

Paradox # 5

'A Man Spoke and Nature Responded'

Bro. Lee Vayle - April 1, 1984

Shall we pray? Heavenly Father we realize Your great, and gracious Presence, the One who gave the Book to Paul here, interpreting it to us, not having left us, but here to take us into the Millennium. What a paradox that is. Seems contrary to the senses, and everything else and our own beliefs, but we know It's true. We've accepted It, and It's a part of us.

We appreciate the fact, Lord, that You have revealed these things to us, revealed them to babes, children that didn't have a background to begin with, can take things so easily. Those that become children, who give up their backgrounds, can also receive it. And we believe, Lord, if we have that which comes by the washing of the water unto regeneration, that same sanctifying power of the Holy Spirit, released by the Word, can wash and wipe away every preconceived idea, and anything whatsoever we may have had of ourselves or handed down to us by vain tradition, by vain men, now in the Presence of the living God, understanding and knowing the things of God. We believe that Lord. We're just resting on It. All we're going to do is rest on It. We believe It. We accept It, Lord, and whatever comes of It. If we're right, we know we've got to be right with You, and It's going to be with You. And then if it's wrong, Lord, we know that that's not with You, and we won't be with You. So, we just stand here, with no other place to go, not even looking for any other place to go, except keep on going in the place and the way we're going.

And we must say, Lord, whether we are one of this, or one of that, we're satisfied. Evidently we were cut out of a certain cloth, in a certain pattern, for a certain thing, and we feel right at home in It. And we believe we'll feel more and more at home in It. So Father, we believe the destiny has been set. And if we're one of those ships on the tossing sea of life that's heading for the harbor, we know the stabilizers have been set. We'll crest every wave and storm, and maybe some plunges here and there, but we're going to be there. That much we know. So, we're grateful this morning, Lord, for what we believe to be the assurance of faith, and we cannot praise Thee enough, because we believe It's of You, and You did It all. All to You we owe. So, we just ask You to help us now, this morning, to be as Paul's aid, "If I'm in folly, and confirmed in folly, leave me to my folly. Leave me to my boasting and my glory." And that's the way we are today, Lord.

We're happy for Your grace and goodness, because we believe It is of You. And we believe we have seen Thee face-to-face in the understanding of what that means today. We have heard Thee and been taught of Thee. And we are in the position of growth, revelation, understanding, love, expansion, going into immortality. So we cannot praise You enough. We just commend everything now, this service, or the preaching into Your hand, asking You, Lord, to bless every single one. In Jesus' name. Amen. You may be seated.

1. Well, as again, it's always a tremendous pleasure to be here, and have folk with us. And there's one thing about it, that we know that people who come here, come here for just one thing: that's the Word. And if it was anything else, well, that's all right, if you want to do it, but, you ain't one of us. Sorry about that, but, I don't know what the word 'finesse' means, except it means that if you're a sort of a kook, you get kookier. I don't believe in being suave. [] I wouldn't have it anyway. Like the guy who said, "Well", he said, "I ain't got no couth." He said, "Let's go out and buy some couth." []

2. All right now. We're into the "Paradox." And today we're still studying the "Paradox," the message that Bro. Branham brought us. And even more than formerly, this sermon, is indeed incredible. It gets more and more incredible, because that's what 'paradox' is. It contradicts absolutely the theologians, the traditions of the denominations. It even runs contrary to what everybody would apparently believe to be right, but it is nevertheless the truth, the only truth, and therefore, then what appears correct to the church world is an error.

3. This message of the "Paradox" is exactly like the message of the "Rapture." It's real strange. Real strange. It just doesn't fit with anything else, but this time with a strange man like William Branham. He said, "I have had a real strange life." True. And he met a real strange God. He found out there weren't three of them. He was of the opinion that God hated him, and Jesus loved him, and so that constituted a little bit of a war. And of course that would be very, very confusing, wouldn't it? He said, "I found out it was the same person." His life was strange. Nobody could figure him. He couldn't figure himself. His teaching was strange. The "Paradox" is very strange.

4. Now we're going to go back, take some time, even though I don't necessarily like to keep taking time, but we go back to Josh 1:1-9. But first we're going to read paragraph 40/41 on page 6.

[40] *A few years ago, I'd take a Bible, let you hand me the Bible, when I first started my ministry; He said, I'd take a Bible, or you, it doesn't matter, just give me the Bible. Whether I reached my hand and got my own, or, you got your hand and put it into my hand. Many of you saw me do it. See? No matter how you got the Bible, just like this, anyway, always Joshua chapter one. Never failed, turned upside down, inside out, Greek, Hebrew, Aramaic, Dutch, Yugoslavian, it wouldn't matter. It wouldn't matter. Invariably, without fail, it never failed to open at that point. Now listen, just hold it open like that, and listen to what he said, "Lord, where is the Message to me?"*

Now right away everybody thinks, "Well wonderful, wonderful. The prophet is going to have a message for me." Now hold it! It wasn't for you. It was for him. I'm going to tell you something. I bought this suit, and you ain't going to wear it, unless I give it to you. I ain't going to give it to you. This is my suit. Prophet had a Message; "God what are you telling me?"

[41] *Until one night a vision came, with which you're familiar, and I saw a Bible come down from Heaven, a hand with a collar. Now there right up to the...Here's where it was. Right down to here. He saw this with the hand, cuff and the collar, right here. That's all he saw. Okay? Went to the first nine verses of Joshua.*

[42] *That's where I'm reading from this afternoon, for my reading, or my Scripture reading.*

5. Okay.

- (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...

All right, you can see here, that this puts William Branham in a secondary category to what has previously taken place. Something had preceded him, and he's a minister to what had preceded him. So now God speaks to a man. Why he said, in the tape which was written, given especially to me: "*See Lee, we haven't had a prophet who spoke face to face with God for two thousand years until the time of Paul to now.*" Okay?

- (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 he's got something to do, therefore, with an entering into a specified place of promise. Okay? It's a commission.)

- (3) Every place that the sole of your foot shall tread upon, I have given you, (and they will follow you. Right? Oh, that's the idea. He said, "You're going to precede them.")
- (4) From the wilderness of this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, to the going down of the sun, shall be your coast.

Everything that was in the past, as the sun moved to the west, he said, "You're going to look back on that. That's what you look back on, but you're going to end at the west coast. Your part is where the sun goes down." People say, "Huh, surmise." 'Paradox.' Not surmise. 'Paradox.'

- (5) There shall not any man be able to stand before thee all the days of thy life.

Now what about that baby? You show me where that went astray. Couldn't do it. He could read every heart, and he could've pinned every ear back. And if he'd a turned loose, there would've been a lot of people died. I'm going to tell you something brother/sister, you cannot scare people out of hell and into heaven; it is already written. So what would've been the use?

- (6) Be strong and of good courage;
- (5) As I was with Moses, so I will be with you, I will not fail thee nor forsake thee.

- (6) Be strong and of good courage; for unto this people thou shalt divide for an inheritance the land, which I swear unto their fathers to give them.
- (7) Only be thou strong and very courageous, that thou mayest observe to do all according to the law, which Moses, my servant, commanded thee; turn not from it to the right, or to the left, that thou mayest prosper whithersoever thou goest.

That's when he stood there, behind the curtain of time, and said, "*I said what Paul said.*"

- (8) This book of the law shall not depart out of thy mouth.

It didn't say, "His head." It said, "His mouth." Now you'll notice at the end time that God spews the church out of His mouth. The church can no longer speak for God. Paradox. Here's a man speaking for God, and nobody else is speaking for God. Well, how do you think the pope feels about that, or the general superintendent, or some high mucky, muck that really knows? Fap. I'm going to tell you something brother/sister, Hitler might have fooled the people with 'ersatz' coffee, but don't try it with me. Don't try it with the bride, to give somebody 'ersatz.' Word!)

- (8) For then thou shalt make thy ways prosperous, then thou shalt have good success.

If you think he didn't, how come a Pentecostal stood up (Although he wasn't a complete Pentecostal. He was a Baptist Pentecostal. I call it a Neopentecostal) stood up and gave a message in tongues that several French people interpreted and said that Bro. Branham had gotten the success that this Word said he would have, and a vast portion of heaven awaited for him.)

- (9) Have I not commanded thee? Be strong and of good courage, be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. (Well, was He, or wasn't He?)
- (10) Then Spake Joshua unto the Lord in the day when the Lord delivered up the Amorites (and so on. Well, we'll get to that later on.)

Those first 9 verses was God's Message to Bro. Branham.

6. Then you will notice, that He brought a message to us. And he said, "*My text,*" and that's for us, "*Is the tenth chapter, and the twelfth verse.*" But it wasn't Josh 1:1-9. So let's get what he said to us. This is in the Bible, to you and me, concerning Bro. Branham's ministry.

- (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 thou, Moon in the valley of Ajalon.

- (13) And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. 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 or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel. (Now, that's written for you and me. Now please listen, and follow me, and don't fail to get this. And it's this verse:)
- (12) Then Joshua spake 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 thou, Moon in the valley of Ajalon.

Now, what I want you to know here is that a man spoke. A man said something. Now, understand the simplicity of what we are saying. That this is to you and me, that a man spoke.

7. Now we're used to people preaching. They preach day and night, and they preach hogwash. Because there's no God so stupid--and that's a picture of Him right there, Pillar of Fire, and over here. There's no God of so many minds, that it takes dozens of major denominations, and hundreds of seminaries that disagree with each other, to try to bring out something about a God that's supposed to know His Own mind, Who's omniscient. But they can't take the paradox of a man speaking. They'll listen to voices, counsels, but the simplicity of a man speaking...A man said something, and what he said caused a response in the universe. It said, "The sun stood still in the midst of heaven, and hasted not to go down for a whole day."

8. Now, it is prophesied by Jesus, in Mk 11:22, "Another man will speak and cause a response in nature." Now let's go, and take a look at Mk 11:22.

(22) Jesus answering said, have the faith of God.

(23) For verily I say unto you, that whosoever shall say to this mountain, be thou removed, and be thou cast in the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatever he saith. (Causing a response in the universe. Page 5 and verse 36:)

[36] *And that little marker, that my wife had gotten me and put in the Bible, not knowing with my name on it, and so forth, was laying right to Mark twelve, twenty-two. She just stuck it in the bible, that's where it was at. And that's "If you say to this mountain, 'be moved.'"*

The text to you and me, is a man spoke, and a response came through nature, through the universe. Paradox. Another man will speak, and mountains will be cast in the sea.

9. Notice again, Josh 10:13, "And the sun stood still, and the moon stayed, until the people had avenged themselves." Do you know that time temporarily ceased? Because time is measured

in eternity by the roll of a planet. The universe in harmony. Time stood still. It blended back with eternity. Paradox.

10. Page 6, 43 to 45. Now remember, as we read this, that Bro. Branham stopped a blizzard, stopped a hurricane, created squirrels by the Word of Almighty God. Now watch, reading 43 to 46.

[43] *Now here, the Bible open, let's bow our heads a moment. Now with our heads and our hearts bowed, let's think this. Let's not just this be an ordinary meeting; we have those all the time. But let's pray God, each one of us, for this will be an extraordinary meeting, in so much that the Presence of God will be with us continually through the meeting.*

[44] *Heavenly Father, we are thankful for this grand and noble privilege to be here in Phoenix this afternoon. Remember the Phoenix is the Phoenix bird that's typical of something rising from the ashes which was a bird. The bird rose, signifying a resurrection, which would be the end time restoration. We're about to approach the Word. "And the Word was made flesh and dwelt among us."*

Now that's not talking about people being full of the Holy Ghost. That's not talking about the bride. That goes back right to the fact, "In the beginning was the Word, the Word was with God, and the Word was God, and the Word became flesh," that the fullness of the Godhead should appear bodily at the end time. Now whether you like it or not and say, "Well I don't believe a prophet could have that," that's your business. You do what you want with it. Paradox. "Oh, I never was taught, and I simply can't believe that God, that God, very God, the fullness, could go in a man like William Branham." Paradox. He's God to the people. Paradox. Okay.

[44] *And may it again, Lord, that the Word will become flesh. Now here's where they get tricked by his next sentence. It'll pour through Thy church and Thy people, to fulfill the promise of the hour. God in the prophet, for one reason; for what comes through the prophet, in that measure, will pour through the people in that hour. Now listen;*

[45] *And as we realize that we're closing the time, time is running out. It is blending in with Eternity*

Sun stand thou still. The message of the hour to you and me is that time and eternity has blended. Now the people don't believe this. Now I want you to be a little sympathetic this morning. I want you to know why I'm nervous, and I don't care if tapes go out anymore. Just destroy the machines, because I'm tired of being slugged all the time, and yet I know I've got to be slugged. Because you can't get one out of a thousand in this Message, as far as I know, that understands what I'm talking about. There's too many crows on the dove roost. You say, "Bro. Vayle, do you consider yourself a dove?" Would I preach what I am preaching, in line with the prophet, in this book here, if I was a crow? Figure it out for yourself, and do what you want.

[45] *And we're at the west coast. The prophet at the coast. And as civilization has travelled, East to West, so has the gospel travelled with it. And now there is no place to go but back east again. It's completed. That which is perfect is come.*

[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, of this Word, back in the building of a tabernacle, the tabernacle of flesh; manifesting Himself to us, in the pardoning of our sins.*

That's not William Branham. That's not the Pillar of Fire. That's the Son of man. Now you tell me, "The bride has got it," and I'll tell you, "You stink." I'll say, "You puffed up, arrogant, anti-Christ," because that's all you are. You're a hoodlum to the things of God and the nature of Jesus Christ. And I don't have any bitterness or hatred saying it. I'm just saying it truthfully. Because look, we don't have room for hypocrisy.

[46] *In the pardoning of our sins, the forgiven iniquities, with the assurance that He will not impute sin to the believer, with the assurance of that. And then he goes on, it's beyond that God, You go beyond all scientific research.*

Science said, "We caught It with a camera." So what's that got to do with it? You still need a revelation. There it is there again. Science says, "There's no moisture up there, twenty-six miles up, thirty miles across..." Forget it. There it is. Where'd the picture come from? Thousands of eyes saw it.

[46] *You, God, go beyond all reasoning. Grant to Your servant, this afternoon, the speaking and hearing of Thy Word, on the subject of Paradox. It's true. It's true. Say, "Well, that's incredible." Still true. "Well, I don't know if it was ever done that way." Still true.*

11. All right, now watch again. Josh 10:14: "And there was no day like that before or after it." No day like that, before or after. Now, this singular, attesting miracle, will never occur again. So therefore, it becomes a type, or an example, to the end time, if you believe the prophet.

12. No man speaking will ever cause this to happen again. But another man speaking will cause the mountains to be cast into the sea. Mk 11: 22-23. I read it.

(22) Jesus answering said, have the faith of God.

(23) For verily I say unto you, that whosoever shall say to this mountain, be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things that he saith shall come to pass, he shall have whatever he saith.

This is to a very singular individual, and this is not a type. This is a verbatim statement of Jesus Christ, Who, when He cursed the fig tree (and this depends on the example of the fig tree being cursed), nature obeyed Him. Now He said, "There's going to come a day, when a man stands here, and he's going to cause mountains to be thrown into the sea." And He didn't say he was going to it. He said somebody else was going to do it. The same God that said, "Whosoever (he that) believeth in Me, the works that I do, more shall he do than I've done." Where Bro. Branham categorically said, "*Jesus Christ had more success in his ministry, in my body, than He had in His own.*" When it came to the supernatural things that were done, the tremendous outreach, Jesus

was never with the crowds and around the world, the way William Branham was. Now he wasn't trying to aggrandize himself. He was putting it all back on God. But this says here, "There will never be a man, who says 'Sun stand still.' But there will be a man, who says, 'Mountains be thou cast in the sea.'"

13. Now remember, let's get this flat, my brother, my sister. There was a day that Jesus was going into a city, and He saw the fig tree which He knew was not ripe. In other words, it was not the season for destruction. But He cursed the fig tree, and when they got back from their destination, which was the next morning, the fig tree was dead. So we see the element of a time lapse. We see the curse, preceding the hour of the literal ripening. So therefore, before the cup of the Sodomites and the Amorites are completely filled, the prophecy goes forth and it will happen. The mountains will be cast into that sea.

14. Now we look at Lk 18:15-16. "And they brought young children that He should touch them, the disciples rebuked them that brought them. When Jesus saw it, He was much displeased and said, 'Suffer little children to come unto me, forbid them not: for such is the kingdom of God.'"

15. Now remember, it is at the end time, that the Kingdom is being preached. And people are pressing into it, but they're not making it. Remember the parallel at the time was the Kingdom given to Israel, and they turned it down by crucifixion. It's repeated to the Gentiles. And except you become as a little child, and wipe out your mind, of all the junk that Pentecost, and the Way, and the Baptist, and the Methodist, and the Independents, of all that unmitigated hogwash, which Paul distinctly called manure, whether you like it or not; I'm sorry, but that's what it is.

16. All decayed vegetation is manure. But there's just one thing that's worse than that, and that's rotten fruit. I'd like to see any farmer get a bunch of rotten apples, or Bro. Evans here, he farms, and Bill. You got a couple of farmers. I'd like to see either one go down to a place where there is a whole lot of rotten apples and say, "I want that for my land." Rotten fruit ain't even good for fertilizer. It's good for fruit flies. That's right. Nobody picks up apples for fertilizer. You don't pick up fruit. Just don't. And this generation is rotten fruit, especially in the head. You got to get rid of it. All right?

17. Now notice. He took those children in His arms and blessed them. There came a day, when the same Man took three men in His arms in a rapture to see a transfiguration. Little children don't understand 'Paradox.' They believe.

18. They don't say, "Well..." like years ago, my mother used to try to entertain us kids by telling us bedtime stories, and didn't know she told us whoppers. Aesop's fables, you know, looked like child stuff along side of her imagination. But I remember she told us how, that when she came over from Europe, she looked out and she saw mermaids. I believed everything my mother told me. She saw mermaids; there were mermaids. I went to school, and I said, "There are mermaids." They said, "Ahhhh." Why I said, "My mother saw them." There's no paradox to me. If you're a little child, you believe what the prophet said. He'll pick you up and bless you. Take you up in a rapture. Paradox.

19. "Choosing a Bride."

[35-3] *And church member, if your church isn't like to measure up to God's qualification of His Word, get out of it, and get into Christ. This a solemn warning. We don't know what time. And you don't know what time this city one day is going to be lying out there in the bottom of this ocean.*
Now in sheer prophecy,

[35-4] *"O, Capernaum," said Jesus, "thou who exalted thyself unto Heaven should be brought down into hell, for if the mighty works had been done in Sodom and Gomorrah, it would've been standing today." And Sodom and Gomorrah lies at the bottom of the dead sea, and Capernaum is in the bottom of the sea.* Now listen.

[35-5] *Thou city, who claims to be the city of the angels, who' exalted yourself into heaven, and sent all those dirty filthy things, the fashion and things, 'till even the foreign countries come here to pick up filth and send it away, with your fine churches and steeples and so forth the way you do-remember, one day you will be lying at the bottom of this sea. Your great honeycomb right beneath you now. The wrath of God is belching right beneath you. How much longer He will hold this sandbar, hanging over that, when that ocean puts out yonder a mile deep, will slide in there plumb back to the Salton Sea? It'll be worse than the days of Pompeii. Repent, Los Angeles! Repent, the rest of you and turn to God! The hour of His wrath is upon the earth. Flee while there is time to flee, and come into Christ.* Now, he says here:

[36-1] *So I pray Thee, Lord, in the name of Jesus, that people shake themselves tonight and flee from the wrath to come, for Ichabod is wrote over the doors and over the nations. A black check mark, is come across it, the Spirit of God is grieved away from it, they're weighed in the balance and found wanting. The feast of King Nebuchadnezzar has repeated again with drunken parties and half dressed woman calling themselves Christians. That's right. Pentecostal meeting, where they claim they worship God, and they're nothing but orgies. Look at them. Look at how they dress.*

[36-2] *Oh God of Heaven, have mercy upon a sinful world and a sinful people, Lord, as we are tonight. God, I'm trying to stand in the breach and ask for divine mercy, that You'll speak to this crowd tonight, and call Your Bride to attention, Lord, to march not by the sign of any creed, but by the sound of the gospel of Jesus Christ. Grant it, oh God. Let it be known this night, that Thou art God, and Thy Word is Truth. While solemnly in the face of this people, we call them to attention to Thy Word, in the name of Jesus Christ, I pray Lord.*

[36-3] *They have seen You beyond any shadow of a doubt move across the crowds and tell them what is in their hearts.* Now that's not the baptism with the Holy Ghost brother/sister. That doesn't do that. So don't get confused. Put it where it belongs. Put it right back on God - prophet, prophet - God, to a bride. See?

[37-1] *My brother, my sister, I don't know what more to say. If I have found grace in your sight by the power of God; if you believe me to be His prophet... This is the first time in public I have ever said that, but I feel a strange warning of some sort. I'm not prone to this. You know I'm not. I don't act like this. I hesitated to speak that Message, and say those things. I run sideways and everything else, to keep from doing it, but it has been said, and it will stand in the day of judgment as a witness*

I've told the truth. That is THUS SAITH THE LORD GOD. Oh, Pentecost, run for your life! Flee to the horns of the altar and cry out before it is too late, for the hour will come when you can cry and it will do no good. For Esau sought to find the place of his birthright, and he could not find it. I commit you, oh California, oh Convention of the Full Gospel Businessmen, who I love, who I have left and strung to with all my heart. I commit you to the Lord Jesus Christ tonight. Flee to Him! Don't let the devil ever cool you off from this. Stay right with it until you're everyone filled with the Holy Ghost insomuch It will make you come to this Word, and make the woman straighten up and make the men straighten up. If you say you've got the Holy Ghost and won't cope with the Word, it's another spirit in you. God's Spirit is on His Word, the anointed Word. The bride must be a messiahette, so to speak, the anointed word. Of course they organized immediately, and went on to destruction, which we will get into.

20. Now with this we're still not finished with the text to us, the great Paradox. Again you will notice in verse 14, It says: "And there was no day like that before it or after it, for the Lord hearkened unto the voice of a man, and the Lord fought for Israel."

Now, you will notice here, It says, "The Lord fought for Israel." But don't forget those words, "The Lord fought for Israel," belong to, "There was no day like it." So therefore, there was a qualification in this understanding that, when this day repeats, it is the day of the Lord again. Now people don't want to understand that. Why do you think Bro. Branham took the Book of Revelation and preached "Patmos Vision, the Day of the Lord?" The Lord's Day, see? Now, so It really says, "The day the Lord fought for Israel."

There was nothing like it. See? And there won't be that day repeat, per se, as to the event. But when a man comes on the scene, and proves that mountains will be cast into the ocean--and we'll show you how it was done, and it's going to be done--you know you're with the day of the Lord, when the Lord is going to have to take over for us. And it's going to be a day when you can't put a new patch on an old garment or new wine in old bottles. You've got to go back to being a child. [Turning the hearts of the children back to the fathers.]

Now, thus we see a great type back there for the day of the Lord, which day of the Lord is now present, the same as that day of the Lord, was present in that hour.

21. Okay, let's go to Isaiah, chapter 2, beginning at verse 6.

- (6) Therefore thou hast forsaken thy people (the house of Israel), the house of Jacob, because they replenished from the east, and are soothsayers like the Philistines... (Now who come running in here? People from Europe to try to mess us up. See, creeds and denominations.) ...like the Philistines, and they please themselves in the children of strangers. (They can't get bride; they'll pick up others.)
- (7) Their land is also full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of chariots: (See, they got armaments.)

- (8) (But) their land is also full of idols; they worship the work of their own hands, that their fingers have made. (Their buildings, their denominations, their big multi-edifices.)
- (9) The mean man boweth down, and the great man humbles himself, therefore forgive them not.

See the church has gone into commerce and industry. They've bought up tremendous, industrial organizations, and they do it because they say, "This way we can help people." I thought the church helped them out of its individual pockets. Every way they try to circumvent the will of God saying, "Well, we're doing it better." Paul said, "Take up an offering." Paul instituted forms and ways in the church, but the church has dropped it. Now:

- (9) The mean man boweth down, the great man humbles himself, therefore forgive them not. (Now it tells you that; there's no forgiveness.)
- (10) Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty.
- (11) The lofty looks of man should be humbled, and the haughtiness of men should be bowed down, and the Lord alone should be exalted in that day.
- (12) For the day of the Lord of hosts, shall be upon every one that is proud and lofty, and every one that is lifted up, and he'll be brought low.

Now that's Malachi 4, and this prophet William Branham is identified with Malachi 4, that the day of the Lord comes on the scene, there's a prophet; and except for the prophet speaking, there is no forgiveness. Forgiveness runs out. Because It says, "Don't forgive them." You say, "Well the blood stands there." What has that got to do with it? The minute you turn down the life, there is no blood. You can't do it. You can't have it.

- (13) Upon all the cedars of Lebanon, (that's the great people), and high and lifted up, and the oaks of Bashan (that speaks of great people again, authoritative).
- (14) Upon the high mountains, (That's their big institutions) and the hills lifted up.
- (15) And upon every high tower, (all of those things speak you know where man's exalted himself.)
- (16) And upon all the ships of Tarshish, and upon all pleasant pictures.
- (17) The loftiness of man should be brought down, the haughtiness of men should be made low: the Lord alone should be exalted in that day.

- (18) The idols should be utterly abolished. (Now listen.)
- (19) They'll go to the holes in the rocks... (Now you know you're hitting Revelations, right there under the seals) into the caves of the earth, for the fear of the Lord, and the glory of His majesty, when He ariseth to

shake terribly the earth. (And remember, when that prophet speaks, it's time for the earth to start moving down. See? Now it doesn't say "instantaneously.")

- (20) That day a man shall cast his idols of silver, his idols of gold... (He thinks money will do it all) which they made each one for himself to worship, to the moles and to the bats;
- (21) To go to the clefts of the rocks, and to the top of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he arises [End of the first side of the tape.] to shake terribly the earth.

22. Now, that has to do with Josh 10:14-19. Let's go back and take a look at it. Speaking of this time when he stopped the sun, so to speak.

- (14) And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.
- (15) And Joshua returned and all Israel with him, unto the camp to Gilgal.
- (16) But these five kings fled, and hid themselves in the cave of Makkedah.
- (17) It was told Joshua, saying, the five kings are found hid in the cave at Makkedah.
- (18) And Joshua said, Roll great stones over the mouth of the cave, and set men by it for to keep them;
- (19) And stay not, but pursue after your enemies, and smite the hindmost of them. Suffer them not to enter into their cities, for the Lord, your God, delivered them into your hand.

Now you notice, the kings went there in that great day. They tried to find a place of refuge outside of what the prophet brought to the people. And you're going to find the same thing that's in the Book of Revelation, the 6th chapter. Let's go and take a look at It.

We'll just take our time because, we want to follow this paradox through, because 'paradox' means 'something is true, and people simply can't believe it, because it's too far fetched. It's too strange to their reasoning, and to their thinking, but it's nevertheless true.'

23. All right, Rev 6:12.

- (12) Behold when he'd opened the sixth seal and lo, there was a great earthquake; the sun became black as sackcloth of hair, the moon became as blood;
- (13) The stars of heaven fell to the earth, even as a fig tree casts her untimely figs, when she's shaken with the mighty wind. (Now remember, the fig tree gets shaken but in Jesus's day it was cursed. Life was stopped right now. Time stopped for that fig tree. Yes, it was gone. That's exactly what's happening now.)
- (14) Now the heavens opened as a scroll when it was rolled together, and every mountain and island moved out of the place.
- (15) And the kings of the earth, and the great men, the rich men, the captains, the mighty men, the bond men, free men, hid themselves in dens, in rocks and mountains.
- (16) And said the mountains and rocks, fall on us, and hide us from the face of Him that sits on the throne, from the wrath of the Lamb;
- (17) For the great day of His wrath is come; and who's able to stand? (Joshua repeating.)

That's the Word, my brother/my sister, to you and me. Bro. Branham absolutely opened the day of the Lord. Whether people want to believe or not, that's up to them. The sixth seal opened with an earthquake, that swept around the world. Bro. Branham stood there, out there in Arizona with maybe twenty-some people in his sight, and he threw a rock in the air, and he said, "*Thus saith the Lord, something is going to happen to the west coast.*" When he threw the rock in the air, it was absolutely confirmed that that thing would happen, because the whirlwind--and God's in a whirlwind--gave the first sign of Elijah, which was the rending of the rocks by a whirlwind. See?

24. Then the next thing was, the west coast almost fell in. And I want to tell you something. That earthquake went plumb around the world. And Billy Graham suddenly pricked his ears up, and it's too bad he let them flatten down again, which he certainly has with his folly; but he was absolutely amazed to find out that the same fault that San Andreas, goes right on the Mount of Olives. In fact, if he took a look at an earthquake map of the world, he'd find the whole thing is honeycombed, like one of those marbles that woman use for decorations and ornaments, which is a glass marble. You heat it so strong, it cracks all the way inside. Just the outside is visible, as though it were contained. Drop it, and it goes into a thousand pieces.

25. Now listen, the words of the prophet opened the Lord's day, and there they saw Him as Judge. Now Bro. Branham said, that Jack Moore said, "He's in His glorified body."

And Bro. Branham said, “*No; but He’s Judge.*” All right, it is also Isa 61:2. “To proclaim the day of the vengeance of our God, and to comfort all that mourn.”

Now notice the parallelism of Scripture. “Who’s fan is in His hand, thoroughly purge his floor, gather His wheat in the garner, burn up the chaff. This day have I set before thee blessings and cursings.”

This day the Judge comes on the scene, and He pronounces the verdict. And the verdict is, the mountains will be cast into the sea. And the number one proof is the opening of the sixth seal, where Alaska almost falls into the ocean; and remember, along those coasts are fjords. I don’t think Alaska is any different from British Columbia. It’s full of fjords, precipitous, and they’ll fall in. The terrible earthquake that caused the devastation of Juneau, and all through there. Make no mistake about it, this repeats today. The day of vengeance, the day of comforting the mourning.

This is Hebrews 12, which we read time after time; Bro. Branham authenticating It. “See that they refuse not him that speaketh (who’s doing the speaking). For if they escaped not who refused him that spoke on earth, much more shall we not escape if we turn from him that’s from heaven.” Who is from heaven? Not William Branham; God. God in the prophet. We’re hearing Him speak.

26. Now remember, I read this already in “In His Presence.” This is the time to shake people. This is the time that God said, “There’d come a time. He shook Mount Sinai one time, but there’s coming a shaking again that He wouldn’t only shake Mount Sinai, but He’d shake everything that could be moved.” But did you notice the rest of the Scripture. At the time of the shaking, we receive a kingdom that cannot be moved. Hallelujah! Everything that could be shook will be shaken. The heavens will shake. The earth will shake. Heaven and earth will pass away, but my Word shall never pass away.

What does it matter what’s shaken, if you’re the Word? I don’t care if it’s in human flesh or anything else. That Word cannot ever be destroyed. For upon this rock, I’ll build my church. The gates of hell will not prevail against It--revealed Word. See? How wilt thou remanifest Thyself? Declare Thyself plainly to us and not to the world. Why He said, “All they can do is hear the world. They can’t hear me anyway.”

27. Man says he believes this Message; takes his shoes off when he comes to church. Why did he do that? He said, “So I walk softly before the Lord.” I know his history. I could say something there, and I’m naughty. But I’m going to stop. X-rated sermons are not for this morning.

28. Everything that can be shook will be shaken. But we receive a Kingdom, which is the Word of God Himself, and God is His Word. He don’t shake Himself, except when He shakes Himself to arise terribly. There’s a shaking that God does Himself, but not this shaking. This shaking quietly comes on the scene, doing the incredible; and a prophet tells them the incredible. And they said, “I can’t, I can’t do it.” See, there’s your paradox.

29. (28) But we receive a Kingdom that cannot be moved, it's unshakable.

Paul the Hebrew writer. Such a person, and such a man, such a time, and how they felt. We also ourselves, William Branham speaking of himself, have seen the Glory of God like these men did.

30. You say, "Now look, Bro. Branham. You had a vision of course, and you wouldn't measure up to this and that." Oh wouldn't he? This prophet measures up right to the sixth seal that ushers in the day of the Lord, that brings a cataclysmic destruction, that is already here when the other two witnesses come on the scene. That's how great a prophet he is. You say, "Bro. Vayle, could he be the greatest prophet?" I am not responsible to answer that question. But my answer is this, a man spoke, and as Bro. Branham said, "*Well, he's only a man.*"

And hallelujah, we're men, ha, ha, ha, ha, ha; and we are educated. We would never use language like that slob, William Branham, uses language. And we never condemn our lovely, lovely ladies for cutting their hair and wearing those slacks. And so it goes on.

31. We saw the Glory of God like Moses. Let's read It this way, in such a person, such a man, such a time, and how they felt. I myself also, I have seen the Glory of God like these men did. Sure, I've seen It. I saw the Glory of God like Abraham saw It. I saw the Glory of God like Moses saw It. Same Pillar of Fire. Same power of God. Same Christ unveiling Himself, showing Himself, keeping His Word in the last days. How can I come by then-- and he includes us with It of course, he used "we"--and walk, and treat It so lightly? How could I walk around, and hold your creeds, and denominations, and not take the Word of my God? What would it be for me in that day? What'll happen to me, when I've seen the Glory of God? Like Isaiah, "Woe is me," if this is "In His Presence." This is taken from "In His Presence." We took three messages on it, at least, if not four.

32. All right. Where am I at? Who knows? Got such horrible notes here. Can hardly read them. All right, that's Hebrews 12, the Judge. Now listen, no time and space anymore, no time left. Now, if time ceases, then space ceases to be as we understand it. You are no longer, anymore, in a time and a space relationship. Because time and space literally covers everything, because space includes all this.

33. All right? This is where I make my own definitive personal testimony that something has happened to my mind where I do not see a bride anymore in Africa, or in America, or in Europe. I see a bride, and there's no time, and there's no space. And He is in the midst of us. Now when I say this, something begins to happen in my head. You say, "Bro. Vayle, you're going by sensation, this and that." I am going by the Word of God, and you do what you want.

34. Now look, I've got to look everybody in the eye, and tell you flat. I cannot tell you and give you, if I have something. I cannot give it. I can declare it unto you, and preach it to you, and tell you what I see here, based on a prophetic message. And I believe I'm a part of it.

And I want to say this, that time and space, in my understanding, is no longer there. Something has happened. You say, "Well you're crazy." Well you can say what you want. I'm

just telling you. And one day, I'm going to have to stand with what I have said, and if I am wrong and kidding you, I will answer for it. And if I am right, and you do not come to that place of faith...And I don't say an experience like mine. Forget it. I'm not talking experience. I'm talking of a reality. That's up to you. Because look, the only way time and eternity can blend is the way it did it back there. A man spoke. See. Only a man. And they were so much better men than he was.

35. Well, so much for that. All right, Heb 12:25 as its context, beginning in 18.

- (18) We are not come unto the mount that might be touched, that burned with fire, nor unto blackness, and darkness, and tempest.

We are not come, to that; we are not come to that! And if we have not come there, we ain't there. Then there is nothing that is any longer reserved where we can't get to it. That's burning with fire, where there's blackness, where there's darkness, where there's tempest,

- (19) Where there's a sound of trumpet and voice of words, which voice and word, when you hear entreats you,

"Get away from that. I don't want that. I'm scared. Don't tell me anymore about a Message." When 1977 came around, how many turned their tapes back? William Branham died. How many people left? Who clobbers me when I preach this way? The same birds in the same hen house. That was a little bit of a derogatory remark. If you didn't catch it, I don't consider myself a hen, in a hen house.

- (21) It was a terrible sight, they said, I fear exceedingly and quake.
(We didn't come there.)
- (22) But you are come unto Mount Zion. (At this time. No time, no space. Do you believe they're out here? You do what you want.)
Unto the city of the living God, the heavenly Jerusalem, and to innumerable company of messengers.
- (23) To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge...(How would you like to stand before a judge? It scares you doesn't it? Not this one.) To the spirits of just men made perfect.
- (24) And to Jesus the mediator of the new covenant, and to the blood of sprinkling.

That's why I don't want anybody to ever come around me and say even one thing that would seem to detract from the blood, but magnify it. Don't you come around here. I don't care who you are. I don't give a rip. You think I battled all this way now to have people say something? Oh we're good buddies; fap. I ain't buddies with any of you people here, nor any preacher. And yet we are buddies. Don't talk to me about the blood. That's why I can come,

[and] stand right here in the Presence.

No time, no space, all around us. You think I'm nuts, hey? Just stick around. Won't hurt you to get nutty. It does something to you. They look at old Vayle and say, "Well what does that guy have?" What did William Branham have? Came out of a long line of drunks; at least I didn't have that to my credit. So you see, it doesn't matter--the person.

(24) And Jesus the mediator of the new covenant, to the blood of sprinkling, and that speaketh better things than that of Abel.

(25) See that you refuse not him that speaketh.

So we went through that, and we saw it; the Judge. All right?

36. Paradox, page 6, 45, again reading. [PARADOX.A PHOENIX.AZ V-19 N-1 65-0117]

[45] *We're closing the time, time running out. Blending with eternity. We're at the west coast. Civilization has travelled, east to west.*

So there's no more civilization. Gang rape on a pool table. Filthy sex in the streets. Murder, and the murderers loosed. Just you don't pay your parking ticket, see what's happen to you. But if you want a ball, go out and rape, mug little old ladies, molest little kids. You'd be freed in 24 hours or less. So you can go out and murder, and they say, "Oh shame, shame, to think that dear, disturbed person did that." But you're not disturbed. Oh you're really guilty if you let your car stay on a meter too long. I'm not being sarcastic I'm telling the truth. Look at the Dayton paper. Who's been doing the killing? The guys the judge let out.

37. Civilization is gone. The Gospel is gone. The Holy Spirit's gone--that's the baptism. There comes a time when they can't get it, but they think they get it. And He's standing right here, and He said, "No more." Don't let anybody kid you brother/sister. The Judge, the righteous Judge, separating, pulling the sheaves in, and the bride stands up and say, "I and my Father are one. I'm one with that Word." We had a prophet. There's God. The shuck pulls right away.

38. Oh you say, "Bro. Vayle, you're talking about a friend of mine." What kind of friends you got? No wonder you're mixed up. You want to tell God how to run His business. You want to say, "Now Moses said, 'Now dear Lord please, Pharaoh's been, ah, now look. Now Pharaoh's my uncle, or my Grandpappy whichever it was.'" Or if you go by the movie, "What, we prayed with each other, I'll just pray him in." Moses had kin folk. There were Korah, Dathan and Abiram. Sons of Levi, the Aaronic priesthood. They stood against Moses, and Moses said, "Oh these nice, sweet boys with these gifts. Now Lord look, I'm not a hog to share the glory. Why don't you just put them along with me?" He said, "If they die the death common to men, you never sent me." Oh you say, "Bro. Vayle now, now, now, just a minute." He's the same yesterday, and today, and forever. I'm not condemning anybody, I'm just telling what's going on.

39. He said it, "*The west coast almost fell in.*" It jarred plum around the world. I went by a river in Louisiana, positively I could...I don't think I could take you there now, but I saw it; where two men, suddenly found themselves fishing without water. The water's gone, fish lying

there, boat flat on the rocks. Greater things than this you're going to see too, before it's over. See? No time, no space, dimension gone. Are the saints all around us? In a theophonic form? Could this be?

40. In 1 Th 4:14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." He's here, is He not? Could they be all around us? Sure they could be, I don't say that they are. I haven't seen one yet, but I'm...but I've got pretty good eye sight. I'm sitting with Abraham in the tent today. You say, "Bro. Vayle, who do you make yourself?" It isn't who I made myself. It's who God made me. I had nothing to do with...I got nothing to do with it. I'll see Him. I'll recognize Him. I'm not boasting.

41. Time and eternity has blended. The ushering in of the Millennium is here. We're in it. All are present and waiting to be clothed, as far as we know, or for all we know. Even Jehovah stands here waiting to be clothed. For when that Spirit that's in our midst becomes incarnate to us, we'll crown Him, King of kings, and Lord of lords, and we can't wait for the day. It'll be so nice to cease from self, and just put all the glory on Him. It'll be so nice.

42. All right let's keep moving, and see what is here as true, but reject it as too far fetched. We go to page 10, and paragraph 68.

[68] *Wherein that law could never save a sinner, as I have pointed out. It could not. Therefore the promised land represented a day of grace. So Moses couldn't take them in. Represented a day of grace.*"

Now you'll notice It says, It "represented a day," not the day. Now Bro. Branham didn't say, "It represented the day of grace," like you and I might say: "Well, you see the promised land is the day of grace, and we're fighting battles with all the people around about us, and so therefore, we've been in it." I've got news for you. You're wrong. He said, "A day of grace." And he's talking of this day. All right?

43. Here again, I believe this is the part of the text, which is Josh 10:12-14. "Sun and moon stand still." To me, the sun is the Lord Jesus Christ in flesh, the bride is the moon, and they're both standing still. I'm sorry about that, but they're standing still, in my understanding.

44. Let's go to the Book of Ruth. Little Book in there is hard to find, about three chapters, all there is; right between Judges and Samuel. And if you just hit the right page, you've got It. Like I'm trying to do now, and I went right by It again. Just thin little pages. Okay? Ruth 3:16, beginning.

(16) And when she was come to her mother-in-law, she said, who art thou, my daughter?

Well you know she wouldn't, that wouldn't make to good sense. "Who are you my daughter?" But I can put it this way, "Hey girl, you were out there all last night, and you know that Boaz is the one that's got to redeem you. And you know positively that it's his job, as far as I know. And he's there, and you were there. Now tell me, since you were there, what is your

position now? What did he tell you? What's he say he's going to make you?"

"Well, he gave me a promise." He said, "Girl, you're the one I've been looking for. You got everything I want in a woman. Just one little thing," he said, "There's a little kinsmen nearer than me, but," he said, "I've got an idea that he's going to turn you down, then I got you." And so the chaff pulls away from the wheat. Okay!

(16) And she told her all that the man had done to her. (Why he said, "You are Mrs. Boaz coming up." We're Mrs. Jesus. Now listen.)

(17) He gave me six measures of barley, for he said to me, go not empty to thy mother-in-law.

(18) Then the mother-in-law said, sit still, my daughter, until thou know how the matter will fall, for the man will not rest until he's finished the thing this day. (In other words, that means, until he's brought it to a successful conclusion. When He came down with the prophet, there is no stopping of God until this comes to the Wedding Supper.)

45. Now, let's go to 1 Corinthians 15, and you begin to see what I'm talking about, which I preached two years ago or better, under what I believe was an inspiration given from God. Now;

(22) For as in Adam all die, even so in Christ all are made alive.

(23) But every man in is own order: Christ the first fruits; afterward they that are Christ's at His Presence.

(24) Then cometh the end...

There comes the Presence. There comes the day of the Lord. There comes a message to the prophet. There comes a message to the people. Time and eternity blend. Now watch:

(24) Then cometh the end, when he shall have delivered up the kingdom of God, even the Father, when God shall have put down all rule and all authority and power.

(25) For God must reign, until He's put all enemies under the feet of Jesus.

(26) The last enemy that shall be destroyed is death.

(27) For he hath put all things under his feet. (In other words, God made the way.) But when God says all things are under Jesus, is manifested (God is left out), which did put all things under Jesus.

46. Now remember at the end time, we are to be raised with Him. We are to sit in the throne. So therefore now, the sun and the moon are standing still. The Father hath put this in His own hands, and He hasn't taken it out of His hands. He's going to bring a bride to glorification in the same glorification He brought the Son. And they're going to be under His feet. Just where we stand right now. Sun, moon; stand still. It's also Zech 14:5. "And each of you shall flee to the valley of the mountains, the valley of the mountains shall reach unto Azel; yea, you shall flee, like unto thee, fled from before the earthquake in the days of King Uzziah of Judah; and the Lord my God shall come, with all the saints with thee."

Now he tells you, there'll be an earthquake, before the saints can take over. The earthquake can also get them out of here too, brother. See?

47. All right, now listen.

"This special day of grace, within grace. (Now listen), this special day of grace, within grace, wherein law, creeds, tenants, traditions, has taken over, because anything that condemns you is law, because the law condemns."

All right. At the end time the church is wretched, naked, blind. Shuck! Then she is under law, not grace. I don't care what you say. I'm going to prove brother to brother; you didn't listen to what I read in Hebrews 12. Come on back to Hebrews 12, get your Bibles. Let's not fool... Let's not kid with ourselves. "You are not come to Sinai, burning, blackness, darkness, tempest, trumpets, seals broken, cataclysm." But they are. Oh they are, because they crucify to themselves the Son of God afresh. Showing they are absolutely under law and not under grace. See?

They don't understand Isa 61:2: "The day of the vengeance of our God, and the comforting those that mourn." Vengeance came from Sinai. Mercy came from Calvary. Then the blood is not obtaining, if there isn't mercy, because where the blood is, there is mercy. Let's find out what grace is all about, pretty soon. It is also 2 Th 1:7, where It says,

- (7) You that are troubled rest with us, when the Lord Jesus Christ shall be revealed from heaven with his mighty angels.
- (8) In flaming fire taking vengeance on them that believe not God.
(See? And so on.)
- (9) Who should be punished with everlasting destruction from the face of the Lord Jesus

But what does It say about us in the second chapter? "We beseech you, brethren, by the presence of the Lord, and are gathering together unto him."

48. We're being gathered. They're being rejected. Sinai has come into view, because they went back to a law. They were delivered, but the hog went back to the vomit. Where did Israel go? Back to Egypt. God wanted grace for them, but they didn't want to take the grace.

49. Now notice, what Bro. Branham says, on page 11 and paragraph 82.

[82] *Now I don't want to disagree with the scholars, but many hold that the promised land represents Heaven. It could not represent Heaven. Doesn't even represent the Millennium either. It could not, because they had wars, and troubles, and frustrations, and everything, in the promised land. It does not represent the promised land. Doesn't do it. See?*

Now, watch how he continues.

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

Why? Because they couldn't take the paradox. They can't take the paradox. "I send Elijah, or I'll destroy it." "Oh no, no, Jesus, hallelujah, you're my Savior, bless God, O Jesus;" and if Elijah comes it's for some little other reason. Paradox.

God said, "Don't make an image." When the snakes bit them, He said, "Make an image." Right. God told the priest, "Don't you marry a woman that somebody else has had." He said, "Marry the harlot. She'd been a street walker." Don't try to tell God His business. Just smarten up, and know what the Word in the season is. See? All right.

[83] *Jesus said, "There wasn't one of them but perished.*

[84] *Our father's ate manna in the wilderness, in the space of 40 years. Jesus said, "They're everyone dead."*

[85] *Eternally separated, they're all dead, yet they enjoyed hearing the message.*

They like It, but they change It. Paradox. See? This Word is a paradox. It's different from what you've been taught, and what you believe. And if you see It in the same light that you heard the other message, you ain't got It. You've done fooled yourself.

[85] *Not another manna, they enjoyed the manna that fell. Not another manna, it was genuine manna! Now he's talking about us.*

[86] *When it came to the time when Baalam came out with his false doctrine, he said, "We're all one. Why don't we just go together and let our children marry one another?"*

The dove and the crow? On the same roost? I suppose I'm supposed to have fellowship with a man that's in adultery? Doesn't know one soul from two souls or half a dozen souls, or something else. A man that lies day and night, and I've got his record of lies. I don't call a man a liar unless I can prove it, and I can prove it. I want to find his marriage certificate. He married that young girl. Bet he ain't got one, because you've got to prove your wife is either divorced or she ain't living,

unless the Ohio law is changed. I want to know about it. Don't talk to me about these things. I've got no kinship with that stuff. 'Come out and be separate' means 'separate.' It doesn't mean bring the crap in with you. It doesn't say, "Don't do adultery out there, but it's fine in the church, hallelujah." Now where are your temple virgins? Let's all have fun boys. I don't think the girls will feel bad either.

Is that your God? Is that what this Message is about? Well, I don't believe It is. I talk tough, but I am tough. I don't fool with this stuff brother/sister. We're beyond that kind of stuff. You see? But then Joshua, now he said here;

[86] *"Who will marry? We're a great nation. We'll make you great with us." Now anybody that common spirits understanding can see exactly even the same thing today, marrying all in it together. Of course, that's the council of churches. It was the unforgivable sin. It was never forgiven Israel. But then Joshua raised up for this Exodus.*

He said, "You ain't bringing that around here." Paradox. Why you say, "Listen, hey listen, we had a lot of good stuff back there." It's dead. See? Now notice what Bro. Branham says over here on page 11, 82 and on. This is where you come to Hebrews 6, the once-for-all ministry. Matthew 24, the false prophets rise up, at the same time on Luke 17 when the Son of man is thoroughly revealed. Now, see how he puts It all together, under Seven Seals, which is also Rev 10:1-7, which is the end time, what we read, in 1 Cor 15:23 and so on. He put it all right in there at one time.

Now never forget that Bro. Branham, separates or speaks of Joshua as a book, not a man. Now people right away they say, "Well Joshua, that's a man." I beg your pardon. I beg your pardon. Bro. Branham spoke of Joshua, not as the man, but as the book. There's a difference. Therefore, he calls Joshua a book, and it types for the last day, he said, *"The Ephesian message."* Page 12, [parg.] 89.

[89] *But we're promised, according to Revelation ten, Malachi four, Luke 17:22, and so forth, there has got to come an Ephesians to this.*

Ephesians is a book. Now he's telling you, there's something in Ephesians that's identical to Joshua. A messenger raises up with a message to him and to the people. Now he tells you.

[89] *There it's promised my friends. There must come an Ephesians, that these sevenfold mysteries of the Word of God must be unfolded. And it's in the Laodicean age this takes place. And I believe we're there.*

In other words Rev 10:1-7 is in the Book of Ephesians. And it is in Ephesians, because Ephesians is the only recognized church. Nothing else is. So when the circle is complete, as I've told you before, this age, we the bride, become a repeat of the Book of Ephesians, and we become one. And the rest in the middle, the bride all comes out; but we've got to go back to where we were. It's a circle. Now he tells you;

[90] *I believe we're right in the shadow of the coming of the Son of God. That Joshua, just before Ephesians raised up, so did John the Baptist raise up for the next Ephesians. Now he tells you right there. He puts them all together.*

50. All right, let's go back to page 9, 66 to 68. He says,

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

Let's keep reading.

[67] *And so has the church world in this last day! A law, grace is here, but grace can't work under Laodicean aw. There're two different phases of the same Word. It's come along, it's played it's part, but there's coming a time where it must cease. It must do it. There has got to be an Ephesians, also, of this journey, just as there was in other journeys. There has to come an Ephesians, an Ephesus, an Ephesian of this journey. Watch.*

51. Then he begins to go into phases of the journey. Okay, we read up to [paragraph] 68. Now categorically, we are therefore in the promised land of Scripture. The prophet has lead us step by step, and we in his steps, right into promise. No longer law. Promise.

52. Let's go back to Acts 7 rather than back to the Old Testament. Could have gone to the Old Testament, but I thought I'd take 7: 2-7. He said,

- (2) Men and brethren, fathers hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia where he dwelt in Charan.
- (3) And God said to him, Get you out of your country from your kindred, come to the land I'm going to show you.
- (4) So Abraham came out of the land of the Chaldaeans, and dwelt in Charan: and from thence when his father was dead, he removed him to this land where ye now dwell.
- (5) And he gave him none inheritance in it, no, not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. [End of first tape.]
- (6) And God spake on this wise, that his seed should sojourn in a strange land; they be brought, bring them into bondage and evil treat them (and so on.)

Now listen, what we're looking at here is this, that he was right there in the land of promise, though he didn't own it. He had not taken over legally. All right, then we have got to be singularly the bride, the Kingdom of God on earth at this time, but we haven't

taken the earth over. And men say, "Paradox." Now look, we haven't inherited it yet, but the inheritance has been placed before us.)

52. Let's go to 2 Pet 3:3-9, so you begin to understand what we're talking about. Let's see what happened over there.

- (3) Knowing this first, scoffers shall come in the last day walk in their own lusts.
- (4) And say, where is the promise of His Presence? (Where is He anyway? Or, so what?) Since the fathers fell asleep, all things continue as they were from the beginning of creation.

Bro. Branham is the last father. Paul was the first father of the Gentiles, the true one. Now William Branham is the last one. He's fallen asleep.) All things continue as they were from the beginning of creation.

- (5) For this they willingly are ignorant of, that by the word of God the heavens were of old, were left standing in the water (and so on.)

They were kept in store. God didn't do one thing about them, waiting for the time to be fulfilled. That's what we're looking at. We are in the land, figurally speaking, of promise. Not of law. We have passed from it a hundred percent. Now, that promised land of Scripture we are in is one of total grace and faith.

53. Page 10, [paragraph] 69-75.

[69] *And if you notice, in that journey, they had three stages. First the preparation by faith down in Egypt, under the sacrificial lamb. Then they crossed the Red Sea, into the wilderness, a separation, was representing another stage. Now notice the third one he misses. He doesn't talk about it.*

[70] *Cause under the preparation, when they all got ready, when they came to the Red Sea, there was a failure again. The people did not believe, now after seeing many things that God did. They still did not believe. A lot of people came out under Bro. Branham. Where are they today? Back in Pentecost. There ain't no place else but that. God opened the Red Sea and took them forth, which we're taught that all the people were baptized unto Moses, under the Cloud and the sea.*

What good did it do them? Baptism in Jesus' name gives you something, not the other. How can a Trinitarian dogma give you the baptism of the Holy Ghost? That's why it's commanded you've got to be re-baptized.

[71] *Now they were baptized, repent and were baptized, come out in a new walk, and a new life, and a new land, and a newness journey, among a new people and the hand of God was upon them. That's exactly where we are. Notice; a new life, a new land, a new journey, a new people,*

the hand of God with them. *But finally come to a place, that this walk that they had, they were not satisfied with their walk of grace. They had come to a, they had to come to something that they could do themselves.*

[72] *Now that's where people think today, of Divine healing and everything else of course, or some other works of grace, of God, that there's something that you have to do. There is nothing you have to do, but believe, just believe God.*

Now that's the paradox. That's the paradox right there. This Message is not like any other message. The evangelism is not the same. Read "End Time Evangelism." Find out for yourself.

[73] *And if they would've continued on! The promise wasn't given them under law, the promise was given before the law, without any conditions to it.*

What did Abraham say? "Oh, I know there's a God out there somewhere; yes, yes; and there's the real God. Now, real God, and I know I got a hold of You. Now real God, come to me and talk to me." Don't you believe it. Abraham was right there one day sleeping or what, and God just said, hit him right back and said, "Abraham." He said, "Who's that?" He said, "I'm Jehovah, Elohim." "What did you say?" He wasn't looking for God. Once he saw Him though, boy, he never got fooled from that time on. God picked him out and gave him a promise and said, "Abraham, I'm going to tell you something. I've got a lovely land for you. It's not here, so of course naturally you'll go get to that land." You say, "Amen, amen, amen." Can't wait till you get there. Now you got this Abraham; I'm going to tell you something, "You are right here in the promised land, which at this point is nothing but promise, but you're going to have it."

Now let's talk about that promise a little later on. I want you to understand what we're talking about here. Now, they think they have got to do something.

[73] *And if they would've continued on! The promise wasn't given under law. The promise was given before the law, without any condition. "I've given you this land go over into it." But before they got that promise, they decided they must do something themselves.*

[74] *And, we still find that among human beings. We're prone to be that way, "There is something we've got to do." We feel that, we've got to have something into it also.*

Now, you know that's not true. It doesn't work that way. Once your up yes, that's... and our next verse.

[75] *You have to do something into it. Now listen. Here is what he said. You do have something into it, that's your surrender of your own will, your own idea, to the will and idea of God, and it's finished. The renewed mind. That's all there is. Just take His promise, don't think of nothing else. Walk by it, and God does the rest of it.*

That's why, we lived all the time with this Word; if I believe what the prophet said, I have got to make it. I don't care, like if Abraham, my body's wasting away, and everything is contrary.

I am not going to die. I'm going to stand here living. Now I could be dead tomorrow. I'm merely quoting you the promise of this hour. See?

[76] *Then they wanted the law. And God always gives the desire of the heart.* And of course they went down the drain with it.

54. Now, paradox. Can you deny your mind's conclusion and come under the Word? So I hear, "Bro. Vayle look, there's so many good things." Well fine, I've got a lovely pill here. In fact I've got several pills, because one pill couldn't do it. It's got every bit of every mineral, every bit of every vitamin. It's got every one of the enzymes. It's got just the right amount of protein. It's got just the right amount of the carbohydrates and everything else. And it's just everything to perfection, with one little thing. I've also got prussic acid in each pill. So you may have these lovely pills. It'd be a hundred percent good for you, but you've got to take your prussic acid, and you're dead.

That's grace--and law. The minute you add one thing, you're gone. Oh Bro. Vayle, this is so glorious, so wonderful. Just hold it. When the bell rings, does it ring the Word of God, or is there a creed, and a dogma? One creed, one dogma, one word off. I'm sorry. It's gone. How would like me to furnish you those pills this morning on the understanding you had to take the prussic acid with it? You say, "Well, Bro. Vayle, I don't feel quite as good as I'd like, but I don't think I want to be dead, ha, ha." You got the point Charlie! You got the point.

55. We have come out of Babylon, by the blood of Christ, and we see that grace comes by propitiation. The prophet said, "Grace is a propitiation." If you can sing truthfully, "Nothing But The Blood," then you can truthfully sing "Amazing Grace." But you cannot sing truthfully one without the other. What can wash away my sins? Nothing but the blood of Jesus, and me walking that lovely, narrow life now. Well the narrow life goes with it, but that is not what does it. See? It is not that we propitiate God. We don't propitiate God. God made His Own propitiation. [He is] His Own mediator. He stood there Himself, and He broke the Seal.

56. Now, we're right in that land of promise right today, the seals, Revelation 10, Ephesians, Joshua. We're right in that promise. Promise is grace; the Lamb has met it. We stand here. There's one thing that counts, and no other thing that counts, and that is, faith in the revealed Word, and every thought brought into subjection.

57. Just like you're hypnotized. Like the fellow said about Lee Vayle, "He preached twenty-six sermons." Or did he say, "seventeen?" He's wrong. I've preached many, many, many sermons on the Presence. He said, "He hypnotized the people." Well I'm glad your hypnotized. At least you don't give that bird any money. Anybody can say Bro. Branham made mistakes, and then you try to correct the prophet? What've you got? Do you think a person believes that?

58. Listen brother. Let me get this flat. I want to get this across to you. You cannot have a prophet without God, and you cannot have God without a prophet. So make up your mind. You say, "I've got God and don't need a prophet." Your a liar, and the truth is not in you. I don't care where you think you're going. Because God isn't anybody's fool. Okay? Let's understand that.

59. Now let's go to Ephesians. I didn't want to keep you so long, but I can't help it. I'm going to finish up this part of the message, because I've got my notes on it. Now we're just about ready

anyway, to turn to page 6. Which is, could be the longest page of the whole works. I ain't guaranteeing you nothing.

60. All right, listen. "Wherefore also after I heard of your faith in the Lord Jesus and love unto all the saints..." Now you know right away that is going to be the agape love, but it's also actually going to be the phileo love. You don't love just like brothers any more. You love because you are true sons of God; and because of your love is centered in Him, the same love is centered toward each other.

61. Now listen: When you get there...Now watch. Paul says, "The God of our Lord Jesus Christ, the Father of glory, at that time will give the spirit of wisdom and revelation in the knowledge of him: the eyes of the heart being enlightened; that you may know what the hope of his calling, the riches of the glory of his inheritance in the saints. And what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead."

It tells you right in there: Revelation, Resurrection, Rapture. Notice the three. Three 'R's.' You're back to the three 'R's.' Everybody screamed about the three 'R's.' Oh reading, 'riting, 'rithmetic--wrong spelling. But I assure you, revelation, Resurrection, Rapture are three 'R's.' God works in three.

62. We are back there. We are back to the place where that everything came down from the head to bring a body out. The same head is here to bring them to perfection. Fourth chapter, Ephesians.

Now he said: One spirit, one body, so and so, so and so. (Verse 7.)

- (7) Every one given a measure of grace according to the measure gift of Christ.
- (8) Wherefore he said, he lead captivity captive, he gave gifts unto men. (Now he went up there.)
- (9) Now he that ascended, what is it but that he also descended first into the lower parts of the earth (and so on).
- (10) The same one came back as the Holy Ghost. (And what did he do when he came back as the Holy Ghost? He set the church in order. This is not the baptism of the Holy Ghost. This is church order. That's what it is. Now listen.)
- (12) To perfect the saints, the work of the ministry, edify the body of Christ. (It's to [build] up the body.)
- (13) Till we all come in the unity of the faith, and knowledge of the Son of God. (And that can't come until Ephesians 1), unto a perfect man, the measure of the stature of the fullness of Christ.

(14) That we henceforth be no more children.

63. They were children back there, and they got tossed to and fro. They left their first love, and everything else. This church doesn't. This church doesn't. You know why? Because Headship back there left. Now It's back. And this time He doesn't leave, except He takes us with Him. And we can't go until we're ready to go, and right to go, and He does it. And that's "promise," because we didn't say, "Lord God" (like Abraham now)...We're like Abraham, Lord. We know there's a God out there, and strangely we do know there is a real God, and we have our eyes on the real God."

64. How many of us prayed and said, "Dear Lord, hallelujah, this is that hour that the Spirit comes back in the church." Fap. You're too busy praying for new shoes, and new hats, to get rid of your stomachache, a nice new car, and perhaps a home, and a nice boyfriend, or a nice girlfriend. How droll. Well, I want to know how many, how many we're praying? Nobody was. Nobody even knew It. When It come before us, It had to be explained. So there It is.

65. All right, It comes into full view. Eph 1:15-23 and Ephesians 4. Now remember Israel had two atonements. One which was blood, and one which is the atonement of mourning. The Gentiles don't have it. They start with Resurrection, which is joy in the morning, and they end with Resurrection, which is joy in the evening. The path of the righteous becoming more and more to the perfect day. And as Peter said, "Exalt." He told them to "Exalt"--to be exuberant, because we're in the land of promise.

66. Oh, there's enemies out there. There's seducers out there. There's rape artists out there. There's robbers out there. The devil's here. There never was a meeting where the sons of God were, but what the devil was there too. Never was a bunch of doves, but the crows come in.

I've been getting some awful sinking feelings recently watching the birds. Up until just now the black birds weren't coming, but they're coming in droves, and I got to get me a gun for sure, and I'm going to blast their feathers. Oh, [Bro. Vayle sings to the tune of "Here Comes the Bride:] here comes the crows, watch where they go. Now listen, I'm not much for fooling and having types in my own head; but I'm a little serious when I talk like this. It's got me a bit worried. Makes me slam the window real hard to scare them off, but they sit right there. []

67. Now listen, we are back to Ephesians, fully propitiated and identified. Right. Bro. Branham said, let him be here with the assurance that every sin is gone; guiltless, blameless, bride of Christ. Sealed into the Resurrection and Millennium, all done exactly as the Word declared, a prophet with his own message, from God, to a people with their message from God.

68. Let's go to Lk 2: 7-14.

(7) She brought forth her first born son, wrapped him in swaddling clothes, laid him in a manger, because there was no room for them in the inn.

(8) And there were at the same time in the same country abiding in the

field keeping watch over their flock, shepherds.

- (9) Lo, the angel of the Lord came unto the shepherds, the glory of the Lord shone round about the shepherds and the shepherds were sore afraid.
- (10) And the angel said, "Fear not, because I have (not brought Mount Sinai, I brought Mount Zion) good tidings and great joy shall be to all the people, (of course of God).
- (11) For unto you this day is born in the city of David, a Saviour, which is Christ the Lord.
- (12) This will be a sign unto you, and you'll find the babe wrapped in swaddling clothes, lying in a manger.
- (13) Suddenly there was a multitude of angels, heavenly hosts praising God and saying,
- (14) "Glory to God in the highest, peace on earth, good will toward men." (And so on.)

Now what was it? What we're looking at here? The angels had a message to them, to the people. Bro. Branham had his message, "Go speak." Don't you let this Word I'm going to put in your mouth depart. Nobody will ever stand before you, as long as you live. After you die, of course they'll say all kinds of things, because you can't defend yourself. But you watch, He said, "Now you go ahead." Now He said, "You are going to divide the inheritance to the people." See? Now He said, "Every step you take, that's sealed." Now He said, "Then you're going to bring this to the people." And to the people it was a man speaking. Now, can you stand that? Now let's go over to the Book of Ephesians again. Paul, the apostle, is speaking concerning the end time perfection, and he knows the people will still not get it.

69. "This I say unto you therefore and testify in the Lord that you henceforth walk not as other Gentiles walk in the vanity of mind." That's verse 17 in chapter 4. After you have come to the place where there's no more tossing and turning--no more room for doubt--The specific...It's here. This is It. Revelation. Come on in. Everything!

70. Now, he said, look.

- (17) Don't go back to the Gentile mind,
- (18) Your understanding darkened, being alienated from the life of God through the ignorance that's in them...

It said right there, you have no life with God, if you don't get this Message and understand It. Sorry about that. I didn't write the Book, I just got to preach It. You're still blind in heart, when

Paul said over here, "The heart's to be illuminated." I preach you the Word; not what I think. Just telling what He said.

- (19) They're past feelings, they've given themselves to lasciviousness, to work all uncleanness with greediness. (Spiritually speaking, yes sir.)
- (20) But you have not so learned of Christ, if so be you heard Him and have been taught by Him as the truth is in Jesus. (And who was doing it, Paul, like this man was.)

And if he said...he said, "If you saw me, you saw God." A limited degree. When you heard me, you heard God. When you were taught by me, you were taught by God. What did I teach you? Did I not teach you this? Did I not tell you what Ephesians said? Did I not prove to you, as Joshua, I will speak...He said, "Those mountains are going to go down. I already showed you some mountains went down. You watch they're all going to go down, like I said." See? Paradox.

71. "Oh this man...This man, William Branham. Ha." I'm going to read you something. You ready? Do you believe I'll read you something right? You better believe It, or you're going to get in trouble. [Acts 13:40-41]

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

"Ah, he's only a man. Who's William Branham anyway? Who do those people around Bellefontaine think they are anyway?" Even idiots come from Canada and around the country. And they come from Africa too, and places, so I said, "Come on over." Who is he anyway? I'm nobody; but I am, and so are you: a man. "Well I'm just as good as he is." Maybe a whole lot better. You might be bigger. You're worth 84 cents instead of 48 cents. Maybe you've got nicer words, nicer deportment. Now listen, I'm going to read It again.

Listen. They crucified Christ. They crucify Him the second time. Now It says in verse 39,

- (39) And by Him all that believe are justified (declared righteous) from all things, from which you could not be justified by the law, Moses.
- (40) Beware therefore...

[46] *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 the tabernacle of flesh.*

They thought he was back in the ring there somewhere. And they thought it was in them. No,

one man. Manifesting himself to us.

“How are you manifest to us and not to the world?”

“I’ll declare privately, the Word...”

Oh come on, come on.

72. Let’s go to Hebrews 11, brother/sister. []

(40) Beware therefore, lest that come upon you, which was 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.

“How are you going to manifest yourself to us?”

“I’m going to declare it. The light’s going to strike, and the light’s going to take you to the light.”

William Branham is a bright and shining light, and we rejoiced in his light for a season. But then when he turned to the Light, which gives this light, they said, “We can read the Bible too, big boy.”

73. Despisers, “Oh I don’t despise God. I love God.” You’re a liar! You are a liar. Come on, I don’t point a finger at anybody. Point at myself. We’re not kidding any longer. I know there’s a circus atmosphere here, but one of these days it’s going to change. It’ll be icy cold or red hot. Because I’m a kind of a circus preacher, but you get behind my words, they’re cutting. They’re meant to.

74. That new man’s got to come forth brother/sister. The old man’s got to go. And when the Jews were gone in the synagogue, there were some people that said, “You know what? Could be right.” They said, “Ah, what are you talking about, you stupid jerk. Who’s William Branham anyway? A few miracles, and he thought he was somebody.”

75. How come that Church of Christ preacher died with those diseases on him? I’m going to tell you something brother/sister. Days are closing out faster. We don’t have long to go, but it’s a paradox. From this moment on remember, everything about this Message is a paradox. It doesn’t fit with what you once thought and what you once were. It doesn’t fit.

76. Manna does not go good with garlic. Garlic is good to kill diseases; but manna, where the manna is, there are no diseases to kill. Who needs the garlic? The leaks, and the onions are okay for old dead beasts. We’re eating living Word today.

77. I don’t repine to go back to Pentecost. That’s what happened with people. They repined to go

back to the good old Baptist, Methodist, Presbyterian formula, the whole bunch of them. Thank God I saw so much mess where I came from, I didn't want to go back. You say, "Well come on back." I'd be ashamed to go back. Wouldn't want to go back.

78. Listen, it's a paradox. Everything about this Message is a paradox. I'm trying to get It across to you. You can't explain It. It's under the Seventh Seal. That's why the devil can't do a thing. I can preach here and tell you everything in my heart--lay It bare. Lay this Word bare as much as God gives me. It won't do one thing for you and for me to try to make it work. Because It's always a paradox.

79. I told you how they sat with the Rapture at that time, then we're going to let you go. [] He said, "*The shout is the Message.*" And I said, "Just hold it." I said, "That is the strangest thing I ever heard Bro. Branham say." I said, "Personally Bro. Branham, what I heard you say, I don't know...I don't think I can take it." And something inside of me said, "But when was he ever wrong?" Well I said, "Shout is the Message."

80. Paradox. Paradox. It doesn't look like It can be, but It is. We are in a day of grace, of promise, promise, promise. I forgot to put my notes down. Good thing I got a memory that the Lord helps with. Hebrews. Okay. "For when God made promise to Abraham because He could swear by no greater, He swear by Himself."

"Here I am, Abraham. I'm telling you. And when I tell you, you're told. I don't change my mind. Am I a man like you to change my mind? No, I'm not like you. I am going to do it. Get this flat, old boy. You're 65 now, and she is 55, and you're going to have a baby. And she is going to have it by you, and you're going to have it by her." Hum, that's something.

"Well," he said, "Ain't quite seminally dead; getting that way, but still could make out." [End of first side, second tape.] But he said, "Now uh, I'm not too sure about me, but there's one thing: I am sure about her. She ain't good for nothing, and she never was. She never could have a child. So I don't see how it's gonna work." Paradox. It didn't look like it was true.

81. Now listen. In the light of what we went through, does that really look true? Ah, come on. But it is! And when you begin to take it, everything else goes false; and that's all that is true.

82. Now, "He swear by none greater, because He swore by Himself saying, surely blessing I will bless thee." Let's see now; I don't think I read that right. 'Surely blessing I'll clobber thee on the head and throw thee out the back door.' Yeah, that's what He said. And in multiplying, well I'll even kill Ishmael, and this is the end of you. Hear what He said? Blessing I'll bless, multiply, multiply. And so, after he patiently endured, he obtained the promise. "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Brought upon the seed and confirmed it. Said here it is.

83. Now Bro. Branham said, "*He's standing among us to give us the assurance the sins are gone.*" Propitiation has brought grace. No more guilt. No more fear.

84. Now a man said, "Now just a minute. What have I got to add? What have I got to put into this?" What you put in is consecration. You believe it. That's your input. Your input is accepted. See? Confirmed it, "That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled to the refuge to lay hold to the hope set before us: which hope we have as an anchor," where Christ has already gone. Paradox! Paradox!

85. All right. I'll prove to you a paradox right now. There's not one of you sitting here thinks you really can make it. Hate to call your bluff! That's the truth though. It's the literal truth. You believe. I grant you believe. You accept the Word, but to stand still and put yourself entirely out of the picture--from your background--is something that you still have bugging you. And you know why you're bugged? Because the law says this, the law says that, the law says the other thing. The law of man and God both say no dice because of this, but promises "Hey, I'm giving you, because I want to give to you, and I didn't even ask you, but I'm telling you, 'I'm giving you, this!'"

And so He said there's a lovely ring, beautiful two carrot diamond, flanked by gorgeous rubies--and I love rubies better than diamonds--and emeralds that will knock anybody's eyes out. And hoot, I bet, I think I may have to reduce my finger. It might just not fit. Right? Wrong!

The ring of grace always fits. God never made a pair of shoes yet that didn't fit. God never made a wedding garment that didn't fit. And he never made feet that didn't fit the shoes, and he didn't make a body that didn't fit the garment. And the answer is 'predestination!'

86. And this is why this first scene in heaven that comes down to earth is one of screaming, screaming: He hath predestinated us, hallelujah. He hath elected me, hallelujah. He foreknew me, hallelujah. Oh, hallelujah, hallelujah. Oh, glory be to God. And they scream glory to God. They throw their crowns down. They leap. They dance. They shout for centuries and eons. And the first great scene...because they know grace--"Amazing Grace." I didn't have a thing to do with it. He chose me. He chose me. And the end time bride, she sees that. And she doesn't feel one bit of pre-eminence. She feels just so good to be loved. She feels so happy.

She doesn't say, "I'm somebody. Look at me." She knows that without God she wouldn't recognize the prophet. She knows without that election, she wouldn't recognize the Pillar of Fire somewhere. She wouldn't know these things.

87. Then God comes down by sheer promise, and He said, "Here it is." Now you're beginning to believe. You beginning to understand. That's why you can look out the window and see beyond the curtain of time. With eyes of faith we are looking out that window.

I like looking out windows. They like transfix me; and I know that I got a promise. And I

know that I can die and walk out--"It is well with my soul"--and I haven't done one thing about it. "It is well with my soul."

Say, "Bro. Vayle, I know you." Fine, I don't care what you know. I know Him. He knows me. He knows my frame that is dust...Already beat you to the punch. Phhhbtt! David was a man after His

Own heart. Yeah. Solomon was called 'beloved of God'; given the throne through a woman that his father murdered for.

88. Oh, the seed turns up in strange places; like the two little "tape boys" that went into Jericho. And they saw a woman who was a prostitute. The Hindus tried to dress her up and say the word 'harlot' means an innkeeper. But Irenaeus, the true messenger of God, said she was a 'whore.' Though she might have run an inn, too, as a dodge. But she was sleeping with the customers. Prostitute.

And she said, "You know, you guys ain't like the rest of the boys that come in here, are ya?" Said, "Think you got those Hebrew noses on ya. You're different." She said, "I--I recognize something. There's a fear of God that's come in the room with ya." She forgot about applying her trade now. She's down to business. She recognized them.

There wasn't one big shot there that recognized. The little ol' harlot recognized them. And do you know what she became? The female progenitor of the one that types the King of kings, and the Lord of lords. I think she was the grandma, I think, of David. Ruth came from another lineage far out. But God had a seed there somewhere. Yep.

You didn't find ol' Rahab worrying. The minute the boys left the scarlet cord was out. She said, "Whoopie." She said, "Glory to God. When the walls tumble down and everybody goes, here I stay."

They said, "Now look you gotta stay here, honey. Ain't gonna work any other way."

"Oh," she said, "Listen, I wouldn't move."

And you know everything came tumbling down but the kingdom of God. And she was the kingdom of God.

So when the whole bunch died, she walked out; and they said, "Who is this lovely queen?"

Queen of what? The prostitutes. Now she's the queen of God. She was a prostitute...was. But now she's a queen with God. And she walked right into the camp of Israel, and she wasn't the least bit afraid, because two men had given a promise and the blood was there.

She never saw a prophet like we saw. She never saw a miracle like you and I have seen. But she said, "This is It."

89. What have you got to see these days, brother/sister? What have you got to have God do for you before you let your own thinking go? Look out there somewhere in the distance. Know there's a place for you. Father, rich in houses in the land; He holds the wealth, the world, in his hands. Does it matter there's a city of gold? What'd you do for it? Nothing. But it's guaranteed for those that let their own thinking go and believe the Paradox. Yep.

90. Always was a Paradox. The ol' store fronts, the holy-rollers that would kick you out. The ones

that wondered around, they only had sheep skin...And uh, even Jesus had no place to lay his head while he made the nest for the birds, and the foxes had holes, he didn't have any place. Became poor that we might become rich. Paradox!

91. The prophet stood there, and he said, "Paradox." I heard him preach It. I heard him preach "Seed Of Discrepancy," and he said, "Lee, which message did you like above another?" And I said, "Seed Of Discrepancy," and I saw his face fall. He thought I should understand what I understand today by now. What did I understand? Nothing.

I said, "Well Bill, I got be honest with you. I was a surrounded by... I think at that time deity cult, and Pentecostals," and I said, "I couldn't even get to you." Said, "Next day I picked the corner all by myself where I could listen, and that's why I enjoyed it."

He said, "Oh, I see." He was being nice to me. But I should have understood the whole thing was a paradox.

92. You could stand there like the DuPlesses' and the Gordon Lindsey's and be on the platform and see every miracle; every sign; every wonder; vindicated and say, "Well he's a prophet when it comes to telling you about your belly ache, and your old aunt's toe nails are hanging off. When it comes to the Word of God, he don't know nothing." Paradox.

Read every heart, take every spirit under control, men fall at his feet, and men die and say, "Well, you know, he had a great ministry. It went to his cotton-pickin' head. Poor old Billy, he's just a little old corn picker." Paradox. Paradox.

93. Oh, yea, you liked John until he said, "There's the Lamb of God." Yeah. They liked Jesus until he said, "God's my Father in a way He's nobody else's Father." And William Branham stood there, and he said, "Look, I'm a prophet in a way nobody else has got it." Who does he think he is? He's just a man. Paradox.

94. And they look at you and they say, "That stupid bunch in Bellefontaine listen to that crass, ignorant, triple X-rated sermon preacher Lee Vayle." Paradox. What if I was right? I want to tell you something. I am right! You do what you want. I am right. Here It is. Let's rise.

95. I don't have to prove nothing. Nothing in my hands I bring, simply to the cross I cling. Propitiation is grace. Let's pray.

Heavenly Father, thanking You again, Lord, for love, mercy and grace. Thanking You, Lord, for the great Paradox. I know we don't like to accept it. I know it's hard on the prophet. Say to his wife, "*Meade, am I crazy? Has something happened to me?*" Paradox. Yet Father, when You came down here in the person of Your son, You were a Paradox, because if You were God, which You were, how come You didn't do what we wanted You to do? How come You didn't give us our signs that we wanted? Paradox. Always a paradox. Contradictory. Obviously couldn't work; but it does.

Lord, I'm depending on what a man said, because I believe it was You that said It. I have faith this morning, Lord. We believe we all have faith as we never had it before. The day star is rising in our hearts more and more. And we believe, Lord, we're a part. And we can say we love you, because you loved us. We don't say for one minute, Lord, we ever did love You. We never did love You. Oh, we could blow about it, but we never did until You showed Your love to us, shed abroad in our hearts by the Holy Ghost. And now we do love You. And there's something in there that so different.

Now we're looking, Lord, for the last little while now that great mellowing, wonderful love that's going to come amongst us as never before. Especially the mellowing part. We've already got that love, Lord. We know that. But that mellowing down, tempering right down, coming right down getting out of the way. Committing all things to You: all battles; all cares; all everything. Realizing our nobility which we have had decreed by You and from You. Knowing the things that You said, Lord, are true, because You said them. Father, we appreciate everything so much. As never before we love You.

Pray now as people go some go a distance, we have journeying mercies, Lord; but above all the journeying mercies by car, there's a journeying mercy we love above others in this little last journey: ushering into the Millennium, Lord. Let it be more of an understanding of this Paradox, where the real faith lies as never before. We just thank You for it all, Lord, and we praise You. We cannot praise You enough.

You've been so good to us. Just like the prophet said: he said, to David, "You gave me a name among the great men. I didn't have a name." And here there's not one of us that's born again. And in this great Paradox, that isn't amongst the great men. The great men of God, the truly great ones. Stand right with them. Stand right with them. How You've done it. You've given us a name above every name. You conferred Your Own name upon us. What You inherited You gave to us, and You paid a price and sacrifice that You could give it. We appreciate that so much, Lord. Father God, I thank you, from the bottom of my heart. I thank You, Lord, for Your goodness and mercy which has just begun in the sense of the measure that is coming...just begun, but let it well and build up, Lord, until flood waves roll over our soul. Bless each one, Father God. May we humble right down in sincerity as never before. Giving You glory. In the name of Jesus Christ, we pray. Amen. The Lord bless you.

96. Let's sing "O How I Love Jesus."

O how I love Jesus,
O how I love Jesus,
O how I love Jesus,
Because He first loved me.

97. See where your faith can go when you know it's a paradox. See, you've been looking all the while and you wonder. You don't have to wonder anymore, because it is a paradox. It's awful strange, but it's true. This is one of the last sermons he preached was 1965. Paradox.

'Take the Name of Jesus With You.'