, "some more.");
- (17) Delivering thee from the people, and from the Gentiles, unto whom now I send thee,
- (18) To open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.
- (19) Whereupon, O king Agrippa, I was not disobedient unto heavenly vision:

- (20) But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.
- (21) For these causes the Jews caught me in the temple, and went about to kill me.
- (22) Having therefore obtained help of God, I continue unto this day, witnessing both to small and great; saying none other things than those which the prophets and Moses did say should come:
- (23) That Christ should suffer, and that he should be the first that should rise from among the dead, and show light unto the people, and to the Gentiles.
- (24) As he thus spake for himself, Festus (not Agrippa...Festus) said with a loud voice, Paul (You're crazy. He said), you're beside yourself; much learning has made you mad.
- (25) But he said, I am not crazy, most noble Festus; but speak forth the words of truth and soberness.
- (26) For the king (that's Agrippa) knoweth of these things (and now Festus knew a certain amount too) before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.
- (27) King Agrippa, believest thou the prophets? I know you believe (the prophets).

All right. You notice in here what we are looking at: that verse that tells us in the eighth verse, "Why it should it be thought a thing incredible with you? Why should it be thought so. Why do you make it a lie? Why is it beyond you? Why is this so great that you cannot apprehend it? " In other words, here is the paradox.

Now, Festus said, "You're mad." And [Paul] turns to Agrippa, and he said, "Now Agrippa, you know the prophets. And knowing the Word of God as you know the Word of God, you know positively that there is a resurrection. It has to take place sometime. It is spoken of, [and some one must be raised]. Then why should it not be this one? You know, you've got the ability to look at that Scripture and know something is going on." Now look at those verses again. Paul is speaking. Festus says, "Paul you're beside yourself. Learning has made you mad." Then he turns to Agrippa, and he said, "Agrippa," he said, "you know the Word."

Now there's three people in view right here. One is the believer, called Paul, one is the unbeliever, called Festus, and a third is a make-believer, called Agrippa. And there's only one person that can get to the paradox, and that's the believer. Nobody else can.

10. Now watch carefully and get this. The word for incredible, 'paradox,' is the simple word in the Greek, 'apistos:' a-p-i-s-t-o-s, which means 'to disbelieve,' 'to be without faith,' 'to be held as untrustworthy.' And it is very simply put, the negative. It's the negative word 'a,' the prefix, with the root 'pistos.' Very simply put, is the negative of the word 'pistos' which means 'to believe,' 'to convince,' 'to pacify,' 'to come to peace with,' 'to agree,' 'to be conciliated,' 'to assent,' and 'to rely.' Now that's the word 'to believe.' And 'apistos' means just: 'they won't take it.'

Therefore there comes a time when there will be a multiplicity of unbelieving believers which are make-believers. They'll stand there just like Agrippa. Like Pilate, they'll try to wash their hands, but it won't do any good.

Now this word 'incredible,' is used, which means, 'without putting faith in it.' You cannot agree with it. It doesn't bring you any peace. It doesn't conciliate things and reconcile. [It's] not something you can rely on. You put it in the negative. So then instead of faith and believing, it's 'unbelief.' Instead of conviction, you're turned right off. There's no peace to it. There's no agreement. There's no assent.

11. Now let's go to Matthew 17, and this will also be in Mark 19, and in Luke 9, the very same word. The very same incident. "Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me."

Now that word, 'O faithless,' is that word. Now notice, it's a perverted generation. And you will notice that this takes place at the time of the revelation of the Son of man and Elijah standing there. And this is what Peter looked at at the end time. The alpha situation that he brought into view concerning the literal kingdom, which was to be set up upon earth and preceded by Elijah. And It says, "At that time there was a [number] of devils being cast out." The people could not do it. The church was powerless.

And remember Jesus said, "When devils are cast out, it is a sign that the kingdom of God is come unto you." And Bro. Branham's ministry was replete with the casting out of devils. In fact he could take any spirit under control and in his vision that he brought to us, God had given him the power to bring to naught the very power of Satan. Which meant that even the very power of death would be annulled through the time of the ministry that was in Bro. Branham.

12. All right. So therefore, this generation is incredulous. It is disbelieving. It is unconvinced. It is unpacified. It is unreconciled. It is unreliable. It is unassented. That is exactly why the majority of people...And there's almost exactly five billion people in the world now, and

before the earth burns there will be five billion people because there's four point eight billion now. And there's a population explosion, and don't you believe that these guys, even like Mugridge, who said, "The population explosion means nothing," he's a liar, because the curse is, multiplied conception. So let's get with the Word instead of a bunch of the press.

I'm tired of the press. There was a time I couldn't stand lawyers. Then it got to be doctors. And now I can't wait for the press. That's right, they influence everybody's thinking. The schools, the pew, everybody. And they're vile. Everyone stands back and pontificates. That's right. Talk about a scourge of locusts coming out of hell. Let's go to Mark. One day boy the pope won't get a bad press though. He'll kick them in the teeth. You watch him come down. In the meantime they're kicking the pope in the teeth.

13. He answered and said, "Oh faithless generation. How long shall I be with you." Which we read that in Mark 19 and so on. But I want to go to Luke 12. They're all the same one. Luke 12:46. And you will notice that this has to do with the end time. And he said.

(46) The lord of that servant will come in a day when he looketh not for him, an hour when he is not aware, and he will cut him in sunder, and appoint his portion with the unbelievers. (In other words, He tells you the make-believers are going to be there with the absolutely the unbelievers. Over in John 20:27 we get the same thing.)

(27) Then he said to Thomas, Reach hither thy finger, behold my hand, reach hither thy hand, thrust it into my side, and be not faithless, but be believing.

In other words, don't be incredulous. Here's a paradox. Always it's a paradox.

14. Over here in Rev 21:8, He said. "But the fearful and unbelieving, the abominable, the murderers, the whoremongers, the sorcerers, and idolaters, and all liars, shall have their part in the lake of fire."

Now this is the majority condition of the end time after the seals break, because it's at this time they add and they take from the Word, which they should not do. Why? Because they're unbelieving. Because they're incredulous. They can't stand up to the paradox. See? That's why Bro. Branham preached this sermon.

He threw the whole world into unbelief. He threw them into dis-reconciliation because he came with reconciliation. When the Son of man, when the Son of God, the Son of Righteous shall arise with healing in His wings. One of the meanings of the word 'healing' is 'reconciliation.' Like if you've got something wrong with your body, it's unreconciled. When you get it reconciled there is a wholeness in the body, broken bones and things. So the Son of Righteousness came amongst us, and He was turned completely down, so therefore you have a

condition when the earth burns, even the foolish virgin will be killed. There'll be nothing left. The 144,000 will be gone. They'll either be killed, or they'll be protected somehow. And the wrath of God will come down, and there will be left the unbelieving--and that covers the whole bunch. The abominable, murderers, whoremongers, sorcerers, idolaters, liars. That's where they're put. In the face of a paradox.

15. Now come on. You say...listen brother/sister, I'm always criticized for being too tough. Always criticized for being too mean. Well, the prophet said, "Somebody's got to tell them." And I'm telling you, if there is nobody else to tell. "Behold, you despisers, wonder and perish, because there's going to be a paradox in your day. And if you don't handle it, it'll handle you." And you can also go to hell without trying. See? [Just be complacent--not committed.]

16. Now, from the same root word, 'apistos,' you can go to Mark 16. We're just looking at these words which signify the prophet had every right with the word 'paradox' and how he placed it; 16:11 says: "And they, when they had heard (not seen, had heard) that he was alive and had been seen of her, they did not believe."

Though a man declare it. "Well, I can hear from God for myself." See? "Oh, I just talked to God this morning, hallelujah." I have know doubt you could have had a voice answer you back too. But there aren't many Johns around. When John heard the voice he turned to see, to check it out with the Word. People say they believe this Message, don't check nothing out. They chicken out.

Mark 16:16. "He that believeth and is baptized shall be saved; but he that is incredulous, he that can't take the paradox..." Yet the church has been faced with the paradox for year after year. And I said the other day, maybe Wednesday night, maybe Sunday, I don't remember. A missionary goes to the foreign land. He doesn't produce one miracle. He doesn't have one sign. He just comes amongst the people and says, "I want to tell you about God having a Son. And this Son died for sinners." Now have you ever heard of anything so stupid in all your life. You say, "I don't think it's stupid." No because you're used to hearing it. And you haven't seen maybe one thing over here in America that would make you believe in anything in God outside of a little bit of creation, you know, if that's right or not.

But over in Africa they've got witch doctors that can produce things. And there was a guy named Tommy Titcum went over there one day. And all he had was the same thing. Jesus loves you, hallelujah. Christ died for you. And the witch doctor said, "I'll show you a thing or two." So he took a girl, and suspended her right between two trees, and without a string and the girl was right there levitated. Stiff as a board. Now what's Tommy Titcum going to do? He saw it done. Nobody, nobody could do it. "Well," he said, "In the name of Jesus, I'll go down and push here down." He said, "Bless God." He goes and lays his hand to push her down. And a power and a jolt of hell hits him, and he falls on the ground completely dehydrated and drained. He could barely get to his tent crawling on his belly. He lay there for several days praying and fasting

until he got a real contact with God and went back. Laid hands in the name of Jesus Christ; she tumbled to the ground. I'm going to tell you something: that only happens once in a century. The other missionaries went there, and they had nothing but to tell a story, a man declaring It. And yet the elect seed heard It. And only the elect seed ever hears It.

17. But God, in a day of grace, will talk about it at the end time. Did something exceedingly different, and yet in line with His Word as it's always been. Men stood back--the Pentecostals stood back, and they said, "Well, William Branham has got a familiar spirit." Well if that's a familiar spirit, I want to tell one thing, I wish I was a little more familiar with the Spirit that he was familiar with, and that was not a familiar spirit. And I'm going to tell you right now, that that man is in a never-never land for blaspheming the Holy Ghost.

You say, "Bro. Vayle." Don't Bro. Vayle me, because I can go to the same Lake of Fire if I'm wrong, and I'm taking my stand on it. You say, "How do you feel about it?" I don't have any feelings at all. How much feeling did I have in the beginning, when God laid the Word out? None. I got none now. But right is right.

I don't have any input. Everybody thinks he's got an input. I got news for you. You don't have an input. Jesus didn't say that they had an input. That would've made them right. He said, "They don't have a place for the Word." They didn't have an intake. Man doesn't have an output. He's got an intake. If he hasn't got an intake, he'll never get it. He hasn't got what it takes to get it.

18. Luke 24:11, the same 'apistos.' You know, Mary Magdalene came and told them, "Why we have seen the Lord." "And their words seemed to them as idle tales, and they believed them not." See?

19. Look at some more words. Paradox. Well, He was supposed to rise from the dead, but it was too strange. [Mark] 6:6: He marvelled because of their unbelief. Well they said, "Isn't this the carpenter's son? Isn't this the one that we think ...that maybe has a bad background?" See a great thing.

Well, no wonder Bro. Branham said, "What organization card does he carry?" What church is he out of? What does he fellowship with? What did they care two bits about anything? The only thing they cared about, "Oh William Branham had this great gift. Well bless God, hallelujah. I'll get in there and get my share yet. And you'll get your portion yet. Praise the Lord. Oh you'll get your portion yet. Praise the Lord. Oh, I want a great big gift." So they held their hands and got them. Listen, I was in Pentecost [as a] kid. I know the songs, I know the rhythm and I know the beat; and you can have it. How many will offer me a nickel? I give it back to the never-never land for nothing. I won't charge you for it. They didn't believe. They wouldn't believe.

Mark 16:14. You've got the same understanding again. "Afterward he appeared, fully manifested, in full persuasion, and when he did he upbraided them for their unbelief and hardness of heart, for they believed not." They couldn't accept the paradox.

20. Let's go to Hebrews 3. That's getting real close to home now, because 4:12 is our day. Third chapter is an exodus. The twelve verse. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

In other words, the minute a paradox comes and you say "I can't take that," **you've left God--period.** You've departed. You've left the blood. You've left everything. You say, "Bro. Vayle I don't believe it." Don't believe it. I don't give a rip what you believe. That's right. I don't care what you think, even you folks sitting here [as to what you] believe. That's your business. I don't care what I believe. That hasn't got a thing to do with it. It's what is the Word of God. See? That's why Bro. Branham said, "That preacher who doesn't preach that Word, leave him." Get yourself another pastor.

21. Let's go to the nineteenth verse of the same chapter: "So then they could not enter in because of unbelief." Paradox. The paradox of this hour, will take a bride in and keep the rest out. That's exactly the way it is. Romans 4:20. "Abraham staggered not at the promises of God through unbelief."

22. All right? We start looking at the Paradox message now. Page 16, the 111th paragraph. This is where Abraham takes his son up on the mountain to kill him. (111) *"And the Bible said, that, 'He knew that God could not make a promise unless He kept it. And he received Isaac as one from the dead. That He was able to raise him up from the dead and give him to him once again.'"* [End of the first side of the tape.]

Thus we see paragraph 95 on page 13 of the "Paradox," and notice what it says. (95) *"You remember Elisha down at Dothan, when they went out and smote the whole army blind? The Bible said he did. Led them right into an ambush when they didn't know who he was. And he was just exactly what he was suppose to look like, and so forth, and he went right out to them. But they were blind."*

And they all had twenty-twenty vision. And a lot of the folk in that army knew what he looked like. But they couldn't recognize him. They looked him right in the eye and couldn't recognize him for who he was. See? Elisha and the Syrian army, from 2 Kings 6, is the perfect example. We just read it here in paragraph 99, and this is perfectly Jesus in John 12:37-50.

(37) But though he had done so many miracles before them, yet they believed not on him: (They were incredulous. They couldn't take the paradox...was too strange. The ministry was too strange.)

- (38) That the saying of Isaiah the prophet might be fulfilled, which spake, Lord, who hath believed our report? (Now there's a report with the ministry. And there's a revelation.) and to whom hath the arm of the Lord been revealed? (Christ is the arm of God to whom is Christ revealed.)
- (39) Therefore they could not believe, because Isaiah said again,
- (40) He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, and understand with their hearts, and be converted, and I should heal them. (Now that takes place in Ephesians. Now we're going to get into that before we get the message over. Just sorry taking so long but I just can't help these things.)
- (41) These things said Esaias (or Isaiah) when he saw his glory, and spoke of him. (He saw these things when he saw the glory which shut his mouth and made him to know that though he didn't even have a word to say, he had dirty lips with which he would say it, if he was going to say it. Now here's the fulfillment. A revealed ministry which is in turn going to authenticate and dignify the Word to where a revelation of the Word can come forth.)
- (42) Nevertheless among the chief rulers many believed...but could not confess him, lest they be put out of the synagogue:
- (43) For they loved the praise of men more than the praise of God. (Then who was getting pre-eminence? They were.)
- (44) Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.
- (45) And he that seeth me seeth him that sent me.
- (46) I'm come that light has come into the world, that whosoever believeth on me should not abide in darkness. (In other words, if you really believe in Jesus Christ there's no way that you cannot understand the Word of the hour.)
- (47) And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. (But there's coming a time when He does. Fan is in His hand; thoroughly purge the floor.)

- (48) He that rejects me, and receiveth not my words, hath one that judges him: the word that I have spoken, the same shall judge him in the last day. (Now what Word will judge in the last day? **The last day Word.** What do you expect? Hasn't the Word been changing in America all the time? Haven't our laws been changing, based from the beginning? Sure. So there's a Word for this hour. End time Message of Hebrews six. The Paradox.)
- (49) For I have not spoken of myself; but the Father which sent me, he gave me a commandment, that I should say, and what I should speak.
- (50) And I know that his commandment (What's a commandment? What He says) is everlasting life. (Where did it come from the beginning? Well, He spoke. God was all alone. There wasn't a beast, there wasn't one thing there until He spoke.) Whatsoever I speak therefore, even as the Father said to me, so I speak. (It doesn't matter, he said, what I think or anything else.)

23. All right, go back to paragraph 95, was a Dothan. Now Bro. Branham, in illustrating what happened at Dothan, and what I read in Scripture is taken from paragraph 94.

- (94) *There are some people today, that do not believe in miracles. They say they just don't believe that there is such a thing as miracles in this modern age. Well, I don't mean to say anything bad about that person, but they are spiritually numb. They're spiritually blind. They have no spiritual sight or spiritual feelings at all. No man could sit in a crowd of people, wherein the Holy Spirit is falling, no matter if he is absolutely a sinner, or she, but what they're bound to sense the Presence of God, when you see the Word He promised being fulfilled.*

Now what's the promise of the end time? Tells you right there. Elijah and God on the scene in order to get us out of here. Then you would have to be numb when you see it with your own eyes happening, then you'll have to be blind spiritually, not speaking physically; but you can certainly be blind spiritually and have twenty-twenty physical vision like they did down at Dothan, when the man that they knew appeared, they couldn't recognize him. They were struck blind.

A man one day said, "Sun stand still. Moon stand still." It did. A Man in between said, "Let no man eat figs of you." And a third man said, "Let the mountains fall in the sea." People don't take to that very kindly, and they got twenty-twenty physical vision, but their spiritual vision will be hindsight. That's right, because too late they'll say, "Well, wasn't that something that Bro. Branham said."

24. All right. In reading paragraph 94 along with 95, we are actually seeing where all paradoxes lie, what the roots are. Now there are several paradoxes within the paradox. That's true. But there is only one real paradox with all other paradoxes being within it. Now let's find what the real big paradox is. Page 16, paragraph 113.

(113) And any man that believes God and takes Him at His Word, no matter what the situation is, God will perform another paradox to keep His Word. (See; paradox in a paradox.) For, Abraham called the place Jehovah-jireh, "the Lord has provided for Himself a sacrifice." He can still cause a paradox to happen. He can do it this afternoon, if you'll just take Him at His Word.

Now that's what he tells you. There can be paradoxes in paradox. All right. The number one paradox...

The number one paradox is the Presence of God, personally, in the form of the Holy Spirit amongst the people to lead them into the Millennium and proving that Presence, which is here, in the same way that He did when He was here in flesh.

Now back in page 13, para 94, I read. *"A man can sit in a crowd of people, wherein the Spirit is falling, no matter if he is absolutely a sinner, or she, but what they're bound to sense the Presence of God, when you see the Word He promised being fulfilled."* Now he's talking about the paradox of the hour. The Word that's being fulfilled in this hour. [They just can't believe it to be so and thereby cut off communion with God.]

25. Now then, let's go to page six, and let's find out about that Presence, about that Word of the hour. Paragraph 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 Book."*

That's not the baptism with the Holy Ghost. That's the Baptizer. So don't get all screwed up in your thinking. It's too late to get your lines all messed up and conked up. That's what Bro. Branham has warned. He said, the angel came and deliberately lead Bro. Branham to the place where Bro. Branham got carried away in his own flesh and got his lines messed up with people. Get away from the preachers. Get away from anybody's thinking. Forget it!

Get alone with God until your thoughts are God's thoughts. So he tried to get out there and do the job of bringing the bride in by fooling around with preachers. Now he can't get rid of the preachers. He had to have a five-fold ministry around him, that same as Jesus had to have disciples. But Jesus didn't call the disciples and say, "Hey boys, now what do you think of this idea? What do you think of that idea? Should I present this, or should I present that?" They sat like they should have sat: bumps on a log.

One day Peter thought he had an idea, he said, "Lord", he said, "far be for You. I got a better idea." He said, "Shut-up devil, and sit down. Get out of my hair." So Bro. Branham got his lines messed up. And he told you, every time he got with preachers, he got messed up. Why? Because they've got big mouths. They get up, shouting it up in the pulpit and rattle their big fat teeth off. They've got something. Hogwash. A lot of preachers ought to sit down, shut-up and never preach again. Why do you think I want to quite preaching? For the very same reason.

26. Now listen. (46) *"We might sense the Presence of the Holy Spirit, the Writer of this Word, back in the building of the tabernacle of flesh; manifesting Himself to us, in the pardoning of our sins"* (and so on).

He's talking about himself, and thereby, if the hand does it, the body does it. And remember the hand only does it because the head says so. So therefore, you find the Presence of God in a prophet. "When you see God descend from the heavens and stand before groups of men and declare Himself as ever He did and this Bible open before me," he said, "telling you how He does it through a prophet;" he said, "now you're watching: "He that has seen Me has seen the Father." That's right. "He that receives the One that I sent has received Me."

[You] say, "Bro. Vayle, don't carry it too far." I'm not carrying it too far. I'm carrying right with the Word of God. It's the other go-goes that don't listen. They want to carry it too little. You know why they want to carry it too little? So they've got their two bits worth.

Why do you think this big preacher running around the world is scared to say that William Branham is God to the people or was God to the people? Because he wants his two bits in there. The minute you say he was God to the people, then you've got to shut-up and hear William Branham. And you've got to say what William Branham said with the understanding William Branham had. And that means put your church in order too. And don't think love can cover a multitude of sin. You've got a phoney love. We ain't through preaching on that subject yet.

27. Okay, now Mat 12:9-21, now this is that Presence being spoken of.

(9) And when he departed thence, he went into their synagogue:

(10) And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. (Where did Bro. Branham go for this? Right to Pentecost.)

- (11) And he said, What shall there be a man among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it and lift it out?

Now I'm going to tell you something. After this man Jesus did this, they wanted to kill him. William Branham went to a certain place where a big Pentecostal Oneness outfit over there in Missouri...And in that church a tremendous number of miracles were performed of which one was on the preacher's daughter. Years later I saw that girl come to Bro. Branham. She was blind. And nothing could be done for her, because she turned prostitute. I'm not lying to you. I was with the prophet. I know what I'm talking about. Those same people when Bro. Branham prayed nothing could be done for that girl, they turned on him and they said, "William Branham is messed up with women."

Now you just want to shake your head in unbelief. Right? I've got news for you. You still don't believe the Bible. You don't believe God is a good God, and the devil's a dirty devil. You still think people are nice...And they're going to hell being nice. And they're not as nice as you think they are. So watch it. One Word off, one blasphemy. It doesn't take two. It takes one. So he did the great healing.

- (13) He said, stretch forth your hand.
- (12) Well they said, can a man heal on the Sabbath day. He said, I'll prove it to you. (It's done; wasn't it? Then a man can do it. Just that simple, because if God didn't want it done it wouldn't be done. They weren't very smart back then. They're not very smart now.)
- (13) He said stretch forth your hand. He stretched it whole like the other.
- (14) The Pharisees took council to destroy him.
- (15) When Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all. (But He didn't heal anymore in the Synagogue. They're unbelievers, make-believers.)
- (16) He charged they should not make him known:
- (17) That it might be fulfilled spoken by the prophet Esaias,
- (18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I'll put my spirit upon him, he shall show judgment to the Gentiles.

(19) And at that time, he shall not strive, nor cry; neither shall any man hear his voice in the streets. (Now, that in Israel, He strove, He cried, and they heard His voice and everything else.)

(20) A bruised reed that really won't break, a smoking flax he won't quench. (He did over there. People got an idea God's going to restore the Jews and restore law. Hogwash. How is He going to restore law? It's gone. What glorified people need a law? They only need the law of the life of Christ Jesus. They're immortal. A liquid living Word. People are all so mixed up it's pitiful.)

(21) And in his name shall the Gentiles trust. (All right. Absolutely)

28. Now this is He at the end time in the form of the Holy Spirit, the Son of man ministry, the revelation of the Son of man. And this is an exposition, what we read here, where Bro. Branham said at the end time the Elijah of this hour will be the Lord Jesus Christ Himself. Not a man; God. But it will come by a prophet--the same prophet saying our Joshua is the Holy Spirit leading us to the Millennium.

29. Now listen, the proof of this Presence, this Paradox, is the sign of the Messiah, the last sign to the church. Page 18. Now let's get the "Paradox," 128 to 132...Won't have to read It all.

(128) When Peter came to Him one day, with Andrew, his name was Simon. And when Jesus standing there never saw the man in His life, (listen close) when He stood there and looked at the man, He said, "Your name is Simon, you're the son of Jonas." That's a paradox. Sure was. Certainly was a paradox. What do you mean incredible? It was a true sign. See?

(129) Then Philip, standing there, heard this and knew that all identity that was the Messiah, he certainly was, he believed it. He wasn't dumb, neither was he blind. He ran around the bank a few miles, (that's like the bank, a hill) and he got his friend called Nathaniel. And when he come walking up...The faith of that man, that could bring another one man to meeting, see!

(130) He walked up to Jesus, and Jesus said, "Behold, an Israelite, in whom there is no guile."

(131) It astonished the man. He said, "When did You ever know me?" Now watch, this is unreasonable. Yes, sir. It's unexplainable. He said, "How did You ever know me?"

(132) *"Before Philip called you, when you were under the tree, I saw you."*
Paradox!

(133) *Then He went down to Samaria. See?*

29. Now watch. First of all came a miracle ministry. That's the first paradox. Number two, came discernment. Second paradox. Now watch, that was the sign of the Messiah.

Number one: miracles to gain favor.

Number two: discernment to show who He was--prophet.

Number three was the Word and Bro. Branham's ministry.

And that's exactly what it was. Right here.

30. Now that word, 'paradox'--they couldn't take it. And they can't take it now. Now the number two paradox we're going to talk about is only number two because the church won't accept the Alpha-Omega principle, that in this case, is the return of the Ephesian Church Age. They don't understand that restoration to the Gentiles is taking them back to the beginning. And when they go back to the beginning, they're in the position to go to the end. Why? Because if a bullet's off track, by the time it's down the road a ways, it's plumb off track. You're never going to hit target. And the target of Paul...Now let's get this flat. Philippians 3, the target of Paul:

- (10) That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death;
- (11) If by any means I might attain unto the resurrection out from among the dead.
- (12) Not as though I had already attained, either were perfect: but I follow after, if that I may apprehend that for which I'm also apprehended of Jesus Christ.
- (13) Brethren, I count myself not to have apprehended: but this one thing I do, (What is he going to do?) forgetting those things which are behind (Right behind my back. Now what was right behind my back? Judaism) and reaching forth for those things that are under my nose.

Now what was under his nose? Not the first resurrection. He only hoped it was under his nose. And it was only under his nose by virtue of the fact that he was looking at it and hoping he was a part of it. So therefore, Paul put himself in a state of neutrality. He said, "I am here as one who has ditched everything. I have no ballast anymore; therefore, I can tread water, and I can

float or anything else." He said, "What is behind, I have no never mind. What I'm looking at will be directly under my nose."

31. Now watch. "The power of His resurrection." That was under his nose only in so far he knew it was possible. But that's all. What was under his nose, literally for him? The fellowship of His sufferings being conformable to His death, and he died just like Him. He died for the sake of the Word. He never did know, and at this moment does not know, the power of the resurrection. No way. But he will. But he will. Now listen, he says here in the twentieth verse,

(20) For our citizenship is from heaven; from whence we also looked for the Saviour, our Lord Jesus Christ;

(21) Who shall change our vile body, that it might fashioned like unto his.

That was not under his nose, only in the sense that he knew it lay there. That's only under the nose of a person, a body, that's in the Seventh Church Age. And whether we want to admit it or not, we are really the head physically of that man that God builds up on earth, though the true head is Jesus Christ. But we stand here in that stead, because every age stood in the stead. Now true headship is here by the Holy Spirit.

32. Now, the church must return to where this resurrection can take place. That means it's got to get back where Paul was. Remember, the virgin got off the track by leaving the Word. John the Revelator said the same thing. Peter said the same thing. They all said the same thing. Now this is the principle of the prophet and the Presence of God. As it was back there with John the Baptist and Jesus, Paul and Elohim, so also we've come to the place where there must come William Branham and Almighty God. Page seventeen, 121 beginning:

(121) Feed five thousand people, with two fish and five biscuits? But He did it. Multiplied not only fish, but cooked fish; not only bread, but cooked bread. How could He turn water to wine? Paradox!

(122) He healed the sick, even of leprosy. Science can't do that today but Jesus did it. Paradox.

(123) And He's the same yesterday, today, and forever. He still heals the sick. It's a paradox, certainly.

(124) He raised the dead, after mortal life had gone from them; Lazarus, the woman's son of Nain, Jairus' daughter. Raised the dead with His Word, because He is the Word.

(125) *And then another great thing, in closing, to prove that He was Messiah. To prove what He was, He come down in order, and answer, to the Word. And the Word said, when He spoke to the prophet. "The Lord your God shall raise up a Prophet like me."*

(126) *There had been many men raised up. And there had been, for hundreds and hundreds of years; they had no prophet. They had priests and great men, and a history between Malachi and Matthew, four hundred years, great men. But there was no prophet. (See there was not.) Now paragraph 127.*

(127) *And then when He, Jesus, came on the scene, to prove that He was that Ephesians made manifest, John announced it. Though a man declare it unto you. Now people say, "Bless God, if He's down here I'm going to deal with Him. Hallelujah." You are but only through a prophet. Say, "When He comes He'll do this." That's exactly right, but remember He's got to come with Elijah. Now listen, Bro. Branham categorically stated, Ephesians must return--Which is Paul and the Pillar of Fire. Can't get away from it. That's where the Gentile church was a perfect church.*

(127) *Now, but when He come on the scene to prove that he was that Ephesians made manifest, John announced it. But Jesus was that. He was the Word manifested Himself.*

Now you can take that either way you want to put it. You can say, as soon as the prophet appears, the same as John appeared to announce Jesus, the same as Paul appeared to announce the Pillar of Fire to the Gentiles, so William Branham appeared. There it is. Ephesians. It's all a part. Now he said Ephesians has got to repeat. It's got to repeat to the Gentiles, because that's what it's all about.

33. Okay. Ephesians 1. And It tells you here, everybody's got the Holy Ghost, wonderful. Now watch what happens. All have got the Holy Ghost. All have got this love amongst them.

(17) The God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

(18) The eyes of your understanding being enlightened; that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. (Now what hope did Jesus have? My soul shall not rest in hell, nor my body in the grave. You've got the same One right today. The dead are going to come up, the living are not going to go down. The inheritance is His name. The Gentiles trust in it. She's got

His name. She's Mrs. Jesus. She's going to stand there. Now what is it?
All of this is going to bring about a resurrection.)

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

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

This was not under Paul's nose. No, it was down the road. What is under our nose is right there [Bro. Vayle points to the picture of the Pillar of Fire and William Branham.]-- prophet and God. Word. Now that's what you look at. That's Ephesians right there. That is going to put you in a resurrection; put you in a rapture. All right.

34. Page 26, paragraph 192. *"Now that's right. If He'll do that for you, between you and me and the audience...not a show, but they might see the Ephesians is here, and this is the thing that bridges between denominations and the Glory Land, this is your coming out. This is your promise land, the hour of promise."* This is everything--paradox. Oh sure, though one declared, you won't believe it. So go ahead, despise and wonder, and burn and be destroyed. Let me get that exactly right. I want my good friends out here telling me I'm wrong. I'm not going to be wrong. I'm not malicious, because if I'm wrong, I'll burn.

It's said here, "...and perish, for I work a work in your day, a work you'll no wise believe, though a man declare it unto you." Now a man comes along and declares it. He said, "I am God to the people." And you say, "Well I can't take that. But I do take what he said over here." Something...you didn't take...come on. You missed it somewhere, because it doesn't make sense. Because you would have listened to anybody else that came by then too --especially yourself. Okay?

35. (192) *"Now that you might see Ephesus here, and that this is the thing that bridges between denominations and the Glory Land."* He promised it, that they might be assured that what we're telling is the Truth.

The sign of the Messiah proved that William Branham stood and told the truth that God was there, and what he said was the Word of God. Now people say, "See, I just don't believe in prophets. You see, Bro. Vayle, we don't have prophets anymore." Tell me where It says that. "Well, you see, where It says over there, It says that God in the last days spoke by His Son." Tell me, are you not adding to the Word there, and you're making It say, and He doesn't say anything any more? Then how come He talked to Paul? Who talked to Paul?

I'm going to tell you something brothers. I want you to see how blind people are. They want to be blind. I said they **want** to be blind. They **enjoy** being blind. They **love** it. The Bible said my people love it. So don't tell me different.

36. I notice as I get older my stomach which could digest cast iron, hobnails and God knows what, is ready to regurgitate in almost anything nowadays. So don't tell me, else I might barf all over you. I'm not going to try to save God the job, don't worry. But it's the truth. It is tender to what it used to be. Anybody going to stand here and tell me, "I love God," when God says, "You hate Him." Now listen. I'm talking about Lee Vayle too. Guess I could say some things that may sort of shock you, but so we'll leave that for another time. Maybe private conversations, which I doubt.

37. We're right back to Ephesians 4. What all poured down through a ministry of the Word comes to a head, and at the end time there's a bride that won't be shaken. You can't get her off the Word.

Well wouldn't it be nice if so and so. No it wouldn't be nice at all; that's seduction. A woman is just as much pregnant by a filthy seduction or as a filthy rap. She is messed up. So if you think the church of God is safe, because she's been chucked under the chin and seduced, you're crazy. It'd be better that she was raped, and then she wouldn't be blamed, but she's still stuck with the pregnancy. Because the easiest thing in the world is to get pregnant. It's a million times more difficult to keep from getting pregnant. Go and get the records out, and you'll find out.

So let's get the thing flat. The bride will not be messed up. The womb of her mind will be closed with the Word of Almighty God. And it won't be closed with AIDS, or herpes, or the twenty-eight other diseases that come after it. Just read that too. I'm not vulgar. I'm just laying it on the line here.

Get this flat. God is on the scene to bring His bride into the Millennium has brought unto us a day of grace. Paradox. In THE day of grace.

38. Let's go to page nine, paragraph 62. *"Now we find that Joshua representing grace, or some propitiation, that could not exist in the same time that law was in existence."* There is no propitiation--Laodicea. The blood won't work. Why? Because this is the hour of judgment. Mercy is over. There is no propitiation. See? Let's keep reading; 66.

"They started out, really, with grace, to begin with. Sure they did. Before they had law, they had grace. While they were in Egypt, without law; no one down there, just the priests, and so forth, didn't have any laws. Law wasn't given. God provided a prophet. God provided atonement, sacrificial lamb. We're getting on to that this week, on the sacrifice, the blood, because there lays your healing. The atonement had been provided before there was any law."

39. Certainly He was crucified before the foundation of the world. Grace was before the law, and during, and after the law. So there was Joshua representing grace, was right along with law

but could not be enforced as long as the law was in its proper place. The church had a proper place till the prophet came. And even then the bruised reed He didn't break. The smoking flax He didn't quench. He just took up where it left off. Took the people right out. Left the denominations standing high and dry. She's got no life in her. No Word, no nothing.

40. (67) *And so has the church world in this last day! It's come along, it's played its part, but there is coming a time where it must cease. It must do it. There has got to be an Ephesians, also, of this journey, as there was of other journeys. We're going to the Millennium. What's doing it? Pillar of Fire, the identified God, fully revealed by the Word, making ready for a journey, going on. See?*

(68) *Wherein that law could never save a sinner. It could not. Therefore the promised land represented a day of grace. See, he could not take them in.*

Represented a day of grace. There's a special day of grace.

41. Malachi 4:

(1) For, behold, the day cometh, it will burn like an oven; and all the proud and all that do wickedly, shall burn: leaving neither root, nor branch.

(2) But unto you that fear my name shall the Son of righteousness rise with healing in His wings...

(5) Behold, I send you Elijah the prophet before that great and dreadful day of the Lord:

(6) And he'll turn the heart of the children back to the fathers.

A day of grace within THE day of grace. Do you realize that's grace poured on grace. That's exactly where we're standing. What's doing it? A message is doing it. That's what's doing it. [But whose message is it? God's!!]

41. Page three, 20 and 21. (19) *Many people will sponsor a meeting, many come to a healing meeting, that's not the main thing. Daddy Bosworth said, "It's the bait on the hook." You show the fish the bait, not the hook.*

Now what did Bro. Branham do? The man...the angel said, "Now, just wiggle a bit." He said, "Just show them the way; just keep teasing them." What did Bro. Branham do? He let them get the bait. So they got divine healing. They didn't get the Word. And you notice, there was no

more casting of the line again. It went right down next to discernment. And then he said, "You made a show of it. You made a stage play of it."

So by the time he got to the Word, the prophet stood up and he said, "Those were seven mighty angels." They said, "Ha, ha, ha. Oh, nut head, he really got really, all nutty, now. Little Kentucky William Branham. Thought he created squirrels and now, pfft." Seven days in a row, seven mighty angels embodying the Holy Ghost, came with the Word. Ha, pfft. Come on, the Bible's been written. Well, come on. He stood there, and he told you all about the Word. Oh, you talk about bait. Pfft! I knew a guy, he couldn't take it. He walked out in the middle of it. No wonder he jumped on the two soul band wagon. I'm sorry for the guy. I love the guy. What can you do? Ha, that Word stuff. We've had the Word. Ha, ha, ha.

Guy in India said, why he said, "We've always had the Word in India." He said, "You Americans needed Bro. Branham." Then what did he need? Why is he jumping on his band wagon? I've heard him preach several times, two or three verses of Scripture. I'm not proud because I'll use several hundred. I've always used Scripture by the barrel, but I've used It wrong too. Hmm, hmm, chuckle. I don't mind confessing my sin, laughing about it, because you're a dunderhead. You're a dunderhead. What else is there to do but laugh? God laughs. I'll laugh too.

42. Now he said, "That's just the thing to get the people to listen awhile so you can really present to them your message." They grabbed the bait, the lure. What kind of a fish was it? Oh it just fit nicely around the lure. All he was a bunch of skin, hair. But you didn't see the bride from that time on. I'm not doing any more casting. He's suppose to get the big fish. Do know that the fish represents a Christian? He got the big fish, and they weren't the big theologians either. Little old gals with one tape and a wash tub. I never could get that wash tub and that right tape lined up, so I just do without the wash tub and go to all the tapes hopefully. Not belittling anybody. Just look at the simplicity of the whole thing. No side show. No Ed Sullivan master ceremonies bringing the Beatles and the best so-called brass in across the country.

43. Why, he said, through every age there's always been a healing campaign. If it's a genuine healing campaign, behind that campaign there's always a message. There never is a sign given just for a sign. It's forerunning a message. The Message came so simple, the Word. They couldn't take It. So now we're in 2 Thessalonians 2, by our gathering together unto Him. For in 1 Thessalonians 4, those that are living and those that to come up, He descends with a shout. He descends with the Message. And we could go on and on. It's all true. Incredible but true. A paradox from start to finish.

44. Now, I'm as good as finished. What's the paradox all about? I'll just skip a couple pages, I'm not going to read anymore. You know what it's about. It's about time and eternity blending. The ushering in of the Millennium. What about the fullness of God again, the tabernacle of flesh? What about the same One Who gave the Word to Paul, here revealing It? That's 2 Pet

1:20-21, said it would be. What about a man speaking to mountains and falling into sea? What about acts of creation? What about all those things?

I tell you, he that hath an ear, let him hear. And those that have an ear without true anointing of God, they'll hear a lifetime. They won't get a thing. And those with twenty-twenty vision that can only understand, see creeds and dogmas, they won't see a thing either. Let's get that flat. Let's understand this brother/sister: we had a prophet. He's gone. But God never took His Spirit, because He's here, and the Word is here, and the Paradox is here. And if you don't understand that everything is a paradox, and you'll learn to roll with the punches, this Message will be a conundrum. It will still puzzle you, and you'll wonder, and you'll try to figure everything, and you'll ask all the questions under God's high Heaven, and you'll go to hell doing it.

Why don't you just relax and say it's a paradox? But I believe it. And the stranger it gets, the more I know the truth is there and don't care. But you see these guys got to reconcile everything. You say, "Bro. Vayle, don't you?" Look, I teach. I've a gift. I'm telling you. This time you're not telling me. Don't worry, just believe, that's all. It'll bring peace, reconciliation, and all of these things. Where unbelief will merely bring you more and more disturbance. And the more you believe, the greater peace you have until you find that river that's flowing out of the temple, to take you over there, is a river of peace--the river of everlasting life. Let's rise.