

Paradox

Phoenix, Arizona
January 17, 1965

1 You may be seated. I've been waiting a long time to get back up here to Phoenix. And I'm certainly happy this afternoon to be here. While I'm at Phoenix, there's something about it always makes me feel that I'm sitting among people who are my friends, that love me. And it's a great. . . . Prayer warriors come from here, to pray for me, for years. I'll 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 it was just in the youth of my meetings.

2 Since then, Phoenix has held great. . . . Something's in my heart that's hard to explain. As a little boy I always wanted to come to Phoenix. I always read about the desert, had 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 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, and. . . ."

4 And I suppose I'd have to go up to the Apache reservation, or somewhere, to find a real native. Someone said, not long ago, said, "Brother Branham, how do you like Arizona?" I said, "Well, it's been one of my great life-time anticipations, to live in Arizona. And God has granted that to me."

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

6 Also on the platform, Brother Fuller, Brother Jewel Rose and Brother Tony Stromei from Tucson, Brother Borders, our campaign manager, and good, old, precious Brother Arganbright. We've been together 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.

7 I can't think of the brother's name. I was trying.... What is your name, brother? [Brother answers "Al Bore."] Bore. Brother Bore. I know his face, and aren't you the one that also interprets, sometimes for the...? [Brother says "Interprets for the deaf."] For the deaf. That's.... And we're so happy to have all of you here.

8 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,

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

10 Now, the message that the Lord has 'lotted to me is.... Sometimes, you know, these things get pretty touchy, and it's been that way in every age. And I've tried my best to stay with it. It's something that if I did not speak that thing that God told me, and if it was 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.

11 And many times when you cross up someone in their theology, they fall out with you right quick. But that shouldn't be. I try to.... I find friends of mine that, 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.

12 But you know, if I said anything different than what's in my heart, I'd be a hypocrite. And 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, if 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. 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's a question, leave it alone until you're sure.

13 Billy has probably give out some prayer cards, which I think he, I, yeah, I told him to. And I believe he told me awhile ago that he had.

14 Somewhere along there, I'll call a few to the prayer line after while, to be prayed for. And if your card's not called--even if it is called, rather, and you're not sure that God is the healer, and He's going to heal you, it won't do no good to come up here. Because you won't be healed, if there's one question. If you say, "Now, there's something in my life, I really ought to straighten this up," you go and make that right first, and then come back to the prayer line, see.

15 Because healing is the children's bread. We realize that. It's in the atonement, and the atonement first is applied to our soul. And healing has always forerun every message, and it's also been a means to gather people together. And it's. . . . 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's not many people interested in that. They just. . . . But that's the main thing.

16 Divine healing, and singing festivals, and so forth is just a. . . . As Brother Bosworth used to say, "It's the bait on the hook; and you show the fish the bait, not the hook." And that's just the thing to get the people to listen awhile, 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.

17 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 always was, there's 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 the message.

18 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.

19 Now we're here this afternoon, and then tomorrow afternoon in this same auditorium, also at seven o'clock. Is that right, brother? Seven-thirty tomorrow afternoon (or evening), and then Tuesday evening, and I think Wednesday evening, also. [Brother says "Ramada Inn, Wednesday."] At the Ramada Inn, Wednesday. And then Thursday (that's right) starts the convention. And if the Lord willing, I want to be here through all of it.

20 I'm here your brother, a helper in God's kingdom, to help you to any thing that I can--to answer your questions I might not be able to do it, but prayerfully, we'd probably understand if we pray over it, and went to God about it, and not draw our own opinion.

21 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 work that God did on Calvary, with Jesus Christ. And outside of that, there is no healing.

22 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 transgressions (transgressions, excuse me) by His stripes we were (all in past tense) we were healed." Now upon that. . . .

23 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.

24 If there is such a thing as a person flying in, dying, emergency or something, well, you might see Brother Williams, Billy Paul or some of them, to get them in a room. 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.

25 But it's much better, if you're not in that emergency state, that you--that you will just take your creeds, 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'll 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 could just believe it, see.

26 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. 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.

27 Same thing by healing. I'm sure we all understand that. If there be strangers in our gates, we want you to know that as for myself, or this group that I'm here with--the Full Gospel Businessmen--we represent no certain denomination, organization. We only represent Christian believers. And all denominations, everybody's welcome. We're just glad to have you.

28 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.

29 Now I'm... Wore out one Bible, since I started 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. I was just given a new Bible.

30 And the strange thing--I'm not superstitious. I hope you people don't think me to be superstitious. When this Bible was given to me, it had a little, two little markers in it, little ribbons. The Bible like I had... Brother Kidson gave me one, was a Scofield Bible.

31 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 to let you know, that I just don't take Scofield Bible because I believe that. Because he's got it so paragraphed off, and 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'd had the Thompson Chain, it would have been much better. I could have found my text much faster on a Thompson Chain reference.

32 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. And then, the next string was laying where Ezra returned from dedicating the temple. 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's "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 came right into the. . . . That's exactly.

33 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, 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 want to meet my Saviour, too, with His blood on my, inside my chest, on my heart.

34 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, and raises up something out of it. And my message this afternoon, the title, for the next thirty to forty minutes, "Paradox." And I want to read from the scripture that. . . .

35 Few years ago that, I would take a Bible, let you hand me the Bible (when I first started in the ministry), just take your Bible--many of you've seen me do it--just hold it open, like that, and say, "Lord, where is the message to me." Open to Joshua, the 1st chapter, any Bible that you would hand me. Until one night, a vision came--which you're familiar--and I seen that Bible come down from heaven. And a hand with a collar, or cuff like this, went down the first nine verses of Joshua. That's where I'm reading from this afternoon, for my reading, or my scripture reading.

36 My text is found in the 10th verse, and the, I mean the 10th chapter, and the 12th verse. 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 this just 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.

37 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, as we realize that we're closing the time. The 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's no place to go but back east again. It's completed.

38 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; and the pardoning of our sin, 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'd heal our infirmities, and take the people out of the wheelchairs, off of the crutches, and give them sight, them who are blind; and extension of days of those who are dying with horrible diseases, like cancer and tubercular, advanced . . . 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 of "Paradox," for we ask it in Jesus' name. Amen.

39 Now in the Bible, Joshua the 1st chapter, and Joshua the 10th chapter--the 1st chapter, 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 unto ... 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 shalt thou divide for an inheritance the land, which I swore 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 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 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.

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.

Then spake Joshua unto the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand ... still upon Gibeon; and thou, Moon, in the valley of Ajalon.

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.

May the Lord add His blessings to the reading of His Word.

40 Now, the subject this afternoon, of “Paradox.” Now the word *paradox*, as I have just been looking it up and to be sure 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 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.

41 I know a friend of mine that. . . . Up in Colorado they had a survey on . . . they were 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 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 elk’s back there.”

And they all just laughed at him. Said, “How many?”

He said, “There’s nineteen.” He said, “There was twenty-one, and I killed two of them.”

And the warden laughed at him. You’re only allowed to kill one, you know. He said, he said, “I know you did.”

He said, “That’s what I done. There was twenty-one elk, and I killed two.”

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

And he turned around to me, said, “You see, parson? Just tell the truth, the people won’t believe it.” See, just tell the truth.

42 So it certainly is more stranger than fiction. Joshua here is a book. . . . Actually it’s the 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 in to. It takes two parts to make redemption: out of, in to.

43 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, that the law and grace were two different aspects of God's command. Now, the law brought them out (Moses), and Joshua took them in.

44 It also represents something for our day. Now it represents, as they were in the journey coming 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.

45 Coming out of, going into: it's law that brings us to recognize we're wrong; but it's grace that forgives us. The law has no hope of redemption, because, 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 puts you in jail, but redemption is the one who come paid your fine. And out of, and into, into grace, the Ephesus.

46 Now we find the same thing. The Old Testament... I think this book of Joshua, 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.

47 Now we find Joshua representing grace, or some propitiation, that it could not exist in the same time that law was in existence. Neither does any message, that forwards the people on, ever coincide with the past message. It will not do it.

48 That's where you have trouble, today. Jesus said, "Any person take a new piece of garment, and put it into an old, or put new wine into old bottles, they perish." It bursts them open, they can't stand it. 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."

49 Moses, representing the law, had served its time. The law had served its time. 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, with just the priests, and so forth, but they didn't have any law. The law had not yet been given.

50 Grace provided them a prophet, and also grace provided an atonement, the sacrificial lamb. We're getting into that this week, on the sacrifice of 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. 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.

51 And so has the church world in this last day. It's come along. It's played its part. But there's coming a time where it must cease. It must do it. There's 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 Ephesians of this journey. Watch. Wherein that law could never save a sinner, as I pointed out, it could not.

52 Therefore, the promised land represented a day of grace. See, he could not take them in, into that journey. And if you'll notice, in that journey they had three stages of their journey. First, was the preparation by faith down in Egypt, under the sacrificial lamb.

53 Then they crossed the Red Sea into the wilderness, a separation which represented another stage of the journey. 'Cause under the preparation... When they all got ready, then when they come 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.

54 Now they were baptized, repented, and were baptized and come out, to walk in a new life in a new land, in a new 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.

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

56 And that, we still find that among human beings. We're prone to be that way. We, something we've got to do. We feel that we've got to have something into it, also. You do have something into it, that's your surrender of your own will, your own idea to the will and idea of Almighty God, and it's finished. That's all there is. Just prom.... Take His promise, don't think of nothing else. Walk by it, and God does the rest of it.

57 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.

58 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's 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.

59 Why do we have to accept organizations, and so forth that'll write that off of the book? See, 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 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.

60 Now 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'd been brought to the Red Sea. They'd been healed of their diseases. They'd had water from a smitten rock. They'd had manna out of heaven. Everything

they had need of had been supplied, and still they wanted something else.

61 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 in the wilderness journey. When God brought us out, we did very well. But what did we do? We want to be like the rest of them.

62 Now, we find out that grace is the only thing that takes us through; never law. 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.

63 Now I know many hold--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 flusterations, and everything in the promised land. It does not represent the promised land. But you notice, just before they entered the promised land, all of the differences that had rose up among them?

64 They had... One of the great things was Korah. He didn't want this one-man leadership. Dathan, and how they'd come up before Moses and tried to tell him that 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."

They said, "Our fathers eat manna in the wilderness for the space of forty years."

65 St. John 6, Jesus said, "And they are every one dead." 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.

66 But when it come to the time when Balaam come out, with his false doctrine, and said, "We're all one. Why don't we just go

together, let our children marry one another. We're a great nation. We'll make you great with us. . . ."

67 Now anybody with common spiritual understanding can see exactly that same thing, even today--marrying all of them together. And it was an unforgivable sin. It was never forgiven Israel. But then Joshua raised up for the exodus.

68 Now, we're taught in Revelation, the 6th chapter (I believe, yes, 6th chapter) of the seventh seal that's supposed . . . the book to be sealed up with seven mysteries, or seven seals, Revelation 6. And in the last days--Revelation 10--in Revelation 10, we find out that the Laodicea, last messenger of the last age, in the . . . during the time of his prophecy, that the seven seals would be opened--the seven mysteries, seven-fold mystery--that had been left off.

69 In every age there'd been some of it left off. The reformers 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. Along come the Pentecostals.

70 But we're promised, according to Revelation 10, and according to Malachi 4, and St. Luke 22:17, and so forth, that there is got to come an Ephesians to this. There is promised it, friends. There must come an Ephesians, that these seven-fold mysteries of the Word of God must be unfolded. And it's in the Laodicean age that this takes place.

71 I believe that we're there. I believe we're right in the shadows of the coming of the Son of God, and at Joshua, just before the Ephesian raised up. So did John the Baptist raise up, just before the next Ephesian. And we're promised another. Another Ephesian is 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.

72 Now you cannot add nothing to the book, or take nothing from it. Revelation 22:18 says so. "Whoever will add one word or take one word, his part will be taken from the book of life." Now we cannot add or take.

73 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. 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 us. And we're here.

Now, paradox. I'll leave that hang, because I just got about ten more minutes, then I'm going to have the prayer line.

74 Paradox. There's some people of today, that do not believe in miracles. They say they just can't believe there is such a thing as miracles in this modern age. Well, I don't mean to say anything bad about that person, but they are spiritually numb. They're, 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'd 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 20/20 physical sight.

75 You remember Elisha, down at Dothan, when he went out and smote that whole army blind? The Bible said he did it. 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.

76 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 him. You can see what God said, preached to you perfectly, then manifested, and still walk away and don't believe it. Then there's... You're beyond reach, you're already dead, numb, blinded, gone on. They were completely, the world...

77 I wonder if that same person, who doesn't believe in a miracle, I wonder... And they say 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 the way it goes, just perfect. We haven't got a machinery, or 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.

78 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's no scientific way of telling it.

79 But God set the moon to watch the sea. And when the moon begins to turn its back, when the earth turns away, there comes the tide in. But when he wakes up the next morning, and looks back this way, the tide runs back to its place again. It's a watchman.

Well, you say, "That's just on the seashore."

80 No, that's right up here in Arizona, plumb back over to 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 seashore.

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

82 How, the seed falls into the ground and it rots, to bring forth life again. Looks like it's 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.

83 So is it with an individual. As long as there's any human injections, human ideas, then God's germ of life--the Holy Spirit--cannot work. You cannot be healed as long as there's just a fraction somewhere that is not rotten yet. It's got all the human elements, all

the scientific ideas, all the “days of miracles is past,” so-called, all that has to, all ... not only die, but rot. Then, from there grows a germ of life, into a new life. That’s the only way it can grow. That’s the reason we don’t get what we ask for. We try to take with us so much of our own ideas.

84 That’s the reason the Lutheran church couldn’t advance no farther than it did, the Pentecostals and the rest, because they inject, by a bunch of theologians, “This oughtn’t be this way, this is for another day, 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, like the seed that went in the ground.

85 I’d like for them to explain Hebrews 11:3. The great ... the 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, how far out it was, and he proved that there was an eternity. How that a 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 300,000, or something like that, then 300,000 to come back--and then proved by it, somehow, that the man had only been gone from the earth fifty years. Eternity. And that’s just a little galaxy, when God blew them off His hand.

86 The Bible says, and Einstein finally wound up this--there’s only one way that any man can explain the origin of this world. That’s found in Hebrews 11:3: “We understand that the world was 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?

87 How could any scientist ever explain Noah’s rain, when there had 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, and they could prove it, that there was no rain up there. And then when God opened up the heavens, and poured out 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 says so. And we have evidence on the earth, today, that it was so. God did it. That was a paradox.

88 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, menopause. . . . And when He took that man, He gave him a promise at seventy-five years old, to this woman that he was married to, his half-sister. And he'd lived with her since she was a girl. They'd married when she was probably a teenage girl, and here she was sixty-five years old. And said, "You're going to have a baby by this woman."

89 And what if Abraham had said, "I don't believe in paradoxes. I just can't accept that."? It'd never happened. But you see, when you say you believe anything, then you've got to put it in action. Then Abraham was committed 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.

90 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, to go offer his own son, Isaac? Isaac packing the wood up, as we know, which was a type of Christ, and up on this mountain he was to offer Isaac as a sacrifice.

91 And when he'd fulfilled everything that God told him but stabbing his own son to death through his throat; when he pulled the knife out of his sheath and raised his hand to obey God to the word, for the Bible says 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; and when he was ready to obey God to His fullness, He caught his hand and said, "Stay your hand, Abraham."

92 And there was a ram hooked in the wilderness, around the vines with its horns, on top of that mountain where there's 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's no water.

How'd that ram get there? Abraham had picked up stones all around, and built an altar. But there was the ram anyhow. It was a paradox.

93 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.

94 Daniel, from a 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.

95 When the Hebrew children went into the fiery furnace, that's against all scientific understanding. In that great age, is unscientifically for a man to be thrown into a furnace that was, that's... The men taking them up there perished, and they fell into the furnace and lived in that furnace awhile. And the only thing it did was loosen them from their shackles. That's a paradox. It's unexplainable, unreasonable, but yet it's the truth.

96 Here's Joshua, that we're speaking of. How that that man, just an ordinary man, that just come through a group of creeds that the men had formed, and laws and ceremonies, with nothing in them that says anything about giving man power to stop the sun...

97 But here was 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. The sun was going down. If them kings had time to get themselves together again, the next day he'd 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 an Ephesus, an Ephesians, for it was the gospel. Sure it was a paradox.

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

99 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; not only a child, but Immanuel, who proved to be exactly what it said He 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 was a paradox.

100 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.

101 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 into wine? All a paradox.

102 He healed the sick 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. And He's the same yesterday, today, and forever. His Word still heals the sick. It's a paradox. Certainly.

103 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.

104 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 prophets, "The Lord your God shall raise up a prophet like me." There had been many men raised up. And it'd been for hundreds and hundreds of years, they'd had no prophets.

105 Oh, they'd had priests, and great men. And as we read the history between the time of Malachi and Matthew--four hundred years--there'd been great men. But there was no prophet.

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

107 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. It sure was. It certainly was a paradox.

108 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 to the meeting to see. ... When he walked up before Jesus, Jesus said, "Behold there's an Israelite in whom there is no guile!"

109 And He astonished the man. He said, "When did you ever know me?" Now watch. This is unreasonable. This is unexplainable. He said, "How did you ever know me?"

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

110 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 came out to the well, with ill fame. And He said to her, "Woman, go get me a drink, or bring me a drink."

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

He said, “But if you knew who you were talking to . . .” Watch this paradox fixing to happen. Don’t miss it.

She said, “how, how, can you do . . . say this? I’m a woman of Samaria, and you’re a Jew. We have no dealings.”

He said, “But if you knew who you were talking to, or who was talking to you, you’d 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.”

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 said the truth.”

She said, “Sir, I perceive that Thou art a prophet.” They hadn’t seen one for hundreds of years. She said, “We know that the Messiah’s coming, and when He comes He’ll tell us these things.”

He said, “I am He!”

111 It was a paradox vindicated! It stands to be gospel truth! A gospel that had promised this, and here it’s happened and vindicated what it was.

112 Now, let me give you a great, noble paradox here, just a minute. And John 14:12, Jesus said, promised, that the believer that believed on Him would do the same works. Isn’t that right? God who makes the law, or 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 the 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.

113 “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.”

114 He’s got to keep that Word. And because He said it, it went from His mouth, it’s got to be fulfilled. All scripture’s 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.”

115 Now, the Bible said, Hebrews 13:8, “He’s 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.

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

117 We’ve got seven church ages, and we’re promised that at the Laodicean church age that 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. . . .

118 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. Because the television doesn’t manufacture that picture. It only channels that wave into a tube, and you see the picture. Color, everything, every moving object that’s happening in the world, is going right around through here now, making a record.

119 Someday your record’s going to be closed, and you’re going to answer to that record. That’s right. God, let me so be blended, let me

be so dead to myself, and anything around me, and be conscious of the Word of God living among us today! Let's pray.

120 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's, I suppose, 90% 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.

121 We're 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.

122 Just before we call a 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."

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

I said, "Sure."

He said, "I know you do." He said--he told me about a certain person that'd been healed, that'd been prayed for, that he'd sold epilepsy drugs to, for years. Sometimes they'd have seven or eight seizures a day. Strong medicine.

123 And he said, "They never did come back for no more. I see them all the time, and they never had it no more. So I want to tell you something, just to let you know I believe what you're talking about."

124 He said, "During the time of the depression, my son (here now, over the store). . . ." Said, "He was waiting on the counter, young fellow just, could. . . ." Said, "He was standing down in line for medicine." And said, "A man come up here, and he had his wife--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." And said "he brought his wife into the door, just leaning on his shoulder."

And said, "My boy went up, and said, 'Can I help you?'"

125 Said, "'Yes. Here's a prescription from the doctor, but,' said, 'I want to make it clear to you.' Said, '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. The doctor said she'd have the medicine right away.' And said, 'I'll--if you'll just give her the medicine, I'll go right there and stand in line, till I get the money from the county.'

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

He said, "I was sitting back here, reading a paper, and I looked up." And said, "Something strangely warmed my heart. So I walked up . . . I said, 'Wait a minute, son, wait a minute.'

"The man'd started out the door. Said, 'Well, all right, son. . . .' Started out the door.

"I said, 'Just a minute.' Said, 'What was that?'"

He said, "What. . . ?"

This man explained it to him. He said, "Let me see the prescription." He said, "Just wait a minute, son. I'll get you the medicine."

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, "Handed it to him not knowing whether I'd get it or not, but I just thought I would. Just felt I should do it."

126 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 'Inasmuch as ye 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?"

127 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’ve done unto these others, you have done unto me.’” I believe it.

128 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? The Lord bless you.

129 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 look at the watch right--I got twenty-five minutes, till we have to close just at four o’clock on account of. . . . But we’ll continue on. Now, let’s start from prayer card . . . I believe it is, “A” was it? “A” . . . Let’s go from A-1. Who has prayer card A-1? I’ll just call you one at a time, so if you’re crippled we can pack you. All right. Prayer card A-1--who has it? Raise up your hand. Somewhere in the building--where? Way back in the back. Would you come, lady, if you can?

One, two. Who has prayer card two, A-2? Would you raise up your hand if you. . . . Can you walk? All right, come right over here, on this side. Three. If you raise your hand right away, 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.

Prayer card number four. Would you raise your hand? Quickly now, just 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. I . . . ten. All right. Eleven, twelve, thirteen, fourteen. Was you coming sir? Fourteen. All right. Fifteen.

Well, that . . . that’ll be enough right now, that’ll be enough for this afternoon, ‘cause we haven’t got too much time.

130 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.” You believe that? The world, the world is the order of the world, see. They just. . . . He knows they go on off in fashions, and things. But, “They won’t see me no more. Yet you’ll see me.”

131 For He promised, "I'll be with you, even till the end of the world." Is that right? And the Bible says, Hebrews 13:8, "He's the same yesterday, today, and forever." Do you believe that? That's a promise. 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. Did all of them come in, Billy? Got two out, three out--what'd you say? Three more. Number three. Prayer card number three. (What, how--what's the Mexican word for that three? Anybody can say it? All right. Surely they heard it.) What, that, ever who's got that prayer card, come into the line, will you? All right. I think it was somebody had it, and didn't know it, and moved back. All right.

Now, now, how about. . . Does everybody believe now with all your heart? Well, let's pray again, then.

132 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'll let the eyes of the people be open. May we see a paradox, this afternoon. Just, Lord, enough to let the people see, that you're present, that you're not out of existence, and that Your Word is the same yesterday, today, and forever, for you are that Word.

133 For the sake of the sick, Lord, for the sake of those who are suffering. Many are probably here from different parts of the country, or 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. Now, we're only physical human beings, and can only preach the Word and say what you've 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.

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.

134 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. He looked around, and seen this little woman. She couldn't hide herself 'cause, see, the Spirit of God that was in Him lead Him. He was the Word, and it lead 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 stanch'd. Is that right? It stopped, right there.

135 Now, He's 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? The only high priest we have, the only intercessor we have, between God and man, is the man Christ Jesus. Do you believe that? And the Bible said, "He is a high priest, that can be touched by the feeling of our infirmities." Is that right? How many know that's true? Raise your hands. All right. I'm not among strangers, on this Word.

136 Now how would He act if you touched Him? He'd act the same that He did when He was here, because He's the same yesterday, today and forever. Is that right? 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'm not even going to take no thought of myself. I'm just going to believe with all my heart that you're here. I have a need, and you just. . . . You help me, Lord," see. Now, you do that. Don't get nervous--just calmly, faithful. . . .

137 A gift of faith is not something you take and do something with. A gift of faith is, get yourself out of the way. The gift is getting your own self out of the way.

138 Now here stands a woman. Father God knows, as far as I ever know'd, I never seen the woman in my life. She's a total stranger to me. But, and. . . . There isn't about two or three people I can see out there. I think this is Mrs. Vayle sitting here, Brother Lee's wife. I'm not sure. And 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, from New York, Brother Pat Tyler from Kentucky. Outside of that, I know Fred

Sothmann's in there, somewhere. I heard him holler "Amen!" awhile ago. That's about the limit. Heavenly Father knows that.

139 And this woman standing here, and I never seen her, I have no idea what she's here for. She's just a woman come up here on the platform, same as you're sitting out there. Now if this woman's in need, well, then if I could help her, I'd sure do it. But I . . . it depends on what she needs. If it's money, I might rig up five or ten dollars. Outside of that I don't know, 'less I'd give her a postdated check, till I get my pay next month.

140 But, now what if she's got domestic troubles? 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 home, going your way. You live down on, what street down here, or whatever it is, I don't know.

141 But if it's sickness, then I don't know, see. But I don't know the woman. But there's someone here, this Word that promised "the things that I do shall you also." Now perhaps, what if this woman is sick? Maybe she's got cancer. Maybe she has TB, or something that medicine can't help at this stage. Well, now I couldn't, I, by no means, could heal the woman.

142 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 told Simon what his name was--said "Your name is Simon. You're the son of Jonah. Henceforth, you'll be called Peter," which means the "little stone" . . . 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? Is there anybody here knows the woman? Raise your hand. Any people in the building? Yeah, many of you know her. All right. The Father knows that I don't.

143 But now, let's just see what He would say. Would that be a paradox? I don't know what's wrong with her. Don't know what she's here for, nothing about her. But God knows that.

144 I'm going to speak to the woman. 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. That is, to what? Contact her spirit. Just like Jesus did the woman at the well--contact her spirit.

145 Now if the Lord Jesus, lady, can reveal to me what's wrong with you, or what you're here for, or something about you that you know that I know nothing about, something on that order--would you believe it was Him? It'd have to be Him, wouldn't it? [Yes, sir.] It would have to be Him. If He'll do it, then we'll all be thankful that we'll know we're ... that His Word is right. Then we can put confidence in that.

146 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's 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. You believe that to be the truth? May He grant it.

147 I see one thing. She's suffering with something like a sinus trouble, up here in her head. That is true, is it? Raise up your hand, sister. 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's lots of hills, trees. You're from Flagstaff. Right? You believe God can tell me who you are? You're Mrs. Earl. That's right, isn't it? Now go believing. It'll all be over.

148 Now, is He the same yesterday, today, and forever? Now the heavenly Father knows.... 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's right out there among you, see. He's the healer, not me.

149 How do you do, sir? Another man that's a person that's a stranger to me. I don't know the man. As far as I know, I've never seen him in my life. But now this Spirit, the Holy Spirit, the Holy Spirit is 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.

150 Now, if I can just get myself, and that man can get himself, out of the way, then that part's dead. Then let the Spirit of life go to work, see. That's why I wait just a minute to see what happens, so the anointing gets started.

151 If the Lord God, whose presence we're in, will reveal to me, sir, what your trouble is, or something you've done, or something about you--just something.... 'Course normally we would talk more, it would show. But see, there's others standing in line. But if He'd just tell me what your trouble is, would you believe me to be His servant, believe He's present? A rupture. Is that right?

152 Now you say "How was that done?" I wish I knewed. There's nobody can explain that, that's a paradox, see. There, that you might know, I seen something else--an examination. You got heart trouble, too. Raise your hand. Mr. Anderson, you can go home now. Jesus Christ has made you well. That's right. Just believe, have faith.

153 How do you do, sir. We're 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. That's right. But He knows, both of us. Now, you know why this is taking place? It's His grace permitting it, that it would bring these people conscious of God.

154 Now, not knowing nothing about you--not even knowing you in no way, just a strange man that come here.... Now it would be absolutely a paradox, for something to happen, that to know what was wrong with you, or something you done, or something you ought not have done, or something you should have done, or who you are, or something about you--it'd have to be a paradox, 'cause there's 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 that Ephesus is here, that this is the thing that bridges between denominations, and the glory land. He promised it. That they might be assured that what we're telling is the truth.... Now to know you--you know I don't--that's right. Raise up your hand, so the people see it. Just.... 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.

155 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 a mental affliction. 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. Do you believe it? God bless you. You believe? The Lord God still remains God. There's none other, but Him.

156 How do you do. Here's a lady, a stranger to me, perhaps a little older. I've never seen her but she's just a woman standing here. I'm going to have to hurry, cause I just got seven or eight minutes now. Just look here. Do you believe that these things are true? With all your heart? You know that 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? How many believe that to be true? Sure.

157 He knowed every time you bat your eye. He's infinite. And just think by His grace He presented, with His gospel, the same thing He promised to do. Then there's a heaven--we're going to it. And we're in this Ephesus right now. We're in this coming out of one, into another.

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

159 How do you do? Mighty young person--but sickness and disease is no respecter of persons. How many knows that? We just know that it's no respect of persons.

If thou canst believe with all thine heart, with all thy soul... That asthma would leave you if you'd believe it with all your heart, see.

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

161 This is a noble thing this young woman stands here for. She straightly is a stranger. I've never seen the woman. But she's been brought here by somebody else. And what brings her here, was because she heard a tape that I made. And she's here seeking the baptism of the Holy Ghost. That's exactly what she's here for. That is true, young lady? That's right. Come here. 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, showing what great things Jesus has did for her. Amen. God bless you. Don't doubt, believe.

162 God can heal all kinds of nervousness, do you believe that? Asthmatic conditions, and make you well. Do you believe that? Then go, and believe with all your heart. God bless you, brother.

How old are you? You have to come out of that nervousness before too long, don't you? Having all kinds of weary spells, and everything happening to you? But it's left you, now.

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

163 Do you believe out there--every one of you? There's a man sitting there with a shirt, looking to me. Yeah, he looked down at his shirt just then. Yeah. You believe God can heal gland trouble, to make you well? You was believing then, wasn't you, at the same time this little boy got cured of that asthmatic condition. Go home from here, you're going to be well, see. Believe with all your heart.

164 There's a lady sitting next to your wife, there. 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're praying. See, what did they touch? Jesus Christ, the Son of God.

165 Do you believe? Do you believe, young man? God can heal that blood condition and make you right. You believe that--to take that diabetes stuff away and make you well? Do you believe that? Go tell Him you believe it and go.

Come, sir. You got stomach trouble. You believe God can heal it, and make you well? Go believe it, and you'll be well. He made you whole.

166 Come, bring this little boy. Look here, son. You've come a long ways. Sometimes change in altitude, change in climate, will do it, will heal asthmatic conditions. But there's one sure healer--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, again. God bless you, sister.

167 Do you believe? Is God still performing paradox? The unexplainable, unreasonable things that people wouldn't normally

understand? How would they? But it's still true, isn't it? Now, how many is sensing, and knowing in your spirit, that there's got to be something here that's beyond human understanding? Now I think we called at least fifteen people in that line. Every one of them, and four, or five, or six of them, out there in a line--without prayer cards, or whatever it was--out in a line there, out in the audience there.

168 But we're right now, just one minute of time of closing. Did He do it just exactly the way He said He'd do it? Now, how many believes He's the same yesterday, today, and forever? Sensing His presence. Now you've 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? Sure. Now He's here.

169 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.'"

170 That's all I want you to do, just stand up, and that'll 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. Is there one in the building? How many's in the building? I oughtn't to say, "Is there one?"; 'cause there might be more than one.

171 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." And stand up? 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'm sorry, Lord." God bless you. God bless you. God bless you.

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

173 How many believes it 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 do my best to stay right with Him, myself.

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

175 Let's pray. 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 not only, now, believe it to be true, we know that it's true.

176 We have seen you, Lord, do something that will make people know that there's still. . . . Besides a paradox 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 science has failed to cure by their research. . . .

177 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's no man could heal them. Because he'd 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. And every person held their hand up that wasn't saved--and wanted to be saved. God, something warned their hearts. Some of them said they'd been wrong, maybe backslid and wanted to come back. I pray that you'll take each one back, for they know, Lord, and know. . . . Many of them may have known me, or of me, for these years, and know that there's no good thing in a man, and especially me. How could there be any good thing? But yet, they see that Word that God promised, made manifest. They're convinced that it's the truth. They've accepted it.

178 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.

179 Now, Father, seeing that one person can do that, others 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--that the great Holy Spirit pass through the building, just now, and make everyone well.

180 Save every one, 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.

181 Now let us all stand to our feet. Do you believe with all you heart? Now I wonder if our sister at the piano, there, would give us a little chord of this, "I will praise Him, I will praise Him?" Have you 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.

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.

182 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.