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## I WILL RESTORE

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The next time coming, I pray that I can stay a long time. It's too short, this stay. They're . . . The reason . . . That's the reason people doesn't get it as well as they do. I'm a stranger; the message that I have becomes strange to you. But you've done wonderful. It's way more than I thought it would be. And I appreciate your kind cooperation.

I want to thank Doctor Guggenbuhl. What a wonderful help he has been, setting the meeting up. Has never did it before, and he's never seen a meeting like this before, and he's done a real good job. And all—I wanted to thank all the ministers for their cooperation. And I want to thank the organist and the pianist, and what a wonderful job they have did. For the choir, and the solos, I have heard many of you singing while standing behind the curtain. Some of the best singing I ever heard in my life . . . I expect to hear you singing in glory when I get . . .

The meeting has been too short though. But maybe the next time, well, we can stay longer, and we can have more time to get the arrangements. When my—when the other American minister was here, Mr. Graham, of course, it was all set up for his meeting. See, he had the cooperation of every church. They all come out.

<sup>2</sup> My ministry is not like that. It has to stand on its merits alone. So just the Lord has to stand with me. I don't have an organization to stand behind me. I have to stand alone with Jesus. And I'm thanking God for your cooperation. Many of you are from different churches and perhaps criticized for coming here, but you've come anyhow. God bless you.

I—I do not . . . I'm sorry that the churches wouldn't cooperate with us. I didn't mean to be rude. I love my brethren. And of course, I don't belong to their denomination, and you can see why. I could still be in one of the church denominations. If I would, all the influence I'd have, would go to that one denomination. I believe Jesus has children in all the churches. Don't you believe that? Amen. Jesus looks for the pure in heart. He said, "The pure in heart shall see God."

<sup>3</sup> Now, the . . . I have looked for a greater results in the healing, but we have to remember that the sick people has never seen this before. And with many of the churches saying It's of the devil, well, you—you could expect their faith to be weakened. Well, but, and in spite of all of that, God has made a wonderful showing. And many thousands have come to Christ. If I'd have been a critic against it, I would—I would

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repent. I would repent after this, seeing people come to the Lord, and then—and then see all the sickness that’s been healed.

Now, mark my words down in your heart. After I’m gone a long time, there’ll be people that set here in wheelchairs, will walk around. Many that’s sick will be made well. They . . . It’s always that way. You see, when the Holy Spirit is blessing the audience, I just can’t call them fast enough. That . . . I just can’t get to them quick enough. So . . . but the Holy Spirit knows who they are. So you just keep real humble and keep believing.

<sup>4</sup> Now, the—I want to thank every one of you again. And I’ll be praying for you, as I go to my home across the sea. I’ll always remember this and be expecting to return someday. God be with you.

Now, I have a little question to ask. And I’m sure that everyone will try to understand. I do not like to be rude, but I have to answer something that was written to me: was concerning a little pamphlet that was passed. The Scriptures was misinterpreted. The gentleman who wrote it certainly didn’t know much about the Bible. I’ve got a girl at home, eight years old, he’d better never question her on those things. She knows more about it than that, and she’s eight years old.

<sup>5</sup> When he spoke—when they spoke in the pamphlet, I guess you noticed it, called me “Simon the sorcerer.” Now, friend, you know I’m not Simon the sorcerer. And by the way, Simon the Sorcerer wasn’t the one that done the healing; it was the other way. It was Philip done the healing.

Simon the sorcerer had a church, and it—it was a formal church, perhaps a state church, and he had them all bound down. And they didn’t have no joy. They didn’t have any power. But when Philip come down, he preached to them Christ, resurrected. Great joy came, and healing came. And then Simon wanted to buy that power. See how backward they had it? It was the formal stiff one that had the—was doing the sorcery, not the healing, or the power of the Holy Ghost. It was just vice versa.

<sup>6</sup> And then when the question was said, on the piece of paper, that—that Jesus—they said that a “weak and adulterous generation seeks after signs,” Matthew 12:39. Did you notice he never quoted 38? Look who come, it was the stiff, starchy church, the Pharisees, walked back with their collars back, and said, “We would desire a sign from You.”

Jesus didn’t clown for them. He said, “You only have one sign to you: As Jonah was in the belly of the whale, well, so will the Son of man be.” That was their sign, and they didn’t believe it. They wouldn’t believe it now. And then they said that . . . Jesus said that, “Many will come to Me in that day, and say, ‘Lord, Lord, have not I prophesied in

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Your Name? Haven't I cast out devils in Your Name? And done many mighty works in Your Name?' And I will say unto them, 'Depart from Me, I did not know you.'"

7 Now, brother, if you can't see, interpret that, it's either their theology's wrong, or you're suffering with a mental weakness. Jesus said, "They will say to Me, 'I have preached in Your Name and done works in Your Name.'" Jesus said, "If you did, I knowed nothing about it. I never knew it." They claim they done it, but they didn't get the results.

Listen, friend. If Jesus sent His disciples forward to preach the Gospel and to heal the sick, and then turn around at the judgment day and condemn them for doing what He said do, what kind of a Christ would He be? The only thing it is. . . I have debated infidels; they take the Bible too. But they just pick one little place here, then pick another one over here to prove their point. We have to take it from Genesis to Revelations.

8 See, the Bible is like a jigsaw puzzle. You might pick up a piece, say, "It goes down here." But it might not; it might go up here. Therefore, all of God's Word has to coordinate from Genesis to Revelations. The first commission Jesus give to His church was, "Heal the sick, raise the dead, cleanse the lepers, cast out devils. As freely as you have received, freely give," Matthew 10.

The last commission Jesus gave to His church. . . Listen, friends, the last words that fell from the sacred lips of Jesus, said, "Go into all the world," that's Zurich, everywhere, "and preach the Gospel. These sign shall follow them that believe." Now, these signs "may not" follow them; He said, "These signs shall follow them."

9 What, what signs? Organizing churches? He never commissioned that in all the world. God's church never was organized. That's man's doings to keep God out. He never said, "Build seminaries." He didn't say that was a sign would follow. Here—here's the sign He said would follow, Mark 16, the last words from His lips. He said, "In My Name they shall cast out devils; they shall speak with new tongues; if they would take up a serpent, or deadly thing, it would not harm them. And if they lay their hands on the sick, they shall recover." That's the last word that ever fell from Jesus' mouth. He was received up in glory.

10 And the Bible says that the disciples went forth preaching the Word, God working with them with signs following. Is that the Scripture? Then if Jesus turns around and said, "Because you cast out devils and done mighty works in My Name, get out of My way, you worked iniquity," what kind of a Jesus would He be? There's nothing wrong with Jesus. It's wrong with His preachers. There's where the

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trouble lays, not in Jesus or His Word. Jesus said, "I'll be with you; the things that I do shall you also, even greater (more), for I go to My Father." For when He was here, He was in one man; now He can be all over the world in every man that'll let Him.

<sup>11</sup> No, their argument's too weak, friends. Look, the Scripture has to come together from one side of the Scripture to the other. All of it has to be put together to make the picture complete. Now, let's take Divine healing tonight and the working of miracles and take it in Genesis and bring it back to Revelations, and see if it's in the Word of God.

Can we pray? Dear heavenly Father, before us here is many handkerchiefs. We pray Your blessings upon each. God grant that every one will be healed. I bless these handkerchiefs as Your servant, in the Name of Jesus Christ, Your Son, that Your blessings will go with them and heal the sick. In Jesus' Name I pray.

Father, open Thy Word to us tonight. And I pray that You'll speak to every heart, through Thy Word. In Jesus' Name I pray. Amen. [Blank spot on tape—Ed.]

<sup>12</sup> My, I have no notes to preach from. I preach by inspiration. And I have to keep saying it just as fast as it comes. So it makes it pretty hard. Now, my interpreter is going to read from Joel the 1st chapter, the 1st verse until the 5th verse, and then from the 11th to the 12th.

[The interpreter reads Joel 1:1-5 and 1:11-12—Ed.]

*[The Word of the Lord that came to Joel the son of Pethuel.]*

*[Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?]*

*[Tell ye your children of it, and let your children tell their children, and their children another generation.]*

*[That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.]*

*[Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.]*

*[Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.]*

*[The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.]*

Now in Joel 2, and the 25th verse, is my text for the night.

[The interpreter reads Joel 2:25—Ed.]

*[And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.]*

13 I will restore again, saith the Lord.

Now, let us not be nervous, being the closing night of the service. Let's—let's just take our time, and just lay the Scripture right out plainly, clearly. And now, all the sick, be listening close. And all the well, listen close.

Now, next week you'll be at liberty to be at home and think it over. Now, this is not said for criticism; this is said for the Kingdom of God. Now, Joel here was speaking of God's heritage. God has likened His heritage, liken unto a tree, like an olive tree. And He's likened it unto a branch and a vine. Yes.

14 Now, we pray that God will let you see what He's trying to get in view tonight. I'm going to show a sign, so that you'll understand. Now, I'm going to lay this bunch of papers here. I'm going to lay this bunch of papers here. Now, I want to use those in a few moments in teaching. And we'll see whether the supernatural and the message I'm preaching to you, whether it is in God's Word or not.

Now, the book of Genesis is the beginning. The very word "Genesis" means "beginning." Now, everything begin in Genesis. Evil begin in Genesis; good begin in Genesis. Life begin in Genesis. Death begin in Genesis. The creation begin in Genesis. Every religion begin in Genesis. Every spirit started in Genesis.

15 Now, now, let's go back to Genesis to find out where we should start from. It's just like if your house was leaning. There's something wrong with the foundation. Let's go back to the foundation and work up.

Now, there was two people in the garden of Eden, and they were Adam and Eve, both creative beings by God. And the first child was born was Cain. The second was born was Abel. Now, let's stop. Now, there come two mortal beings in the world. The two first born people in the world was Cain on my left, and Abel on my right.

16 Now, there's two spirits in those two boys. If they was alive, they had to have spirit. Now, one of them was of the devil. And the next one was of God. It's exactly perfect Judas and Jesus. Just as Cain killed Abel at the altar, so did Judas kill Jesus at the altar. All the Bible is one big picture.

Now, when they were put out of the garden of Eden because of sin, now those two boys, the one on my left and the one on my right, Cain

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and Abel, now they both wanted to find favor with God. Now, listen close and do not misunderstand. I'm going to take my time so you'll be sure to understand.

Now, Cain and Abel both come to worship the Lord. Cain built a church; he built an altar. An altar is a place of worship. And Cain brought a sacrifice. And Cain believed God. And Cain worshipped God. So if God only requires for you to belong to church, make a confession in Him, and to bring an offering to Him, and sacrifice to Him, He would be unjust to condemn Cain.

<sup>17</sup> Abel brought an al—made an altar; he worshipped and brought a sacrifice. Both boys did the same thing. Cain wasn't infidel; he was a very religious man. Did you know what the Bible says about the antichrist? "It would be so close like the real, it would deceive the very elect if possible."

Now, they profess religion. Cain was very religious. He made a confession to God. He built a church to God. He knelt down and worshipped God. Isn't that just about like the religious people do today? They go to church. They belong to church. They bring their money to church. They sing hymns to God, and they worship God. But Cain in doing the same thing, was condemned.

<sup>18</sup> The Bible said, "There is a way that seemeth right unto a man but the end thereof is the ways of death." So just worship and confession doesn't make you a Christian. No. If he was, God would've never condemned Cain.

Now notice, Cain liked beauty. He made his altar pretty, brought the fruits of the field on it. Beauty is deceitful. That's what started the trouble in heaven. The devil wanted more beautiful kingdom than Michael. But he was kicked out. Now, you see the spirit of the devil was in Cain, a religious man, confessing his faith in God, but worshipping God, and was condemned of the devil.

<sup>19</sup> Listen to my voice. I'm warning. A man's got to be borned again. He's lost till he is. Jesus said, "Except a man be borned again, he will in no wise enter the kingdom." See, Cain was religious, and he came to make his offering. He fixed his altar, bowed before Jehovah, and worshipped Him. [Blank spot on tape—Ed.]

That spirit out of Cain, religious, we're going to bring it through the Bible. Watch what it did in all ages, how it builds great churches, great shrines, great crowds. And—and—but still out of God's will.

Now, here comes Abel with a—a grapevine wrapped around a lamb's neck. Not fruit of the field, he was bringing a life. And he led him up to the altar (nothing beauty about that), threw the little lamb up on the altar, took a rock (They didn't have any knives in that day.),

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pulled the little lambs head back, and begin to chop it with a rock, across the throat.

<sup>20</sup> And the little lamb begin bleating and begin dying, and the blood spurting from his throat: Nothing beauty about that. But it was the way of life, accepting for his death. Notice, see, Cain thought God would accept the big things, the beauty, the big church. And Abel, the only way that he could ever . . . Mark this down. The only way Abel would've knowed to offer a lamb, it had to be revealed to him by God. Amen.

Listen, that is true today. The Word of God doesn't come by seminary learning; it's a spiritual revelation. Let's take the New Testament on it. When—when Jesus speaking to His disciples, he said, "Who do you say I am? Who does man say I am?"

"Some said Thou art Elias, some Moses, some the great prophet."

But Jesus said, "Who do you say I am?"

Then Peter stood up and said, "Thou art the Christ, the Son of the living God."

<sup>21</sup> Notice, the Catholic church said, "It was a rock that He built His church on there." The Protestant church said, "He built it upon Himself, Christ Jesus."

But listen what Jesus said, after Peter confessed Him to be the Son of God. He said, "Blessed art thou Simon Bar-jonas, for flesh and blood has not revealed it to you. You never learned it in a church. You never learned it in the seminary. Flesh and blood never revealed it to you. But My father which is in heaven has revealed it to you. And upon this rock, I'll build My Church, and the gates of hell can't prevail against it." Is that right? Say, "Amen." [Congregation says, "Amen."—Ed.]

<sup>22</sup> Showed the gates of hell would be against it, but it could not prevail. Don't try to stop this revival; you're only putting your hand in God's Word. All the tools that's formed against God will come to naught. For Jesus said, "All gates of hell can't prevail against it." The day is here. Now, how did—how did Peter know that? He said, "The spiritual revealed truth of God has revealed it to you."

So the Church of the living God (Hear me.) is built, not upon the experience of a seminary, or upon a bunch of men's creeds, but it's—it's built upon the spiritual revelation of God's Word (Amen.), the spiritual revealed truth from God's Word, coming from God out of heaven to every heart. Amen.

<sup>23</sup> Notice. Now, that's the same kind of revelation that Abel got, because it was revealed to him that it wasn't apples that brought us out of the garden, like people think here today, but it was blood, life,

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mortal life. And it was revealed by God, and God received this man Abel and condemned Cain.

And both of them was in church. They were both worshipping God. They were both belonging to church and both of them sincere. But one was chosen and the other one condemned, because one had spiritual revelation of the will of God. Amen.

Notice, there started the two branches. There started the tree. They growed right up through the Bible, both spirits. And they're here tonight, and they're all over the world. And they're just about gone into seed, where the Master of the—of the garden will come to pass the judgment.

<sup>24</sup> Watch this now. Watch those two spirits rise in Genesis. If we had time, we could take the night coming through the Bible, showing those two spirits. Now, look what Cain done. When he seen his brother was accepted, his brother had the supernatural revelation, then he was jealous over him and sought a way to kill him.

There's been a enemy, the spirit of Cain and the spirit of Abel from Genesis all the way through the Bible, all the way over in Revelations, from the creation till now, and will be until Jesus comes. Do you understand that they were both religious? They both worshipped the same God. They both confessed the same God. But God vindicated Abel. He said, "This is my one, and that's not Mine." But both of them worshipped Him, both of them belonging to church.

<sup>25</sup> Now, you could see it in Esau and Jacob. Why, Esau was a—more of a religious man than Jacob was, but God chose Jacob. There was nothing supernatural happened in Esau's life. But Jacob's was full of supernatural.

Look among the animals. Look in the ark (in Noah's ark). There were two birds, one of them a crow, and the other one a dove. One had an antichrist spirit, and the other one had the spirit of Christ. When they were both turned loose, the—the—the crow could eat anything he wished to. He was satisfied with the world. But the dove had to come back.

Let's give a beautiful illustration. Look at Israel down in Egypt, God promised, take them to the promised land. Here they come on their journey up through the land. They come up to have a revival. They wanted to go through the land of Moab. Moab was his brother. And he said, "Can I come into your country?"

He said, "No."

<sup>26</sup> But Moab worshipped God; so did Israel. Now, Moab was a denomination. He was a great nation, all organized. But Moses with

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the children of Israel dwelt in tents, scattered everywhere. Now, they both had pastors. Moab sprung up from the Lot's daughter. Now, they both—they worshipped God. They had a bishop up there. And his name was Balaam. And so he . . . They went over to get their—their bishop to come over here and stop this bunch of holy-rollers. “Yeah, stop them.”

Could you imagine a man, a big nation stopping his brother on the road to the promised land that God had promised him, a man following the promises of God?

So they called Balaam out. Now, I want you to watch how formal they was, because it was the spirit of Cain. Now, he gathered up all the elders, and he said—the bishop said, “Build me seven altars. And upon every altar give a clean sacrifice, a bullock. And also, upon each altar, a ram.” A ram spake of Christ.

<sup>27</sup> Now, here they are up on a mountain, looking down at that bunch of fanatics. Now, they said, “They’re no good. Now, pastor, now stop them; curse them.”

“All right. Oh, I’m a theological student now. I know what God requires. So build me seven altars.”

That’s what God required. That’s what God had down there too in Israel. He said, “Seven clean sacrifices.” They had seven too. “Seven lambs.” They had seven lambs too. See how fundamental they are? They both believed the Bible. They both did what God said. Now, the—the prophet went forth to curse that people, and when he did, God condemned him.

Now, what was the difference? If they’re both preaching the Bible, if they both build churches, what was the difference in them? Because in Israel God was a vindicating them. He had a Pillar of Fire over them. They were practicing Divine healing by a brass serpent. They had healing, and they had joy. They had a smitten Rock. They had an Angel among them. These had the Word; but these had the Word and an Angel.

<sup>28</sup> See that spirit of Cain? See the Spirit of God, the difference in them? God vindicating His Church by signs and wonders. Every time, every place in the Bible when God come into His Church, there was signs and wonders. There was a group that condemned it.

Now notice. Now, he tried to curse Israel, but God said, “Don’t you curse what I’ve blessed.” God was with Israel. Hallelujah. God’s still proving His Church. When God is in His Church, there’s healing, there’s supernatural, there’s visions, there’s power, there’s joy, when God’s in His Church. When man organizes it, God goes out of it. You see it?

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Look at this. We're coming through the Genesis up into the Old Testament.

<sup>29</sup> Now, let's go into the New Testament. Now, we're in the New Testament. There was a Pharisee, very religious, great teachers. And God sent His Son; He was a teacher, and He preached the Gospel. But they hated Him just like Cain hated Abel. But what was the difference? They were both teaching, but this group said, "The days of miracles is past."

This group of Jesus had—had God with them. They had healing. They had miracles. They had visions. They had joy. Why, when He come into the temple, they screamed so loud, the Pharisees said, "Make them hold their peace."

Jesus said, "If they hold their peace, the rocks will immediately cry out." Something has to happen when the Lord God comes into His camp. Hallelujah. God is here. Watch where the Spirit moves. That's why we got persecution, is because God is a vindicating that He's here. Hallelujah.

<sup>30</sup> Notice, they persecuted Jesus; they made fun of Him. He was a prophet. He was more than a prophet. He was the King of prophets. He was the God of prophets. He was none other but God Himself. And He prophesied. He healed the sick, and claimed He done nothing except the Father showed Him.

One day when they had Him caught; they tied a rag around His eyes, and they hit Him on the head, said, "Now, you vision seer, you tell us who hit you, and we'll believe You."

Jesus said, "Let them alone. They are blind leaders of the blind. And if the blind leads the blind, won't they fall in the ditch?" That it is, they're religious but deny the power.

<sup>31</sup> The whole book of the New Testament went the same way. There went the orthodox church on, coming out of Genesis, out of Cain, through Moab on into the Pharisees of the New Testament.

Here come Abel, through Moses, through Jesus, living on, through the apostles.

When Jesus came, He said, "These things that I do shall you do, for I am going to have to die, but I'll raise up on the third day. I'll be with you even in you to the end of the world."

The Bible said, "Jesus Christ is the same yesterday, today, and forever." He was the One that was in Abel. He was the One that was in Moses. He was the One in His Son. He was the One in the apostles. And He is the One here tonight, the same Jesus, yesterday, today, and

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forever. Oh, praise to His Name. How wonderful. He's a vindicating His church, showing Himself among His people, signs and wonders.

There's Cain, come through Moab, come through the Pharisees, and here today in the form of religion. Watch the great Saint Paul looking down to Zurich, to the end of the world.

<sup>32</sup> That paper said that the apostles wasn't prophesying. What about Peter, when he was on the housetop, and fell into a trance, and saw a vision? How about Paul, when he was out on the island, and he told them not to let loose from Crete? But they thought they knowed best. Fourteen days and nights the ship tossed about; all hopes they'd be saved was gone.

Paul went down in the bulkhead and he prayed. He come out on the deck. The old boat was still dashing. He said, "Be of a good courage." That poor little fellow with chains over his arms, chains over his feet, pulling a big ball behind him for preaching the Gospel . . .

Who put him in that condition? The so-called religious people, the Pharisees. They was the one who did it. Paul come out shaking the chains, said, "Brethren, be of a good courage, for last night the Angel of God stood by me and said, 'Don't fear, Paul, because you're going to be brought before Caesar. And God's give all them that sail with you.'"

<sup>33</sup> Paul had a vision. He was between straits, didn't know which way to go; and one night he saw a vision, a man standing over in Greece, said, "Come over in Macedonia." Is that the truth? Amen.

John the revelator, the disciple, apostle that Jesus loved, that laid on His breast, was out on the Isle of Patmos for preaching the Word, went out there with this group, exiled for preaching the Word. And the Angel of God come to him and showed him the whole book of Revelations. Is that right? Say, "Amen." [Congregation says, "Amen."—Ed.]

<sup>34</sup> What's the matter, men? The Gospel is true. Your theology don't fit with it. God's Word is right.

Then when—when Paul started to leave this world (Keep this in your mind.), Paul seen a vision of the last days. Second Timothy the 3rd chapter, listen, he said, "Know this also . . ." I'm quoting Scripture. "Know this also, that in the last days perilous times shall come." Have we got perilous times? "Men shall be lovers of their own selves. 'I'm Doctor Jones.' Lovers of . . . boasters, proud, blasphemers, heady, highminded . . ."

You say, "Well, Brother Branham, them's infidels." No, no. No, them's religious people.

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Watch the next verse. “Heady, highminded, having a form of godliness (like here, Cain), having a form of godliness, and denying the power thereof; from such turn away.” That’s what Paul said.

<sup>35</sup> Second Timothy, 3rd chapter, said, in the last days the church would be formal, go to church, say the apostle’s creed, as they call it . . . There’s no such a thing in the Bible as apostle’s creed. That’s a bunch of dogma: no such a thing in the Bible. But oh, we worship those creeds. But they’d have a form of godliness, but would deny—deny the power of God. He said, “From such turn away.”

I’m quoting Scripture. He said, “For this is the sort that slip in from house to house, and lead silly women, led away with divers lust; from house to house, lead away silly women. Never able to learn, or never able to come to the knowledge of the truth.” That’s what God said. That’s what we got. The Scriptures cannot be broken.

We’ve got the church formal, carnal. We got the church spiritual, borned again, with signs and wonders, by spiritual revelation, just the same as it was at the garden of Eden. The spirit of Cain is here; the spirit of Christ is here. You have to make your choice.

<sup>36</sup> Not long ago, I was coming to a mountain. (Fixing to close now, as I have the healing line.) I had been riding, chasing a bear, and it got night. And I got off my horse and started leading him. And I come into a place where the fire had burnt down a great thicket.

The big old trees was standing there, all the bark burnt off of them. The moon had come out and was shining against them. It looked horrible, looked like a graveyard. The wind was a blowing, and they’d go so mournful as the wind blowed through these trees, old stiff trees, and the wind blowing, going, “Uummm,” going back and forth.

And the Lord said to me, “Stop, I want to show you.”

And I did. And I looked at the trees. And I thought, “Well, what’s the wind blowing for? Well, what makes the trees act like that?”

<sup>37</sup> And He said to me, “Those trees represent the churches of this day, great, tall, spires—spires. They say, ‘Yes, we were once great churches,’ but they haven’t got no life in them. What the palmerworm has left, the caterpillar eaten. What the caterpillar left, the cankerworm eaten.”

And I thought, “Well, what’s this.” I said, “What does the wind mean?”

He said, “That’s the Holy Spirit that come on Pentecost, come like a rushing mighty wind.”

And I thought, “What’s He blowing against he trees for.” And they kept making a mournful noise.

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38 He said, “Yes, once they were great churches. But what the Lutheran left, the Calvinist eaten. What the Calvinist left, the Anglican eaten. And what the Anglican left, the Methodist eaten. What the Methodist left, the Baptist eaten.”

They took all the joy out of the church, taught all the Life out of it, saying, “The days of miracles is past.” What they got left? A great big old standing spire. And every time the Holy Ghost comes down, they say, “Oooh, don’t go out to that thing, because the days of miracle is past.” See, they’re dead. They can’t bend; they ain’t got any Life in them.

I said, “Lord, well, what do You send the wind for?”

But He said, “You remember, Joel said, ‘I will restore unto you.’”

39 Then I looked down, and here was a bunch of little bushes about this tall. When the wind hit them, they just frolicked, just having a big time. They were glorifying God. But these big stiff ones, say, “Oooh.” I said, “What a picture. That’s true.”

And I thought, “Well, what’s He shaking the trees for anyhow? What do you make them little trees?”

He said, “I’m bringing up another church. They did have it, but all the parasites has eaten it up with their theology. But I’ll bring up another one. (Hallelujah.) I’ll bring up another one that’ll bow to My Spirit.”

And I wonder what makes the little trees bow then, when the wind hits them. Look like a good old Pentecostal meeting, just flexible, shaken by the wind, rejoicing, accepting the Spirit, just having a wonderful time. And I thought, “What do You shake them for?”

40 He said, “Every time they shake, they dig down and get a better hold; the roots go deeper. The wind shakes the tree to make it dig down deeper, to make a better tree. Hallelujah.

That’s what we need tonight is an old fashion, God-sent, Holy Ghost meeting. That’s what Switzerland needs, what Germany needs. That’s what the whole world needs. God’s got His people. God’s got His Spirit here. Just turn loose, and let it be flexible, and the Holy Ghost will show you. Amen.

“I will restore, saith the Lord, all the former days. What they was at Pentecost, that’s what they are today. The same Christ, the same power, and everything it was then, God is restoring today.

Little children, in a few hours, God willing, I’ll be flying across the sea. If I never see you again in this life, I have told you the truth. You see what supernatural does? It begins in Genesis; it ends in Revelation.

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<sup>41</sup> You see what formality does, big churches, and carnal-minded, quoting the Scripture? Did you know Satan quotes the Scripture? Why, he held a debate with Jesus. And he quoted the Scripture. He said, “It is written, ‘He will give His Angels charge concerning Thee. If Thou dash the foot against a stone, He will bear Thee up.’ Now, if You are the Christ, that’s what the Bible said You’d do; let me see You do it.”

Jesus said, “And it’s also written, ‘Thou shall not tempt the Lord thy God.’”

That old devil spirit in them church people, called Pharisees, Sadducees, they said, “If you be the Son of God, come down off the cross. Do a miracle before us, and let us see you do it, and we will receive You.” You see what kind of a spirit that is? You see where it come from? Keep away from it. Be born again, filled with the Holy Ghost, so the Holy Spirit can speak to you. Amen. Let us pray.

<sup>42</sup> Our heavenly Father, O God, I know no more to say. I am just one man; Your people are many. I have tried my best in a tired, weary body to bring the Message to the people. Thou knowest, Lord, I have nothing against any church. But, O God, I’m zealous of Thy Word. I love Jesus, and I want all to love Him. And I want them all to be born again, the lovely people, so they can meet You in peace.

O God, I commit all these to You. And even those churches who has not—has misunderstood Your Message; God, forgive them. Grant it, Lord. And may they have great prayer meetings, and may great spiritual revival break out, and there be an old fashion revival sweep across this nation, and bring people into Christ. For we ask it in Jesus’ Name.

<sup>43</sup> Now, with your heads bowed and every person in here be praying. I have been very exact tonight, but I’ve told you the Truth. God knows that. And if you’re anything short of being borned again, step out of that formal and come into Christ.

I know every one of you; you’re mortal beings. And at the day of judgment, I’ll have to meet every one of you and give an account for my Message. And remember, I’m telling you, “Except a man be borned again, he will in no wise enter the Kingdom.”

How many in here would like to accept Christ just at this time, and you believe that God is here? And I’ve preached this Message upon the basis of the Word, of the Holy Spirit, and the shed Blood of Jesus. You want to, Jesus to remember you, and give you the new birth? How many wants that? Raise up your hand, with your head . . . All over the building.

<sup>44</sup> Every one that wants the new birth, raise your hand. My, way up in the balconies on my left, God bless you. That’s wonderful. Just raise

your hand, He will see it. Now, over to my right, raise up your hand to God. Not—and say—and say, “I want to accept Christ now.” God bless you. God bless you. That’s wonderful, wonderful. That’s right.

Now everybody, all together, that wants to believe on the Lord Jesus Christ, raise up your hands at once. Raise up your hand at once, every . . . We’ll give God praise. That’s wonderful. That is wonderful. Praise the Lord. Praise the Lord. That’s very fine.

Now, now, bow your head again.

O God, please give these people Thy Spirit. And may Thy mercies be upon them. I commit them into Thy hands. O God, may they be able to discern right from wrong. May they live happy lives, victorious lives. And may You walk with them, and bless them, and give them the best of the land. For I ask it in Jesus’ Name.

<sup>45</sup> And may we meet them all at Your . . . And some great night when life is all over, and the great wedding supper is set. Thousands of miles will go that great table. May, Lord, let me set across the table from them. When we see each other, a few tears will run down our cheeks. But the great King, Jesus, will come out and wipe all tears from our eyes, say, “Don’t cry, it’s all over now. Enter into Life.” Until that time, may the Holy Ghost lead them. In Jesus’ Name. Amen. [Blank spot on tape—Ed.]

May His Spirit come upon all; may you live good, holy, peaceful lives. The reason that I spoke what I did tonight, was to show you, not on one little Scripture, like the devil tries to quote, but the Word of God goes all through the Bible just exactly the same. All that understands and believes say, “Amen.” Thank you. May the Lord bless.

Now, we’re going to get ready to call the prayer line. Just . . . Now be real reverent. Don’t move around. For remember, evil spirits goes from one to another. You know that. Now, let’s be in prayer. Now, I want every one of you to be healed tonight. Now, how I’m going to get to all of you, I don’t know. How many here wants to be healed, raise up your hand. Well, there’s around eight thousand. See what I mean?

<sup>46</sup> Now, this trip over here, I’ve tried to put the Word out. When I come back again, it’ll be more on healing. Now, if you’ve—if I’ve found grace in your sight by the Word of God, that’s my sole text book, all I have to go by. And if God has proved that He’s here, then you ought to listen to my word.

Now, to you people along here, the cripples and afflicted and the . . . Look this a way. Now, believe with all your heart. There’s nothing else can be done for you, I guess, in the medical line. This has been . . .







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