
I WILL RESTORE



Now, I want to ask you something. Before coming here to church tonight, I kinda made an agreement with God. I said, “God, You help me. I want to do what Your will is, and maybe if You’ll help me tonight I’ll try something different in my prayer line, if You’ll help me so I can reach some more people.”

And then I fell on this thought, “Well, I believe I’ll speak to them just a little bit.”

Now, I want you to pray. And I’ll use tonight and tomorrow night, if God willing, then Thursday night go back into the regular service again. And I want to see if God . . . I’ve put it before Him as a fleece like, for He . . . Here’s what He told me when I asked Him. I got it wrote down right here what He said. I said . . . And speaking to Him—Him I said, “How must I hold my meetings? Some says that I don’t pray for enough people.”

He said, “Just as you feel led.” So that wouldn’t be “Just as you feel led.” And I feel led tonight to do this, so that’s why I’m doing it.

² In Joel the 1st chapter of the 4th verse, I read this. Many of you Bible scholars now are familiar.

That which the palmerworm has left has the locust eaten; that which the locust has left has the cankerworm eaten; that which the cankerworm has left has the caterpillar eaten.

Goes on. Let’s go over to about the 11th verse now. So we haven’t got much time.

Be ye ashamed, O you husbandmen; howl, O ye vineyards, for the wheat and for the barley; because the harvest of the field is perished.

The vine is dried up, the tree languish; the pomegranate tree, the palm tree also, the apple tree, and all the other trees of the field, are withered: because joy is withered away from the sons of men.

³ The 2nd chapter . . . That’s a very dark verse. Chapter . . . Joel speaking through inspiration, telling about what the lands is eat up and the worms . . . One worm went through and the insect and eat up some things, and what he left another worm come through and eat what he left. Another worm come through and eat what he left. And the vines are all withered up, and—and the pastures is all dried up, and the cattle are dying. The . . . They both had to say that all the seeds under the clods are—are rotten and looks like a hopeless case.

I was reading that tonight. Then I happened to read over in the 2nd chapter while I was setting in the room in prayer and reading. I read this in the 25th verse of the 2nd chapter.

And I will restore to you the years that the locust has eaten, and the palmerworm, and my great army which I sent among you.

And ye shall eat with plenty, and be satisfied, and praise the name of the Lord God, that has dealt wondrously with you: and my people shall never be ashamed.

4 Let's bow our heads just a moment. And now, Lord, I don't know what to say. But . . . And managing this meeting in this way . . . But I pray that You'll give me grace tonight, and give me favor with the heavenly host and with this people, that I might teach them of Thee. And now, Lord, I commit myself to Thee and ask that You'll bless. For I ask in Jesus' Name. Amen.

I would like to . . . Being raised in a—fundamental church, and I'm still believe in fundamental doctrine. But I—I think all things in the Bible, we should go back to the beginning in Genesis to pick it up. If you want to find anything that's going on today, if you'll go back to the beginning . . . "Genesis" means "the beginning." It's the seed chapter of the Bible.

And now, in the beginning God made the—everything, and then everything evolved from that one thing. For instance, recently standing upon a mountain, looking down across the prairie, the difference how the trees varies. Up here there's hemlock, a little lower down there's spruce, fir, and then on down to pine, then in the quaking aspen. From there you go on out into sagebrush, then out in the grass, then the desert.

Each one of those plants had a beginning. Now, look. Each one of those plants, if I could take it down, a layer by layer, I would come to one germ, a germ of life that made that plant. The same kind of a germ, or, different nature: everything after its own kind, bird after bird, dog, human, whatever it is after its kind.

5 And I take one tree, it raised up, drop off a few cones and another tree comes up from it, evolving, right down. The human does the same thing, the animal the same way. The birds lay their eggs, and male and female, and go on the same way they poll', the same way through flowers, through trees. But I take each tree back, everything, right back to the beginning where the first germ started. Then I'd be back in Genesis, wouldn't I?

Well, now—now, as the naturalists say today, and chronologists, and many. They say that there's a great controlling spirit somewhere. And it just said, "Let there be." And—and that was all there was to

it. And it all created from a—a beginning of a spirit, or life. Now, that isn't intelligent.

6 Why did He say, "Let this one be a palm tree, and this one a apple tree, and this one a hickory tree, and that one a oak tree"? See? Every one's different from another. What did it? It shows that this great Being that spoke this into existence was not only a great Being, but It was an Intelligence. And It's the resource of all intelligence. It's God.

He said, "Let there be a palm tree." What difference is there in a palm tree and a hickory tree now? See? There's no . . . Why, my they . . . The same as night and day. See, they never . . . If He's . . . If it'd just been something that just happened, everything would've been one tree. But to show how He made trees for different places, shows there's an intelligent behind it that elected these things to be at certain places. Just like He elected . . .

7 God is a God of variety. And all Christianity is based upon the resurrection. If I drop this letter on the floor . . . Now, resurrection is not put this one in its place, but resurrection is bring up the same letter that went down in its place again. Is that right? Therefore, Christianity is based on resurrection, that when we come back to this earth again, I won't be some kind of an angel with wings a flopping. I'll be a man just like I am now, resurrected.

And in the resurrection there'll be . . . We'll different from one another. Some of us will be black-headed, some blondes, and some red-heads, and so forth. God is a God of variety. He doesn't make everything the same. He makes big mountains, and little mountains, and prairies, and lakes, and deserts, and He makes the big trees, and little trees, and white flowers, and blue flowers, and pink flowers. He's a God of variety. His beings are made up in a variety.

8 And then while we were borned on this earth and come up to the age of about twenty-two, or three, we was at our best. We were growing. Then the first thing you know wrinkles come in, gray hair set in. Death has come in to take us out of this world. God ordained it so. But everything that death can do is separate us from this world. And in the resurrection when we return again, we'll be, not old no more, but young in that body forever and forever to live with God. That's right. I can prove that Scripturally on another text a little later on, about Abraham and them, that what we'll be.

And every old person, no matter how old you are, if you're a Christian, and die in Christ Jesus, when your foot touches that blissful land, you'll turn back to a young man or woman again. I can prove that by the Scripture. What a thought. Why, let the devil snort, and blow,

and puff, and do all he want to, it doesn't scare me a bit. I know what God has said, and I believe God's true. That's right.

⁹ Back in Genesis we realize that different things happened back there. Look here. For instance Babylon appeared first in Genesis. Now, we have to watch Babylon. It appears over here in the Bible again about the middle of the Old Testament, and then comes all over into Revelation for the last days, Babylon.

It begin, first, was the—the “Gates of God,” it was called. Then it was called Babylon, “confusion.” It was founded by Nimrod who was the son of Ham. And there's where idolatry started first, and there's where idolatry ends up at, still in Babylon. It comes all the way through. Every tree, you must bring it up through the—the time, up through the Bible.

Now, let's go back to get the Church. Amen. Now, I want you to notice at the very root of the plant. And now, if we can see what kind of seeds you got in the field, you can find out what kinda crop you're going to have. Is that right, farmers? Find out what kind of seed you got. Well, let's go back into Genesis and find out where we're at.

¹⁰ Jesus said in Matthew the 13th chapter, “A sower went forth and sowed seeds.” And He explained it that it was the earth. And the enemy came and sowed tares behind him, which was the devil. And the husbandmen, the preacher, said, “Let's pull them out, take them out.”

He said, “No, no. Let them grow together.” Now, watch. If a seed starts up by the side of a weed, they grow. When the first shoots come forth, they come forth both ways and both of them grows to seed together. And we're always complaining about what the world, how wicked the world is; you forget to realize how more powerful the Church is than it used to be. I don't mean to deafen you, but you control that up there, if you will.

If feel kind of religious right now, I really do. Oh, when I think that we're speaking on eternal things, never perish.

¹¹ Watch these human beings. The first two mortals to come out of the garden of Eden, Adam and Eve, they begot two sons. One, Ham or beg your pardon, one Cain, and one Abel. I can see all that great eternity face down, when the time come when they was taken from the garden of Eden, drove out to shift for themselves.

There was two boys, both from the same mother, same father. And then when they was . . . Both of them wanted to find favor with God.

Now, I believe that the Angel guarded the Tree of Life. And that Tree of Life was Christ, of course. The tree of death was the woman. Through birth of a woman we all die. Through birth of Christ we all

live. It's just as simple as anything. But there was that. . . Now, I have my thought of what sin was and what the first sin was. And if I tell you, you'd disagree with me, so I'll just keep it to myself.

¹² Anyhow, when the Angel begin to pull His flaming sword out to guard this Tree of Life. . . Now, watch. Cain and Abel both come to find favor with God. Amen. Now, look. Cain was a long ways from being a communist; neither was he an atheist. But Cain was a believer. Get on your shock proof vests now. Cain was a believer and a worshipper of God.

If God only required a believer, Cain was just as just as Abel was. And God would be unjust if He condemned Cain for his faith in Him and accepted Abel, if faith was all He required. All right.

But Cain came and offered a sacrifice. Now, look. Cain built an altar, a church. Cain made a sacrifice, just same as Abel did. And Cain worshipped. He never come as an unbeliever. He come as a believer. He raised up his hands and worshipped God just the same as Abel did. Well, if a church membership, an altar, a worship, a sacrifice is all God requires, then Cain was just as just as Abel was.

¹³ If you belong to church and go to church, got your name on the church book, a good tithe payer, a worshipper, sincerity, that still isn't it. That's right. And I don't want to hurt you, but I—I've got to stand before judgment with you. God requires more than that. And Cain was just as just on it as Abel was if that's all God requires.

Now, I want you to notice. Cain built his big, fine altar. I can imagine him being a tiller of the soil, filled it full of Easter flowers, and everything, and made it beautiful. He was the nature of Satan.

Today we have chimes on the churches, and plush pews, and everything else, trying to find favor with God, and that's not God's way of finding favor.

Every Easter you go to church and they bid you Merry Christmas 'cause they won't see you any more till Christmas. Come to Easter to show off a new hat or a new bonnet or a new suit of clothes, bring up a big armful of Easter flowers and throw them on the altar. God don't want Easter flowers on the altar. He wants you on the altar. You're the one belongs on the altar.

¹⁴ But see how we got away? No wonder we can't believe for Divine healing. You got the cart before the horse. You got to get the thing running right before you can believe right. You got to get this right up here, and right down here, before you can see right. You got to have something in here to believe with before you can believe.

Sons and daughters of God are borned of the Spirit of God and— and God is a Spirit, Who just spoke the world into existence. And the very earth that you're setting on tonight was the Word of God materialized. And a man that's borned of that same Spirit believes God can do all things, and believes Him for all things. But if you're not borned of the Spirit of God, you can't believe it, because you're earthly yet. And you're still trying to build a fine church, and put a choir in it, and the angelic voices and things like that in it. That don't please God. Cain in the beginning would've been accepted if it was.

¹⁵ But Cain laid his sacrifice down. He knelt down on his knees, and he raised up his hands and I can hear his beautiful prayer, just how he rhymed it out just so in order and everything to try to find favor with Jehovah. "Here is the works that I have brought and laid down. I've built this church. I've done these things. I—I've worked hard, and here's a part of what I've got. I lay here. I offer to You, Jehovah. Can I find favor?" Wasn't an infidel, he was a fundamentalist. He was just as fundamental as the other fellow was.

But God through election . . . Amen. That shakes you down a little bit, 'cause I'm speaking to a half million . . . a half a group of Arminians here. But look. It was through election that God called Abel and had recompense to the reward.

¹⁶ And Abel come, not nothing beautiful. He had a little old lamb out of the flock. He didn't work up. And he didn't do something or other. He didn't try to make big, fine churches. He didn't build this, that, and the other. He just went out there and wrapped a grapevine around a lamb's neck and come pulling it. I don't guess they had any hemp in that day, rope. So they just come with a grapevine, pulling a little old lamb: what a sight. Picked him up and laid him up on the rock. I don't guess they had a lance in that day, so they just took a sharp rock, pulled his little head back and begin to beat him in the throat with it. What a sight. The blood begin to sprinkle and bathe his little wool over like that, and the poor little thing dying, bleating. God looked down from heaven and rewarded him.

¹⁷ What was it? Spiritually minded by election, knowing that the earthly things doesn't please God, he offered life and blood. What did it speak of? Some four thousand years from then, the Lamb of God, with a rope around His neck was led away to Calvary. And there on the cross, the Rock of Ages bleeding, His wool, His hair dropping. . . Blood dropped onto His breast.

As Billy Sunday said, there was an Angel setting in every tree saying, "Just pull Your hand loose. Point and we'll change this thing here." But He was the Son of God.

And when he was dying, when this little lamb was dying, the lamb was speaking in another language, bleating, hollering. He couldn't get it. 'Course Adam . . . Cain . . . Or Abel couldn't understand it.

18 And when Jesus died on the cross, He was forsaken by man here on this earth. And He spoke in another language. When His locks was bathed; "My God, why has Thou forsaken Me?" God . . . Church, from that day to this, it's moved up them same seeds, coming right out the same thing. Always through blood, through Spirit.

Oh, must I be carried home to heaven on a flowery bed of ease while others fought to win the prize and sailed through bloody seas.

My, think. There them trees . . . Watch them vines as it come up, brethren. There's . . . In the ark . . . Wish we had time, but the clock's getting away. Looky here. In the ark there was a crow and a dove. And they both set on the same roost. And one of them was of the antichrist, and the other one of the Christ. The only way you could judge them is by their nature, by their habits. The crow was willing to eat the old dead carcasses of the world, and stay out there, but the dove had to come back. Why? The dove didn't have no gall. Something had happened to him. He couldn't digest the old rotten things of the world.

19 And so is it with every man that's borned of the Spirit of God, that's elected, can't digest the things of the world. He will come to the Father in faith. When he hears an old fashion Holy Ghost meeting, you couldn't tie him away if you had to. Right. Borned of the Spirit of God . . .

A dove hasn't got no gall, no bitterness. He don't go around saying, "The days of miracles is past, and they didn't come through the right kind of a seminary or cemetery." It's all the same thing anyhow.

I always felt sorry for a incubator chicken, just like I did a seminary preacher. A little old incubator chicken just chirp, chirp, chirp and ain't got no mammy to go to. That's just about the way with a preacher hatched out by a machine, through theology (Right.), and knows no more about God than a Hottentot does about a Egyptian night. Amen.

Going to call me a holy-roller anyhow, so you might as well get started right now. All right. You say, "That's pretty strong for a Baptist." Well, I'm one Baptist that got the Holy Ghost. That's right.

20 Now, brother, it's always been . . . Watch those vines. Jesus said, "Let them grow together." Now, I want you to notice another place. We could bring it to Esau and Jacob if you wanted to. Before either was born, God elected Jacob by election. Romans 9 says so, that the election of God might stand sure.

Let's bring it on up a little farther. Let's take the children of Israel. Here's a good stopping place. Here comes the children of Israel coming up, God's son by election. Here he comes up, the Church, that believes in the supernatural. God's Church has always believed in the supernatural. And it's always got a fundamental church standing over here that believes just as fundamental as they do, but denies the supernatural. That's right.

That's what's the matter today. We're having these revivals all over the country. It's nothing but protractive meetings. What we need today is not stand up and accept Christ as personal Saviour, but get down on your knees until you're filled with the Holy Ghost, God seals you into the Kingdom of God. That's what the Church needs today. You know that's the truth. That's the reason we just . . . Not shake hands or join a church or pack the paper from place to place. Get your name written in the Lamb's Book of Life, and it'll stay there forever. Amen. That's right.

²¹ Here they was. On their journey up, I can see them having to cross through the land of—of Moab. Now, Moab was a long ways from being an infidel. He was a fundamentalist. That was Lot's daughter's son, where the tribe of Moab sprung from. Here come his foster brother, Israel coming up. And this king, Balak, went and hired Balaam to come out and curse this people. Could you imagine trying to curse a believer?

Watch Balak, that backslidden prophet. God took an old mule, and spoke in tongues to him, and rebuked him. That's right. The Bible said so. He's done everything to try to turn them people around. Looks like they can't listen. All right.

²² But remember, he was fundamental. You say, "Oh, Brother Branham, ridiculous." All right. Just a minute and see if this is true or not. Watch the Word of God if you can take It. All right.

Then here comes Balaam out. He made his sacrifice. Watch. He built seven altars. Talk about being fundamental, brother, he was Presbyterian to the core. He built seven altars. And he offered seven clean bullocks on it, clean sacrifices. Is that right? And not only that, but he offered seven ram, speaking of Jesus Christ coming. Is that right? The Lamb, the ram of God, takes away the sin of the world. The same offerings that they was offering right down there in Israel . . . Is that right? The same offering that was offered here was . . .

²³ Now, look. If you want to stay fundamentally, then Balaam and Balak . . . And he . . . ? . . . out all brave of the country, all the Ph.D.'s, and D.D.'s, and—and LL.D.'s and he gathered all around the smoldering sacrifice. They'd offer sacrifice. And they all stood there with their heads bowed, praying. And the . . . Look. Fundamentally

speaking, they were offering the same offering that was coming up right down there in Israel.

Now, fundamentally they were both right: correct. One was just as true as the other one. There was seven altars there, God's requirement, seven bullocks, and seven rams. There was a burning sacrifice there. It was the burning sacrifice here, and both praying to the same God.

²⁴ If that ain't a picture of it today, I don't know why. Them fundamentalists, don't tie into one; he knows what he's talking about in the Word. I was raised a Baptist. Don't tie into him in the Word; He knows what he's talking about. But here's the difference, friends. Listen. Set quiet now. Let your cup fill up.

Notice. But what was the difference with here? Both of them fundamental, both of them just like Cain and Abel. That's that same vine coming up. But God was a vindicating Israel with signs and wonders. They were a bunch of holy-rollers. You say, "Brother Branham, holy-rollers, Israel?" Yes, sir.

Brother, when they passed through the Red Sea, Moses sung in the Spirit, and Miriam got a tambourine, begin to dance with the daughters. If that ain't a Holy Ghost meeting, I never seen one. Sure, they was a bunch of holy-rollers, but God was a vindicating them by the supernatural signs and wonders. They had a Pillar of Fire, smitten rock, brazen serpent. Hallelujah. That's exactly the truth, my brother. That's why you can stand boldly when you know where you're standing. Right.

²⁵ Watch what He was. They had a Pillar of Fire hanging over them. Is that right? Sure, they were fundamental in their doctrine, so were they. But God was a vindicating them. And it's the same thing today. You might go to seminaries and learn this Bible every way you want to, but until you're borned of the Holy Ghost, the power of God gets into your life, brother, you'll never believe signs and wonders, and can't believe for Divine healing and power: can't do it.

What we need today is a good old-fashion, sky-blue, sin-killing religion sweeping this country and an old-time Saint Paul's revival, and the baptism of the Holy Ghost back in the church again. Amen. The best defense, better than any atom bomb was ever created. That's right. Fundamental, but God was a vindicating His Church.

²⁶ And today, teachers can say, "I can prove to you by the Bible." That's true, but where's the signs at? That's the reason I stepped off the fundamental tree, over and become a holy roller. I seen the thing coming. I'm glad I'm over here. Right. Living amongst . . .

Oh, they had everything. Sure, they lived with one another's mothers. They done every ornery thing there was. And I want you to

notice, that fundamental teacher up there was very nice to point that out to Balak too. Said, "Bring them over here now, I will show you the utmost parts." That's the way they do today to the Holy Ghost Church, show the utmost parts, the rotten part. We admit we got it, but you got it too, but you can cover it up better. That's all. That's right. Don't tell me; I know Baptist preachers and Methodist, and all. They do just the same as them holy-roller preachers do. That's exactly. It's all of human flesh. Well, let me tell you. But down there they could cover it up real well.

²⁷ But now, watch. Balak was good to show the just the utmost parts. But I want you to notice what God told that old hypocrite when he come back. He said, "Don't you say nothing but what I put in your mouth." He said, "I beheld him from the hilltop." Hallelujah. "Not from the utmost parts, but from the hilltop. And I have not conceived iniquity in Jacob." Hallelujah. Amen.

Why? There was a brazen serpent going before them. There was a Pillar of Fire. There was an atonement to take away that sin that was on Israel. It was the election. God was going to take them through, yes or no. God's give the covenant unconditional. "I'll save Abraham and his seed." And you're the seed of Abraham by being dead in Christ, take on Abraham's seed and are heirs according to the promise. Amen. There I feel religious.

²⁸ Look. Let me tell you. Here some time ago last year . . . I love hunting. I was up in the hills a little while to hunt, up in Canada. I was coming down . . . I'd gotten lost out there in the wilderness one night, and I was coming back along on my horse. And I was trying to find my way back, no roads, eleven hundred miles from a hardtop road, no path just follow game trails.

And I seen a sight that kinda reminded me of this Scripture, where it comes to me tonight. I come down through where there was an old burn-over years ago. And this old burn-over . . . There was a big bunch of old trees standing there, big old tall, stately pine trees, once was great trees who stood in their, kingly and priestly, steps or places. And the winds blew through them and they'd frolic with the wind.

²⁹ But a burn-over had come, and it burnt all the bark off of them, all the life out of them. And they were standing there, and the moon was shining. You talk about a spooky looking place. And the first thing you know, the wind began to blow. And the wind went O-o-o-o-o. And that wind coming down through them trees sounds so mournful. My. O-o-o-o-o . . . And I thought, "Oh, mercy."

And I stood there, and I thought, "Lord, why'd I get lost today, and why did You bring me into this woods?" And I thought, "Well, now let

me study here just a minute. The moon's shining on them things, look like old tombstones." And I thought, "Yes, Lord. I understand."

³⁰ That puts me in the mind a bunch of these old cold, formal churches, standing up that wants to be one great big church. But what the palmerworm left, the caterpillar eaten. What the Methodist left, the Baptist eaten. What the Baptist left, the Presbyterian eaten, till they eat all the life out of the thing. And when God sends a big mighty rushing wind down, they just stand and go, "O-o-o-o. The days of miracles is past. No such a thing as Divine healing. There's no such a thing as the power of the God. O-o-o-o-o." All they can do is moan and groan and take it on. Oh. Why? They haven't got any life in them.

Oh, doubtless they can say, "We're trees." Yes, sir. But you once was, what are you now? You Methodists that don't believe in Divine healing. . .

³¹ When I stood under the shrine there where John Wesley preaching Divine healing, they turned the fox hound loose and run his congregation out. He pointed his finger in the face of the man. Said, "You'll. . . The sun will not set on your head three times till you call me to pray for you." He died that evening with cramps.

When Wesley was over here, he was riding his horse to visit a woman one day, and the horse fell and broke its leg. And Wesley got off the horse, pulled out the anointing oil, said, "Lord, You made this horse, the same You did me." Poured oil upon him, anointed him with oil, got on him and rode him away.

³² Why, Methodists, you was, but you're dead now. Wait, I'm going to get to you Pentecost just a minute too. All right. Right. What one left, the other one eaten. What this left, the other one eaten. What the palmerworm left, the caterpillar eaten. What the caterpillar left. . .

The first thing they begin to have this and they, "Well, we'll take that out." They went to the cemetery or seminary, all got a big education. They started teaching theology. And they have adopted theology today, to take the place of the Holy Ghost, and that's the reason two-thirds of the world knows nothing about Christ. Amen.

What we need today, brother, is the Holy Ghost back in the Church to lead the Church. Amen. Yes, sir.

³³ I stood and looked at them poor old trees all blistered there. That wind come down again. I thought, "God, what do You send the wind for? You hear them moan and groan?" And the winds blowed again, whew. And they went, "O-o-o-o-o."

I said, "Sounds spooky like a lot of these D.D.'s standing by and say, 'Oh, Divine healing wasn't in the atonement, and all that there

nonsense of shouting and going on.” Just what Joel said, “You’re taking the joy from the sons of God.” Amen. Restore that joy. God said He would do it. And I thought, “Lord, that’s just about what Joel spoke of.”

³⁴ Then I happened to think of another Scripture. “But I will restore, saith the Lord.” I thought, “Lord, what do You send the wind for, if they’re going to moan and howl and go on like that? If You send an old fashion Pentecostal wind down like that fell on the day of Pentecost, what in the world do You send it for if they’re just going to moan and refuse it and reject it?”

But I happened to notice. There come up some new undergrowth. [Blank spot on tape—Ed.] When that wind hit them, they wasn’t moaning and groaning. They was just flexible, and jumping, and rejoicing, and shouting, having an old-time Holy Ghost meeting. Why? They were flexible. They had life. They was moving with the wind, just rejoicing. They wasn’t moaning about it. They were rejoicing, frolicking, jumping, having an old-time revival.

³⁵ I said, “Thank You, Lord. I’m glad I’m that backwash they call that.” Hallelujah. Oh, my soul can stay clear with God. And when the Holy Ghost comes down, I won’t moan and groan and take sides against It. I’ll agree with It, and frolic with It, and live with It, and speak with It, and sing with It, and shout with It, and die with It.” Hallelujah.

Mighty rushing wind come from heaven like a wind, filled all the house where they were setting. All the fundamentals begin to groan, but He had something coming up. “I will restore,” saith the Lord.

Here comes some more pine trees coming up. They was ready to catch right into the wind, just frolic and having a good time. I said, “If that don’t put me in mind of a good, old fashion Holy Ghost meeting.”

³⁶ And there stands them bunch of fellows, out there moaning and groaning and saying, “Why, we’re older than you are. We know more about it,” saying the Doxology, and repeating the Apostles’ Creed. Where you ever find that I. . . I challenge anybody to show me the Apostles’ Creed in the Bible. The Apostles’ Creed was “Repent every one of you, be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost for the promise is unto them.” That’s your Apostles’ Creed. Yes, sir.

But today, people are, “Oh, no. We. . . Our minister has a D.D. and he has a Ph.D.” D.D. stands for dead dog. Let me tell you, what we need today, is a man alive. We need some baptized saints of the Holy Ghost, men and women who believes in the power of God, who when the Holy Ghost falls will sway right into it and say, “Yes, Lord. Hallelujah. That means me.”

³⁷ Their neighbors set around it, or mammy, or pappy, or whoever it is, say, “Why, you disgrace me.” You can’t help it. You’re alive. The wind just shakes you, and rolls you back and forth, up and down and around and around. What a meeting. Amen.

You believe it? Sure. I had to get the Holy Ghost before this gift was manifested. That’s right. Oh, yeah.

She’s dead and dried up. That’s right. And every time they start doing that, God sets them right on the shelf. In the Pentecostal churches, following right straight in line.

When God seen back there in the Old Testament . . . The first thing you know, a Pillar of Fire went forth. Israel followed that Pillar of Fire. I say it reverently. I believe you got the picture of it on the paper tonight, same Pillar of Fire, the Angel of God, the Angel of the Covenant . . .

³⁸ And any man knows that the Angel of the Covenant was Jesus Christ (That’s right.), the same yesterday, today, and forever. God unfolded Himself. That was God in that Pillar of Fire. He unfolded Hissself down into a human body, virgin born. No man could touch Him there. You could see Him here, but He’s a virgin born.

Now, He went away. “A little while and the world seeth Me no more, yet I’ll be with you, even in you.” Same God living right down, unfolding Himself into the heart of man, got down here where He could shake them and give them a—a rejoicing like Job did.

They said, “Brother Branham, that’s that new kind of religion.” Huh-uh. It’s just a new case of the old-time. Old-time? Why, God asked Job, “Where was you when I laid the foundation of the world, when the morning stars sang together and the sons of God shouted for joy?” Before the foundation of the world was ever laid. This ain’t something new. It’s something old. It’s the beginning.

³⁹ Watch these fundamental now. Just a minute now, we’ll close if you look this way for a minute. Our time’s getting away. I feel pretty good right at this time. I’m glad. I’m glad, so happy that I seen these trees. And I seen the One that God was a vindicating. I don’t care how fundamental this was. I seen here where God was making His signs and wonders of a vindication.

When Jesus come on earth, who was any more fundamental than those priests was? Brother, they knowed the law to the letter and they knowed the Scripture to the letter. But God a vindicated Jesus Christ by signs and wonders. “Ye men of Israel, Jesus Christ the man approved among you by signs and wonders, which God did by Him in the midst of you all, where you all know yourselves.” Acts 2:24. That’s right.

God a vindicated Jesus Christ by signs and wonders. He a vindicated Israel by supernatural signs and wonders. He a vindicated His Church all the way through by signs and wonders. Watch here now in this last day. Watch Saint Paul. Listen. Look this way, every eye.

⁴⁰ Look at Saint Paul when the Holy Ghost struck him there one day and he was writing. He said, "Know this, that in the last days, the end of time, the times would come when they'd be heady, highminded, lovers of pleasure more than lovers of God, trucebreakers, false accusers, incontinent, and despisers of those that are good."

Why, you say, "Brother Branham, that's atheists." Oh, no. That's fundamentalists. "Having a form of godliness, but denying the power thereof, from such turn away." We're living in that day, friend. We're living when just as fundamental as churches is fundamentally right. They've had seminaries and studied, and studied, and Greek words, and this words, and that words. And what good does it do 'less God's to back it up and say, "This is it." What good did it do Cain to do all of his religion and—and Balak all of his religion, when God was down here in this bunch of vindicated, with a bunch of holy-rollers?

⁴¹ And if Jesus was considered a holy-roller Himself. . . He died on the cross as a heretic. And the early Church was considered a bunch of nitwits. Paul told Agrippa, "In the way that's called heresy, so worship I the God of our fathers." I'm glad tonight to join with and say, "In the way that's called holy-rollers, crazy, nonsense, idiotic worship, I'll worship Jesus Christ in the power of His resurrection by the Holy Ghost." Amen.

I believe Him. And I know that He's here. And Christian friends, I'm not here to preach the Gospel. Brother Bosworth is here to do that. I'm here to pray for the sick. My calling is to pray for the sick. And I'm trying my best to get to you. I want you to know what I believe. And I believe the message. And in that you might call it heresy.

⁴² When Doctor Davis had ordained me into the Baptist church. When he stood there a few nights with, here some time ago in a religious meeting. He said, "Now, Brother Branham, I'll have you to speak for us tonight." That did me good. When he told me, said. . . I went up to Green's Mill that night and when the Angel of the Lord appeared to me, and told me, He said. . . And I went and told the doctor.

He said, "You mean to tell me with your seventh grade education you're going to pray for potentates and monarchs?"

I said, "That's what He said and that's what I believe."

Then when he stood there and said, "Billy, you had a nightmare. Run back over home to your church; run back over home to your church."

I said, "Here's my fellowship card." I'll not join with nothing has denies the power of Jesus Christ in His resurrection.

43 Said, "Oh, we don't mean it that way, Billy." Only morals is what you put out of Baptist church. I like it. I ain't got nothing against it. I ain't got nothing against the people. It's the way you let yourself get so free. And that's the way today.

Doctor . . . ? . . . just called me from down there in a big Baptist school, wants to come down. He just received the Holy Ghost up in my front room. Don Wells that wrote the great discrepancy in your magazine, "The Christian Herald," received the baptism of the Holy Ghost, spoke in tongues. Doctor Reidhead, the President of one of this associated, with a the great Sudan Missions, the biggest Baptist movement there is, received the baptism of the Holy Ghost when I laid my hands on him, and spoke in tongues. Yes, sir. The archbishop of India, Doctor . . . ? . . . which will be here sometime this week, if God willing. He's with Don now. Called the other day and say, "Come down, Brother Branham. Let's get together."

The move of God's on, I don't care what they say. Don Wells then struck off to Billy Graham as hard as he could to get him to it. But Billy said he couldn't preach it. And he believed it, but he couldn't preach it before the people.

44 Let me tell you something, brother. O God, I love Billy Graham and his work. I want to do everything that I can. But no wonder that man has put forth every effort he can, I believe, and go. But what Billy lacks is an old fashion Pentecostal experience to get back there and to bring God down in the power of His resurrection. Certainly.

I was going to do it in the Church. That's right. But I wouldn't sell my birthright for all the attraction this world's got. I believe in the baptism of the Holy Ghost. I believe in the restoration of the gifts.

When Israel begin to move, there's a Pillar of Fire. When that Fire moved, Israel moved with It. If it was two o'clock in the morning, if it was five o'clock in the evening, whatever it was. The priest sound the trumpet and away went the Pillar of Fire, and Israel moved and camped under the Fire. Is that right?

45 Well, that Fire was hid for a while through the dark ages. But the first one saw that Pillar of Fire was Martin Luther. He sounded the trumpet, and come out of the Catholic church. And the first thing you know, it caused a great universal revival. All right. Then the next thing you know, Martin Luther got to organizing. And he organized down so

tight until the Pillar of Fire moved again. But Luther couldn't—couldn't go, because he was organized and full of bunch of doctrine. But the Pillar of Fire moved just the same.

John Wesley saw it in England and away he went. Justification that Luther preached by faith, and the first thing you know Wesley saw sanctification through the Blood. And away he went, believing it. And the first thing you know, a great revival saved England and America. When him and Asbury and—and all of them come here to America, great revival swept the land. The Pillar of Fire moved. Then the first thing you know, Wesley begin to organize, the Wesleyan Methodist church and the church. He got so organized, till after awhile, away went the Pillar of Fire again out of the Wesleyan church, and Wesley couldn't move because he was organized.

⁴⁶ I'm going to scorch you, brother. Look. Not me, but the Holy Spirit. . . Notice. And Wesley couldn't move because he was organized.

The Pentecostal people saw it and away they went. That's right. Right out under that Pillar of Fire they went shouting and speaking in tongues and having a great time. Is that right? But brother, the sad part, the Pentecost has organized now. It's so tight. "Well, now, I belong to the Assemblies, and I belong to this." And you're organized so tight. And God's moving the Pillar of Fire right out again. Hallelujah. And the Church is going after It. Hallelujah. Signs and wonders and miracles. . .

I feel like traveling on,
I feel like traveling on;
My heavenly home is bright and fair,
And I feel like traveling on. Amen.

⁴⁷ Don't get scared. "Amen" means "so be it." That won't hurt you. I'm not amening myself, but I just like to say it anyhow. All right. Well, I'm amening myself then, 'cause I—I believe it. Yes, sir.

"Form of godliness, denying the power thereof. . ." Now the signs and wonders is setting in. A little bunch of corruption raised up. First thing you know, they. . . What is it? Then what the Luther left, the Wesley eaten. What the Wesley left, Baptist eaten. What Baptist left, Campbellites eaten. What Campbellites left, Pentecost eaten. Oh, my.

⁴⁸ But Lord said, "I will restore." Hallelujah. What? Right back to the old fashion baptism of the Holy Ghost like fell on the day of Pentecost back yonder in the beginning. Yes, sir. And receive It. . . And I'm so glad that It screamed for whosoever will, come today. If you're ready to forsake all your ungodliness and get out of them old picture shows, and low downs, and hell dives, and throw away that nasty, filthy stuff,

and joke, and . . . ? . . . jokes, and jostling ice cream suppers, and sewing parties, and stitch and sew, and talk about Mrs. So-and-so, foreign missionary program. What's the matter with you?

What you need today . . . A missionary program was not never stitch and sew party. It was, "Tarry ye in the city of Jerusalem till you're endued with power from on high. After this the Holy Ghost is come upon you. Then you'll be witnesses of Me in Jerusalem, Judaea, Samaria, Owensboro, Kentucky, and the uttermost parts of the world." Amen.

⁴⁹ "I will restore," saith the Lord. Restore what? What it was in the beginning, the first early apostolic church. Pentecostal, Methodist, Baptist, whatever that we want to call it. It was right there in the beginning, the Church of our Lord Jesus Christ. In there they had signs and wonders and miracles.

There come a man by the name of Peter. They knowed he was a prophet. Old Ananias walked up before him one day, and he said, "I sold this so-and-so."

Peter said, "You're lying." Is that right? Went right down with that Spirit of Jesus Christ upon him and said, "You kept back a portion of the money." It frightened the old boy so bad till he fell dead, and they packed him out. And here come his wife in. Peter said, "You're into it, too." And away they packed her.

⁵⁰ And they looked and seen that Spirit of discernment that was on Jesus Christ, was on Peter just exactly. And the people didn't wait for him to pray for them. They just laid them in the shadow. And when the shadow passed over them, they got well, every one of them.

Then we today who claim to have the baptism of the Holy Ghost and have to wait for something to be done. Oh, hallelujah. I feel good. All right. God is here. God is here to make well. He's here to heal. He's already healed. The only thing He wants you to do with the Spirit like in this church right now, with the Holy Ghost waving over here, anything could take place. You believe that? The Holy Ghost could come right down now and heal, or save, or do whatever He wanted to in the meeting.

⁵¹ We're going to start the prayer line in a few minutes. I want every one of you to be reverent. "Abide With Me," if you will, sister on the piano, play it if you will. And I want everyone reverent. How can you deny Him?

"I will restore," saith the Lord. You say, "I don't understood those people, all these things that's going on. I don't understand how you . . ." Yeah, you set up there and call it mental telepathy. You think I'm a

witch. Did you know that Jesus Christ was con—considered the same thing? Do you know all of His apostles was considered the same thing?

They boiled John in a vat of grease for twenty-four hours, trying to boil the Holy Ghost out of him. How can you do that? Because they thought he was a witch, and they said he bewitched the grease; Agtobus, and many of the great writers and . . . ? . . . Policarp and many of those, when he stood in that fire there that day with his hands up praying God. And the fire wouldn't even burn him. They said, "He bewitched the fire." Threw a spear in his side, "Foxe's Book of Martyrs," and enough blood run out to put the whole fire out. Then he said, "He bewitched it with blood." When it was only about a gallon and something of blood in a man's body. It was God. And the world knew it not.

⁵² "A little while and the world seeth Me no more, yet ye shall see Me, for I'll be with you, even in you in Owensboro, Kentucky, or to the uttermost parts of the earth." Is that right? "Even to the end I'll be the same yesterday, today, and forever."

Truly, I thought you had faith. Truly I've given . . . ? . . . I could pray for you and lay hands on you, sure. That's it. But I thought surely you Pentecostal, Full Gospel people, you good spiritual Methodist, Baptists . . . There's plenty of them over their in the Baptist church and Methodist church that's spiritual yet. That's exactly right. Don't tell me. I'm going right now into a bunch of them, second from this meeting here. If you don't believe that they . . .

Not Baptists, down here in the hills of Kentucky where we Baptists was. We wasn't like you Baptists around here, shake hands and put your name on the book. We got down at the altar and beat one another on the back till we come through. We got something. We need some more like that.

⁵³ We need some John the Baptists that come out not with his collar turned around and his tuxedo suit on. But brother, he had an old hairy sheepskin wrapped around him. He preached repentance so hard, he shook all of Jerusalem and Judaea. That's what we need today, some more Baptists like that (Amen.), not compromisers.

Philip come out there, Herod with Philip's wife. Some of them said, "Don't you preach on marriage and divorce."

He walked right in his face and said, "It's not lawful for you to have her." Could you imagine a man filled with the Holy Ghost hold back on something like that? No. What's the matter today? They hold back on too much of that stuff and committing rottenness and everything else in our churches. We need an old-time housecleaning (Amen.), that comes plumb from the basement to the attic too. Amen.

⁵⁴ Oh, I know you think I'm crazy. Well, if I am, I'm happy. Just leave me alone. That's right. I'm all right. I feel a lot better this way than I did when I had my other mind, so I'll just keep this one. That's right . . . ? . . . I—I love it. I have peace with God through our Lord Jesus Christ with this kind of a mind. Sure, you look crazy to the world and act crazy.

Now, when God does something, believe Him. Don't keep wiggling around saying this, that, or the other. Believe Him. Now, that Divine gift was given for that purpose. Now, in this building tonight there's a few hundred people setting here. And God could reveal anything that He wanted to right here to me if He wished to. I was born with that . . . Not by . . . Not because I deserve it . . . I come up out of a sinful family. My people were Catholic before me. My background is Irish Catholic.

Here not long ago, they interviewed with the priests. They said, "Oh, well, all gifts come back to the church." Said, "You'll be coming back, Brother Branham."

⁵⁵ I said, "Not while I got the Holy Ghost." Yes, sir. I have nothing against Catholic people. No, sir. I have nothing against the Catholic no more than the Protestants. We're all people. We're all striving for the same place. But, brethren, the first thing you know, they begin to pull the wool over your eyes and denying the thing that's God. Don't you do that.

Out on the farm, we used to have some experience of them kind of things.

Now, I want you to go to your church. If you're a Methodist, go back. Go back with the Holy Ghost. Tell your pastor. Do what you can for your church. Do everything you can to get the people filled with the Holy Ghost. God will appreciate you, and if your pastor's spiritual, he will too. Sure he will. I'm not trying to take you away from churches; I'm trying to get you to God. God is the main thing.

⁵⁶ You know what I believe? I believe He's calling a prayer line. I'm just going to stand here and ask God just to help me right here at this platform. Do you believe out there?

I'm just seeing if there's anybody I recognize. I think . . . 'Course I know Brother Bosworth here, and Billy Paul standing there, Brother Ryan. It's all I remember seeing them there. On this side here, I see nobody I know. I see Brother Daugherty setting here and Brother Skaggs. As far as I know, that's about as far as I . . . 'Course the brethren up in here, Brother Beeler and them from Jeffersonville. That's about as far as I know. But you know what? The God that I've tried to represent knows every one of you. Do you believe that?

How many believes that God said He'd set in the Church apostles, prophets, teachers, evangelists, gifts of healing, working of miracles, speaking in tongues, interpretation of tongues. Do you believe that with all your heart? Then look here.

⁵⁷ To you Pentecostal people, God give you a gift not long ago of speaking of tongues. I'll admit you run it to extremes. Now, you Baptists, see that I. . . To me it's a Gospel. I love all of you. But, brother, when I see anything's wrong, I got to—I got to say something about it. See? He give you a gift of speaking in tongues, and you run it into extremes. That's right. 'Cause you got people down there and got them to speak with tongues that knowed no more about God than nothing, and went out and done all kinds of things. If they really had God in their heart they wouldn't have done that. See? That's right. So far for that. That's all right. Brother Bosworth and them will. . . Teachers will do that.

I believe in speaking in tongues; sure I do. I believe in everything God said in this Bible is the truth. But the Bible said Paul said, "If you all speak with tongues, and one comes in unlearned he will say you're all mad. But if one prophesies and reveals the secret of the heart or something, then they'll fall down and say God is with you." Is that right? Thanks be to God for both of them. Is that right? It's prophecy.

⁵⁸ Now, there's a difference between prophecy, a gift of prophecy, and a prophet. Did you know that? There's where you brethren in the latter rain went off at. Everybody. . . Somebody make a prophecy, you called them a prophet. That's wrong. The next time, you've seen an error. A gift of prophecy and a prophet's different.

"God in sundry times spoke to the fathers through to the prophets, these last days through His Son, Jesus Christ. A gift of prophecy is in the Body and two or three has to set before it to see if it's—to be judged when it's spoke. But you've never seen nobody stand before Moses, Isaiah, Jeremiah. Korah tried to stand before Moses one day, and the world swallowed him or the earth swallowed him up. See? But a prophet is born, election. All through life it's the Word of the Lord just as it comes to them. Now, He reveals.

Now, when everyone gets quiet. . . I'm trying my best to ask God in my heart. But as you're moving, it just keeps me going. Spirit moves here, moves there, moves here. I just don't know what to do. Let's pray.

Father, Lord Jesus, the great Alpha, Omega, the Beginning and the Ending, He which was, which is, and shall come, the Root and Offspring of David, the Morning Star, we worship Thee tonight with all of our hearts, full of love and gratitude. I've done best that I knowed how in Your Word, feeling, Lord, that something ought to be said to

these people. For Your great Spirit is laboring here, and critics setting around with all of those ideas, and Thou knowest, Lord, it become right to me. You know You reveal them to me.

⁵⁹ And I felt like if I could let the people know just where we stand, and what we stand for, they'd understand then that we believe You. And now, Lord, I've spoke Your Word the best that I know how. And I pray that You'll confirm It tonight with signs and wonders. Now, back the word of Your servant. I've spoke for You. Now, speak for me, Lord, in the way, that my word might be known to these men and women, Your children, to be true. I ask this for God's glory and the confirmation of His Word which Jesus Christ said would take place in the last days: "The things that I do shall you also." I ask it in His Name. Amen. Amen.

[Someone speaks in tongues, and another interprets—Ed.]

⁶⁰ Now, you have heard His Word. I know. . . I don't know those people, but the Lord has spoke and He's told you, "Draw nigh." His Spirit is near. May He come. May He speak.

Now, you believers, look and believe. You look and have faith in God. And be reverent; set still. How many out there wants to be healed? Raise your hand. Some of you are dying, you know it. How many over here? You here. . . I'm asking God to help me on this.

But before I get a person here at the platform, that He will sweep over this audience in great visions, and let me prophesy from this platform in His Name. It's a great thing to ask Him. It's. . . I never done it before, but I believe He will. I have faith in my God. I believe that He's here. If He will do that, surely you'll believe. And just be reverent. Don't be in too much of hurry. Let the Spirit of God. . . Be reverent and just keep praying. He's here. Visions will move. But please, be real—just as quiet as you can.

[Someone speaks in tongues—Ed.] Now, you hear the Spirit speaking all around through the building. See? [Someone speaks in tongues—Ed.] I just. . . Now, just be. . . Everyone just be. . . [Blank spot on tape—Ed.]

⁶¹ I know you might not believe it. I can't make you. The vision. . . Here He stands over a little woman setting right back here, a Light. She's praying. You have a female trouble, don't you, sister, setting right there on the left hand side of the row? Isn't that right? You was asking God to heal you, didn't you? You're healed. Do you have a prayer card, lady? You don't have a prayer card? No. . . ? . . .

Be in prayer now, please, everywhere all over the building. I can only speak where He tells me to speak. I see a man looking at me right now. I see It standing near him. You with the brown suit on, setting there,

It's near—It's near you . . . No, it's a woman I believe. It's the man. He has . . . You have a catarrh, don't you? Catarrh and some kind of a . . . You have something wrong with an eye, a cataract. Is that right, sir? Raise up your hand if that's right. You don't have any cards or anything. All right. You can go home now and be well. Christ makes you whole. [Blank spot on tape—Ed.]

⁶² That lady, it seem like it . . . Look this way, lady. Do you believe me to be God's prophet? You, yes . . . Stand up to your feet just a minute. You believe me? I call . . . Said something there and you gave and I seen the spirit setting by you. It isn't there now, but I want to talk to you a minute. Do you believe me to be God's servant? We're perfect strangers, aren't we, lady? You don't know me. I don't know you. Do you believe the message that I preached is the truth? You do. No way at all for me to ever know you. Probably here and me a hundred and fifty miles away. But you believe now. I want—I want you to talk to me just there, just like you was on the platform.

No, you come from away from here. You're by—live by a place got a lot of rolling hills in it. It's a . . . I'd say you come from New York. Is that right? And don't they call you May? Aren't your . . . Ain't your name May? Is that right? It's May? And you have a . . . You have something wrong with your eyes and you have spinal trouble. You're on your road to a place where there's a lot of palm trees growing. I believe it's California, and you're going to meet a lady that looks a whole lot like you. It's your sister. Isn't that right? Is that the truth? And you're fixing to leave right away, aren't you? Is that the truth? Wave your hand if that's the truth. All right, you can go on your road healed to your sister now. Jesus Christ has make you whole. God bless you.

⁶³ Have faith. Don't doubt. Somebody over in this way, somebody believe in here in this vicinity here. Have faith in God. Just pray and say, "God, I believe that with all my heart, and I'm desperately in need."

I see a little mother hugging a baby. What about you, lady? Look like you're kinda desperate. Do you believe me as God's prophet? We are strangers. I don't know you. God knows that I don't know you. But you're—you're in need of prayer. You've got a gallbladder condition. Isn't that right? And you've had an operation and it ruptured. Is that right? Isn't that your husband setting out there from you? You have a back trouble, don't you, sir? And that's your granddaughter setting next to you. And the little baby's bothered with a nerve condition which causes headaches and stomach trouble. Is that right? That's the mother of the baby setting right behind it. Is that right? Hallelujah. All right, you can go home and be well. God bless you, sir.

64 Have faith in God. Believe with all your heart. Shame on you people. How would you reject and deny it? Someone believe somewhere else. Have faith. Believe just that God. . . I'm telling you the truth, my friends. Excuse me for being a baby. When you see the supernatural, see an Angel standing there, that Light moving over a person, you see it break out and see the—what's going on, taking place. . . Please don't walk around. Just. . . It throws me out so. God will surely make you pay for it after you're asked in Jesus' Name to be quiet. Said, "Be still and know that I'm God."

See a man setting back in there, looking at me. I see something's coming near him, standing over him. He has a gallbladder trouble, a liver condition, many things wrong with him. Do you have a prayer card, sir, setting with the glasses on, setting, looking right at me? Stand up to your feet just a minute. Do you believe with all your heart? Now, you. . . you're aware, brother, that something's taking place. You have a feeling that you've never felt before. Don't. . . Isn't that a. . . You have a strange feeling. Isn't that right? It's the Angel of the Lord standing near you. Looks to me like that you could see that, people. Just look that way, right there just above the man. That milling Light standing right. . . It's kind of a emerald, moving. Right here It is.

65 The man has come from a. . . He's come from away. He's from up in. . . He's from Indiana. And I see he's in a. . . He—he—he's somewhere where there's a lot of criticism. They're criticizing Divine healing to the man. And I hear somebody call his name Ed. Isn't your name Ed? If that's right raise up your hand. All right, Ed, you return home well, and show the people what Lord has done for you. And God bless you. Go on your road.

Let's bow our heads just a minute. I want everybody with your heads bowed and reverent. I want you to believe right now. And I want each one of you to repeat this prayer. As I say it, you repeat it. I'm going to pray it, just say it, but you—you pray it to God.

66 O God. . . (Repeat it after me.) O God, Creator of heavens and earth, I do worship Thee. I believe these things. Your Bible has said so, the reason I believe it. And now, I'm coming to You to believe that You're going to heal me, or give me faith that I can accept my healing. And I now, as Your servant, I rebuke the devil that's tormenting me. And by Jesus' stripes I am healed. And I'll testify of it. And I'll give You glory. In Jesus' Name I accept it. Amen.

Now, each one of you just keep your head bowed. Keep shut in with God. Keep praying. I want to watch and see what He does. Keep praying now. Are you ready to accept your healing? After the Holy

Spirit here, see Him moving with the people, how could you doubt Him any more?

⁶⁷ Now, surely by God's help. . . If God will stand here on the platform and rebuke a devil, He can rebuke the whole thing at once. If in Africa, a land of Hottentots, one prayer twenty-five thousand people was healed, surely He can be in Owensboro, Kentucky, right in the middle of civilization. Keep your heads bowed and listen now. Pray while I ask God to help you. This is my prayer. You just keep shut in with God now.

Almighty God, I ask for mercy. I seen these poor people, see many of them laying here on cots, and stretchers, and beds, see them setting back there with heart trouble and diabetes, cancer, and diseases that'll kill them before another moon changes if You don't help them. And God I know You're here willing to help them and may. . . If the devil is standing in their way there, trying to get them to doubt or be a little skeptic about it. And I pray for mercy. I've preached. I've done all I know how to do. And now, Lord, I pray that You'll hear my prayer. And I'm coming to You with reverence and with respect. And I'm coming, believing that You're going to heal every person here.

⁶⁸ Now, thou demons that's bound this group of people, in the Name of Jesus Christ the Son of God, I adjure thee, come out of the people and leave them.

I want you to keep your head bowed. Keep thinking in your heart, "Thank You, Lord. Thank You, Lord. Thank You for my healing." Now, you that couldn't do something, you that couldn't hear in one ear, put your finger in your good ear and see if you can't hear out of your bad ear. You that couldn't raise your hand, raise your hand up. You that couldn't do something, do it. The first one can do something that they couldn't do, raise up your hand. Let me see. Can anybody hear out of one ear that they couldn't hear before, raise up your hand, somebody that had a bad ear. Can—can you hear now, sister? I want you to come here a minute. Somebody else that couldn't raise their hand, raise their hand. I want you to stand right here for a testimony. Come here.

⁶⁹ Somebody that couldn't hear and can hear now, accept your healing with this woman. If you accept your healing now, you couldn't hear, but now you can hear in your ears, raise up your hand so I'll know who you are. You. . . Can you hear, brother? Couldn't hear before, can hear now. Come right here. That's right. Come right. . . Come here. Right up here. Stand here. That's wonderful. Come right on up, testify. Somebody else in here that couldn't hear. These people are getting healed right out in the audience, their own prayer, their own faith. You couldn't hear, and now you can hear. Raise up your hand.

You couldn't hear before prayer and now you can hear. Anywhere up in here? Up in this way? Anybody that couldn't hear? If some of those in wheelchairs setting there, ask them to say, "Praise the Lord," or something. Say, "Praise the Lord." Speak out, see if they couldn't speak, let them speak. All right.

⁷⁰ Somebody that had a crippled hand and couldn't raise your hand, raise up your hand now. See if you can't raise your hand up like that. Somebody who couldn't walk, get up and walk. Come to the plat . . . Come right on around here, brother. Come right on up the platform here. I want you to come up and testify. Somebody that couldn't do something. . . What's the matter, people? Don't look at these people. Pray for yourself. You're the one's in desperate need. I'm going to get heart troubles and everything here in a few minutes for testimonies.

That's it, you that couldn't do something, I want you to do it now. God bless you. Here's a lady that had . . . Come hobbling on crutches. Here she comes walking up without them. Let's say, "Praise the Lord." All right. Time for you to get busy, start doing something. Come right on, sister. Come on. Don't matter . . . You may be a little lame in your legs. That's all right. Come on. God will . . . You'll be all right. Now, if some of the rest of you couldn't walk, get up and come on up here. God bless you.

⁷¹ Look, sir, you laying there on that bed. You believe me to be God's prophet? You believe that what I tell you to be the truth, laying there on the cot? I don't know you, but God knows you, doesn't He? Would you believe me as God's prophet if I tell you the truth? You'll have to. Do you believe that, mother, with all your heart?

The man is at the end of the road. He has cancer in the rectum and he's helpless, paralyzed in that, which has brought him to those crutches. Mister, if you lay there, you can't last but a little while. But Jesus Christ will help you. If I was in your place, I would command you in the Name of Jesus Christ to get out of that stretcher and walk. Do you believe me to be His servant? I'd raise up out of that chair, go home, tell the devil he's a liar, push my cot on out and go home, wouldn't have to fool with it and rise up.

⁷² And any of the rest of you here, any that's laying here on the beds, anything you are, God knows your heart. I can tell you what's wrong with you and what's your trouble. I can tell you right now. It's your unbelief. God is here right now to make every one of you well. Do you believe it? How many of you accept your healing, stand to your feet? Every person in here that believes that you've accepted your healing. . . That's right. Stand up. God bless you. God bless you. Stand up. That's

good. God bless you. God bless you. God bless you. Come right on up. That's right.

Here's a—here's a deaf and dumb standing up now to come and testify. They've accepted their healing. Amen. Here's the old man that was laying paralyzed from this cancer laying here, coming right out of the bed to accept his healing. That's the way to do it. Rise up to your feet. Don't be scared. Stand right up and say, "God, my merciful Father, I believe." While you're standing I'm going to pray.

⁷³ Oh, Lord God, give power, and give strength, give unction. I pray tonight, Lord, that You'll have an old fashion testimony meeting here that'll glorify God, that the power of the Holy Ghost will fall into this building and the great unction of God will fall and heal every person here, and may there be an old-time conviction and power in Jesus' Name. Amen.

Here's the man that was paralyzed, laying here, raised up out of the stretcher. Some of you ushers go down here and bring him up the platform. Brethren, say, some of you come over here and help the man. That's right. Here's the man laying paralyzed on the stretcher. Bring it. Get the crutches. Pick up the crutches and take them with him.

Let's say, "Praise the Lord." All right. Everybody want to testify come forward. Come up here now, everybody that wants to testify to give God glory. Here's a crippled man walked out of here in this aisle, giving God praise.

Let's say, "Hallelujah." Praise the Lord. Praise the Lord. All right, Brother Bosworth, come take over the testimony meeting now. God bless you.



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