
I WILL RESTORE UNTO YOU, SAITH THE LORD



And his wife, they take recordings, and anything that's said, we can go right back to these recordings and see just exactly what it was, and what was said.

And in this, this man had been blind for years. And he was led to the platform by two men. And the Holy Spirit begin to reveal his life and told him what he had did in his life. And then It told him that—that he was not a Christian and never made a confession. And he begin weeping, and he said, “That was right.” And he accepted Christ as his personal Saviour. We laid hands over his eyes and asked our dear Lord Jesus to heal him. And when I took the hands down, he had normal sight; he was well.

² And a little after that, I looked, coming across the platform, or above the people's heads, between the balcony and the—the main floor, and going across there, came a wheelchair, a young lady setting in it, going across. And she kept getting older. When she got about middle-aged woman, why, she got up and walked away. Well, I announced that. Now, that's a vision. That has to happen. No matter, there isn't enough devils in hell to stop it; it's got to happen. You just mark it down every time and see if it isn't that way. I said, “There's someone here that's in a wheelchair, and she's was crippled since a young lady. And she is now healed. For it's **THUS SAITH THE LORD**, stand up.”

No one got up. I thought, “That is strange.” Well, I thought, “Could I been mistaken?” I said, “Call the next person.” Someone come up, but the Holy Spirit wouldn't speak to that person for a vision. It turned me around again, and here come the lady again. Right across, with the wheelchair rolling itself, just a vision coming right across the top of the heads of the people. When she got along middle-aged, it stopped, she got up and went away.

³ Well, I looked around, I seen wheelchairs, but I couldn't see that woman. I happened to look, setting right down here, and there she was. But I couldn't see the wheelchair, there's so many people standing around. They turned away many thousand people that night, they said, from the auditorium; they couldn't get seating. So I said, “Here's the lady, but I don't see the wheelchair.” When they moved back, there was the wheelchair. She hadn't had her feet on the floor for thirty-four years. She was stricken with multiple sclerosis; her legs was withered

up, and she was setting there. I said, "My sister, it's THUS SAITH THE LORD, stand on your feet; Jesus Christ has healed you." Catholic by faith, I think. . . .

So she—she tried to move like that, and she couldn't move. I said, "Someone just touch her by the arm so . . ." But when they started to touch her, up she got. There she went. Her mouth opened, tears running down her cheeks, screaming to the praises of God. About a hour later she was out on a terrace, someone said, "Don't you want to take your wheelchair home with you?"

She said, "No, give it to somebody who needs it. I don't need it any more."

⁴ The grace of our Lord Jesus Christ. If I'm not mistaken, Brother Ekberg was there that night, is that right? Brother Ekberg and Brother Wood and maybe many more that was here. . . .

Now, what he was singing about: "Then Jesus Came." See? And a little something that . . . No one knows about this. I wonder why that was. I might as well tell you. See? I been kinda a little funny about women preachers. I—I just . . . That Baptist part hasn't come out yet, I guess. I'm not . . . That's all right now, if the Lord told you do it, that's . . . I just can't clear it up in the Word or in my mind, maybe. Maybe it's me that's thick-headed and I can't get it. But, you know what? I believe I'm going to have one in my own family: my daughter. If that wouldn't be something for my theology, wouldn't it?

Now, Brother Moore and I have combed that thing through the Scripture. And I've got a little girl. . . Here some time ago at Hammond, Indiana, we was . . . Many of you here perhaps, was at the Hammond meeting. Oh, what a marvelous meeting, thousands received. And Fred Astaire, from here at the West Coast, his dancing partner become a dope addict and had married and separated, and she was brought to the platform; and the Holy Ghost exposed her right there and told what she was doing. Her father raised up to resent it and said, "That's wrong."

⁵ She said, "Just a minute, daddy; that is the truth. The law is looking for me now." See? And she was; she was . . . It exposed some way, I forget how it was. Anyhow there was another alcoholic there, and she would be healed. The Holy Spirit called her out of the balcony.

But anyhow, this little dope addict, had been taking dope or something, was Fred Astaire's dancing partner, and she had been hooked up in dope or something. And anyhow, the Lord exposed the thing. And the girl repented and give her life to God. And I understand that she's doing just fine. Was another girl that give a testimony the other night up there.

6 And in this great meeting, I was going out one night and I . . . They was taking me down the street, and I could hear somebody crying. And it was setting in the back seat, my little girl of eight years old, little Rebekah. And she's very spiritual. At home when people are talking about the Gospel, she'll be in the other room listening through the door. She can ask me questions that I can't answer. So, and just eight years old . . .

And when I . . . When I heard her crying, I said, "What's the matter, darling?"

She said, "Daddy, tonight when you were leaving, you said for everybody to raise up their hands that want to be healed," and said, "some poor old woman way back there, daddy, she couldn't get up out of the stretcher, she was holding her hands up," said, "you couldn't see it."

I said, "Didn't make any difference whether I seen it, if Jesus saw it."

And she said, "I know, daddy, but she wanted you to see it." And she just cried; we couldn't hardly get her to go to sleep that night.

7 And the next night, just as I'd walked to the platform, and they had two or three people on it. I felt something moving me. I looked around; there was an old lady. It told her how long she'd been crippled with arthritis, and where she been brought from, how she had been in this rolling wheel cart, not a chair. She had to lay flat. And the Holy Spirit told her, "Stand on her feet." And she was healed. And when she did, little Rebekah was setting behind her praying for her; that—that's what a done it.

And this girl that was healed the other night, I didn't know Rebekah was there, 'cause I couldn't even see it. But she said, "Daddy, when you called, when you called those prayer cards, she commenced to crying," said, "her number wasn't called." And little Rebekah was setting right in behind the chair. I believe that's right, Sister Wood, you know. She was setting right in behind the chair back there, praying that God would help this poor girl. And there she is come across and she was healed right there. Looks like I'm going to have a woman preacher sure as the world in the family. So there it is. All right.

8 Everybody, I hope, is feeling good with me this afternoon. I just kind of let down, you know, from the strain, and I want to speak to you a few minutes now from the Word. In Joel the 1st chapter . . . You who mark down the verses and so forth, I wish to read some out of the 1st and 2nd chapter of Joel:

The Word of the Lord came unto Joel.

Hear this, ye old men, give ear . . . you 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 them—let their—your children tell their children, and . . . another generation.

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

9 And then in the 12th, 11th and 12th verses we read this:

Be . . . ashamed, O you husband; howl, O you vineyard, for the wheat and for the barley; because the harvest of the field is perished.

The vine is dried up, and the . . . tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, and every tree of the field, is withered: because . . . the way of the sons of men.

10 Now, in the 2nd chapter of Joel and the 25th verse, we read this:

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

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

And may the Lord add His blessing to the Word.

11 Now, our text this afternoon is: “I Will Restore Unto You, Saith The Lord.” And now, this great prophecy was given by Joel, the anointed of the Lord, and . . . (Shake my coat when it’s about forty-five minutes, please.) And so it was—it was given to the prophet Joel, and he . . . God was a likening His heritage as a tree or a vine.

It’s marvelous to see how our heavenly Father teaches us in parables. And that’s about the way that I can understand it, is parables and types. And I’m a typologist myself. Like if I see what the Old Testament was, I have some conception of what it’s going to be in the New Testament. For it was all shadows and types. If I can see what was then, I can see an idea of what it will be now.

In other words, if I’ve never seen a human being or myself, and I seen my shadow, I’d have some conception to know what I would look like by my shadow. Therefore, reading the Old Testament is a shadow of the New. And all those things were shadows and types of this day that we’re living in now.

¹² And we see God teaching them as a tree. Israel was usually considered an olive tree in the Scriptures. And God's tree . . . I believe in Ezekiel He gave the both the wild tree and the tame tree, and how that through the censer pipe the oil was coming from both trees into one candlestick.

Now, then in order to get the basis of this for a few minutes, I believe that everything that is now, began in Genesis. The word "Genesis" is "the beginning." And every cult that we have on the face of the earth today begin in Genesis. Everything that we have today started in Genesis. It's the beginning, or otherwise known as the seed chapter of the Bible where the beginning originated. When God, way back before there was a star in heaven, before there was even light in the skies (That's as far as our little mind could take it.), God was there. All that great space of eternity to eternity, God was setting back in eternity.

Then out of God came the Logos, which we would say it, like a little sacred Light that moved out of that darkness, or out of that eternity, as a child playing before the father's house. And in His infinite mind He had the scene what would be at the end from the beginning that He was then. And He . . . Then He spoke and said, "Let there be." And an atom split yonder in the sky somewhere, and the sun came into existence.

¹³ After a hundred billions of years a clinker flew off of it, was a star. And we watch it falling. It fell for several million years, and He stopped it. Another one fell; He stopped it. What's He doing? He's writing His first Bible.

We've had three Bibles written. One of them is in the heavens above, the Zodiac. Starts off with the virgin, ends up with Leo the lion, the first coming and the second coming of the Lord Jesus, down through the different ages.

Then we find it, till Enoch wrote one and put it in the pyramid. The third is put on paper.

Everything in the Word travels in a trinity. There's three coming's of Christ. He came first to redeem His Bride. He come second to receive His Bride. He comes the third time with His Bride. There, everything in a trinity, moving in the Bible, the three's, the three's in one . . .

¹⁴ Notice, then when God, after making all the—the stars and the heavenly planets, then I can see this Logos go out over the world, bring it over here around the sun and begin to turn it around. Great ice gorges come down from the north and cut out southern California, and Texas, and made the plains. And the world as it was coming into existence . . . Now, it's all melted in water, and we're in Genesis 1 now.

God then begin to separate the water from the earth. And in there He begin to plant the seeds of everything that's on the earth today; it come up out of Genesis. For instance, the Catholic church, it appears in Genesis.

¹⁵ Now, to you my Catholic friends (shook hands with one coming in just a few moments ago), I'm not saying this as a slam to your church. Just a minute till we get through with the Protestants and you'll find out whether they are or not.

Notice, now, but in there, the Catholic church come in existence in the Book of Genesis. Nimrod established the first Catholic church, which was the first church. It was called the "Gates of Heaven," or "Paradise," first, "Babylon," and then was later called "confusion." But Nimrod, the son of Ham, established the—the Babylonian kingdom, and in there idol worship was set up for the first time. He went out and got other cities, and they paid tribute to Babylon: just the very picture of the thing today, perfectly.

Now, Babylon appears in the first of the Bible, Genesis. Bible. . . Babylon appears in the center of the Bible again. Babylon appears in Revelations at the end of the age. See? Starts in Genesis, comes through the Bible, goes over into Revelation.

¹⁶ All things beginning, cults begin, the Church of God began in Genesis. You believe that? Notice closely now, as we go into it now. Now, the two that we want to deal with today. . . Now, here is my conception. That when God made man in His Own image, He man him spirit man of course, 'cause God is a Spirit, and they that worship Him must worship Him in Spirit and truth.

Then He made man out of the dust of the earth. That's where I think botanist and so forth, get their chronologist and gets all scrupled up. When you realize that man in his five senses to contact his earthly home, is in the image of beast, not in the image of God. Man made in God's image was spirit man.

¹⁷ And then there was no man to till the soil, and He put man in the image of beast life. He might give him a hand like a monkey, a foot like a bear. But the difference between the animal and the man, he made him a soul, a living soul. Because the Spirit of God was in the man. And then the only way that God could redeem the man, then God came down and was made flesh to redeem the man that He'd condemn in the flesh. That's when Jesus Christ, the Son of God, was made flesh and dwelt among us.

I can see Adam and Eve, one of the most outstanding pictures I can think of, is this. My audience this afternoon, you listen. When I can see Adam and Eve. . . I seen pictures of artist, the Greek artist paint

Eve's picture, was a most horrible looking beast. And Adam looked like some, I don't know what. That's the wrong conception, absolutely.

¹⁸ Adam was a strong, fine, handsome looking man. And Eve was one of the most beautiful women the earth's ever seen. I can see them setting there after God woke him up, and see him setting there by her side, her beautiful figure, her beautiful hair hanging down, her eyes as blue, sparkled like the stars of heaven. She never had to wear any of this here manicure, or what you put on your lips and things like that. She was pretty to begin with. That's right. Sin's what put that on there. That's right. If it's in the original, it wouldn't have to have it. It's just too bad.

Now, remember, in this pulpit I'm your friend, but in here I have to be God's servant. It's just too bad that you Pentecostal people let down the bars along them lines there. That's right. That's exactly right. It's true. If . . . Someone . . . I said that not long ago and some preacher said to me, said, "But you see, Brother Branham," he said, "the devil went out of fashions."

¹⁹ I said, "But he never went out of business." He's still in the business. That's right. Yes, sir, if it was sin then, it's sin now.

Listen my sisters, I ain't saying this for jokes, 'cause I don't believe in joking in the pulpit. But there was only one woman in the Bible ever painted her face. And you don't paint your face to meet God; you paint your face to meet man. That's right. And only one woman ever painted her face, and that was Jezebel. That's right. That's exactly right.

Listen, you know what God did to her? He fed her to the dogs. So if you see a woman with a lot of paint on and calling herself a Christian, say, "Good evening, Miss Dog-Meat." That's exactly what God made out of her, is dog meat. That's right. Now, don't get up and go out, 'cause I know you're guilty. Let me tell you something, brother. What we need today is a good old-time Saint Paul's revival and the Bible Holy Ghost back in the church, is exactly what we need, back the old fashion line. You know that's true.

²⁰ What's the matter with the Pentecostal church today, we live too close to Hollywood; we got too much of Hollywood evangelism instead of the old fashion type that digs down and cleans up and boils out, gets men and women right with God. You know that's right. That's true. I'm—I'm just the old fashion kind that likes the old fashion religion. That's the way I got it, down at the altar with somebody beating me in the back till I come through. That's what we need again today instead of amongst this dry-eyed repentance and putting their name on the church book. That's right. Yes, sir.

And there . . . But when setting back in that time, when I can see Eve in her beauty as she set there, they didn't know what sin was. Then Adam, looking at her, touching her flesh, "Why," he said, "she's flesh of my flesh and bone of my bone." He took her by the arm, walking down through the garden. The winds blew, and she said, "Oh, dear, that wind."

He said, "Peace." The wind stopped. Where is man fallen?

She said, "Oh, Adam, if this tree here was just setting over here, wouldn't it look much prettier?"

²¹ "Be thou plucked up and cast over here." And it did it. The second Adam proved it could be done. Amen. That's right. He controlled all nature. It was given into Adam's hands to control all nature. And when Adam's redeemed back again to God the way he should be, and have faith in God, he will do it again too. Amen. 'Cause it lays in Adam's hand. Christ was that link that linked man together.

Then when I see when sin come . . . We won't go into that in detail. I have my belief where it come from. You can have yours. But as soon as they realized they had sinned, it separated themselves from God. They had went in behind there. We had fig leaves on to make them aprons. They realized that that fig leaf religion didn't work when it comes to meet God.

²² So will man today with a self-made religion find out it won't work; it takes the Blood of Jesus Christ to cleanse us from all sin and to make us a new creature.

Then I see him there then as they walked out, tried to come out. They found out when they had to come face it; they couldn't do it. God said, "Who told you you was naked?"

And then they begin to pass it one to the other. "The woman Thou givest me."

And "The serpent beguiled me."

²³ But God went out and got some skins. He must have killed some sheep, an innocent substitute. Threw it in there, and they wrapped these sheepskins around them, and here they come out to face God.

Now, I can see them standing there, and Adam, that great manly shoulders, the blood off them sheepskins running down his legs. I can see Eve standing there in her beautiful form, and all this blood running over now, Adam a crying, Eve a crying, mixing with tears as it run down their bosoms like that, Eve leaning over on his shoulder. And God, "Depart out of My Presence." He couldn't stand it.

²⁴ But when His children went to walk away . . . Let's take a little drama here for a minute. I can hear something going like this. [Brother

Branham claps three times—Ed.] What is it? It's the old bloody sheepskins beating against Adam's big manly legs as he went walking out of the Presence of God. God couldn't stand it. All that great eternity there, come down to four letters, l-o-v-e. God so loved, He couldn't see His children go out in that kind of a condition, separating from Him. He stopped and said, "Wait a minute. I'll put enmity between your seed and the serpent's seed," promising a Saviour.

Let's turn our camera now four thousand years later. There's a great carrying on in Jerusalem. We're setting in a building saying, and we say, "What is all that noise about? Where did it come from?"

Look out, somebody say, "Well, there's a holy-roller out there. They're going to crucify Him this morning. He's done nothing but just tear up the churches around here and everything. So they're going to crucify Him."

²⁵ Let's go at the window and look out. There comes the Man down the street over them cobblestones, dragging an old rugged cross. He's got a garment on wove throughout without seams. As He starts up Golgotha yonder, I begin to look on His back, and I see little red spots all over His coat. I say, "What are those red spots?" I keep watching them. As He goes the spots gets bigger, bigger, bigger; now they all run into one great big bloody spot. I hear something going, [Brother Branham claps three times—Ed.] What is it? The second Adam, the Redeemer, going yonder to Calvary, bearing away, the Lamb of God taking the sin of the world up yonder to Calvary, the most pathetic picture was ever pictured. How could a sinner look in the face of that and remain a sinner, is more than I can tell you.

Out of there come two children: one Cain and one Abel. Both of them are men. And Cain was a long ways from being an atheist. Cain was a believer.

Now, we want to see where these two spirits . . . We can't deal with all the cults and everything, but let's deal on Fundamentalism and Full Gospel this afternoon, and take these two spirits and bring it out of Genesis. And you stick with me just for a little bit and pray for me now.

²⁶ Now, here comes Cain and Abel. They're both brothers from the same mother. And here they come out, and after they're out of the garden of Eden, they both realize that they have sinned. And both of them are trying to find favor with Jehovah God again. Now, they both are believers. Notice, now this may scorch just a little bit, and it might hurt; but brother, if it hurts, you take it. Just set still a minute, then you examine it by the Word of God.

My, when we was raised, little boys, we was so poor. I never will forget. We had a big old cedar tub, and mama would heat the water in a teakettle and pour it in there. And every Saturday night we got a bath, once a week and a dose of castor oil. And I tell you; I taken so much of it; I can't even stand to smell it today. When I come up to take my dose; I'd hold my nose like this; I'd say, "Mama, it makes me so sick; I can't even stand it."

She said, "If it don't make you sick, it don't do you any good." So you apply that this afternoon the same way. If it don't kind of stir you up a little, it might not do you any good. Now, notice, just hold your nose and swallow, it'll be good.

²⁷ Now, in there these two boys, one of them Cain and one Abel. Both of them were believers. Yes, sir. Both of them believed in God. And if faith and belief in God is all God requires, then if God condemned Cain and accepted Abel, and both of them believers, God's unjust, friends. That's right. Yes, sir. 'Cause both of them was believers. You hear some people say today, "The only thing you have to do, is to believe."

That's just to begin. Someone said, "Brother Branham, what... Abraham believed God, and it was imputed unto him for righteousness."

²⁸ That's true. Abraham believed, but God give him the—the seal of circumcision, as a testimony that He had confirmed his faith. And today a man can believe unto God for Eternal Life, and He gives him the Holy Ghost as a circumcision, as a confirmation of his faith. That's right.

For Ephesians 4:30 says: "Grieve not the Holy Spirit of God, whereby you're sealed until the day of your redemption." That's pretty strong doctrine for a Baptist. But I told you, I'm one Baptist that got the Holy Ghost. I'm a Holy Ghost Baptist now.

Notice this in Genesis. Then I could see both boys wanted to find favor with God. Now, Cain's not a communist, neither is he an unbeliever; he's a believer and a worshipper of God. Now, there's, that's starting now. I'm going to use these two microphones here this afternoon as the two trees. Both boys, you say this is Abel, that's Cain.

²⁹ Both boys come up to God, at the east side of the garden, I suppose, 'cause it's the east of Eden where the cherubim was there, the Seraphim with his sword flaming to keep the people from the Tree of Life.

And as these two boys come up, they both come up to worship God. Both of them, is that right, Bible scholars? Both boys came to worship. And both of them built an altar. That would be a church. If God is satisfied, and all it takes to belong, if you belong to church

and a believer, and belong to church, you think that that's what God's satisfied with, watch just a minute.

Not only that, but both boys offered a sacrifice. Is that right? Both boys. . . Then if being a believer, a confessor, and a church member, and making sacrifice, if that's all of the experience you've got, you haven't got anywhere yet. That's right. Now, you may be very fundamental, but that don't mean a thing if you don't go on with it.

³⁰ Now, Cain belonged to church. He is a confess; he believed on God. He wasn't a hypocrite; he believed God. He worshipped God. And he belonged to church, an altar. He brought a sacrifice and offered it, and knelt down and prayed and made his confession.

Brother, if that ain't a good church member of this day, I don't know where one's at. But that wasn't it. Abel done the same thing. But why did God receive Abel and condemn Cain? Because that Abel had recompense unto the reward, because Abel had a spiritual revelation, a spiritual revelation of the will of God.

³¹ And, Christians, except you receive a spiritual revelation, you'll always call these people holy-rollers. That's right. Unless you can't have. . . Look, the whole Church of the living God is built upon spiritual revelations of the Word. Jesus coming down off the mount, said, "Who does man say I am?"

"Some said You're this and that and the Prophet and so forth."

He said, "But Who do you say?"

Peter said, "Thou art the Christ, the Son of the living God."

He said, "Blessed art thou, Simon Barjona, for some seminary hasn't taught you this (That's right.), but My Father which is in heaven. And upon this rock I'll build My Church; and the gates of hell shall not prevail against It." That's right.

³² Showed the whole gates of hell will be against It, but it wouldn't prevail. Spiritual revealed truth in the phenomenal. . . That's the reason people look and try to be so fundamental with the Word today, can't understand great signs and wonders. Because it hasn't been revealed to man yet. It is being now.

There, when the. . . In there Abel offered his sacrifice, and then we see there, coming up in the beginning, two spirits, one on Abel, one on Cain, both of them religious, both of them at the altar, both of them confessing, both of them believing on God. But one had the vision; the other one did not.

Now, God takes His man but never His Spirit. He took Elijah, but the Spirit of Elijah come upon Elisha. Then It come upon John the Baptist, and promised again in the last days. He taken His Son Christ

Jesus; the Holy Ghost come back and been with the Church ever since. Men go, men go, but the Spirit will remain here until Jesus comes. That's right.

³³ The devil takes his man but never the spirit. It come upon Cain; it come all down through the ages in the Pharisee's, and plumb down into this day in religious teachers. This ain't blinky milk. Look, my brother, there's Cain. . . If we're going to say fundamental, Cain was just as fundamental as Abel was. If believing on God, worshipping God, belonging to church, making sacrifice. . . He was just as fundamental in his belief as Abel was.

But Abel had a vision from the Lord; it was spiritual revealed truth that it wasn't apples that brought them out of the garden of Eden. Certainly it wasn't. It was blood that brought him from the garden of Eden. Life, lays in the bloodstream, not in apples. And he had a recompense to it. He believed God, because God had revealed it to him.

And notice, that religious spirit become angry with this religious spirit and persecuted him and absolutely slew him. Is that right? I begin to feel religious. Look, brother, you know Baptists shout too, sometime, when they get the Holy Ghost.

³⁴ Notice, on this, watch them two spirits of those boys. Watch it come up through. . . We could take it if we had time all afternoon, through the different places. Look in the ark. It come on animals just the same way. There was the crow; there was the dove. The crow could fly just as far as the dove; he could make just as many maneuvers in the air as the dove could. But turn them loose, the crow could eat dead things, but the dove didn't have any gall; she couldn't digest it.

So is every believer in Jesus Christ. You can't put that old dead religion down them. There they ain't got no gall to digest it. They live on the spiritual revealed truth of the living God. They just can't do it.

³⁵ Esau and Jacob, why, Esau was move of gentlemen looking than Jacob was, but Jacob had recompense to the reward. He believed in that birthright, and he held on to it regardless. There you are.

We can take Israel. When Israel was coming up. . . Look at these two vines now. I'm bringing them from Genesis, and as they go up.

Now, Christians here, there's many a Lutheran setting here, Baptist, don't condemn them people, they—they lived in their age. Jesus said, "Every Word of God is a Seed." Is that right? A sower went forth sowing seed. He said, "I, the Son of man, has sowed the Seed, and the seed's the Word of God." And every time you see this Bible say anything, it's a Seed, and it's absolutely. . . And we're sowed with the incorruptible Seed of God. And if a man will take any Divine promise

of God in his heart and water it with faith, it'll produce just exactly what it said it would do. Amen. Don't care what it is. Just take God's promise in your heart and there. . .

³⁶ Now, if you plant the seed and then go out every morning and dig it up and . . . ? . . . say, "See, if it's growing," it'll never grow. Commit it to God and leave it there. Amen. Know that it's so. When the corn first comes up, the farmer looks at that stalk of corn, he said, "Oh, isn't that wonderful." It's got the first two little shoots on it. "It's marvelous." That was the Lutheran church. The Lutheran church stayed there. Right out of there come the Methodist church, the next two shoots of corn come up. The Lutheran begin to wither. Methodist was the day.

Out of Methodist come Pentecost. And them leaves begin to drop down, but they're still part of the corn. It takes it all to make the stalk. We're going on in now. Pentecost is becoming form and different and dried up. But the shoot's going right on up just the same. She's going right on into the seed crop as certain as anything.

³⁷ But in the resurrection, the elect out of every one of them will be resurrected. That . . . Plant that grain of corn of off it and it'll produce another stalk just exactly like come up in the beginning. Amen. So don't worry about grandmother died forty years ago, if she walked in all the light she had, she'll be in the resurrection. Amen. That's right. "I will restore," saith the Lord. Truly.

Notice, in these great . . . Here come Moses with the children of Israel. And now, there was a bunch come out of the wilderness, or come out into the wilderness. When they crossed over the Red Sea, they wasn't wanted down in Egypt, and they were brought out. God opened up the Red Sea and made a way. And Moses and the children of Israel crossed over, because they had been circumcised. But the uncircumcised, trying to impersonate them, drowned in the sea.

³⁸ Then Moses, the bunch of holy-rollers. . . Yes, they was. They sure was holy-rollers, what they call it today. Look, when they crossed over, and the great miracle working God in their midst had performed a miracle, Moses stood and sang in the Spirit. Miriam grabbed a tambourine and went down the bank beating that tambourine, dancing in the Spirit. The daughters of Israel followed her, beating tambourines. And if that ain't a Holy Ghost meeting, I never seen one in my life (That's right.): singing in the Spirit, dancing in the Spirit, an old fashion Holy Ghost meeting. Amen.

There comes this Seed coming here (You see it?), coming right on up out of Abel. That's right. Always on the side of miracles, always on the side when the living God's among people, signs and wonders and

miracles take place. Amen. They had the dead forms; they've always had it. They got it today and will remain with it. But here goes the Church of the living God. Amen.

Notice, my brother, sister, as they went on, Moses in the wilderness. They had to pass through the land to get to the promised land, the land of Moab. Now, Moab come, sprung out of the—from the, Lot's daughters' children, from their father, illegitimate to start with. All right. And when they did that . . . Now, they was a great nation.

Now, this may scorch just a little bit, my brother, but hold tight. Israel was interdenomination. They dwelled in tents; they didn't have a nation of their own; they were tent dwellers. I'm glad to be a tent dweller today with the Lord Jesus Christ on the same stalk. They wasn't a denomination.

³⁹ And here was Moab, a great denomination, fundamental in doctrine. Yes, sir. They had a prophet over there by the name of Balaam. They was all fixed up right. And so, when Israel, their brother, the little interdenominational was going to pass through the land, they said, "Never, we'll not let that bunch of holy-rollers come through here. We'll stop that. Yes, sir. We'll put a stop to that."

So they went down and got that prophet, and him half mad to begin with, and God spoke in tongues to him through a mule, to stop him. Surely, we got as much gumption as a mule's got. That's right. So here the mule turned around and rebuked that prophet. And still he said, "I don't care about your speaking in tongues." He was going on anyhow, money crazy. He wanted to get down there and get hooked up with the big fellows.

⁴⁰ And when he come down there to curse this Israel. . . Could you imagine one brother cursing the other one, trying to? Why was it? Now, watch him. He's just as fundamental in his doctrine as Cain was, or as any fundamentalist of today. He was religious. They didn't worship an idol God. They worshipped the Lord God of heaven, the Moabites did. They come down there; Balaam said, "Go build me seven altars," God's number of perfection, seven altars. "And upon each one of these altars, you put a clean sacrifice," just the same thing that they was offering down there in Israel. Notice also, "Put a ram," signifying the coming of the Lord Jesus.

⁴¹ Look at the altar now. Look how fundamental this fellow was. He put a altar, seven of them, right down there in Israel with that bunch of holy-rollers. They had seven altars; right here they had seven altars. Down there they had seven bullocks; here they had seven bullocks. Down there they had seven rams; here they had seven rams: both of them confessing to the same God.

If God only requires being fundamental in teachings and so forth, they were just as just as Israel was. What was the difference? What made the difference? They had the form, and Israel was a vindicated by God with signs and wonders. They had a Pillar of Fire following them, that thing there, the Pillar of Fire. They had the brass serpent. They had Divine healing programs. They had the powers and wonders and signs and miracles among them. They were fundamental too. But they were fundamental, and these were fundamental plus. Both of them were fundamental, but God was a vindicating this group with signs and wonders.

He's always done it. He's doing it today. That's the reason I come out of the Baptist church to be a holy-roller. That's exactly. I seen the sign; I seen God doing it. Nothing against the Baptist church, truly. I seen that there.

⁴² And here they was, offering the same gifts, same sacrifice, same kind of a prayer to the same God. But God was reconciling this bunch from the Seed of Abel, and refuse that seed of Cain, though both of them fundamental.

So you say, "Oh, my, my pastor, he's very fundamental; he just come out of the (cemetery, or) seminary," both the same thing. That's right. I always felt sorry for the seminary preacher. Just like an incubator chicken, it chirp, chirp, chirp, and ain't got no mammy to go to. That's about the way some of these incubators that turns out like that, chirp, chirp, chirp, and know no more about God then a Hottentot knows about Egyptian nights. That's right. I don't mean that for any slam. But brother, we need kneeology instead of knowing theology today. We need an old fashion God- sent Holy Ghost revival, tear up sin and root it up. Amen.

Going to call me a holy-roller anyhow, might as well get started now.

⁴³ Look, my brother, listen to this. Both of them was fundamental, but God recognized this and proved that He was with them by signs and wonders. He's doing the same thing today. That's right. Fundamental, sure they was. Strike onto them and find if they was fundamental or not. Sure, they know what they was talking about. But God was a vindicating this bunch. But this was kind of a low-down bunch, they wanted to call them, the dirty things that they had done.

That's the same thing the fundamentals try to poke onto the holy-rollers today. But the same thing that Balaam failed to see is the same thing those teachers fail to see today. They failed to see that smitten Rock; they fail to see that Pillar of Fire (That's right.) making atonement for them, and vindicating them with signs and wonders

and miracles. Hallelujah. Today they fail to see that power of the resurrection of the Lord Jesus Christ. They're always pointing on this Pentecostal preacher run away with somebody's wife. And oh, that they had the same thing in their ranks. Only they're political enough to keep it covered up.

But brother, right amongst these holy-rollers, they may have their ups-and-downs. But let me tell, you fundamentalist here this afternoon, they got the shout of the King among them. There's a living God among them, resurrected, showing signs and wonders, God's Church moving on from glory unto glory. Amen. "Amen" means "so be it." I believe it.

⁴⁴ Here we see them coming. Now, he goes around; he gets a lot of dignitary around him. You know, gets all the princes, all the Doctors of Divinity, and the archbishops, and all of them, bring them around their great fundamental doctrine and sacrifice, offered up just as true as the book could read it. That's right. They were just as true on the Word as the Word could be.

So are the fundamental teachers today. They say, "I believe in the death, burial, resurrection, the ascension, the coming again of the Lord Jesus Christ. That's fundamental. But as far as signs and wonders, all this holy-rollers, speaking in tongues, and Divine healing, away with it." Brother, that's God among His people, vindicating His resurrection in His Church.

⁴⁵ Where did that spirit begin at? Both spirit's begin in Eden. They're coming up . . . ? . . . The vines are coming up, moving on up as they go up. You'd be above the clouds after while. That's right. Jesus will come.

Notice then, the two spirit's so close, deceive the very elect if possible. Only way, the Spirit-filled people know the Spirit; that's the difference. Fundamentally both . . . ? . . .

Notice, here they begin to grow up, these two vines, coming up out of Genesis.

Now, here comes Moab; he offers all of his sacrifices. He puts the seven bullocks, the seven rams, and he stands around the smoldering fire with their prayers, looking to God, saying, "God, get those holy-rollers out of the land. They're causing too much trouble around here. They're breaking up our associations."

⁴⁶ Oh, my. Stop them if you can. You can't do it. God has ordained and He will do it. They're bound for the promised land. Hallelujah. They got God's promise and they're going over. Here they are, going right on up, climbing up.

And he goes over there; he gets a great fundamental teacher there. And he comes down, makes his sacrifice. He said, "Now, I'm going to meet God." When God. . . And look at the hypocritical way they were doing. They said. . . Now, He only showed him the utmost parts of Israel, the back part, the lowest part, the littlest part.

⁴⁷ And I wonder today, if them people was talking to you and saying, "These bunch of Pentecostal people, look what they did, look what they did." They're just showing you the utmost part. They're showing you the bad part. But they got Jesus Christ among them with signs and wonders also. God's vindicating that He's with them. Utmost parts. . .

So Israel was down there in the valley, little bitty scattered bunch out on the prairie. . . So then, the first thing you know, they go up and say, "Now, look here, we're a great fine nation. We believe in you. We believe in your word, your doctrine, so now we ask you to curse that bunch of people; drive them away; stop them. Don't let them have any more meetings down there. All that noise and carrying on and screaming and singing in the Spirit and beating tambourines, oh, it makes me sick."

⁴⁸ That spirit ain't dead. Them men's dead, but it's still in other men. This Spirit ain't dead either, and It's still on men, moving right on towards glory (That's right.), them trying to block the way, all the time.

So then, the first thing you know, watch what takes place now as we look. Here went the prophet went forth. God met him out there. Said, "You go back and don't you say nothing but what I put in your mouth."

He goes back and instead of saying he's. . . "God seen him from the utmost parts," He said, "I beheld him from the hilltops and I don't conceive any iniquity in Jacob." Amen. His eye is on the sparrow, and I know He watches me. He watches you. And as long as you're in Christ Jesus with the power of God moving through you, what do you care what the world says. God's beholding you through Jesus Christ, your confession, and not through the eyes of the world.

⁴⁹ How that spirit moves on. . . Quickly, just a minute. As they moved on the spirit begin to move, come on out into those Pharisees. Along come Jesus Christ. Those Pharisee's just as fundamental as they could be, they stood on the doctrine of the prophets, on the laws and so forth. Here come Jesus tearing up their churches. Oh, my. He was giving them a rough way to go. They said, "Such an idea, away with such a Man." They were worshipping Jehovah; so were they.

What? God vindicated Jesus Christ with signs and wonders, that He had the truth. Acts 2, Peter said, "You men of Israel," said, "this Jesus, God has vindicated before you and approved a man that God

was with by signs and wonders and miracles which He done in your midst.” Peter told those Jews, said, “Can’t you see this is that same line out of Eden yonder? Can’t you see God was with Him by signs and wonders and miracles which He did and yourself as a witness?”

“Well,” they said, “we are priests; we’re religious; we love Jehovah, and we got the laws.”

He said, “I know that, but can’t you see where, who God was a vindicating?”

“Well, we know that fellow was illegitimate child.”

“Don’t you see God was a vindicating Him?” They just don’t understand; that’s all. Amen.

⁵⁰ God proving. This was His vine, going on . . . After He went away, the disciples did the same thing He did. And the great Saint Paul, the apostle, said that in the last days (in Timothy 3) men would be heady, highminded, lovers of pleasure more than lovers of God: trucebreakers, false accusers, incontinent, and despisers of those that are good.

You say, “Brother Branham, that was communist.”

Oh, no, that was fundamentalist. Yes, sir. That was fundamentalist: “Heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the signs thereof.” Amen! “From such turn away.” The Holy Ghost through the eye of the eagle saw this day. Hallelujah. My, I feel twice my size now. Look. God’s eagle eyes foresaw it, and He spoke it to Paul, that the fundamentalists in the last days would be very fundamental, having all kinds of forms of godliness, but would be denying the power thereof, the power of the Holy Ghost, to show signs and wonders in the camp of God.

⁵¹ Pentecost, don’t you lose that. When you do, you’re going to lose God as sure as the world. Stay with that. And fundamentalist, if you’re here today, jump off that tree over here as quick as you can. That’s right. Oh, my, how wonderful. Now, we’re living in the last days.

Here some time ago I was up in British Columbia, a hunting. And notice, I was—got chasing an old grizzly bear around. I wanted to get some pictures of him. And he didn’t like me very well. I didn’t want to shoot the old fellow, but I just wanted some pictures of him. And I got fooling with him, and he got me off the track, and I got lost. That night, if you haven’t got the sixth instinct, why, you’d better know your road, and there’s no road. Way back, was eleven hundred miles from a hardtop road. So we was back in the wilderness, about two years ago.

And I was coming up, got dark, clouds was kind of heavy and after while they moved off. And I was driving to an old burn-over. I don’t know how many knows what a burn-over is. It’s where the fire’s went

through and burnt the trees, all blistered and everything. On the side of a hill, and the moon was shining down, and I'm telling you, the wind got to blowing after those clouds went away, that moon shining on those old, big old, tall, stately trees there, is the spookiest looking place I ever seen in my life. Looked like old tombstones. And I thought. . . I hooked my horse, or tied him there; I got off, and I thought, "Say, what's this?" And after while the wind would blow. It'd hit them big old, stately, tall, burnt trees, no bark on them; it'd go "whrrr." And I thought, "Oh, my. What a spooky looking place." And I thought, "Well, what's this?"

⁵² After while the wind would blow again. And they'd go "who." And I thought, "Well, I don't understand this. Lord, why do You want me to stop here for?" I felt like shouting, but I didn't know why I wanted to shout. I thought, "What would You want me to shout here in this graveyard for? These big old trees, once were great big trees, but now there ain't nothing but. . . They don't even have no bark on them." And I thought, "Oh, I see, uh-huh, one time it was just like big churches. I see where Joel said, 'What the palmerworm has left, the caterpillar eaten. What the caterpillar left, the locust eaten. What the Methodists left, the Baptists eat. And what the Baptist left, the Pentecost eaten.' What's happened to the tree? It's all dead. That's what's the matter, hasn't got no life in it." That's true.

And when God sends a great big mighty rushing wind on these great big old cold formal churches, these big tombstones, the only thing they do is moan and groan, "Umm, days of miracles is past." "Umm, ain't no such thing as Divine healing." "Umm, they're a bunch of holy-rollers; ain't nothing to them. Umm." They're trees all right; they're churches all right, but they're dead. Hallelujah. That's right. Great big old tombstones and that's all there is to it. Dead formal religion, God deliver us from such. Hallelujah.

That wind would come again like a rushing mighty wind from the heaven; it'd come down through. Them old trees couldn't bend, they were too dead. See, that's the way the Holy Ghost hits through these old churches and things, Pentecost too: say, "Umm, oh, the presbyters would put us out if we had a revival there." Whoo, spooky. Yes. Lord, help us. Life's been burnt out. Creeds and denominations, everything else has burnt the Tree of God down.

I thought, "What a spooky place."

"Days of miracles is past. Ohhh, we don't believe it." And the Holy Ghost pouring right down through the building. Yes.

⁵³ I thought, "Lord, what does all this mean?" I thought, "That's what Joel seen. He seen all those trees eat up, the vines of God eat up. What

the palmerworm left, the caterpillar eaten. What the caterpillar left, the locust eaten. All eat it down; it's dead. The tree, old form is still stand there like he said they'd have a form of godliness."

And I said, "It's standing there, but what's going to be?" But You said, "I will restore, saith God." I thought, "Why You sending that wind for?"

Then I happened to notice, coming up under the undergrowth, come some little trees about that high. The same kind of trees, only were new, they had bark on them; they had leaves on them; they had life in them. Every time the wind would hit them, they'd just frolic back and forth. I said, "That's it."

⁵⁴ "I will restore," saith the Lord! "I will restore all the days of the caterpillar was. I'll restore all the blessings the Lutheran had, the Baptists had, the Methodists had, I will restore, saith the Lord." A tree that won't stand stiff, but when the Holy Ghost falls they're flexible, just . . . We might be green, but we're flexible, brother. Hallelujah. That's one thing about us. We may not be Doctors of Divinity and have all the theology, but we're green enough to bend to the power of God and rejoice and have a real good old fashion Holy Ghost meeting, is what we need today, brother, more than anything else, sweeping the world. Amen!

I thought, "Lord, truly, You will restore, saith the Lord." I thought, "But what You shaking them for?"

The Lord said to me, "You see, if I shake them, it loosens them up at the roots so they can reach down and get a better hold." Amen.

⁵⁵ That's the way an old fashion revival is. When you reach down and get a better hold. Step off of that old cold formal creed over here, and get over here on the vine of the Lord, and go to eating the fruits and grapes off the vine of the Lord. Amen. "I will restore, saith the Lord. I will restore."

Restore what? "All the beauty that she was at one time. I will restore the same Church that I had at Pentecost. I will restore the gifts of the Spirit. I will restore signs and wonders. I will restore speaking in tongues. I will restore the prophet. I will restore all, saith the Lord."

And She's coming right up now as a little tree, growing right on up into the Kingdom of the living God. Hallelujah. Let us stand and give Him praise. Hallelujah.

Lord Jesus, we thank Thee today for Thy restoring power. And may the Holy Ghost now take this meeting with Your hand and to . . .? . . . it, in the Name of the Lord Jesus Christ come again. Oh, hallelujah.



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Shriner Temple
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