

# Perseverant

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1 ... 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.*

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." Lord bless you.

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'll answer us according to our needs tonight, as they are many. Thou seest 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.

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. 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 wilt 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.

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

2 I taken my full time last evening on the subject of "We Would See Jesus." And after having to introduce the caliber 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 means more than anyone could say in a lifetime---just one word from Him.

3 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." 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.

4 Men of all ages that have faith in what they are trying to achieve has been perseverant. No man can be perseverant unless first he knows what he's 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.

5 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.

6 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 fullness of the Godhead bodily.

7 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 worshipped through man, God's agency.

8 God does nothing outside of a man being his agent, his helper. And now, men who has had faith in God, has been very persistent in what they are trying to do. And we take men of all walks of life. 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 river (had) couldn't have 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.

9 And the next thing we know, three musket bullets went through his coat without touching him. 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, and the one that was leading him. That was God.

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

10 One of the oldest stories in the Bible, one of them, was Noah. Noah was just not a . . . some different man. He was an ordinary man, perhaps a farmer. And the world was wicked, as it is today--full of science, and great men. They had sprung from the sons of Cain. The sons of Seth were humble shepherds, farmers. But the sons of Cain were wise men: builders, 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.

11 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. Now, that was absolutely contrary to all scientific measurements of that day. See, it had never rained. 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.

12 Scientists in that day were probably more able.... They achieved more than they are able to explain today. They built the pyramids in Egypt, the Sphinx. 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. 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."

13 And now, perhaps they in their scientific research.... They found something there, that they could make a color that would last until today, a dye of some sort that would not give away. 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. . . .

14 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.... Now, the science could take an instrument and shoot up into the air, and say, "Looky 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."

15 That didn't stop Noah. He was persistent. He knewed 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.

16 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've got ahold of something; and that something's got ahold of you. You're rotating together. There's something about it, that you cannot explain it. No matter how scientific ... it seems to be untrue, yet there's something in it that tells you that it's God. There's nothing going to stop it.

17 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. He believed it anyhow, because he had heard the word of the Lord. And there's where faith is solemnly based upon thus saith the Lord.

18 Moses: another great, smart man that had been raised up, born in the world for a certain achievement of God. And he tried to meet this goal by his scientific acts. We are taught, 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.

19 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. 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. . . .

20 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. Moses, being a scientist, he never approached it in the way of a scientist. If you'll notice, if he'd been a scientist he'd've, 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.

21 But what he did, he approached it and took off his shoes, knelt upon his knees and began to talk to it, because he knowed it was supernatural. From there came the word of the Lord, saying, "I've heard the groans of my people, and I remember my word. I'm sending you down to deliver them." Now, sometimes in the path of duty, God calls his men to do things that's absolutely ridiculous to the natural mind. He causes them to do something that's altogether . . . becomes a laughing stock.

22 For instance, what if Moses had failed as a young man, forty years old, a military man, and the throne, his foot upon it, all the armies of Egypt under his control--and had failed 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's eighty years old, his bald head shining to the sun, and a stick in his hand, his eyes set towards the skies, a smile across his lips.

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

He said, "I'm going down to Egypt to take over." When he couldn't do it with an army, how's he going to do it with a crooked stick? "Old man, you've lost your mind. You're out of your head."

23 It was a one-man invasion. But the thing of it was, he did it, because that it was the word of the Lord. And Moses was determined. No matter what his odds was, God was with him. And He's worth more than all the odds.

24 ... men and women could only think that tonight, that the Word of the Lord is truth. There's nothing else. All eternity hinges on the Word. "Not one word," Jesus said, "will fail." Heavens and earth will; but it won't.

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

26 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'd committed to Him against the hour. Moses stood still. Then the serpent of Moses eat up the serpent of the magicians. And we are taught that that same thing will repeat again. Maybe not in the same manner, but it will repeat again in the last days. For as Jannes and Jambres withstood Moses, so will they resist the truth. Moses was persistent, for he had an achievement with "thus saith the Lord" behind it. "I'll be with you."

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

28 And David was a little ruddy man, a little fellow probably stooped-shouldered. The Bible said he was ruddy, little fellow--never had no training in the ... 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 tried the same thing, and David overcome him.

29 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 and 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.”

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. He said, “I’ve never proved this. I know nothing about these bachelors 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.”

“Why,” they said, “he’s a warrior from his youth; and you’re nothing but a youth.”

He said, “I’m more than a match for him. Let me go.”

30 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. Oh, if we had more Davids in this army, we had more men who would stand and be persistent . . . perseverant in the faith that was once delivered to the saints.

31 Samson, another man very perseverant—he was born a Nazarite birth. A “Nazarite” means separated to the Word. What a nice thing it’d 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. He had seven locks of hair that hung down his back, which was a sign that he was separated.

32 And then one day, he was met out on the plains, without anything in his hand to fight with, by a thousand Philistines. Those Philistines were men like a brass wall—great, heavy helmets over their heads; great armors up in front of them, as shields, bucklers, and

so forth, on, to dodge any bullet--probably the helmet being an inch thick upon their heads.

33 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 knewed 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 jawbone of a mule. And he stood with that in his hand, and was persistent that it wouldn't be the jawbone, or his own arm; but it would be the power of the Lord.

34 And the power of the Lord came upon him. And he beat with that jawbone a thousand Philistines. How did he do it? That old brittle, desert-soaked jawbone--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, and went over the shoulders, inch thick in brass. He stood with this jawbone and beat down a thousand. It said the Spirit of the Lord came upon him. He was persistent.

35 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 shoulders. He rent the lion, with his hands. He was very persistent, because he knewed that God's promise was with him. He was able to achieve anything, for God's promise was with him to deliver.

36 John was so sure. John the Baptist, when he was born.... He knewed 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. He knew that he was represented in the Scripture, "The voice of one crying in the wilderness, prepare the way of the Lord."

37 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 was come from. 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.

38 Then he noticed.... One day he was standing preaching to the people. He said, "There's one standing among you now, who you know not, whose shoes I'm not worthy to unlatch. He'll 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's standing here somewhere now, among you."

39 He wasn't afraid to say it in the face of Pharisees, and Sadducees, and soldiers, and whatevermore it was. Some of them had looked for Him for thousands of years; but he said, "He's standing among you." Nobody could take it away from him. He was persistent. He was perseverant in the face of all. Yes.

40 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 Syrothiopian 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 she might've heard of this epilepsy being healed. So her daughter had need of healing, and she had heard Jesus could do it. For He was God's Word made flesh. St. 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."

41 He was there to reveal the promises of God for his day. He's here, tonight, to vindicate and to reveal every promise that God made for this age. He's 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.

42 God allotted 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's done through all ages. And He's 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.

43 She believed this. No matter how much people didn't believe it, faith finds a source that other people don't know anything about. When a man's got faith in God, he's got ahold of something that he can't explain it. It's something that he's got ahold of. He cannot push it, or shove it, or pull it. It takes him. That's the way faith is, when a man's really got faith in God. It finds that source that others don't see.

44 His Word is a sword. The Bible said so. Want reference to that? 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's 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.

45 Again 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.

46 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.

47 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.

48 We find out the fire's ready. The nations are ready. The evangelists is 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. Let's call out the bride of Jesus Christ, from all denominations, from all people--a separated people for God.

49 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.

Some of them might have said, "Remember, you are of a different race. You are a Greek, Syrothiopian by nation. He's a Jew."

In other words, today you'd 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 that she was going to get it, whether her denomination was cooperating or not. It made her no difference. She started off.

She might have had another critic that might've met her down the line, and said, "Why, the days of miracles is past. 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 past. 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 is past. She knew different.

50 First thing, she had something inside of her that told her that she'd get what she asked for. 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'll meet his conditions, nothing can stand.

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, 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.

51 Some of them might have said, "What are you going to do with this afflicted child if it fails?" But she knewed 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.

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

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.

52 Finally, she arrived where He was. Many people think just because you get where He's 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. You can be in his presence, but that isn't it. No, sir.

53 Sometimes you meet difficult when you come into his presence. She did, 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 went through all these gates of sorrow, and disappointment, and everything to get there.... But something pulsating inside of her, telling her to go....

54 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."

55 What if He'd have called the Pentecostals dogs? My, I don't know what would have happened. What if He'd have said Methodist

dogs, Baptist dogs? My opinion, he'd've went back, and told the pastor he was right after all--there was nothing to this fellow.

But if you've got a hold, and something's got a hold of you, it's going to be different.

"I'm not sent to you race of dogs. It's not meet for Me to take the children's bread and give it to you. I'm not sent to you. Your revival's not . . . your company's not even 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.

56 Oh, if the church could only see that. But still she held on. She wasn't a hothouse plant that had to be babied, one of these kinds 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. And a good borned-again faith in God, a real genuine Holy Ghost faith, nothing's 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. Nothing going to turn it down. It's going anyhow. Yes.

57 She wasn't a hybrid. Today everything we got's 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 the children. Just breaking it down to cancer taking ahold. Oh, everything--the whole thing's worm-eaten.

58 That's certainly not scientific on evolution now. 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, and you got nothing. You got a better looking grain; but you haven't got nothing. They've hybred everything in the world.

59 You take a mule or, take a jack and hybreed it to a mare, you get a mule. But that mule cannot breed back itself. He's the ignorantest thing on earth. I've drove them all my life. He'll wait till his last dying minute to kick you. He don't know nothing. You can't teach him nothing. You talk to him, he just. . . .

Like a lot of so-called Christians with their ears sticking out. “Haw! Haw!” They don’t even.... Bray, and don’t know what they’re braying about. “The days of miracles is past. 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.

60 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. So does a genuine borned-again Christian know where he come from. His origin wasn’t with John Wesley, Luther, or somebody else. It began 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.”

The other ones say, “I don’t know about that.” See that donkey hybrid? He don’t know where he’s going; he don’t know where he come from; he’s in an awful shape.

That woman wasn’t that type. She was no hybrid plant. She’d got ahold of something. You didn’t have to baby her, and spray her, say “Now, darling, please. Now let me beg you. You should come down.” No sir! Nobody.... Everything tried to hinder her.

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

62 What we need today is a house-cleaning, from the pulpit all the way to the janitor, and a starting over again. Get some genuine faith borned in the people. Yeah.

63 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.... And faith always admits the Word is right. Amen! If your faith don’t punctuate every word of God’s Word with “Amen,” there’s something wrong with your experience.

64 The Bible said “He’s the same yesterday, today, and forever. If it don’t say “Amen” to that, then there’s something wrong. Jesus

said, “The works that I do shall you do also.” If it don’t say “Amen” to that, then there’s something wrong. If it don’t punctuate every word of God’s promise with an “Amen,” there’s something wrong.

65 She admitted that He was right. She admitted she wasn’t nothing but a dog. But she was after crumbs. Wouldn’t be us! Oh, no! We have to be sat up on a seat. And, “If they don’t minister to me the first night, I’ll not go back the next night.” 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.

66 Something on the inside had told her that she was going to get it, regardless of how long she had to wait. What she had to go through, she’d 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 masters’ table.” 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.

67 Remember, she’d never seen a miracle. She was a Gentile, but she had faith. 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. How does your generals all look? Or what kind of swords do they use? What instruments have they got, what kind of a warfare?”

She said, “I have heard that God’s with you. That’s good enough for me. I want mercy.” She believed. Faith cometh by hearing, and hearing of the Word of God. Watch.

68 For this saying ... for this saying, Jesus said ... because she’s persistent and coming.... Now, at first she called him Son of David. Now 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.

69 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.

70 Did you ever notice Martha, in the presence of Jesus, was perseverant? 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.

71 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. 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.

72 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."

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

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

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 a good man."

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?"

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

I said, "Is that your scripture?"

She said, “Yes.”

I said, “You failed.”

Said, “How could He weep and be divine?”

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.” That’s right.

73 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.

74 He was a man when He come down off the mountain that night. After he come, been hungry. . . . He 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’d taken five biscuits and two fish, and fed five thousand (taking up seven baskets full of fragments left), that was more than a man.

75 I said, “He was a man when He laid out there on the water that night in the back of a ship, virtue 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’d 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.

76 But when He was 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.

77 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 forevermore," that was more than a man. It was God in a man, his Son.

78 No wonder Martha, with this understanding, she was perseverant in the presence of Jesus. Said, "If you'd have been here, my brother would not have died. But even now, whatever you ask God, God'll give it to You."

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 hours is close at hand. But even now, Lord, whatever you ask God, He'll do it." And He's sitting at the right hand of his majesty, to make intercession upon our confession. Just be as persistent as Martha was.

79 It 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's buried four days, here He is. But she was still persistent. She had ahold of something. She had seen his works, and she knew that was God. She knew it was. She was persistent. She got what she asked for.

80 The Shunammite woman, in the presence of Elisha, was persistent. Oh, the baby was dead and laying upon his bed. And Elisha 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.

81 She knowed that God was in that prophet, for she'd 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.

82 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, sit her back.... She was, told us, 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.

83 After getting through speaking, some of them had told her, “He doesn’t pray for the sick tonight.” But she wanted to be prayed for. She had said in her heart and believed. . . . She had been in a meeting before. And said, “I believe that if Brother Branham would pray for me, I’d be healed.”

84 And that night two or three of the deacons passed her around and went out beside the house, the building, come around the back, laid her at the door. 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 that if you’d ask God, God would heal me.”

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

85 A few months after that, I met her over in 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’s a mark on me anywhere. Here’s my picture of what I was.” 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.

86 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.”

I knew he was Catholic. I said, “If the boy was Catholic, would you let the priest go in?”

Said, “Yeah, but he’s not married.”

I said, “He visits children, and so forth.”

He said, “It’s not the question, Mr. Branham.”

87 I said, “You’d let a priest go in and give him the last rites. This is the last rites. The boy’s dying. Let me get to him.”

88 Well, finally I persuaded him, and he dressed me up like a Ku Klux Klan, or something--all kinds of things over. The old mother

and father was standing there. I'd left a meeting. And 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 there . . . 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?"

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

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

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

And that little nurse standing there, she was amazed. That little cap like to 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's not dying."

"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."

89 I'll never forget that old patriarch's faith. He belonged to, I believe, the A. B. Simpson movement. He 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're 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! It depends on what you're looking at."

They were hugging one another, and rejoicing there, brother! And he's married, and a missionary in Africa now, with two children.

Why? Because a father and mother could hold on in the darkest hour, persistent. Yes, sir! Persistent. Have faith in God.

90 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."

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 what.

They said, "We'll throw him into the inner cell, 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.

He said, "If you come back at all, God hasn't spoke to me." He was persistent. He knew where he was standing.

91 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."

They said, "This man's a sinner. We know not whence He come from."

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."

92 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'd seen it. He'd felt it. He had the results of it. Something had told him, and he was persistent.

93 Philip, as soon as he seen (in last night's lesson) what that, when ... come up in the presence of Jesus Christ.... When he saw (Simon) Andrew's brother, Peter, come up in the presence (which was Simon then), come in the presence of Jesus.... Simon had been taught as a child that the 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 to become the head of the church.

94 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. 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, in 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?"

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

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 what anybody else thought. He had met the thing he had read about. What he'd expect to find in Jesus, he had found.

95 A little prostitute woman come out to the well one day to get water. There sat 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."

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.

When it struck the Pharisees it just turned the whole thing black. They said, "This man's Beelzebub. He's a fortuneteller."

But she knew the Word was sharper, more powerful than a two-edged sword; and a discerner of the thoughts of the heart. She said, "Sir, I perceive that You are a prophet. We haven't had one for four hundred years. I perceive that You are a prophet. But we know that when the Messiah cometh, He'll tell us these things.

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. He said, "I am that Messiah. I'm the one that speaks to you. I am He. Now, try to stop her.

If anyone was ever in the East, you know the man on the street would never hear a prostitute. She had no voice at all. But try to stop her--like a house on fire on 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.

96 In closing I might say (I see some Spanish people sitting here), might say, last time I was in Old Mexico, not long ago, 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.

97 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, ragged trousers all tore off, his old hat sewed up with what looked like binder twine, and

he was blind; white beard hanging down, his old, big old feet, and maybe he 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 lived.

98 I slipped over to him. I said, "How do you do?" Brother Espinoza interpreted. I set my foot up side 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 that 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."

99 There he was, eating old rejected tortillas down there somewhere. But yet, had to spend what little money he had to get a grease candle, to burn it on a million dollar gold altar for his sins, living such superstition in darkness as that. I thought, "What a time." Why can fate be so evil? I put my arm around him, and cried, "O God, have mercy upon him."

I heard "Gloria a Dios." And about that time I looked around. He could see as good as I could, going across the platform!

100 And the next night, when we come in, there was a rack 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! Do 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, holding their children, and things. Pouring down rain, and come at nine o'clock. And I wouldn't be there till eight-thirty or nine that night. They'd be sure they was going to be there. Stood right there, waiting till I come in.

101 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'd say, "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. 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.

102 Then when we're standing there on the platform, Billy come. I heard the great row, way out over there--thousands times thousands--seating in there.

Billy said, "Daddy, you'll have to do something. A little Spanish woman over here," said, "she's got a dead baby in her arms. Said, "That baby died this morning, they say early. 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's determined to bring that baby in the prayer line." Said, "We've got about four hundred there, ready to be prayed for."

I said, "Well," I said, "just make her stay back, 'cause if she gets ahead that'll 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. Give her a prayer card."

103 He said, "You come over and try it." He 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 their legs, jumps over their shoulders, or anything, with this dead baby."

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." I said, "Is the baby dead?"

Said, "Yes." I said....

104 I was speaking on faith being 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 right 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. I said, "Wait a minute, Brother Jack. Bring the baby here." And so they opened up the way.

Here come the little woman with prayer beads in her hand, falling on the floor, hollering "Padre," and 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."

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'd been standing there, her hair all down. Pretty little woman. And she ... probably her first baby. She looked to be twenty-five years old, or something.

105 And I said, "Brother Espinoza, don't interpret this prayer, because I just seen a vision of the little dead, or, little baby out there laughing at me." I said, "It might be the baby." 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're ready to call it back to life, I 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 ... The Businessmen's "Voice" packed it not long ago.

106 I said, "Brother Espinoza, don't say nothing about that now. You send a runner after that baby and that woman, and get her 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 he sent a runner, and the doctor signed an affidavit that the baby died with double pneumonia that morning at nine o'clock in his office. It had no respiration. Its heart was gone. It was dead, and stiff.

107 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 the church. Certainly he would. No matter what happened. She happened to be looking at the fence a few nights before, and she'd 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 this Syrothiopian woman, she got her desire because she was persistent.

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.

108 Our gracious heavenly Father, we’ve been speaking for about thirty-something-minutes now, or more, for thy kingdom. 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.

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

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. We pray that your presence will come, that we’ll be able to get ahold of You, and You get ahold 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.

109 Lord, we know a word from You will mean more than a million 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.

110 You’re 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’re here to confirm it. Grant it tonight, Father. We’ll watch to see You here. And then may the church reach up by faith and take ahold and say, “I’m perseverant, Lord. I’ll stay here like the unjust judge that the widow had ahold 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's expecting to hold to Him tonight? Grant it, in Jesus' name, we pray. Amen. The Lord be blessed.

I want to see. . . Did you give out cards? Two hundred? What's the ones you give out today? H? Where'd we start from? 1, last night, didn't we? Let's start from somewhere else tonight.

The prayer card tonight is H. Everyone that has prayer cards, hold on to them, see. We're going to pray for every one. Just hold on. Hold on to that prayer card. You give a man a prayer card, he's 60% healed right then, see. He knows he's going to get in line, so just . . . to do is hold it. That's the reason we give them out.

Let's start from . . . let's see . . . from . . . let's make it from 80 tonight. Start from 80, 90, 100. Who has prayer card H? H like heaven. H 80. Raise up your hand. See, if I'm. . . Maybe I'm wrong. Maybe we'll start from somewhere else then. I didn't see it. Oh, back . . . all right, come here, sir. H80, H81. Who has 81? Raise up your hand. 81? over here. Come, lady. 82, who has 82? Would you raise up your hand? Right there? 82? All right, 82. Who has prayer card H82? There's 80, 81. We want H82. How would you say it in Spanish? It might be somebody in Spanish. All right. 82, 83, H83, who has prayer card H83? Look on your prayer card. Look at your neighbor's prayer card. Maybe they're deaf, and can't hear. H83, 83?

Don't get them cards, if you're not going to use them, see. Get them and 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 to the instructions before the meeting. Take your prayer card, and then stay in your seat.

H83. Where's it at? 84? The lady here. 85, 86, that's right, respond quick. 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. Count them, Brother Grant, if you will, and see if they all get in the prayer line.

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.

111 Let's give you another little story. One time there was a woman.... Jesus said.... His fame had spread all over in Gadara and a little woman came down (or not from Gadara. It was another country.), and she heard of Him. She had a blood issue. She come to the meeting where Jesus was at, at the sea shore. 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.

112 Now, what happened? Jesus turned and said, "Who touched Me?" Why, Peter rebuked Him. Just think of that, now, while they're seeing if they're all there.

Peter rebuked Him and said, "Lord [something like this], why, people'll wonder if You're in your right mind. Why, everybody...."

"Hello, Rabbi. Hello, prophet. This is the young prophet-evangelist. This is the Galilean prophet. Hello there."

"Away with such a man," said the priest, and all. "Get away from Him, everybody."

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

Then Peter said, "Why, you make people think You're out of your mind."

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

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'd been saved. Is that right?

113 Now, how many believe that He's the same yesterday, today, and forever? Raise up your hand. How many knows that this is the truth: that 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?

Well, if He's the same yesterday, today, and forever, only He's not in physical form. . . . When he returns like that, time is over. He'll take the church with Him.

114 But He's 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? 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? Was not. . . . All the prophets could discern the thoughts in the people's mind. Is that right?

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

116 There's a gift of prophecy that's in the church, which is to be examined 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. But a prophet is born a prophet, predestinated, foreordained.

Jeremiah. . . . God said, "Before you was even formed in your mother's womb, I ordained you a prophet over the nation." John the Baptist, 712 years before he was born, he was the voice of one crying in the wilderness. "Prepare the way of the Lord," see. Sure.

117 Notice. Now, when Jesus was here on earth, He made the sacrifice for healing and for salvation. Do we believe that? Jesus could not come tonight and save you. He's already done it. The sin question was settled. He's 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'd

scream out, and how much you'd scream out--that wouldn't do a bit of good until you accept it.

118 And He's the 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. It's correct. Same way by healing. 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'd come, say, "Jesus, will You heal me?" He'd say, "I've already done it."

Now, if He had nail scars in the hand--anybody could have that, see. Any scar could be.... But what is it?

119 How do you know the ... what do you know what kind of 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? 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 that--it's a citrus fruit. But it's living of its own. It'll always bring forth lemons. It's a grafted vine into it.

120 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 was in Jesus Christ will be in that vine. That's right. 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.

How many was here last night? Let's see your hands. Practically all of you, I suppose. All right. Now, there's people ... every one in that line, as far as I know, is a total stranger to me. If that's right, raise up your hand, each one. Are you a stranger? How many out there is strangers to me? All right. The only thing I ask you to do is have faith, and believe that I've told you the truth.

121 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 men 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 into Sodom. They never showed this sign. Neither is it today.

122 But to the called-out church, the sign was showed. And so did Jesus prophesy it'd be the same thing, see: God manifested in flesh, see, discerning the thoughts that's in the heart. Now, He promised that. Both heavens and earth will fail; but that won't. Now, if He will manifest that, to show that He's here present, how many of you will believe Him for your healing, and whatever you have need of?

123 Our 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 that's 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.

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 assured to us in the face of all heathen religions, that our Saviour is not dead, but is risen from the dead. And after two thousand years 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. Then may the people believe then, Lord, because of your great august presence. We ask in Jesus Christ's name. Amen.

124 Now, I take every spirit. . . . Each one of you are a spirit. Remember, you've never seen me. You see this old worn 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 this hull, which I'll swap it some day for a new one that won't get old. But friend, each one's 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 to. . . . 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. Now, you out there who has

no prayer card--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's a man like I am," or, "like my husband, or like my son, or brother," or whatmore, see.

125 But a gift is not so/mething ... 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 a month at a time, see, and teach you. A gift is getting yourself out of the way, so God can come in, see, what He shows, what He does.

126 A gift is not, "I got power to do this; I've got power...." Your power of the gift is to 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. Now, I can't make Him tell me nothing. He has to do it.

127 Now, to save time ... I'm real late, but ... come here, lady. I want you to stand right here. I was speaking a few moments ago about a woman at the well. Was you here last evening? You wasn't here? Have you ever been in one of the meetings before? Never been before. This is your first time. We're strangers. She wasn't even here last night; never had instructions on it--nothing--but just stand here. Now we're standing....

You remember the story of the woman at the well? There's a little panoramic, something like this. The man and the woman met for the first time in life. Now, this woman was ... she was in shame, she had married too many times. And she was living with a man she wasn't married to, and it was a very bad thing. And Jesus spoke to her.

128 Now, you remember, He said (in St. 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....

129 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. Well, if that was Him yesterday, it'd be the same one today--if He's the same yesterday, today, and forever. Is that true, audience? See.

130 Now, we are meeting for our first time. I'm not He; and you're not she. But He still is God. That's right, sister. Now, if you can have faith in what I'm saying in the Word... I'll never say nothing but what's in this Word. He might do things outside of that Word, but just as long as He does that, I know I was right.

And now, you don't know me; I don't know you. So therefore, if you was 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 men--lay hands upon you, and say "Hallelujah! The Lord heals you!" That's good. So, you believe that, and it'll work, see.

131 But now, what if He stands here and tells something that you have done, or some reason that you are sick, something that has happened down through life, or something you ought not have done that ... you'd know that that had to be right. That would clear your mind. That's right. Would it yours, out there?

Now what am I talking to the woman about, see? I never was kept on that message tonight. I got to perseverance, see. It was changing me into preaching. Now, have to come back to discernment, relaxing myself, getting William Branham over on the side.

132 How many ever seen that picture that was taken here in Houston? It's here. It's out front here, now. That's hanging right beside, between me and the woman right now. It's just milling right around. If the woman wanted to witness to it, she knows that in the last few seconds there has been something, like a real sweet feeling. If that's right, raise up your hand, see. I'm looking right at it. See, it's like living in another dimension. I'm watching it through the woman.

Now, the lady--one thing, she's extremely nervous. And that's what she 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 to this age, and so forth, that makes you nervous. Another thing, you've got something in your side. It's like little pockets of air, like, gathers in your side. Now, is that right? Raise up your hand.

133 Now. See, now. There that is again! Somebody's saying, "He's..." I'm going to call who that is, one of these days, see. Don't do... You can't hide yourself, now, remember, see. The Word is here itself. Not me, friend. I'm just your brother. But the Word is here.

134 Here. She's 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, before I know it.

135 Now, just a moment. Yes, she gets nervous. But that's because of the time, or age and things. She's... And then, another thing: you've had an operation, and that was a female affair, some time ago. That's right. That's made you nervous than ever. That's right, isn't it? Isn't it? That's right. And that made you nervous, because this time of life made you more nervous. Now, you think I'm guessing?

136 Here's another thing. There's a girl with you--a little girl. And she's here, and she's suffering with mumps. Is that right? Sitting right there. And there's a woman, another woman--a friend of yours. And she's got a mental oppression, like nervousness, mental. Is that right? 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 believe it, in the name of the Lord Jesus.

137 Do you believe? That was Jesus yesterday. That's Jesus today. You have to know that's somebody, you see. Somebody has... Now there, look. That was behind me, see. Then, it's not... I couldn't do that. You know it's got to be some power, don't you? You believe it's the Lord Jesus according to his promise? The Lord bless you.

How do you do, lady. I'm 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.

138 And now, you could, like the Pharisees, say "It's Beelzebub, an evil spirit." 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 can never be forgiven, when this comes 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.

Now, you're ill. You've been to a doctor. He really would advise an operation. That operation is on the colon. That is true, isn't it? Here's another thing. You're desperately in need of a spiritual. . . . You haven't been feeling right. You kind of washed away a little, and you want to come back. 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.

139 Now, I didn't say "Your sins are forgiven." He said that. It wasn't me; it was Him. Do you believe? Now it ought to make the rest of you just know it's Him here. Isn't that right? If you just believe. Just have faith; don't doubt. Be reverent, and believe God. Now. See, you're in his presence.

140 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? It would be. . . . You know what it would be.

Just a moment. It isn't the woman. Huh. Say you, that was just healed there, lady, going back to your seat--look to me just a moment. There's a man sitting right in front of you there, that has sinus trouble. Sitting right there, him. You believe God will make you well? You do? All right. 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.

Now, look. That you might know something else, his wife sitting by him there, 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? She's got hay fever. If that's right, raise up your hand, lady. That's right. Now if you'll only believe--you touched something. Believe now, and it will leave you. Do you believe God? Don't doubt; have faith in God.

Here's a man. I've never seen this man. He's quite a bit younger than I, and I've never seen him before. If we are strangers, sir, to each other, raise up your hand. I've never seen him.

Now let's take a picture in the Bible. Let's take when Jesus met Simon Peter. I'd imagine him being a man something about that age, his hair thinning, when Jesus met him. Now watch. He talked to Him. Now, if I don't know the man, never seen him, both of them with their hands up, we're total strangers to each other. . . .

141 Now, the others was women; let's see about this man. 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. You'd 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 something like that--tell you something that you'd 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 it's got to be true.

Now, would that make everyone in here? . . . Just take my time with this man, and talk with him. This is the first. Now, you look this a-way just a moment as we talk. May the Lord help me now.

142 And do you believe what the Bible says is true? Do 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 started out like this, and just come to the minority all the time--and getting smaller groups, and smaller groups--until finally the stone meets with the building. He's the headstone; takes the whole building with Him, which is the church. All them will raise up plumb back from the first watch, on to the seventh. And all go in the rapture.

143 Each one had their day allotted to them. They had their reformers, and founders, and so forth, all down through. And this last day it's come into an eagle again, which is back in the prophetic age to bring this together. Do you believe that? The Word and the stone are becoming one.

You have a very fine feeling to you, sir. 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. And you had trouble with your stomach. You had trouble with your heart. And it's made

you so nervous until you've built yourself in a complex. You're forced--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.

144 Now, remember. If Jesus Christ will tell me who you are, would... 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. Go on back on your road. Do you believe now? With all your heart you believe? If thou canst believe, all things ... all things are possible to them that believe.

Now, do you believe that God will heal that female trouble for you? Well, just go on across the platform. God bless you.

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? All right. Go on your road, saying "Thank You, Lord." [Lady speaks of nerves.] That's what caused your arthritis. It was your nerves. If thou canst believe, all things are possible. But first, you've got to believe it.

What do you think, sir? Do you believe with all your heart? You believe God heals heart trouble, and makes you well? All right, go on your road and say, "Thank You, Lord Jesus."

Now, lady, you're shadowed. That means cancer. You believe God will heal cancer? All right. Accept it and go on your road, saying, "Thank You, dear God," and believe with all your heart.

God can heal stomach trouble, or anything else. Do you believe that? All right. Go on your road and rejoice, saying, "Thank You, Lord." You believe God will heal your female trouble, that dripping? All right. Go on your road saying, "Praise the Lord," and believe with all your heart. Do you believe God heals sinus, and asthma, and all this stuff, and makes you well? Go on your road rejoicing, saying, "Thank You, dear God."

What if I didn't say nothing, just laid hands on you. Would you believe it? In the name of the Lord Jesus, be healed. Believe with all your heart. Come, lady. Do you believe with all your heart? I mean your condition--heart trouble. Do you that believe God will make

you well? If you do, then go on your road saying, “Thank You, Lord Jesus,” and be made well.

All right, sir. Come, lady. You believe God heals diabetes, and makes people well from diabetes? Then go on your road saying, “Thank you, Lord.” Believe with all your heart. 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.

Come. A nervous stomach too. Do you believe God will make you well? Then go on your road, eat, be made well. Believe with all your heart. You have a little heart flutter. But also you’ve got arthritis. You believe God will make you well? Go on your road, rejoice, and say, “Thank You, Lord.” A nervous stomach causes peptic ulcers, and things. Do you believe that God will make you well, and heal you? Go on your road and say, “Thank you, Lord,” and be made well.

You’ve 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 rejoicing, saying, “Thank You, Lord.” You believe God heals arthritis? Just keep on going, and your arthritis will be done. You believe with all your heart? Sure He does.

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. . . .

145 This little boy sitting out 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. . . .

Do you believe with all your heart? If thou canst believe, all things are possible. What about you that just sat down there, come up with the little boy and sat down. Do you believe? Eye trouble . . . God will heal your eye trouble and make you well? You do? All right, you can have your healing too. You just sat down at the right

time. Amen. Go right ahead. That's fine; that's good. All right. Amen!

All right. The lady next to you, there. She's got trouble with her head. Do you believe that God will heal your head trouble, lady? 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?

This next lady sitting there, she's praying, right next to her. She's 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.

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

146 What's the matter with you people? Don't you see that's Jesus Christ? Let us stand up on our feet. Raise up on your feet, and accept Jesus as your healer. O Lamb of God, in the name of Jesus Christ, heal every person here for your glory.