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## I WILL RESTORE

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Marvelous meeting, at Brother Rediger's place there. Where him . . . Many great men stood in the same pulpit. And this song that's been my theme now for eight years, "Only Believe," when Paul Rader, who wrote it, pastored the tabernacle after the death of Brother Rediger . . . I was right in the room, and hear it coming in, in just inspiration, and "Only believe, all things are possible." I know that Paul made that song up sitting right there. And he was a dear friend, that's gone on to glory.

And while sitting there, why, that night I know we was having a great time. You Pentecostal people, or Assemblies of God, seen the article that was written. The little girl had been blind, you know, and was healed. "We The People" packed it in the—the book of "We The People." And oh, it went everywhere of the little blind girl that night, that I just held in my arms till she got her sight.

<sup>2</sup> And so, after the meeting was about ended, they had taken me back to rest up a little bit, and then taken me to emergency room, where some, they couldn't get back to be prayed for. Just kinda . . . There was a man came in who really must've taught Mr. Webster how to talk. He come in; he said, "Brother Branham,"

I said, "Yes, sir."

He said, "Oh, mister," said, "your grammar is very poor."

I said, "Yes, sir. I know that."

He said, "Why, you used words 'hain't,' 'hit,' and—and all that."

I said, "Yes, sir. That's about all I know how to use."

He said, "Well," He said . . .

I said, "Well, I was raised poor, ten of us children; daddy died when I had to take care of them and my widowed mother," and I said . . .

Said, "That's no excuse now; you're a man."

I said, "Yes, sir. That's right. But," I said, "now, since the Lord's called me to the ministry," I said, "I'm praying for the sick day and night, and I don't have a chance to."

He said, "Oh, you could . . ." Said, "For instance, you used a word out there tonight, 'pole-pit,'" He said, "You said, 'The people passing by this pole-pit with faith, will get healed.'" Said, "You know, that audience would appreciate you more if you'd said, 'pulpit'"

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I said . . . He kindly pulled me a little on it. I said, “Brother, I don’t believe that.” I said, “Them people don’t care whether I say ‘pole-pit’ or ‘pulpit,’ just so I preach the Gospel, and live the right kind of life, and produce what I’m talking about.” That’s the key. I believe it. That’s right.

<sup>3</sup> Well, this afternoon, my boy told me that he was going to give out prayer cards at fifteen minutes of six. So you people here that’s got your loved ones and you want to come and be prayed for, you come get your card this afternoon. And at a quarter of six, the boy said.

And then, I want to thank a lady that’s probably in the building. It’s dark out there to me now. I can just see part of the way back. And . . . Oh, I can see, but I can’t make out faces. I’ve looked for the lady setting here, if I would . . . Don’t think I would know her. I was having breakfast in a coffee shop this morning (wife and I), and I . . . There was four or five ladies setting there, but I—I knew they were Christians, but I didn’t know they knew me. For they was praying when they was—before they eat.

And so, a man came to my room a few moments ago and gave me a—a little envelope that had ten dollars in it for an overseas offering. Said, “We met you in the coffee shop this morning.” If the sister is here, I want to thank her very much. And may the Lord bless you, my dear sisters.

<sup>4</sup> And she ask a request for the church to pray (they’re from another state), for a little girl, or a little child with cerebral palsy, that’s injured at birth.

We will, my sister. And I’m asking the church to do so. And not only that, but I’ll have your address on there. And I didn’t know what hotel you were in or nothing to call you so, I—to thank you. And this is my opportunity of doing it. And not only that, but I’ll send you a handkerchief that I’ve just prayed over. You’ll get it in a day or two in the mail. May the Lord bless you greatly.

<sup>5</sup> And now, tonight we’re, perhaps, going back to have prayer line again tonight. Last evening, I tried something new. And looks like I shouldn’t try you all’s patience so much, of me trying this, that, or the other. But I try to get to a lot of people.

So many people always throw it up to me, that I don’t get to enough people. That’s—that’s probably true. I’ve heard them say that Brother Roberts . . . I believe Brother Roberts has visited the city here; I’ve seen his paper. And perhaps many of you attended Brother Roberts’ meetings, a wonderful gallant soldier of God, Brother Roberts. I love him with real Christian love.

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And they have said, “Why, Brother Roberts will pray for five hundred while you’re praying for one.” Well, maybe that is true. But Brother Roberts is doing what God told him to do. I’m doing what God told me to do. That’s the truth. And we together are co-workers in Christ Jesus. And Brother Roberts’ meeting is that point of contact of laying hands on the sick. And he gets a marvelous results for our Lord.

And God is with Brother Roberts. God loves Brother Roberts, ’cause it proves it by the ministry He’s given him. And He’s with other brothers too, everywhere, that’s ministering. And we have great fellowship with one another.

<sup>6</sup> Now, that’s Brother Roberts’ way of praying for the sick. Mine is in the line of prophetic, to a recognition of the Presence of the Lord Jesus Christ.

In my African campaign there was five people walked across the platform, and twenty-five thousand was healed with one prayer. See? See, when they seen and knowed that the Presence of God was there, that settled it. They just believed it, and accepted it, and done just as I told them.

The main thing of this, Christian friend, if I have any influence, I want to use it for the—the best that I can for His glory. And I want to be truthful above everything. I—I want my word to be true. And you’ll find out, the more truthful you’ll be and sincere you’ll be, better you’ll be before God.

<sup>7</sup> And now, this is what it is for. It’s for a vindication that the message that I have told you, that Jesus has risen from the dead and living among us today; that’s for you to believe it and accept Him as your Healer. And when you’ll do that, I’ll just assure you, that you’ll write me a letter pretty soon, “It’s all over.” That’s right. And you’ll do it, because that’s the way it supposed to be done.

However, the Lord, I feel maybe, when coming back from overseas, I might run a few meetings just praying for the sick. You can’t mix it together. I’ve tried last night, and before I’d get to. . . People, before they’d get to me, they’d ask me, “Tell me what’s wrong with me. You see, you get it, before you—you see. . . [Blank spot on tape—Ed.]

You can’t hardly mix it. You got to start the whole meeting, if I do it, not using discernment, or use it altogether for that.

<sup>8</sup> So God bless you. I’m standing here taking up your time, and you sweating out there in this hot building. And now, this afternoon, just for a short time, the Lord willing. And you that have your Bibles, I want you to turn with me to a little prophecy here that was given by one of the prophets of the Old Testament, Joel. And let’s read the first couple

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verses of Joel, and then we get hung on a branch, and then we'll go over and read the end of it after that, and then take from there a text maybe, and speak to you, just for a few moments, God willing.

And then, I'll watch my time, so that you all will have plenty ample time to get home, and have your dinner, and back again. And I want to thank Brother Mitchell; I don't think he's here. And all that what you give me this invitation of coming. I was getting so homesick to have a little meeting and to come over here to convention. It—it's not a healing service. It's a convention. And we are—we're happy to be here to help and to do all we can in this meeting.

<sup>9</sup> Now, in Joel, the 1st chapter of Joel, we read these words, like this:

*The word of the Lord . . . came unto Joel the . . .*

*Hear ye this, ye old men, and give ear, all ye inhabitants of the land. Has 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 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.*

Looks like that there was a eating up. Now, let's take the 13th verse of the same chapter.

*Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of my God.*

*Sanctify ye a fast, call the solemn assembly, gather the elders and . . . the inhabitants of the land unto the house of the Lord your God, and cry unto the Lord,*

<sup>10</sup> And then, continuing on in the 2nd chapter. Looks like it's so dark there and bitter. Let's read the outcome here and take a text from the 25th, 26th, and 27th verses.

*. . . I will restore unto you the years . . . the locust has eaten, the cankerworm . . . the caterpillar . . . the palmerworm, and the—the great host which I have sent among you.*

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

*And ye shall know that I am in the midst of Israel . . . that I am the Lord your God, and none else: and my people shall never be ashamed.*

<sup>11</sup> Now, shall we bow our heads just a moment for to speak to Him, the Author. Father, we thank Thee this afternoon for the Lord Jesus, Thy beloved Child, Who has redeemed us from sin and has given us this privilege to set together this afternoon in heavenly places in Christ Jesus.

Now, here's the Words. I've just been reading them the last few days and studying. What a great text this is. And I pray now, that You'll help, not knowing myself what to say, that You will provide the words, and may our hearts be blessed together, and the words be watered by the Holy Spirit. And may many in here today, of old sainted people, who's come a long ways, may we catch a vision of the close appearing now of the Lord, the soon appearing, rather, of His coming.

And may those who are not Christians as yet, may they accept Christ as their personal Saviour, this afternoon. And may those who are lukewarm, just as much as belonging to church and not a Christian in heart, may they become ashamed of themselves, and come, and make a full surrender, and receive the baptism of the Holy Spirit. For we ask it in Christ's Name. Amen.

<sup>12</sup> The book of Joel here, the prophet, this sign that he saw was concerning, looked like a tree, or—or . . . The heritage of the Lord has always been considered a vine or a tree. I believe it was called a vine in the Old Testament. And over in the New Testament, we hear Jesus speaking much about it. He said, "When you see the fig tree putting forth bud and all the other trees, know the time is near," speaking of the second coming of Christ, that the time would be at hand of the budding of the trees.

Over in the Old Testament also, we find where that the two trees, a wild olive tree and the tame olive tree, and how that the oil was coming through the censer pipes into—to—out of these trees into the candlesticks or the lampstands.

<sup>13</sup> Then we find again, that—that Jesus referring to it, over in the New Testament. And over in the book of Revelations, we find it again as a vine or a tree. And Israel was God's vine. And all things that we speak of and all things today . . .

Now, we're living, to my honest opinion . . . And I would not say anything this way, Christian friends, unless I truly believe that I understand what I'm speaking of. Because knowing that I—in contact, world around, with about ten million people. And they see these things that the Holy Spirit says at night and—and in the day, and how they

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come to pass. If they watch me speaking on something, and hang on to the words that was. . . So I'm very careful of what saying, what I—I would say, knowing that it might cast a stumbling block in someone's way.

But if I believe something and know it to be the truth, then I will be—and would not say it, then God would hold me responsible for it in the end time.

<sup>14</sup> Now, all these things that we see happening today, is—is nothing on the earth that is new. Everything has been before. And if you'll notice, the day that we're living in different days of cults, and isms, and so forth. Those things are not new. They've always been. They've been in different forms.

But sometime, I've said when I come back from overseas, instead of having just a short meeting, I've tried it, to make the preparations so long. . . But now, by God's help, I want to do it. I want to come back, and set a meeting, and stay there for six or eight weeks before I leave. Just stay there until it's—God says it's enough, and do some teaching from the Scripture.

<sup>15</sup> Now, these spirits that you see moving, anything today, just like a government, a church or anything, it—it's controlled by a spirit. Organizations are controlled by a spirit. Church organizations are controlled by a spirit. Churches are controlled by spirits. Individuals are controlled by spirits. Nations are controlled by spirits. And spirit was made, before the cosmic matters and life, that were made. God made man in His own image before He put him in the five senses. We all are acquainted with that. God's first man was made in His image, which was a spirit man, not flesh.

And He created He them, male and female. And in the book of Genesis everything starts out. And in the book of Revelations it ends: beautiful picture, if you'll get down studying it.

<sup>16</sup> And by the inspiration of the guiding Angel of God, Who has—I have served God through or He sent Him to me to guide. It's been through Him, by the Word, and never one time has He ever said anything to me that was contrary to God's Word. If it. . . Anything, the Bible said, "If an angel from heaven would preach anything else, let it be accursed." It has to be according to the Word.

Then in the book of—of Genesis, the word "Genesis" means "the beginning." That's where all things had it's start in the beginning. And then it ends in Revelations. And if you'll watch the picture, down through the—up to the New Testament, coming up from Genesis to the New Testament, we have a perfect picture of all things that is now, and all things that will be, and all things that was. They come up like

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the vines and things out of the earth, and they've wound their way through every dispensation, until they end up and go to seed in Genesis—in Revelations: out of Genesis to Revelations.

17 And we've seen this through the Old Testament, and the New Testament day, winding up, which everything in the Bible by numbers in profession—or perfect, is three, like Father, Son, Holy Spirit, Justification, sanctification, baptism of the Holy Spirit, Water, blood, Spirit, and all these things. Threes, sevens, twelves, twenty-fours, forties, and fifties is God's numbers. That you understand. Forty is His temptations, and fifty is His jubilee. And oh, you understand those by your pastors.

But now, if you'll notice, as they wind their way through, you'll see the spirits that moved back in those days, coming up through the Old Testament, reveal themselves in the New Testament, and predicted by the prophets of the New Testament to act in these days that we're living in now. For it's the same vine that comes up, right out of Genesis, moves up, and ends up, and goes to seed in Revelations.

18 Now, in the beginning, when God made man in His image, the first man Adam, was a man like God. He was a spirit man. Then we later on, we find after He'd made man in His image, there was no man to till the soil, so He put man in five senses to contact his earthly home. There's where man fell.

Now, Adam had a helpmate, Eve. And Eve was given birth of two sons. First son was Cain; the second son was Abel. Now, when two more human beings come in the world, then after Adam and Eve, two more spirits come to be—to occupy these human beings. Because they couldn't have lived without spirit.

19 Now, there's the first two that I want to deal on this afternoon. Is those two boys and their spirits. Now, if you see anything . . . Just for instance, like Babylon. Babylon appears in Genesis. (Just give you that one thing that you might understand.)

Babylon appears in Genesis. What was Babylon first? Babylon was the first setup of idolatry. And there was a man-worship and a man worshipped. His name was Nimrod. He was the descent of Ham. After that, they come along Sin and then Sin's wife. And she started up the pollution of—of immorality and so forth. Then they worshipped roots and vines and so forth, as images in the temple, but—in Babylon.

Babylon appears in Genesis as a corrupt place. It appears over in the days of king Nebuchadnezzar in Daniel's time, as a corrupt place. Then it appears over in Revelations, going in to perdition. Is that right? Starts in Genesis, comes through the Book, ends up in Revelations.

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20 Now, when Cain was born and Abel was born, there were two sons, two boys, and both of them had a spirit. And one was contrary to another.

Now, I'm sitting here, perhaps, before a dozen or more churches. And I wouldn't teach a doctrine that was contrary to anything you'd heard. I have my opinion of whose son Cain was and where that evil streak come from. It could not have come from God nor from Adam. So he was evil to begin with. He was borned evil. And being a little Calvinistic myself, I believe in foreordination, and predestination, and so forth. And I see that Cain was borned an evil one. And Abel was born a just one. Abel, of course, being correctly the son from Adam.

And now, both those boys, when they were turned out of the garden of Eden, after the sin of their mother, and was turned out of Eden, they had to shift for themselves, and they seen they were getting old as they grew on. And they were bound to turn back to the dust of the earth again.

21 And now, I want you to notice it. Many of us look upon Cain as some beast of some sort. But I don't know, that man, if you look at him in the moral realms, as what he was religiously speaking, he was no bad fellow. Cain was a long ways from being a communist. And Cain was not an infidel. Cain was a believer. He was a worshipper of God, and he was a loyal church member.

Now, we're going to pinch the corners now. May the Holy Spirit take the Word right straight to your heart, where it's meant, now. So that you might know that if I never see you again, at the day of judgment I want to be free from all men's blood. "That I have not shunned," as the apostle said of old, "to declare the whole counsel of God."

22 Now, watch these two spirits on these boys spring up here in Genesis, and watch it end off in Revelations. And let's bring it through the Bible a few minutes on these two vines. I'll take Cain to my left side, Abel to my right side.

Now, and now, both of those boys was religious. Both of them were worshippers of God. Now, remember, Cain built an altar to the Lord. In other words, he had a church. And if a church membership is all God requires, Cain was just as—just as good a man as Abel was, and as just as Abel was, if God only requires a man to go to church. Cain went to church.

Well, you say, "Wait a minute now." All right. Cain was also a worshipper of God. Do you realize that you could belong to church and worship God and still not be a Christian? Cain in the beginning. . .

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Now, don't fall out with me. Just—just set still a minute; let's look at it through the Scripture. See?

<sup>23</sup> Here, in the beginning Cain was a worshipper, a believer. “Why, brother, you said, ‘If a man believes on the Lord Jesus Christ. . . .’” Correctly, that's right. But Cain was a believer. He come to worship God. And not only that, but he was a—a great contributor to the church. He made sacrifice to the church. He built a—a garden in the garden—near the Garden, where the Cherubim was with a sword, perhaps at the east side of the gate, and with flame going back and forth to keep them away from the Tree of Life.

Now, they perhaps, both boys come there and built an altar, or a church, a worshipping place. And Cain built just as good a altar, and perhaps a more prettier altar, than Abel did. And he came with his gift and he worshipped God just the same as Abel did.

And if God only requires faith in Him, worship Him, a membership in the church, a sacrifice. . . . Why, today we'd call that a renown Christian. But how far we are off from the Word of God. That man was a worshipper. He didn't come in vain. He wanted his soul saved. He come with a sincerity of heart and laid down to find favor with God.

<sup>24</sup> Now, I want you to notice what he did. He brought the fruits of the field. Perhaps he put lilies on the altar, decorated it, maybe, made it pretty, because he was a tiller of the soil. And a shepherd—or not a shepherd, but a tiller of the soil, worker of the ground.

And look, after his nature of Satan, he tried to make things so pretty to please God. Now, that's just about the way our churches get today. Now, I'm not here to slam churches. I believe in every one of them. And I love churches. But friends, when something is going wrong and you see the danger lying, it's best to warn the Church, that they don't step into this thing.

<sup>25</sup> Now, Cain was a worshipper. And he came and brought his gift. Perhaps had great big lilies laying on the altar. . . . Not long ago, I was talking to a minister. And he said, “Brother Branham, my congregation,” he said, “I wished I could get them to come to church.” He said, “Every Easter, they're everyone there to show their new bonnets and new clothes.” He said, “They all bring a lily and put it on the altar.” Said, “I always bid them ‘Merry Christmas,’ because they won't be back any more till next Easter.”

I said, “Because they're just church members and not borned again, that's the reason.” A man that's borned of the Spirit of God loves to go to church, better than he loves to eat his dinner when he's hungry. The spiritual man on the inside has got to be fed. If that man isn't fed, he

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will die. The outward man isn't fed, he will die. And so will the inward man. He's got to be fed on. . .

The Bible said, Jesus told Satan in the debate, He said, "It is written, man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God." That's how man lives, not by his bread alone, but by the Word of God, man lives. His outward man lives by bread. His inward man lives by the bread of God. All right.

<sup>26</sup> Notice this now, as we go along. Now, Cain came and made his sacrifice. And by the way, God don't want lilies on the altar. He wants sinners on the altar. God don't want your lily; He wants you. You're the person needs to be on the altar. And anyhow, and all this today. . .

And we've noticed that Satan in the beginning, in the origin, back in the initial condition, he was full of pomp. He wanted something, a better kingdom than Michael, so he goes over to the north and sets him up a kingdom, greater, more beautiful.

Don't you see how beauty is deceitful? And how our churches today are seeing who can build the biggest church, who can make the best pews, who can make—get the best-dressed crowd, the more honorable people among the city to come. . . That's all of the devil. You may be angry with me after this, but when I meet you at judgment, you'll know that I've spoke to you in the Name of the Lord. That's right.

<sup>27</sup> We can't humble ourselves any more. We got to have the big, the refined, and the best, and everything like, and knowing that those things comes from Satan, always have been. It was in heaven. That's the reason he was kicked out. That's what he's doing here on earth, taking the churches and deceiving them. God doesn't dwell in big buildings; He doesn't dwell among fine dressed peoples; He doesn't have to have that. God wants a humble heart to dwell in. Amen.

And it's too bad that we, the holiness people, Pentecostal people, is getting so starchy, till we've forgot about that. Amen. I'm not amening myself, but "amen" means "so be it." I believe it.

<sup>28</sup> Notice, then when. . . Not only that, but he come up and worshipped. Here some time ago, I was speaking to a great fundamental brother. He said, "What more can a man do but believe?"

I said, "That's all he can do, but God can do more."

He said, "Abraham believed God, Brother Branham, and it was imputed to him for righteousness."

I said, "That's right. But He give him the seal of circumcision as the confirmation of his faith." And I said, "If you haven't received the Holy Ghost since you believed, God's never confirmed that He's accepted

your faith. For the baptism of the Holy Ghost is the confirmation that God has accepted your faith.” Amen.

<sup>29</sup> Now, what is the—what is the circumcision today? Is the Holy Spirit. God circumcises our hearts by the Holy Spirit. Where was done by the flesh with hands in the days gone by, but it’s done by the Holy Spirit now. When we believe correctly on the Lord Jesus Christ, God gives the Holy Ghost to us to confirm it, that our faith has been reckoned before Him, and imputed to us for righteousness. Without the Holy Spirit, He’s never recognized it yet.

Now, this brother was a good Baptist brother of mine. Said, “You receive the Holy Ghost when you believed.”

I said, “Brother, in Acts the 19th chapter, Paul passed a good bunch of Baptist brethren, and he said, ‘Have you received the Holy Ghost since you believed?’ ‘Since you believed, have you received the Holy Ghost?’” The Holy Ghost is the confirmation that God has accepted your faith. Amen.

<sup>30</sup> Now, Cain was a believer. Look at that spirit what it begin at. Where it began, a religious spirit. And many people today are trying to . . . I hear ministers on the air, trying to say that communism is the antichrist. Oh, brother. I’m not a know-it-all. I don’t want to be that way. God forbid. But that’s pure religious ignorance.

Why, the . . . Communism has nothing to do with the antichrist spirit. Jesus said in Saint Matthew the 24th chapter, “The two spirits would be so close together, it’d deceive the very elect, if possible.” The—the antichrist is religion, not a anti-religion. It’s an . . . Antichrist is just so—so close.

Judas was possessed with the antichrist spirit and walked plumb almost to Pentecost with Him, rejoiced, cast out devils, and shouted, and had great joy. But when it come time for him to get the Holy Ghost, he showed his colors, what he was.

<sup>31</sup> Notice now, Cain a religious man, a worshipper of God walked over, and laid down his sacrifice, and got back, and said, “Lord, receive my sacrifice. All this I have done, and You know my regards to You and my faith in You.” Look what a religious man he was. “Lord, I’ve built You a church, and I’ve paid into it. And I pay heavy on the plate. And I worship You every day with the sincerity and the integrity of my heart; You know me. And I worship You.” And God refused him.

Now, if God only respects a membership, a just person, looking in the face of God and worshipping, if God respects that, and that’s His requirement, then He would be unjust to condemn Cain after Cain had done all of that. That’s exactly right.

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But the Scripture says, "There is a way that seemeth right unto a man, but the end thereof is the way of death." So be careful Church, while you're in this last days, and things are floating, and these spirits are coming to the head, and the wheat, and barley and vines and everything are coming to a head.

<sup>32</sup> I heard someone, not long ago, condemning the Lutheran age and condemning the Wesley age. That was the vine, just the same as the Church is today. But the thing of it was, they was only putting forth leaves then. It's putting forth fruits now. The vine's grewed up, the same Church. Them was on leaves is still left leaves, but it all makes vine. Like the wheat coming up among the weeds. And the wheat's put forth its . . . The wheat put forth its fruit, and the weed's put forth its fruits. We're at the end time. We're at the last days.

Notice this fellow. Then Abel, not trying to be reckoned to God by works or by some justice, but by the Holy Spirit, revealing to him that it wasn't fruits or apples that brought us out of the garden of Eden, it was blood. Life lay not in apples. Life lays in blood. And he brought a lamb, little piece of hemp wrapped around its neck . . . Or no, I guess they had no hemp, probably a vine pulled around his neck, brought him up, and threwed him down on a rock. Nothing pretty about it. Took his little head, and throwed it back, and chopped it with a sharp rock there. And when he was bleeding, and the lamb a bleating, and the wool bathing white, and the poor little lamb dying, God looked down and said, "That's right, Abel." He was justified by his faith in God.

<sup>33</sup> What did that lamb speak of? It spoke of some nineteen hundred years later, when the Lamb of God was led away to the rock of ages, and there with spit hanging off of His beard, and His crown over His brow, the Blood trinkling down His shoulders, His bloody lock dripping around, crying, "My God, why hast Thou forsaken Me?"

Remember, Abel died on the altar with his lamb. And every man that comes to Christ must die on the same altar Jesus Christ did, on the altar of self sacrifice, forgetting your own ways, forgetting your own reasons, and taking God's Word, and saying, "It's Your Word, Lord; I believe it," and there die, as Abel did on the rock with his same lamb that he died with, that died for him, rather.

We die out to Christ on the altars of God's sacrifice. Oh, my. That makes me feel kind of religious, to think, God providing a way. In that I could not save myself, God making a way through Christ, not by works lest any man should boast, but by faith accepting it, and Jehovah God sending down the Holy Spirit, stamping a seal on it of a confirmation. Sealed how long? "Until the day of your redemption," Ephesians 4:30. Amen.

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<sup>34</sup> Now, look at that vine growing up. It started right there on those two spirits from those boys. It comes on down, pro and con, down through the Bible. Even in the ark there was a dove and a raven setting on the same roost. The dove can say, "I could fly."

Raven says, "I can too." One can call, the other one could too.

Noah turned one loose, and he was satisfied (the raven), fly on those old dead bodies and eat. But when he turned the dove loose, she could find no rest for the soles of her feet. And she came back and knocked on the door to get in.

When a man's borned of the Spirit of God, the Seed of God remains in him. All desire of sin is taken out. And you mean to tell me, that people can walk around here every day, doing the things they do and still say they're borned of the Spirit of God? Your fruits condemn you.

<sup>35</sup> What's the matter with the Pentecostal church today? We've left off teaching those things behind the pulpit and accepted something else. That's the reason we're getting starchy, and the Spirit of God is grieved from us. We used to have old time Holy Ghost meeting, where we got down on the floor, and cried, and begged. And today, we've adopted some sort of a social affair, like the rest of the churches. Amen. That's true and you know it's the truth.

Notice, the dove couldn't find no rest. Why? The dove couldn't eat off of those things. The dove's body is made up different from the crow's body. The dove has, is one bird that hasn't got a gall. If he'd eat that, it would kill him. He had no gall to digest it.

And when the Spirit of Jesus Christ comes into a man, He gives him the baptism of the Holy Ghost, it makes him a new creature; it takes the gall out of him, and he has no more desire of those things of the world. They've passed away, and everything's become new again. He's a new creature.

<sup>36</sup> It isn't whether I can hold on or not. It's whether He held on. It's not me anyhow; it's Him. Not you, it's Christ. The thing of it is, we're getting ashamed as Joel said. People are ashamed to have the old fashion meetings like we used to have. We're afraid somebody setting next to us should hear us say, "Amen." We got so starchy, and ritual, indifferent. It's pitiful, the condition the Church has got in.

Notice, watch that spirit. Wish we had time to bring it on through, on many things. Let's take it in Israel in their journey, just for a few minutes.

<sup>37</sup> Israel, when they come out of Egypt, what a beautiful type here of the two spirits. Israel was a interdenomination. They didn't have any land they could call their own at that time, so they dwelt in tents out

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across the land. And Moab, the land of Moab, when they wanted to come through there, why, they were not permitted by Moab.

Now, Moab was a brother to Israel. Moab was—come from Lot's daughter. One of their sons, through, by the father. And that's where the land of Moab began.

<sup>38</sup> Now, notice. A man can be ever so fundamental in his doctrine; he can be ever so sincere in his heart (I hope this sinks deep. I want it to.), but unless God confirms it, it's no good. God vindicates. God has—always has, from back at the beginning, from Abel, plumb on to the ending over here in Revelations, you'll find out that God a vindicates His Church with signs and wonders as the believers.

Believers always have signs and wonders among them. Jesus said, in Saint Mark the 16th chapter, "These signs shall follow them to the end of the world. They that believe and is baptized shall be saved. He that believeth not shall be damned. These signs shall follow them that believe: In My Name they shall cast out devils, speak with new tongues; if they take up serpents or drink deadly things, it'll not harm them. If they lay hands on the sick, they shall recover."

And today, the churches . . . You preach that doctrine, they take the confirmation is a man that goes to church, good, quiet, religious type of man, pays his tithes, supporter to the church, believes in the church. Brother, that's no sign at all. That's the world's sign. But God's sign is what He said it was. Amen.

<sup>39</sup> Here comes Israel up through the wilderness, walking in God's provided way. Hallelujah. If I get a little emotional, will you excuse me? Anything without emotion is dead. I was—I was once was dead, but I'm made alive, quickened by Christ Jesus. When I walked in those old formal orders back there one day, the Lord pulled me out of it.

And here comes Cain now, the fundamentalist. If he . . . If God only requires fundamentalism, Cain was just as fundamental as Abel was when it comes to worship, sacrifice, altars, and religion. Cain was just as fundamental as Abel was. And if God only requires sincerity, fundamentalism, Cain was justified. But God a vindicated the believer by a sign.

<sup>40</sup> Notice, here comes Israel on the march. And now, they come up to the land of Moab and wanted to pass. And they had a prophet over in the land of Moab. And he was Balaam. Balak was the king. And Balak sent over to Moab to get the head official of the church. He said, "Come down and curse this people, that's coming up like a swarms out of Egypt, that they pass not through the land." He wouldn't let them go through the land. "Come down and put a curse on them."

And then notice, when this preacher started, the Holy Spirit told him quickly not to go, for he heard that there was all kinds of mix-up among them. They had married, intermarried, and everything else was—and the evils that they had, because they'd been down in the lands of heathens.

<sup>41</sup> And Balak, being a . . . Or Balaam, rather, a—a great man, thought surely that a holy God like God, would curse such a people as that. But he failed to see the sign over Israel, God's a vindication: A smitten rock, and a brass serpent, making an atonement for their sins. And he comes down. And on his road down the Holy Spirit met him. And a mule spoke in unknown tongues and turned him—tried turn him back. God speaking through a mule, could you imagine, the mule, turn around speaking in English, or whatever, what voice, he was speaking to the prophet.

All right. See God's sign? Don't be blind. Have your eyes open. Pluck your soul a little bit.

<sup>42</sup> Notice, and when he got down there . . . Here it is; here's the shocking part. When Balaam come down, being a fundamentalist, over on this side. Here's Israel over on this side, the vindicated ones, the fundamental one.

Now, notice, that Balaam was just as fundamental in his worship as Moses was. Balaam required seven altars. That's what God required Moses. He required seven clean sacrifices, bullocks, and not only that, but seven rams, rams speaking of their faith that Jesus was coming, the Lamb, the Ram, He-sheep. See? He put it . . . He's just as fundamental . . .

<sup>43</sup> Now, it becomes to being fundamental, down there in the valley there stood Israel encamped. And they had their seven altars with seven sacrifices, same kind of sacrifices. Here's this, up here, another group up here: the same kind of altars, same kind of sacrifice, same kind of ceremony.

Brother, if God requires fundamentalism, then He's got to accept that man, just the same as He accepts that man. You talk to fundamentalists today, that don't believe in Divine healing. Talk to fundamentalists; they don't believe in the baptism of the Holy Spirit with signs and wonders. Be careful how you talk to them. They say, "We believe in the death, burial and resurrection. We believe in the second coming of Christ." They preach it. And the nation has been whored with it. And evangelists has went everywhere preaching it. And they wonder why we can't have a revival. It's, brothers, because we're not preaching it in the right way. I'm nobody to say it. But I know what God's Word says is the truth. That's right.

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<sup>44</sup> If they'd keep them people from raise up, say, "I make a decision that . . . I—I'll raise up and make a decision," or raise up their hand to serve the Lord. If they'd put them down at the altar, and let them pray there till they come through with the baptism of the Holy Ghost, they'd stay put. But how they going to do it, when they just say, under a little spell of emotion, raise up their hands. I seen people in the prayer line do the same thing.

But let the devil give them a attack of a good hard suffering after that, they fall back and say, "Well, I failed to get it." That man who knows where he's standing, knows he was in the Presence of God, said, "Get away, Satan. I believe God." And he moves on.

Now, looky here. That bunch, I can hear, Balaam the great prophet . . . or hear the—Balak the king, say, "Come down and curse this people." The fundamentalist trying to curse the holy-rollers . . . That's right. You say, "You mean to tell me that Israel was holy-rollers?" Yes, they was.

Brother, the same kind of spirit was on them that day, is on what they call holy-rollers today. It's coming right on up. You say, "How . . . Can you prove that?" Yes, sir. When they crossed through the river down there, the Red Sea, and got on the other side, Moses got so in the Spirit, till he sang in the Spirit. And Miriam jerked up a tambourine, and went down the banks, a dancing, beating a tambourine. And the daughters of Israel followed her, beating tambourines and dancing. If that ain't an old time holy-roller meeting, I never seen one. Right.

That's the same Spirit's in the Church today, that they call holy-rollers. So I say that they was holy-rollers to the world.

<sup>45</sup> I can hear the king say, "Now, you know we're a dignified bunch. We're a great organization. We've got the whole thing behind us here. We're a nation. That bunch of tent dwellers, and interdenominational down there, holy-rollers, let's put a curse on them. Let's stop them from all this racket they got."

And so he brought the prophet down, and he showed him the utmost parts, the hinder parts of Israel, the worst part of it.

And I wonder today, that in the hearts of a many a good Baptist, Methodist, Presbyterian, Lutheran, Nazarene, Pilgrim Holiness, I wonder if the pastor hasn't referred to you about these bunch of holy-rollers, the very worst part he could find. He hasn't said nothing about the good part, the blind receiving their sight, the deaf a hearing, and people being saved, filled with joy.

<sup>46</sup> The utmost parts, showed him the utmost parts, and when old Balaam went forth to make his sacrifice, come back, God said, "You speak just what I put in your mouth." Now, it's not the prophet

speaking no more; it's God. He said, "I have not seen him from the utmost, but I beheld him from the hilltop. And I have not conceived iniquity in Jacob." Hallelujah.

Let them say what they want to, as long as God's looking from the hilltop, what do you care about what people's got to say? Hallelujah. Long as there—Jesus sets on the ramparts of glory looking down and He said, "These signs shall follow them that believe." Let them call you holy-roller or anything they want to. God's beholding the scene. Amen.

<sup>47</sup> See these two coming up together? There they was, right along about here now. One's fundamental, just as fundamental as Cain was, just as fundamental as Abel was. And here they are just as fundamental as Moses, so was Balaam, both of them, the same sacrifice.

Perhaps I'd make it like this, for today: Both reading out of the same Bible. What made the difference? If they were fundamental, if they were church members, if they were believers on God. . . They wasn't worshipping an idol. They were worshipping God, the same God they were worshipping. But the difference of it was, they had glory down here; they had signs, wonders, and miracles; and they had nothing but fundamentalism. See? Hallelujah. They had a Pillar of Fire hanging over them. They had signs and wonders in the camp. When they got sick, they had a healing Rock. Hallelujah. God was a vindicating His people. Both of them was fundamental, but He said, "This is it."

God's doing the same thing today. Hallelujah. That vine's coming on up, going on up through the clouds now. We're getting ready for the rapture.

<sup>48</sup> See where it started in Genesis. Here they are fundamental, ritualistic, beautiful, big churches, orthodox people, my, in their beliefs, sure. But there's no signs following. Jesus said, "These signs will follow them." It's come from Genesis and going in to Revelations, the same thing.

I'm so glad that I can say I'm one of them, by the grace of God. Wouldn't swap it for nothing in the world. Oh, sure, they call me this, that, or the other. That don't make any difference what they call me. God calls me His son. Amen. That's the main thing.

I seen that little old girl, that time, David's wife, that hid behind her fan, and fanning like that, and she thought David, her sweetheart, was the cutest little thing. But when the ark come in, and David saw it, a revival was in session. Little old David went down there and danced around the ark, as hard as he could go. "Why," she said, "you embarrass me. My, well, I'll have the general council to put you out. Why, you embarrass me."

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He said, "If you don't like that . . . ? . . . watch this." And down he went and around and around and around and around on the ark he went, rejoicing, happy, shouting, praising God, and rejoicing. Hallelujah. Said, "If you don't like that, watch this."

God looked down out the heaven, He said, "David, you're a man after My own heart." Hallelujah. So it don't make any difference what the world says; it's what God says. Amen.

<sup>49</sup> There comes your vines, coming on up. Yes, sir. Quickly, our time's getting away.

Notice, when Jesus was here on earth, them orthodox believers was just as orthodox as Jesus was. But God a vindicated Jesus Christ. Peter said in Acts the 2nd chapter, I believe it was, "Ye men of Israel, Jesus of Nazareth, a Man approved of God among you (How? By His great orthodox teaching? No, sir. By His ways of dignity? No. How would He prove it?) by signs and wonders, which He did in the midst of all of you, as you know yourselves." God vindicated Jesus Christ to be His hand-piece here on earth by signs and wonders. Is that right?

<sup>50</sup> Look at the great Saint Paul. He looked through the eyes of God. By the Holy Spirit (Here it is.) he seen these two vines coming up into the end. "And it shall come to pass in the last days, perilous times shall come. Men shall be lovers of themselves, proud, boasters, blasphemers, heady, highminded, lovers of pleasure more than lovers of God, trucebreakers, incontinent, fierce, and despisers of those that are good (holy-rollers), despisers of those that are good."

"Oh," you say, "Brother Branham, that sure was communist." No, sir. That was fundamentalists; that was believers. "How do you know, Brother Branham?" The next verse. "Having a form of godliness, but denying the power thereof; from such turn away."

You believe Paul had the Spirit of God on him? Paul said, "If an angel from heaven (in Galatians 1:8) would come and teach anything else, let him be accursed." But the Angel of God and the power of God will always recognize the Bible is right. Amen.

<sup>51</sup> Here we are living in the last days. Fundamentalism's sure going to seed. They know all the ins and outs and all the Bible, just as good as Satan did when he quoted it to Jesus. They did. They know it today. And they make fun of the signs and wonders, saying the days of miracles is past, trying to sign orders in cities and so forth to stop Divine healing and the power of God.

Why, brother, could you imagine trying to put out a fire on a windy day and the wind high? My, oh, my. They tried to burn it out of a man one time; they tried to feed it to lions; and the lions wouldn't eat it. They tried to—tried to feed the Holy Ghost to a lion. Did you imagine

that? They put it in a vat of oil and tried to burn it up. And throwed it in the fiery furnace, and it's still burning today, and will till Jesus comes. Hallelujah. Right.

<sup>52</sup> Oh, to see the day . . . Joel said, "What the palmerworm left, the caterpillar eaten. What the caterpillar left, the locust eaten." Oh, God's heritage is eaten down, eaten down. What the Lutheran's left, the Baptist's eaten. What the Baptist's left, the Methodist's eaten. What the Methodist's left, the cater—the other caterpillar eaten: Nazarenes, Pilgrim Holiness, and even the Pentecost. What a dark picture.

But God said, "I will restore, saith the Lord."

I come back from Africa. Brother Baxter and I, we were so tired. We went way in northern British Columbia for a little while. And after a meeting up there, to hunt a little while. We was back in the wilderness.

<sup>53</sup> I'd been back there about fifteen, sixteen days. One day I was chasing an old grizzly bear on my horse, and I got lost. On the road back that night, I thought, "Lord, what'd You let me get lost for?"

God always does everything perfect. And I wondered, "Why did I get lost?" I couldn't understand it. Well, it got dark on me, and I was following a little old deer trail. I thought if I'd get to a high place, there's some clouds going over, and the moon would come out once in a while. I thought if I got to a high place, then I could see. But all looked about the same when I'd get to a high place.

<sup>54</sup> So I crossed a little branch, and I said, "Yeah, I remember this now." And I started on up. My horse was tired. And there was a big old blowdown there, a burn-over where an old fire had went through years ago and burnt all the trees and everything. Did you ever see an old burn-over? Great big old stick sticking up, like that, old trees, that once was big trees, standing there.

And the first thing you know, the moon came out from behind the clouds, and if you ever seen a spooky looking place. Them great big old trees, and they was just as slick, and bare, and white as they could be, looked like tombstones. And about that time there come a wind, coming down. And the wind went through them, it, "Hmmm!" I thought, "Oh, my. This sure is the funniest place." I thought, "Lord, what did You bring me up here for?"

Seem like the Holy Ghost said, "Tie up your horse a minute; I'll tell you."

So I got off my horse, tied him up, got down and prayed, went over and set down on a log. I begin to study. And I thought this great beautiful forest, I'd been winding my way through today, beating my way through the timbers and things. And look at this was one time a

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great forest. And look, it's all like great big tombstones, big old white trees, all blistered.

<sup>55</sup> And about that time, the wind blew again. It went, "Mmmmmmm." I thought, "How mournful."

And then the Holy Spirit begin to speak to me, said, "Them trees can say, 'One time we were trees.' But why don't they act like trees now? Because the life has been eat out of them, because the fires of time has burned them down."

I thought, "Yes, Lord." That's about like some of these big old churches around here: stuck up with a great big lot of steeple. One time they had a big revival in the days of the Methodists. They had in it the days of the Baptists. But, brother, the only thing they got now is a great big bunch of mournful looking tombstones.

And when that rushing mighty wind comes out of heaven, it goes between them; the only thing they do, holler, "Mmmmmmm, oh, the days of miracles is past, mmmmmmm. Mmmmmmm, there is no such a thing as speaking in tongues; that was just for the disciples, mmmmmmm." And the wind a blowing just as hard as it could, they couldn't give. They're dead.

<sup>56</sup> "Why," I thought, "Lord, what are You going to do about it?" And this Scripture come in my mind. I said, "Someday I'll preach on that, Lord, if You give me words, 'cause I know that's what You're doing it for now." And I happened to wonder, "Why, You send the wind if they're going to act like that?"

But I happened to look, and the Lord said, "I will restore." Way down underneath them big old sparring pines there, where once was big trees, full of frolic, out of there come a bunch of undergrowth (What the world calls today, backwash. Oh, my.), a bunch of little pine trees coming up. And when that wind hit them, they didn't just stand there and go "Mmmmmmm." They begin to frolic, and jump, and . . . ? . . . I thought, "Praise God, that God said, 'I will restore. I'll raise up a Church that'll praise Me.'" Hallelujah. "Right out from under them, I'll bring up another sort; I will restore, saith the Lord." Amen.

<sup>57</sup> Then I thought, "Yes, that looks like a good old pentecostal meeting." When the Holy Ghost began to fall like a rushing mighty wind, signs and wonders begin to follow it. The little trees with life in them can frolic, and give, and jump, and rejoice, and praise God.

But the big old stiff starchy: "Ohhh, we don't believe in no such. It's of the devil. Mmmmmmm."

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Oh, my. “I will restore, saith the Lord.” What does a good old time shaking do to the Church? It only loosens up the root, so it can go deeper and firmer in the powers of the Lord. Hallelujah.

<sup>58</sup> The rain follow, loosened up and the leaves go forth. It’s flexible; when the Spirit moves, it moves with it. Flexible, back and forth, and frolic, and jump, and carry on, like the Methodists used to be, like the Baptists used to do. But they so . . . ? . . .

The fires of persecution have burnt them, and the members has come in, got ritualistic form, and ungodliness, and burnt the bark off of them. And they’re nothing but a dead bunch of representatives, only to groan, and moan, and make a lot of fussing about something God’s a doing.

<sup>59</sup> But there’s the undergrowth coming up. “I will restore, saith the Lord. All that the disciples had, I will restore. All that they did back there, I will restore, saith the Lord.”

I said, “Thank you, Lord.” And I had a spasm, nearly, out there. My horse like to run away. I jumped up on the log. I shouted. I screamed. I run down a path. I jumped up-and-down, threw my hat up in the air and shot my gun up in the air, screamed. Somebody’d thought they had a maniac out there.

What was it? “I will restore, saith the Lord.” I was glad that that Holy Ghost was moving in my heart right then. And it is now too. “I will restore, saith the Lord.”

<sup>60</sup> Oh, that what the . . . They took out a healing out of here. They took shouting out of here. They took speaking in tongues out of here. They took prophecy out of here. “But I will restore, saith the Lord.” Amen. I feel religious. My, I feel twice my size now.

[Blank spot on tape—Ed.] “I will restore, saith the Lord.” Do you see where the churches are? They’re right up into the vine, right up into the end time. Let’s see. My, we got to close.

Do you love Him with all your heart? Are you glad that your spirit is fresh today, that when the Lord sent the great big revival, somebody comes to town, preaching the old fashion revival, you churches go together, and the Lord just send the Holy Ghost and you’re flexible, just growing in the grace of God, moving on?

Let them moan and groan. See where they come from? “Oh,” they say, “let me tell you something here. I am a tree. I once stood . . .” Oh, yes, you was. That’s right. But you once was, but what are you now?

<sup>61</sup> John Wesley, when he was here in America, riding to pray for a sick woman one day, his horse stumbled, and fell, and broke its leg. John took his anointing oil, and anointed the horse, and said, “You made

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that horse the same as You made me.” Got on him, and rode it, and rode him away.

That’s what the Methodists had, what your mother had long time ago. But it’s died out. “But I will restore, saith the Lord.” God will send His power. God will send somebody that will accept it. 🇺🇸

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