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Pentecost in Perspective 88

Oral Roberts

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...Roberta Roberts Potts. She is my mother's daughter, fathered by me. And I want this young lady—we have four children and she is our baby—but she's the only one of us who has a doctor's degree. I went as high as a master's degree, but my daughter went on up to a doctor's degree. She's the Dean of Admissions of Oral Roberts University, and she has a brother—I don't know whether you all know it or not—his name is Richard. But Roberta is a valued member of the Oral Roberts University and she has admitted more than 4,000 young people in the university this year, and about 10% of them are black, and I'm praying to God for 30%. And help me believe that this will be a university for God's people, period. Roberta, darling, will you stand and let the people see you. (Applause) I don't know whether any of you are a friend of Jesse Jackson or not—I happen to be. Jesse may not believe in everything I stand for and I might not believe in everything he stands for, but I want to tell you, Jesse Jackson and Oral Roberts are friends, brothers in Christ. And he gave the Commencement at Oral Roberts University in 1978. And when we had the graduation and so many young black people were coming across and I was giving them their diplomas, and he said, "Are you running them back around?" And, I said, "No." He said, "Well, there's so many of them." I said, "Well, just see if you can recognize one of them coming back." And we finally finished up, graduating 700 or 800 that day and he realized that it was real, that it was not a facade and a put-on. And he said to me that the best place for our real Christian young black people is...
Oral Roberts University. And naturally that makes him a great man in my eyes. And he and I were on the phone together not long ago in prayer, and he recently came to Tulsa without seeing anybody and called up and said, "I just want to go through the City of Faith, just walk through it and see it for myself." And he came in privately, walked through it with the doctors, got on the plane and left, and then called me back to tell me what it meant to him. So I personally think that he's a great man of God. I say that without apology. And I say it wherever I am. So, you know, I'm one of the most popular preachers in America anyway. So, you know, I'm just me wherever I am. I mean, what you see is what you get. (Applause) And, Bishop, I thank you for the honor you have personally bestowed upon me and the other esteemed bishops and leaders and you dear men and women, my brothers and sisters in Christ, for letting me help you return to the vision because that's my message too, to return to the vision. And if you've got about five hours, I would like to take a small portion of that and ask you to go to John 10:10, which I believe is the greatest verse in the Bible. John 10:10, because it has influenced my life, my ministry, the most for the 41 years of my healing ministry of going up and down this nation and in all the continents and before multiplied millions of people, besides the television. This is the verse—there are many verses, of course—but this is THE verse, if all others were gone, this is the verse that has meant the most in my life and I want to share with you from it today on the subject "The Bible Principles of Abundant Life for Ministers of the Gospel." Jesus said, "The thief (speaking of the devil) cometh not but for to steal"—everybody say, steal—"and to kill"—say, kill—"and to destroy"—destroy. Then He said, "I am come." Now He changes the whole atmosphere. First, He
said, "The devil comes to steal, and to kill, and destroy. But I am come that they"—who are they?—the ones the devil is stealing from, the devil is killing and destroying. "I am come that they might have life and that they might have it more abundantly." I want to tell you that the devil in his lying, stealing, killing, destroying ways and Jesus in His coming to bring us life more abundantly are as far apart as the North Pole is from the South Pole. And they are totally different. God is a good God and the devil is as bad devil. There is no badness in God and no goodness in the devil. The devil is totally bad and God is totally good. And once we get that straight, then everything we look at and we see that it's bad, we know it's of the devil. Or we see it's good, we know it's from God. And it really simplifies the way we conduct ourselves as a Christian and as a minister of the gospel. We divide everything on the left or on the right, where on the one side the devil is stealing and killing and destroy, and the other Jesus is giving life and giving it more abundantly. Now how many of you are lefthanded, may I see your hand. All right, I want you to raise your right hand—not your left. Your left would be your strong hand, right? All those righthanded, raise your left hand. That would be your weaker hand. Now hold it up like this and say, I'm going to compare this hand to the devil and his work, that he steals, and kills, and destroys. (Response) Keep your hand there. Now take your strong hand and put it under and say, this hand represents Jesus who has come to give me life and to give me life more abundantly. Therefore, as Jesus is stronger than the devil, and Jesus' life is a more abundant life, is above the devil stealing, killing, and destroying, then I am going to move the devil out and down. Come on. Out. I'm going to put Jesus up and the devil down.
Now jump up. Stand up. Jump up and stand up. Now put your strong hand on your left hand and say, Jesus has brought me abundant life and I am on top. Have you got it? (Applause) Now I want you to hit the devil. Come on. Put him down. Way down. Put him down. Put your left hand way out of sight, behind you, and put your right hand up. Jesus, the lordship of Jesus, is in my life. Have you got it? Got it? Thank you and be seated. (Applause) Now you're going to remember that, whether you remember anything I say or not. That's why I had you do it. But I'm going to try to say something that you will remember, six or seven things about abundant life for ministers.

Number one, the anointing of abundant life on you gives you the power to bind those that come against the flow of abundant life in you. And I'll just term that "binding the devil." When I began in 1947 as a young man in the university and pastoring a small church, unknown to the world. The Holy Spirit came upon me and God spoke to me, said, "You are to take My healing power to your generation. And you are to heal the sick and cast out devils." Now those are not new terms in 1988. But in those days they were terms that shattered people's thinking. When I stood up and said those words, that God had spoken them to me, people had a hissy fit that somebody would say God had spoken to them. And I went through some rather negative experiences. And when I began to pray for the people and some got healed and through those miracles and the sermons that I was preaching about God's delivering and healing power, I saw a tremendous upsurge in souls saved. I used to pray for at least one soul to be saved on Sunday morning when I pastored, and all of a sudden I had souls being saved right and left wherever I turned because when I prayed for the sick and someone got healed, God was confirming my preaching with
signs and wonders and the unsaved wanted the Christ that I was preaching. It turned everything around. And one day a man from the church was very close to me and he's close to me today, by the way. But at that time a dear, dear friend as I was beginning this ministry, had a big change in his life. And it seemed like that the devil came in him overnight and he walked in my little study there in the church and said to me, "I want in on this racket." And I said, "What racket?" He said, "You know, this healing thing that you're going into." And I said, "I don't know what you mean." "Well," he said, "you know, the money." "Well," I said, "you're here a member of my church. You all pay me $55 a week. You mean you want part of my $55 a week?" He said, "No." He said, "I'm talking about the big money out there." I'm a young man, a wife and children, trying to get through school and to obey God. I hadn't the slightest idea what was going to happen, except God had spoken to me. And I believed that God was good and John 10:10 was ringing in my ears, "The devil steals and kills and destroys," which he had done to my life. But Jesus had come to give me life and He had healed me from tuberculosis. He had healed me from stuttering and He had given me this call. And this man was coming off the wall as far as I was concerned. And, you know, I thought it would pass, but it wouldn't pass. The man waylaid me everywhere I went. And then he began to do what the Bible forbids; he began to sow discord among the brethren. And the people that really loved me and I loved them in that little church of 175 people, I mean, we were close. I was even looking at land then to build the university that we finally built in Tulsa. I thought I might be in that little church the rest of my life. And we were close as a pastor and people can possibly get. And all of a sudden I was a stranger and
there was discord everywhere. And this force came against me and the
flow of abundant life began to recede. And it looked like that my
healing ministry would be killed before it ever got off the ground.
And finally I confided with Evelyn my wife. You all know Evelyn, my
darling wife Evelyn. And I went home one day and I told her and she'd
already found out about it. And I said, "Honey, I'm going to quit
before I start. I'm an honest man. I've never stolen anything in my
life. I've really never had anything in my life." And I said, "I'm
not going to have a healing ministry. If this is the way that I'm
going to be accepted, that all I want is people's money, then I'm not
going to do it." And my wife—and you know how a wife can be when she
really loves you and gets under the anointing—she said, "Oral, this
is a trick of the devil to stop you from obeying God." Said, "There's
no healing ministry out in America. And God's got to have somebody
out there praying for the sick. And I know you, you're my husband,
the father of my children. I know you've got integrity. It's not in
your heart what this man said. That is the devil." Well, I said,
"What are we going to do? We can't stop him." And then it came
through my mind what I'd heard as a young Christian about binding.
And I'd never done anything like that. And my father had been a
minister before me and had talked about how people of God could bind
those that came against the Lord in them, not against, you know,
because they didn't like them or something like that, but when they
came to stop the flow of God in their calling. And I said, "Honey,
this man is not coming against me." She says, "No, it's not Oral
Roberts he's concerned about." Said, "He doesn't dislike you." Said,
"He's one of the best friends you've ever had." I said, "That's what
makes it so hard." She said, "The devil has entered that man and he's
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not against you. He's against the power of God. The devil has seen what God's going to do with you and he's trying to stop you." And I said, "All right, will you come into agreement with me: We're going to bind this man, in the name of Jesus. We're not going to say one word to him. We're going to talk to God. And we held hands in our little five-room parsonage and we spoke in the name of Jesus to that man. I'll not call his name. But we called his name as though he were in front of us. He wasn't. We didn't know where he was that day. But we called his name and said, "We bind you in the name of Jesus Christ, that you will not touch God's anointed and you will do God's prophet no harm." And it was over with. He didn't exist anymore. I went about my work as though he had never been born. I saw him and he saw me. It made no difference. I mean, I turned loose. I obeyed God. The first thing you knew, the thousands of people were thronging me. I had a big tent. I was going across this nation. It wasn't very long until I was on television with that big tent and Brother Wagner just spoke about it. And this nation began to rise up and see that God is a good God. But I bound that man and I bound him in Jesus' name, that he could not stop the abundant life of Jesus in my life, in my soul. Seven months we bound him and seven months—I said seven months we bound him, I want to correct myself. We went seven months with him bound before we really had any contact with him. We left that place and moved to Tulsa. And I was preaching in Tulsa one night and after I'd finished, I made the invitation to the unsaved. And they were thronging the aisles. And I looked down and I saw a man coming down the aisle and he was jerking and almost falling down and shaking from head to foot, and I realized it was this brother. And I left the platform and met him. And he fell in my arms
and then threw his arms around my legs and he said, "Oral, if you
don't unbind me, I'm going to die." He said, "I have had no rest. I
have slept, but it gave me no rest. I have eaten, but it did not
digest." He said, "I am nearly dead. If you don't unbind me, I'm
going to die." And I said, "If you will truly repent, not with Oral
Roberts, but if you will repent toward God and you will vow you will
never touch God's anointed servants again, I will release you." And
he made that vow. I released that man, in the name of Jesus and he
became one of the greatest friends. I've been with him recently. He
used to drive the big trucks to carry the big tent, one of the great
friends I have now. But I know one thing, he would have been in hell
today, because he had so much power to sow discord. Mark those who
sow discord among the brethren. And in John 10:10 is the mighty power
to bind those who would stop the flow of abundant life and God's call
in your life and for you to fulfill your ministry. You cannot do it
just because someone doesn't like you. And you can't do it lightly
and you can't do it until God lays it upon you. But believe me, when
the anointing comes on you to do it, the power is resident in the Holy
Ghost inside you. The second principle of abundant life I want to
share with you as a minister of the gospel, it's something that is
very deep in my life. Not long after this, oh, maybe, it was about 13
months after I had received this call and we had moved to Tulsa and I
was preaching in little churches around Tulsa, waiting for some other
things to happen for my larger ministry, and I went to a little
Assembly of God church. And the people were just hanging in the
windows because healing was so new in those days. And a mother had
brought a little deaf child, oh, eight or nine years old. He was
stone deaf on one side and badly on the other—not totally in both,
stone deaf in one and badly in the other. He heard the sound of my
voice, but he didn't hear my words. And she brought him up for me to
pray for him. And I put my hand on him and immediately I heard God
speak to me. And He said, "Son, you've been faithful." And I'd never
heard those words before. "Son, you've been faithful and from this
hour You will feel my presence in your right hand." And He told me it
would be a sign to me. And I put my hands out on the little boy's
ears and the presence of God ran down from my right elbow to my right
hand. And immediately the stone deaf ear just popped open. And then
I shifted hands. I put my right hand over on the left and that ear
popped open. And I looked over to the side and there was a woman who
had been carried in in a kitchen chair because she had been bound
eight years by arthritis. And she could only walk if you held her up.
And I walked over to her and I couldn't wait to touch her. This
power, this presence was running up and down my hand. I actually
stopped and looked at my hand. It didn't look any different. It's no
different now. My main doctor in Tulsa, the internist, who is the
dean of our medical school, by the way, through these years has
examined me from year to year. And I didn't pay any attention to what
he was doing with my right hand, but every now and then he'd hold my
right hand. And last year he saw that I noticed that he was, you
know, every now and then turning my right hand over. And I thought,
"Is there something wrong with my hand?" And he said, "Well, I've
heard you all these years say you felt God's presence in your right
hand, and I figured your right hand was different from your left hand.
But with my eyes they look the same. I can't tell any difference." I
said, "I can't either. They look the same to me. They just don't
feel the same." And I said, "Sometimes it's not there." And when the
presence of God is not there, friend, it's just like the other hand. Now when it's there, it's a horse of another color. I mean, when I feel that, something happens to me, happens to my faith. And he said, "I want to tell you medically your right hand is different from your left hand." And I said, "Well, so what?" "Well," he said, "as a doctor, it just means a lot to me." I said, "That don't mean a thing to me. What means to me is when the presence of God comes in my hand." Because my hand is as normal as anybody else's hand and no different at all. But when I touched this woman, she shot out of that kitchen chair. And when I say "shot out," you know when a person just leaps out? She took that place in. And when I walked out of that little church that night, I knew something that only God knew. I knew what Moses knew when he had that rod in his hand stretched out. I don't mean in his hand, but in his hand stretched out. I knew what Samson knew those seven locks of hair down his head before he cut them off. I knew what Peter knew when the shadow of his body fell over the sick. I knew what Paul knew when special miracles were done by his hands and cloths were taken from his body and laid on the sick and they were healed and demons were cast out. I also knew when that presence wasn't there, that nothing happened. I knew both sides. I knew that God had given me a sign because I was going to need it. And, friend, I have no way of conveying to you the opposition, the persecution, the misunderstanding. I brought my big tent into Youngstown, Ohio in the late fifties and was denied a permit to put it up. The media took it nationwide to ridicule me. But I want you to know they reversed their decision. Instead of hurting me, the tent was packed out the first night, 10,000 people. I wonder if any of you were in that tent? (Applause) I've been through something in my
life. And without a sign from God, I don't know I could have stood. But when the things have really got bad and I couldn't feel God, I couldn't feel Him in my hands, I couldn't feel Him anywhere, when that presence would come in my hand, I'd say, "Devil, you're not going to steal from me. Devil, you're not going to kill me. Devil, you're not going to destroy me because I've got abundant life. I am in abundant life." And you say, what does that mean to me? I don't know what it means to you, except God in your abundant life, you put your strong hand over your left hand and you put that devil under, God will manifest himself in some way in you that you'll know about. Others may not know, but you will know. And at the right time that little thing, whatever it is, will rise up. And, friend, you'll stand and you'll feel like you're taller than a mountain. You'll feel like you can lick the devil on his own grounds. The power of God can lick the devil any time, anywhere. We went up to Chanute, Kansas for one of our first larger crusades in an auditorium with 3,000 people. And, you know, that's a lot of people when you've been preaching to 175. And nobody knows you. And I went up there and I began to preach, and the people came and there were quite a few, quite a few healings of miracles, not any big number that I later came, became used to, but something went wrong. It seems like every time that you get under the anointing and you start to do God's work, something goes wrong. The devil comes up to steal and to kill and to destroy. And what he did was, the people just sat there on their hands and when we would receive the offering to pay for the rent on the building and hopefully enough to pay our hotel bill and the food we were eating, they didn't give us enough money to pay the rent. I had never failed to pay a bill I'd made in my life. And it just flew all over me. And I would
pray, "God, send in the money," and it wouldn't come in. I don't care how I believed, there's nothing I could do. The pastors were receiving the offering. I was not. So one night I decided, you know, I'll get up and take it. Maybe they'll hear me. Well, it didn't make any difference. Now the rent on that building in 1947 in the month of November was not large, compared to today, maybe $50 or $75 a night. You would think 3,000 people could handle that with the greatest of ease. Nothing was happening. And when they did not respond, I just closed my Bible. I didn't say a word to my wife or my brother Vaden who had accepted Christ in my ministry, was now traveling with me. I walked off the stage. I was heading for the back door. And Vaden caught me, said, "Oral, where are you going?" I said, "I'm going to Tulsa. I'm going home." He said, "Sit down right here on this table and don't move." And he went and got Evelyn. And Evelyn came and said, "Oral, where are you going?" I said, "I'm going home. I'm going to Tulsa." Take me back to Tulsa. And she said, "What is wrong?" I said, "Honey, if I don't have faith to believe for the money, how can I have faith for the healing of the sick?" And she used that same phrase that she did back at Enid, "Honey, this is a trick of the devil." I tell you, my wife has convinced me that the devil has tricks. Her favorite saying is, "That's a trick of the devil." And I said, "Well, I am going home." She said, "Don't you move. You sit right there." She went up on the stage, and my wife had never received an offering in her life. She always said, "When I stand up to speak, my mind sits down." And she said that her knees beat so hard against each other that you could sing by them. I mean, my wife was scared when she got up in front of a crowd. She said, "You stay here," and she walked up on the stage and she told those
people what she thought about them. And don't tell me a wife can't describe your pedigree or your lack of one. And she said, "I want to know if one of you old farmers will lend me your hat." And a big old farmer stood up. By this time I was peeping around the curtain behind the stage. And he handed her a big black ten-gallon western hat, brought it up on the stage, and my wife took it. She said, "You don't know my husband like I do. He's an honest man. He pays his bills. He's not going to leave this town with these bills unpaid. He's in the healing ministry. The trick of the devil is to stop him. He's going home. He means it. And I'm going to receive the offering. I'm going to come out among you with this hat. I want you to fill it up."

And before she could do it, a red-headed woman, as tall as this singer Vicki—Vicki? Vicki? Isn't that what I said, Vicki? That's what I said, Vicki. And about your size, except she was red-headed. She stood up and she had a voice as big as hers. And she opened her mouth and she said, "I've lived in this town all my life. I've never seen such treatment of a person that we invited to our city. I'm ashamed of myself. I'm ashamed of you." And she pulled out a twenty dollar bill all crumpled up, and said, "This twenty dollar bill is going in. And I want you people to do something." And over to her right a Jewish man stood up, owned a store in town. He said, "I am not a Christian. I have been coming here because I've never seen a miracle. The Bible speaks of miracles. And I as a Jewish person wanted to see a miracle. I'm going to put in $20." And the next thing she knew, as she'd pass that hat, that thing was full. And, brother, I hit the stage a-running. And I preached. I mean, I preached. And here's what I learned though. I want to make the point that's important to you about abundant life. Money will loose the power of God when you
give it into His work. Money will loose the power of God when you
loose it or give it into His work because it's His. Haggai 2:8, "The
silver and gold in the earth is the Lord's." And the devil is going
to stop stealing our money. Will you say amen to that? Will you
stand up, raise your strong hand, your left or your right and you say,
devil, you're going to stop stealing my money. I am in abundant life.
And my money is going to be loosed into my hand to fulfill my
ministry, to deliver the people. Amen. (Response) Thank you and be
seated. Now that's a principle of abundant life. We're not talking
about getting money just for ourselves and things that are not
necessary. You've heard all the mess. We're not talking about that
kind of thing. We're talking about using the money in the right way.
I paid $87 for this coat, so I'm not squandering God's money. I know
it looks like a million dollars on me, and the Bishop would like to
have it. But it's too big for the Bishop, in his body, not for his
soul. Did you all hear what I said? Money will loose the power of
God if we give it into His work as a seed of our faith. The next
principle of abundant life, I ran into a situation the following
spring. We'd not got our big tent yet. We're now in 1948. And I'm
in a big church that seats at least 1,000 people, and it was too small
for the crowds. But it was a great meeting. And the way that the
pastor was taking care of me and my team was, that they would take a
love offering, one a week for me and my family and then they would
take one offering a week for the expenses. You know, we had to drive
up there and had to stay in motels or hotels, eat and all of that. So
we had one expense offering. Then we had one love offering for us to
live on. And the five other offerings that week went to the church.
So, you know, I didn't feel bad, that was a bad deal. We had two
nights and they had five. So he got up one night to take my love offering. And he really did me nice. He got the people in the frame of mind and they gave and apparently it was a big offering. And the next morning my brother Vaden who was helping me went over to get it. And the man drove up in a brand-new car. And Vaden asked him for the offering. He said, "Well, I used that to buy me a new car." And Vaden said, "That's not your money." He said, "You took that for my brother." And so Vaden came to get me and I came over and I saw that brand-new car. I didn't even have one of those at that time. And I said, "What's the matter?" He said, "He took your love offering and bought him a new car." He said, "I'm going in to get him." I said, "You can't do that." He said, "You watch me." Well, I know my brother. I mean, he can take your head off with just one chop. I said, "Vaden"—see, he's a Roberts. I'm the only sweet Roberts that my mother and father had. What you want to do is avoid Elmer and Vaden. Just leave my brothers alone. I'm the nice one in the family. And I said, "Vaden"—he said, "Well, what are you going to do?" And something came over me in abundant life that is the reason that I'm still here and that I've endured forty years since that time. I said, "Leave it alone. Leave it alone. Let him have it." "Well, what will you do?" I said, "Leave it alone. I'll plant a seed for an equivalent benefit." I could hardly spell those words in those days. And he tried to get me to explain and I knew what I was doing better than I could say it. What I was saying was, I'm going to let him have that offering. It's going to be my seed for God to do something for me that that preacher could never do and that church could never do. God's going to do something for me. And again, I went to my wife and she said, "It's a trick of the devil." And I said, "What do you
mean?" She said, "Oral, God is sick and tired of you trying to keep this healing ministry inside the four walls of a church building. God wants you out across America in big buildings. You've already talked about ordering a big tent. He wants you to go ahead and do it, and He wants you to have sponsoring pastors or cooperative pastors." And I said, "Honey, there are pastors in this country won't even speak to each other, let alone sit by each other." She said, "God has got something in mind. Somebody has got to break this line in America and get the preachers together and the churches to speaking to each other and the healing ministry can do it." Well, I began to see the seed of an equal benefit, something could happen to me. And I asked the Lord to help me raise the forty some odd thousand dollars it took to get the tent. And that's a lot of money now, but, folks, back there that was like a million dollars. And so wherever I went and they would let me--some of them wouldn't let me--but when they would let me, I'd say, "I'm going to ask a hundred people for $10 and once I get the hundred people to stand, I'll ask nobody else to stand. I won't take anymore. And I'll keep my word." And pretty soon people found out I kept my word. When I got to a hundred and 101 jumped up, I'd say, "Sir, you sit down. I'm not going to take it." And I built credibility with the pastors and they saw they could trust me. And I raised the money for that big tent. And the first place I took it changed my life and it changed my relationship with the black people of this nation, and that's the big reason I'm telling it to you. Because this is one I seldom ever tell. I probably never told over three times publicly in forty years. We went to Durham, North Carolina with that first big tent and the thousands of chairs, the big Hammond organ, the Steinway piano. I mean, we rolled into town and with the instructions how to
put the tent up. And we hired a bunch of men and I was the leader. I was going to, you know, show them how to put the tent up. And the Spirit of the Lord may come in my hand, but my hand doesn't fit a hoe handle or it doesn't fit anything mechanical. My wife says I have the most unusual hands she ever saw. It doesn't fit anything in the house. But it does fit when I pray for folks. So we went out to put up that tent and we could get it up just above my head. We were to open on Thursday night and couldn't get the tent up. It was June, it was hotter than you know what. It was hot. And we worked and worked and worked and finally I walked just outside that tent. I never wanted to quit so bad in my life. And I stood there and the devil was coming in. And I was saying, "Devil, you're not going to stop me. I'm going to get this tent up. I'm going to put this tent up. I'm going to put this tent up." And I didn't know beans from coffee putting that tent up. And I was out there saying, "Devil, I'm going to put this tent up, in the name of Jesus." Some old boy tapped me on the shoulder, turned around and said, "I'm one of the men that's helping you put up the tent. My name is Lacy Maynard." And he said, "Preacher, you can't get this tent up." He said, "I've got a little money." He said, "You go on back to your wife and children in the motel and we'll find somebody in this town that knows how to put a tent up. And we'll call you and don't you come until we call you." They found an old circus man. And they phoned me on Friday that they had the tent up and I could start the crusade on Saturday night. I walked out there, that big old tent, those thousands of chairs. It never looked so beautiful in my life. And I began to preach and people began to come. And soon it was filled and they began to—they lifted the curtains and, you know, you can stand outside a tent, five
and ten people deep. And they finally had 9,000 people inside and outside that tent, and I'd never seen that many people in my life. And right near the tent was a deaf and dumb school, a school for deaf and dumb children. Well, there was a Baptist man in town, a businessman—am I preaching too long? I've got just a little further to go. Well, this Baptist man knew all about that school and he'd never known of miracles. He'd been taught they stopped when the apostles died. But he came out to the tent and began to believe that maybe there's an apostle alive, that they all hadn't died. And the next thing I knew he brought five and six little deaf and dumb children at a time. Now I told you about the little deaf boy, stone deaf on one side, but not totally on the other. But I'd never prayed for one born deaf and without speech. But I really, I didn't know God couldn't do it. The strangest thing you ever saw. I mean, there was five or six little old boys and girls, six years, seven years, eight years, ten years old, lined up, born deaf and dumb. I looked at them. I never blinked an eye. I just waited for God's presence to come in my hand. And I started in on them and their little ears began to pop open. And they'd grab their ears because they had never heard sound, scared them to death. And then God loosed their tongue and I had to teach them how to say mamma, teach them how to say daddy, how to say Jesus. And I'm telling you, that crowd, that crowd realized that Jesus was alive today. (Applause) And he would take...(End of Side #1)...if I could get a wire to heal the deaf and dumb, I would use that wire. But it wasn't a wire they were talking about. And then that didn't work, so they put out the deal that I had something under the platform and there was some kind of contraption under the platform where the power would come up and heal these little deaf and dumb
children. And they went under the platform and they searched and searched and couldn't find anything under the platform. Life is interesting, isn't it? You'd thought the whole world was tickled to death if there was a medical miracle on a deaf and dumb child. Probably every family in the world that had a deaf and dumb child would come to that medical center. And there they were getting healed right and left by the power of God. Well, we were, I grew up directly across the street from what was called colored town in Ada, Oklahoma. You all weren't called black people back in those days. You were called many names, but it wasn't black people. You still are called some names that aren't exactly black people. And Papa loved to preach for the Church of God in Christ that was just a block from our house. And he'd invite that pastor up to his church to preach. And I grew up, I grew up with probably as little prejudice as a person like me can in a racist society. I don't say I was totally free, but I wasn't bothered by it. I mean, it didn't possess my life is what I'm trying to say. So I wasn't aware of what was going on in this big tent with the black people, until one night I happened to see. They were all standing on the outside, all around the tent. And my crowd inside on the chairs were white. Now I don't know why I didn't notice that. That's my fault, but I'm going to tell the truth. And I began to make inquiries and I learned pretty soon I'd better leave that alone, just like that. So I got me a scheme in my mind. I got up one night and I said to all the white people, "I'm not going to have a service for you all Monday night, so you all stay home." And I had my men call the black pastors and they reached 63 black pastors in that area. And I said, "You spread the word. You tell the black people all the seats will be for the blacks, and whites, if they come, will have to stand
on the outside." Now, you know, I was taking my life in my hands in June 1948. The beautiful part was, I didn't know I was taking my life in my hands. And I didn't know how big a crowd I'd have. And on Monday night I had the biggest crowd I'd ever seen in my life. And all the inside was filled with black people and 63 black pastors on my platform. And when they drove me up and I got out of the car, they were singing "Shine On Me." I thought heaven was going to fall, "Shine On Me." Do you all sing that? "Shine On Me." I never heard singing like that, especially—you know, it sounds so much better when there's thousands singing it, "Shine On Me." Well, I walked up on that platform and I opened my Bible. I began to preach and they liked to have preached me to death. I finally about two hours later, I said, "If you all don't stop, I'm going to die up here on this stage." I said, "Please don't say amen anymore. Please, don't say yea, brother. Don't say anything. I'm going to die." (Applause) Now I'll never forget, there was a little over 300 unsaved black people came up to the altar to be saved and then I began to pray for the sick. That was my formula. I preached, I made the invitation, then I prayed for the sick. But the praying for the sick was the thing that really got hold of people's hearts and touched them. And so I started the healing line and I tell you, there's something in the spirit of black people all over the world, in Africa. I've been all over Africa and Carlton will tell you recently we just had the biggest crowd of my—I'm 70 years old now, 41 years in the ministry—I've just had the biggest crowd, one half million—I've ever had in my whole life, one time in Ghana, Africa. (Applause) And Carlton did part of the preaching with me. But there's something inside black people that is spiritually—I'll have to say it's different. I don't know how to
describe it, except there's a natural reach out toward God that I've never seen in any other group. I'm not trying to brag on you either. I'm just trying to be truthful. And when I began the prayer line, the healing line, there was a rapport—what that really means is, we were together, we were together. I didn't have to convince them. You know, I preached those long sermons because people were not preaching on healing. I had to show them the Bible, that God heals the sick. But I didn't have to do all what I did. They just amened me so much I almost preached myself to death. But after awhile—the reason I'm telling you this is it starts right now—there was a young mother that had a little blind boy and when she got within ten or twelve feet from me in the healing line, I heard her saying, "O God"—no, no, she wasn't saying "O God." She was saying, "Man of God." She was saying, "Man of God, I just want my little boy to see. Man of God, I just want my little boy to see." So as I'd pray for one, she'd get one person closer, you know. And finally she stood in front of me and she looked up at me and she said, "Man of God, I just want my little boy to see." And by that time I was crying so hard, I couldn't even talk. "Man of God, I just want my little boy to see." To her there was no big deal for God. If she could just find someone who could pray, it was no big deal with her. And I remember—I feel it now—that presence came right down my elbow, into those fingers, and I touched those little eyes and they popped open. (Applause) They popped open. I'm going to skip over the rest of it. That service was over and we resumed the meeting just like we had. We went for three and a half weeks and it was over. And we moved on. And in the early fifties, by that time we were saying nothing, we were letting the people sit where they wanted to sit. And they had a section for the black people, you
know, I suppose you do know there is a section. But the black people wanted to be healed so much and they sensed something in me that I didn't even say. And they would come in the line and I'd just pray for them, you know, just like they were human beings. The strangest thing you ever saw. I just, you know, I thought they were just like everybody else. And I'd pray and when I made the invitation, why they would join the others, come down, get saved, and we were just having a great time. And then we got a message and Bob DeWeese, my crusade manager, and Collins Steele, who handled the big tent, called me and said, "We have to have a serious meeting." And they brought the chairman of the crusade and they laid it on me, said, "You can't do that. Not us talking. We have received a message, they're going to shut your tent down and you cannot continue the crusade." And Bob DeWeese said, "Oral, what are you going to do?" I said, "Well, let's just wait on the Lord and I'll be at the tent tonight." And I preached like nothing ever happened, and I was ready to make the invitation to the unsaved and I stood before a mike just like this. And I stood there, didn't say a word until everybody got quiet. And I mean you could almost hear a pin drop. And I told them what I'd been told. And I said, "In a minute I'm going to make the invitation to God's altar. And I forbid you, in the name of Jesus Christ, to stop anybody from coming to God's altar. I forbid you, in the name of Jesus Christ." And then I made the call and by that time I was having 500 and 600 saved a night. And the blacks and the whites came side by side. And we had a prayer tent with the personal workers. We sent them all out there. Nobody stopped me. I started the healing line and I said, "Before I call the healing line, I forbid you in the name of Jesus Christ to stop anybody coming in this line." And so the
blacks and the whites came together. And we didn't know what was going to happen. So the meeting was over and we came back the next night and that special section I told you about was not the same. The black people had begun to move among the whites. I didn't open my mouth. I thought I'd better let well enough alone. Now I may not have handled this right. I'm not up here bragging on myself. I was doing what I knew to do at that time in the history of this nation. And we got through that meeting with nobody stopping us. And from that moment on, we never said another word. Our crusades were integrated in all the next cities. And when we opened Oral Roberts University, it was integrated. And that was before they had the sit-ins and the Civil Rights Movements and our dear Martin Luther King, I happened to liked him too. I mean, some people might not. I happened to liked him too. So I'm just me. And I'm not saying to you, I say it when I'm not here. I didn't come up here to tell you that story, but it just came handy because I think it's abundant life. Now I think we've come probably 20%, maybe 10%, maybe 30%. We've got a long way to go. But you're looking at a man today that wants to go all the way. I've got Indian blood in me. I don't have any black blood that I know of. But you'd better thank God that Oral Roberts was not born Martin Luther King because Martin Luther King, as great as he was, if I'd been born black and God had touched me like He touched Martin Luther King, I don't know what would happen in this country. Do you get what I mean? I might have been one of those older brothers of mine. But I am talking about abundant life. Now I want to skip over to a couple events that I think are very important to you. I know they are to me. We took the tent back to my hometown, Ada, Oklahoma, had 14,000 people and they filled the tent to
overflowing in a little town. Well, in that town was a doctor who
after I'd been healed of tuberculosis, we got the test back from the
state medical center in Oklahoma City on my sputum. That's spit that
you send up to have examined. And said, "No TB found." But in Ada
was the Suggs Clinic where Dr. Morey fluoroscoped my lungs after my
healing and pronounced me well. So the news media went to Dr. Morey
when they knew my big tent was up and wanted to get a quote from him.
And he said, "You go tell Oral Roberts to forget he ever had
tuberculosis." Then my Uncle Willis came. Now my Uncle Willis was my
rich uncle. The oil struck in Pontotoc County when I was a little boy
and Papa got called to preach and sold our farm the year before the
oil struck. And he went to preaching and we went to starving. And
people felt if God would keep Rev. E. M. Roberts humble, they'd keep
him poor. And Vaden and I really thought God was a stingy God. But
the oil struck right across the street from the road, the county road,
from where we had a farm that Papa sold, to my Uncle Willis' farm and
he got rich on oil money. Then my Uncle John got rich and Papa's
daddy, my grandfather, got oil money and we were the poor relations.
Do you all know what that means? I mean, we lived down by the cotton
gin over by the other side of the railroad track. That may mean
nothing to Youngstown, but in Oklahoma, if you lived over near the
cotton gin and across the railroad tracks, it wasn't the same as
living on silk stocking avenue. Now I know you all are rich and all
that, you don't understand this. But I'm telling you what the Lord
loves is the truth. So my Uncle Willis, the oldest brother and the
richest one, he really liked my brother Vaden. And my grandfather
liked my brother Vaden. I was the baby of my father's family and I
stuttered. And I stuttered bad. I couldn't say my name the first day
I went to school. And the children laughed and the teacher laughed. And then, brother, the roof fell in on me till I was 17 years old, when God loosed my tongue. And my Uncle Willis paid no attention to me. The Roberts family paid attention to my brother Vaden, not to Oral because I'd clam up. If I tried to talk, I'd have trouble and people would laugh, and that's a tough deal. And one day Papa, who really loved me just like he loved Vaden, said to Willis, his brother, he said, "Which one of these boys of mine do you think is going to preach?" He said, "It will be Vaden." Papa said, "No, it will be that little stuttering boy right there." Uncle Willis said, "No, it won't be Oral because he can't talk." Well, in this tent meeting I had in Ada I just told you about, I was preaching and looked up and Uncle Willis was in the meeting but had to stand, couldn't even get a seat. And I don't know why I enjoyed that. I just had the warmest feeling to go through the pit of my stomach. There was Uncle Willis, my rich uncle, having to stand over there by the side of the tent. And I made the invitation and he came to the front to be saved. He was 77 years old, never had been saved. And of course I had to leave the platform to go down and hug my uncle, you know, when he got saved. And he hugged me and he was crying and patting me—not patting me on back—beating me on the back. I mean, he really got saved. And I said, "Uncle Willis, do you think I can preach?" That was a terrible thing to say, wasn't it? He said, "Preach?" He said, "You're the preachingest thing I ever heard in my life." And he said, "I want you to forget there ever was a time you couldn't talk." This is why I'm telling you this story. The doctor said, "Forget you ever had TV." Uncle Willis said, "Forget that you couldn't talk." Now the point is, in abundant life, forget your past. (Applause) And a young
39-year-old preacher heard me say that this week and he said, "O God, if I could just forget my past." I said, "In abundant life you can." Everybody raise that strong hand up again and put it on that weak hand and put that weak hand under and say, "I will forget my past." Now I've got one more point. Are you ready for the last point? I think it's the best point. Stand up and stretch because this is my last point and I want you to get it good. Stretch. Thank you all and be seated. I asked the Bishop Wagner had I offended anybody yet and he said no. So don't you prove him wrong. You all are not offended at me, are you? (No) O.K. Now I want to bring you the main point. In November in 1948, I had the big tent in Dallas, Texas. You all know where Dallas is. You all have heard about Dallas. Now why am I going so far back? It said, "Return to the vision." I'm returning to the vision. And I'm giving you the vision that I had that I've still got and I want more of. Well, I was there for 16 days and my wife was pregnant. I tell you, that woman got pregnant the easiest I ever saw in my life. She stayed pregnant. I was gone nearly all the time in crusades. We were in chapel Tuesday at Oral Roberts University and I was telling this little story and she was pregnant with Richard. And she spoke up, just, you know, like a wife will. She just spoke up right in the middle of the crowd and she said, "Oral, you oughtn't to talk about that. You didn't have anything to do with it anyway." I said, "I had a little to do with it. I had a little to do with it." Of course the students went wild when I said that. Well, anyway, before you all interrupted me then, I'll finish the story. We got to the end of the crusade and the thing had built up and built up and built up until we were having a landslide. And we had about twenty sponsoring pastors and they came to me on Sunday, the closing day, and
said, "We want you to stay three more days, through Wednesday night. We'll get several more hundred souls saved." I said, "Wednesday my wife's going to have the baby." And the doctor always told Evelyn the day she was going to have the baby and Evelyn was obedient. She had every baby on the day the doctor said. She never missed it. And they said, "But pray about this. Souls are at stake." I said, "You want me to postpone the baby's birth?" They said, "Yeah, at least three days." Folks, this point is titled "The Nonchalance of Faith." You all ever hear the word nonchalance? It means a cool calm. You're cool and calm. You know that you know that you know. Nonchalance of faith is that you know that you know. In other words, you don't sweat it. Now I have sweated it. And every time I sweat it, I know I'm not in faith. Anybody here ever sweat it? Anybody ever know that you know that you know? Now that's the nonchalance of faith and I wish I could be in it more. I'm interested in not sweating it, but having the nonchalance of faith. And when I get in it, I mean, I'm somebody else, when I have the nonchalance of faith. In other words, I don't know it can't be done. So I stepped to the phone and I called Evelyn. I said, "Honey, can you put off the baby three days?" She said, "What?" And I explained to her. She said, "Oral, it's the strangest thing I've heard. You don't mean those preachers said to you to call me to put off Richard's birth." If it was as boy we were going to name him Richard. I said, "Yeah, at the end of the service Wednesday night, it's only 300 and some odd miles, I'll drive to Tulsa. And you have the baby Thursday night." And she said--no, she said, "Pray with me right now." So I prayed on the phone with her. She said, "I'll tell you what I'll do. If you'll come into agreement with me, I'll have the baby Friday night before midnight." I said, "All right,
let's pray over the phone and let's come into agreement." And I turned to the pastors and I said, "We've come into agreement to have the baby Saturday night so I can stay through Wednesday night. So I did. And I tell you, we got hundreds of people saved and many healings and it was well worth it. And I drove home and I rest Thursday, rested Friday. And Evelyn cooked dinner and she had her little bag packed. And right in the middle of dinner, one of those big pains hit. She said, "I believe it's time to go." So I said, "Fine." I jumped up. And you know how calm husbands are at a time like this. So I just calmly, you know, took her by the hand and finally got her in the car and got her to the hospital. And she went in and called the doctor and said, "This pain has come." He said, "I'll be there soon." And the nurse came in and the pains got worse and she said, "Nurse, you'd better get that doctor here quick." And the nurse said, "It won't come tonight." And Evelyn said, "Nurse, the baby will be here before midnight." By now it's about ten o'clock at night. I'm sitting out in the father's room. You all know where that room is? And I'm writing a book. I'm usually writing a book. And there's a man who has just been walking the floor. He stopped and said, "Writing, huh?" I said, "Yeah." He said, "What are you writing?" "A book." So he paced a little more, came back and he said, "What's the book about?" "God." "What's your name?" "Roberts." "Oral Roberts?" I said, "Yeah." He said, "Stay right here. Don't leave. I'll be right back." And he brought his wife. He disappeared and brought his wife back. She rushed over to me. She said, "Are you Oral Roberts?" I said, "Yes." She said, "In person?" I said, "Yes, I'm in person." She says, "Oh, Brother Roberts, I've been here three days and nights and I just can't have my baby. I
can't go home, my baby won't come. I'm just beside myself." I said, "Little sister, do you know Jesus?" She said, "Yes, I do." I said, "Did you know the Bible said that a woman will be saved in childbearing?" She said, "It does?" I said, "That's what Paul said." I said, "I want you to go on in there and have that baby." She said, "O.K." Just like that. And she went in and as they were wheeling Evelyn in to have hers, they were wheeling her out. And as she passed Evelyn, she said, "I beat you." And at twenty minutes till twelve, little Richard Roberts was born. (Applause) I call that the nonchalance of faith. And abundant life gets us beyond the stage where we sweat it to where we have the nonchalance of faith that we know that we know. In other words, the Holy Ghost supernaturally empties your heart of doubt. The Holy Ghost supernaturally empties your heart of doubt and fills you with a knowing so that you know that you know that you know that you cannot doubt. You reach a moment where you cannot doubt. And, brother, sister, that's when to do business. They say, "Make hay while the sun shines." The way to use your faith is when that knowing comes, get with it. I mean, get your faith out of you. Get it going. Now have I touched anybody here today in this sermon? (Applause) I wrote a few questions down here. Is there anybody here that you're being opposed, not you personally but not just dislike, but the calling of God in you is being opposed so bad that it threatens to stop you. Would you like to be prayed for and delivered? If so, stand. Now is there anybody here where the devil has been stealing your money and you want it loosed? Would you stand. Now I told you about how the presence of God came in my hand, a sign that God knew I had to have. God will give you what you need to get the job done. Is there somebody here that's not getting the
job done because you feel like something needs to be done? That's in abundant life. If you want in this prayer, you stand. Now, Carlton, I want you to lead this prayer with my right hand on you. And these are the three groups, the binding and the loosing of the money and for them to get what they need to get the job done.

CP: Let's pray. Eternal God in Jesus Christ, rebuke the day of evil and cast the devil out of the minds of all. We bind everything that's not like You. We command You, Satan, to take your hands off God's people, off God's property, off every mind, off every body, off every family, off every pocketbook. You lying tormenter, we adjure you by Jesus and command you to cease and desist in your movings in these lives. Loose these people and let them go, in Jesus' name, we decree it. Amen.

OR: All right, you all sit down because you may be getting up against in a minute. How many people have had a loss like that preacher stole my offering and bought him a new car and I had to plant a seed for an equivalent benefit. Maybe it's not the same but it's the same idea. You've lost something and you need to plant a seed for an equal benefit and you need to be prayed for for your faith to be strengthened on it, would you stand please. How many of you need to forget your past, you stand up. How many of you need—all right, you stand right there. Quinton Edwards, I want you to come in the name of Jesus and deliver these people.

QE: In the name of Jesus of Nazareth, we agree, we believe this message that we've heard. We believe that You have anointed Your
servant to bring this message to us for our deliverance. And now I agree and I come into agreement with these that are standing to their feet. And in the name that's above every name, we release them from this bondage and we set them free. And we believe that now they will be able to forget everything in the past that stands in the way of the present and the future. They will be liberated from every ungodly bondage that hinders and thwarts and stands in the way of their being used of God by Your power. And in the name of Jesus, we restore everything that's been taken from them because You are the God that restores that that the canker worm has stolen. And in the name of Jesus, we believe that now they will receive an equal benefit from everything that has been taken from them, and it shall be restored. And today we agree, in Jesus' name. And if you agree, begin to praise the living God. Hallelujah.

OR: Please be seated. You all be seated. Now there's one more, and that's the nonchalance of faith. If there's somebody here sweating it, rather than knowing it and you want to be delivered from sweating it so you can really know that you know it's going to happen, you stand up and I want my daughter Roberta to come over and lead this prayer of mighty deliverance.

RP: Lord, I pray that faith will rise up in the hearts of these people here today so that they'll be nonchalant in their faith and they'll believe that You can do it. You can do anything that they need because You're greater than any problem that they have. We believe this, in the name of Jesus, whose name is above every name. Thank You, Jesus. Amen.
OR: Amen. Now everybody who will stretch your hands out toward me and my team, you all stand up and just stretch your hands out. Who do you want to lead this prayer? Party team, come over here. Pray for us that we won't sweat it. We'll know it in our heart. We're going over and not under. Amen.

MAN: Lord God, right now in the wonderful name of Jesus, as we stand here today, Lord, to hear faith, for faith come by hearing and hearing by the Word of God. Lord, we thank You for Dr. Roberts. We thank You for his team that have come to bring us faith, faith and abundance, faith back to the vision, faith, Lord God, that the miracles of God will be released in each of our lives. Our pocketbooks will be filled, the gospel will be spread, lost souls will be found, the dead will come alive, the deaf will hear, the blind will see, the speakers will talk and the power of God will rule the world. Now, God, stretch out Your hand over us, breathe on us, move among us and we'll give You the glory, the praise and the honor forever and forever and forever. In Jesus' name, amen, amen. (Applause)

BISHOP: The Lord bless you, you leave here knowing beyond a shadow of a doubt that we have been blessed. Has the Lord blessed you through Dr. Roberts? (Applause) I want to say to you, take home the Word because something good is being promised to you. And you can take home that this very day. I want you to remember—Singing "Something Good."