

# Paradox Of God

Chicago, Illinois  
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1 Thank you, brother, thank you. Let us bow our heads now for a word of prayer. With our heads bowed I wonder how many would like to be remembered in prayer? Just let it be known by lifting your hand.

2 Our heavenly Father, we humbly come to Thee, Lord, confessing that we are not worthy of coming. But because that Jesus has made the way for us and has paid the price, therefore we can come boldly to the throne of grace in a time of need.

And now, Lord, as we are here to present the gospel ... searchable riches of Christ, we need You, Lord. And there might be one sitting here, Father, that You're trying to school in a great way, that You might send them somewhere to a great mission that You have purposed. I pray, Father, that if that be so, that this night that your purpose will be fulfilled. And help us as we present ourselves to You for service.

Now, Thou did behold all the hands, looking yet at those that are up. Thou knowest what is in need, and I pray that You'll supply it, Father. I offer my prayer with their prayer and their desires, my desires, upon the golden altar where our sacrifice lays tonight. In the name of the Lord Jesus we pray that You'll break the bread of life to us out of thy Word. Amen.

...may be seated. I am sorry to be just a little late, only I understood that tonight it was just a little late. The service was running just a little late, and we'll make up for it and get out just as quick as possible. Now, we want to approach the Word tonight, and with all that was in us.

3 I know you're hearing some of these fine singers--Mel Johnson, for one, that I know sitting here. I've asked him to sing for us that song that I just can't get off of my mind. Constantly I'm humming it, about the tears come running down. I like that. And I think he's going to sing at the Businessmen's breakfast, or somewhere, for us.

Jim, I want you to be sure and get that for me. And if you have a little tape put it on that for me special, so I... My children wants to hear it. When I get down a little low, I hear that. It makes me feel good to hear good singing. And Billy ... I go into the office down there, and he's constantly got them tapes of singing going all the time. And I think it kind of helps him.

4 You know there's something about song that's got power in it. We all know that. We're aware of that. Look at the Army, when they sing the songs and play the music. Do you know the approach to war in the army of God is first by music? The singers went before the ark, rejoicing and singing. Then come the ark, and then the battle. That's right. So that's the right approach. And that's the reason... We come in the service at night, what do we do? Sing the hymns of the Lord; then the ark, the Word--read the Word; and then the battle, and we're in.

So the great banners are flying tonight--the name of the Jesus Christ, the Lord God, may be exalted, the enemy be put to flight, and God win the victory tonight and save souls, heal the sick and afflicted; cause those that are weary and stooped low to raise up their heads and rejoice, get great glory unto Himself. For we ask this in the name of the Lord Jesus.

5 I want you to turn tonight with me, if you have your Bible; and sometimes people just mark the little text that ministers speak on. It used to be that I could think of these right quick without even writing them down. But after I just passed twenty-five, why, a few months ago, I mean the second time--and so ... makes a little harder for me to remember. I'm bearing a lot of scars from the battles. And as we get older we just don't think like we used to, and I have... When I look at the scripture and see, then I remember what the text is. Let's turn to Joshua, the 10th chapter, begin reading at the 12th verse:

*Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still over Gibeon; and ... Moon, over 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 hasted 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.*

The Lord add his blessings to the reading of his Word. I want to take a text out of there for about thirty minutes, if I can hold it to that. A “Paradox.” Just use that one word, a “Paradox.”

6 Now, according to Webster, a paradox is something that seems incredible, but it’s true. Therefore a paradox then, would be the same as a miracle. A paradox is when something that seems like it just couldn’t be--the knowledge of the human mind--it’s altogether incredible; but yet it’s proven true.

Now a miracle would be the same thing, for a miracle cannot be explained. A miracle is something that happens, and you cannot explain it. That makes it a paradox. It’s incredible, but yet it’s the truth.

7 Now people today, a lot of modernists, believe that the days of miracles are past. They don’t believe there is such a thing as a miracle. But yet, I believe that the world’s full of miracles. I believe the paradox constantly. For instance, I believe that every born-again member of the body of Christ is a paradox in themselves. I believe each one of you Methodists, and Presbyterian, and Lutheran that never had experienced the baptism of the Holy Spirit, was in some formal church that did not believe in the genuine new birth and has now received the baptism of the Holy Ghost, is a perfect example of a paradox, because something happened to you that changed your whole being. And anyone could look at that and know that ... what a paradox is. A miracle.

8 Unless that happens, you cannot be a Christian. There must be a paradox for you to become a Christian, ‘cause no one can change a spirit in a man and give him new birth outside of God. God alone is the only one can do it. And it’s a miracle how that God can take a man’s thinking and his ways, and his life, and everything, and change it from what it was to what it can be--what He can make it.

9 For instance, a few days ago I was called in on a scene, or on a little something going on. There was a fine young man, very fine boy. He was going with a little girl--very fine little girl out of a fine family. And this boy all of a sudden came up with some kind of an idea, and he just walked away. He did something wrong to the little

girl, as much as promised her to do a certain thing and then didn't do it.

And instead of coming to the girl and apologizing, like a gentleman should do, it just wasn't in him to do it. And the father and mother called me to the scene and said, "We would desire to know what is wrong with our boy."

10 Now, it's not easy to do sometimes, but you must be truthful and honest. Therefore... The boy was a Christian, as far as a believer. He had repented, and had been baptized and had his position among the believers; but yet had not received the baptism of the Holy Spirit ... and no matter how much he thought he had.

11 You thinking you have, and having it, is two different things. You might be able to try to say you have. You might be able to show some evidence of some emotion. But unless your life is vindicating what you're professing to have, you still haven't got it. No matter how many emotions, how much you jump, run, sensations, speaking in tongues, or shouting, or whatever you might lay it upon--which is all right, I believe in all that too--but unless your life copes with your testimony, then you haven't got it. Because the fruit of the Spirit vindicates what you are, just like the fruit of any tree tells what it is. Jesus said, "By the fruits you shall know them."

12 Now, this young fellow's parents... His mother is German. No reflection on the German, but there's a strain in that family. And that is, they'll just sit, and you can talk to them, and they'll just stare you right in the face. They got it. This girl's sister, the mother of this boy, her sister... I have come down the street many a morning, and this young lady'd be sitting out in the yard, and I'd say, "Good morning to you." She'd just look at me. And I'd stop, and I'd say, "Sure a fine morning." She'd just stand, look right at you--an intelligent woman. And I'd say, "Come up to see us sometime." She'd just stand and look. Well, her brothers are that way. Father and mother's that way.

13 Now the father of the boy is strictly an Irishman--moody and high-tempered, high-strung. That's his whole family like that, except one other out of the family, converted. Now, in this, this boy... This father and mother both are Christians filled with the Holy Ghost, and they have brought this young man up in the way of the Lord. And now, the young man is about seventeen or eighteen years old,

something along there, very fine kid. And he's been a real model boy at home, nice kid. And he's got a brother that's just vice versa.

But the girl's ... the mother's family, lives close to a fine church. But do you think they'd ever come over there? No. And they know it's right. But it's just not in them to ask forgiveness, or ask pardoning. They just won't do it. It's just not in them.

14 Now the genes in the father and the mother of this boy, no matter how much they're converted, still remains the flesh that's been interbred out to this boy. Therefore, the boy has got a complex in him just like ... from his mother's family. And they are not forgiving. They will not apologize. And that's where that boy stands.

15 Now I said to the father, "No matter how much you've raised him up..." I said, "Now look at you, out of your family--all of them drunks, and fighting, and shooting, and cutting and so forth."

"Now look at your family," to the mother. "They're a bunch of people that just sit there and won't speak, very independent and so forth, irreverent to religion."

16 But I said, "It's not you. You're the only one of all your sisters and brothers, and you're sweet, kind and forgiving. What does that? And you're tree ... part of that family tree, yet you have received the Holy Ghost. That's the thing that made you tender and sweet. It's not your people anymore; it's your Christ that lives in you."

I said to the boy, "Look at your family, practically all of them drunks and so forth," I said, "and how moody and high-tempered and high-strung. But you're not. You're kind, forgiving. What is it? The Holy Spirit. You're no more what you are; it's Christ in you." I said, "Now that same thing has to happen to your son."

And the father raised up and said, "My son went to the altar. He was baptized, correctly, in the name of Jesus Christ, in water baptism in the pool." Said, "I know my son has come to Christ."

17 I said, "That may be all right, all the outward motions. He might be identified as a believer with the believers. But until he's regenerated, born-again, I'd advise that young man to never marry a woman. He'll make hell on earth for her until that gentle, sweet, forgiving Spirit of Christ comes in."

18 Then that will be a paradox in itself, to take the very nature of a boy that's bred between father and mother.... And yet in his

intellectuals he's trying his best to overcome it. He can't do it. He'll never overcome it. Christ will have to overcome it, when he lets Christ in. And he's already overcome then. It'll be a perfect paradox when a man is born of the Spirit of God.

19 I've seen critics stand off and make fun, and carry on, of a Holy Ghost revival. And after awhile God get a hold of that same man and change him. And here he stands right in the pulpit preaching the same thing that he once hated. It's a paradox how that God can take the unbeliever and make a believer out of him.

20 Now, I wonder, if a man thinks that miracles is past, I wonder what kind of a scientific medicine you could give such a person to change that disposition in them, to take that hatred and malice and strife out. There's no one can explain it, but it's a paradox, because it's a miracle of God when a man is changed from the person that he is to a new creature in Christ Jesus. He becomes a new creation. He's no more what he used to be; he's absolutely a new creation in Christ.

21 This world itself, that we're living on, is absolutely a paradox, how it was formed. We find out in Hebrews the 11th chapter and the 3rd verse that the world was framed together by the Word of God. Where did God get the material to make this world? How did He do it? The Bible says that it was formed and framed together, all of its structure and its part was put together, by the Word of God. If that isn't a paradox I don't know where it is. Where could we produce and say He got the material when there was no material? He had to speak it into existence. It's a paradox that this world is here tonight.

22 Another thing, it's a paradox of how it stays in its orbit, hanging in space. How can it hang there in that one place, spinning this a-way about eleven hundred miles an hour, twenty-four or twenty-five thousand miles around? And goes around every twenty-four hours so perfect it doesn't miss a second. So perfect turning that a . . . better than about a . . . Better than a thousand miles an hour it's turning around like this, hanging in space. If it'd go up or down any, why, my! it would . . . it'd interrupt the whole system of God's solar system. And it goes around the equator, around the orbit, so many a year's time. It never fails, the seasons just exactly. Tell me what holds it up there? What turns it so perfect in time?

23 You can get a watch--I don't know how much you might pay for one, a thousand dollars--and that watch within the space of a month will lose minutes. They haven't got anything that can work so perfect. But yet, this world turns perfect. Why? It's God doing it. It's a paradox. God commanded it to do that, and it does it.

24 How about the moon, yet millions of miles away from the earth? And yet, it controls the tides on the earth, millions of miles away. Its influence of standing in its space, standing in its orbit, it influences the earth. Each planet influences the other by staying in its place. Oh, what a sermon I could take from here, a lesson, how that . . . each one of God's creatures would stay in its place, it would influence the other.

25 But we get off on some wild tantrum somewhere, and form an organization and separate ourselves, seemingly not having the faith, and then we got the whole system of Christianity mixed up. If every man would stay in his place it would be a paradox of God, to see how God could bring Presbyterians, Lutherans, Baptists, Methodists, Catholics, and all, together. If we'd come back to the Word of God, it would be a real paradox. And then the whole church could agree--not upon your creeds and so forth--but upon the Word, the way it's written, because it's of no private interpretation, says the Scripture.

26 How that that moon influences the world--here not long ago a friend of mine, my neighbor, was digging holes for oil wells down in the state of Kentucky. And when that moon begins to rise over there, that tide comes in all the way across through the earth. That salt water down in the hole where they drill will raise up when that moon comes, no matter if it's down hundreds of feet below the surface, or the top of the earth here, goes down hundreds of feet. Yet when that moon turns around, that water raises to meet it.

You can't hide anything. When God has commanded it, it's got to obey God when God gives his command. That's the reason I know He'll have a church without spot or without wrinkle. God has commanded it so. It'll have to obey Him. God will have it, because the Word of God has said so.

27 How the tides, the moon, and everything influence the actions of the earth. You take. . . . We see a star shoot. We call it a star. That isn't a star shooting; that's a light. Of course we know that; but we

call it a star. That star could not move that far. If one star would move out of its orbit it would probably influence everything in the cycle, in the whole universe. It would interrupt. Everything must stay in its spot in order to keep the system of God moving.

28 So must we stay in our place. We must stay as sons and daughters of God. If we'd never fallen back there, the thing would've been turning, there'd been no death nor nothing else. But thanks be to God there's coming a paradox, when God, Himself, will set her back in place where she should be. Yes, a paradox.

29 Men that don't believe in a paradox, and don't believe in miracles, how could you justify your intelligence, and looking in the face of things that you cannot explain? It's totally impossible for any man to explain how that world can revolve itself and keep in perfect time and never . . . the whole solar system, and those things; and how the moon can influence the earth. And how many other things could we tell about? How the sap in the fall of the year will go down in the root of the tree without any intelligence to run it down there; bring it back in spring of the year with new life? Why, it's a paradox. No one can explain it.

We don't know how it's done. But God does it. Therefore, it is a paradox, constantly. It's a mystery how that God does that. We look at it so much until it becomes so common we look over the top of it.

30 And that's what's the matter with we Pentecostal people. We've seen God perform so many paradoxes till it becomes just occasionally that we even think of it. If we would only stop a minute and consider. God is everywhere. God is performing, and his old timepiece is clicking right around till finally she'll go plumb out into eternity, because God has promised it to do that. Now we know that there is paradox.

31 Now, back in the days of Noah, before the rain come and the flood, it was quite a hard thing for Noah, in that great intellectual age that he lived in, to try to tell people by a word of God that it was going to rain. Now it would be, no doubt, that it didn't meet the qualification of their scientific research. There was no rain in the skies. But you see, Noah said there would be rain because that God said there would be rain. And Noah by faith, before the rain ever come, he said it would be there.



32 That's the reason we say the same thing that... They say, "Why, Jesus ... they said He was coming a long time ago. Hundreds of years ago they claimed He was coming. The apostles said so, maybe in their generation." That doesn't stop it a bit. We still know He's coming. How's it going to be? I don't know. But God'll send Him; He promised to. And I know He'll be here.

33 Now, Noah could only say, "God said so." But you see, then after all it did not meet their scientific approval in that day. But when the time come for the Word to be fulfilled, it rained just the same. That was quite a paradox in that day--to think that rain could come out of the sky where there is no rain! But if God is took at his Word, He can perform a ... make a paradox. He could perform a miracle.

34 And any man that's born of that same Spirit that performs miracles, why, it's an easy thing for him to believe miracles because he's part of God (Amen!), a son and daughter of God--not by denomination, not by a creed, not by hand shake; but by a birth, that you have died to your own intellect and been born of the Spirit of God. And you are a paradox yourself--how that you can change from death unto life how your innermost being is a new creation in Christ Jesus. It's a paradox. God speaks his Word, his children believes it, and God...

The science cannot prove how it can be done. They know nothing about it, but the children believe it anyhow. And then God performs a paradox, makes it so. Makes it so because his word that spoke the world into existence can bring ... can make every word that He ever promised come to pass.

35 That's why Abraham staggered not at the promise of God through unbelief; but was fully persuaded that He was able to perform and to keep what He said He would do. He staggered not at the promise of God, being a hundred years old, and Sarah ninety, to have this baby--because that he knowed that God could perform and have a paradox to happen, on something that ... a miracle to take place. And He did it.

36 The Hebrew children. Now how would you make scientists believe today that a man could go into a furnace--oh, I would be afraid to say how many Fahrenheits hot it was--but could go into that furnace, back there in the book of Daniel? and stay in that furnace

until the... They thought that they was all burned down to ashes, which... Even the men, the great army of soldiers--great husky men that moved out there to throw them in the furnace --those men that went in there perished, by the intense heat of the furnace against them, and they fell into the furnace.

And was down in there for all this time and come out without even a smell of fire on them!--God performing a miracle. That was a genuine paradox of the keeping power of God--against any enemy, when a man is ready to admit God is true. And God keeps his Word and honors those who believe in Him. Certainly I believe in a paradox.

37 Joshua, the great warrior I just read about a few moments ago in the book of Joshua, the 10th chapter--notice, Joshua was a friend to God. He was a soldier, a general. And he come up under the influence of a prophet, Moses. Moses had been taken away and Joshua was commanded to take the children into the promised land and to divide the land. The children's disobedience that... Moses had waited to be old, and so Joshua had come up to take the place of Moses, to be God's general.

38 And the Lord spoke to him and said, "As I was with Moses so will I be with you." That was good enough for Joshua. Said, "Be strong and very courageous for the Lord thy God is with thee wherever thou goest. And every place the soles of your foot shall set, that I have given you." Them footprints meant possession. The whole land belonged to them. It was a promise way before it ever happened.

39 When he come down there with Caleb and the other spies, and they seen the great opposition--the Amalekites and the Perizzites and Hivites and so forth--all fenced in... And there at Jericho could run a chariot race on top of the place. And great strong men that... Some of the unbelieving among them said, "Why, we look like grasshoppers to the side of them."

But Caleb said, and Joshua, "We're more than able to take it." Why?

God said, "I have given you this land."

40 No matter what the opposition is, how great the difficulties look, yet God said it was theirs! Oh, God is able to keep what He has promised! It was a paradox to see a handful of people unarmed almost (but what they'd picked up on the deserts, and where they'd chased other men--probably with such as old rakes and saws and whatever they could get ahold of) go over there and beat those men down that were giants. It was a paradox. God knew that they had courage to do it, and He give them the promise. And they went in and performed exactly what God had promised them to do.

41 One day in the heat of the battle, when the kings had made a great covenant among themselves and had come down against Joshua and the children of Israel ... that God had promised them the land. And he had routed the enemy, and they were in the woods and hills, scattered out through the wilderness there. Joshua looked and he seen the sun going down. He knew if those armies got a chance to replace themselves and come back again at him, why, he knew that he would have twice as hard a time and would probably lose more men, if they ever got a place to unite themselves together.

42 There's where ... ministers, there's where we fail. There's where the church fails. When this revival that we've just had, this great campaigns that started across the country--when we had the enemy running, we should've kept him on the run! But the thing of it is, we had to go off ... this, on tantrums and so forth, and big sprees of building, and making more for our groups, and so forth--and there you come; and separating ourselves from the Word, and taking this, that, and building up some more for our organizations, and starting something else.

43 That's the way it always goes. That's the way it was in the days of Luther, Wesley, and Moody, Sankey, Finney, Knox, Calvin. And all the way down it's been the same way. They get their eyes off of the revival, and get it on to what they can do for themselves.

44 But you know what happened? Joshua wasn't that type of a man. He needed time. The sun was going down. And he knowed if the enemy ever built up.... The revival was almost at the end of the close of it, like we stand today. He knew if he ever waited till the enemy got fortified against him, it would be hard to win that battle. You know what he did? He knowed that God promised that land. He

needed more time. So the sun was about to go down, and he said, “Sun, stand still!” Amen! A paradox indeed.

45 That sun stood there for a full day and never moved, and the moon over Ajalon never moved also, because the Bible said here that it was never a time before or since like it that God hearkened to a voice of a man.

46 You say, “Oh, if I’d only just lived in that day.” Jesus said in St. Mark 11:24: “If you say to this mountain, Be moved; and don’t doubt in your heart, but believe that what you’ve said will come to pass; you can have what you’ve said.”--still placing the paradox on down into our age. Sure.

47 That moon and sun stood still until Joshua fought his way through with Israel and avenged themselves upon their enemy. Why? It was in the line of duty. Now if you go out here and say, “Mountain move. I want to show you I can do it,” it won’t do it. But if it’s in the line of duty, when God’s commanded you to do something. . . .

48 Like he said to Moses, “Why cry to me? Speak to the children.” People today is crying all the time: “Lord, what next, what next?” Just speak and go forward. That’s right. If God has commissioned us to do something, let’s do it! Don’t stand around and think about it. Say, “How can it happen? Well, this and that.” Makes any difference. If God said do it, do it anyhow. He’s still the God of miracles. Joshua--it certainly was a paradox when that sun stood still.

49 I was talking to a scientist in school one time, and he was a Bible teacher. And he said. . . . I referred this to him. I said, “I thought you said that the earth turned around, see, and the sun stood still.” I said, “What about the Bible you just tell us was the truth? God . . . Joshua said, ‘Sun, stand still.’”

Well, he couldn’t answer that one. But the sun did stand still; it didn’t make any move, you see. That’s actually the earth stopped. And now you say . . . he said, “The earth stopped.”

I said, “You said if the earth stopped it lost its gravitation, and everybody’d fall off of it. Now what are you going to do?”

50 It’s a paradox! Amen! God stopped the entire earth from turning (Amen!) because a man said “Stand still there till I fight this battle through.” That’s a paradox. Amen.

51 It was a paradox when all the armies of Israel was backed up in a corner, and they were afraid of some great big prehistoric-like giant standing there by the name of Goliath. And there are the armies of Israel, well-trained; Saul, head and shoulders above the rest of his army, and shaking in his boots. Nobody was able to meet the challenge of this man of that day.

52 There come a little ruddy-looking, stoop-shouldered kid up, weighing about ninety pounds, with a piece of sheepskin draped around him, like that. He said, “Shame on this army of the living God! stand here and let that uncircumcised Philistine defy the armies of the living God.”

When the word come to Saul, Saul said, “You’re nothing but a youth, and he’s a warrior from his youth. And you’re a kid, and look what he is. Why, you couldn’t go against him.”

53 But what did he take? He never took a spear, he never took a sword; but he took a slingshot. And only one place could hit that giant. That was right in the forehead where his armor dropped down over his face to hide his eyes--and that rock at a long distance from that. Fourteen foot needle spear he had in his hand would go all out, as long as it was could have picked up little David and done anything to him; hung him in the tree, as he threatened to do, and let the birds eat his carcass.

54 But what happened? There was a paradox, when God took a ruddy little man that wasn’t very much to look at, at all--not even a trained soldier; just a kid that had faith in Him--and put the whole country to shame. God did it by a paradox! Amen! He’s still God tonight of the paradox, just the same as He was then. He put the whole army to rout. They saw that and began to run and take off, because that they seen that in that little fellow was a faith in a God

who could change all nature, do anything he wanted to do when man would believe his Word. Certainly, I believe it was a paradox.

55 Moses, a great military man who tried to deliver Israel and didn't do it. He wanted to destroy the Egyptians; he destroyed one man. And he got in trouble over it, doing it in his own will. But then he took a stick, an old dry stick off of the desert, and slew a whole army! Amen. If that ain't a paradox, I don't know why. When He struck that stick over the sea and called for the sea to close, and he drowned Egypt--a whole nation at one time, by a stick in his hand! Amen.

It was a paradox how He led Israel through the wilderness, and for forty years. And when they come out there wasn't a feeble person among them. That's a paradox. Yes, sir. What a great man it was. What God did for him because he believed God, it was a paradox. Yes, sir.

56 It was a paradox when God chose one little man by the name of Micaiah, before four hundred well-trained prophets of Israel, because this man was willing to stay with the Word of God when all opposition was against him, when the four hundred said, "Why, go on up." They said to Ahab and Jehoshaphat, "Go on up. The Lord is with you. We just got the revelation, the Lord is with you. Go up. You'll push them plumb off of our land because it's ours. God gave it to us. Joshua divided up the lands, and this belongs to us. And there's the Philistines up there eating corn off of our fields. Why, it's no more than reason our revelation is right."

57 Then how . . . God chose a little man like Micaiah, that couldn't even get into the association. But he come up there with the word of the Lord, and he said, "Go on up. But I seen Israel scattered like sheep having no shepherd!"

58 It was a paradox how God would stand a little bitty unnoticed fellow out there in the midst of a whole great big four hundred group of prophets, of Israelite prophets, Jewish prophets standing there, prophesying falsely. How did Micaiah know he was right? Because he was right with the Word. Elijah said the same thing would happen,

and how could he bless what God had cursed? It was a paradox, but God made it come to pass. Certainly was.

59 It was a paradox when a little bitty, sissy-looking boy with seven little locks of hair hanging down his head (maybe a bow and ribbon in it, for all I know), like a little bitty sissy.... His name was Samson. And when a lion--about a five hundred pound, maybe, lion--roared and come against him, and he took his hands and tore that lion apart! Amen.

60 But watch what happened. The Spirit of the Lord come on him first. That's what causes the paradox! That's what.... A paradox like that would set this arena afire tonight with the glory of God, if the glory of the Lord could be permitted to come upon the people, and [unclear words].

A paradox indeed, yes, when Samson slew that lion with his bare hands, pulled him apart--a little bitty, sissy sort of a boy, with seven little locks of hair hanging down his back.

61 It was a paradox when he took the jawbone of that mule and beat in a thousand Philistines' heads. When them big helmets, big coats of mail on, brass, weighing probably a hundred pounds, or close to it; big shields and so forth, spears; well-trained men; and a helmet about an inch-and-a-half thick out of brass come down and turned up, and just their faces.... And Samson stood there with this jawbone of a mule, been laying out there maybe for forty, fifty years on the desert, dry. Why, one lick against a piece of steel like that would've shattered it into a million pieces. But he stood there. That's the only thing that.... He was commissioned to fight and to take that country out. He was raised up and born to slay that nation! Hallelujah!

If the church could only realize what they're here for. If the Pentecostal church could only realize what you're here for. What's your representation? Why did you come out of these things to be what you are?

62 He knew what he was born for. He knew where he stood. The thing he had in his hand made no difference, he stood there. And as those Philistines come, and that powerful lick of that little shrimp, standing up on a rock to reach the top of their heads.... When they

run up there he'd knock one one way, and one the other. And there laid a thousand of them laying dead there.

63 It was a paradox how that mule's jaw held together. It was a paradox how that little piece of brittle bone would break through those inch-thick helmets of brass and slay those Philistines—a thousand of them. And he still stood there with it in his hand just as good as it was when he picked it up. It was a paradox. Amen, and amen!

64 He's still the same yesterday, today, and forever. He's still the same God to any man that's been called to take the Word of God. God'll stand by if you don't be a coward. Samson could've run, but he didn't do it. Right.

65 It was a paradox when God called John the Baptist, the son of a priest, out of a great school of priests, a great seminary. Why didn't that follow...? which, it was customary that men follow the tradition of their fathers. Why, it was a paradox when God took John to the wilderness to tell him what the Messiah would be, to tell him what the sign of the Messiah would be, how he would know it. Instead of going to school to learn what the Messiah would be, God took him to the wilderness to tell him what the Messiah would be. It was quite a paradox to them people in that day. Yes.

66 When the virgin birth came on, that was a paradox; how that God, in order to make Himself known to men, became man. How that God, the great Spirit... God to me was... Before there was even a light, there wasn't a meteor, there wasn't a atom, there wasn't a molecule, there wasn't anything--and everything was God. Yes, that's how great He is. He's from eternity through eternity. He always was God. He always will be God. And how the greatest of all life become a little small germ in the womb of a woman in order to take his own law, to pay the penalty of his law--death. How God was manifested in the flesh, how the great God of heaven changed his strain, come from being God to be man through the virgin birth, nobody can figure it out.

67 Science today can't tell you how that virgin birth was. But God did it. He came. No one was able. Everyone was sexually born, like



the rest. One man is the same as the rest of them. No one could help the other one--we was all in trouble. And then God Himself came down and was born--not of a Jew, not of a Gentile, but his blood was God. Blood comes from the male sex. In this case it was God.

68 God, the creator, created the blood cell in the womb of Mary, and built Himself a tabernacle that Himself come down and lived in it. God was in Christ reconciling the world to Himself. The very word Christ means the anointed One. Glory to God! God in his fullness dwelt in Him. Amen! In Him dwelt the fullness of the Godhead bodily. That was a paradox.

69 It staggered people them days: "You being a man make yourself God." It still does it. But just the same, it's still the same paradox that's carried on. He was God! He's still God! He always will be God! Yes, sir. He's the same yesterday, today, and forever. Yes, sir.

70 That virgin birth was a mystery to the people. They couldn't understand it. Just like the new birth is today. The new birth is a mystery to the people. They can't understand it. They don't know what you mean. They have belittled it, bring it down, saying, "Well, just because you believe something..." The devils believe the same thing and tremble. It isn't what you believe; it's what God has actually done. The new birth is a birth. It was a new ... it was a paradox.

71 When God brought new life to the human race, to reject it is eternal separation; to receive it is eternal life. You have ... you're on the same basis as Adam and Eve was. You can take ... if God puts you on anything else, it would be unjust to Adam and Eve. Each Adam and Eve tonight has got the right and wrong setting before them, you can make your choice. You can take God's Word or leave God's Word. You can take God's Word or take your denominational creeds about it. You can take your modernistic ideas of what it is. You can be born again and filled with the Holy Ghost, or you can be churchized, either one you want to be.

72 "For me to live is Christ!" Hallelujah! I believe that same God that fell on the day of Pentecost upon his church as a pillar of fire, and divided Himself with cloven tongues among his people, is here

tonight. It's the same God as He was then. He is today just the same. I know it's a paradox. It cannot be explained. Emotions, screaming, crying, and so forth, cannot be explained. But it's a paradox how God does it. It's the unseen God dwelling in the human heart making Himself visible by vindicating his Word that He's the same yesterday, today, and forever.

73 It was a paradox when a carpenter's son, by the name of Jesus of Nazareth, took up five little biscuits and two fish and fed five thousand people. If it isn't, I want to see somebody do it today. I want you to explain to me what kind of an atom He let loose. What did He do? Not only the fish, but the fish was growed, the fish was scaled, the fish was cleaned, the fish was cooked, the fish was ... whatever it was.

74 And the bread was planted, and growed, and all of it bypassed! And God turned it from scooped fish to cooked fish. He just growed it out, and they broke it off; He growed it out, and they broke it off; He growed it out till He fed five thousand! Amen! What does that routine mean? Break it off, grow it out; break it off, grow it out; feed, grow it out. That means He's the same yesterday, today, forever. He's the same God, the Word. He's still the bread of life to any man that's hungering and thirsting. You can't exhaust his goodness.

75 They say, "We have no need for miracles, no need for paradox." He's waiting. That's his program. That's what He is. He's the same yesterday, today, and forever. He's waiting for you to reach up and take your portion. Are you scared to do it? Would you rather go down to the river and fish you out a fish, and try to cook it, and fry it in some kind of hog lard or something? Or would you rather take it the way God has it? Just reach up by faith and say, "Jesus the same yesterday, today, and forever. I claim, Lord. I believe in You. Place within me the food, the strength, the faith that I need."

Watch and see what happens. With a sincere heart, He'll satisfy every hunger. He'll do it. Jesus was a ... made a ... had a paradox when He fed five thousand people with five fish, and then taken up two basketfuls, or several basketfuls, afterwards. It was a paradox.

76 When a man with feet like I got, and you got, upon a lake like Lake Michigan out here, when the storms was on and the whitecaps probably. . . . Why, if you was ever there and see how the storms come down (they do it yet) across Galilee there, and it almost looks like . . . bail the bottom of the ocean dry. When that comes down through there, them winds terribly, and begins to sweep, and the whitecaps pitch that boat until all hopes is gone. . . . And upon that sea, where they had been roaring from . . . oaring, from along about four o'clock in the afternoon, I'd say, until the last (fourth) watch, along three or four o'clock in the morning, how far had they rowed across the sea? And they left Him on the other side! Amen.

77 At the fourth watch, here He come walking upon the waves. That was a paradox. How could He make Himself light enough? How could He step on them waves, and step from one wave to the other? Those big waves coming, He'd go right up over one, right down in the other, right up over the one, without a drop of water on Him. Come walking on the waves! Explain it to me! Amen. What was it? It was a paradox, absolutely.

78 It was a paradox when Peter--who He had never seen in his life, his name was Simon--walked up in the presence of Jesus Christ, because his brother Andrew had told him He was the Messiah. And when Jesus looked that man in the face for the first time that He'd ever seen him, and said, "Your name is Simon and you are the son of Jonas," that's a paradox. If it isn't, tell me how He did it. It was a paradox.

79 Why? Because He is the Word. And the Bible said, "The Word of God is sharper than a two-edged sword, and a discerner of the thoughts and intents of the heart." That proved that He was the Word. Amen! The same yesterday, today, and forever.

80 It was a paradox when Philip went around the hill and found Nathanael, and brought him back into the presence of Jesus, and Jesus told him where he was the day before. That was a paradox. Amen. Showed that He was the Word. "Behold an Israelite in whom there is no guile."

He said, “When did you know me, Rabbi?”

He said, “Before Philip called you, when you was under the tree, I saw you.” A paradox! Amen.

81 It was a paradox when a little businessman of the city of Jericho, a critic of the Lord Jesus, climbed up in a sycamore tree to hide to see Him pass by; and when Jesus of Nazareth was coming, walking down the street, and stood right under the tree where he was, and raised up there and called him by his name! “Zacchaeus, come down. I’m going home with you for lunch.” A paradox. He had never seen the man. All the days of his life He had never laid eyes on him.

82 It was a paradox when maybe several hundreds of people, yes, maybe fifteen, twenty hundred people, coming out of the city of Jericho, making fun of Him and laughing at Him when He left the city that afternoon, or that morning rather, as He was going out of the city, when people was throwing over-ripe vegetables at Him. . . . And I can hear a priest say, “Hey, they tell me you raise the dead. Hey, you prophet! You call yourself a prophet.” Said, “We got a whole graveyard full of them over here--just men, good men, priests, like I am. Go up here, raise them up. Let’s see you raise the dead.” Didn’t even hear a word they said. One hailed Him one thing, and one another.

83 But way back over there against the wall, some 250 yards, a poor old beggar shivering in the cold there, with his sleeves . . . said, “Oh, Jesus, Thou Son of David, have mercy on me.” It stopped Him in his tracks. Hallelujah!

84 A call from Joshua, not very far, not ten miles from where He was standing, right there, stopped the sun one day. But a poor beggar stopped the S-o-n, straight in his tracks by his faith--the same kind of faith that Joshua had (amen)--because he knowed if He was the Son of David, He was the manifested Messiah, and He could give him back his sight. A paradox. Oh, my, certainly was a paradox. Yes, sir.

85 God . . . it was a paradox how God could become man to die. God, life, eternal life, could become God, natural life, to die to save man to bring him back to eternal life. That was a paradox how that

the great God that filled all space and all eternity, could come down and be a man in order to die to save his own creation; how God became one of his own creations to save (because He created his own body).

86 Jehovah, the Father, dwelt in fullness in Jesus Christ, his Son. Jesus was the body of God. God was represented in the tabernacle, the flesh of Jesus Christ. And how that that One that filled all space and all eternity, become one man... Amen. You see what I mean? There ... and that God could do that to die. And oh, that was a paradox in itself, how He could make Himself that way in order to suffer death for the whole human race.

87 But, oh, what a paradox when a man that they crucified, put to death... Pushed a big Roman spear, about six or eight inches wide, through his heart, and blood and water gushed out. And they took him off the cross dead, wrapped Him in cloth and laid Him in a tomb. He was so dead, till the Roman centurion said He was dead. Everybody there said He was dead. The moon said He was dead, the stars said He was dead, the sun said He was dead. The earth had a nervous prostration--it said He was dead.

88 And on the third day could raise up to life again immortal--that's a paradox. Amen! He said, "I have power to lay my life down; I have power to take it up again." A genuine paradox of God, his resurrection was.

89 It was a paradox of God when Jesus chose fishermen, instead of trained priests, to carry his message. Looked like when He come He'd have come to the great Pharisees and Sadducees and said, "Brethren, you are the men who down through the ages has kept this denomination clean. I've come to take you now. Your fathers will be proud of you when they can look down over the realms of heaven." (Or wherever they was. I doubt it. Jesus said, "You are of your father the devil.") So then, "... look down. ..." Said, "Well, we'd be happy, they'd be happy to know this. I've come now to take up where you all have brought it to."

90 It was a paradox when He condemned every one of them and told them they were of the devil. And went down on the sea of Galilee and picked up ignorant fishermen who didn't even know how to write their own name, and give them the keys to the kingdom of heaven instead of giving it to Caiaphas the high priest!

How could a man, to a religion that's tried (what they thought tried), in their traditions and things, to keep up the saints of God...? And here He comes and selects another group down on the river yonder, when men that's trained and educated and went through seminaries and schools and everything else... Then He comes right back around and ignores that, and takes a ignorant fisherman and gives him the keys to the kingdom. Amen!

What makes a paradox is when somebody believes God and takes Him at his Word! God's word spoke the world into existence. That's the same thing you have to believe tonight, is God's promised Word!

91 Look at that poor little woman standing there at the well. She said, "We know when Messiah cometh he'll tell us these things." He had told her what her trouble was. She said, "Sir, I perceive that you're a prophet. We know when the Messiah cometh he will tell us those things."

92 Watch. God talking to a harlot! Glory to God! God talking to a prostitute (Amen), and asking a favor. "Bring me a drink." Think of it. Talk about a paradox. What a paradox, that that seed of eternal life, predestinated before the foundation of the world, could [unclear word] out in such a thing as that by the desire of the flesh.

93 How that poor little woman, probably turned on the street... Down in her heart she was predestinated to eternal life. When the Lamb was slain before the foundation of the earth, according to the Bible, our names were put on that book. Jesus said, "No man can come to me except my Father draws him. And all the Father has given me will come." Just scatter the light.

Watch when that light hit those priests and all their intellects, what happened? They said, "He's Beelzebub, a fortuneteller, a devil."

He said, “You’re of your father, the devil. That’s where it come from.”

94 But when this little immoral woman, talking to God... And how could that predestinated seed be anchored in such a vile person as that? It’s a paradox. But watch when the light struck it. Said, “Sir, I perceive that you are a prophet.”

95 Now prophets, where... The Word of the Lord comes to the prophet, see. And that was her sin. And He, the prophet, had the Word. So she said, “I perceive that you are a prophet. Now we know that when Messiah cometh he’ll do these things.”

He said, “I am he that speaks to you.”

96 Brother, she left that bucket and away she went! Her testimony saved her city, Sychar. Now, that was a paradox when God ... when Jesus did that. Yes, sir.

97 It was a paradox when God put his Spirit in the Pentecostals, the poor fishermen and uneducated people, instead of Caiaphas, the high priest. And oh, how He put his gospel! It was a paradox when God chose the way that’s called heresy, crazy—people staggering, jumping, carrying on, acting like they were insane. They called them crazy.

98 It’s a paradox when God would bypass the great high synagogues, the great Sanhedrin courts, and the great high-scholared priests, and pick up a bunch of ignorant, unlearned fishermen that hadn’t knowed no more than just to believe Him, and take his Word and see the results. And it pleased God to bypass what they called the most holy thing in the world, to pick up a bunch of low trash that was called ... and the way that they were worshipping called heresy, to make the way of salvation. Yes. Now that’s the truth; you can’t deny it. Paul said, “In the way that’s called heresy, that’s the way I worship my God, the God of our fathers.”--the way that’s called heresy.

99 Yes, it was a paradox when that great pillar of fire that come down from heaven. . . . A angel of the Lord, a pillar of fire, led the children of Israel through the wilderness. That was a paradox that talked to Moses out there in a burning bush. And it was a paradox that eight hundred years later, and according to the scriptures (in St. John 8:58, if you want to know where it's at; you want to know where it started out at first, is Exodus 13:31) . . . and it was a paradox when after all that journey, and all that time, that here Jesus said that "Before Abraham was, I am." I AM was in the burning bush. I AM was the one that talked to Moses.

100 It was a strange thing that after his death, burial, and resurrection. . . . And Saul--that little hook-nosed Jew, crabbed and nasty-tempered, and even put some of the church to death--on his road down to Damascus to arrest those people. . . . And down there they had a prophet named Ananias, and was down there prophesying to them, a prophet of the Lord, telling them the Word of the Lord, because it come to him. And while Pastor Ananias was down there prophesying, Saul went down to get him.

And right in the middle of the day, that same pillar of fire that come down and led Israel, struck Saul to the ground. And all the people standing around could not see it; but it was so bright to Paul till it put his eyes out. Amen. He was blind! It was so real to him, and the rest of them couldn't see it. It's a paradox how what one . . . senses of one person would declare, it would declare to another.

That's the reason people can sit in the meeting and look at the work of the Lord, and get up and walk out and make fun of it; and the other holds to it with all their heart. It's a paradox how God can make manna the same way. It's a paradox to see how God does it, even in this day.

101 It was a paradox for Paul. You know, Paul never did see Jesus in physical form. He had to accept the revelation, just like Peter did. Peter never knowed Jesus by physical form. He said, "Who do men say I, the Son of man, am?"

"Some of them said, why, you're Moses; and some say you're Elias; and Jeremiah."



He said, “That’s not what I asked. What do you say?”

Peter said, “Thou art the Christ, the Son of the living God.”

102 He said, “Blessed art thou Simon, the son of Jonas: flesh and blood has not revealed it to you, but my Father which is in heaven has revealed it. And upon this rock I’ll build my church; and the gates of hell cannot prevail against it.”

There you are, a paradox, when He was standing there, and didn’t know Him in human flesh; but he knowed Him by his works and revelation—see Him fulfill exactly what the scripture is.

103 That’s the same kind of a paradox that brings a man from some old cold formal creed into a living God. It’s a paradox to see the same men read the same Bible and deny it, while the other one will believe it and accept the evidence of it. It’s a paradox.

104 When he could see it working on the other fellow, sure he ought to know that it’s the same God. His creed’s wrong. If it’s contrary of God’s vindicating his Word, then your creed’s wrong. Amen. Don’t mean to be so rude, but that’s the truth. A paradox.

I said thirty minutes. It’s just exactly that. I got about six pages of notes here yet. Paradox! Do you believe in it? Amen. I believe in it. And I’ll stop.

105 Let me tell you something. Listen. Here some time ago, down in the South where I come from, I was having a little bit of ice cream one day. An old druggist friend of mine, a real old born-again saint, he was a real man. . . . Hadn’t seen him for some time. And I was going through the city, and I stopped to see him. And I seen his name up there, and I thought, “Well, there he’s got this business here. He’s been there for years.”

I went up, went in, and there he was sitting there, looking down over his little glasses, you know, and looking over his little glasses that hung down on his cheek. And he said, “Well, if it isn’t Brother Branham.” And he raised up and come put his arms around me, come pat me. Told his son to go get us some ice cream. We was standing there, said, “Have a cup of coffee?”

I said, “No, sir. I’d talk you to death if they’d give me a cup of coffee.” I said, “Makes me nervous.” I said, “I’ll just take some ice cream.”

106 So we got some ice cream out. And the girls was back there, and so forth, in the store. And we sat and had a little fellowship around the ice cream. He said, “Brother Branham, I want to tell you something.” Said, “I been a little reluctant to tell other people.” We got talking about the Lord and his goodness--the old fellow crying and tears running down his cheeks. And he said, “I want to tell you something.” Said, “It may seem strange to you,” he said, “but I believe that a person like you would understand it.”

I said, “Well, go ahead, brother. What is it?”

107 He said, “Back in . . . during the time of the depression,” he said, “my gray-headed son there was just a young man.” And said, “We were here in this business then.” And he said, “But people were poor and didn’t have nothing to eat. And to get a order, to get medicine or something, they had to go and stand in line.” Many of you remember that. Sure you do--stand in the line to get a little okay from the county that you could get these drugs, or get something to eat.

And he said, “I was sitting here one day reading my Bible.” And said, “Somebody come in the door, and my son got up, young, went up to the front and said, (I heard him say), ‘No, we can’t do it.’” And said, “I listened close. I laid my Word down and I listened close.

“And the man said, ‘Sir,’ he said, ‘my wife is about to faint.’”

When he looked, he said he seen the woman ready to be delivered of a baby. It was a young couple. The young man said to him, he said, “I stood in that line there,” said, “oh, a city block long.” Said, “My wife just can’t stand there any longer.” He said, “I wonder . . . I’ve got the prescription from the doctor. She must have the medicine right away.” Said, “Will you fill it? and then I’ll take her home. Then I’ll go stand in the line. I’ll get the order for it, if you. . . .”

The boy said, “Sir, that’s against the rules here. We can’t do it.”

He said, “Well, I didn’t know.” Said, “Thank you very much, son,” turned to walk away.

108 And he said just as ... started to walk, somebody said to him right down in his heart, said, "Joseph and Mary was turned away one time, too."

And said, "I raised up and said, 'Wait, son, just a minute!'" Said, "The fellow stopped, and I went and got the prescription. And got back behind there and filled it while he waited, holding his wife by the hand. She was so faint she was just leaning over on his shoulder." And said, "I walked out there and I ...

"He said, 'I am sorry I have to do this, sir.'

"... said, "That's all right."

109 And he had his head down and just handed it out. And when he laid it in his hand.... He said, "Brother Branham, I saw Jesus." Said, "I laid it right in his hand." Said, "Brother Branham, there He was, just exactly the way the picture shows it." And said, "I ... I couldn't talk. And the man turned around, walked out of the building." He said, "Do you believe that, Brother Branham?"

I said, "I believe it with all that's on the inside of me." Certainly.

110 St. Martin of Tours ... if you've ever read of St. Martin, he was a soldier. And he was ... he followed his father's footsteps. He always felt a call of God, only I think his people wasn't exactly religious. And one day he was coming.... It was a bad winter, the history says. And he was.... There was an old beggar laying out at the gate, and he was freezing to death. And many people who could have fed that old man, or give him some clothes.... He was crying, holding his hand up--just an old, whiskered, dirty man, laying at the gate of the city. And he was saying, "Help me, somebody. I'm freezing. The night ... I'll die. Somebody give me a garment."

111 St. Martin had done give all he had away. He just ... as a soldier he had his coat on. He stood by one side and watched to see if somebody wouldn't do it. The people come, and gone, and nobody would help him. Then he reached up there and looked at the old man--he had compassion on him. Pulled his own coat off, and took his sword and cut it in half. Wrapped part of it around his shoulders, took the other half and wrapped the old beggar in it so he'd live through the night; went walking on. The people laughed at him, said, "What a funny looking soldier, with only half a coat on."

That night while he was sleeping in the bed, he woke up. Somebody walked into the room. He looked, standing across the room. . . . And there stood Jesus with that old piece of garment that had been wrapped around him. He knew by that. . . .

112 He was a man. . . . St. Martin was one of the men who contended back there for the faith that was once delivered to the saints. He believed in the miracles of God. He believed in speaking with tongues. He believed in all the Testament that was wrote by the apostles. He believed in it, and contended for it as long as he lived. And God performed miracles. He knew when he seen that old beggar wrapped in the piece of garment of his own coat that the Word of God was fulfilled: "Insomuch as you have done unto the least of these my little ones, you have done it unto me."

113 You say, "The man didn't see it." I believe the man received it. I believe he got it. I believe that He was there. I believe that was Jesus he looked at. It was a revelation of God made manifest because he carried out. . . .

114 Talk about a paradox--there's coming one, "when the dead in Christ shall rise, and we which are alive shall be changed in a moment, in a twinkling of an eye, to be caught up together to meet him in the air." Yes.

115 Oh, how God keeps his Word in this intellectual age; how He's the same yesterday, today, and forever; how He can still discern the thoughts of the human heart; how He can still change men; how He can still keep every word that He promised in this day. He's the same yesterday, today, and forever. How He can still manifest, and let them take the picture of that same pillar of fire that followed Israel--the same one that was with the Lord Jesus.

116 The same one was down there with Saul on the road--the same one that come and delivered Peter out of the prison. That same angel of God is here tonight, and doing the very same thing it did when it was here on earth manifested in human flesh. Why? He's the same yesterday, today, and forever. Do you believe in a paradox? I believe that God's wanting people to believe in a paradox. (I've went way over my time.)

117 I believe it could be a paradox right here. Amen. I believe that God is willing and wanting to take his people and show Himself, if He can only get a man or woman, boy or girl, to lay down their own thoughts and become a prisoner to Him and believe Him. He's the Word. "In the beginning was the Word, and the Word was with God, and the Word was God . . . And his Word was made flesh and dwelt among us." And now He's in you, the hope of glory, the same yesterday, today, and forever. He said in St. John 14:12, "He that believeth on me, the works that I do shall he do also."

118 He promised in St. Luke that as it was in the days of Sodom, when the elected church, Abraham's group, would receive a sign like Abraham received; and Lot's group would receive a sign like Lot did. . . . It's a very strange thing that we've had all these great reformers of Luther and Wesley, but never did we ever have a man out there with his name ending in h-a-m, a messenger to the world--G-r-a-h-a-m. That's six letters. A-b-r-a-h-a-m is Abraham. We've had Moody, Sankey, Finney, Knox, Calvin, but never a "ham"--father to the nations. We've got one now. That's a paradox. Did you know that? And look, he's doing just exactly . . . calling them out of Sodom.

119 But remember, Abraham had a messenger up there to his group too. Amen. And what kind of sign did He do with his back turned to the tent? Said, "I'm going to visit you according to the time of my promise, according to the time of life." He said, "Where is your wife Sarah?"

Said, "She's in the tent behind you."

And when He said that Sarah laughed to herself. He said, "Why did Sarah laugh, saying these things can't be?", see.

120 Jesus said, "As it was in the days of Lot, so shall it be in the coming of the Son of man." "The works that I do. . . ." God's Word becomes so. . . . "If ye abide in me, my words abide in you, ask any of them you will and it'll be made manifest to you." A paradox to see a promise God . . . a promise of God that's been made for two thousand years, and church ethics has drawn the people so far away. But in

the midst of all of it, God comes right down and bursts that Word right back into his church again, just exactly. It is a paradox. Do you believe Him? Let us pray.

121 If there's people in here tonight that would want to see a paradox performed on you, to change your heart from unbelief to faith in God, would you raise your hands and say, "Lord, remember me, remember me." God bless you. Oh, just look at the hands.

122 Heavenly Father, there is so many hands I wouldn't be able to say "God bless" to each one. But thou knowest them all. Change their thinking, Lord. Oh, let it happen a paradox. They've always kind of stooped around, they've half-way believed, maybe. Maybe some of them even belong to church. But yet they have never met that time that . . . when they had that supreme freedom, believed, and know that what God promised God was able to do. Yet we profess to be the seed of Abraham, who staggered not at the promise of God through unbelief but was strong, giving praise to God. Now, Father God, I pray Thee, in Jesus' name, to have mercy upon them.

123 O God, come down among us tonight. Move upon us, and show us that you're still a God of miracles. Make a paradox, Lord, and show that your Word still can discern the thoughts and the intents of the heart. You're still the same one that was manifested out there that Abraham called Elohim, the Lord God, Creator, the all-sufficient One, the self-existing One. O God, You're still eternal God, the same yesterday, today, and forever.

124 And the blood of your Son has sanctified a church and cleansed it, that the Word. . . . Oh, if they could've only took it without adding creed, Lord. But now, You said, "I am the vine, ye are the branches." The branch bears the fruit of the vine, for the life of the vine . . . of the branch comes from the vine. How we thank Thee for this, Lord. How perfect it is.

125 And in this day of unbelief, and superstitions, and all kinds of creeds, yet You're the same God that stopped the sun for Joshua. You're the same one was on the stick that Moses stretched over the sea. You're the same one that could call lice, fleas, frogs, whatever it was, by the mouth of Moses. You're the same God that could put rain

in the skies. You're the same one that's going to rain fire out of the skies. You're the same yesterday, today, and forever.

126 Oh, Lord God, show us thy glory tonight by saving and filling every person that raised their hand. Grant it, Lord. May it just not be another self-starved prayer, may it not be another self-starved way of raising up a hand under a little influence of something. But may it be from the depths of their heart that the people cries out, "Oh, Lord God, create in me a faith that can believe You, and can accept every Word and punctuate every promise with an amen." Grant it, Father. I commit it to You now in the name of Jesus Christ. Amen.

127 All right. It's ten o'clock. We don't have to have a prayer line up here; we can have it out there. Do you believe it? How many in here that believes that He's the same yesterday, today, and forever? that believes that that little woman that touched his garment. . . ? With her finger then (He was physical) she touched his garment. There's a paradox. He could not feel it. And He turned around and said, "Who touched me?", and she couldn't hide herself. And He told her her troubles, and her faith healed her.

128 And the Bible says today, in Hebrews, that "He is a high priest that can be touched by the feeling of our infirmities." How many sick people believe that? Raise your hands. All right. You believe it. And just see now if that's true.

You say, "Brother Branham, how does that come?" Just believing the Word just the way it's wrote. Don't take any hearsay, what this guy says, "It's this way," and this guy says, "It's that way." You believe just the way it's wrote. If He's got to judge you by the way it's wrote, then why take somebody else's interpretation for it?--'cause that's the way it's going to be judged.

Yes, that's his standard. He's watched over his Word. There's nothing wrong with it. That's just exactly the Word. That's what we'll be judged by, is this--is God's Word. And, "If ye abide in me [that's the faith], and my word abide in you [because He is the Word], then ask what you will."

129 Now you touch his garment. Say, "Lord Jesus, I believe with all of my heart that we're living in the last days. I believe You are the same God that performed all these miracles that our pastor has

showed us tonight in the Word. I believe that you are the high priest. Lord, let me touch your garment. Then you speak through this brother that claims that You speak through him. And then.... He doesn't know me, but You know me." And then see if He isn't the same God of miracles. And there'll be a paradox again, an unsearchable thing that man cannot discern and tell. Will you believe it? If He will do it, then we know it'll be a paradox. Is that right?

130 I was going to have a prayer line and I got so caught away on that till I just got away from it. And the time's just about gone. You believe. Let's start over ... can't ... I have to separate you. Let's start on this side here. Somebody this way. How many over here knows that I don't know you, or know nothing about you? Raise up your hands. And you're sick, you know it, you want to ask God. All right. Some of you believe.

131 Just take this with all your heart, "Lord Jesus, the same yesterday, today, and forever, let me touch You, Lord. My faith is moving to You, yonder on the right hand of God sitting in majesty. And your Holy Spirit that was in You is here tonight. Let me just touch by faith, Lord." Then see if He is still the author of paradox, to bring things to pass that's absolutely unknown. Just be reverent.

132 Here, see this right here? It's a colored lady sitting right back over here. She's bothered with a kidney condition. She's just had an operation. I don't know the lady. I'm a stranger to you. Is that right, lady? But that is true, isn't it? Do you believe that the same God that could tell that little woman that touched his garment over there on the other side of the lake, do you believe that that's the same God? You couldn't touch me physically, you know. So I don't know you. So there is a high priest, because He said He was the high priest. Is that right? And you believe it.

133 When you were there praying for it to be you, something struck you, and immediately I called about it. Is that right? All right. This operation you had didn't seem to be too successful. You're not getting well, too. And you're alarmed about it. And you come here tonight for that same purpose. If the Lord Jesus will reveal to me who you are, like He did Simon that come up, would you believe me to be his prophet, his servant? You believe that? Mrs. Pigram. That's right. Now you believe with all your heart, you go home, be well. You're going to get well, because your faith makes you well.



134 You believe with all your heart? How about in this section that's in here somewhere, somebody believe? A man sitting out here on the end, he's suffering with trouble with his eyes. I don't know whether he knows ... yes, he's caught me now. He feels the Spirit that.... Can't you see that light above the man? Mr. Otis. That's your name. I'm a total stranger to you, but you're worried about your eyes. Christ makes you well, your faith.

135 Now ask the man. Have I ever seen him, knowed anything about him? Or this woman, or whoever it is? There's the paradox. You believe that? He's the same yesterday.... He promised "The works that I do shall you do also." That's how He identified Himself of being Messiah. Is that right? Well, He's the same yesterday, today, and forever. And you know it can't be me. I'm no messiah. I'm just a man, your brother. But it's the Holy Ghost here--that is the Messiah. That's the leader. He's the one who knows. I don't know them people. They know it.

136 Here I want to show you. There's a colored woman sitting right up there on the side, up there, suffering with a thyroid trouble. You believe God can tell me who you are? Mrs. Kelly, right. You believe with all your heart?

137 Mr. Swanson, back there with nervous trouble, do you believe that God can make you well? If you believe it with all your heart, all right, you can have it. God makes you well. You believe it? I don't know them people. Ask them if I know them. It's a paradox.

138 Just a minute. Here's this light. It's standing over a woman. I know who she is. She's sitting right here. Don't worry, Mrs. Collins. Stop bothering about that, making yourself sick. It'll all come out all right. God leads. I know that woman. I know who she is. She's from down in Indiana or Kentucky. I know her. Her husband there is a member of my church. He's a deacon down there, a fine man.

But there's that light. Don't you see it, right over her? She's been bothered. She's sick, and she's upset about something that she don't know whether to do or not. You just remember. Quit fretting, sister. It'll be all right. He knows all about it. He'll lead it. You just let it go. Amen! The same yesterday, today, and forever. It's a paradox!

139 Do you believe it? Stand on your feet there and accept it. Say, "Lord God, I come to You in the name of Jesus Christ. Perform in me. Bring glory and your blessings and power upon me. Let there come a paradox in my heart right now. I am believing. I am believing." With all your heart believe it. Raise your hands while you sing this old hymn, "I love Him, I love Him, because He first loved me." Close your eyes. Close all your own thoughts and just let Jesus Christ come into you. And each one of you will be healed and filled with the Holy Ghost. One paradox tonight would set this ... ought to set this place afire. Jesus Christ is here. Who can explain that?

140 Ask these people. Go to them. You got their names and things on this tape. Go ask them. See, I know nothing about them. What does it do? God in this intellectual age! "Where is any rain in the skies?" said the scientists of Noah's day. "Where is it up there?" God promised it. It come.

How can these things happen? I don't know. God's promised it. He's the same yesterday, today, and forever. Hallelujah! It's a paradox! I love Him! I love Him because He first loved me, and opened my blinded eyes that I can come in and see his presence, and know that He's here. Amen, amen. Let's just raise our hands up. Worship Him. Thank Him. Glory to God! Thanks be to the Lord Jesus Christ for his goodness. God bless you.