
PERSEVERANT



Usually announce it so you can be sure to remember where it's at. We want to read from Matthew, the 15th chapter of Matthew, beginning with the 21st verse.

Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me.

But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

And she said, Truth, Lord: yet the dogs eat . . . the crumbs which fall from the masters' table. Then said . . .

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

² Let us bow our heads now for prayer. I wonder, tonight, with our heads and hearts bowed, if there would be someone here would like to be remembered in prayer. Would you just let it be known as you lift your hands to God, say, "I have a need, Lord, I pray You'll help me." The Lord bless you.

³ Our Heavenly Father, as we are now approaching Thy Majesty, in the Name of the Lord Jesus, for He told us, "If you ask the Father anything in My Name, it'll be granted." We come with all the faith that we have, believing that You will answer us according to our needs, tonight, as they are many. Thou sees the hands of Thy children throughout the building here, as they raise their hands. And You alone knows what was beneath the heart. I pray that You'll answer them, Father, tonight. And may every desire that they have, be granted to them this day.

⁴ We pray for those who are unsaved and know Thee not as their Saviour. We pray that they'll accept You, tonight, and find that all-sufficiency that they must have in the hour of death.

5 Many here maybe who has already has accepted You, and has not yet been filled with Thy Spirit. We pray, that this night, that Thou will pour into them the abundance of the Holy Spirit, that they might be servants to You in these closing hours of the world's history.

6 Heal all the sick and the afflicted, Lord. Thou knowest their need.

7 And we pray that Your Presence will come among us, tonight, in such a way that we'll recognize You as our risen Lord. And when the service is closed, and we go to our homes, may we be able to speak among each other, saying like those who came from Emmaus that day, saying, "Did not our hearts burn within us, as He talked to us along the way?" For they were made to know You by a certain sign that You did before Your crucifixion. And after You had risen, You were the same Jesus, doing the same things. May we still witness the same, tonight. In Jesus' Name, we pray. Amen.

May be seated.

8 I've taken my full time last evening, on the subject of *We Would See Jesus*, and after having to introduce the caliber of the of the meetings and how to accept it, as usually Brother Borders will to the strangers each night henceforth. I went my full time, to nine-thirty, and I don't like to keep people waiting. Just a few words, to get acquainted, and then the Lord's Words means. . . One time, Him speaking, mean more than anyone could say in a lifetime, just one Word from Him.

9 I wish to take as it was, tonight, a text from this Scripture reading that God has give us here as a context. May He give it to us. I want to take one word: *Perseverant*.

10 The word, according to Webster, on some notes I got written out here, it means "to be persistent," to be *perseverant*, and, that is, into making a goal; "to be persistent," and that's *perseverant*.

11 Man of all ages, that has faith in what they are trying to achieve, has been perseverant. No man can be perseverant unless first he knows what he is trying to achieve. And you first must know what you're trying to achieve, and then have faith that you're going to get what you are trying for. And that makes you persistent, something that you know is real.

12 Faith is based that way. Faith is not based upon a myth and upon something that, well, that just say, "go do this or do *that*," on the words of some man. But faith takes its Eternal resting place upon the Word of the Lord, upon God's Word, which is the Bible.

13 Now we believe the Bible to be God's infallible Word. We believe that It is the entire revelation of Jesus Christ; revealing Himself in the Old Testament, by the prophets; God making Himself known through His Son, Christ Jesus, and in Him dwelt the fulness of the Godhead, bodily. He was crucified for our sins; died, buried, rose the third day, ascended into Heaven, and is back here again in the Name of the . . . In the form of the Holy Spirit, God dwelling . . . One time, God above us; in Christ, God with us; now God in us. It's God working His way back into man, to worship, be worshiped through man, God's agency. God does nothing outside of a man being His agent, His helper.

14 And now man who has had faith in God, has been very persistent in what they are trying to do. And we take man of all walks of life.

15 For instance, George Washington, here at Valley Forge. After praying all night in the snow, up to his hips, was wet way up around his waistline, and the river was full of ice. But he caught a vision from God, he caught faith, that God was going to give him the victory. And the—the river had . . . couldn't a-had too much ice in it, though. Over two-thirds of his army didn't even have shoes on their feet. Their feet was wrapped in rags, standing in that cold. But yet he felt in his heart that God had give him the victory. He had prayed through. The next day, we know, three musket bullets went through his coat without touching him. And the river couldn't stop him, neither could a musket bullet stop him. He was persistent, because he had prayed through. And he had faith in what he was doing, in the One that was leading him, that was God.

16 Nothing is going to stop a man when he—he is perseverant, when he knows what he is doing, and got faith in what he is trying to achieve.

17 One of the oldest stories in the Bible, one of them, was Noah. Noah was just not some different man. He was an ordinary man, perhaps a farmer.

18 And the world was wicked, as it is today, full of science and great man. They had sprung from the sons of Cain. The sons of Seth were humble shepherds, farmers. But the sons of—of Cain were wise man, builders, and—and inventors, and scientists, real smart, real religious. And they had their own form of godliness, but was denying, as it is today, the power of God.

19 And Noah being a just man before God, one day God met him in the fields and talked to him, and told him to build an ark, because He was going to destroy the world with water.

20 Now that was absolutely contrary to all scientific measurements of that day. See, it had never rained. There—there was no moisture in the air. And God had watered the earth through irrigation, up through the earth, with springs. And there was no water for such, no water in the skies.

21 Science in that day were probably more able. They achieved more than they—they are able to explain today. They built the pyramids in Egypt, the sphinxes. They could never build that again. Those stones that high in the air, we haven't got nothing to put it up there with, or no power to lift it. But somehow they were able to accomplish it in the days of Enoch and Noah, before the flood. And perhaps they shot the moon, and might have had astronauts, and so forth. We don't know.

22 But Jesus said, "As it was in the days of Noah," a great smart civilization as it was then, "so will it be at the coming of the Son of man."

23 And now perhaps they, in their scientific research, they—they found something there that they could make a coloring that would last till today, a dye of some sort, that would not give away.

24 And they could embalm a body, make a mummy, that would look quite natural; yet today, after four thousand years, they still look natural. We couldn't do that if we had to. We have nothing to do it with. We've lost the art, many great arts that they had.

25 No doubt they had instruments that would prove there was no water in the air. And this man coming around, contrary to science, and says that, "There is going to come water out of the heavens."

26 Now, the science could take an instrument and shoot up into the air, and say, "Look at here, Noah, read this instrument. It gives on this barometer here, whether there is any water up there, or not, and there is none. Now you say it's up there, and yet the scientific research shows that it's not there."

27 That didn't stop Noah. He was persistent. He knowed that God had said, "It's going to rain," and God was able to put rain up there if He said so. He would make it, whether there was any there or not. So he was persistent after he knowed the Word of the Lord.

28 And when a man knows the Word and will of God, you become persistent. You become perseverant. No matter what science says, "Well, they can't do *this*, they cannot do *that*," you know it, anyhow. You got a hold of Something, and that Something has got a hold of you. You're rotating together. You, there is something about it,

that you cannot explain it. No matter how scientific it seems to be untrue, yet there is Something in it that tells you that it's God, and there is nothing going to stop it.

29 So we find that Noah pounded right ahead on the ark, no matter how much scientific proof, "it wasn't so, and there was no rain." And he believed it anyhow, because he had heard the Word of the Lord.

30 And there is where faith is solemnly based upon, **THUS SAITH THE LORD.**

31 Moses, another great, smart man that had been raised up, borned in the world for a certain achievement of God. And he tried to meet this goal by his scientific acts. We are taught and told by history that he was a great military leader, and his only way of doing anything, was, killing off. He was so smart that he could teach the smart Egyptians, wisdom. In all of his wisdom and all that he knew, yet he failed, miserably failed, to achieve what God had in mind for him to do. And in finding his failure, by slaying the Egyptian and hiding him in the sand, and hearing the rebuke from his brother, or the question, "Will you slay us as you did the Egyptian?" Upon this, Moses ran into the wilderness, a runaway prophet.

32 After forty years in the wilderness, that God had uneducating him from the things of the world, unto the mind of God; taking all of his doctor's degree, and everything, away from him, till He could work into his heart.

33 When He had the material about ready, one day while he was herding sheep on the backside of the desert, an old familiar path, he found a tree on fire.

34 Moses, being a scientist, he never approached it in the way of a scientist. If you'll notice, if he had been a scientist, he'd a-said, "Now I'm going to take some of the leaves from that tree, and take them down to the laboratory and find out what they were sprayed with, the reason they burn and don't burn up." If he would have done that, then he wasn't ready yet.

35 But what he did, he approached It and took off. his shoes, knelt upon his knees and begin to talk to It, because he knowed It was supernatural. From there came the Word of the Lord, saying, "I have heard the groans of My people, and I remember My Word. I'm sending you down to deliver them."

36 Now sometimes, in the path of duty, God calls His man to do things that's absolutely ridiculous to the natural mind. He causes them to do something that's altogether becomes a laughingstock.

For instance, what if Moses had have failed, as a young man of forty years old, a military man; and the throne, his foot upon it, all the armies of Egypt under his control? And to fail doing that, and here he goes down to Egypt, the next morning, after meeting this Angel in the bush, with nothing in his hand but an old crooked stick from off the desert, with his wife sitting on a mule, and Gershom on her hip, the white beard hanging way down on his waistline, perhaps. He was eighty years old. His bald head shining to the sun, and a stick in his hand, his eyes set towards the sky, and a smile across his lips.

Somebody might have said, "Moses, where you going?"

Said, "I'm going down to Egypt, to take over."

37 When he couldn't do it with an army, how is he going to do it with a crooked stick? "Oh, man, you've lost your mind. You're— you're out of your head."

38 It was a one-man invasion. But the thing of it was, he did it, because that it was a Word of the Lord. And Moses was determined, no matter what his odds was. God was with him, and He is worth more than all the odds.

39 If men and women could only think that tonight, that the Word of the Lord is Truth! There is nothing else. All Eternity hinges on the Word. "Not one Word," Jesus said, "will fail. Heavens and earth will, but It won't."

40 Moses went down. And he was very persistent when he threw down his rod, and it turned into a serpent.

41 Then he found impersonators. That still lingers along the path of God, someone to try to impersonate something. And the impersonators come up to make a show out of it, threw down their rods.

42 Moses knowed Who he had talked to. He knowed Who he had believed, and he was persuaded that He was able to keep that which he committed to Him against the hour. Moses stood still. Then the serpent of Moses eat up the serpent of the magicians.

43 And we are taught that that same thing will repeat again, maybe not in the same manner, but it'll repeat again in the last days. "For as Jannes and Jambres withstood Moses, so will they resist the Truth."

44 Moses was persistent, for he had an achievement, with **THUS SAITH THE LORD** behind it, "I'll be with you."

45 David, standing before Saul, one day. And he heard a Goliath come out over on the hill, a great giant that had fourteen-inch fingers. And a great spear in his hand, the size of a weaver's needle, probably twenty or thirty feet, big spear on the end of it, or, tip,

brass. Just imagine what that man's head would have been, it'd a-been the size of a tub, with a big two-inch-thick helmet over the top of it, and brass, all covered up. And he was making a challenge against the armies of God! And he said it in the presence of David.

46 And David was a little, ruddy man, little fellow, probably stoop-shouldered. The Bible said he was "ruddy," a little fellow. Never had no training in—in dueling, with spears and things. But he had been keeping sheep out on the backside of the desert, and a lion come in and got one of his lambs, and he went after him and slew him with a slingshot. We find a bear did, tried the same thing, and David overcome him.

47 And then David said, "Will you stand and let that uncircumcised Philistine defy the armies of the living God?" He shamed his brothers; while they said he was naughty, he had come out to see the battle. Yet there was Something in David, that he knew that he was more than a conqueror. So he said, "If you're afraid to fight him, I'll go fight him."

48 Saul, this coming to the general, Saul, and he put his armor upon him, and it wouldn't fit him. He found out that his ecclesiastical vest didn't fit a man of God. And the thing didn't. He didn't know what to do. "This, I've never proved this. I know nothing about these, Bachelor of Art, and so forth. Take the thing off of me and let me go in the way that God give me deliverance. Let me go with a slingshot."

49 "Why," they said, "he is a warrior from his youth, and you're nothing but a youth."

50 He said, "I am more than a match for him. Let me go." And no matter how big the giant looked, and how unreal it seemed to be, David was persistent that that uncircumcised Philistine wasn't going to defy the armies of the living God that he represented.

51 Oh, if we had more David's in this army, if we had more man who would stand and be persistent, perseverant in the Faith that was once delivered to the saints!

52 Samson, another man very perseverant. He was born a Nazarite birth.

53 A *Nazarite* means "separated to the Word." What a nice thing it would be tonight if all Christians would be Nazarites to the Lord; separated not to creeds, but to the Word. Christ is that Word. Separated to the Word!

54 He had seven locks of hair that hung down his back, which was the sign that he was separated.

55 And then one day he was met out on the—the plains, without anything in his hand to fight with, by a thousand Philistines. Those Philistines were man like a brass wall; great heavy helmets over their heads, great armors up in front of them, and shields, bucklers, and so forth, on, to dodge any bullet; probably the helmet being an inch thick, upon their heads.

56 Samson had nothing, but he still could feel that the promise that God made him was still hanging on his head. He could still feel the anointing, in other words. He knowed that God was with him, for he felt them locks hanging down around his shoulders. He grabbed what was in his . . . could find, and it was a jaw bone of a mule. And he stood with that in his hand, and was persistent that it wouldn't be the jaw bone or his own arm, but it would be the power of the Lord. And the power of the Lord came upon him, and he beat, with that jaw bone, a thousand Philistines.

57 How did he do it? That old, brittle, desert-soaked, jaw bone, you'd hit it against a rock, it would fly to pieces; and upon the helmets that was on those Philistines, which hung down, and big leaves stuck up on the sides as it went over the shoulders, inch thick, and brass. He stood with this jaw bone and beat down a thousand. It said, "The Spirit of the Lord came upon him." He was persistent.

58 One day, a lion run out after him and he had nothing in his hand. But the Spirit of the Lord came upon him, his locks still hung on his shoulder, he rent the lion with his hands. He was very persistent, because he knowed that God's promise was with him. He was able to achieve anything, for God's promise was with him, to deliver.

59 John was so sure! John the Baptist, when he was born, he knowed he was to be the one, after he got old enough to understand, about nine years old. His father was a priest. Usually they follow the line of the father. But he didn't go down to the schools and seminaries, for he knew his job was too important. He was to announce the Messiah. We know that the Angel had said so.

60 He knew that he was represented in the Scripture, "The voice of one crying in the wilderness, 'Prepare the way of the Lord!'" He knew also that Malachi, four hundred years before, had said, "Behold, I send My messenger before My face." After being into the wilderness, where, he got his schooling from God, not from some theological seminary as his father come from.

61 But he had an important job. He had to announce the Messiah, and he had to know what kind of a sign would be following the Messiah. Then he noticed, one day, he was standing, preaching to the people, he said, "There is One standing among you now, Who

you know not, Whose shoes I am not worthy to unlatch, He will baptize you with the Holy Ghost and Fire.” He was so positive of his position, he was so positive of his ministry, till he said, “He is standing here somewhere now, among you!” He wasn’t afraid to say it in the face of Pharisees and Sadducees, and—and soldiers, and whatever more it was. Some of them had looked for Him for thousands of years, but he said, “He is standing among you.” Nobody could take it away from him. He was persistent. He was perseverant in the face of all. Yes.

62 This little Greek woman, no doubt, had heard of Him, heard of Jesus, the great revival. A young Prophet coming up in Galilee, from Nazareth, and was showing great signs and wonders. She had heard of Him, and, “faith comes by hearing.” This Syrophenician woman, being a Greek. Faith finds sources that others don’t see. When she heard, she believed. She might have heard of a neighbor’s girl being healed of epilepsy, which the child had, and they might have heard of this epileptic being healed. So her daughter had need of healing, and she had heard Jesus could do it.

63 For, He was God’s Word made flesh! Saint John 1, “In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us. The same yesterday, today, and forever!” He was there to reveal the promises of God for His day.

64 He is here tonight to vindicate and to reveal every promise that God made for this age. He is here to do it. He was in the days of the prophets. He was in Moses, He was in David, He was in Elijah, He was in the rest of them, to reveal God’s promise of that age. God lotted His Word to each age, and He sends a prophet, and the Word goes to the prophet and straightens it out, and that’s exactly what He has done through all ages. And He is God, and changes not. Jesus Christ is that Prophet tonight that stands among us. He is the One here in the form of the Holy Ghost, Who knows everything, and can reveal anything that He desires to do.

65 She believed this, no matter how much people didn’t believe it.

66 Faith finds a source that other people don’t know nothing about. When a man has got faith in God, he’s got a hold of something that he can’t explain it. It’s something that he’s got a hold of. He cannot push it, or shove it, or pull it. It takes Him. That’s the way faith is, when a man really got faith in God, it finds that source that others don’t see.

67 His Word is a sword. The Bible said so. You want reference to that, it’s—it’s Hebrews 4:12, as I got the text wrote down. The Bible

said, "The Word of God is sharper than a two-edged sword." This sword has got to be held by a hand of faith. A hand of theology won't do it. It's got to take a hand of faith, trained in spiritual things, that knows God.

⁶⁸ Again, might, as I might say this. How do you believe that Jesus looked upon the audience and perceived their thoughts? Because He was the Word. Let's quote the rest of the Word here, "Sharper than a two-edged sword, a Discerner of the thoughts and intents of the heart." He was the Word. That's the reason He could discern the thoughts that were in their heart.

⁶⁹ Last night, as we took, "as it was in the days of Sodom," showed that Man standing there, eating the flesh of a calf, drinking the milk from the cow, eating butter and bread; standing there eating, with clothes on like you and I, with His back turned to the tent, and perceived what Sarah was thinking about in the tent. No wonder Abraham called Him Elohim, "the all-sufficient One, the self-existing One," *Elohim*.

⁷⁰ Jesus said, "As it was in the days of Sodom, so shall it be at the returning of the Son of man." It'll be the same thing. "In the days," did you notice, "in Sodom there"? It said in Luke 17:15, it said that, "When the days of Sodom, so shall it be in the coming of the Son of man, when the Son of man is being revealed." In the days that the Son of man is revealed like He was at Sodom, the same thing will be taking place.

⁷¹ We find out the fire is ready, the nations are ready, the evangelists has gone to their places, and every gift is set in order. No wonder we should be persistent! No wonder we should be perseverant! We've got a goal to achieve for God, that's, call out the Bride of Jesus Christ from all denominations, from all people, a separated people for God.

⁷² This Greek had heard these words. She believed it. She had many hindrances, but her faith didn't have any. Faith knows no hindrance. Her faith had no hindrance. She had, but her faith didn't have. You may have hindrances, but, if you've got faith, it knows no defeat. It's positive. Let's look at some of her hindrances, just for a moment.

⁷³ Some of them might have said, "Remember, you are of a different race. You are a Greek, Syrophenician by nation. He is a Jew." In other words, today you would say, "Your denomination's not having this revival." It makes no difference, your denomination, whether it is or not. That woman didn't care whose denomination it was. She was a human being had been created by God, and she had

a need, and she had faith and she was going to get it. Whether her denomination was cooperating or not, made her no difference. She started off.

74 She might have had another critic that might have met her down the line, and said, "Why, the days of miracles is passed. We don't have miracles no more." That could have been a Jew, after she got in, her over in this country where Jesus was, across into Galilee. "Days of miracles is passed. There is no such a thing." Still she was persistent. She was perseverant. The denominational barrier didn't stop her, neither did any of them who believed the days of miracles was passed. She knew different. First thing, she had something inside of her, that told her that she would get what she asked for.

75 Oh, people, tonight, if you only can hold that in your heart, that God is here to give you the desire of your heart! If you will meet His conditions, nothing can stand.

76 There might have been a bunch of women come to her, and said, "Look, Sister Lydia," or ever what her name might have been, "do you understand that your husband will leave you if you do this?" No doubt but what she loved her husband, but she couldn't curse or bless That which was in her. Something was telling, her daughter was dying with epilepsy and she had to get to Jesus, and, when she got there, something was going to take place, husband or no husband.

77 Some of them might have said, "Well, what are you going to do with this afflicted child if it fails?" But she knowed it wasn't going to fail. Something was in her, that told her it can't fail. If He ever was God, He still remains God. It can't fail. Therefore, she still was perseverant.

78 Then some of them might have said, "The circle that you belong to, in the society, will laugh at you." Laugh or no laugh, made her no difference. Something was inside of her! She still was perseverant.

79 Some of them might have said, "You'll be put out of your church." Put out or not put out, she was on her road, something pulling her to Jesus! There was nothing going to stand in her way, no hindrances. She was perseverant. Nothing stood in her way.

Finally she arrived where He was.

80 Many people think, "Just because you get where He is at, it's all over." That's wrong. He can come here in this building tonight and show Himself alive, after two thousand years, by the things that He promised to do in this day. He did last night. He does every night.

He does everywhere. He proves that He is still alive. And you could be in His Presence, but that isn't it. No, sir. Sometimes you meet difficult when you come into His Presence. She did.

81 When she arrived, then said Jesus, He was "not sent" to her race. The very One that she come believing in, turned her down. This is a lesson. The very One that . . . She had went through all these gates, of sorrow and disappointment, and everything, to get there, by Something pulsating inside of her, telling her to go; when she got there to Him, He turned her down, flat. And besides that, He said her race was nothing but a bunch of dogs. "It's not meet for Me to take the children's bread and feed it to you dogs."

82 What if He would have called the—the Pentecostals, "dogs"? My, I don't know what would have happened. What if He would have said, "Methodist dogs, Baptist dogs"? My opinion, went back and told the pastor he was right after all, there wasn't nothing to this Fellow. But if you've got a hold, and something has got a hold of you, it's going to be different.

83 "I'm not sent to you race of dogs. Not meet for Me to take the children's bread and give it to you. I'm not sent to you. Your revival is not, your company is not sponsoring this, and I'm not sent to you. And it isn't meet for Me to take My time upon you, when you're nothing but dogs. And why should I waste My time on you?" What a disappointment that would have been to a woman that didn't have faith, that wasn't determined! Oh, if the church could only see that! But still she held on.

84 She wasn't a—a hothouse plant that had to be babied, one of these kind you have to spray all over, you know, and keep the bugs off of it. A good healthy plant, you don't have to spray it. A good healthy plant, a bug can't get to it, it's full of health.

85 And a good born-again faith in God, a real genuine Holy Ghost faith, nothing is going to turn it down. It can't do it. It's persistent. It's going to the goal that God has promised to it. There is nothing going to turn it down. It's going anyhow. Yes, she wasn't a hybrid.

86 Today, everything we got is hybrid. You talk about hybrid corn, I see it out on the signs out here. It is no good. It's killing people. Look at *Reader's Digest*, said, "If women keep on eating it, what's going to happen, they won't have their babies no more, in twenty years from now. They won't be able to give birth to their children." It's breaking it down, till cancer taken a hold. Oh, everything, the whole thing is worm-eaten. That certainly knocks scientific, on evolution, out.

87 Jesus said, God said, in the beginning, “Let every seed bring forth of its kind.” You take hybrid corn, and hybreed it, and plant it; plant that same seed next year, you got nothing. You got a better looking grain, but you haven’t got nothing. They’ve hybrid everything, in the world.

88 You take a mule; and, or take a—a jack and hybreed it to a mare, you got a mule, but that mule cannot breed back hisself. He is the ignorant-est thing on earth. I’ve drove them, all my life here, you’ll . . . he’ll wait till the last dying minute, to kick you. He don’t know nothing. You can’t teach him nothing.

89 You talk to him, he’s just like a lot of so-called Christians with the ears sticking out, “Haw? Haw?” They don’t even . . . Bray, and don’t know what they’re braying about. “Days of miracles is passed. There is no such a thing as healing.” But you take a nice . . . He don’t know where he come from. He don’t know who papa or mama is.

90 But a genuine thoroughbred horse knows who his papa was, who his mama was, who his grandpa, great-grandpa, great-great-great-great-, all the way back. He knows where he come from.

91 So does a genuine born-again Christian know where he come from. His origin wasn’t with John Wesley, Luther, or somebody else. It begin on the Day of Pentecost, when God Himself came among His people. And He is the Word made manifest. You can tell him the Word, and he’ll say, “Amen!”

92 The other one say, “I don’t know about That.” See that donkey, hybrid? See, it don’t know where he is going, he don’t know where he come from. He is in an awful shape.

93 That woman wasn’t that type. She wasn’t no hybrid plant. She had got a hold of something. You didn’t have to baby her and spray her, and say, “Now, darling, please, now let me beg you. You should come down.” No, sir. Nobody. Everything trying to hinder her.

94 A real Christian fights for his position. He has to stand alone, him and God, and he fights every inch of ground, so you don’t have to baby them around.

95 That’s what’s the matter with the Pentecostal church today, we got Pentecostal babies that’s just been sprinkled and sprayed with *this* and *that*, and the *other*, till it’s run out to a bunch of hybrids. What we need today is a housecleaning, from the pulpit all the way to the—the janitor, and a starting over again, and get some genuine faith born into people. Yeah.

96 No, she wasn’t a hybrid, as a so-called crop of believers is today. What did she do? She admitted He was right, the Word.

97 And faith always admits the Word is right. Amen. If your faith don't punctuate every Word of God's Word, with an *amen*, there is something wrong with your experience. The Bible said, "He is the same yesterday, today, and forever." If it don't say *amen* to that, then there is something wrong. Jesus said, "The works that I do shall you do also." If it don't say *amen* to that, then there is something wrong. If it don't punctuate every Word of God's promise, with an *amen*, there is something wrong.

98 She admitted that He was right. She admitted she wasn't nothing but a dog. But she was after crumbs.

99 Wouldn't be us. Oh, no. We have to be set up on a seat, and, "If they don't minister to me the first night, I'll not go back the next night."

100 Now, see, oh, what a difference she was. Put back, and shoved back, shoved out, put outside, whatever it was, she was determined. She was persistent, perseverant. Something on the inside of her, told her that she was going to get it regardless of how long she had to wait, what she had to go through. She would get it anyhow. She was after the crumbs. She didn't want a full-course dinner. She said, "The dogs eat the crumbs under the master's table."

101 That's the way to do it. Don't take the high seat; take the back seat. Don't do . . . Just be the little person. The way up is down, always. "He that humbles himself shall be exalted. He that exalts himself shall be abased." The way up is down, always.

102 Remember, she had never seen a miracle. She was a Gentile, but she had faith.

103 She was something like the harlot, Rahab. She said to the spies . . . She didn't say, "Wait till I see how Joshua combs his hair. What, how does your generals all look? Or what kind of a swords do they use? What instruments have they got? What kind of warfare?" She said, "I have heard that God is with you. That's good enough for me. I want mercy." She believed.

"Faith cometh by hearing, and hearing of the Word of God."

104 Watch, "For this saying, for this saying," Jesus said, because she was persistent, and coming.

105 Now, at first, she called Him, "Son of David." Now if . . . She had, as a Gentile, had no claims on Him as the Son of David. But when she said, "Lord," He was her Lord, but not Son of David, to it.

106 She had the right approach to God's gift. And that's the only way to ever receive anything, is come the right approach. She was

the first Gentile that a miracle was ever performed on. Faith admits the Word is right, it's humble and reverent. And the same is today, be willing to take any part, anywhere, "just so I get there."

107 Did you ever notice Martha, in the Presence of Jesus, was persevering? Martha, when she came out, though she had a brother that loved Him, though she had opened up her house and left the church, and so forth, and Lazarus and He was friends; and Lazarus was dead, in the grave, and had been in there for four days, already deteriorating. The nose had dropped in, the flesh off his bones. He was dead.

108 I was talking to a woman that belongs to another faith that don't believe that He was no more than just a prophet or a good man.

109 I'll admit He was a prophet. But, He was more than a prophet, He was the God of the prophets. He was all the prophets was, was in Him, plus God, and all of it together made Him.

110 We was going down, one night, she said, "If I prove to you, Mr. Branham!" Said, "I've just got one fault with your Message."

I said, "I hope the Lord has, only has one fault, find with me."

111 Said, "You brag too much about Jesus." Said, "You—you make Him God."

112 I said, "He was God. If He wasn't God, He was the greatest deceiver the world ever had."

She said, "You make Him Divine."

I said, "He was Divine."

"Oh," said, "He was—He was a good man."

113 I said, "He was more than a good man. He was God. He was Divine."

Said, "I'll prove to you, by your own Bible, He wasn't Divine."

I said, "How can you do it?"

114 She said, "In Saint John, the 11th chapter, when Jesus went to the grave, to raise Lazarus up, the Bible said, 'He wept.'"

And I said, "Is that your Scripture?" I said . . .

"Yes."

I said, "You fail . . ."

Said, "How could He weep and be Divine?"

115 I said, "He was both man and God. That was a man that was weeping, certainly. I'll admit that was a man weeping. But when He stood by the side of the grave, straightened His little frail body

up, and said, 'Lazarus, come forth,' and a man been dead, four days, stood on his feet and lived again, that was more than a man." Yes, sir.

¹¹⁶ Corruption knew its master. The soul knew its Creator. And he was four-days' journey somewhere; I don't know, neither do you. But, anyhow, when He spoke, he come forth. Amen. That was more than a man.

¹¹⁷ He was a man when He come down off the mountain, that night, after He come, been hungry; come down looking upon the trees, to find something to eat, looking on a tree, when He cursed the tree that had no fruit. He was a man when He was hungry. But when He taken five biscuits and two fish, and fed five thousand, taken up seven baskets full of fragments left, that was more than a man. That's it.

¹¹⁸ He was a man when He laid out there on the water that night, in the back of a ship. Virtue had gone out of Him, all day long, preaching, and healing the sick; virtue leaving from Him, from the people, discerning the thoughts in their heart. And ten thousand devils of the sea swore they would drown Him that night. That little old ship like a bottle stopper out there, flopping up-and-down. The devil said, "I got Him now." And it looked like it was all over. But when He once aroused, come up and put His foot on the brail of the boat, and looked up and said, "Peace, be still," and the winds and the waves obeyed Him, that was more than a man. That was God.

¹¹⁹ He was a man when He cried for mercy, at the cross, true. When He cried for a drink and they give Him vinegar, that was a man. When He died, bleeding, crying, crucified, nailed to a cross, He was a man. But on Easter morning when He broke the seals of the tomb and rose again, and said, "I am He that was dead, and alive for evermore," that was more than a man. It was God in a man, His Son.

¹²⁰ No wonder, Martha with this understanding, she was perseverant in the Presence of Jesus. Said, "If You had been here my brother would not have died. But even now, whatever You ask God, God will give it to You."

¹²¹ Oh, if we'd only get those words in our hearts tonight! "I know I'm sitting in a wheel chair. I know I got cancer, got heart trouble, whatever it is. I know the doctor says my last hour is close at hand. But even now, Lord!" Whatever you ask God, He'll do it. And He is sitting at the right hand of His Majesty, to make intercession upon our confession. Just be as persistent as Martha was.

¹²² Seemed like He had turned her down. Sent for Him, and He didn't go. Sent again, and He didn't go. Finally, after he was buried,

four days, here He is. But she was still persistent. She had a hold of something. She had seen His works and she knew that was God. She knew it was. She was persistent. She had got what she asked for.

¹²³ The Shunammite woman, in the presence of Elijah, was persistent. Oh, the baby was dead, and laying upon his bed. And Elijah tried to take an anointed stick and send, by Gehazi, to lay upon the child. But her faith wasn't in the stick, it was in the prophet. She knowed that God was in that prophet, for she had seen the words he said come to pass. He was a vindicated prophet, and she knew that what he said come from God. And she said, "As thy soul lives, I'll not leave you till I find out why." And she stayed with him. She was persistent until she got what she asked for.

¹²⁴ It reminds me, here not long ago, a little woman coming from California, when I still lived in Jeffersonville. It's been about three or four years ago. She had a tumor, and the tumor alone weighed fifty pounds. They had to pack her into the building, set her back. They . . . She knowed I was to be there that night. She thought I was going to pray for the sick. But I just come to speak to the audience, maybe about what we got in here tonight. After getting through speaking. . . Some of them had told her, "He doesn't pray for the sick tonight."

¹²⁵ But she wanted to be prayed for, she said in her heart, and believed. She had been in the meeting before, and said, "I believe if Brother Branham would pray for me, I would be healed." And that night, two or three of the deacons passed her around, and went out by the side the hou- . . . the building, come around to the back, laid her at the door.

¹²⁶ And I started walking out with Billy Paul, through the back. She grabbed me by the trouser leg, like *that*. She said, "Brother Branham," she said, "I've always believed if you would ask God, God would heal me."

¹²⁷ I put my hand over on her, I said, "Then, sister, according to your faith, be it unto you."

¹²⁸ A few months after that, I meet her over in a—a meeting there. There she was, standing with a perfect waistline. The fifty-pound tumor was gone. She said, "I'll take any woman in here in the dressing room, and let her see if there is a mark on me anywhere. *Here is my picture what I was.*"

¹²⁹ What was it? Whether you was praying for the sick or not, she was persistent. She had come from California, to be healed, and she wasn't going back any other way but being healed. She was persistent.

¹³⁰ I remember being called by the bedside of a boy dying, here a few years ago, with black diphtheria. And they wouldn't let me go in there, because I had children. The doctor said, "You can't go in there, you're a married man."

¹³¹ I knew he was Catholic, and I said, "If—if the boy was Catholic, would you let the priest go in?"

He said, "Yeah, but he's—he's not married."

I said, "He visits children, and so forth."

Said, "It's not the question, Mr. Branham."

¹³² I said, "You would let a priest go in and give him the last rites. This is the last rites. The boy is dying. Let me get to him."

¹³³ Well, finally I persuaded him. And he dressed me up like a Ku Klux Klan, or something, all kinds of things over.

¹³⁴ And the old mother and father was standing there. I had left a meeting, and the—the old mother and father said, "If you'll come pray, my child will live." The boy was about seventeen, eighteen years old. Had a cardiogram, a machine there, of some sorts. He had been unconscious for two or three days, and he knew nothing. The mother and father received me as I come in. I knelt down and prayed a simple little prayer of faith.

I said, "Sir, do you believe God?"

¹³⁵ He said, "With all my heart, only thing I want you to do is ask God. God will give it."

¹³⁶ I said, "Thank you, brother, for your confidence. May I never betray it."

¹³⁷ I laid hands upon the little fellow, and prayed, "Lord Jesus, let this father and mother's faith join with mine, and come before Your throne tonight. Let this boy live and not die, because we believe. In Jesus' Name."

¹³⁸ Got up. And the father reached over and grabbed the mother across the little old iron lung, of a thing he was breathing in there, and said, "Mother, isn't this wonderful? Isn't this wonderful? Oh, it's so wonderful!"

¹³⁹ And that little nurse standing there, she was amazed. That little cap liked to have fell off her head. She looked around, and she said, "Sir, I don't understand. How can you act like that, you and your wife, and your son dying?"

He said, "Honey, my son is not dying."

140 “Well,” said, “doctor said that he was dying.” Said, “That,” ever what the machine was, said, “when a heart ever goes that low, with this fever, it never has been known, in history, to ever come back.”

141 I’ll never forget that old patriarch’s faith. He belonged to, I believe, the A. B. Simpson movement. Walked up and put his hands upon the shoulders, he was about sixty years old, put his hands upon the shoulders of this little girl, looked her in the face. He said, “Honey, you are looking at that machine. That’s all you know to look at. But I’m looking at a promise, that God said He would do it.”

142 It depends on what you’re looking at. They were hugging one another, and rejoicing there, brother. And he is married, and a missionary in Africa now, with two children. Why? Because a father and mother could hold on when the darkest hour. Persistent! Yes, sir, persistent! Have faith in God!

143 Little Micaiah, in the presence of all them four hundred trained prophets, were persistent when he had a vision from God. Though they . . . He was contrary. They met him and told him, “Now we’ll put you back in the association if you’ll just say the same thing, you, they say.”

144 He said, “As the Lord lives, I’ll only say what He tells me to say.” And his vision was examined with the Word of God, and he pronounced his prophecy, no matter.

145 They said, “We’ll throw him into the inner cells, and give him sorrow, bread of sorrow, and waters of sorrow.” “And when they come back,” he said he’d deal with him, Ahab did.

146 He said, “If you come back at all, God hasn’t spoke to me.” He was persistent. He knew where he was standing.

147 The blind man that had been healed by Jesus could not argue their theology. They said, “Who opened your eyes?”

He said, “A Man called Jesus of Nazareth.”

148 Said, “This Man is a sinner. We know not whence He come from.”

149 Now, he gave them a good answer. He said, “You are the religious leaders of this day. And this Man has give me my sight, and yet you don’t know where He come from.” He had pretty good theology of his own. He could not argue with them. But he knowed one thing, he could see. And he wasn’t ashamed. His father and mother was ashamed to say something about it, but not him. He had seen it. He had felt it. He had the results of it. Something had told him, and he was persistent.

150 Philip, as soon as he seen, last night's lesson, what, when come up in the Presence of Jesus Christ, when he saw Simon's . . . or Andrew's brother. Phil- . . .

151 Peter come up in the Presence, which was Simon then, come in the Presence of Jesus. Simon had been taught, as a child, that Messiah would be a prophet. When he walked into His Presence, and He told him, "Your name is Simon and you are the son of Jonas." He was persistent. He was ready then. Become the head of the church.

152 When Philip saw It, he knowed another good Bible reader that knowed the Truth. He was persistent. He went around the mountain and got him.

153 And when Nathanael come, a man of renown, a real Hebrew indeed, a man, staunch Hebrew, real fine man, fine integrity, he was a great man. But in the presence of his priest and the presence of every one of them, when Jesus looked upon him and said "behold an Israelite in whom there is no guile," he said, "Rabbi, how did You know me? I've never seen You before. How did You know who I was?"

154 He said, "Before Philip called you, when you were under the tree, I saw you."

155 He fell at His feet, and said, "Thou art the Christ, the Son of the living God. Thou art the King of Israel." Why? He was persistent regardless of what anybody else thought. He had met the Thing he had read about. What he had expect to find in Jesus, he had found.

156 A little prostitute woman come out to the well, one day, to get water. There sit Jesus, an ordinary Man dressed in ordinary clothes, eating ordinary food, talking ordinary language, just common street language like anyone else talked. And she spoke to Him; He spoke to her. He found where her fault was, and He said, "Go get your husband and come here."

She said, "I have no husband."

157 Said, "You've said well. You've had five, and the one you're living with now is not yours." Quickly that predestinated seed in her heart struck Life!

158 When That struck the Pharisees, It just turned the whole thing black. They said, "This man is Beelzebub. He is a fortuneteller."

159 But she knew the Word was "sharper, more powerful than a two-edged sword, and a Discerner of the thoughts of the heart."

160 She said, "Sir, I perceive that You are a Prophet. We haven't had one for four hundred years. I perceive that You're a Prophet. But we know that when the Messiah cometh, He will tell us these things."

¹⁶¹ He said, "I am He that speaks to you." Surely the One that done the miracle would not tell a lie. He was a Prophet. She . . . He said, "I am that Messiah. I'm the One, that speaks to you. I'm He."

¹⁶² Now try to stop her? If anyone was ever in the East, you know, the man in the street would never hear a prostitute. She had no voice at all. But try to stop her, like a house on fire in a windy day, you couldn't do it. Right into the street she went, screaming, "Come, see a Man Who told me the things I've done. Isn't this the very Messiah? There He sits out there at the well now. That's the very Messiah. We've looked for that Man to come, and there He sits. He told me these things." The Bible said that the people believed because of the woman's testimony.

¹⁶³ In closing, I might say. I see some Spanish people sitting here, I might say this. I was in old Mexico, not long ago, at the—at the arena down there, some kind of a place. We couldn't get in the bull ring, or the big ring, but we got a place there where several thousand people had gathered. Brother Espinoza, I think an Assembly of God brother, you all know him, from California. He was my interpreter.

¹⁶⁴ The night before that, there had been an old blind man come across the platform, that couldn't see at all. I looked at him. I had good shoes on, and good clothes. Poor old man, raged, trousers all tore off, his old hat sewed up with—with, looked like, binder twine. And he was blind; white beard hanging down. His old, big old feet, and maybe hadn't had shoes on, in years. Dusty all over. Totally blind. I looked at him. I thought, "My dad would be about that age, if he'd have lived."

¹⁶⁵ I slipped over to him. I said, "How do you do?" Brother Espinoza interpreted.

¹⁶⁶ I sit my foot up beside of his, to find out. There was a little curtain across the platform about four or five times as wide as this. I thought, "If my shoes fit him, I'd give him my shoes." Oh, his feet was much larger than mine. I put my shoulders up against him, like I was going to put my arms around him, his shoulders was wider than mine. I seen then I couldn't give him my coat. I thought, "God, what can I do? Poor old fellow, probably hasn't had a decent meal in his life." And there he was, eating old rejected tortillas down there somewhere; but yet have to spend what little money he had, to get a grease candle, to burn it on a million-dollar gold altar, for his sins, live in such superstition and darkness as that! I thought, "What a time! How can fate be so evil?"

¹⁶⁷ I put my arm around him, and cried, "O God, have mercy upon him!"

168 He hollered, “Gloria a Dios!” And about that time I looked around, he could see as good as I could, going across the platform.

169 And the—the next night when we come in, there was a rick of old clothes and shawls, and hats, up three or four feet high, like *this*, all the way across. How they ever knew who it belonged to? You think they cared? They come to church that morning at eight or nine o’clock, no seats to sit down in; right out there, and it pouring down rain, and just leaning against one another. The women with their hair all hanging down, and holding the children and things. Pouring down rain, come at nine o’clock, and I wouldn’t be there till about eight-thirty or nine that night. They would be sure they was going to be there. Stood right there waiting till I come in.

170 They let me down on a rope ladder, on the back of the arena, where I come in like *this*, walked out to the platform. Billy Paul . . . And a man that I called *Mañana*, which means “tomorrow,” he was always so slow to come get me. And so I said, “Just come tomorrow, you done ruined tonight.” So he brought me over there and he let me down, and I come in on the platform.

171 Brother Jack Moore, many of you know him, just across here at Shreveport, he was with me; and Brother Espinoza and several of the brethren. Then when we was standing there on the platform, Billy come. I heard there’s a great rale, way out over there, there was thousands times thousands seating in there.

172 Billy said, “Daddy, you will have to do something. The little Spanish woman over here,” said, “she has got a dead baby in her arms.” Said, “That baby died this morning, they say, early. And—and *Mañana* give out them prayer cards, and,” said, “and he ain’t got a prayer card, and I ain’t got one.” Said, “And she is determined to bring that baby in the prayer line.” Said, “We’ve got about four hundred there, ready to be prayed for.”

173 I said, “Well,” I said, “just make her stay back. Cause, if she gets ahead, that will start every one of them doing that.” And I said, “We can’t do that. Tell her just get in line maybe tomorrow. We’re going to be here yet tomorrow to give her a prayer card.”

174 He said, “You come over and try it.” Said, “I got three hundred ushers there that can’t even hold her, and,” said, “she won’t weigh ninety pounds.” And said, “You can’t hold her.” Said, “She runs between your legs, jumps over their shoulders, or anything, with this dead baby.”

175 And I said, “Brother Jack,” I said, “she don’t know me. She wouldn’t know me from you. Go on down and pray for the baby, and that’ll settle it like that.” And I said, “Baby dead?”

Said, "Yes." I said. . .

176 I was speaking on faith being the substance, the substance of things hoped for. And I was speaking. And Brother Espinoza started speaking on, as I was speaking. Brother Jack started down to pray for the baby. And as I started to look, I looked out here in front of me, and there was a little Mexican baby, no teeth, it was so little. It was smiling, looking at me, a vision.

177 I said, "Wait a minute, Brother Jack. Bring the baby here." And so they opened up the way.

178 Here come the little woman, with the prayer beads in her hands, and falling on the floor, hollering, "Padre!"

179 And I—I raised her up. I said, "Don't." She had a little blue and white, striped blanket; a little, stiff baby, about *that* long, laying in her arms.

I said, "Ask her when it died."

180 Said, "It died in the doctor's office, that morning, about nine o'clock." And this was about nine-thirty or ten o'clock that night. And just soaking wet, she had been standing; her hair all down. Pretty little woman, and, she, probably her first baby. She looked to be twenty-five years old, or something.

181 And I said, "Brother Espinoza, don't interpret this prayer, because I just seen a vision of a little dead ba- . . . or a little baby out there laughing at me." I said, "It might be the baby."

182 And I put my hands upon the little blanket, and I said, "Dear Heavenly Father, I don't know what the vision meant, but I seen the little baby. If that baby, You are ready to call it back to life, I'll call for its life, in the Name of Jesus Christ." It let out a yell, and kicked that blanket and begin screaming like *that*. And I. . .

183 The Business Men's *Voice* packed it, not long ago. I said, "Brother Espinoza, don't say nothing about that now. You send a runner after that baby and that woman, and get it to the doctor and get a signed affidavit before you publish that now," I said, "because it must be true. We don't know." So, so they sent a runner.

184 And the doctor signed an affidavit, "The baby died with double pneumonia," that morning in his. . . at nine o'clock in his office. "It had no respiration. It's heart was gone, been dead and stiff."

185 And there that little woman was. Why? Because she was persistent. Nothing was going to stop her. She was persistent. She was perseverant, though her priest would have put her out of the church (certainly he would), no matter what happened. She happened to be looking at the fence, a few nights before, and she had

seen that old blind man receive his sight. "If God could give sight to the blind, He could raise the dead!" And she had a need. She was persistent, like the Syrophenician woman. She got her desire because she was persistent.

¹⁸⁶ Brother and sister, we're in the Presence of Jesus Christ. He said, "Wherever two or three are assembled in My Name, there I am in the midst of them. Whatever they agree upon, as touching one thing, and ask, they shall receive." Let us be persistent now in the Presence of God, as we bow our heads.

¹⁸⁷ Our gracious Heavenly Father, we've been speaking for about thirty-something minutes now, or more, for Thy Kingdom. [Blank spot on tape—Ed.] God made the promise. God is obligated to His promise. Let us, Lord, remember, and be like that little woman, persistent. If Jesus is here in our midst, then let us hold onto Him until we have achieved that what we've come for.

¹⁸⁸ If there is those here, tonight, who are not saved, may they hold on until the saving grace of God has received them.

¹⁸⁹ If they are here without the baptism of the Holy Spirit, may they be like that little woman, let not time or anything else stand in the way. They'll hold and be perseverant until the Holy Spirit fills their life with the grace of God.

¹⁹⁰ If they're sick, may they not let loose. May they hold like Jacob, how perseverant he was. He held on, and said, "I'll not let You go until You bless me." That blessing meant life to him, and so does it mean to us tonight. And healing means life to us, Lord.

¹⁹¹ We pray that Your Presence will come, that we'll be able to get a hold of You, and You get a hold of us, like You did with Jacob, that wrestling prince; that You'll change our name, from a church book here on earth, to the Lamb's Book of Life in Heaven. Perseverant, holding on until God confirms His promise in us! We ask it in His Name.

¹⁹² Lord, we know a Word from You will mean more than a millions that anyone else could speak. Come, Lord, and vindicate this, that I've told the Truth. You are the same yesterday, today, and forever. You are the Word. You was the Word that was in Noah. You're the Word that was in Moses. You was the Word that was in Elijah. You was the Word that was in David. You are the Word made flesh and is among us tonight. You are here to vindicate every promise that You made for this hour. "As it was in the days of Sodom," all these promises that You made, You are here to confirm It. Grant it, tonight, Father. We'll watch to see You here.

193 And then may the church reach up by faith and take a hold, and say, "I am perseverant, Lord. I'll stay here like the unjust judge that the widow had a hold of." And if that unjust judge, to get rid of the woman, gave her her desire, how much more will the Heavenly Father give those that He is expecting to hold to Him tonight? Grant it, in Jesus' Name, we pray. Amen. The Lord be blessed!

194 I want to see... Billy, did you give out cards? [Someone answers—Ed.] Two hundred? What's the ones you give out today, H? Where did we start from; one, last night, didn't we? ["Yes."] Let's start from somewhere else tonight. The prayer card tonight is H.

195 Ever who has prayer cards, hold onto them. See, we're going to pray for every one. Just hold on, hold to that prayer card. You give a man a prayer card, he is sixty percent healed right then. See? He knows he is going to get in line, so just he'll just hold it. That's the reason we give them out.

196 Let's start from, let's see, from... let's make it from eighty tonight, start from eighty, ninety, a hundred. Who has prayer card H, H, like Heaven? H, eighty, raise up your hand. See if I'm... Maybe I'm wrong. We'll start from somewhere else then. Sir? I didn't see it. [Someone says, "Way in the back."—Ed.] Oh, back. All right, come here, sir. H, eighty.

197 H, eighty-one, who has eighty-one? Raise up your hand. Eighty-one, over here. Come, lady.

198 Eighty-two, who has eighty-two, would you raise up your hand? Right there, eighty-two? All right, eighty-two, who has prayer card H, eighty-two? There is eighty, eighty-one; we want H, eighty-two. How would you say it in Spanish? Might be somebody in Spanish. All right, all right, eighty-two.

199 Eighty-three. H, eighty-three, who has prayer card H, eighty-three? Look on your prayer card. Look at your neighbor's prayer card, maybe they're deaf and can't hear. H, eighty-three, eighty-three?

200 Don't get them cards if you're not going to use them. See? Get them, use them. See? Don't pass them to someone else. Keep them yourself. You'll be turned down in the prayer line, see. So take your card, come, listen at the instructions before the meeting. Take your prayer card and then stay in your seat, see.

201 H, eighty-three, where is it at? Eighty-four? The lady here. Eighty-five, eighty-six. That's right, respond quick. Eighty-six, eighty-seven, eighty-eight, eighty-nine. Ninety, ninety-one,

ninety- two, ninety-three, ninety-four, ninety-five, ninety-six, ninety-seven, ninety-eight, ninety-nine, a hundred. Count them, Brother Grant, if you will, and see if they all get in the prayer line.

²⁰² Now I'm going to ask everybody in here now. We'll be done in about ten, fifteen minutes. I'm going to ask everybody in here to remain in your seat, that wasn't called. Be real reverent, quiet. Be persistent now.

²⁰³ Let's give you another little story. One time, there was a woman. Jesus had. . . His fame had spread abroad over in Gadara, and a little woman came down; or, not in Gadara, it was another country. And she had heard of Him. She had a blood issue. She come to the meeting where Jesus was at, at the seashore, but she couldn't get to Him. And so she said within her heart, now listen, within her heart, that, "If I can touch His garment, I'll be made well." Remember the story? Now, she slipped through and touched His garment.

²⁰⁴ Now what happened? Jesus turned and said, "Who touched Me?"

²⁰⁵ Why, Peter rebuked Him. Just think of that now, while they're seeing if they're all there. Peter rebuked Him. He said, "Lord!" Something like this, "Why, people will wonder if You're in Your right mind."

²⁰⁶ Why, everybody, "Hello, Rabbi! Hello, Prophet! This is the young Prophet of Nazareth? This is the Galilean Prophet? Hello, there!"

²⁰⁷ "Away with such a Man," said the priests and all of them. "Get away from Him, everybody."

²⁰⁸ But he held on just the same, she did. She said, "If I can only touch His garment!" She did.

²⁰⁹ Then Peter said, "Well, You make people think You're out of Your mind."

²¹⁰ He said, "But I perceive that I've gotten weak." How many knows that? *Virtue*, which means "strength," has gone from Him.

²¹¹ And He looked around over the audience until He found the woman. And when He found the little lady, what did He say to her? He said, "Thy faith has saved thee." Told her of her blood issue, that she had been saved. Is that right? [Congregation says, "Amen."—Ed.]

²¹² Now how many believes that He is the same yesterday, today, and forever, raise up your hand. How many knows that this is the Truth? In Hebrews 3, says that, "Right now He is a High Priest that can be touched by the feeling of our infirmities." How many knows that? [Congregation says, "Amen."—Ed.]

213 Well, if He is the same yesterday, today, and forever, . . . Only, He is not, in physical form; when He returns like that, time is over, He'll take the Church with Him.

214 But He is here in the form of the Holy Ghost, to come into me and into you, and perform His same works. He said, in John 14:12, "He that believeth on Me, the works that I do shall He do also." Is that right? [Congregation says, "Amen."—Ed.]

215 And if the Word is in us, and we're telling the Truth, and it is the Word that He promised for today, then isn't the Word of God "sharper than a two-edged sword, and a Discerner of the thoughts and intents of the heart"? Does the Bible say that? [Congregation says, "Amen."—Ed.] Was not all the prophets could discern the thoughts in—in the people's mind? Is that right? ["Amen."] Why? It was the Word that was in them, God's Word for that day. See? That's how they were vindicated. That was their credentials. None of them belonged to an organization, not one, never did. Their credentials was their ministry.

216 God said, "If there be one among you, who is spiritual or a prophet, and what he says comes to pass, then hear him, for I am with him. But if it don't come to pass, well, don't hear him." And it must not just be once, it must continually all the time; from prophets.

217 There is a gift of prophecy, that's in the church, which is to be examined by the—by the examiners, before it can be told to the church, of course. "Let it be before two or three judges, and then it's told to her."

218 But a prophet is borned a prophet, predestinated, foreordained. "Jeremiah," God said, "before you was even formed in your mother's wombs, I ordained you a prophet over the nation." John the Baptist, seven hundred and twelve years before he was born, "He was the voice of one crying in the wilderness, 'Prepare the way of the Lord.'" See? Sure.

219 Notice, now, when Jesus was here on earth, He made the sacrifice for healing and for salvation. Do we believe that? [Congregation says, "Amen."—Ed.] Jesus could not come tonight and save you; He has already done it. The sin question was settled. He is the Lamb of God that take, took away the sins of the world. "He *was* wounded for our transgressions. With His stripes we *were* healed." It's a past tense. No matter how much you would scream out, and how much you would scream out, that wouldn't do a bit of good until you accept it.

220 “And He is a High Priest sitting at the right hand of the Majesty on High, to make intercessions on our profession.” You’ve got to accept it and profess it. See, that’s correct. Same way by healing.

221 But what if He was standing here tonight, wearing this suit that He gave me? What would He do in the prayer line? How would you know it was Jesus? See? Now, as far as somebody come and say, “Jesus, will You heal me?”

He would say, “I’ve already done it.”

222 Now if he had nail scars in their hand; and anybody could have that, see, any scar could be.

223 But what is it, how do you know, what do you know what kind of a vine it is? It’s what kind of life it’s got in it. And every vine, if the first . . . The first branch that come out of that Vine, Jesus Christ, they wrote a Book of Acts behind it. Is that right? [Congregation says, “Amen.”—Ed.] If It ever puts forth another one, they’ll write another book of acts. For if it bore grapes, the first one, the next time it can’t have lemons. But, a lemon vine can live in there, it’s a citrus fruit. But it’s living of its own; it’ll always bring forth lemons, it’s the grafted vine into it. But if the Vine itself puts forth a branch, it’ll bear fruit like the first one did, for it’ll be the Life that’s in Jesus Christ will be in that vine. That’s right.

224 Jesus said, “He that believeth in Me, the works that I do shall he also.” Now if He was here, He would be known by His Life, and by the things that He promised for this age.

225 How many was here last night, let’s see your hand. Practically all of you, I suppose. All right. Now there is people . . .

226 Everyone in that line, as far as I know, is a total stranger to me. If that’s right, raise up your hand. Each one is a . . . Are you a stranger? [The person says, “Yes.”—Ed.]

227 How many out there is strangers to me? All right. Only thing I ask you to do is have faith and believe that I have told you the Truth.

228 Now, look, Christ promised these things for the last days. Now, I know you’ve had great warriors here in the city, perhaps Oral Roberts and, oh, like the late Jack Coe and those great man of faith; they lived their time. But remember the last sign that the Gentile world seen before the promised son arrived in Abraham’s time, which is the father of all, and Jesus promised the same thing; the last sign that was showed to the Church elected, now remember, there was One. Two went down and preached in the Sodom, they never showed this sign; neither is it today. But to the called-out Church, the sign was showed; and so did Jesus prophesy it would

be the same thing, see, God manifested in flesh, see, discerning the thoughts that's in the heart. See? Now, He promised that! "Both heavens and earth will fail, but That won't."

229 Now if He will manifest that, to show that He is here present, how many of you will believe Him for your healing and whatever you have need of? [Congregation rejoices—Ed.]

230 Now, Lord Jesus, now it's to You, Father. Whatever Your will is, let it be done. I am Your servant. These are all Your servants, or many of them in here. Let those who are not Your servants, by Your Presence . . . knowing that maybe before morning they'll have to look upon Your face. Now You can smile upon them with grace, but then You'll be their judge.

231 Let it come to pass, Lord, that Jesus will come among us, tonight, and perform and do like He did before His crucifixion; will be assurance to us, in the face of all heathen religions, that our Saviour is not dead, but has risen from the dead. And after two thousand years, He is just as alive tonight as He was then. And may we, like those from Emmaus, say, "Did not our hearts burn within us, as He talked to us along the road?" Let Thy Presence be known. May we see You, tonight, in the Power of Your resurrection. And then may the people believe then, Lord, because of Your great august Presence. We ask in Jesus Christ's Name. Amen.

232 Now I take every spirit . . . Each one of you are a spirit. Remember, you've never seen me; you see this old wore out hull here that declares this Voice. Now this Voice either is coming from God, or it's not, same as yours. This voice is just packed around in this hull, which I'll swap it someday for a new one that won't get old. But, friend, each one, a spirit. So when you move, see, when you have control there, see, it interrupts. Just sit real still, be in prayer. I want you . . . If God does something, we should be thankful to Him. Certainly. Praise Him, then be reverent and watch. Just sit real still, and believe with all your heart.

233 Now you out there that has no prayer cards, no matter where you are, you just believe and say this, "Lord Jesus, what he told us, it's in the Bible. We . . . I know that You promised that, and I know it has to be You. It can't be that man; he is a man like I am, or like my husband, or like my son, or brother, or whatmore." See?

234 But a gift is not something, a knife, that you take and go do things with, a gift. Some of these days, I'm going to get me a big tent and come to a city, and just stay for about months at a time, see, and teach, though. A gift, is getting yourself out of the way, so God can come in, see what He shows, what He does. A gift is not, "I got

power to do *this*, I got power!" Your power of a gift is get yourself out of the way. And the gift that God has give you, operates through that then, see, after you're out of the way. See?

235 Now, I can't make Him tell me nothing. He has to do it. Now to save time . . . I'm real late.

236 But come here, lady, I want you to stand right here. I was speaking a few moments ago about a woman at the . . . at the well. Was you here last evening? [The sister says, "No, sir."—Ed.] You wasn't here. Have you ever been in one of the meetings before? ["No, sir."] Never been before. This is her first time. We're strangers. She wasn't even here last night. Never had instructions on it. Nothing but just stand here. ["That's right."] Now we are standing. You remember the story of the woman at the well? ["Yes, sir."] It was a little panoramic something like this, and the Man and the woman met for their first time in life.

237 Now, this woman was in, she was in . . . She was in shame. She had married too many times, and she—and she was living with a man she wasn't married to, and—and it was a very bad thing. And Jesus spoke to her.

238 Now you remember, He said, in Saint John 5:19, "Verily, verily, I say unto you, the Son can do nothing in Himself; but what He sees the Father doing, that doeth the Son likewise." Therefore, Jesus never performed one thing without first seeing it in a vision, or He told something wrong there. "The Son does nothing till He sees the Father do it first." Not *hears* Him; "sees Him do it." And then the Father . . .

239 He had need to go by Samaria. He was going to Jericho, but He went up to Samaria, the city of Sychar. And He met this woman, and He begin to talk to her until He found where her trouble was. Then He told her her trouble, and quickly, her in that condition, she recognized that that was the sign of the Messiah.

240 Well, if that's Him yesterday, it would be the same One today, if He is the same yesterday, today, and forever. Is that true, audience? [Congregation says, "Amen."—Ed.] See?

241 Now we are meeting for our first time. I am not He, and you're not she, but He still is God. [The sister says, "Amen."—Ed.] That's right, see. Now if you can have faith in—in what I am saying, in the Word! I'll never say nothing but what's in this Word. ["Praise the Lord!"] He might do things outside of that Word; but just as long as He does That, I know That's right, then, see. ["Yes, sir."] And now you don't know me, I don't know you.

²⁴² So therefore if you were sick, and I laid hands upon you, and hollered, like that great warrior, Brother Roberts, or some of those, Brother Allen or some of those man, lay hands upon you and say, “Hallelujah, the Lord heals you,” that’s good. You believe that, and it’ll work. See? [The sister says, “Amen.”—Ed.] See? But now what if He stands here and tells something that you have done, or some reason that you are sick, or something that’s happened down through life, or something you ought not have done? [“That will be fine.”] Oh, that that, you would know that that had to be right, right clear to your mind then. [“That’s right.”] That’s right.

Would it yours, out there? [Congregation says, “Amen.”—Ed.]

²⁴³ Now what am I talking to the woman about? See, I never kept on that message tonight (I got to perseverant), see, it would change me into preaching. And now have to come back to discernment, relaxing myself, getting William Branham over on the side.

²⁴⁴ How many ever seen that picture was taken here in Houston? And you. . . It’s here. It’s out front here now, see. That’s hanging right beside, between me and the woman, right now. There It is, milling right around. If the woman wanted to witness to it; she knows, in the last few seconds, there has been something like a real sweet feeling. [The sister says, “Yes.”—Ed.] If that’s right, raise up your hand. [“Amen. Amen.”] See? I’m looking right at It. See, it’s like living in another dimension. I’m watching It, through the woman. [“Amen.”]

²⁴⁵ Now, the lady, one thing, she is extremely nervous. [The sister says, “Yes.”] And that’s what you wanted me to pray for. And that’s just natural cause right now because of this time of life that you’re living in, getting this age and so forth, that makes you nervous.

²⁴⁶ Another thing, you’ve got something in your side, it’s—it’s like little pockets of air, like, gathers in your side. [The sister says, “That’s right.”—Ed.] Now is that right? [“Yes, sir.”] Raise up your hand, if that. . . [“That’s—that’s a statement from the doctor.”] See? [“Praise His holy Name!”]

²⁴⁷ Now, see, now there that is again, somebody saying, “He guessed.” You, I’m going to call who that is, one of these days, see. Don’t do it. You can’t hide yourself now, remember, see. The—the Word, It’s here, Itself. Not me, friend; I’m just your brother. But the Word is here.

²⁴⁸ Here, she is a good person, let’s see if I guessed that. I don’t know now what I said. It’ll have to come through that tape, for I know it. Now just a moment. Yes. Yes, she—she gets nervous, which that’s the cause from a—a time, her age and things. She’s. . .

249 And then, another thing, you've had a—an operation. [The sister says, "Yes, sir, I have."—Ed.] And that was a female affair, sometime ago. That's right. ["Yes."] That's made you nervous-er than ever. That's right, isn't it? ["Yes, sir, it is."] Uh-huh, that's right. And that made you nervous, 'cause, at this time of life, made you more nervous. Now, you think I'm guessing it? ["No."]

250 Here is another thing. There is a—a girl with you, little girl. And she is here, and she is suffering with mumps. [The sister says, "Yes. Amen."—Ed.] Is that right? Sitting out there. And there is a woman, another woman, a friend of yours ["Yes, sir."], and she has got mental oppression ["Yes."], like nervous and then mental. ["Amen."] Is that right? ["Hallelujah!"] Now when you go back, lay that handkerchief upon them; the mumps will leave and she'll get over it, and you'll be well. Go, believing in the Name of the Lord Jesus.

251 Do you believe? [Congregation rejoices and says, "Amen."—Ed.] That was Jesus yesterday, that's Jesus today! You have to know that that is Somebody, see. Yeah. Somebody has. Now, there, look, that was behind me. See? See? It's not. . . I couldn't do that. You—you know it's got to be some Power, don't you? ["Amen."] Do you believe it's the Lord Jesus, according to His promise? ["Amen."] The Lord bless you.

252 How do you do, lady? I am a stranger to you, also. I don't know you. I've never seen you in my life. We're strangers. This is our first time meeting, as far as I know. But now if the Lord Jesus should tell me something about yourself, that something like that lady there, whatever it was, would you believe that it was the Lord Jesus instead of. . . It wouldn't be me, you know. And now you could, like the Pharisees, say, "It's Beelzebub, an evil spirit."

253 And because they said the Spirit of God, that was doing that work in Him, was "an evil spirit," it was blasphemy against the Holy Spirit, which will never be forgiven when This come in this day. That's the reason this nation stands in judgment today. It's nothing left for it but judgment. It's full of Jack Rubys, and so forth, so it can't be nothing else happen to it but judgment.

254 Now you're ill. You've been in to a doctor. He really would advise an operation. That operation is on the colon. [The sister says, "That's right."—Ed.] That is true, isn't it? ["Amen."]

255 Here is another thing. You are desperately in need of a spiritual. . . [The sister says, "Yes. Amen."—Ed.] You haven't been feeling right. You've kind of washed away, a little, and you want to

come back. [“That’s right.”] Well, you’re back now. Now go, believing with all your heart, and you’ll get well, in Jesus Christ’s Name. Your sins are forgiven you. Now go, believing.

256 Now, I never said, “sins forgiven.” He said that. See, it wasn’t me. It was Him, see.

257 Do you believe? [Congregation says, “Amen.”—Ed.] Now it ought to make the rest of you just know it’s Him here. Isn’t that right? [“Amen!”] If you would just believe! Just have faith. Don’t doubt. Be reverent and believe God. Now, see, you’re in His Presence.

258 Now, if one of those discernments made the Son of God say, “virtue went out,” what do you think it would do to me, a sinner saved by His grace? See? It would be, you know what it would be.

259 Just a moment, it isn’t the woman. Say, you that was just healed, there, lady, going back to your seat, look to me just a moment. There is a—a man sitting right in front of you there, that has sinus trouble, sitting right there. Yeah. Do you believe that God will make you well? You do? All right.

260 Tell me what he touched. I don’t know the man, never seen him in my life. If that’s right, wave your hand, if we’re strangers to one another.

261 Now, look, that you might know something else. His wife sitting by him there, do you believe God can tell me what’s wrong with her? Will you believe me to be His prophet, or His servant? Will you do it? [Congregation says, “Amen.”—Ed.]

262 She has got hay fever. If that’s right, raise up your hand, lady. All right. Now if you’ll both believe! You touched Something. Believe now, and it’ll leave you.

263 Do you believe God? [Congregation says, “Amen.”—Ed.] Don’t doubt. Have faith in God.

264 Here is a man. I’ve never seen this man. He is quite a bit younger than I, and I’ve never seen him before. If we’re strangers, sir, to each other, raise up your hands. All right. I’ve never seen him.

265 Now let’s take a picture, in the Bible, let’s take when . . . when Jesus met Simon Peter. I would imagine him being a man something about that age, his hair thinning, when Jesus met him. Now watch. He talked to him.

266 Now, if I don’t know the man, never seen him, both of us with our hands up, we’re total strangers to each other. Now, the others was women, let’s see about this man.

267 Now you look at me, just a moment, as your brother. And now if the Lord would say something that you have done, or something that you ought to have done, or ought not have done, or whatever it is, you'll know whether it's the truth or not. [The brother says, "Yes, sir."—Ed.] You would know. And then if He can tell you what's wrong with you, or something that's on your mind, what your sickness is, or—or something like that, tell you something that you—you'll know whether it's the truth or not. Then if He can tell you what has been, and you know whether it's true or not; if He tells you what's going to be, then you know that's got to be true.

268 Now would that make everyone in here. . . Just take my time with this man, and talk with him. This is the first one.

269 Now you looking this way, just a moment, as we talk. May the Lord help me now. And do you believe what the Bible says is true? [The brother says, "Yes, sir."—Ed.]

270 You believe that this is the hour that Jesus is to come; that the Church has come from justification, sanctification, baptism of the Holy Spirit, just like the pyramid like that coming? And now the top stone is going to have to be so perfect till, when the Headstone comes, it has to blend right with it. The ministry has to start out like *this*, and just come to the minority all the time, getting smaller groups, and smaller group, until finally the Stone meets with the building. He is the Headstone, takes the whole building with Him, which is the Church. All of them will raise up, plumb back from this first watch, on to the seventh, and all go in the Rapture. Each one had their day allotted to them, and they had their reformers and founders, and so forth, all down through. And this last day, it come into an eagle again, which is back in the prophetic age, to bring this together.

271 Do you believe that, the Word and Stone, the coming One? [The brother says, "I do."—Ed.] You have a very fine feeling to you, sir.

272 Now, what's your trouble, you've had an accident. In that accident, you were gassed with carbon monoxide gas. That is true. It poisoned you. It poisoned you in your liver, and you had trouble with that. You had trouble with your stomach. [The brother says, "Right."—Ed.] You had trouble with your heart. ["Right."] And it's made you so nervous until you built yourself in a complex. You're poor, must go back to work. But you're afraid to go back to work, you're afraid of that carbon monoxide gas. But it's going to be all right. Now, remember, if—if Jesus Christ will tell me who you are, will. . . Now them things was true, wasn't they? If He'll tell me who

you are, will you accept it and know, and go on back and be of a good cheer? Will you do it? Your name is Mr. Wagner. ["That's right."] Go on back, on your road.

273 Do you believe now? [Congregation says, "Amen."—Ed.] With all your heart, you believe? ["Amen."] "If thou canst believe, all things are . . . All things are possible to them that believe."

274 Now do you believe that God will heal that female trouble for you? Now just go on across the platform saying. . . [The sister cries out—Ed.] Amen. See? God bless you.

275 Now, lady, when you get up of a morning, you're stiff, you can't hardly move around very much, arthritis. But do you believe that God heals arthritis? [The sister says, "Yes."—Ed.] All right, go on your road, saying, "Thank You, Lord." ["But I—I didn't . . . Need healing for nerves."] All right, sir, that's what caused your arthritis, see, was your nerves. "If thou canst believe, all things are possible," but first you've got to believe it.

276 What do you think, sir? Do you believe with all your heart? Do you believe God heals heart trouble and makes you well? [The brother says, "Sure do!"—Ed.] All right, go on your road, say, "Thank You, Lord Jesus."

277 Now, lady, you're shadowed, that means cancer. [The sister says, "Right."—Ed.] Do you believe God will heal cancer? ["Yes."] All right, accept it and go on your road, saying, "Thank You, Dear God," and believe with all your heart.

278 God can heal stomach trouble, or anything else. Do you believe that? [The sister says, "Yes, sir."—Ed.] All right, go on your road, and rejoice, saying, "Thank You, Lord Jesus."

279 Do you believe God will heal your female trouble, that dripping? All right, go on your road, saying, "Praise the Lord." Believe with all your heart.

280 Do you believe God heals sinus and asthma, and all this stuff, makes you well? Go on your road, rejoicing, saying, "Thank You, dear God."

281 What if I didn't say nothing to you, just laid hands on you, you would believe it? In the Name of the Lord Jesus, be healed. Believe with all your heart.

282 Come, lady. Do you believe with all your heart? Anemia condition and heart trouble, do you believe that God will make you well? If you do, go on your road, say, "Thank You, Lord Jesus," and be made well.

283 All right, sir. Come, lady. Do you believe God heals diabetes and makes people well from diabetes? [The sister says, "Yes."—Ed.] Then go on your road, saying, "Thank You." Believe with all your heart, see.

284 God heals nervousness and stomach trouble, too. Do you believe He makes you well? Go on your road, rejoicing. Eat your supper, and be of a good courage.

285 Come. A nervous stomach, too. Do you believe God will make you well? [The sister says, "Yes, sir."—Ed.] Go on your road, and eat, and be made well. Believe with all your heart.

286 You have a little heart flutter, but also you kind of got arthritis. You believe God, God will make you well? [The sister says, "Yes, I do."—Ed.] Go on your road, and rejoice, and say, "Thank You, Lord."

287 A nervous stomach causing the peptic ulcer and things. You believe that God will make you well and heal you? [The sister says, "I do."—Ed.] Go on your road, and say, "Thank You, Lord," and be made well.

288 You got many things, a lady's trouble. One of your great things is a heart trouble, too much around your heart. Do you believe God will make you well? Go on your road, and rejoice, and say, "Thank You, Lord."

289 Do you believe God heals arthritis? [The sister says, "Yes, sir."—Ed.] Just keep on going, and your arthritis will be gone.

290 Do you believe with all your heart? [Congregation says, "Amen."—Ed.] See? Surely that. . .

291 Now some of you out in the audience. Now be reverent. Be reverent, just sit still, you believe with all your heart now. Look this way, believe with all your heart, some of you people out there that's not going to be in the prayer line.

292 This little boy sitting down here, little chubby fellow sitting right there. Don't you see that Light over him? The little fellow is suffering with a kidney trouble. Do you believe that God will heal the kidney trouble, sonny? You believe it? All right, stand up on your feet and say, "I believe it and accept it." All right. God bless you. Go on your. . .

293 Do you believe with all your heart? "If thou canst believe, all things are possible."

294 What about you that just sat down there, come up with a little boy and sat down? Do you believe, that eye trouble, God will heal your eye trouble and make you well? You do? All right, you can

have your healing, too. All right. You just sat down at the right time. Amen. Go right ahead. That's fine. That's good. All right. Amen. All right.


²⁹⁵ The lady next to you there, she has got trouble with her head. Do you believe that God will heal your head trouble, lady? [The sister says, "I do."—Ed.] All right. Your little girl there suffers with a mental trouble. That's right, isn't it? Lay your hand over on her, and believe, and she'll get well, too. Do you believe that?

²⁹⁶ This next lady sitting next, she is praying, right next to her. She is praying there because of a broke up home. Is that right, lady? Raise up your hand. Believe, and your home will be restored again. Have faith.

²⁹⁷ The lady sitting next to her has got a cyst. Do you believe that God will heal that cyst, lady? Raise up your hand, accept it.

²⁹⁸ The lady sitting next to her has got throat trouble. Do you believe that God will heal your throat, lady? Raise up your hand.

²⁹⁹ What's the matter with you people? Don't you see that Jesus Christ. . . Let us stand up on our feet. Raise up on your feet and accept Jesus as your healer.

³⁰⁰ O Lamb of God, in the Name of Jesus Christ, heal every person here, for Your glory. 

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