



Paradox

1 Shall we pray? Heavenly Father, we're very happy to be in Your Presence in this place Lord, having You in strength and health and journeying mercies and whatsoever, besides the wonderful grace of salvation, desire to be here so that here we are Lord. And we just thank You for it. We pray You will be with us in the meditation of Your Word. May we be granted Your thoughts in our understanding, that we may know the things that are freely ours which belong unto us and which are fast being consummated now. We ask You to help us. In Jesus' Name we pray. Amen. You may be seated.

Now, the more I study the Paradox, the more I see there's a tremendous amount of material in here. And I don't know if I'll be able to cover it just the way I'd like to cover it. But we'll try to do it and take our time as we go along.

Now going over last Sunday, we took just a few paragraphs starting with paragraph 13. And you know that Bro. Branham was a boxer before he went into the ministry, before he was saved. And he was a very good boxer. And He knew the laws of the game. And you'll see that he treats this subject, especially paragraphs 16, 17, 18, in that area, 17, just something like a boxer does as he comes on to, or against, his opponent.

2 You'll notice in paragraph 16, he comes on very strong. There's a real flurry of punches in here.

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

Now to everybody sitting there, especially people like me who sat there, that was quite mild. And, of course, to the people that didn't believe like we did, who had no inkling, you know, that amounted to too much. It just went plumb over their heads. This is very, very strong.

3 Now notice. He then backs away. The next paragraph he backpedals. He kind of sizes up the forum to see if he can come back and hit them again.

(14) And many times when you cross someone up in his theology, they'll fall right quick. But that shouldn't be. I try to...I find friends of mine that's of all different denomination of churches, and so forth, and I never fall out with those brethren. My, I go to their churches, everywhere they let me come, and speak. But we shouldn't fall out, over little ideas. Now he calls them little ideas. Now he's backpedaling and soft-pedaling. Now he'll you watch him come on again now.

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

4 Now you'll notice he comes back very, very strong again in the sixteenth verse. In other words,

there's another real flurry of punches here, and they didn't even know it was a knock out blow; but they got it.

(16) Anyone has got to have something that they are sure of. That's when you can base your faith, is when you're sure; but until you are sure, if there is a question, leave it alone until you are sure.

Now everybody in that building had questions but Bro. Branham, and nobody really got that. He was telling them something that he knew to be absolutely the truth. It could be banked on. That there's where you could put your faith. It went plumb over everybody's head.

(17) Now Billy has probably given out some prayer cards...this where we're going to go. He talks about prayer here now, prayer cards, and he said, "And I believe that he told me, a while ago, that he had. Somewhere along there, I'll call a few for the prayer line, after a while, to be prayed for. Now if your card is called, and you're not sure that God is the healer and that He is going to heal you, it won't do you any good to come up here, because you won't be healed. If there is a question, and you say, 'Well, now, there might be something in my life, I really ought to straighten up,' you go make that right, first, and then come back in the prayer line, see."

5 Okay. Now we'll take paragraphs 18, 19, 20 and 21. And he's talking about prayer and revivals, of which he has had the great revival of all time, and what it really means.

(18) Because healing is the children's bread. We realize that. It's in the atonement, and the atonement first is applied to our souls. And healing has always forerun every message, and it's also been a means to gather people together. Now you want to watch the gathering here, because there's two gatherings.

(19) Many people will sponsor a healing meeting. Many will come to a healing meeting, or to a song festival, but when it comes to a poor lost soul to get saved, there are not many people interested in that. They just... But that's the main thing. Divine healing and singing festivals, and so forth. As Bro. Bosworth used to say, 'It's the bait on the hook.' And you just show the fish the bait, not the hook.

Now, here he's warning the people that there is such a thing as majoring on a minor (which is actually healing) and to come together for a time of worship--a time of good fellowship. But the actual value in meetings is for the Message to bring in whatever is to be brought in, which of course, would be souls. And he shows here that healing revivals are to get the people together in order to get them on the hook, which is the Message.

6 Now he says here, Bro. Bosworth said that healing was just the bait.

(20) And that's just the thing, to get the people to listen a while, till you can really present to them your message. God has done that in every age, through every age. There has always been a healing campaign. And if it's a genuine healing campaign, behind that campaign, always, is a message. There is never a sign given just for a sign. Now you know healing was a sign. It's forerunning a message.

Now what we're seeing here is that it's the Word that really unites them to Christ, where there is a spiritual healing, not just a physical. The physical is an attraction.

7 Now we go here to **Hebrews 2**, you can see what is being said. Chapter 2 of Hebrews,

(1) Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

- (2) For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;
- (3) How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;
- (4) God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his [own] will?
- (5) For unto the angels hath he not put in subjection the world to come, whereof we speak.
- (6) But in one certain place testified, saying, What is man, that you're mindful of him, or the son of man, that you visit him?
- (7) You made him a little lower than the angels.

And so on right on down the line. He gets into the heart of it, showing you that as Bro. Branham said here, that signs are merely that which point you to what God wants you to really have and subscribe to. So many people subscribe to the healing, but they did not subscribe to the Message. So the healing was an attraction or a sign to get them to the Message.

8 Now he says in the next paragraph,

(21) And I believe the same thing is, seventeen, or eighteen years ago, that the Lord sent me out to start praying for the sick. It made a great revival among the people. Many great servants of God have gone forth in healing campaigns, but the healing campaign, in itself, if you still stay in the same old trend of what you always were, there is something wrong. That healing campaign wasn't sent from God.

Now, what about then, back in other ages? You'll find the same thing. What God did was to rouse the people up to bring them to the fresh manna of the hour. Like in the time of Dr. Price, men were used by God to get the eyes of the people onto the move of the hour, which was restoration of gifts and what the Word had at that hour.

9 But at this time there is a definitive Message, that Bro. Branham will go into as we proceed. Now he said, "It's got to attract attention first, see, get the attention, then the Message." Now, he's already preached on the "Anointed Ones of the End Time" in July of 1965. He hasn't yet. This is in January of 1965. And it will be in July 1965 he goes to "The Anointed Ones of the End Time."

But you'll notice, all the way through, he's been laying the foundation for "The Anointed Ones of the End Time" by showing that there are those things which are correctly the manifestation of the Word of God. In other words it's in the Word, and it's a manifestation--like a gift--that's generally true, but it is not that which is sent of God by the messengers of God. Like Baalam, he could prophesy. But he was no more a messenger of God than nothing. He was wrong. So Bro. Branham was leading up to that. So he said he's trying to get the people to look at the Message, which is the Elijah Message of the hour. He also indicated strongly that his healing campaign was positively of God; so a message must follow--a new Message

(22) Jesus, when he came forth, healing the sick, and so forth, He was a great prophet to them all. But when He begin to tell them the Truth, of the Gospel, Who He was and what He came for, then He was not popular after that. And that's the way it's always been through every age, and it will continue that way.

10 Now let's go back to Jn 14:10. "Believest thou not that I am in the Father, and the Father in me?" Now they said, "Just a minute. You're blowing off steam there, boy." "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." Now you can see right there that the works manifested was what was supposed to cause the people to listen to the Word. And of course, they wouldn't do it.

11 Now let's just take some more Scripture. We go to Rom 9:33 "As it is written, Behold, I lay in Zion a stumblingstone and a rock of offense: and whosoever believeth on him..." Now you will notice that different ones had different opinions of who Jesus was. Now Jesus said, "Who do men say that I the Son of man am?" And some said "Well, we believe, some say you're Jeremiah. Some say you're Isaiah. Some say you're John the Baptist. Some this and some other things." That didn't do anybody any good. Now the reason they were believing that, was because they had seen something. But they wouldn't take what the authority Himself had to say about the subject. But Peter said, "Thou art the Christ, the Son of the living God." And Jesus said, "That's right, because you had the revelation."

12 Okay, Let's go to **Gal 5:1-11**

- (1) Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.
- (2) Behold, I Paul say unto you, that if you be circumcised, Christ shall profit you nothing.
- (3) For I testify to every man that is circumcised, that he is a debtor to do the whole law.
- (4) Christ is become of no effect unto you, whosoever of you are justified by the law; you are fallen from grace.
- (5) For we through the Spirit wait for the hope of righteousness by faith.
- (6) For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
- (7) You did run well; who did hinder you that you should not obey the truth?
- (8) This persuasion cometh not of him that calleth you.
- (9) A little leaven leavens the whole lump.
- (10) I have confidence in you through the Lord, that you'll be none otherwise minded; but he that troubles you shall bear his judgment, whosoever he be.
- (11) And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

You can see right there that Paul had trouble with the Message of his ministry. He didn't have trouble otherwise. Now he could have come on the scene and been a very powerful person with a great ministry, and they'd have said, "That's fine. That's just great." But the minute he went positively to the Word, to the Message, then they turned on him. They did not want it.

13 Now over here in **1 Pet 2:8**, you see the same thing take place. And It says here, "And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto they were also appointed." You'll notice again, when it came to the Word, no way did they want it.

14 14. Now let's go to **Hebrews 6:**

- (1) Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
- (2) Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
- (3) And this will we do, if God permit.
- (4) For it is impossible for those who were once for all enlightened...

Now you'll notice that the enlightenment is categorically what you are after. Now with it, they taste the heavenly gift, partake of the Holy Ghost, taste of the good word of God, the powers of the world to come; and they still fall away from what? The "once for all" repentance. And when they do, it's all over. And this age closes out with destruction.

15 Now this is what Bro. Branham is trying to tell them. That the great healing revival of Acts 3, "When times of refreshing shall come from the presence of the Lord," which is a great healing revival, there has to be, at that juncture, the coming of the Lord Jesus Christ, which cannot come until the restoration of all spoken by the mouth of all the holy prophets comes to pass. Now, what was spoken by the mouth of all the holy prophets that have to come to pass? Whatever was supposed to be for that hour. Now, the thing is they're going to turn it down flat. See?

16 Now you'll notice he starts in here, and he's bringing it right over to where he's talking and saying healing is a great thing. But he said the healing is not the major. The major is the revelation--the revealed Word of God--the Message.

(23) Now this afternoon, and then tomorrow afternoon in this same auditorium, seven o'clock tomorrow, Ramada Inn, Wednesday, Thursday - that's what starts the convention. And the Lord willing, I want to be here through all of it. I'm here, your brother, a helper in God's Kingdom, to help you in anything I can. To answer your question, I might not be able to do it. (But watch now.) But, prayerfully, we would probably understand if we would pray over it and went to God about it, and not draw our own opinions.

Now you tell me anybody outside of William Branham that could do that. How often have you and I gone to God in prayer and come back with our own ideas. See? He's letting them know, "If you ask me a question, now I couldn't answer it." But he said, "I've got a way of getting to God. Now if He doesn't want to answer my question, I'm not going to get it. But if it's a question of the hour, and especially is applicable, or really more than applicable as a part of the Message, He said, if I get my own thinking out of the way, I'll have no trouble getting the answer."

17 Now everybody else has got to start with something as a basis in order to progress. Everybody that knows anything, you started learning from your mother's knee or your father. You started learning from the cradle, the crib, and you built on what you knew. But this you don't. Now he said,

(25) If you were sick, I wish I could heal you, but no man can do that. It's already done. Healing lies in you. It's your faith in the finished works that God did on Calvary, with Jesus Christ. And outside of that, there is no healing; and outside of that, there is no salvation; no church, no denomination, no ritual, nothing packs salvation. Jesus Christ. "He was wounded for our transgressions, bruised for our iniquities and by His stripes we are healed. By His stripes, He said, we were healed." It's in the past tense.

18 Now, let's go to **Heb 9:19-26**.

(19) For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, hyssop, and sprinkled both the book, and all the people.

(20) Saying, This is the blood of the testament which God hath enjoined unto you (Now it's not the blood that was enjoined, it was the testament that was enjoined. And then the blood was sprinkled to ratify God, the Word, and the people, as one in a union. Okay.)

(21) Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

(22) And almost all things are by the law purged with blood; and without shedding of blood is no remission.

(23) It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

(24) For Christ is not entered into the holy places made with hands, which are the figures of the true; (just types) but into heaven itself, (where the figure came from) now to appear in the presence of God for us:

(25) Nor yet that he should offer himself often, as the high priest enters into the holy place every

year with the blood of others;

(26) For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

(27) And as it is appointed unto men once to die, but after this the judgment.

(28) So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

What my thought is here is that the sacrifice has been complete and every covenant has been already enjoined by blood. Therefore, the blood at no time is ever set aside, and there is no time when you are not ever under the blood and with the blood, when it comes to participating in the Word of God. You heard what I said? The blood has been shed. It's a finished work. The Life has gone forth, and now it depends on if you are a part of the Word, which means you are under the blood and in the light. Both the sacrifice and you are now, not only acceptable, but perfected together.

19 All right. He said,

(26) I don't have but a few minutes to speak this afternoon, probably twenty or thirty minutes, and then we're going to run a prayer line. Each day, as usual, there'll be new people come in, so there will be new prayer cards given out. But we will do all that's in our power, all that God will permit us to do, to pray for every sick person that comes, that wants to be prayed for.

(27) If there is such a thing as a person dying, an emergency, then of course." he said, "They can't sit, they're dying. I'll minister right away.

(28) But it's much better, if you're not in that emergency state. If you'll just take your creeds and beliefs, and push them aside a few minutes."

Now of course right away they all think, well, there's is a bunch of local bobos in here that don't believe in healing. Now why do you think they came? They did believe in healing. The people who were supposed to put their creeds and dogmas aside were the people sitting there--everybody.

20 "Put your creeds and dogmas aside and your beliefs. Just put them aside for a few minutes, long enough to listen to what the Scripture says, and then what God does about what He promised. And that will build faith. And you won't even need to be in a prayer line."

Now notice we're talking about healing, and we're talking about the fact that you've got to have something to build your faith on. You've got to know where you stand to build your faith.

Now, there wasn't one person in that building, outside the prophet, who knew just where faith was. Now, there was a lot of understanding at the end of his ministry. We were well into the doctrines by then. But talking in terms of original, there wasn't one person who could possibly have escaped the wrath of God. "Except I send Elijah, there won't be anybody live." Now that's a statement that people don't want to listen to, or they'll give it to the Jews. Well, might as well give everything to the Jews.

21 Now, he said,

(29) It isn't necessary to come up here and kneel down, and pray through, until you're saved. You're already saved, but you have to accept it. Your praying doesn't do it. Your faith is what you're saved by. Not by prayer; but, "By faith are you saved." Same thing by healing. I'm sure we all understand that."

Now, that's a doctrine. The doctrine is: it's not your prayer that saves you. It's not one step you take. It's your faith that saves you in the finished work that's already consummated. And it is lying there for

you to receive it, by faith, which of course, is "Word Faith."

22 Okay. Let's go to **Rom 4:2-6**.

(2) For if Abraham were justified by works, he hath whereof to glory; but not before God.

(3) For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Now that's why you don't hear a lot of talk from this pulpit and around anybody who has any real faith in God. They don't talk about themselves. They talk about God. And they don't talk about what wonderful fellows they are--even wonderful things are done by God for him. "Look at me now." That's Pentecostal peacocks. There are too many other peacocks too, not just Pentecostal. Because the Bible distinctly says, that if you learn to get out of the way is the only time that God can use you. See. God's not looking for a headless person. He's looking for a brainless person, in the sense of brainlessness concerning his own smartness. Too many manure heads. They think it's pure gold, and it's pure manure. Did you ever hear of anybody gold-bricking? Well, gold-bricking is when you ain't got it. You put on a show. So much for the manure heads. Can't you get that? You're dumber than I am, and I'm pretty dumb.

23 Okay? He said,

(4) Now to him that worketh is the reward not reckoned of grace, but of debt.

(5) But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

(6) Even as David also describes the blessedness of the man, unto whom God imputeth righteousness without works.

24 Okay, let's go back to **Rom 9:11**, "For the children being not yet born (not yet born; not yet born; not yet born.) neither having done any good or evil (providing they had of been born, but they weren't even born), that the purpose of God according to election might stand, not of works, but of him that calleth." God with a purpose perpetrating His Own purpose.

25 Rom 11:6: "And if by grace, then is it no more of works: otherwise grace is no more grace. "Nah, no, no, people don't believe that. Fap. I could take that out of my Bible and spit in it, and everybody would say, "Hey, that's a good thing you did that Bro. Vayle. Oh, oh... Don't do that Bro. Vayle. Why do you do it? Why does everybody do it? Nobody likes that. People don't like that. You get some poor eternal security folk. Never had any grace in the first place. They believe that more than the people who are supposed to actually have grace. Well they're supposed to have grace too, aren't they. "And if by grace, then is it no more of works; otherwise grace is no more grace." Now you're talking about redemption. You're not talking about a walk. You're talking about a redemption of whom Jehovah is the redeemer. "But if it be of works, then is it no more grace: otherwise works is no more work." In other words grace and works are more diverse than oil and water. You can't even emulsify them. You can't emulsify oil and water. But you cannot emulsify works and grace when we're talking what we're talking about. See? And that is redemption per se.

26 All right. **Heb 4:1-10:**

(1) Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

(2) For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

(3) For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest, although the works were finished from the foundation of the world. (In other

words everything that needed to be done has already been done.)

(4) For he spoke in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

(5) And in this place again, If they shall enter into my rest.

(6) Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

(7) Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

(8) For if Jesus, (Joshua) had given them rest, then would he not afterwards have spoken of another day.

(9) There remaineth therefore a rest to the people of God.

(10) For he that is entered into his rest, also has ceased from his own works, as God did from his.

Now, it doesn't say one thing about you not working for God, which you certainly can. But it says absolutely, there is nothing, but nothing, but nothing you can do about your salvation--period. And the minute you think you've got one thing to do with it, God goes off the scene; because He's a jealous God.

27 Okay. He said, hop to it. One of the most difficult things of all the world to believe. It seems that people are willing to believe that God will do certain things, and then it ends right there, even concerning salvation. See? Now He said here, you were already saved. You have to accept it. In other words, you believe the things that have been done already. You believe the things that have been done already. Now, salvation has already been accomplished, or it has not been accomplished, because your faith can not depend upon what is to be done. It depends on what has been done. All right. Now bring this to the present hour. What has been manifested, wherein your faith rests? Now that manifestation has to be right with that Word, or you cannot build any faith upon it.

28 Now people don't even believe Elijah's first got to come. Oh, fine. Don't believe it. When the fire falls, it'll be too late. Well, you say, "Bro. Vayle, you are cold blooded." I'm not cold blooded. I believe the Word of God. People want me luke warm and pukeified. It's impossible. I'm red hot.

I talked to the doctor the other day, and I said, "You know, I'm cold blooded." He said, "What do you mean?" Well I said, "Man, I can't stand the cold." He said, "You're hot blooded." He said, "Cold animals, cold blooded, they can't stand heat, you see. But cold blood, it can take the cold."

But I'm hot blooded, and I can't take the cold. I'm red hot, and I ain't going to get cold. Might as well call the church what it is. You say, "What's going to happen?" I'm resting on Him; what He did. If He hasn't done what He was supposed to have done, then I don't have any faith. My faith is vain. But what if my faith is not vain, then that's life. I'm going to tell you one thing, brother/sister. When I go down town to buy turkey, I don't come home with a chicken. You say, "Well, do you mean that you don't change your mind?" I'm not going to change my mind about this. You're not going to give me some lousy buzzard for an eagle. I respond only to the eagle.

29 So faith rests upon what has been done. Then that rests upon who has done it. And then that rests upon whatever Word was involved. But if you are where we believe we are, you got it made. The final Message and the consummation are here.

(30) Now there may be a stranger in our gate, we want you to know that, as for myself, or this group that I'm here with, the Full Gospel Business Men, we represent no denomination or organization. We only represent Christian believers in all denominations. Everyone is welcome. We're just glad to have you. You say, "Well, I belong to a certain church, could I be prayed for?" Now, you don't even have to belong to a church. You don't have to belong to anything to come up

here and believe God. That's all you have to do. God does the rest.

Then the question comes, "What's the advantage of joining anything?" "Well you see, what we're going to do is expedite the work of God." Then you become the Holy Ghost." Somebody's nuts. It's the devil talking again, see.

(31) Now, I wore out one Bible, since I started healing campaigns, or praying for the sick, rather. At Houston, Texas, I was given a Bible, eighteen years ago, by Bro. Kidson and his group. I wore that Bible, back and forth, around the world, until it just completely wore out, pages come out of it.

(32) I was given a new Bible. It was a strange thing... I'm not superstitious; hopefully you people won't think I'm superstitious. But when this Bible was given to me, it had two little markers in it, little ribbons. It's a Bible like I had.

(33) Brother Kidson gave me a Scofield Bible, now, not because I agree with Mr. Scofield in his notes. Now, probably some of you do, some of you don't, but I just want to let you know that I just take Scofield Bible, not because I believe that, but because he has got it paragraphed off. That's the reason I got a Scofield too. I got used to it. That was one of my first Bibles, and I just learned to read like that. And I just kept the same Bible. Which, if I would have had a Thompson Chain, it would have been much better. I could have found my text faster out of a Thompson Chain reference.

(34) But when I opened the Bible, now he's going to tell you about two markers and a third marker when I opened the Bible, the first little ribbon in the Bible was a very strange thing, where it was. Was when Solomon dedicated the temple of God, and the Glory of God was so great, the Shekinah glory in the building, till the priests couldn't even minister.

30 Okay. Let's go to **2 Chr 5:7**:

(7) And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims:

(8) For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

(9) And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.

(10) There was nothing in the ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt.

(11) And it came to pass, when the priests were come out of the holy place: for all the priests that were present were sanctified, and did not then wait by course:

(12) Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar; and with them an hundred and twenty priests sounding with trumpets.

(13) It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord;

(14) So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.

Now, you notice what was there. What was there, was the One that gave the Word to Moses. And the scrolls were put into the ark, and they put it in the Holy of Holies. And then the Glory of the Lord God Himself came in over His Word--over the ark. The One that gave the Word, Himself, stood there--guarding it and bringing it to pass.

31 All right. That was the Presence of the Lord. Now, this is the thing that I'm a little different about, I suppose, than some people who are in believing the Presence, the Logos. Through the years, my thinking has evolved to where it is today, because of my inability to grasp Presence, and because of what certain people were saying and knowing that they were wrong, I was often led to just look at the fact while saying, well, Word, Word. I have news for you. The One that wrote This, that gave It to Paul, is here personally. That's what we're talking about. I'm not talking about even this life becoming Word and Word becoming life, because it can't. This Bible will not walk around the room. It will not manifest itself. The life is already in here. This will become the living Word. There's a big difference. This is merely letter form. This, truly revealed, will cause you to understand and know Christ, the One Who is your Saviour, and know God, giving you a divine wisdom. That One came into the temple. That One is what Bro. Branham was talking about.

32 Now, the next string or marker was lying where Ezra returned and dedicated the temple. By this time God had left. The priesthood and the people were corrupted. Now, when Ezra came back, he came back not to the Presence of the Lord per se, but he came back to the rediscovery of the Word and the application of the Word. You and I do not come to the Presence of God as a prophet does, though He is here. It is the rediscovery or the discovery of the Word is what you and I become involved in through that Presence. And this begins to change the priesthood, because we are a royal priesthood. It gets rid of the bastards. Yes, it does! There are no bastards in God's royal priesthood. You are not the seed of God through denomination. See? That's the second thing he saw. The little thing was there, the little strip--marker.

33 The next little strip, which was number three, was a little marker that his wife had given him. Now number one--Presence.
Number two--revealed Word.
Number three--the marker.

(36) And on the marker was **Mark 11:22** that said, "If you say to this mountain, 'be moved.' " And all of you know that when that Scripture was in my mind, you tape people, that's when the squirrels came right into 'existence.' Now he didn't only say 'existence' but he said "right into that" exactly. Into what exactly? The creative Word. Now, in other words; Presence, Word, Resurrection. I'll prove it to you.

34 Let's go back to **Gen 1:24-25**; but before we do, let's just go to Gen 1:3. "And God said..." That's all we need to know.

(24) And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

(25) And God made the beast of the earth after his kind, and cattle after their kind.

What is He telling you? He, by spoken Word, was clothing the already animated form, or that was spirit form there. In other words, a resurrection in the understanding of what happened. Spirit beings being clothed.

35 All right. Let's read "Marriage and Divorce." [Page 33] "That's the reason Jesus had to come through the woman: to bring it back to its original beginning again, without sex desire. He's virgin born. But, hallelujah! there will come a time where it won't be no more sex, but God shall call. Job said, "Thou shalt have a desire for the work of Thy hands," man alone was formed by the hands of God. Everything else was done by just a voice, and this time here it will be a voice. The same as it was that said, "All right." See? "I want that clothed." So therefore, the Word of that hour that Bro. Branham spoke let's know the hour we're into: Presence, revealed Word, Resurrection. God shall call His children from the dust of the earth, back like they were in the original! Not through any woman, but through the molding of the clay and the cosmic light and the petroleum, He'll create again, like He did Adam the first time. So, there you are. See? So he's telling you here what

everybody was missing: the progression: Presence, revealed Word, Resurrection. See?

36 Now, (37) Strange thing of it was, my favorite bird, the robin, picture was on the marker, the little bird with the red breast. As the legend goes, at one time he was a brown bird; but there was a Man dying, one day, on a cross. The robin felt so sorry for the Man till he flew to try to pull the nails out himself, and he got Blood all over his little chest, and since then he's been a red breast. That's the way I want to met my Saviour, too, with His Blood on the inside of my chest, and on my heart. Okay? [First side of tape ends.]

Acts 13:30

(30) But God raised him from the dead:

(31) And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

(32) And we declare unto you glad tidings, how that the promise which was made unto the fathers,

(33) God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

(34) And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

37 Psalm 89, beginning at 18:

(18) For the Lord is our defence; and the Holy One of Israel is our king.

(19) Then thou spakest in vision to thy holy one, and said, I have laid help upon one that is mighty; I have chosen one out of the people.

(20) I have found David my servant; with my holy oil have I anointed him:

(21) With whom my hand shall be established: mine arm shall strengthen him.

(22) The enemy shall not exact upon him; nor the son of wickedness afflict him.

(23) And I will beat down his foes before his face, and plague them that hate him.

(24) But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.

(25) I will set his hand also in the sea, and his right hand in the rivers.

(26) He shall cry unto me, Thou art my father, my God, and the rock of my salvation.

(27) Also I will make him my firstborn, higher than the kings of the earth. (You see, he's talking about the prophecy coming to pass in Jesus.)

(28) My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

(28) His seed also will I make to endure for ever, and his throne as the days of heaven.

(30) If his children forsake my law, and walk not in my judgments;

(31) If they break my statutes, and keep not my commandments;

(32) Then will I visit their transgression with the rod, and their iniquity with stripes.

(33) Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.

All right. You notice here, the mercies will be kept. Now that's because of the shed blood. Okay.

38 Now, he says here in paragraph (38) "And my first meeting, Message I am to preach in here, is at Phoenix, Arizona. Phoenix is something that can raise up out of nothing. Now, that's the little fable of the Phoenix bird. The Phoenix bird that is born in Egypt, flies up to Asia Minor, lives out his life in Asia Minor. As he is about to die, he goes down to Egypt. The saying is, then, that he sits on a nest, and then he dies. And there's a worm in there that begins feeding on the carcass. And then as the worm eats the carcass, the worm turns into a bird. Feathers grow on him, and he flies back again, signifying a type of the resurrection.

Now that isn't really true. But what it really signifies here, on this thought, is that the bruised reed, he will not break and the smoking flax, he will not quench. The Phoenix bird is really a type to the Gentiles, because they were in Egypt and also Asia Minor. And that is the fact that when Christ comes on the scene at the end time, which He does in the form of the Holy Spirit, He does not do what He did to Israel, which was to call it all off. It was all over for Israel. See? He won't do that now. He brings them out, and He then puts the life into the shuck. In the last period the shuck pulls away from the wheat, and the wheat stands there all alone. And now, since this has happened, which is truly a spiritual resurrection, we're just about ready for the big one, where the dead are changed--physically.

39 (40) A few years ago, that, I would take a Bible, Now he's still talking about his Bible... And let you hand me the Bible, when I first started ministry; and just take your Bible, and many of you saw me do it, just hold it open like that, In other words, here it is like this, see? [Bro. Vayle opens his Bible.] Now I opened to Joshua 3, so I'm no William Branham. But he said, "Lord." And I would say, 'Lord, where is the Message to me?' To His Message, not you and me now, but His Message to him. It opened to Joshua the first chapter, any Bible that you would hand me. I don't care who you were; it did it every single time. Your Bible or mine--it wouldn't matter. Brand new Bible. It wouldn't make any difference. Turned upside down, it wouldn't make any difference to him. It would open right up there.

(41) Until one night a vision came, with which you are familiar. And I just really don't know where this one is. I couldn't get to it myself. And I saw a Bible come down from Heaven, and a hand with a collar on a cuff, like this went down the first nine verses of Joshua. Now before it opened to chapter 1, this time the hand went to nine verses in particular, and there it stopped. Now that was to William Branham--His Message.

(42) That's where I'm reading from, this afternoon (Joshua 1), for my reading , or my Scripture reading. My text however, is not in chapter 1. It's in chapter 10, verse 12. So notice, the Message that Bro. Branham got from God to him, was Joshua 1-9, but the text to us is really chapter 10, verses 12-14, not just verse 12.

(43) Before we open the Bible, let's bow our heads just a moment. Now I want to read this prayer, because this is very exciting. Now with our heads and our hearts bowed, let's think this. Let's not just let this be an ordinary meeting; we have those all the time. Unless it's prayer for the sick and some of those things that go on on the road. Now he's already said, I'm going to go into something here that is going to, you know, fluff your feathers a little bit. Now I guess the feathers will be ruffled here. No doubt. "But let's pray to God, each one of us, for this to be an extraordinary, in so much that the Presence of God be with us continually through the meeting." Now that's not guaranteed outside the Word. Israel turned on the Word of God. Ezekiel, I believe, saw It as It began to move out. Never came back in until in Christ.

(44) Heavenly Father, we are thankful for this grand and noble privilege to be here in Phoenix this afternoon, assembled in this great auditorium here, among these people. And now we are just about to approach the Word. "And the Word was made flesh and dwelt among us." And may it be again, Lord, that the Word will become flesh. It'll pour through Thy church and Thy people, to fulfill the promise of this hour.

Now. Let's be honest with ourselves. The Word never, ever, ever came to a church and a body of people. It came through a person. Then anything that was done beyond that, by the people, was because of this Word that had come to them, and they believed It and walked in the light of It. So let's understand where the pouring comes from first.

40 (45) And we realize we're at the closing time, time is running out. It's blending in with Eternity.

Now, do you think the prophet was saying to the Lord, "Now Lord, it's blending with eternity. Of course, I know better, Lord, but this is just a nice figure of speech." Well, people don't believe this. They don't believe the ushering in of the Millennium is going on. Oh no. You know why? Because they got their own ideas. You'll never see what we see! See this truth. You can't see. There's no way you can see if you retain your own thinking. You have got to believe. Time and eternity have blended.

41 Now faith is Abraham seeing himself dying and his wife already dead (seminally, sexually speaking) and still saying, "We're going to have it." Considered not his own body now dead. Now if you haven't got that kind of faith, you're not going to make it. I want to be kind, but it is the truth, because I can't stand up here and be a hypocrite. Bro. Branham couldn't be. Of course, I'm not Bro. Branham. I could be a hypocrite. That wouldn't be too hard for me. I don't have what he had, but it would be awfully hard to, even though I don't have what he had. See?

42 Closing time. "We're at the West Coast. And as civilization has travelled, from the East to the West, so has the Gospel travelled with it. And now there is no place to go but back East again. It's completed." Well Europe, thought it would go back to Europe. They're trying to tell us what to do. They're wrong. The sun only went back once. It won't do it again.

43 Now listen.

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

Not in the back of the building. But the Word 'back.' The Word has returned in human flesh as prophesied. Who was the channel? William Branham. Now, It's got to get back to you and me. The prophet is the living Word of God made manifest. When we receive the Word, we become the Word of God in our flesh. Now, we believe that. We know that that's for the Bride. Amen. Now I'll read it again.

(46) "And we pray..." Now this is going to make this meeting extra-ordinary. Heavenly Father, 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, manifesting Himself to us, in the pardoning of our sins, the forgiving of our iniquity, and with the assurance that He will not impute sin to the believer, with the assurance of that.

44 All right. He's come back. And this is not the baptism with the Holy Ghost. No way, shape, and form. But to do you any good, nevertheless, you've got to have the baptism of the Holy Ghost. And if you've got the baptism of the Holy Ghost, you'll believe It. Now notice what he said, "manifesting Himself." Okay, "in the pardoning of our sins, for the forgiving of our iniquity, and with the assurance that He will not impute sin to the believer, with the assurance of that." See, manifested.

45 Let's see if we can find something here on 'manifest.' Let's go to **Jn 14:21-22**.

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

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

Special kind of manifesting here. Okay?

46 The same word 'manifest' is over here in **Heb 11:14**. "For they that say such things manifest that they seek a country."

How are you going to manifest to us, where you don't manifest to the world? And this Word has to do with light. The world will see the signs, and they'll say, "So what?" We'll read what he says here in a while. But the believer will watch a sign and say, "Where is that thing taking me?" The world cannot get that. I'll prove it to you. If I can just find it here in **1 John**. I don't know the epistle of John that well. I don't have that kind of a brain. All right. Verse 5 of the fourth chapter of the epistle of John.

(5) They are of the world; therefore speak they of the world, and the world hears them.

(6) We are of God: he that knoweth God heareth us, he that is not of God, does not hear us.

How will you manifest to us? I'll come across by the Word. The world never gets the Word. I'll come across by the Word to you. He'll be all around you, but they're going to miss It.

47 Okay. **Jn 14:10**

(10) Believest thou not that I am of the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. (And he speaks the Word. They're synonymous, if it's a genuine revival from God. **Jn 15:24**. You all know that one.)

(24) If I had not done among them the works, which none other man did, they would not had sin: but now have they both seen and hated both me and my Father.

And yet do you know, positively, that when He said to them, "For which work do you stone me?" they said, "Not for any work but for what your big mouth shot off about you being the Son of God. We aren't going to take what you've got to say. Now if you want to stay here and raise the dead, fine. Now if you want to stay here and turn water into wine, we can take fifty thousand gallons, at least, everyday. Just look down to Jordan there. It's part wine, part water. And if you'd like to stay here and turn loaves and fishes into feeding us, why, we'll just open the biggest cafeteria in the world. But don't give me that junk about you being the Son of God, and you being this and that."

48 You see what we're talking about?--manifest. How will He do it? How is He going to come across? By the Word. Let's

just get this. Here are the animals in spirit form, and He said "Let the earth bring forth those carcasses." Only certain earth came on those animals. Certain animals got that earth. When He calls in the resurrection, as He did call, only certain spirits come out, and certain earth comes with those spirits. You've got the same thing right now. There's a Word calling, right now, that It latches onto us having caught our attention by manifestation. We see Him right there. And only those that see Him are going to be changed. Those called out ones that see Him go in to the Wedding Supper.

49 How are You going to manifest? Now, I read Jn 15:24 Let's read the context, 22-25. "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." See?

How does their sin remain then? Because of works they saw. Because works and word is identical in the fact of the author. But if you can't place the light with the work, it's not going to help you. The same as the blood of Jesus Christ shed will do you no good, unless you're in the light. Now let's get the understanding here, brother/sister. I don't think I'm preaching error. Let's keep reading. I have spoken and now "they have no cloak for their sin." No blood. No fig leaf. No church membership. No name. No nothing. Why? Because the inner garment is a Word garment as Bro. Branham said, "I

believe I have been called to dress a bride." Screaming in prophesy, he said, "It's the Word of God. Bring on your holy vesture with the Word of God standing by."

50 Jn 15:24-25:

(24) If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father,

(25) But this cometh to pass, that the Word might be fulfilled as written in the law, they hated me without a cause.

Now the same thing right today. The very Presence of God has been shown visibly right out in the open, but only the elect who catch the light can see. They will never see Christ in this Word as we see Him. There's no way.

51 All right. Now, notice. "(46) ...manifesting Himself to us, in the pardoning of our sins, the forgiving of iniquity, with the assurance that He will not impute sin to the believer." That happened October 23, 1964 when Bro. Branham was up there and stopped the storm. And he felt no more guilt from that moment on. And God said, "How would you like to come and take a walk with Me." And remember Enoch walked with God. But Bro. Branham was not raptured. That's ours. We're coming into it. Now notice. He said, the assurance is "no iniquity." Notice the purpose of the manifestation--relaxation under the Seven Seals.

52 Let's go to **1 Corinthians**. Now, I hope you're with me, because this is very, very important what we're preaching here, because this is what the Message is all about. Now I'm only down to paragraph 46 at this point. Verse 7:

(7) So that ye come behind in no gift; waiting for the apocalypse of the Lord Jesus Christ:

(8) Who shall also confirm you unto the end, that you may be blameless (absolutely guiltless) in the day of our Lord Jesus Christ (which is on now. It's true. All right.)

53 "Now, in the Bible, **Joshua chapter 1, and Joshua chapter 10.**" **Verses 1-9** are personalized to Bro. Branham and is a "Paradox" to the unbeliever, because Bro. Branham said, "That's for me. That's me right now." **Chapter 10:12-14** is the text to all, and hoping to bring some to Joshua 1--to Bro. Branham and the Message, which is incredible to the system of theology.

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

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

(3) Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. (He said it to Abraham too.)

(4) From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

(So the going down of the sun shall be your coast. William Branham--West Cost. Kind of pertinent, isn't it?)

(5) There shall not any man be able to stand before thee all the days of your life: (Could they? Not one. Well, let the dogs howl after the man was gone. You wait and see what happens. They never learned their lesson.) As I was with Moses, so I will be with thee: I'll not fail thee, nor forsake thee.

(6) Be strong and of good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

(7) Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper withersoever thou goest.

Now, if this ministry is going to parallel Bro. Branham, then Moses is not Moses. Moses is Paul. And William Branham is Elijah. But here's your parallel. Right? Certainly it's right. What's William Branham got to do with Moses? He went up there, and did anybody say, "Oh hey, Bro. Branham. You made a mistake. You're supposed to listen to Moses." He said, "I taught what Paul taught." Okay, now we got Paul. Now we got Elijah. How could you have the Pillar of Fire turning the clock back? "Sun, stand thou still." Not turn the clock back. Now, you can turn the clock back a little bit, within each dispensation, if you want--sort of. But don't try to turn things back when it comes to the Message.

(8) This book of the law shall not depart out of thy mouth; (Paul shall not depart out of your mouth.) but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. (We're depending on that. See? Good success.)

(9) Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee wheresoever thou goest.

All right. **Josh 10:12-14.**

(12) Then spake Joshua to 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 thou still upon Gideon; 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. (You know something? Nobody is going to go anywhere until God is finished. And you watch. Then they'll finish the whole thing off, and we'll come on back.) 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 for a whole day.

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

May the Lord add His blessing to His Word. Now the subject for the afternoon is a paradox.

54 Okay. I'm just going to take this tiny bit, and I think I'll close here.

(50) Now, the word "Paradox," as I have been just looking it up to be sure I was right, the word "paradox" means, according to Webster, that it's "Something incredible but it is true."

Okay. I looked it up: "a figure of speech; an incredible statement or opinion; a parable; incredible beyond belief; a statement or a proposition which at first viewed seems absurd or at variance with common sense, or which actually or apparently contradicts some ascertained truth or received opinion through an investigation when explained, it may appear to be well founded; as a rhetorical figure it's used, as well exemplified in the Scripture." And listen to what they say. "As unknown, yet well known."

William Branham was unknown. Nobody wanted him, but he certainly was well known.

55 "As dying yet living. As chastened, not killed. As sorrowing, always rejoicing. As poor yet making many rich. As having nothing, yet possessing all things. A 'paradox.' "

In other words, I don't care what it looks like. I don't care what it sounds like. It's true. So you do what you want. "Now, you know, we've heard the old saying, that 'Truth is more strange than fiction. Truth is. Because when a person tells the truth, sometimes it's very strange.'" Like a woman wearing skirts instead of slacks.

(51) I know a friend of mine, up in Colorado. They had a survey going on. They were going to do a

survey on the elk. And there were twenty-one head of elk in the herd. And my friend, he had been back there hunting, and the Warden came up. And they had paid a great price, the conversation had for one of those snowmobiles, to go back there and have an elk survey. And he said, "Well, you shouldn't have spent all that money. I can tell you how many elk there are." And they just laughed at him. "How many?"

(52) He said, "There are nineteen. There were twenty-one, but I killed two of them."

(53) And the Warden laughed at him. He said, "You're only allowed to kill one, you know." He said, "Yeah, I know that." And he said, "Yeah, I know you did."

(54) "Well," said, "that's what I done. There were twenty-one elk, and I killed two."

(55) The Warden just laughed and went on back. And that's what there were, nineteen elk. See?

(56) He turned around, and he said to me, "See parson, just tell the truth, the people won't believe it." Just tell the truth. It's stranger than fiction.

56 Let's go to **Acts 13** for a second here, verse **40-41**.

(40) Beware therefore, lest that come upon you, which is spoken of in the prophets;

(41) Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare (fully explain) it unto you (and tell you what it's all about. You'll say, "Ah nonsense, Professor So and So said different.")

57 I'm going to tell you how screwed up people are. This fellow, Dr. Stare, the big nutrition expert in Harvard, can buffalo anybody, because he's way up in years. He's smart as a whip. I suppose he's way up in his eighties or nineties. He's as sharp as a tack. He's as agile as a hen on a hot brick. And he said, "Sugar doesn't hurt anybody." He said, "It's a lie what they tell you about it." He said, "It'll do you good." And because he's paid by the sugar companies, gets big salaries, this and that, they look at him as God. This is the same as the church looked at Henry Fosdick, and he was a rotten scum. That's all Fosdick ever was. And I believe as much as Whiteheads preached wonderful sermons in England, I believe he was nothing but a liberal too.

58 So, therefore, people believe Dr. Stare, when anybody knows chemistry knows that the pattern, the molecular pattern of pure white sugar is almost identical to the molecular structure of drugs. It is nothing but a pure carbon. It cannot do you good. He'll say it doesn't do you any harm, but it does really. Every nutritionist knows it. But he's built everything upon himself, because he can feel good. Then he forgets one thing. Why doesn't he go to India and do what the Hindu's do. The Hindu's, and this is what they can do. They can come over here from generations, and maybe Stare's generation is German, and he's got a background in his own culture, his own physical culture, his genes, that can take it. But those fellows, those fakirs, can come over here, and you know what they can actually live on? They will take and fill a tumbler almost full of sugar and then pour water on it and drink it. Now, I'd like to see anybody do it here without puking your guts out. Now, pardon my expression. I was very rough that was... I did it on purpose, because that is the hypoglycemic test. And believe me I vomited. And I love sweet things. I have a sweet wife and a sweet tooth, a sweet congregation. So you can tell I'm loaded with sugar.

59 Now, you see, people just won't listen when the chips are down. Dr. Cowles, without understanding hypoglycemia, found out he could cure the insane by changing their diet. And every doctor will say, "Ha, ha, ha, ha." But it's done. Take your hyperactive kids, and you can calm them right down. Put them on a right diet. You can calm criminals down on a right diet. You put them back on sugar, and they fly like a kite again. Now that's a "paradox." I read it right here. "Behold, ye despisers, and wonder, and perish: (before it's done I'm going to tell you) I work a work in your days, a work which you shall in no wise believe, though it's (absolutely) declared (and proven what it's all about.)" And you'll say "E-e-ch.. Paradox." Forget it.

60 A lot more in this Message than you think, eh? Almost every single word is like a Message in

itself. Okay. Let's rise at this time. We'll start right back where we left off. That's a good place to start.

Heavenly Father. Again we thank You for love, mercy and grace. The joy of coming together, to know the truth. And Lord, we do not want to despise and stand in the place of a despiser, despising other people. But then, Lord, neither do we want to stand back and not despise what has been done by the despisers. Because we know that Christ despised the cross and endured the shame. And we know that very thing, that what we've been talking about, He could despise any thought in His mind, whereby that He would annul what was to be accomplished. And we despise anything, Lord, which would come against that, which is in this day, which men have literally made despicable unto themselves. And we're very sorry for it. They have not believed the report. They have seen the arm of the Lord revealed. They have not believed. They have seen the paradox of this hour. They have seen a man come on the scene and take them right to the very hour in which we live. We see it so gloriously, because the prophet helped us to see it.

And so, Lord, we just say we thank You that You have shown us these things. And we do not say that we got them by ourselves, or because of ourselves, and within ourselves of ourselves, in any way a part from You did we at any time have any hope of every knowing. But we thank You Lord, when the wonder did come, which men have despised, the great paradox in our midst today, that when we saw It, we did not stand back at the great wonder and despise, but something within us said this is what you listen to. We're very grateful for the listeners that you made us--the listening posts of God. Help us to be the mouth posts of God and the living posts of God the same way. Father, we would like that. We would love it more than anything else. Like the prophet, when You said, "How would you like to walk with me?" Lord, we would like nothing better than to have a measure of this walk and this life, Lord, which comes right down to the truly spiritual seed, to the spiritual formation on the outside, to be living epistles that can be read and known of all men. We know they can be read and known, when they talk to us on the grounds of our faith and how we see Your Word, and what we see there. But, Lord, we would also like to have a great, wonderful, privilege of knowing that we had stood the test. Men could say, "Yes, we know that there is something there."

Father, we give ourselves to You tonight, as never before to this end, asking You to help us, believing that You hear us and do help us. And unto the King Eternal, Immortal, Invisible, the Only Wise God, be all power and honor and glory through Jesus Christ, our Lord. Amen.

The light has come from the East to the West, and we're going to walk in that light. Remember, there's no place else to go, but for the light to go East. And we are not going East. We are going Up. Right? Okay. "We'll Walk in the Light." Let's sing that.