THE ODDBALL

Let's pray.

Lord Jesus, when we leave this morning, can say our hearts burned within us, because He has spoke to us along the way. We thank Thee for this grand opportunity that's—that's been, that's come our way, we could assemble here with these people, Thy children, and enjoy this moments of fellowship. And we pray, Heavenly Father, that Your blessings will rest upon us as we journey, different places, and meet others.

2 We thank Thee for every testimony of this fine Christian atmosphere here this morning, and for all these ones that's been a long time in the way, and for this young man that's just crossed over Jordan, to see what it really means to live. We can all appreciate that, Lord, in knowing that one time we were on the other side, too. But no more of the old life, now. It's—it's only . . . It's back in Egypt.

3 Now we pray that You'll bless our fellowship together as we read Thy Word, and speak a few words from this great Word of God that we all believe in. And bless it to our hearts now, to continue the service. In the Name of Jesus Christ we ask it. Amen.

4 Brother Leo, Brother Gene and pilgrims, I—I deem this one of the grand privileges that I've had, to come here to see for myself what you have here on these grounds. It's a . . . I have been blessed as I moved across the little creek there, and see this court. And I . . . One time when Brother Leo was making tapes, and I told him that surely there was something greater in life for him than to make tape. And, course, tape-making is something that we must do, but it's blessed us, but there is something else. We're all cut out for different things to do.

5 And to come here this morning and look, this fine little Jerusalem setting out here, little, what I called, it Goshen, I believe, when we come over this morning. Remember, Goshen was one of the places that they worshipped, one of the first places the tent was pitched. And to meet old friends, and—and new, and to have this time allotted to us, I just . . . It seems like that—that you just don't want to leave. There's just something that wants to hold you. I can see why you people would want to stay here. See? It's something that grips you.

6 I don't believe I was ever in any sweeter worship and fellowship, as these songs and things, that I set there and bite my lips and shake my feet, and try to hold myself back from screaming out, when I heard those old songs sang in the way I think they ought to be sung, and

that's sung in the Spirit. Now, that's what we—we . . . Paul said, "If I sing, I'll sing in the Spirit." Now, I can't imagine the Spirit as being screaming to the top of our voice. I—I think the Spirit of Christ is love, and gentleness, and peace, that—that brings something to our souls, that feed us. I think, there, that's the way them songs should be sang.

7 And to be here with you, a dedicated people to a cause, cause of Christ; there's just so many things I could—could say, that the time wouldn't permit me. I—I come for . . . I thought, "Well, I'll run up and visit Brother Leo and the church up there and the portion of the Body of Christ that's waiting for—for His Coming, and a part of the Bride that's sojourning here."

8 And how you've separated yourself from the rest the world, and—and come over here to live this way. I was thinking, even the little creek, you're on this side of Jordan now, you're—you're in the—the land here. You've—you've come over an exodus, a coming-out of the world, into a place to where you can congregate yourself together and—and worship God, really according to the dictates of your conscience.

9 And that's what we stand for, as a democracy, as a nation. We stand for this very thing, that each man can worship. And it's just too bad we don't have more like this. See? That's right. Where, that let the world be in their place, and God's people be in their place, where we can have this.

10 And I certainly have . . . If—if I said "amen" and walked out the door, I'd say it would pay me every Sunday to drive up here, or—or have my children even to come up, to—to set under an atmosphere like this. Because, it's always the atmosphere that brings the results.

11 You can lay a seed out there in the ground. No matter how much that seed is germitized, and lay it there, it's got to have an atmosphere to make it live. See? That sun has to come to a certain power, before, bring it to a certain atmosphere. An egg has to have an atmosphere, or it won't hatch. No matter how fertile it is, it's got to have that atmosphere.

12 And I think, that in a group like this, Christians hatch out, are born again in such an atmosphere as this. This is kind of atmosphere I was born under. No matter where I go and visit, the cold world, and mission fields and so forth, I can even stand and close my eyes and think of this atmosphere.

13 This reminds me when I was just a boy preacher and just starting out. We had little groups to meet from house to house. We separated ourselves from the things of the world, too (That's what made my heart the way it is today, in love with Christ.), where we can dwell together.

14 I believe the Scripture said, "How sweet it is that brethren can dwell together in unity! It's like the anointing oil was on Aaron's beard, that ran to the hems of his garments."

15 And just—just so much could be said. I—I . . . Maybe the Holy Spirit will interpret to you, after I'm gone, what it is. Wish I could stay all afternoon, and just forsake meals and everything else, just set here and hear you sing. See? Hear you sing, and talk, and testify, it means so much.

16 My daughter graduates tonight. Or, it's just the baccalaureate service, tonight, and I have to hurry back. And I didn't know that, that it was to be this, baccalaureate service was to be, until just last night. I'm kind of busy, and don't notice it.

17 And visiting with Brother Leo and Brother Gene, as they come down, I've longed for the time to be here, wondering, just really. I heard people say, "Well, they got a lovely trailer court. They're over on one side. The world is on the other. And on *this* side is all dedicated lives and things."

18 I thought, "I'd like to see that. I just—just like to see what it really is." And you all are blessed to be here.

19 I—I want to read just one verse out of the Bible. And I think, just reading this one verse will absolutely make a complete service. But I have, coming up here, I had just a few comments that I thought I would say. It won't take me but just a few minutes. And then I would like to say these comments to what I—what I feel now. In the Book of Second Corinthians, the 12th chapter, and the 11th verse, I would like to read this. Paul speaking.

> *I* have *become a fool in glorying;* yea, compelling *me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.*

20 I would like, just if I would call this a text . . . I—I think the Holy Spirit is among us. And, we, it wouldn't be just to read a Scripture. He, that's what He lives on. And every Word is given by inspiration, and it's fitting for time. It never ends. It's like a chain. It just keeps going on. It never ends, the Scripture.

21 And I thought, while reading this, and thinking of this little place up here, this come on my mind, Paul saying, "I have become a fool." See? Now, that's a very strange thing for an apostle to say. "I have become a fool." Now, a fool is a person that really isn't in their right mind. And how would this apostle say such a thing as this, "I become a fool"?

22 And then thinking of—of this group, no doubt, that, in the eyes of the people on the other side, you've become a fool. You have become

what we would call, today: *The Oddball*. No doubt but what people think that of you. And remember, that, on the other side, they're oddballs, too. See?

23 So—so you have to be somebody's fool, so I'd rather be a fool for Christ. See? I'd be a . . . God said His people were "a peculiar people, odd; a chosen, elected; a royal priesthood, offering spiritual sacrifices to God, that is, the fruits of our lips, giving praise to His Name."

24 Some time ago . . . This little sense of humor, I hope it doesn't break the fine spirit that's in here. Just come on my mind. It was a Brother Troy of the Full Gospel Business Men, was telling about this. I was thinking of this, for this young singer here, that's just come to the Lord. When he—he was working in a . . .

25 He's a meat cutter, and he was working in a butcher shop. And—and this was a German there, and he just kept talking to him about the Lord. And this German couldn't talk English very well. So he—he said, "Well, come on to the meeting." Said, "You need the baptism of the Holy Ghost."

26 So the old Dutchman want him to know that he was a Lutheran, you see, he was—he was all right. He was a . . . ? . . .

"Well, you come on up and visit us once."

27 And so they come across a—a bunch of, perhaps, oddballs, too, as we call it. You see? And that night this German man received the baptism of the Holy Ghost. And the next day he was cutting meat, and speaking in tongues and singing. He was having him a regular jubilee.

28 And so, after while, the boss of the factory come by, and he said, "Henry," said, "what's the matter with you?"

He said, "O glory to God." He said, "I—I got saved."

29 And he said, "Why," he said, "where you been?" Said, "You must have been down there with that bunch of nuts," he said.

30 He said, "Yes, glory to God!" He said, "I—I was down there with the bunch of nuts." He said, "You know, if you didn't have the—the—the nuts . . . " Said, "You take like the automobile, it comes down the road. And you take all the nuts out of it, you, what you got but a bunch of yunk!" That's just about right, and you take the—the—the nuts out of anything. Now, it takes that to hold the thing together.

31 The world gets in such a place, in a turmoil, and the church gets so sold up in worldly-ism and—and denominationalism, and so forth, till it takes sometimes a nut to hold the thing together. That's right. If they don't have it, we don't have it, we don't have the church.

32 Now, we can think of that subject just for a few moments. Paul said, "I have become a fool, or a—a—a nut, just for . . . " Now, you

have to be somebody's nut. You can either be a nut for the world, or a nut for Christ.

33 One day in California, was walking down the street, and there was a man. He had a sign on the front of him, like *this*, said, "I am a fool for Christ." And on his back he had a sign that said, "Now, whose fool are you?" See? So, we asked him, on it. Said, "You have to be somebody's fool."

34 So Paul, here, had chosen to be a fool for Christ. And you can imagine how the world thought of him at that time; and not only the world, but the church. That man had been trained to be a priest. He was trained under Gamaliel, a great, one of the greatest scholars and greatest teachers of that day. And when he had, maybe, say, his Bachelor of Art and his—his Doctor's degree, and—and was ready for to—to be called into the priesthood, and maybe someday with the possibility, with the enthusiasm this young man had. And then to change that, all at once, all because something happened. He met Christ on the road to Damascus.

35 And then, to the world he was a fool, and to the church he was a fool. To the—the denominational church he was actually a fool. That's what he said here, he had become a fool. He's a fool to those people, but he was the instrument that God used, to hold the Church together, to hold the Body, as It was in that day, together. He'd become a fool for that—for that sake.

36 We can imagine of Noah, as the brother sang of him here, "While God sent His love on the wings of a dove," one of my favorite songs. And I've always wanted to get somebody that could play that. I wanted to speak on it.

37 One time I read a story of some soldiers being pinned down, and the enemy, Germans in the first World War, had them pinned down. And they had a—a little pigeon to take a message. And when the . . . That's a form of a dove, of course. It's one variety of dove. And when they put the message on the little pigeon, he flew up in the air. And bullets shooting at him, every way, 'cause they knowed what it was. It broke his leg. His little legs was hanging down, crippled. And his wings had the feathers shot out of it. He was turning sideways, and everything, through the air. But he dropped right in the camp where he was supposed to, and they got help.

38 You know what I mean, from there on. See? So, we were in that kind of shape one day, too, you know. And He was wounded for our transgressions and bruised for our iniquity, but the message got here, just the same. He got the message to us.

39 Noah, in his days. I can imagine a man of his caliber, a prophet that was vindicated of God. And—and God spoke to him one day. What a strange thing it was, in a great scientific age. Perhaps could shoot the moon with their radar, and they could build a sphinx and the pyramid. And—and God spoke to him and said, "Noah, it's going to rain water down out of the heaven." Could you imagine a man of his caliber, a prophet of the Lord, go out with such a silly message as that, and say that?

40 It had never rained, remember, from the heavens, in them days. God watered the earth, the Bible says, by irrigation through the ditches and so forth, springs. It had never rained a drop. There was no water up there. So they could prove there was no water up there.

41 And then a man come out with a message. And not only that, but separated himself from the rest the world. He become a nut to the world. That's right. He was a nut of his age. How a man with such a crazy message, would try to bring a people out into a little trailer, or an ark, or whatever it was they—they were building up there. And—and he was—he was actually a foolish man.

42 But what did he do? In doing so, he was the nut that saved the believing Church in that day. Yes, sir. That's what happened. He had to take them out from the world. But he was preparing a place that he knowed that Christ could come to and would take them. He become a nut.

43 You, could you imagine Moses in his day, a man going down to a great intellectual? [Blank spot on tape—Ed.] They conquered the world at that time. And their scientific and their—their art and stuff, really, I guess, exceeded ours today. And their master art and their mastership of buildings, and so forth, and the great things that they did then, in—in that day.

44 And could you imagine a man coming down there, and said he met a—a—a God that they didn't even believe in, in a burning bush? And he came down . . . Being a military man, to begin with, and been trained in all the maneuvers of—of—of military world. And we find that he comes down there with a stick in his hand to take and deliver a people out of a nation that held—held the world captive.

45 Why, to Pharaoh, he was a nut. That's all. "He was crazy." Said, "Let him do it, go ahead, rave on. He'll declare himself insane." Well, now, really to Pharaoh, and his great scientific world, he was a oddball. He was a nut to—to them. You see? He was.

46 But what did he do? He delivered the people, because he was sent of God. It took . . . It takes something peculiar, something that's different from the rest of the world. You see, the world is so one way on a

great . . . their great scientific achievements, and so forth. And when a man is led of God, to do something that's odd to that, he becomes a fool. "He's crazy." But, see, it takes something like that, to hold the thing together.

47 Now, we think of Elijah in his days. When, Ahab and Israel, at that time, had every nation under heavens fearing them under this Ahab's reign. And Ahab was a great man. It was a great day, something on the order we have now. The church had all become fashion. See? It was Jezebel's paint, and—and Ahab's worldliness, and compromising, and they tore down the altars of God. "Oh, just so you serve a god, what difference does it make? See? We'll go up to the groves, and you can serve any god you want to."

48 That's just about the way it is today, see, all fashions, and—and—and dressings, and clothings, and things of the world. And, "Oh, if you want to belong to *this*, belong to *that*, belong to *this*, belong to *that*, it's all right. See? Just as long as you go to church, it doesn't make any difference."

49 It does make a difference, what I—what I belong to, and what God I serve, and how I serve Him. He's got one way for me to serve Him, He's got that wrote out here in this Word. And that's the way we're to serve Him. See? Now, it does make a difference.

50 But when Elijah came out there with such a message as he had, could you imagine? He became a nut to—to—to Pharaoh, or to . . . Pardon me. To Ahab, he became a regular . . . Separating himself! But, you see, there was seven thousand among those people, see, that could be saved. See? And he came for them. He had to become a nut to the world, in order to catch them. So did Noah, had to become a nut to the world to catch eight souls, with himself. See? He had to become an odd sort of—of a person.

51 Amos, in the days when he brought his message, and he prophesied. And we find out, that, when he come in to—to—to Samaria, which had been given over to the world. And the women in the streets had become almost public prostitution. And the fashions, it was a modern Hollywood. When this little, unknown bald-headed fellow raised up, over the mountain one morning, and looked down upon the Samaria, and saw it in sin, and, why, I'd imagine his heart almost failed.

52 Only thing he had knowed, he had been a herdsman. He—he wasn't really . . . The Lord just give him this message and sent him down there. And, but now he had no sponsorship. He had—he had nobody to back him up. But he was led of God to go, bring this message to the people, and to call them out from judgment.

53 Well, now, I'd imagine, to the great scientific age and the age of glamour, something on order today, Amos became a—a—a oddball. See? He became a fool, and they—they wouldn't want nothing to do. But, yet, he had THUS SAITH THE LORD. See? And he delivered what could be delivered.

54 John the Baptist, when he came in his days, that great religious world, coming out, in, of a wilderness like this, out of the rocks and things in the—in the wilderness of Judaea. And he wasn't dressed like a priest. He—he wore the rough clothes of a working man, perhaps, with a—a garment around him, not some great theological seminary teacher or some, forth. But he—he was just a common man that could work with his hands, or anything. When he—when he came down, out of the—the wilderness there, and sheepskin wrapped around him, he had THUS SAITH THE LORD, for he knew that the time of the Messiah was then.

55 He could thoroughly identify himself in God's Word. He said, for remember, he identified himself in Malachi the 3rd chapter, see, as the messenger to forerun the coming of the Lord. He knowed the coming was so close until he—he had to come out. Well, the people thought he was a wild man, just a—a—a—a fool. See?

56 "A nut," we'd call it today. Reason I chose that word "nut," it sounds flat. But, yet, it, it's a good word for what I want to use it for, because that's the way the street expression would, will use it today. "Just a—a common nut," we'd call him.

57 Well, here is John the Baptist. He just simply staying out there in that wilderness, preaching his little sermons, up-and-down there, on—on the Jordan, walking up-and-down that banks of the river, crying, "The—the hour is at hand! And come out and separate yourself. The Messiah is coming!" Why, I'd imagine the priests and all them, he had become just a regular nut. That's all. See, that's—that's all he was, just a oddball. And them that followed him become oddballs, just simply fools.

58 Do you know our Lord was declared the same thing when He come, a mad man? See? He didn't go over into the cities and—and in their great, or—or join in with the great organizations, and things. He was calling a people. He was calling out. And He was considered, by the religious, His day, a regular nut.

59 Just like Paul was in his day, a trained man, and yet would—would do such a thing as he did, separate himself from the rest the world, and from the denominations, and—and try to call a people. He was an apostle to the Gentile church. He is our apostle, we—we know that, to

the Gentile church. He was the nut that brought the Gentile church out of Roman heathenism, and pagan worships of the day.

60 Martin Luther, he was a nut to the Catholic church. See? Could you imagine a priest that had—had throwed his, all of his teachings, away, of the church, and refused to give this communion because the church said, "It is the body of Christ"? And he knowed he . . . the—the nuns and them had made that kosher up in there. He—he knew that wasn't Christ. That was a piece of bread, see, a little sugar wafer. And he knew that—that—that wine was no literal Blood of Christ. It only represented It. So, he—he—he threw it down, in—in his—his honest conviction, and he wanted nothing more to do with it. See? He—he—he was through with it.

61 Now, probably, the Catholic church said, "Oh, let him alone. Look what a—a little group he's got out there. What is he? He's got just a—a false. And us, a big church. That's all it is. It's just a thing." But, you see, he was the nut, see, that was holding it together, see, in the reformation. He brought forth the reformation.

62 How about after he organized and got to a place . . . And—and after his death, and the—the message that he preached had finished, then the church got so cold and starchy again, till God raised up another nut, uh-huh, called John Wesley. That's right. Well, he was a nut to the Anglican church. See? But what did he do? He—he saved the world, the world, the Church that was in the world, may I say. He saved the Church that was in the world. Why? By becoming a nut. That's right. He saved.

63 What then? And now, then, we come along after his time, and the great Wesleyan age passed over, and then we had the Baptists from John Smith, then they had Alexander Campbell, and—and then we had Buddy Robinson of the Nazarene. And finally it just kept waving off, away from the real stem.

64 And then God raised up another bunch of nuts: Pentecost. And they become a nut to the people. They're crazy, to the world. But what did they do? They did a great work. They certainly did, the Pentecostal age.

65 Now, now, I believe it's time for another nut to raise. And don't you think so? I—I think it's just about . . . Pentecost has done the same thing that—that the rest of the world went. But it's time for another nut. See? So if we have to pull a little away on this side of the branch, you see what I mean? And the people think that we're so odd and peculiar, the way we separate ourselves, the way you have here. And we're—we're not divided. We're one. See? See? The way that we are, we separated ourselves from the world.

66 Brother Leo, led to come up here, and there was . . . you had little children that has to be trained up. See? You got women, young ladies here, that—that don't like to walk in the way of the world. You got men here, that's aged and retiring. They want a place to where they can settle down and feel at home. You dwell among your own kind of people. Well, and, see, I think that God can raise up something to take care of that. Don't you think so? I—I believe that with all my heart, that He does that.

67 Now, we find out, it's time now. Notice, the nut always was what pulled them together.

68 Like all Americans today, we find so much worldly-ism and things, in our churches and our denominations, and things. Let something raise up on the Word. See, they got off to the creed and not the Word. And let something raise up with the Word, you know.

69 You say, "Well, the people think you separated yourself." I talked to your pastor here, and our Brother Leo. And someone said, "Well, why don't you come, and come into *this*, and come in *that*?"

70 He said, "No, no." See, he—he—he sold out to one thing, the Word, see, to the Word. See?

71 Well, now look. If there is a nut sent, there has got to be a bolt for it to fit on. That right? Now, God sends nuts. Don't you believe that? See? I'll explain this in a little bit. But to make it a point. There's got to be a bolt, and that bolt's got to be threaded, to fit the nut.

72 I'm so glad to be threaded with the Word. I'm so glad that there's a bolt that's threaded the same way. And what's it to do? It's to draw out the Bride from the world, set It aside for something different. Yes, friends. We may be a nut to the things of the world, the people of the world, but we are only drawing out, that which is threaded for this.

73 Noah was threaded in his day, and the rest of the prophets, and down through the age. And the righteous men was threaded, because He sent it. What would be use of having a bolt or nut, if you didn't have a bolt for it to go on? And what is a bolt and a nut, together, to do? Is to draw something together. See? And it's the drawing powers of Christ, that draws us out from the things of the world. See? And then we fellowship with Paul's great ministry, saying, "I have become a fool." So when people think that you are odd, see, see where you stand? See? You've become a fool to them, that you might be drawed by the power of God, to which Something within you, Something in your heart thread you.

74 I might say this morning, "Who is Methodist, Baptist, Pentecostal Assemblies, *this*, *that*, and the *other*?" There'd be all kinds of hands

go up here, and forty, fifty people. See? There would be that many, everybody different.

75 But what makes you set here? Why are you here? See? Is because you were threaded to something. See? And when it begin to come, it makes sense to you. If you try to put a certain thread upon a bolt, a certain kind that wouldn't fit, it doesn't make sense to you. See, it—it won't go on. See? But when something comes along that fits just exactly, it pulls you from Chicago, from New Orleans, and wherever you come from, to here. See? And now, see, you become an oddball, sure enough, to the world. But don't let that bother you. See? Don't let that bother you.

76 Now you say, "How do I know I'm threaded right?" Watch the Word. See? Now you know whether you're threaded right, whether we are nuts for Christ, or whether we are nuts to the world.

Now the world, also, has received their—their nut. Exactly.

77 I had a little something wrote down here, I wanted, didn't want to forget. The—the . . . And we set here, become bolts, nuts to the world, that's exactly, that we might hold the Kingdom of God together, on earth; see, the Kingdom of God, together. All right.

78 Remember, the world, they—they, the outside world, they have their nuts also. Satan gives them a nut, in the days of this great thing. See, it all works it, pro and con. See? Now in the days of . . .

79 The world had a nut, and that was Pharaoh, in the days of—of Moses. There were, see, there had to be. The—the devil has his nuts too. Well, there was Pharaoh. See? Now, Israel; and Moses standing down there, was to draw those people out, was a nut to Pharaoh. But also Pharaoh was a nut to them, too. See?

80 And so it has to be that way. So, you're somebody's nut. I'm so glad to be wound in the Word, aren't you, with—with the thread of That? Somebody will teach That.

81 Ahab, he was a nut, exactly, to Elijah and the seven thousand. And all his group out there, Jezebel and all their fine, fancy fandangles and things they had out there, that was a nut to that seven thousand, never bow their knee to Baal. And so was Elijah a nut to them, see, the same thing.

82 We find out, in the days of Herod, John was a nut. See? And Herod was a nut also. The world had one. All right.

83 In the days of Jesus, He was a—a—a—a fool to—to the world, see, to Pilate. But Pilate was a nut, also, to turn Him down. That's right. See? He wasn't threaded. He had a opportunity. But when he had his opportunity to accept it, he wanted some kind of a clown, some kind of

a trick, some kind of a magic rabbit to bring out of a hat, you know, or something. He said, "Oh, I would see You do some tricks," you know, or something like that. He was a nut, himself. See? He had a chance to receive it, but he didn't.

84 The Sadducees also, and the Pharisees, was the same thing in that day, by not accepting Paul, the one that said he become a fool to the world. See?

85 But the church has its nuts, too. See? And the world has its nuts. Christ has His. See? Now whose are you? The only way you can know . . .

You say, "How do I know this is right, Brother Branham?"

86 "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us. Jesus Christ the same yesterday, today, and forever." Therefore, the Word still is Him. So if we're threaded with That, see. Know, we, though we be a nut to the—the world, if we are threaded in Christ's Word, and Christ's showing it, when He—He is pulling it together, see, pulling His Church together. Let them raise and do what they want to.

87 Now, Jesus, in Matthew 24:24, said that, "These two groups would be so close, in the last days, to deceive the very elected, if possible." The people, still, the people sometime in Pentecost, to you out-comers from Pentecost, see. When they organize and got over there in those groups like that, and you come away from it. See, the Bible said, that, "It would deceive the very elected if it was possible." See? "The very elected," that's the ones that's elected to do this; the ones, see, the bolt.

88 Don't come, say, "Oh, theirs there, there's a nut, you see." You see, he's got to be, he's got where the . . . When the threads are cut in the bolt, it's got to be cut in the nut the same way. See what I mean? It's got to fit. See? And the Elected, therefore, you see, it won't tighten up with anything else. It's just got to come to Christ. You see? It's the only thing that'll fit. See? And that's where we stand today. Thanks be to—to God. And all right.

89 Now, we find out, also, that the—the world has their nut. And you know, there's so much could be said. We haven't the time to say it, of course. But, this, this one thought, to you.

90 I notice this fine little bunch of ladies that sang over there, a few minutes ago. Boy, I wish I had that song. Get that on tape for me, will you, these songs? When you all sing here, make up a song some time. I'll pay you for the tape. See? I'd like to have it. See? That was beautiful, that real sweet worship like that.

91 Now, you know, there was a—a . . . The young, the women of today, they, Chris- . . . what is so-called Christians, the women who—who go to church, they—they wanted something to—to—to satisfy. They knowed that they—they wasn't getting it, just going to church. But they want to maintain their testimony just the same. See? They wanted to hold their testimony, "I'm Methodist, Baptist. I'm a Christian, you see." They wanted to strip their clothes off of them. They wanted to wear shorts and bikinis, or ever what you call them, and all they could see. They—they wanted to do these things. They wanted to have a haircut like men, and—and—and do these things.

92 And so they—they wanted to do that. See? And, yet, did you ever think why they did? Jesus said, "Them two spirits will be so close, it'd deceive the Elected." That has to come to pass. See? See? So, they wanted to. They didn't get . . .

93 A—a human has to worship. You have to worship something. You, it's just in you, to worship. So a human has to worship something. So, they had no worship in their church, so God raised them up a nut, Elvis Presley, Pat Boone. They still hold their testimony, Elvis Presley, a Pentecostal, Pat Boone, a Church of Christ, see, absolutely, nuts, to fulfill Jesus' Words here, "Would be so close, it would deceive the very elected, if possible." Still maintain, sing hymns on Sunday, and rock-and-rolled on Monday. See? To us, that's—that's a nut. See? It, it really is.

94 Now, but, you see, in there He had some fine women, also, that wanted to act like ladies. They had decency in them. They wanted to be what Christ wants them to be. So He sends the person along with a message, that—that to that church that they belong to it's foolish, he becomes a nut. But you see, what it is, It fits just exactly. When you talk about long hair, and looking like a lady, and dressing like a lady, and acting like a lady, instead of standing here like these girls this morning . . .

95 I was watching a little girl there, her eyes looked Heavenly. [Blank spot on tape—Ed.] . . . ? . . . glassy, as she looked up like *that*, singing, something in her heart. Watch them here, as them young ladies sang. I thought, "O God! Well, what if—if a Hollywood star could—could get that in their heart? They'd be the same thing." See? But what is it? Why did they go *that* way? You couldn't pull one of them girls in Hollywood. If you'd give her ten thousand dollars a day, she wouldn't go. Why? She's threaded different. That's exactly right. She is threaded different. That's right.

96 You couldn't pull Leo, Gene and them into some organization. Why? Couldn't pull you fellows into one. Why? You're threaded

different. See? So if you are threaded, there's got to be a nut somewhere! . . . ? . . . see, to—to hold that together. Isn't it right? See? Then it's complete.

97 "Thanks be to God," like the little Dutchman said, "for the nuts. If you take them out, it becomes a bunch of junk."

98 What have you got? A bunch of denominationalism, a bunch of cold formalism, no Christ in it at all, no Word in it at all, just a bunch of creeds, and so forth. And what have you got? Take the nut out, you got a bunch of junk, that's right, nothing in the world but firewood, something that's waiting for the blazes and punishments of God, to judge and to burn up, at some day.

99 So I'm thankful this morning to fit right in, up here, see, where you might be an odd person on this side of the river. Even some of your people might think that you are odd. I know they do. I've had letters from them, see, that said you were odd, you were different, "what in the world happened" to you? I just chose this little thing to say to you this morning. See? Sure, you're a nut. That's right. But I'm glad to be one. For if I'm not tight with this Word, then I'm "yunk." See? I'll just be a nut for Christ. Yes.

100 I get letters from many of your people. Some of them come by and say, "Do you know what happened?"

"What?"

101 "This odd guy," uh-huh, "*so-and-so*, went up there and done *so-and-so*."

I said, "Wait just a minute."

102 Depends on what you're wound on. See? So, may the Lord Jesus Christ, the Shepherd of the flock, ever keep your hearts so wound into Him, that, when the great Shepherd does appear, we'll appear with Him.

Can we pray?

103 Heavenly Father, seeing that time has run out, I'm just rushed. Such a lovely, sweet bunch of Christians. And such a rude text; but in the room the other day, thinking of what I seen on letters, and what I heard people say. When I . . . Your little servants here asked me to come up and visit them, and fellowship with the little flock. This rude text of being a nut, I thought I'd use that, so I could get the—the thought over to them. They—they would understand what I think, too. We have become a fool, like Paul, to the world. But yet, Lord, we want to be so tightened to You and Your Word, that, when the Rapture comes, we'll—we'll want to be with it, Lord. So help us to ever have our hearts knitted and bound together in the love of Christ.

104 Bless Brother Leo, Brother Gene, and Brother Daulton, and all these fine men and these lovely women in here. Hearing their testimonies, happy, happy, contented. Walk in the room up there, where one that's paralyzed, and to see the smiles! No wonder, our Brother Leo said it's a bit of sunshine, to walk up here. No wonder, to see even when the man, not even a bit of relation to her, nothing but concerned, that they'd take a trailer and make it so she could be happy. See, Lord, the thread works just right. Walk into that home, and see someone who really could be grouchy, and—and fussy, and nasty, because that—that they're not out and able to run and dance and—and cut up, like many women. But she's happy to be here with her kind, and to be here with the Word of God, where It can be preached, and not any creeds tacked to It; just truly unadulterated Word of God, to worship in Spirit. Come in a little place like this, it's a little trailer where we meet together. It's the church. "Wherever two or three are assembled, I'm in their midst." We know You're here, Lord, and we worship You and we praise You.

105 I pray, God, that You'll keep sickness away from them. Keep the enemy across the river. May this great exodus, it may be in a minor form, but, Lord, someday it's going to grow. And I pray, Lord, that this little exodus here, that You—You will be with them as You did with Moses and them, as they crossed the—the Jordan, and, Joshua, as he went into the promised land.

106 And I pray that You'll help them, Lord, and keep their hearts genuine, true to You. And bless them as they teach the Word. And may they live long, happy lives. And someday, if we're around here, Lord, living on earth when You come, may there come a shout from this side of the branch out there, and the Church go up. Grant it, Lord. Because, somebody wasn't . . . was foolish enough to the world, to become a nut, to hold it together, Lord, until You come.

107 Then, as John of old, from the days gone by. As the little ladies and them sing, "We have separated." And how he had to be alone. But, when he did, the little church that he had drawed together . . . When he seen Jesus, he said, "Now my work is over. He increases; I decrease."

108 Father, I pray that You'll ever keep us happy and healthy. May we meet many times more, upon the earth, and loving and serving You. May Thy Divine blessings rest upon this service, upon the services that shall follow. And may we all live such in this life, in the life to come, we'll have Eternal Life in the great age to come, over in that great Millennium reign where we shall see Him and look upon His face, and see Him. In Jesus' Name, I pray. Amen.

109 God bless you, my people. I am so sorry that I, too, I—I—I took a text something like that, see, such a rude thing. But you get what I meant. See? So, when anyone, they say you're odd, you know why you're odd, don't you?

God bless you, Brother Leo.

THE ODDBALL

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