
A PARADOX



You may be seated. I been waiting a long time to get back up here to Phoenix. I'm certainly happy this afternoon to be here. When I'm at Phoenix, there is something about it, always makes me feel that I am sitting among people who are my friends, that love me. And—and it's a great prayer warriors come from here to pray for me, for years. I always remember the first meeting that I had here with Brother Outlaw, Brother Garcia, and the ministers here of the city. How the Lord did bless when I was just in the youth of my meetings! Since then, Phoenix has held great . . . Something is in my heart, that's hard to explain.

² As a little boy, I always wanted to come to Phoenix. I always read about the desert. I had a little poems that I made up about it, when I was just a little boy, about Arizona.

³ I'm so glad to be a—a native now. I guess I'm just about a year old, and maybe a little more. But you don't find too many much older than that. Everybody I run into, I say, "Are you a native?"

"Well, as much as there is. I've been here so long."

⁴ And—and I suppose I'd have to go up to the Apache reservation, or somewhere, to find a real native.

⁵ And someone said, not long ago, said, "Brother Branham, how do you like Arizona?"

⁶ I said, "Well, it's been one of my great lifetime anticipations, to—to live in Arizona, and God has granted that to me."

⁷ We're here just in prior of the Business Men's convention, which has become an annual thing for us. And this afternoon, as we've gathered here for a pre-get-together before the convention which starts Thursday night, I believe. It has been my privilege, for the past—past few years, to come and have this little meetings around, before the real meeting starts at the . . . or the convention, rather, starts.

⁸ And Brother Williams is such a very dear friend, he and Sister Williams. I certainly got a warm place in my heart for those people. They constantly invite me back, and so we're happy to fulfill that invitation this afternoon.

⁹ Also on the platform, Brother Fuller, Brother Jewel Rose, and Brother Tony Stromei from Tucson, and Brother Borders our campaign manager. And a—a good old precious brother, Arganbright, we've been together in many hard battles. On the other side of the river; I expect to dwell with him on the other side of the big river someday.

¹⁰ I can't think of the brother's name, I've tried. What is your name, brother? [A brother says, "Al Booher."—Ed.] Booher, Brother Booher. I—I know his face. And aren't you the one also interprets sometime for the . . . ["Interpret for the deaf."] for the deaf. That's . . .

And we're so happy to have all of you here.

¹¹ I was just looking down here in front of me, and I see some of my friends all the way from Arkansas, here. When I was here the first time, I told you that everywhere I went, I found somebody from Arkansas. I'm sure, if I ever get to Heaven, I'll find some there from Arkansas, 'cause they certainly have been a faithful, loyal people.

¹² And now, usually I speak a long time, but I've tried my best to kind of make my Scriptures and note so I wouldn't speak too long. And I want to pray for the sick while I'm in Phoenix.

¹³ Now, the Message that I . . . the Lord has lotted to me, it's sometimes, you know, these things get pretty touchy. And it's been that way in every age. And I have tried my best to stay with It. It's something. And If I did not speak that thing that God told me, and if it was—wasn't of God, then He . . . it wouldn't be in the Word. But 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.

¹⁴ And many times when you cross up someone in their theology, they'll fall out with you, right quick. But that shouldn't be. I try to . . . I find friends of mine that's of all different denominational churches, and so forth, I never fall out with them brethren. My, I go to their churches, everywhere they let me come, and speak. But we shouldn't fall out, over little ideas.

¹⁵ But, you know, if I said anything different than what's in my heart, I would be a hypocrite. And I—I . . . 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. But I want to be true. And if I just said, "Well, I'll just omit This because that the rest of them believes *this, that,*" then what kind of a person? You couldn't have no confidence in me, and I couldn't have confidence in God or in myself, when I just so easily compromise.

¹⁶ Anyone has got to have something that they're sure of. And that's when you can base your faith, is when you're sure. But until you're sure, if there is a question, leave it alone until you're sure.

¹⁷ Now Billy has probably give out some prayer cards, which I think he . . . Yeah, I told him to. And I believe he told me, a while ago, that he had. Somewhere along there, I'll call a few to the prayer line, after a while, to be prayed for. And if your card is not called . . . If—if it is called, rather, and you're not sure that God is the healer and He is going

to heal you, it won't do no good to come up here, because you won't be healed. You, if there is one question, you say, "Well, now, if there is something in my life, I really ought to straighten this up," you go make that right, first, and then come back to the prayer line, see.

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. And it's a . . .

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 is not many people interested in that. They just . . . But that's the main thing. Divine healing and singing festivals, and so forth, is just . . . As Brother Bosworth used to say, "It's the bait on the hook." And you show the fish the bait, not the hook.

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 did that in every age, through every age, there's always been a healing campaign. And if it's a genuine healing campaign, behind that campaign, always, is a message. There never is a sign given just for a sign; it's forerunning a message.

21 And I believe the same thing is, seventeen years ago, or eighteen years now, 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 has went forth in healing campaigns, and, but the healing campaign, in itself, if you still stay in the same old trend of what you've always was, there is something wrong, that healing campaign wasn't sent from God. It's got to attract attention first, see, get the attention, and then there's a message.

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

23 Now we're here this afternoon, and then tomorrow afternoon in this same auditorium. All is at seven o'clock. Is that right, brother? [A brother says, "Seven-thirty."—Ed.] Seven-thirty, tomorrow afternoon, or evening, and then Tuesday evening. And I think Wednesday evening, also. ["No, at the Ramada Inn, Wednesday."] At the Ramada Inn, Wednesday. And then Thursday, that's right, starts the—the convention. And if the Lord willing, I want to be here through all of it.

24 I'm here, your brother, a helper in God's Kingdom, to help you to anything that I can. To answer your question, I might not be able to do

it. But, prayerfully, we'd probably understand if we would pray over it and went to God about it, and not draw our own opinions.

²⁵ If you're sick, I wish I could heal you, but no man can do that. It's already done. Healing lies in you. 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, with His stripes we were healed. He *was* wounded for our transgression, transgressions," excuse me, "by His stripes we *were*," all in past tense, "we were healed." Now, upon that!

²⁶ I don't have but just a few moments to speak, this afternoon, to you, probably twenty, thirty minutes, and then we're going to run a prayer line. Each day, as usual, new people comes in, so there'll 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 flying in, dying, emergency or something, why, you might see Brother Williams, Billy Paul, or some of them to get them in a room, that they don't want to . . . They can't sit, they're dying, they must be ministered to right now, well, put them in a room so I can get to them right away.

²⁸ But it's much better, if you're not in that emergency state, that you—that you will just take your creeds and—and your beliefs, and just push them aside a few minutes, just 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, or no one pray for you. You're already healed, if you can just believe it. See? And that's the purpose of it, is to let you, is to bring in conscious, to you, that what Jesus has done for you.

²⁹ It isn't necessary to come up here and kneel down, and pray through, until you—until you're saved. You're saved already, 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.

³⁰ And if there be strangers in our gates, we want you to know that, as for myself, or this group that I am here with, the Full Gospel Business Men, we represent no certain denomination organization. We only represent Christian believers in all denominations. Everybody is welcome. We're just glad to have you. You say, "Well, I belong to a certain church, could I be prayed for?" You don't even have to belong

to a church, don't have to do nothing but come up here and believe God. That's all you have to do. God does the rest of it.

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

32 I was just given a new Bible. And the strange thing . . . I am not superstitious; I hope you people don't think me to be superstitious. When this Bible was given to me, they had a little . . . two little markers in it, little ribbons. It's a Bible like I had.

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

34 But 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.

35 And then the next string was laying where Ezra returned and dedicated the temple.

36 And the third 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 to Mark 11:22. She just stuck it in the Bible, and that's where it was at, that, "If you say to this mountain, 'be moved.'" And all of you know when that Scripture was in my mind, you tape people, that's when those squirrels come right in, into the—the . . . That's exactly.

37 And then the strange thing of it was, my favorite bird, robin, picture was on the marker, the little bird with the red breast. As the legend goes, that one time he was a brown bird; but there was a Man dying, one day, on a cross, and he felt so sorry for the Man till he flew in 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—I want to meet my Saviour, too, with His Blood on my . . . inside my chest, on my heart.

38 And then my first meeting, Message I'm to preach in here, is at Phoenix, Arizona. *Phoenix* is something that can raise up out

of nothing. That's what God does. He takes nothing, raises up something out of it.

³⁹ And my Message this afternoon, is titled, for the next thirty or forty minutes, "paradox." And I want to read from a Scripture that . . .

⁴⁰ Few years ago, that, I would take a Bible, and let you hand me the Bible, when I first started my ministry; and just take your Bible, and many of you have seen me do it, just hold it open like *that*, and say, "Lord, where is the Message to me?" It opened to Joshua, the 1st chapter, any Bible that you would hand me.

⁴¹ Until one night a vision came, which you are familiar, and I seen that Bible come down from Heaven, and a hand with a collar on a cuff, like *this* went down the first nine verses of Joshua.

⁴² That's where I'm reading from, this afternoon, for my reading, or my Scripture reading. My text is found in the 10th verse and the—the . . . I mean the 10th chapter and the 12th verse.

⁴³ Before we open the Bible, let's bow our heads just 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 to be an extraordinary, insomuch 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, 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 promises of the hour.

⁴⁵ As we realize that we're—we're closing the time, time is running out. It's blending in with Eternity. And we're at the West Coast. And as civilization has traveled, East to the West, so has the Gospel traveled with it. And now there is no place to go but back East again. It's completed.

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; 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. And also that He would heal our infirmities, and take the—the people out of the wheel chairs and off of the crutches; and give them sight, them who are blind; and—and extension of days, of those who are dying with horrible diseases like cancer and tubercular, advanced, and diseases that our physicians cannot curb. It's beyond that, but, God, You go beyond all scientific research. You go beyond

all reasoning. Grant to Your servants, this afternoon, the speaking and hearing of Thy Word, on the subject: *A Paradox*. For we ask it in Jesus' Name. Amen.

⁴⁷ Now in the Bible, Joshua the 1st chapter, and Joshua the 10th chapter. The 1st chapter and 1st verse.

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,

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.

Every place that the sole of thy foot shall tread upon, that have I given unto you, as I said unto Moses.

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

There shall not be any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

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

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

This book of the law shall not depart out of thy mouth; but thou shall meditate therein day and night, that thou mayest observe to do according to all that's written therein: for then thou shall make thy ways prosperous, and then thou shall have good success.

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.

⁴⁸ [Brother Branham now reads Joshua 10:12-14—Ed.]

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, Stand still upon . . . Sun, stand . . . still upon Gibeon; and thou, Moon, in the valley of Ajalon.

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 hastened not to go down about a whole day.

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.

49 May the Lord add His blessings to the reading of His Words. Now the subject this afternoon: *A Paradox*.

50 Now, the word *paradox*, as I have just been looking it up and be sure that—that I was right, the word *paradox* means, according to Webster, that it's "something incredible, but it's true." Now, you know, we've heard the old saying, that—that, "Truth is more" (what do they call that?) "more strange than fiction," truth is. Because, when a person tells the truth, sometimes it's very strange.

51 I know a friend of mine, that, up in Colorado. They had a survey on, going to have a survey on elk. And there were twenty-one head of elk in the herd. And my friend, when, had been back there hunting, and when the wardens come up. And they had paid a great price, the conservation had, for one of these snowmobiles, to go back and have an elk survey. He said, "You shouldn't have spent all that money. I can tell you how many elks back there." And they just laughed at him. Said, "How many?"

52 He said, "There is nineteen." Said, "There was twenty-one, and I killed two of them."

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

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

55 And the warden just laughed and went on back. And that's what there was, nineteen elk. See?

56 He turned around to me, said, "You see, parson, just tell the truth, the people won't believe it." See, just tell the truth, so it certainly is more stranger than fiction.

57 Joshua here is a Book, actually, it's a Book of redemption, of the Old Testament. Joshua, we would have to consider it to be that, the Book of redemption. Because, it's, redemption has two parts. Redemption, anywhere, has two parts. That is, it's "out of" and "into." It takes two parts to make redemption, "out of," "into."

58 Moses represented the law which brought them out of Egypt, and, whereas, Joshua represented grace that took them into the promised land. Another way, was, the—the law and grace were two different aspects of God's command. Now, the law brought them out, Moses, and Joshua took them in.

59 It also represents something for our day. Now it represents, as they were in the journey, coming from—from Egypt into a promised land, so have we come out of a world of Egypt, chaos, on our road to a promised Land. “In My Father’s house are many mansions; if it wasn’t so, I would have told you,” John 14. Coming “out of,” going “into.”

60 It’s law that brings us to recognize we’re wrong, but it’s grace that forgives us. The law has no hope of—of redemption, because that . . . and to complete it. It has no grace in it, because law only points that you are a sinner, but grace tells you how to get out of it. Law is the policeman that put you in jail, but redemption is the One Who come paid your fine; and “out of,” and “into,” into grace.

61 The Ephesus. Now we find the same thing, the Old Testament, I think this Book of Joshua fits. A fitting word for it, would be, the Book of Ephesus of the Old Testament. The Book of Ephesians of the Old Testament, would be a good thing to title this Book of Joshua, because it’s certainly fitting to this.

62 Now we find Joshua representing grace, or some propitiation, that it could not exist in the same time that law was in existence.

63 Neither does any message, that forwards the people on, ever coincide with a past message. It will not do it. That’s where you have trouble today. Jesus said, “Does any person take a—a new piece of garment and put it into an old? Or put the new wine into old bottles? They perish. It bursts them open.” They can’t stand it.

64 And Joshua could not at all become into his ministry until after Moses was gone. So you see the very first verse here, “Moses My servant is dead; now arise and take this people to the promised land.” Moses, representing the law, had served its time. It’s, the law had served its time.

65 They started out, really, with grace, to begin with. Before they had law, they had grace. While they were in Egypt, without law; no one down there, was just the priests, and so forth, but they didn’t have any laws. The law had not yet been given. Grace provided them a prophet. And, also, grace provided an atonement, the sacrificial lamb. We’re getting into that this week, on the sacrifice, the blood, because there lays your healing. So on . . . The atonement had been provided before there was any law. Grace was before law, during law, and after law.

66 So there was Joshua, representing grace, was right along with law, but could not be enforced as long as law was in its proper place.

67 And so has the church world in this last day! It’s come along, it’s played its part, but there is coming a time where it must cease. It must do it. There has got to be an Ephesians, also, of this journey, just

as there was of other journeys. There has to come an Ephesians, an Ephesus, an Ephesian of this journey. Watch.

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. See, he could not take them in, into that journey.

⁶⁹ And if you noticed, in that journey, they had three stages of their journey. First was the preparation by faith, down in Egypt, under the sacrificial lamb. Then they crossed the Red Sea, into the—the wilderness, a separation, which represented another stage of the journey.

⁷⁰ Cause, under the preparation, when they all got ready, then when they come to the—to the Red Sea, there was a failure again. The people did not believe, after seeing many things that God had did. They still did not believe. And God opened up 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.

⁷¹ Now they were baptized, repented and were baptized, and come out to walk in a new life, in a new land, in a newness journey, amongst new people, and the hand of God upon them. But it finally come to a place, in this walk that they had, that they was not satisfied with their walk of grace. They had to come to something that they could do themselves.

⁷² Now that's where people think, today, of Divine healing, or some any other work of grace, of God, that there is something that you have to do. You, there is nothing you have to do but believe, just believe God.

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

⁷⁴ And, that, 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, that we've got to have something into it also.

⁷⁵ You do have something into it, that's your surrender of your own will, your own ideas, to the will and idea of Almighty God, and it's finished. 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.

⁷⁶ Then they wanted a law. And God always gives you the desire of your heart; He promised to. But we find out, when they turned one step from the side of what God originally promised them, then that was a

thorn in the flesh until the law was taken away, until Jesus Christ came and was crucified to take away the law. It was a thorn in the flesh.

77 And anything that you try to do within yourself, it'll always work to your dishonor. It'll work to your disadvantage. Just simply believe God, and that settles it. What God promised, "I'm the Lord Thy God Who heals all thy diseases." See? "If there is any among you, sick, let them call the elders of the church." He promised, "The works that He did, would be done in His church."

78 Why do we have to accept organizations, and so forth, that will write that off of the Book? See, it—it becomes a thorn in the flesh. And here at the end time, we meet the thing again, face to face, it's up to the Methodists, Baptists, Presbyterians, and what-more, see. You, you can't go on; you've got to come back to the entire full Gospel. It was made for the full man, by a complete God Who was made flesh and dwelt among us. And we know that those things are true.

79 Now if we notice, then, their journey in the wilderness is where they got their greatest mistake that Israel ever made, until Calvary, was when (in the Exodus 19) they accepted law instead of grace. They had grace. They had a prophet. They had—they had a sacrificial lamb. They had redemption. They had been brought through the Red Sea. They had been healed of their diseases. They had had water from a smitten rock. They had—they had manna out of heaven. Everything they had need of had been supplied, and still they wanted something else.

80 Now that's a perfect type of our Ephesians today, exactly. We come out under Luther; we went through sanctification, under Methodist; and came into the restoration, under Pentecost. Exactly like it was, the wilderness journey. And when God brought us out, we did very well. But what did we do? Wanted to be like the rest of them. Now we find out that grace is the only thing that takes us through, never law.

81 Joshua here is a type of the last-day ministry. See? Now remember those three stages of the journey. All of it ceased, first the law and everything had to cease, so that Joshua . . . And *Joshua* is the same word as Jesus, "Jehovah-saviour," that took them from their wilderness into the promised land. Now I know many hold . . .

82 And I don't want to disagree with the scholars, but many hold that the promised land represents Heaven. It could not represent Heaven. It could not, because they had wars, and troubles, and flustration, and everything, in the promised land. It does not represent the promised Land.

83 But you notice, just before they entered the promised land, all of the—the differences that—that had rose up among them. They . . . One of the great things was Korah. He didn't want this one-man

leadership. Dathan, and how they come up before Moses and tried to tell him that “the—the message had to mean *this*,” and put a different interpretation to it, their own ideas of what it was. And they every one perished! Every one!

Jesus said, “There wasn’t none of them but what perished.”

⁸⁴ They said, “Our fathers eat manna in the wilderness, for the space of forty years,” Saint John 6.

Jesus said, “And they are every one dead.”

⁸⁵ *Dead* means “Eternally separated.” They’re all dead, yet they enjoyed hearing the message, yet they enjoyed the manna that fell. Not another manna; the genuine manna!

⁸⁶ But when it come to the time of when Balaam come out with his false doctrine, and said, “We’re all one. Why don’t we just go together and let our children marry one another? We’re a great nation. We’ll make you great with us.” Now anybody with common spiritual understanding can see exactly that same thing even today, marrying all of them together. And it was an unforgiveable sin. It was never forgiven Israel.

But then Joshua raised up for the exodus.

⁸⁷ Now we’re taught, in Revelation the 6th chapter, I believe, yeah, 6th chapter, of the Seven Seals. That’s supposed . . . The Book to be sealed up with seven mysteries, or Seven Seals, Revelation 6. And in the last day, Revelation 10, in Revelation 10, we find out that the Laodicea, last messenger of the last age, and during the time of his prophecy, that the Seven Seals would be opened, the seven mysteries, sevenfold mysteries that had been left off.

⁸⁸ In every age there had been some of It left off. The reformer didn’t have time to take care of It. In the days of Luther, he only preached justification by faith. He was gone, they made a church. After that come Wesley, he preached sanctification. There it was. And along come the Pentecostals.

⁸⁹ But we’re promised, according to Revelation 10, and according to Malachi 4, and Saint Luke 22:17, and so forth, that there is got to come a—an Ephesians to this. There is promised it, 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 that this takes place. I believe that we’re—we’re there.

⁹⁰ I believe we’re right in the shadows of the Coming of the Son of God. And as Joshua, just before the Ephesians raised up, so did John the Baptist raise up just before the next Ephesian. And we’re promised another, another Ephesians. It’s predicted here in

the Scripture, therefore I think that we are living in the Ephesians again. Back again to . . . We are promised that what was left off during those seven ages.

⁹¹ Now you cannot add nothing to the Book, or take nothing from It. Revelation 22:18 says so, “Who will ever, will add one word, or take one Word, his part will be taken from the Book of Life.” Now we cannot add or take.

⁹² So therefore we know that Luther could not get to It; Wesley, and so forth, the reformers, Knox, Finney, Calvin, on down, so forth, they didn’t get It all, but what they had was the Gospel Truth.

⁹³ But now in the last days, we are given the understanding, by the Word, that we are going to understand It, because it’ll come an Ephesian age to it. And we’re here! Now, paradox! I’ll leave that hang, because I just got about ten more minutes and then we’ll have the prayer line. Paradox!

⁹⁴ There is some people, of today, that do not believe in miracles. They say they just “can’t believe that there is such a thing as miracles in this modern age.” Well, I don’t mean to say anything bad about that person, but they are spiritually numb. They, they, they’re—they’re spiritually blind. They have no spiritual sight or spiritual feelings, at all. Cause, no man can sit in a crowd of people, wherein the Holy Spirit is falling, no matter if he is absolutely a sinner, or she, but what they’re bound to sense the Presence of God, when you see the Word He promised being fulfilled. Then you would have to be numb; and when you see it with your own eyes, happening, then you’ll have to be blind, spiritually, I’m not speaking physically. But you can certainly be spiritually blind, and have twenty-twenties, physical sight.

⁹⁵ You remember Elijah down at—at Dothan, when he went out and smote that whole army blind? The Bible said he did. And led them right into ambush, when they didn’t know who he was. And yet had his just exactly what he was supposed to look like, and so forth, and he went right out to them. But they were blind.

⁹⁶ And you can stand in the Presence of the living God, you can stand under the anointing of the Spirit and see It moving, and still It won’t touch you. You can see what God said, preached to you perfectly and then manifested, and still won’t go in, “don’t believe It,” then, there, you are beyond reach. You’re already dead, numb, blinded, gone on. They were completely.

⁹⁷ The world. I wonder, if that same person who doesn’t believe in a miracle, I wonder and if they can only be the things that can, that’s real, is those which are scientifically proven? I wonder if you could have any scientist, or anybody that doesn’t believe in a miracle, to explain to me

how this world stands in its orbit. How does it keep its perfect time, around the equator and the way it goes, and just perfect? We haven't got a machinery, a watch, or any kind, that can keep time like that; it'll vary a few minutes every month. But that sun is exactly on time. Thousands of years rolls on, she never moves; certainly, perfectly.

⁹⁸ How the moon can, billions of miles off the earth, can still control the tide. Tell me how that in this galaxy that we live in, how could the moon have any effect upon the water on the earth? Scientifically, tell me how it's done. It could not be done, because there is no scientific way of telling it. But God set the moon to watch the sea. And when the moon begins to turn its back, when the earth turns away, here comes the tide in. But when he wakes up, the next morning, looks back *this* a way, the tide runs back to its place again. It's a watchman.

“Oh,” you say, “that's just on the seashore.” No.

⁹⁹ That's right up here in Arizona, plumb back over in the state of Kentucky, wherever you dig a hole down in the ground far enough to find salt water. You'll find out, when that tide goes out, that salt water goes down in the pipe. And when the tide comes in, it also raises, hundreds of miles from the sea shore.

¹⁰⁰ We could preach a sermon on that. How that God, no matter, He is in Glory but His orders there is just the same effect on the whole world and anybody that takes the promise. His order is given. He has laws of nature, and—and they—they will absolutely carry themselves true, from Pentecost or any other time. Any time that God made the promise, He will still stay with that promise regardless of where the people is at, how many thousands of years off. His laws ever remain the same.

¹⁰¹ How the seed falls into the ground, and it rots, and to bring forth life again. Looks like, if it was ever going to bring forth life, it'd be when it's in its perfect shape. If life was ever in it, then why wouldn't it just come forth? Put it in the ground, the life spring forth. Why does all that's around that life, all that's around that germ that no man can find, how is it that everything material around that germ has to die? So it can spring forth in a new life. But everything around it must also die and rot, before it can spring forth life.

¹⁰² So is it with an individual. As long as there is any human injections, human ideas, then God's germ of life, the Holy Spirit, cannot work. You cannot be healed as long as there is just a—a fraction somewhere, that it's not rotten yet; it's got all the human elements, all the scientific ideas, all the “days of miracles is passed,” so-called. All that has to, all, not only die, but rot, then from there grows the germ of Life unto a new life. That's the only way it can grow.

103 That's the reason we don't get what we ask for. We try to take, with us, so much of our own ideas.

104 That's the reason the Lutheran church couldn't advance no farther than it did, the Pentecostals and the rest; 'cause they inject, by a bunch of theologians, "*This* oughtn't to be this way. *This* is for another day. And *This* was for that." There it stays. It cannot grow to that perfect image of Christ until every Word of God is received into you, and then you become that Word. It's like the seed that went in the ground.

105 I'd like for them to explain Hebrews 11:3. The greatest scientist we've ever had, as far as I know, was Einstein. When here not long ago, in New York, I was listening to what he had said. And he was talking about the galaxy, and how far out it was, and he proved that there was an Eternity. How the man, going so many million miles an hour, would take him so many, or a million light years an hour, would take him so many years to get over there, one, three hundred thousand or something like that, and then three hundred thousand to come back. And then prove by it, somehow, that the man had only been gone from the earth fifty years. Eternity!

106 And that's just a little galaxy, when God blew them off His hand! The Bible said! And Einstein finally wound up with this, "There is only one way that any man can explain the origin of this world, that's found in Hebrews 11:3. 'We understand that the worlds were framed together by the Word of God.'" That's exactly right. Science cannot even touch it. And then you say you don't believe in a miracle? How could you do it?

107 How could any scientist ever explain Noah's rain, when there never fallen a drop of rain upon the earth until that day? But Noah said there would be a rain! And when Noah's rain come, contrary to all science; there was no clouds up there, never had been no rain up there. They could prove that there was no rain up there. And then when God opened up the heavens and poured out a—a gusher that washed the earth away, that was a paradox; how that it's certainly unreasonable, unexplainable. But we know that God did it, because the Bible said so. And we have evidence on the earth, today, that it was so. God did it. That was a paradox.

108 When God took an old man, by the name of Abraham, at the age of seventy-five years old; and his wife, sixty-five, many years past the time of life, a menopause. And when He took that man and gave him a promise, at seventy-five years old; to this woman that he was married to, his—his half sister. And he had lived with her since she was a girl; they had married when she was probably a—a teen-age girl, and here

she was sixty-five years old. And said, “You’re going to have a baby by this woman.”

¹⁰⁹ And what if Abraham would have said, “I—I—I don’t believe in paradoxes. I—I just can’t accept that”? It’d have never happened.

¹¹⁰ But, you see, when you say you believe anything, then you’ve got to put it in action. Then Abraham was commanded to separate himself from all unbelief, and walk with God alone. And instead of getting weaker, he got stronger. And when he was a hundred years old, and Sarah was ninety, the baby come.

¹¹¹ How could Abraham take his son, way back three-days’ journey, probably ninety miles from any civilization, up on top of a mountain where the Lord had showed him, go offer his own son, Isaac? Isaac packing the wood up, as we know, which is a type of Christ. And up on this mountain he was to offer Isaac as a sacrifice, and when he fulfilled everything that God told him but stabbing his own son to death, through his throat, when he pulled the knife out of the sheath and raised his hand to obey God, to the word! For the Bible said, that, “He knew that God could not make a promise ’less He kept it. And he received him as one from the dead, that He was able to raise him up from the dead and give him to him again.”

¹¹² And when he was ready to obey God, to its fullness, He caught his hand and said, “Stay your hand, Abraham.” And there was a ram hooked in the wilderness, around the vines, with his horns, on top of that mountain, where there is lions, wolves, hyenas, jackals, and the great ferocious beasts that eat sheep. And then he was way up on top of the mountain where there is no water. How did that ram get there? Abraham had picked up stones all around, to build a—an altar. But there was the ram, anyhow. It was a paradox.

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

¹¹⁴ Daniel, from a den—den full of hungry lions, how could it be that that man . . . How could it be that that man, on a group of hungry lions, stayed in the cave with them, all night, without any harm? The Angel of the Lord, unseen to anyone else, was standing there. It was a paradox. Something had to keep that lion from getting to him.

¹¹⁵ When the Hebrew children went into the fiery furnace, that’s against all scientific understanding, in that great age. It was unscientifically for a man to be throwed into a furnace, that was,

that the men taking them up there perished, and they fell into the furnace and lived in that furnace a while, and the only thing it did was loose them from their shackles. That's a paradox. It was unexplainable, unreasonable, but yet it's the truth.

116 Here is Joshua, that we're speaking of. How that that man, just an ordinary man that just come through a—a—a group of creeds that the men had formed, and laws and ceremony, with nothing in them that says anything about giving man power to stop the sun. But here, with a commission from God, "I'll give you every piece of ground the soles of your foot sets upon. I'll be there." And the enemy was routed.

117 The sun was going down. If them kings had time to get theirself together again the next day, he would surely lose men. But Joshua knew he needed sunlight. And he looked up to the sun, and said, "Stand still over Gibeon. And, moon, stay there over Ajalon." And for the space of a whole day, that was all night long, the sun stood still and the moon stood there. That's a paradox. A man walking in the will of God could do such a thing, for he was in a . . . he was again in a—an Ephesus, in a—an Ephesian with—with the Gospel. Sure, it was a paradox.

118 Moses with a stick in his hand, to go down and deliver the children of Israel, was a paradox, when Egypt had all the armies and their well-trained men. It was a paradox.

119 The virgin birth was a paradox. How could a virgin, against all scientific understanding, a woman that knowed no man, could bring forth a child; and not only a child, but Emmanuel, Who proved to be exactly what it said it would be. How could that happen? It was a paradox. Because, God spoke to His prophet, hundreds of years before, and the prophet obeyed the Word of God, and the Word was spoken. "And the Word was made flesh and dwelt among us." And we believe that. Certainly, it was a paradox.

120 How that He could walk on water, that was a paradox. A human being, according to the size of your feet, couldn't do that. But He did. What was it? Unexplainable, but it was yet a paradox. God did it. We believe it.

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

122 He healed the sick, which, with leprosy. Which, they don't have anything, to this day, science don't, to cure leprosy, but Jesus healed it with His Word. It was a paradox.

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

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

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

126 There had been many men raised up. And there had been, for hundreds and hundreds of years, they had no prophet. Oh, they had had priests and great men, and as we read the history between the time of Malachi and Matthew, four hundred years, there had been great men. But there was no prophet.

127 And then when He come on the scene, to prove that He was that Ephesians made manifest, John announced it. But Jesus was That, He was the Word manifested, Himself.

128 When Peter came to Him one day, with Andrew, his name was Simon. And when Jesus standing there, never seen the man in His life, (listen close) when He stood there and looked at the man, and said, "Your name is Simon, and you are the son of Jonas." That's a paradox. Sure was. Certainly was a paradox.

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

130 When he walked up before Jesus, Jesus said, "Behold, there is an Israelite, in whom there is no guile."

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

132 Said, "Before Philip called you, when you were under the tree, I saw you." A paradox!

133 He had need, go by Samaria. And when He went by Samaria, a city of Sychar, He was sitting out there waiting for His disciples to go in to buy food. And, notice, a woman come out to the well, of ill fame. And He said to her, "Woman, go get Me a drink, or bring Me a drink."

134 And she said, "It's not customary for You to ask that. We're, I'm a Jew. . . or a Samaritan, and You're a Jew. We have no—no dealings with You."

135 He said, "But if you knew Who you were talking to!" Watch this paradox fixing to happen. Don't miss it. Said, "How—how can you do, say this? I, I'm a woman of Samaria, and You're a Jew. We have no dealing."

136 He said, "But if you knew Who you were talking to, or Who was talking to you, you—you would ask Me for a drink." And He went ahead till He found where her trouble was. And He said, "Go get your husband and come here."

And she said, "I don't have any husband."

137 He said, "That's the truth. You don't have a husband, because you've had five, and the one you're now living with is not your husband. Therefore, you've said the truth."

138 She said, "Sir, I perceive that Thou art a prophet." They hadn't seen one for hundreds of years. Said, "We know the—the Messiah is coming, and, when He comes, He'll tell us these things."

He said, "I am He."

139 [Blank spot on tape—Ed.] Was a paradox vindicated, and it's found to be Gospel Truth; a Gospel that had promised this, and here it happened and vindicated what it was.

140 Now let me give you a great noble paradox here, just a minute. In John 14:12, Jesus said, promised that, "The believer that believed on Him, would do the same works." Is that right? God, Who makes a law or a promise, must keep that promise, to be God. He does keep it. To think, the God. . . Why, It's a paradox, Itself; for God, Who makes a promise and cannot break that promise, to give that promise of the things that He did, to His people, to follow throughout the age until He returned again. "Go ye into all the world, preach the Gospel to every creature; every creature, all the world. He that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe." He has got to keep that Word. And because He said it, it went from His mouth, it's got to be fulfilled.

141 All Scripture has got to be fulfilled. So it's a paradox, alone, to hear Jesus, the Son of God, make such a statement as that, "The things that I do will you do also." Now the Bible said, in Hebrews 13:8, "He is the same yesterday, today, and forever." That's a paradox, 'cause it has to be done. "Heavens and earth will pass away, but not one Word that I've ever said will ever fail," He said. It has to be done.

142 Now, friends, I believe that He is the same yesterday, today, and forever. I believe He is just as able this afternoon to cause, in this building, a paradox, because that He promised it would happen.

¹⁴³ And how much more has He promised, how much more is it leading in the Bible, to this very age that we're living, the Ephesians again, of the church ages. We've got seven church ages, and we're promised that at the Laodicea Church Age there would be another Ephesian. That's right. And we're here. I believe, with all my heart, that Jesus Christ Who made the promise . . .

¹⁴⁴ As I said in my last message, standing over there against that wall, when I was here a few weeks ago. Every time you move your finger, that goes around and around the world, never will stop. Every move you make, you'll see it at the Judgment. Television proves that it's here, the fourth dimension. Cause, television doesn't manufacture that picture, it only channels that wave into a tube, and you see a picture. Color, everything, every moving object that's happening in the world, is going right around through here now, making a record. Someday, your record is going to be closed, and you're going to answer to that record. That's right.

¹⁴⁵ God, let me so be blended, let me be so dead to myself and anything around me, but be conscious of the Word of God living among us today!

Let's pray.

¹⁴⁶ Lord Jesus, Thou art a paradox, when God was made flesh. I pray, Heavenly Father, that You will manifest Yourself this afternoon, proving to us here today. Not only proving to us . . . There is, I suppose, ninety percent, or more, of the people set here, believe that, every Word. But that we might see You again, and let know that this Word that You spoke, that's still traveling around and around the world, just like a record, let us move into that record, today, Lord. Let us move in and not hear it just like it was coming secondly, from a man's mouth; but let that mouth, and person and people, all sitting here, become Your Word. We are ready to die, Lord, of our own ideas, just to see You keep Your promise, "The things that I do shall you do also." I pray that You'll grant this in Jesus' Name. Amen.

¹⁴⁷ Just before we call the prayer line. I was having a little bite of ice cream one day, with an old doctor friend of mine. He said, "I want to ask you something, Billy."

I said, "All right."

¹⁴⁸ Said, "Do you believe in . . ." That's where I got this thought, *paradox*. Said, "Do you believe in a paradox?"

I said, "Sure."

¹⁴⁹ He said, "I—I know you do." He said, told me about a certain person that had been healed, had been prayed for; that he had sold

epilepsy drugs to, for years, sometimes they would have seven or eight seizures a day; strong medicines. And he said, "They never did come back for no more. And I see them all the time; never had it no more." Said, "I want to tell you something, just to let you know I—I believe what you're talking about."

¹⁵⁰ He said, "During the time of the depression, my son here now was over the store." Said, "He was—he was waiting on kind of a young fellow, just said he . . . They was standing down in line, for medicine." And said, "A man come up here, and he had his wife," said, "a little woman, she was . . . You could look at her and see she was just about to be delivered at any time, of a child." And said, "She just couldn't stand in that line no more, so he—he brought his wife into the door, and just leaning on his shoulder."

¹⁵¹ And said, "My boy went up, said, 'Can I help you?' Said, 'Yes,' said, 'here is the prescription from the doctor. But,' said, 'I want to make it clear to you.' Said, 'I . . . we haven't got the money yet.' Said, 'We'll get it from the county, but my wife just can't stand it no longer. Doctor said she'd have the medicine right away.' And said, 'If you'll just give her the medicine, I'll go right there and stand in line till I—I get the money from the county.'

¹⁵² "And the boy said, 'Sir, I'm sorry.' Said, 'It's against our—our rules here, to give out the medicine without having the money.' You know how the times was in them days. And said, 'I—I feel sorry for her, but I can't do it.'"

¹⁵³ Said, "I was sitting back here reading the paper. And I looked up, and," said, "something strangely warmed my heart." Said, "I walked up, I said, 'Wait a minute, son, wait a minute.' The man started out the door, he said, 'Well, all right, son,' started out the door." And said, "I said, 'Just a minute,' said, 'what was that?' He said, 'Well, this man . . .' He explained it to him."

¹⁵⁴ He said, "'Let me see the prescription.' Said, 'Just wait a minute, son, I'll get you the medicine.'"

¹⁵⁵ Said, "I went on back and mixed up the prescription the doctor had prescribed on his paper." And said, "I went up there, and had that money." Said, "Hand it to him, not knowing whether I'd get it or not, but I just thought I would." Said, "I just felt that I should do it." And said, "Billy, when I put that—that medicine in that woman's hand," said, "it was the Lord Jesus." Said, "I seen a Man standing there." And he said, "I read later on, that the Scripture said, 'Insomuch as you have done unto the least of these, My little ones, you have done it unto Me.'" He said, "Billy, what happened to my eyes? Did I actually see it?"

156 I said, “Yes, sir. I believe it. I believe that you so fulfilled your duty as a druggist, in the emergency needing for that. Jesus said, ‘What you have done unto these others, you have done unto Me.’ I believe it.”

157 And I believe that same thing today, right here present with this people, that Jesus Christ can manifest Himself, make Himself the Word made flesh among us this afternoon. Will you believe it? [Congregation says, “Amen.”—Ed.] The Lord bless you.

158 Now we’re going to call for prayer cards, for the people to come. And we can’t get too many, because I think now, if I’m looking at the watch right, I got twenty-five minutes till we have to close just at four o’clock, on time, but we’ll continue on. Now let’s start from prayer card, I believe was A. Was it? A, let’s go from A, one.

159 Who has prayer card A, one? Just call you one at a time, so if you’re crippled we can pack you. All right. Prayer card A, one. Who has it, raise up your hand, somewhere in the building? Card, way back in the back. Would you come, lady, if you can. One, two, who has prayer card two? A, two, would you raise up your hand if you . . . Can you walk? All right, come right over here, get on this side. Three. If you’ll raise your hand right away, I—I can get you, we won’t have to wait very long. Prayer card number three, would you raise up your hand. All right, a man down there. All right, come over here, sir.

160 Prayer card number four, would you raise your hand quickly now, just as quick as you possibly can. Prayer card number four. All right. Number five. Just as I call, you stand up, number five. All right. Number six, number seven, number eight, number nine, ten—ten. Now, one, two, three, four . . . Ten, all right. Eleven, twelve, thirteen, fourteen. Was you coming, sir, fourteen? All right. Fourteen, fifteen. Well, that, that’ll be . . . That will be enough right now, that will be enough for this afternoon, ’cause we haven’t got too much time.

161 Now look. I want you to give me your undivided attention. Now, Jesus made this promise, that, “A little while, and the world won’t see Me no more, yet ye shall see Me.” Do you believe that? [Congregation says, “Amen.”—Ed.] The “world,” the *world*, is “the order of the world.” See, that, He knowed they’d go on off in fashions and things. “But they won’t see Me no more, yet you’ll see Me.” For He promised, “I’ll be with you, even to the end of the world.” Is that right? [“Amen.”] And the Bible said, Hebrews 13:8, “He is the same yesterday, today, and forever.” You believe that? [“Amen.”] That’s a promise.

162 Now, you don’t have to be up here, to be healed. Only thing you have to do is believe that Word to be the Truth. Now I’m going to ask you, if you will, just to be reverent and quiet for a few moments.

163 Did all of them come in, Billy? Got two out, three out? What say? [A brother says, “Three more.”—Ed.] Three more? Number three, prayer card number three. What, how, what is the Mexican word for that, three? Anybody can say it? [Someone says, “tres.”] All right, surely they heard it. What, that, ever who has got that prayer card, come into the line, will you? Oh, yeah. Oh, I think it was somebody had it, and didn’t know it, and they moved back. All right. Now, now how about . . .

164 Does everybody believe now with all your—with all your heart? Well, let’s pray again then.

165 Lord Jesus, now we realize that we can read the Word, with our best of our knowledge, explain It. But, Lord, You’re the only One can confirm It. You’re the only One can say that It’s right or wrong. And, Father, I pray today that You will let the eyes of the people be opened. May we see a paradox this afternoon, just, Lord, enough to let the people see that You are present, that You are not—not out of existence, that Your Word is the same yesterday, today, and forever. For, You are that Word. For the sake of the sick, Lord, for the sake of those who are suffering; many probably are here from different parts of the country, parts of the nation, they must . . . they’re suffering so, they couldn’t enjoy the meetings, otherwise, if they wasn’t healed. I pray that You’ll heal them. Grant it, Lord. And now we are only physical human beings, and can only preach the Word and say what You said to be the Truth, now Thou art the One to make it real. I pray that You’ll grant it, in Jesus’ Name. Amen.

166 Now I’d just like for your undivided attention, just for a moment, and if everyone will just be seated now for a few minutes. Now, as far as I know, course, I don’t know anyone that I can see in the—in the building, that I would know out there. Now, you don’t have to be here to be healed, anyone knows that. See?

167 There was a little woman, one time, she couldn’t get a prayer card, we’d say, and she touched His garment. And He turned around and looked, and said, “Who touched Me?” And they all denied it. And He looked around and seen this little woman. She couldn’t hide herself, ’cause, see, the Spirit of God, that was in Him, led Him. He was the Word. And It led right to her, and He told her what her trouble was. She had a blood issue, and she was healed. She believed it. And immediately, in her body, she felt that the blood issue had staunched, (is that right?) had stopped right there.

168 Now He is just the same today. You don’t have to be here. Now, the Bible said that in the New Testament now, that, “Jesus Christ is our High Priest.” Do we believe that? [Congregation says, “Amen.”—Ed.]

The only High Priest we have, the only Intercessor we have between God and man, is the Man, Christ Jesus. Do you believe that? ["Amen."] And the Bible said, "He is the High Priest that can be touched by the feeling of our infirmities." Is that right? ["Amen."] How many know that true? Raise your hand so they . . . All right. I'm not among strangers, on this Word.

¹⁶⁹ Now how would He act if You touched Him? He would act the same that He did when He was here, because He is the same yesterday, today, and forever. Is that right? [Congregation says, "Amen."—Ed.]

¹⁷⁰ Now you just believe. You just say, "Now, Lord, I've been in meetings I've been, but I'm just going to believe, today. I—I'm not even going to take no thought of myself. I'm just going to believe with all my heart, that You're here. And I have a need, and You just . . . You help me, Lord." See? Now you do that. Don't get nervous; just—just calmly faithful.

¹⁷¹ A gift of faith is not something you take and do something with. A gift of faith is you just get yourself out of the way. The gift is getting your ownself out of the way.

¹⁷² Now here stands a woman. Father God knows, as far as I ever knowed, I never seen the woman in my life. She is a total stranger to me. But, and there isn't about two or three people I can see out there, I do.

¹⁷³ I think this is Mrs. Vayle sitting here, Brother Lee's wife. I'm not sure. Then I know these three or four boys sitting right along here. Far as I know, that's all that I see in the meeting at this time, that I know. I believe that's Brother Anthony Milano sitting there, from New York. Brother Pat Tyler from Kentucky. Outside of that . . . I know Fred Sothmann is in there somewhere, I heard him holler "amen" a while ago. That, that's about the limit, and Heavenly Father knows that.

¹⁷⁴ And this woman standing here, and I never seen her. I have no idea what she is here for. She is just a woman come up here on the platform, the same as you are sitting out there.

¹⁷⁵ Now, if this woman is in need, well, then I—I, if I could help her, I—I'd sure do it. But now I—I . . . That depends on what she needs. If it was money, I—I might rake up five or ten dollars. Outside of that, I don't know, see, lest I'd give her a postdated check, till I get my pay next month. But now what if she has got domestic trouble? Then I'd say, "Go get your husband, let's talk together, maybe I can help you. 'I have no way of getting home'? Well, I'll ask somebody if they'd take you, take you home, going your way. You live down on what street down here?" Or whatever it is, I don't know. But if it's sickness, then I—I don't know. See? But I don't know the woman.

176 But there is Someone here, this Word, that promised, “The things that I do shall you also.”

177 Now, perhaps, what if this woman is sick, maybe she has got cancer, maybe she has TB, and, or something that medicine can’t help at this—at this stage? Well, now, I couldn’t, I by no means could heal the woman.

178 But now if He can reveal to me what she wants, just like He did the woman at the well, or like He told Nathanael, or—or told Simon what his name was. Said, “Your name is Simon. You’re the son of Jonas. Henceforth you’ll be called *Peter*, which means ‘a little stone.’”

179 Well, now, if He would do something like that here in the presence of all of you, that goes to show that that Word is Truth. Now, how many will believe that? [Congregation says, “Amen.”—Ed.] Is there anybody here knows the woman, raise your hand, any peoples in the building? Yeah, many of you know her. All right. And Father knows that I don’t. Well, now, let’s just see what He would say. And that, would that be a paradox? [“Amen.”] I don’t know what’s wrong with her. Don’t know what she is here for, or nothing about her. But God knows that.

180 I’m going to speak to the woman. Now this is the first person I’ve had before me, for about three months. Now I just want to talk to the lady, just a moment. And that is what? Contact her spirit. Just like Jesus did the woman at the well, contact her spirit.

181 Now, if the Lord Jesus, lady, can reveal to me what’s wrong with you, or what you’re here for, or something about it, that you know that I don’t know nothing about, or something on that order, would you believe it was Him? It would have to be Him, wouldn’t it? [The sister says, “Yes.”—Ed.] It would have to be Him. If He will do it, then we’ll all be thankful that we know we’re . . . that His Word is right, then we can put confidence in that.

182 Now, if He can reveal what your trouble is, to me, and me not knowing you, and you know that; but now if He can reveal to me what your trouble is, or something about you, then that shows that there is a Spirit here, somewhere, that knows you, and you know that I don’t. So it wouldn’t be the man, it would be the Spirit. And that’s what God promised at this time of Ephesus. Do you believe that to be the Truth? [The sister says, “Yes, I do.”—Ed.] May He grant it.

183 I see one thing, she is suffering with something like a sinus troubles up *here* in her head. That is true. Is it? Raise up your hand if that’s it. But sinus wouldn’t cause you to sneeze and carry on like that, so you have hay fever, also. That’s right. You’re not from Phoenix. You’re from where there—there is lots of hills, trees. You’re from Flagstaff. That’s right. You believe God can tell me who you are? [The sister says,

“Yes.”—Ed.] You’re Mrs. Earl. Yeah. [“Right.”] Is right, is it? Now go, believing, it’ll all be over.

¹⁸⁴ Now is He the same yesterday, today, and forever? [Congregation says, “Amen.”—Ed.] Now, the Heavenly Father knows I just seen the woman. See the Word vindicated. Now, it isn’t me, I’m just a man. Just like this microphone, it’s a mute without me speaking through it, or somebody. And so is a man just a mute. But it’s the Spirit, and that Spirit is right out there among you. See? He is the healer, not me.

¹⁸⁵ How do you do, sir? Another man that’s a person who is a stranger to me. I don’t know the man. Now, as far as I know, I’ve never seen him in my life.

¹⁸⁶ But now the Spirit, the Holy Spirit, the Holy Spirit and Jesus Christ is the same-self Spirit. The anointed One, Jesus, the Man, was the Son of God, but the Holy Spirit was on Him was God. “My Father dwells in Me.” See, It’s the Holy Spirit, so it’s still God.

¹⁸⁷ Now if I can just get myself, that man can get hisself, out of the way, then that part is dead, then let the Spirit of Life go to work. See? That’s why I wait just a minute, to see what happens till the anointing gets started.

¹⁸⁸ If the Lord God, Whose Presence we are in, will reveal to me, sir, what your trouble is, or something you’ve done, or—or something about you, just something. Course, more we would talk, more it would go. But, see, there is others standing in the line. But if He’ll just tell me what your trouble is, will you believe me to be His servant, and believe He is present? [The brother says, “Yes.”—Ed.] A rupture. That right? [“Sure is. Yes.”] Right.

¹⁸⁹ Now you say, “How was that done?” I wish I knowed. There is nobody can explain that. That’s a paradox. See?

¹⁹⁰ Here, that you might know, I seen something else, an examination; got heart trouble, too. Raise your hand. Mr. Anderson, you can go home now, Jesus Christ will make you well. That’s right. Just believe, have faith. Don’t doubt.

¹⁹¹ How do you do, sir? We are strangers to each other. I don’t know you. Far as I know, it’s the first time I ever seen you, for me to know you. That’s right. But He knows us, both of us.

¹⁹² Now you know why this is taking place? It’s His grace permitting it, that it would bring these people conscious of God. Now, not knowing nothing about you, not even knowing you no way, just a strange man that come here. Now it would be absolutely a paradox for something to happen, to—to know what was wrong with you, or something you had done, or something you ought not have done, or something you

should have done, or who you are or something about you. It would have to be a paradox, 'cause there is no way for anybody to know that, outside of some revelation of the unseen. That's right. Now if He'll do that for you, between you and I, so that the audience . . . not a show, but that they might see the—the Ephesus is here, that this is the thing that bridges between denomination and the Glory Land. He promised it, that they might be assured that what we're telling is the Truth.

¹⁹³ Now to know you, you know I don't. That's, raise up your hand so the people see that you . . . I, I've never seen the man in my life. He's just a man standing here. Ask any of the others. But you're suffering with a rupture. You also have hemorrhoids. That's right. You've come a long ways, to get here. You're not even an American. You're a Canadian. You brought with you a son that has mental affliction. That's true. You want me to tell you where you're from? You're from the province of Saskatchewan, Saskatoon the city. Believe with all your heart, and God will send you back home well, with your son, if you believe. You believe it? God bless you.

¹⁹⁴ Do you believe? [Congregation says, "Amen."—Ed.] The Lord God still remains God. See? There is none other but Him.

¹⁹⁵ How do you do? Here is a lady, a stranger to me, perhaps a little older. I've never seen her; but she is—she is just a woman standing here. I'm going to have to hurry, 'cause I just got seven or eight minutes now, see. Just look here. Do you believe that these things are true? With all your heart? You know it's impossible for me to know what's wrong with you, or anything about you. But it isn't impossible for God to know, because He knowed even before there was a world. Isn't that right? [The sister says, "That's right."—Ed.]

¹⁹⁶ How many believe that to be true? [Congregation says, "Amen."—Ed.] Sure. He knowed every time you would bat your eye. He is infinite. And just think; by His grace He has presented, with His Gospel, the same thing He promised to do. Then there is a Heaven, and we're going to it. And we're in this Ephesus right now. We're in this, coming out of one, into another.

¹⁹⁷ You have so many things wrong with you, complications, so many things wrong. And you're not from here. You are from west of here. You're from California. That's right. You also have a son that's afflicted. That's right. You . . . There is something, I keep seeing water or a great big lake. Oh, it's, you have—you have someone that's close to you, that lives in Chicago, that knows me. That's right. That is true. Now, you know I don't know you, but do you believe God knows who you are? Mrs. McGuire. You got your request. Go home thanking God.

How do you do? You're a mighty young person.

198 But sickness and disease is no respect of person. How many knows that? [Congregation says, "Amen."—Ed.] We just know that it's no respect of person.

199 "If thou canst believe with all thine heart and all thy soul!" That asthma would leave you if you would believe it with all your heart.

200 The chest trouble, do you believe it would leave you, too, sister, and you would be made well? What did you touch? She is twenty feet from me, or more. She touched the Master. It's congestion, of nerves. You'll be all right.

201 This is a noble thing this young woman stands here for. She straightly is a stranger. I've never seen the woman. But she has been brought here by somebody else. And what brings her here, was because she heard a tape that I made. And she is here seeking the baptism of the Holy Ghost. That's exactly what she is here for. That is true, young lady. That's right. Come here.

202 Dear God, may this child standing here, that's breaking forth from darkness into Light, may she receive the Holy Spirit; go to her home and her loved ones, show them what great things Jesus has did for her. Amen.

God bless you. Don't doubt. Believe.

203 God can heal all kinds of nervousness and (do you believe that?) asthmatic conditions, and make you well. Do you believe that? Then go, believe with all your heart. May God bless you, brother.

204 How old are you? [The sister says, "Thirty-eight."—Ed.] You have to come out of that nervousness before too long, don't you? Having all kind of weary spells, and everything happening to you. But it's left you now. Yes, sir.

205 God heals nervousness, stomach trouble, too. Do you believe that? Then go eat what you wish to. Jesus Christ healed you.

206 Do you believe out there, every one of you? [Congregation says, "Amen."—Ed.]

207 There is a man sitting with a—a shirt, looking to me, yeah, he looked down at his shirt just then. Yeah. Do you believe God can heal gland trouble, can make you well? You was believing then (wasn't you?), that same time this little boy got cured of that asthmatic condition. Go home, honey, you're going to be well, too, see. Believe with all your heart.

208 Little lady sitting next to your wife there, could you believe your eyes will get well, too? You believe that God will heal that eye trouble? Raise up your hand if that's what you was praying for. See?

What did they touch? Jesus Christ the Son of God.

209 Do you believe? Do you believe, young man? God can heal that blood condition, make it right, (will you believe that?) take that diabetes stuff away and make you well. Do you believe that? Go tell Him you believe it, and go.

210 Come, sir. Got stomach trouble. Do you believe God can heal it, make it well? [The brother says, "Yes, I do."—Ed.] Go, believe it; you'll be well, be made whole.

211 Come, bring this little boy. Look here, son. Come a long ways. Sometimes change in altitudes, change in climates, will do it, to heal asthmatic condition. But there is one sure healing, Jesus Christ the Son of God. He gave His Son, that yours might be healed. Do you believe that? Believe it with all your heart, and it'll leave him. He'll be normal, well man. God bless you, sister.

212 Do you believe? Is God still performing paradoxes? [Congregation says, "Amen."—Ed.] The unexplainable, unreasonable, things that people wouldn't understand how it would be, but it's still true, isn't it? ["Amen."] Now how many is sensing, and knowing in your spirit, that there has got to be Something here that's beyond human understanding?

213 Now, I think we called at least fifteen people in that line, every one of them; and four or five, six, out there in the line, without prayer cards, or whatever they was out in the line there, out in the audience there. But we're right now just one minute of time, of closing.

214 Did He do it just exactly the way He said He would do it? [Congregation says, "Amen."—Ed.] Now how many believes He is the same yesterday, today, and forever, sensing His Presence? ["Amen."] Now you seen His Presence. Now your eye has seen, your ears have understood, and God has confirmed, before your eyes, His Presence. And that what you feel all the time, that condemns you when you're wrong, and tells you not to do that, that same God has become visible to you here this afternoon, in His works. How many says "amen" to that? ["Amen."] Sure, it is. Now He is here.

215 Is there one here in the midst of us, that's never been a Christian; never had any confession, you just never did go to church? Would you stand up, and say, "I want to stand, not to you, minister; but I want to stand while I'm in the Presence of this Person, Jesus Christ, Who is the Holy Spirit over us now. I want to stand and say, 'I want You to save me from my sins'?" That's all I want you to do, just stand up, and that will witness. That's all we have time to do. Say, "I want to be a Christian." Stand to your feet, and then sit right back down.

216 Is there one in the building? How many is in the building? I oughtn't to say, "Is there one?" 'cause there might be more than one. How many

in the building will stand right now, and say, "I have been wrong, God. Forgive me. I'll raise up to give You testimony that I've been wrong. I'll sit down while I'm here in Your Presence. I'll sit down"? Just stand up.

217 Is there one, is there more than one? One hand. God bless you, young man. Is there another? God bless you. Is there another? God bless you. God bless you. God bless you, brother. Is there? God bless you, back there. Is there another, "I have been wrong. God, forgive me"? God bless you, sir. "I've been wrong. I—I'm sorry, Lord." God bless you. God bless you. God bless you.

218 Has there been anybody that's been suspicious of this ministry, and you're convinced now that it's true? Raise up there, and say, "God, forgive me." Just raise up your hand, say, "I—I was a little suspicious, Brother Branham; it's all gone now." Raise your hand. Not a one? Thank you.

219 How many believes This? Couldn't be me; but it's the Christ, the Son of God. Thank you. Then you shall see greater things than this done, as long as you'll believe. Just stay with Christ. I'll do my best to stay right with Him, myself.

220 Now how many here that's sick and needy, raise up your hand, "I'm—I'm sick, Brother Branham, I'm needy"? See, just look at the people. Now will you do this and just believe my word this much? Let's put our hands on one another, while I just hold my hands out towards you.

Let's pray.

221 Dear God, I bring to You this little audience, this afternoon, where we have heard and read the Word of God. We know that it's every bit the Truth, because it's Your Word. We've not only now believe it to be true; we know that it's true. We have seen You, Lord, do something that will make people know that there is still . . . Besides a paradox of—of the world, and space, and the natural laws of God, we can see here where that the law of death working in a human's body, where that science has failed to—to cure by their research. And, Lord, we're grateful for those people. We by no means belittle them. We're grateful for them. But, Lord, when it comes to a place that they can do no more, now we see Your great hand come in; knowing that there is no man could heal them, because he would be a doctor, or have to take some remedy. But to see the Son of God come down, and that made the promise, that we all believe in it.

222 And every person held their hand up, that wasn't saved, and—and wanted to be saved. God, something warned their heart. Some of them said they "had been wrong," maybe backslid and wanted to come back. I pray that You'll take each one back. For they know, Lord, and

knowed . . . Many of them may have known me, or of me, for these years, and know that there is no good thing in a man, and especially me. How could there be any good thing? But yet they seen that Word, that God promised, made manifest. They are convinced that It's the Truth. They've accepted It.

²²³ Many here I could not bring to the platform. And, Father, Thou bear me record, never have I said that it would be something that I could do, no more than yield myself to You, and let You take me out of the way and put Your Spirit in there to work. Now, Father, seeing that one person can do that, other can do it, I pray that each one that has their hands laying on each other, that's sick and afflicted, will be healed just at this time.

²²⁴ Let the great Holy Spirit pass through the building just now and make everyone well. Save everyone, Lord. Give such an experience. Pour out the Holy Ghost, Lord, upon this audience. Oh, we're looking for You to do great things this coming week. Just let it be so, Lord, right now, in the Name of Jesus Christ.

²²⁵ Now let us all stand to our feet. Do you believe with all your heart? Now I wonder if our sister, at the piano there, would give us a—a—a little chord of this, "I Will Praise Him. I Will Praise Him." You've heard that? Now let's sing it, together. Now we'll hope to meet you tomorrow evening. Now we'll dismiss officially, just in a moment, but I want to sing this song with you. All right, let's go.

I will praise Him, (let's raise our hands) I will praise
Him,
Praise the Lamb for sinners slain;
Give Him glory, all ye people,
For His Blood has washed away each stain.

²²⁶ Let us bow our heads now for the dismissing prayer. All right, Brother Jewel Rose is going to dismiss us. God bless you, Brother Rose, while we have our . . .



A PARADOX

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