
THE ODDBALL



Let us remain standing just a moment. Precious Lord, we come to Thy Divine presence again by the way of prayer; first, to give thanks for all that You have done for us, and for the great love in our heart for Thee and Thy Word. Lord, these people, tonight, that I love with all my heart, they have sacrificed and come to set in a hot room, and whatmore, because they love Thy Word.

² And we come to pray for the sick, tonight, Lord, and the needy. May there not be a feeble person in our midst at the end of this service. Reward them for their faithfulness, Lord. Speak to us through Thy Word, and strengthen us, Lord, as we go, bearing the reproach. What a privilege to do this! We ask in Jesus' Name. Amen. May be seated.

³ I could not find words, of course, to express my gratitude towards a group of people like this, that would come and set in this building. I want to say, that, tomorrow . . . Or, we're going to go to over to Topeka, Kansas, for the next meeting, and that'll end up the following Sunday. And then we go, from there, to Philadelphia.

And, now, we're supposed to be going overseas, over to Kenya, and Tanganyika, and Uganda, in the—the tribes in there. And they're having a little uprising now with the Mau Maus. I can't get in as a missionary, but I'm going to try to get in as a hunter. Go in, and they're fixing up.

⁴ Usually, I go in as a missionary and go hunting, this time I'm going as to go hunting, and be a missionary. So, there—there, any way to get in there to them. And Brother Mattsson-Boze is then on the job, trying to get me in, to fix a safari that I come in to go hunting. Well, then, I come in on this safari, then he's going to say, "Our Brother Branham is in the land." Go down to the embassy, "Would it be all right if we just held a little meeting out here?" See? That gets it started then, and just keep it rolling. So we don't know whether it's going to be, we're going to be able to do that, or not. We're trying. And I have asked the Lord, if something happens that he can't, then it'll be a sign to me that I'm to come back here to Jeffersonville and preach the *Seven Trumpets*, along July or August, somewhere along in there.

⁵ And then, if we do, we're seeing today, we're going to try to get this schoolroom here that's air-conditioned, 'cause it'd be real nice and cool. Seats fifteen- to eighteen-hundred people. And it's

air-conditioned, a brand new place, just about five squares above this. And one time we asked for it, and they wouldn't let us have it. And the man that wouldn't let us have it was thrown off the board. So now, the man that's on there now says we can have it any time we want it. So we are—we are very happy to get it. And so we may be able to get that now, and sometime in July, and have. . . How many would be praying, if the Lord's will now, if something turns us down? [Congregation says, "Amen."—Ed.]

6 You know, I like Arizona. It's a wonderful country. I've always longed to be there.

If you'll push that up a little bit, Brother Ben, if you will, if it's. . . Oh, that. . . Yes, sir. Yes. Or, ever who is on it, will step it up just a little bit, 'cause I'm coming back out of that real. . . [Someone says, "Tape, brothers."—Ed.] What say? ["That's just the tapes."] Oh, just the tapes. Oh, here is the other one up here. I'm sorry. Okay, Brother Ben. So I. . .

7 Coming back from Arizona, coming in here, it makes me just a little bit hoarse, because of a change in climate. Here we have about eighty-seven to ninety, and sometime a hundred percent, humidity. And there it gets to zero, and then sometimes, on a average, one-twentieth of one percent humidity. You're just living under an oxygen tent. And then come out from under that, to here, you know what a great difference it makes in you. So it does bother you in the voice, and so forth.

Pull it where it was at, if you will, Brother Ben. I made a mistake in pulling it up. I thought that was, but up *here* is where they step it up at.

8 Now pray for us, every one of you. I do appreciate you. Billy was telling me of somebody brought us a basket of peaches, and just little gifts that you. . . I just can't thank you enough. I—I don't know how to do it. And I—I feel so unworthy to take things like that from you. I pray God will bless you, and I know He will, for He said, "Inasmuch as you do unto the least of these, you have done it to Me." And God will bless you, I am sure.

9 And Arizona being such a nice country, there is one thing that I miss, that's, you all. That's right. I miss you all. I—I don't care where I go, I—I. . . it ain't, it isn't you. I have friends, everywhere around the world, but it—it isn't—it isn't you all. There is something about this little group that just. . . I don't know. I think about them.

10 And at Tucson, it's a tourist city, you know, and the churches are pulling, you know. It's kind of hard. Not very spiritual; and, because there is competition, is very strong; and it makes it hard. If I

could have all of you all, plus the church, then live out there, I guess it'd be all right. See? But I suppose, as long as this stays a church, and you all is still coming, I'll still be here, until Jesus comes.

11 So pray for me, as I said a while ago. I don't mean to repeat it, but when I get before you, I—I get nervous, and I get melancholy, and sentimental, and temperamental, too. I am that, to begin with, so I. . . it makes me all tore up inside. But to know that wherever I can go. . . I haven't a—a group on earth, that I know of, that sticks by me like this group. May—may God let us be so inseparable, that, in the Kingdom that is to come, may we be there together; my prayer.

12 Setting here at the door, talking to Bill Dauch just a moment ago 'fore leading someone back to Christ, again, in the other room. But setting there talking to him, ninety-one years old, he said, "I—I'm getting weak. My eyes are not like they should be."

And I think, a couple years ago, I come to him when he had a complete heart failure and heart block, was dying. And the very doctor that was doctoring him, that said he couldn't get well, the doctor is dead. And here sets Bill Dauch, see, of ninety-one years old. I said, "Bill, you are no more use in the earth as far as working and things like that. But I'm asking this, 'God give you strength,' because you love the meetings so well." That ninety-one-year-old man crosses the nation in a automobile, hot, dry, cold, indifference, anything it is, to hear the Word. God bless that gallant soul. Now I haven't. . .

13 I've got one more apology, of keeping you the way I did this morning, on a three hour. And I didn't do justice to the message, because I cut it up, and left part of it, and skipped part of it, and so forth. That's the reason I told them to hold the tape. Let me get it again somewhere where it's cool or something. And I—I—I could feel the Spirit, but I'm looking at you and knowing you're fanning and knowing you're hot, and—and that just tears me to pieces. I don't want you to suffer; I—I want you to be comfortable. See? And that wearies me.

14 Like, I see sick people; if I can't—if I can't feel for those sick people, I can't do them no good. I—I've got to feel for them. And the same way with—with you; I—I've got to feel for you, or I can't be your brother. See? I—I got to feel for you. And, I do that; God knows that that's true.

15 And now, tonight, I'll give to praying for the sick.

And I want to. . . man, and bless these man, and Brother Collins, and Hickerson, Brother Neville, Brother Capps, the trustees, and all, for the fine reports that's been coming, of how you're orderly, setting the church, and how everything is be coming into its right

position. I'm grateful to you man. The Lord bless you for trying to carry out an order. And letter after letter comes into Tucson, to me, "Brother Branham, it's not like it used to be. It's so much different, such a blessed feeling of the Presence of God." And I'm—I'm grateful for that. The Lord ever bless you!

¹⁶ Then, now, tonight, I was reading here in the Scripture a little place, to—to maybe set out a few words, to speak and read a Scripture, and then maybe a couple Scriptures, then talk to you for a few moments and then pray for the sick. Not but just a few moments; I'm watching the clock, and I'll try to make it just as quick as possible. But I do think that when a crowd of people are gathered together, without reading the Word or doing something, some exhortation, the meeting wouldn't be complete.

¹⁷ Many of you has waited. Many of you has got miles of travel yet tonight. How I admire that! How I look and see each one, and think about. . . There in Arizona, I think, "When I see him again, I'm going to walk right down and shake his hand and hug his neck." And here you are setting here, and who, where can I, you know? Don't know which one to start at, and which. . . how to get out of it. But, yeah, I love you. God loves you, too.

¹⁸ Now I think, if I'm not mistaken, if I haven't got the—the wrong Scripture laying out here, I want to read out of First Corinthians, the 1st chapter, beginning with the 18th verse, and also read Second Corinthians 12:11, to take a text. Now if I can find those right quick, and then we'll read, and then pray and start right in, just speaking to you for a few minutes on a little subject. In First Corinthians, the 1st chapter, beginning with the 18th verse.

For the preaching of the cross is to them that perish foolishness; but to us which are saved it is the power of God.

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

Where is the wise? where is the scribe? where is the disputer of this world? has not God made foolishness the wisdom of this world?

May I quote that again? "Has not God made foolishness the wisdom of this world?" What is the wisdom of this world then? Foolishness.

. . . hath not God made foolishness the wisdom of this world?

For after that in the wisdom of God the world by wisdom knew not God, but it pleased God by the foolishness of preaching to save them which hath believed.

Can I read that verse again? Listen closely.

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

For the Jews require a sign, . . . the Greeks seek after wisdom:

But we preach Christ crucified, unto the Jews a stumblingblock, . . . unto the Greeks foolishness;

But unto them which are called, both Jew and Greek, Christ the power of God, and the wisdom of God.

Because the foolishness of God is wiser than man; and the weakness of God is stronger than man.

19 And in Second Corinthians the 12th chapter, the 11th verse, Paul speaking.

I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind in the very chiefest apostle, though I be nothing.

20 Let us pray. Lord Jesus, add to these few words, tonight, that's been spoken in days gone by, by the great apostle Paul, that we might prosper by hearing them tonight, in applying them to our lives, that we might be the—the handiwork of God, made in the fashion in which He has chosen for us to be in. For we ask it in Jesus' Name. Amen.

21 I'm going to preach tonight for a few minutes, the Lord willing, upon the subject of: *The Oddball*. Now, that's a very crude, rude text to take, but that's, I think, would more or less state it the way that I want to express it.

22 You know, there is so many things, today, that people become *oddballs*, we call it. And that expression, if anyone has never heard it, it means somebody that's "peculiar," somebody that's "odd" to another fellow. And no doubt but what many of us are odd, one to another.

23 And, now, I was going down the street one time in Los Angeles, California, and I seen a very odd person, acting odd. And he was walking down the street, not picketing, but he was just merely like taking an afternoon stroll. And I went to the other side of the street, to see what he was doing. Everybody was turning around, laughing at him, because of his peculiarity.

I noticed he had a sign hanging on the front of him. And I thought I'd see what everybody was laughing about, this odd, peculiar man. And so he was. . . I noticed him as the people looked

at him, they laughed at him, and—and, but he seemed to have a different kind of a smile, a smile of contentment. The other smiles that the people were giving him was more like ridiculing him, but he seemed to be satisfied in what he was doing.

²⁴ Well, that's a whole lot to think about, when a man is satisfied in what he's doing is right. Though he be an oddball to somebody else, if he is satisfied that what he's doing is right, then let him stay with it.

And as I come close to the little man, I noticed on . . . across his chest here, on a plaque or a board, was wrote, "I am a fool," and at the bottom, had, "for Christ." "I am a fool," in great letters; down at the bottom, said, "for Christ." And everybody was laughing at this.

²⁵ And as the little man pressed on down through the crowd of jeers and carrying on, I turned to look what was on his back. And there was a great big question mark on his back, and down at the bottom, said, "Now whose fool are you?"

²⁶ Well, I—I thought he had something there, you see, but he seemed to be satisfied that he could be a fool for Christ. And that's what Paul said he had become, "a fool" for Christ.

²⁷ Brother Troy, of the Full Gospel Business Men, a very good friend of mine, he—he's a meat cutter. And getting some kind of a germ in his hand, from cutting pork one time. Some man who knows, or woman, might know what the germ was; but it—it'll eat you up. So, in order to save his life, they had to—to amputate three fingers. And he only has two fingers on one hand, but yet he remains as a butcher.

²⁸ And there was a little German who worked with him in a—a butcher shop, down in Los Angeles, so he—he kept trying to lead the little Dutchman to Christ. And he said he was a "Lut'eran," and it was all right with him. He was satisfied that he was a Christian, because he belonged to the "Lut'eran" church, as he stated it. So one night Brother Troy had the privilege of getting him to go to church.

²⁹ His name was Henry. And Henry, in German, is "Heinrich," and so they call him "Heini." You've heard that expression. He said, "Heini, how about going to church with me tonight?"

³⁰ "Well," he said, "I believe I'll go." So he went down to an old-fashion meeting where they was having a prayer meeting, and he really got under conviction, and give his heart to Christ.

Oh, the next day, this little Dutchman was enjoying himself. Every once in a while he would just walk through the building, with his hands up in the air, saying, "Praise be to God! Thank You, Lord Jesus!" and he attracted the attention to all, of all of them.

31 You see, he become an oddball to the whole line of meat cutters. And he would be cutting meat, and he'd start thinking about the Lord, and he'd start crying. He'd lay the knife down, and walk up-and-down the aisles, not hysterically, but just making love to Christ, saying, "Oh, how I love You, 'Jesus!'" You know, just walking back and forth.

32 And the boss came by and seen him do this, and as he went walking down, crying. And, the boss, he never noticed the boss; he was thinking about Jesus. And he started down, with his hands up in the air, and the tears rolling down his cheeks, saying, "O God, how I love You!"

And the boss said, "Heini, what in the world has happened to you?" He said, "Everybody in the—in the whole line is talking about it. What in the world has happened to you, Heini?"

33 The little Dutchman said, "Oh, boss!" He said, "Glory to God, I got saved!"

He said, "You got what?"

He said, "I got saved!" He said, "I went with Brother Troy here down to a little mission, and I—I got saved. And Jesus came into my heart, and I'm so full of love!"

He said, "You must have went down to that bunch of nuts."

34 He said, "Yeah!" Said, "Glory to God!" Said, "Thank God for the nuts!" He said, "You know, you take a automobile coming down the road, and you take all the nuts out of it, you ain't got nothing but a bunch of 'yunk!'"

35 Well, I don't know but what the little Dutchman was just about right. Take all the nuts out? The nuts is what holds it together. And I think that's what holds the church together sometime, holds civilization together.

36 Now, coming down from a visit at Prescott, a few days ago, I was looking at the desert and noticing how that out of Phoenix they have the Japanese Gardens, and they had flowers in there, beautiful flowers. Where, when I was a boy out there, I herded cattle down through those places. The cows, wasn't no grass, so they just lived on cactus beans and so forth.

37 And then I noticed that there has been a—a reproduction to the use of the desert. And in the desert we find that, the cactus and the flowers. And in my home there, or the home we are renting; Sister Larson, I think she was here this morning, I seen her. And she has a flower bed on the outside of—of the house; some dirt. Everything there is sand, so she had some dirt in a large flower bed on each side

of the duplex. And every morning I have to get out and water those flowers. If I don't water them, they'll die. And they'll. . . And then, again, I have to get some spray and spray them, to keep the lice off of them; the bugs will eat them up.

38 And then you go just a little beyond that, thirty feet from that, there is some flowers growing, and out in the desert they're growing. And you could dig down twenty feet and it'd be like a powder keg; nothing in the world but just dust, and there is no water at all. And who sprays them? See?

These in the flower bed, if you fail to spray them and to water them, the termites or the bugs, lice, will eat them up. But the lice can't touch that one out there in the desert, and neither does he have to be babied and watered every day; he is a production of the creator. This is a hybrid reproduction.

39 And I think that, today, the reason Christianity has become, to the people, a nut; is because that we've got a bunch of reproductions and not genuine Christians, a bunch that has to be babied and sprayed, and in order to stay in the church.

40 I can imagine the very first Church, what they were, and compare it with this reproduction today. This would be a cheap production of what the real first Church was, that rugged believers in God, with the Holy Ghost. You babied not them. You didn't have to pat them and tell them you'd take them in *this* one; and if they get tired that one, they go to another one; and you'll make them a deacon if they'll come over here and leave this other one. That's a hybrid reproduction.

41 I was thinking of Michelangelo's original painting, I believe, of "The Last Supper." I think he painted it. Do you realize what that original picture would cost you? It would be countless thousands of dollars, would never touch that original, because it's beyond price. It's so valued so high! But you can buy a cheap reproduction of it for about two dollars.

42 That's why people today can't understand the ruggedness of real, genuine believers. They become a nut. You know, the world gets in such a rut till every once in a while you have to have a nut to straighten it out. Takes somebody come on the scene that's a little different, and he is a nut to that generation. I was thinking the other day, who is able?

Who today is not a nut? You're somebody's nut. I believe the world is completely going insane. Did you know it's a time that people can't judge between right and wrong, or truth or error?

43 Do you know the politicians can't judge right and wrong? You see them keeping quiet on this voting the Bible back in the church or into the . . . Bible back into the school? They don't know which way the politics are going to blow. Think of it! I don't know how it is in Indiana now, but in state of Arizona it's against the law to read the Bible in school. I think it's the same thing in Indiana, nearly the whole United States, because some infidel woman changed the whole program. And, remember, it's against the law to read the Bible in our public schools, but believers' taxes supports infidelity to be taught in the school.

44 Politics. We need another Abraham Lincoln. We need another Patrick Henry. We need an American who can stand out regardless of where the politics are, and call right, "right," and wrong, "wrong."

45 Did you know preachers today can't judge which is right, the Word of God or the church denomination? They don't know which road to take. They can't judge between right and wrong. "I know the Bible says it, but our church says . . ." See, people are not capable of judging right from wrong. And anything that's contrary to the Bible is wrong. God's Word is right, and every man's word is a lie, that's contrary to It. And to try to stand now upon a—a—a time like that, and to stand for what's right, you become a nut.

Let's call a few characters.

46 I can imagine the prophet Noah, in that great day that he lived in; that great scientific age where they built pyramids and sphinxes, where they could prove that there was no water in the skies, by scientific research. Here comes this old man out there, and said, "There is coming rain out of the heavens." Noah was a nut to that generation. He become a nut.

47 Let's think of Moses. Moses, when he went down to Pharaoh, as we spoke this morning, and Moses going down to Pharaoh, and saying, "The Lord sent me down to bring these slaves out," with a stick in his hand, against the great army that had the whole world conquered. Pharaoh, in all of his scientific genius, thought Moses was a nut. And, he was a nut, to them.

48 I can imagine the prophet Elijah, in his great day, when the fabulous age of fashion; when Ahab and Jezebel ruled the world, as it was, in them days; and all the fashions and things that Jezebel wanted to wear, and how she had all of the women dressing like her, and her paints, and going on, her fashions, the way that she fashioned herself. And when some old crank, like Elijah, come out on the scene and withstood the whole nation; to Ahab, he was a nut. That's right.

49 Amos, the prophet, when he come to Samaria in the day that Samaria was like Hollywood today, the women on the street, dressing, and even public adultery, how they carry on and live out there, letting man . . .

50 It's almost a public adultery, today, right before you. I went to a certain place the other night, to get something to eat, and the little boys and girls up there hugging and kissing like I don't know what.

And do you know, my little sister, that that's potentially an adultery? When a man kisses you, he has potentially committed adultery with you. You should never let him kiss you until you're married, for the glands, both male and female glands, is in the lips. Do you understand? And when male and female glands come together, let it be where it may be, you have potentially committed adultery. And you shouldn't let a boy kiss you until that veil is raised on your face and you're his wife. Don't do that! It's committing adultery. It's mixing male and female glands.

51 Why don't a man kiss a man, woman kiss a woman, in the lips? Because it don't cross the glands. Children is born by crossing glands.

So it's almost a public adultery again, everywhere. Look on the screens and everything you see, a—a slobbering and a—a carrying on. No wonder immorality is on the—inclined! How can they do it, and spurring themselves all up by kissing those women in the mouth, knowing that that's adultery! God won't forgive it unless you repent.

52 And now, when coming up, this great prophet, Amos. He is known as one of the minor prophets because there wasn't too much wrote of him, but he had the Word of the Lord. And he looked out upon that city, all given . . . In the parks, man setting with their arms around women, and women with their arms around man, just a modern Hollywood! And he walked down through that city, and said, "You'll repent or perish!" He was a nut. He had almost declared himself insane, to them.

53 John the Baptist, when he come on the scene. To the religious denominations of that day, he was a nut. He had the opportunity to become a priest, to follow his father's footsteps. But he refused to do it, because God had kept him out of those creeds and denominations, because his job was too important. He was to announce the Messiah coming. And when he had nothing to do with neither Pharisee, Sadducee, or whatever it was, he rejected the whole group of them, and said, "Don't you begin to say, 'We have

Abraham to our father,' for I say that God is able of these stones to rise children to Abraham." To the—to the religious world of his days, he was a nut. Right.

⁵⁴ When Jesus came on the scene. To the religious people of His days, He was also a nut. Because, they said, "You are a Samaritan. You are out of Your mind. You're a madman," in other words, "a crazy man." He was that, to the people, your Lord and Saviour.

No wonder, Paul, trained by Gamaliel to be a priest, the opportunity of someday becoming a high priest. And on his road down to Damascus, he was struck down by a supernatural Light. And he looked up, being a Jew, and knowed that Pillar of Fire was what led his people. He said, "Lord, Who are You?"

And He said, "I am Jesus."

⁵⁵ And when he forfeit his education, he forfeit all of his theology that he had been trained in the schools, and become a regular, street preacher, he was a nut. He said, "I have become a fool."

⁵⁶ And the people thought he was mad, beside himself. He told Festus, "I am not mad." He just knowed the Lord. But to know the Lord in a religious group. . .

I hope you don't miss it. To know Jesus, this day, amongst a religious group, you are a nut. It hasn't changed. I could dwell much on this, but I—I want to hurry up for the prayer line.

⁵⁷ Martin Luther, that little German priest, that packing the communion one day, threw it down on the steps, and said, "This is not the body of Jesus Christ. This is only bread that's been made back there." And he declared, that, "The just shall live by faith." He was a nut, to the Catholic church. They could have assassinated him for that, but, he was a nut, and they just let him alone. But, he become a nut, to that generation.

⁵⁸ John Wesley, in the days of the great immoral hour of England. When, if Wesleyan revival hadn't a come on the scene. . . The whole world was corrupted, immorality everywhere. And the Anglican church had got so far away till there was no more revival; such Calvinistic thinking! And John Wesley come on the scene, with the—the word of sanctification, cleaning up the immoral. He became a nut.

⁵⁹ Quoting Mr. Wesley, once, in his book. He was coming down a path, and one of the man of the England church. . . They all thought he was crazy, so he stood in the path. Mr. Wesley was a little bitty man. This great big fellow thought he'd just get to slap him down, so he stood in the path. Mr. Wesley walked up and said, "Pardon me, sir, would you step out of the way? I'm in a hurry."

And the Anglican said to him, "I don't step out of the way for a fool."

⁶⁰ Mr. Wesley politely tipped his hat, walked around him; said, "I always do." So, you see, that was one who was the nut; one was for Christ; the other one was for the church.

So, you're somebody's nut, yet.

⁶¹ When the Pentecostals came on the scene, fifty years ago. They said, "Them people are crazy!" They were nuts, that's right, because they condemned all that corruption that was in the church ages at that time when they come on the scene.

But what has the Pentecostals done? Went right back into the vomit that they come out of, right back into the denominational corruption. You know what? It's time for another nut. Yes. It's time for another one. That's right.

⁶² Notice, a nut, before there is a nut, there is a bolt to fit that nut. And that nut is threaded to that bolt; if it don't, it's a misfit. Notice. All who was threaded, in the days of—of Noah, threaded to the Gospel message; Noah, the nut, pulled them into the ark. It depends what your threads are, what you're threaded to. If you're threaded to the world, they'll pull you. If you're threaded to the Word, It'll pull you. It depends on which you are threaded to, what nut you'll follow.

⁶³ But Noah, being a nut with the Word of God, a nut to the scientific age and to the religious age that he lived in, he pulled them, that would be saved, into the ark. Amen. Those that were predestinated, the bolt that was made before the nut. The bolt must be threaded to the nut.

⁶⁴ So, Satan, he has some bolts and nuts, too, bolts and nuts of the kingdoms of this world.

Pharaoh was just as much nut to Noah, or to Moses, as Moses was to Pharaoh. Pharaoh, with all of his scientific gimmicks, had pulled his nation to himself. Noah, by being a nut for God, pulled the church to the promised land. Depends on which way you're threaded. He pulled the church out of Egypt; as Noah pulled the church out of the world, to the ark. Moses pulled the church from Egypt, to God's promised land.

⁶⁵ Jesus said. Now, be careful, 'cause these nuts and bolts look a whole lot a like. Just watch the thread. Matthew 24:24, He said, "It would almost deceive the very Elected."

Now, the—the American and the whole world denomination needs a nut.

66 The Methodist, the Baptist, the Presbyterian, they're all scattered out in *this*, *that*, and all fighting. And, after all, they're all threaded to the same bolt. So God has give them a bolt, and sending them a nut, the World Council of Churches. It'll pull them all together. That's right. It sure will. It'll pull them together, the World Council.

67 You know, it got, here not long ago. . . There can't be nothing happen, a cause, without a reason. The women want to strip their clothes off. They wanted to wear shorts. They wanted to still belong to church. They wanted to wear all these 'kinis', or ever what you call the things. They want to do that, and they want to still belong to church; they want to scream, holler, and dance; worship, that's a worship.

68 Now, if I had time, I'd prove that to you. That is a devil worship, dancing like that and doing those things. I can prove it to you, in the heathen lands. They wanted to worship, and maintain their testimony and still remain in church. So God give them a nut, two or three of them; one named Elvis Presley; one, Pat Boone, and Ernie Ford; can sing hymns and everything else, and still claim to be a Christian. It's a nut. It's not threaded to the Word. Right.

Now, I said I'd be through in a half hour, and it's up. But, listen.

69 The world wants a nut. The devil sees they get it. They're already threaded for it.

But, while the world is being threaded for a nut, there is a people called the Bride. It's threaded, too. Just as sure as I'm standing here, God will send them a nut that'll pull the Bride out of this chaos, into the Presence of God. It'll be a Word-threaded nut.

70 A critic, a few days ago, said to me, down in Tucson. He said, "You know, some people make you a nut, and others make you a god."

I said, "Well, that kind of runs all right." I knowed he's trying to criticize me. See?

71 He said, "People think you're a god."

72 I said, "Well, just. . ." I know the people didn't do that. But I—I knowed he didn't understand it, because he was on the other side of the skin, you see. So I knowed he didn't, he didn't know it. So I said, "That's not too far away from the Word of God. Is it?"

See, just let him—just let him know that we wasn't lost. We knowed where we were standing. We know what kind of sails we had set, and what kind of wind was blowing it. We know what our thread was, and what our nut was. And we know how we're standing.

I said, "That's not contrary to the Word of God, so much. Is it?" I said, "Remember, when God was sending Moses down to the children of Israel, God made Moses a god, that's right; and made, also, Aaron his brother, a prophet. That's right. 'All the prophets,' Jesus said, 'were gods.' They were gods; man." That's right. God means it that way.

⁷³ Listen, the Word that we preach and the word that I said this morning, "God hiding behind skins, badger skins, God hiding behind the skin of a man." See? That's what He did. When God was manifest in the world, He was hiding behind a veil, behind a skin of a Man called Jesus. He was veiled and hiding behind the skin of a man called Moses, and they were gods, not Gods; but they were God, the one God, just changing His mask, doing the same thing each time, bringing this Word. See, God made it that way. He knows that man has got to see something; there is in every one of us born into the world.

⁷⁴ Like I was telling you this morning, nobody was daresn't to follow Moses in there. God never did deal with two. He deals with one, always. No one was daresn't to impersonate Moses. It was death, natural death, to try to impersonate him, to go in that Pillar of Fire with him. So people are not all made. . . You're not born in that way, to break out into that supernatural.

But God set some on the earth to represent Him, as an ambassador from Him. And that ambassador is ordained, of God, to go into the great unknown supernatural, and discern, and bring out things that the natural mind cannot perceive it. It brings out the mystery of God, foretells things that is, and things that has been, and things that will be. What is it? God, God behind skins, human skin. Exactly right.

⁷⁵ Sam Connelly lives in Tucson. He come here once, many years ago, with Mr. Kidd, and was healed; with a standing ulcer for many years. When I went out last fall, Sam had a—a stone that the specialist there, in—in Tucson, examined it. It was big as a marble. Brother Sam Connelly. . . Many of you here know him; he's from Ohio. And he went to the doctor, and he said, "Sam, make yourself ready next week; I'll take that stone out," couple days from then.

He said, "Can I pass the stone, doctor?"

Said, "It's impossible. The stone is too big."

⁷⁶ So he got him in a car and took him home. And he called; he said, "I want you come over and pray for me, Brother Branham." Why did he call me for such? And I started to praying for him.

77 I said, "Sam, it's THUS SAITH THE LORD, the stone will pass by itself."

78 And the next morning he took the stone to the doctor. And he said, the doctor said, "Mr. Connelly, I don't understand how it happened."

79 And he said, "I am a believer in God, and God passed the stone for me, took it from me." The man could hardly believe it, the doctor. Just no more than he could believe of that big tumor leaving my wife's side. You know about, see. So he said. . . .

80 About six months later, which was about three. . . .about two weeks ago, or three weeks ago, Sam Connelly was stricken down by a serious heart condition. And I don't know the name, the coronary, or some kind of a heart block, or ever what it is. It's a very dangerous. . . .It won't. . . .You can't get over it, they claim. A heart attack, and his heart blocked. And his limbs swelled out till his ankles were larger than his leg, up here high around his hip. So they took him down to the doctor. The doctor said, "Take him home, peacefully, or to the hospital."

Sam said, "I don't want to go to the hospital!"

Said, "Take him home and put him in the bed, and don't you move head, hand, or foot, for six months." Said, "You could die at any minute."

81 And Brother Norman called. And we went over that night, to see Brother Sam. And when we prayed for him, and the Lord spoke.

And the next morning, Sam went down to the doctor's office, with his britchy legs pulled up, stood before the doctor, and said, "Look at me, doctor!"

And the doctor put him under an electrical cardiogram, and he said, "I don't understand it." Said, "Go on back to work." He said, "What church do you belong to?"

He said, "I don't belong to any of them."

82 He said "You can't be a Christian without belonging to them denominations. You have to be." See, that's all the doctor knowed. Sam was a nut, to him. And he was a nut, to Sam, by asking such a question.

Then what happened? Sam come over, and he said, "What can I say to anybody that tells me such things, Brother Branham?"

83 "Tell them that you 'belong to the one and only Church.' You don't join It. It's not a denomination. You are born into It."

⁸⁴ A little lady, about six months ago, leaning on the bosom of Sister Norman. I forget her name, very pretty little women about thirty years old. Her and her husband had separated, and she had took leukemia. And she had been in such a condition that she could hardly get around. And finally it got worse until the doctors put her in a bed. And the doctors visit her till the time come. They give her until the following Wednesday. She would be dead by Wednesday. And Mrs. Norman somehow got her out of the bed, and brought her over, and had to hold her up in a chair. And as the little fellow set there, pitching back and forth, and gray as she could be; yellow over the skin, from the cancer, leukemia.

I said, "Well, I can pray for you, sister."

And her trying to speak, and the tears in her eyes, she said . . .

I—I said, "Are you a Christian?"

She said, "I'm a Methodist."

I said, "I—I asked you if you was a Christian."

And she said, "You mean belong to the Christian church?"

⁸⁵ I said, "No, ma'am. I mean, are you born of the Spirit of God, and love the Lord Jesus?"

She said, "Well, I've always belonged to the church."

⁸⁶ I said, "If God will let you live, will you promise me that you will return to me and let me show you the way of the Lord more plainer?"

She said, "I promise God anything, if He'll spare my life. I'll serve Him."

⁸⁷ Just then a vision come, said, "THUS SAITH THE LORD. Don't make ready; tear up your things for your death, day after tomorrow." That was on Monday, and she was to die Wednesday. "You're not going to die."

Last Sunday, a week from this Sunday, I set with her in the room. Gained thirty some odd pounds; the doctor said there's not one trace of the leukemia could be found anywhere. And she wanted to know; and I sent her down to be baptized in the Name of Jesus Christ, in an irrigation ditch, the way of the Lord. Might be a nut, but, "If I be lifted up, I'll draw all men unto Me."

⁸⁸ I visit, up at the boy that used to take tapes here, Leo Mercier. He's got a trailer court. And I had been praying for some people. And I prayed for a little lady named Lokar, I believe it was. And she had had fourteen operations of cancer, and the doctors give her up to die. And was prayed for, and told her she would not

die, but she would live. And there's not a trace of it anywhere. And because of that, twenty-eight of her family was standing there, saved and filled with the Holy Ghost. Might be a nut, but it's drawing all men unto Him, that will come. It's threaded with the Word. You see what I mean?

⁸⁹ I got a letter that come in, day before yesterday, laying right back there in the file. Last Fall, while on a hunting trip. . . or, last Spring, it was a year ago. An Indian boy named Oscar, that we hunt on the highway up there with; it's where the Angel of the Lord, I told you, across here, would bring that caribou and—and that silver-tip grizzly. All of you remember it. Then that boy, when I walked into. . . He walked into the tent, last Spring. And when Bud asked me to ask the blessing, (he took off his gloves; he was riding), he put them gloves on and was ready to go out. He was a Catholic. He'd have nothing to do with It.

⁹⁰ Last Fall, when he could, standing by my side. . . When his mother was back there, dying with a heart attack, he said, "Won't you come back and pray for her?" I went back in this little hut of the Indians there. And there, all of them gathered around this mother, and her dying, couldn't speak a word of English. And the Holy Spirit came down and told the mother, through an interpreter, her daughter, what had taken place, which was. Even called her name, and told her what she was, and what tribe she was from, and how that this would happen. And the mother was instantly healed.

⁹¹ And the next morning when I went back to see them, as I rode out, going forty miles back for a sheep, there they was all setting there, she was all. . . getting on the horse to go back to dry moose meat. And I said, "Last night when I prayed, I said, 'Our Father Who art in Heaven.'" I said, "Louise, I—I. . . Was a Catholic prayer. You all started, and then, of course, I left you." And I said, "Now I'm just going to thank God. We don't say prayers; we pray."

⁹² She said, "We no more Catholic." She said, "We believe like you believe. We want you to take all of us and baptize us the way you baptize. We want the Holy Ghost."

⁹³ On the trip back. . . The boy had lost his horses, months before that, couldn't find them. And the guide was bawling him out, said, "Oscar, you knowed better than to leave them horses like that. The bears, lot of grizzlies, would eat them horses up by this time."

And he kept standing close to me. And he said, one night, he said, "Me ask you something?"

I said "Yes."

Said, "Brother Branham, pray God. God give me my ponies back."

I said, "Bud said the bear eat them up."

Said, "Brother Branham, ask God. God give Oscar his ponies back."

I said, "You believe that, Oscar?"

He said, "I believe. God make my mother well. God tell you where bear was, where game was. That God, know where game is, know where my horses is." See?

⁹⁴ A year ago, while standing back there with Fred Sothmann, who is here tonight, Billy Paul, my son. The Holy Spirit came down. I said, "Oscar, you will find your ponies. They'll be standing in snow."

There lays the letter, wrote me last week, and I got it Friday, come in here. It's laying right there in the file now. "Brother Branham, Oscar find ponies standing in snow."

⁹⁵ How they lived, nobody knows. There, the boy. . . At this time of year, June, there is so much snow there is still twenty or thirty foot of snow around them. How did they stay there through the winter, in this canyon? Oscar can get in to them, on snowshoes, but, course, he can't put snowshoes on his pony. But he found them, according to the Word of the Lord. It might sound like a nut; just believe it one time! Depends on how your threads are.

⁹⁶ Now, it won't thread up with a denomination. It'll only thread with the Word. But there is some people in the world believes that Word! It'll take a nut to wrap that Bride out of here, is threaded, for the Bride and the Bridegroom are one. And the God is one, and the Word is God! It'll have to be threaded with the Word, and It'll draw the Bride out of these denominations.

⁹⁷ Yeah, he wanted to criticize me. You know, it reminds me of talking about, this morning, God hiding behind skins, skin of man.

⁹⁸ A little story, and then I'm closing; sorry that I kept you here about forty-five minutes now. There's a home, Christian home, and there was a. . . I told this to this critic. And in this home there was. . . They believed in God. They had a little boy there, but he was scared to death in a storm. Lightning, oh, he was just scared to death. He would run under tables, anywhere, when it would lightning.

So one night it come a big storm out on the farm, and where they lived, and the trees was blowing, and lightning flashing,

getting late in the night. The mother said to Junior, said, “Now, Junior, you go upstairs and go to bed.” Said, “Now, don’t be scared. Go on up there.”

⁹⁹ So little Junior, with his pajamas on, went up the steps, looking back, about half crying. He laid down, tried to go to sleep, covered up his head. He couldn’t go to sleep; that lightning flashing around the window. So he said, “Oh, mama,” said, “come up here and sleep with me.”

Well, she said, “Junior, nothing is going to bother you. That lightning can’t hurt you.”

He said, “But, mama, come up here and sleep with me.”

¹⁰⁰ So the mother went up the steps and laid across the bed, with her junior. And she said, “Junior, my little son, mother wants to tell you something.” She said, “Junior, we are a Christian family. We believe in God, and we believe that God protects us in storms. We believe that. And we believe that God takes care of His own.” And said, “I want you to believe that, Junior. That, don’t be a scared. God is with us, and He’ll protect us.”

¹⁰¹ Junior snubbed a few times. He said, “Mama, I believe that, too.” He said, “But when that lightning is so close to the window, I like to feel the God that’s got skin on It.”

So I think that a whole lot of us adults think the same thing. God, with skin on It! [Blank spot on tape—Ed.] God, with skin on It! It might sound like a nut, to the world, but it’s drawing all men unto Him.

Let us pray.

¹⁰² Heavenly Father, as the little stories of—of experiences, and sometimes they happen for a reason. And it’s, yet as rude as it is, yet we understand it in the language that it happened in. So we thank Thee, tonight, Lord, that—that God can house Himself in us. We’re thankful that there was a propitiation made, the Blood of the righteous One, Jesus; Who was the fullness of God, the fullness of the Godhead bodily, that He laid down His precious life; not taken from Him, but willfully laid it down, that we might enjoy Him in the fullness of His Presence, in the Shekinah glory that He lived in; that our souls might be sanctified with that Blood, that the great Holy Spirit Itself could live in us. And we become teachers, prophets, and so forth, to the people, to those, Lord, who are needy; gifts of God; God Himself manifesting, glowing out the great gifts of God, in the presence of this modern age.

¹⁰³ And the rude expression, Lord, of being a nut. And we know, that in this day, that it takes sometime when the world gets in a rut like the church is today, just joining new churches and new denominations. A man who comes forth with the Word is considered a nut, an insane person. As the great apostle Paul, who was trained to be a theologian, a priest, and yet he said he become a fool, for the glory of God. He forsook his education, that the people might . . . listen to his high-polished words. And he said he come not with enchanting words and wisdom of man, that their faith would be in such. How the church has turned to that today, as he prophesied, "After my departure, wolves shall enter in, not sparing the flock." But he said he came to them, "in power and manifestations of the Holy Spirit," that their faith would be in God. Father, he became a fool, to the world, to know Jesus.

¹⁰⁴ And so do we today, Lord. There is people setting here that's considered crazy, because that they're ready to trust God for their healing, for their Eternal destination. Placing their reputation at stake, in worship to Him. Thanking Him, praising Him, giving freedom to their spirit, to worship God; they're considered crazy. But You said, that, "The—the foolishness of God," if we are fools, "was stronger and wiser than the wisdom of man; for man, by wisdom, knowed not God. But through the foolishness of preaching, it pleased God to save them that was savable." We pray, God, that the great Author of this Word will come tonight and heal the sick, save the lost. We ask it in Jesus' Name. Amen.

¹⁰⁵ I am likening God, so that you won't be mixed up in what I've said today; God is a great Diamond, the Eternal.

And when a diamond is brought out of the blue stones of Africa, I've been in the mines and watched them in the great . . . how they process this and get the diamonds out, how they go through the crusher, and the great blue fire diamonds, black diamonds come out. They have not much form, certain form. They're just a great stone. And, really, they have no fire in them at that time. They're just a diamond, stone; round, smoothed out, lot of them. But this diamond must be cut. Now, it's against the law to have one not being cut. Must be cut, and then you have to have a receipt where you bought it, 'cause there is millions of dollars in them.

And I liken God to that diamond.

¹⁰⁶ Now, a diamond is cut so that it will reflect what's on the inside of it, the fire that's in the diamond. And it has to be cut to every little way, every little shape, three points. Put the three points to a diamond, and a light against a three-point object will give seven colors, see, make seven colors.

¹⁰⁷ And now notice, “God was wounded for our transgressions, bruised for our iniquities.” See, He was cut, bruised, that great Diamond, that from Him might reflect the gifts to the Church.

And it isn’t the light; because, the light must return back, when the sun is off of it, to where it has been cut from.

But every little piece that comes from that chipping is not destroyed; it’s put to use. Many of them are made to Victrola needles. And those needles bring forth, that’s been chipped from the diamond, bring forth music that’s been canned into a record.

¹⁰⁸ And I hope you see what I mean. The chip from Christ, the gift from Christ, put upon the Bible, speaks out the hidden mysteries of God to the believer. He knows the secret of the heart. He knows every person. Do you believe that?

It would not be the diamond saying, “You see what I am?” It’s what he come from. The diamond is a diamond because he’s off of a diamond.

¹⁰⁹ And that’s the way the gifts of the Spirit is, a . . . to the person, it’s a part of that Diamond. It’s sent, and been brought down, and brought into a gift, to interpret, to preach, to teach. There is five spiritual gifts; apostles, prophets, teachers, pastors, evangelists, and they are all for the edifying of the Body of Christ. And just as sure as there is teachers, pastors, there’s got to be prophets. We know that.

¹¹⁰ And we believe that God is to be manifested in the last day, among His people, to the elect Seed, according to the Bible, in the form of prophet. That’s exactly with the Word. Not that the man is God, but that the gift is God. See? And that’s the needle.

Now, a pin won’t play that record right. A regular sewing needle won’t play it right. But a diamond, it’s the best. It brings it out clear, a diamond-pointed needle.

¹¹¹ May God, tonight . . . Your record of life, whatever that’s wrong with you, whatever that you’re desiring from God, may the great Master Who holds the needle in His hand, may He put it upon your life and reveal to us what you’re here for, what you want; then we’ll know that He’s here.

¹¹² Heavenly Father, will You grant it before I start this prayer line, not aiming to do this, but will You grant it, that the people might know. May be strangers here to be prayed for. I know not them, but You do. And Paul said, “If you speak with tongues, and there be no interpretation or give no edification, the people will say you’re mad. But if one prophesies and reveals what’s on the heart,

then they'll say, "Truly God is with you." Let it be again, God, in this late hour. You promised it, and so shall it be. In the Name of Jesus Christ. Amen.

113 Now I wonder how many sick people in here tonight, that's here? Or did Billy give out prayer . . . ? Is any prayer cards give out? [The brethren say, "Yes."—Ed.] There is. Well, I guess every sick person has got a prayer card, but I don't know what you wrote on it. I think he just gives you a card; you write what you want to on it. Is that it? Just got the card; you put on it whatever you want.

114 I don't know you. How many here knows that I don't know you, and yet you're sick, and you would say this, "What I've heard you say today, 'God behind skins. God behind human skin, veiling Himself'?" But if you got spiritual eyes, you could open and see Him, see Who He is. And you believe that. Jesus said, "He that believeth in Me the works that I do shall he also; more than this shall he do, for I go to the Father." Now, if you believe with all your heart!

115 How many in here that's sick, and knows that I do not know you, know what's wrong with you? Just raise up your hand, say, "I am sick. I have need." How many has desires in their heart, not sick, but has desires? You know what . . . ? . . . All right. There isn't there anybody, that I seen, but what held up their hand. Now, I don't know . . .

116 I know this man setting here. I'm sure that's Brother James, and I think that's Sister James. Brother Ben, I know. Just your faces, sometimes; the brother taking the pictures. But the . . .

Let somebody back in here, anywhere, just . . . I—I—I challenge this, on the basis, and the closing of this Message.

117 Do you know God promised this to happen in the last days? He made the promise. See? Now I can't make it happen. See, I—I cannot do that. He has to do that. He is the One Who does it; not me. But I believe in Him, or I wouldn't be standing here telling you something that I didn't believe in. Now, you pray, and you say, "Lord Jesus, I'm taught in the Bible that You're a High Priest right now, that can be touched by the feeling of our infirmities." I don't care where you are. And just say, "I believe You. And, by faith, I believe what that man said today."

118 That's what the Angel told me, "Get the people to believe you." And if I tell the Word of God, it ain't "believe me," it's "believe the Word."

If it ain't with the Word, then don't believe it. But if you believe it is the Word, then, whatever it is, you pray and you believe, and see if He still can reveal what's in your heart.

119 And anybody knows that the Bible said, that, “The Word of God is sharper than a two-edged sword, and discerns the thoughts and intents in the heart.”

That’s how Abraham knew that that was God, when He could tell what Sarah was saying back in the tent, what she was thinking about; when He said, “I’ll visit you,” and Sarah thought in her heart, “It can’t be so.”

120 Now, I said He is here to heal you. What do you think about it? If you’ll just believe! Now, I can’t, I have no certain way; Heavenly Father knows that. See? I just got to see it. And what I see, I say; and what I—I don’t see, course, I can’t say. But He’s just as much God! Would that increase your faith, if He would do it?

Preaching like that, it kind of throws me out a little bit. But He is here. I’m conscious of that.

121 Watching a man as he bowed his head, right back *here*. His wife setting by him, praying, also. Right *here*. Got something on your heart. Your wife, praying. Got a burden on your heart. It’s for your mother-in-law. That’s right. You believe God can tell me what’s wrong with your mother-in-law? I don’t know you. We’re strangers to one another. So that’s right? You believe God can tell me what’s wrong with her? She isn’t here. I see a great distance; she is in east from here. She’s in Ohio. That’s right. She is suffering with a blood condition. Have your wife to take that handkerchief there, she is crying on, place on her. Don’t doubt; she’ll get well. Believe that?

122 Here is a little lady setting right here in front of me. She is crying. There is something wrong with the child, I don’t know. . . . No, it’s nothing wrong. She’s just got a desire. She is desiring to receive the baptism of the Holy Ghost. That’s THUS SAITH THE LORD. Believe, child, you’re going to receive It. That’s right. Don’t you doubt.

123 Here is a lady setting out here on the end of the row. She is praying. I’m a stranger to her, but she’s shadowed. You had operations. If we’re a stranger to each other, I suppose. I don’t know you. You don’t know me, only by just maybe hearing of me. You’re not from here. You’re a stranger among us. You’re from Wisconsin. The city is Milwaukee. And your trouble is cancer; it’s on the breast. Operation after operation, yet without success. Let the faith, that touched the hem of His garment, believe it right now. Sink it in your heart; it shall come to pass. Have faith!

124 A man setting over in the corner here. He is praying for his mother. He’s a stranger to me. I don’t know him. But he’s praying

for his mother. And his mother has the same thing this woman has, cancer. Or, she is scared of it, which it is. There is a man you're praying for, and that man has trouble with his back. He is, also, I see him intoxicated. He's an alcoholic. Your brother. You're not from here. You're from Illinois. You believe God can tell me what your name is? Farmer. Is that right? Raise up your hand. Believe!

¹²⁵ There is somebody kneeling over somebody, praying, somebody laying on a cot. All right. Do you believe what you've heard, to be the Truth, lady? You do. If I could heal you, I'd come do it. But you're already healed by Christ, you see. You just got to believe it. That lady standing there, praying, was praying for you to be touched. I don't know you, but God knows you. You're from out of town, also. That's right. You're from Illinois. That's exactly. The city is called East Moline, Illinois. [The sister says, "That's the city where I was born."—Ed.] You suffer with cancer. You're a minister's wife. Do you believe? ["Yes."] You'll die, laying there. Why don't you accept Him tonight, and say, "I can, in my heart, with my faith above anything that's here, I believe that I am healed. I'm in the Presence of God." Rise up, believe, and go home and be healed. There she is.

Do you believe with all your hearts? [Congregation rejoices—Ed.] Let us praise God.

¹²⁶ Heavenly Father, we thank Thee for all Thy goodness and mercy. We thank Thee, for, You're still here, right in the midst of all this trouble. In this world that's perverted, yet You're here. Let Thy Spirit, Lord, ever remain with us. We see that You are here, God with skin on it, in the human hearts; giving faith, and revelation, and vision. You are God in Your Church, God in Your people. We thank Thee for this, Lord. And may everyone believe, tonight, with one accord, and may they be healed. Through Jesus Christ's Name, I pray. Amen.

¹²⁷ How many over there has prayer cards, on *that* side? Let them that's on *that* side, move back, come right in the middle of *this* aisle. Them on *that* aisle, come right out *this* a way, just take your place, come right out *this* a way. Let those, as soon as they are finished up, *this* line catch the next side.

¹²⁸ Elders come here. Brother Roy, the Lord bless you; didn't know you was setting there. I want the deacons of the church here immediately, if they can get in from ever where they're at. Come here for a little help.

I want each one that's going to be prayed for, raise up your hand, say this behind me.

Lord, [Congregation says, “Lord,”—Ed.] I believe. [“I believe.”] Help Thou my unbelief. [“Help thou my unbelief.”] I believe [“I believe”] that in Your Presence, [“that in Your Presence,”] as I follow Your Word, [“as I follow Your Word,”] and my . . . the hands is laid on me tonight, [“and the hands is laid on me tonight,”] I’m going to accept my healing, [“I’m going to accept my healing,”] in Jesus’ Name. [“in Jesus’ Name.”] Amen. [“Amen.”] God bless you.

129 Now watch. “The prayer of faith shall save the sick. If they lay their hands on the sick, they shall recover.” He told Noah it was going to rain. It never—He never . . . I never said, “As soon as—as you’re prayed for, you’re going to be well.” He said, “They shall recover.”

130 He told Noah it was going to rain. It never rained for a hundred and twenty years, but it rained.

He told Abraham he was going to have a baby by Sarah. It never happened for twenty-five years, but had it.

Told Isaiah a virgin was going to conceive. It never happened for eight hundred years, but she conceived.

Is that right? He promised it! No matter how long it takes, He does it, anyhow. You believe that.

131 Come forward now. Let Brother Capps lead the singing. You’ll move the cards? Now let everybody be in prayer now.

132 Our Heavenly Father, we’re going to obey Your commandments by laying hands upon these sick people. I don’t know one thing else You could do, Lord, for You have said, in Your Word, You’ve purchased their healing. You’ve proved that You’re here with us tonight, the Word that can discern the thoughts that’s in the heart. You’ve proved that, that You are among us. And I pray, Thee, Father, that Your Word, which cannot fail, will be made so real to each heart! That You said, “If you can believe it; don’t doubt, but believe it; say to this mountain, ‘Be moved,’ and don’t doubt, but believe that it will come to pass!” He didn’t say when.

133 You told the people, at Pentecost, to go up there and wait. You never said hours, days; You said, “until.” Now they’re coming to accept their healing. May they never think of nothing else but their healings here, until the deliverance comes. We obey You by laying hands, upon them, as believers. In Jesus Christ’s Name. Amen.

134 All right, come right by now. [Brother Branham and the brethren lay hands on the people, and pray for each one in the prayer line. Blank spot on tape—Ed.] You’re healed. God bless you. That’s good. [Blank spot on tape.]

All things are possible, only believe;
 Only believe, only believe,
 All . . .

Lord Jesus, I pray for these handkerchiefs now, in Jesus Christ's Name. Amen.

Wonder if we could change them words:

Now I believe, it's now I believe,
 All things are possible, now I believe;
 Now I believe, now I believe,
 All things are possible, now I believe.

¹³⁵ Do you believe that what has been asked and desired shall be granted? [Congregation says, "Amen."—Ed.] It shall happen.

¹³⁶ I saw, passing through the line a few moments ago, some of my Italian friends from Chicago. How many knows Sister Bottazzi from Chicago? Well, you know, she had a—a mental, nervous break just recently, very, very bad. But the morning in Chicago at the Christian Business Men's breakfast, I told the sister, under the inspiration of the Holy Spirit. She come back to one side, and she just couldn't hold herself together. And I said, "Sister, you won't get over it right away, but you're going to be well." I said, "It'll be either eighteen months, or two years, right in that bracket you'll be made well."

¹³⁷ The other day while speaking with her . . . I heard her testifying, so happy, the happiest she had ever been in all of her life. She was riding in a car. She had no peace, the Presence of God seemed to have departed from her; course, it was mental nerve, you know; and all of a sudden it returned with a great flow of joy, and the power of the Holy Spirit was upon her. She wept, she cried, she—she had . . . They just had a great time, about three or four weeks ago, or a month. And I heard her testify, Sunday before last, and she said, "Brother Branham, when I got back, I marked down and took that tape. And it was exactly eighteen months, to the day." Amen.

Do you love Him? [Congregation says, "Amen."—Ed.] Isn't He wonderful? ["Amen."]

¹³⁸ Now, the same Holy Spirit that can predict exactly, without missing one time, all these years; and, through His Word, has tried to uncover to you today that God isn't some object way off or some historical something. He's a living, present tense, His Word made manifest. Hid Himself in human veil, in His Church, revealing Himself by your faith and my faith, together, coming together, making the unit of God. I can do nothing without you; you can do nothing without me; neither could do anything without God. So,

together it makes the unit, the connection. God sent me for the purpose; you believe it; and there it happens. That's just it, see, confirmed perfectly.

I don't care what's wrong with you, what anyone has said; if, from your heart, you believe that you're going to be well, there is nothing can ever stop it. He said so. And He said, "Heavens and earth will pass away, but My Word won't fail." Do you believe that? [Congregation says, "Amen."—Ed.]

¹³⁹ How many will pray for me in other meetings as I go? [Congregation says, "Amen."—Ed.] I'm one who needs prayer. See? Everybody has turned me down, see, but you, and yet there is Seed out there.

¹⁴⁰ I sent a letter to South Africa. They wouldn't let me come in unless I would sign a paper that I "would baptize, over on that side, everybody three times; once for the Father, and once for the Son, and the Holy Ghost, face forward. On the other side, I'd baptize backwards, one for the Father . . . And teach that was Doctrine."

I wrote them a letter. I said, "The Holy Spirit has been trying, for the last few years, to get me in Africa again. He wants to use my ministry there where thirty thousand accept Christ one afternoon." I said, "Remember, the blood of them souls be upon you, not upon me. I've offered to come, but you won't do it."

I wonder what it'll be in this day when Jesus, the Son of God has been turned from the church, the Word rejected? But in—in all that, He still is making Hissself known to His people. Aren't you thankful for it? [Congregation says, "Amen."—Ed.]

¹⁴¹ And I passed by, tonight, put my hands on them, some aged women, some young, some old, some young men, old man, just soaking wet as I am. I thought, "Setting there, setting there listening at the Word that the rest of the world thinks is crazy." See? They are—they are the bolt. See, God is here to thread it up, draw you right out of your sickness. It's a promise of the Word. Just remember, it'll start tightening, "I will draw them; if I be lifted up, I'll draw them." He'll draw it out of you. He sure will. You just believe Him, have faith in Him. Don't doubt Him. Believe Him.

¹⁴² Pray for me. When you have no one else to pray for, just remember me.

And then until we meet! till we meet!

Till we meet . . .

Thanks for coming those long ways. God protect you as you go home!

Till we . . .

Greet all the Christians, salute them, from this group here. God's peace upon you! Shalom!

God be with you till we meet again!

[Brother Branham begins humming *God Be With You*—Ed.]

. . . till we meet!

Till we meet at Jesus' feet;

Till we meet! till we meet!

God be with you till we meet again!

¹⁴³ I'm so glad. You see, there is some, many things I don't know, but there is some things I do know. I'm so thankful for you. I'm so glad to be associated with you. I'm so glad to be one of you. God be with you. He will. He'll never leave you. He'll never forsake you. He won't leave you. You've done broke through the veil now. See?

¹⁴⁴ So glad tonight to see Brother Palmer, one of our associate pastors over here, from Georgia. Brother Junior Jackson is in the building somewhere, back in the corner, we're glad to have him. Brother Don Ruddell setting over here. Oh, so many! I don't know, if I miss anybody. . . Brother Ben Bryant here, and many of the others here, fine brother, Wilbur Collins. We're so glad to have all of you here.

I wonder if we would just stand to our feet, just a moment now. Let's bow our heads now.

Till we meet!

Till we meet at Jesus' feet; till we meet!

. . . till we meet!

God be with you till we meet again.

¹⁴⁵ You feel that closeness of fellowship with the Spirit?

Let's hum it. [Brother Branham and congregation begins humming *God Be With You*—Ed.]

I noticed Brother McKinney, from Ohio, with us. Brother John Martin and his brother. So glad to have all of you. I might not even see you, brethren. He knows you.

Till we meet! May my heart and yours, with God heart, be one till we meet! [Brother Branham and congregation continue humming *God Be With You*—Ed.]

I'd like to ask somebody to dismiss. [Brother Branham speaks with the brethren—Ed.]

While we bow our heads now in prayer.

¹⁴⁶ Try let every minister know that we're happy for them to be here, all the laity, you people from Tennessee, Ohio, and across the country. Some women I met over there today, all the way from Boston. Our colored brethren was here, this morning, from up in there also. So many from different parts of the country; I thank you, my dear loyal friend. God be with you. I call you my friend. Remember what Jesus said about that? "Closer even than a brother," yeah, a friend. While we bow our heads now . . . Until we get to meet again in the next few days, God be with you.

¹⁴⁷ I'm going to ask our good, loyal brother, Brother Richard Blair, if he won't dismiss us in a word of prayer. Brother Blair. 

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