
PERSEVERANT



Thank you. You may be seated, just for a moment. Sorry to have had you standing like that, but they had a emergency case just as I come in, so I had to catch that. An “emergency” is when they come here and have to go back. We try to catch them right away, because they can’t stay.

² I guess many has been wondering why we just don’t route the prayer line right across the platform. I have a purpose in doing what I’m doing. (See?) You must plant seed before you ever try to get a crop, you see.

³ And then, just remember, hold your prayer card. Everybody’s got a prayer card. Anybody that wants one can have one. God being willing, we’ll pray for you before we leave this city. If it takes two weeks to do it in, we’ll—we’ll do it. So now you just remember, and hold your prayer card, bring in your neighbors and whatever is sick, and let them get a prayer card, so they can be prayed for.

⁴ But I have a purpose in doing this: First, is to build faith and to sow seed. And then, after you understand, when you come in the prayer line, you’ll know what you’re coming for. I’ve seen so much of that done in my days of praying for the sick in these past fifteen, eighteen years: people run right in to the platform, with, from a . . . facing emergency operation, say, “I feel better, but . . .” And then in a couple days after that they say, “I’ll . . . Guess I better . . .” And they’ll operate and it—it’s—it’s not even there, you see, it’s gone. And they—they don’t understand it, and don’t know that they have to have a—a reaction to that. And—and they just, they don’t understand.

⁵ My meetings has been too fast, just run in and run out of a city. One of these days, if God willing and Jesus tarries, I want to come to a city and stay long enough till I can let the people see what we’re trying to do: Message of God to the people. Teach them day, morning, afternoon, evening. And just stay on.

⁶ Sometime when these, we get everybody (when they having no revivals in the cities around), and every minister, so he can take the converts to the people . . . to the churches. See, I have no church, no . . . I just represent all of them, and try to send members to, wherever they want to go, that’s up to them. The main thing: Are they borned again? Do they know Jesus Christ as Saviour? Then it’s the innkeeper to take him from there on, you see. God will give him the authority to take him the way he should go. And it’s my business just to point them to Christ,

pray for the sick, pour in the oil and take them over to the innkeeper. So then, they take care of the rest of it.

7 Now, looks like our crowds has growed very slow. I just wonder if it's a . . . I remember the last time here in Kansas, we couldn't even find a place big enough to put them. So I just wonder: Is—is it time that revivals, we come in the wrong time? Or, what's, what has happened? Or, has people just fell out of love with Christ? Or, is it, they've lost confidence in me? Or, wonder what it is? I know I have plenty cooperation, because I see on the—the—the—the schedule and the pastors of the Assemblies, and Church of God, and the different churches. And they . . . Something went wrong.

8 Tomorrow night, the Lord willing, I'd . . . I like to keep the Message just in a minor form so everybody can—can understand, even the . . . those who might not understand. And then tomorrow night I want to have, more or less, an evangelistic type of service, for Saturday night.

9 Tomorrow morning is the Full Gospel Business Men. And I suppose there's a group of them sitting here. It's their breakfast. I speak for them internationally. And frankly, I carry one card in my pocket, and that's the Full Gospel Business Men. They are interdenominational. That's the reason I can have their card, is because that I cannot just say, "I belong to the Assemblies"; "I belong to United"; "I belong to the Church of God"; or . . . See, that throws all what little influence I have, to one organization.

10 I believe God's children is scattered out everywhere. They're—they're all around. And when I first come over here (of course, you know I was a Baptist), and when I come over here amongst the Pentecostal, Full Gospel people, enjoying the experience of the new birth, and the baptism of the Holy Spirit, so forth, I thought, "That's what made them Pentecost." I didn't know that it was full of—of little denominations of their own, but they got as many as the Baptists has, so . . . (You Baptists understand there's primitive Baptists, freewill, hardshell, all other different kind.) So I come over here. I thought, "Just, 'Pentecost' means one thing." I still believe it. We can't organize Pentecost. It's not an organization, it's an experience. You see? That's right.

11 So, we have little fellowships, groups, and so forth. We shouldn't differen with each other, but, way they . . . just human beings, I think . . . I've talked to many of the leaders and so forth. I don't think it's amongst the leaders, I think it's just, somebody gets in, stirs up something. That's as good as Satan wants to do, you see. Just as long as you're firing at one another, you're not firing at him. If we just turn our faces about, and go to firing on him, the great Church of the living

God would come to Her colors, Christ would come, I believe that. He's waiting for us to do it. And I've tried my best, through these eighteen years on the field, to try to—to bring that together, to see all the hearts united as one, all the tents stretched beyond the boundary line.

¹² As Brother Grant said, not long ago, over in Texas (I was having a service with him.), and he said, "Brother Branham, I—I like that idea." Said, "You know, it reminds me of a guy that . . . some neighbors, they all got them some ducks, and—and each one put them in a little puddle in the backyard, and put a fence around it." He said, "Well you know, it got to raining and raining," (You know how slow Brother Grant can talk.) said, "the puddle kept rising in each yard until it got so high it got above the fences," and said, "the ducks just swam all around." They wasn't fenced off no more. So I think if we can just let the tide of God's blessings rise and rise, you see, until we'll all be in the same pond, or, the same lake. After all, we are. It's little creeds and things that separate us. But being children of God, we're all under one Family: God.

¹³ A man had a cornfield once. Another man had a cornfield. An aviator would fly over, say, "Look at this fellow's corn, and that fellow's corn. What nice fields of corn." That corn kept growing and growing till after a while, it reached across the fence, and made one big cornfield. So I think that's the way it ought to be. We just . . . If we grow a little bit. But as long as we're immature, we'll still be fenced off. But when we get matured, there won't be any difference in the field. We'll all be one big field. God grant, that day, that I'll be able to see it before leaving.

¹⁴ Now, remember tomorrow morning's Businessmen's breakfast is to be held at the . . . Was it Ramada? Or, [A brother says, "Holiday Inn."—Ed.] Holiday Inn. The Holiday Inn. And everybody's invited. And I think they'll have tickets there, what way, however they do it. And that Full Gospel Business Men, to you businessmen, here, is a fine group of people. I—I tell you, I think every full Gospel man ought to be in there, for fellowship. It's really true. They have some fine things. And as I told them (I speak for them internationally), but, whenever they make a denomination out of it, go to drawing a fence, then my card goes back, uh-huh, I don't want that, I . . . it's got to be free for everybody.

¹⁵ So, you know Jacob dug a well, and the Philistines dro- . . . run him away from it, and he called it "Malice." He dug another well, and he called it "Strife." Then he dug the next well, said, "There's room for us all." So, we're drinking of that well now, where there's room for all of us, everybody.

¹⁶ Now, everybody feeling good? Say, "Amen." [Congregation says,

“Amen.”—Ed.] That’s good. That, that sounded good. I like that. Amen, means “so be it.” Someone . . . I was preaching one time, there was a boy that belonged to the First Baptist Church when I was in Missionary Baptist, and I was preaching. There was some sister really enjoying it and she got to crying and shouting. And he was quite a ballplayer, and he met me a few days after that. He said, “I come up to hear you last night, Billy, but,” said, “I couldn’t do it for all them people saying, ‘Amen.’”

And I said, “Oh.”

And said, “That woman sitting over there crying,” said, “that just got on my nerves so bad.”

I said, “Oh, it shouldn’t do that.” I said, “I—I don’t think. . .”

He said, “Well, I can’t imagine Heaven being like that.”

I said, “I sure can.”

He said, “Well, that just made shivers run up on my back.”

¹⁷ I said, “If you ever got to Heaven, you’d freeze to death, if you hear that noisy group up There. Uh-huh, uh-huh. You’re the . . . This is the quietest place you’re ever live. I’ll tell you that. Cause if you go to hell there’ll be weeping and wailing and gnashing of teeth. If you go to Heaven, why, even the Angels don’t stop, day and night, screaming, ‘Holy, holy, holy, is the Lord God Almighty.’ See? Why, such, ‘Hallelujahs!’ and, ‘Amens!’ and, ‘Praise the Lord!’: well, you never heard such, till you hear that meeting up There.”

¹⁸ So, this is a quiet place. And I always was afraid of anything quiet. It sounds dead. So, I—I’m not much for dead things. So, anything without emotion is dead. The scientific research will prove that: anything without emotion. So if your experience hasn’t got a little emotion in it, you better bury it and get something that has got some emotion in it. That’s right. It’s exactly true.

¹⁹ Now, we all are love with Him, I’m sure, but there is a great cooling off amongst the people. The revival is over. The fires is going out. See, it’s time for something to happen. You know, in the old Roman temple, the temple of Vesta, when the fires went out, everybody went home, so there was no business done. I think that’s . . . I’m just about enough Quaker to believe that, that it—that it should be that way.

²⁰ Now I think, tonight, I omitted it every night, but . . . I—I like to respect this Word of God, because I think it is God’s Word, and It’s Him. It’s Him in letter form. The letter itself, it’s, you have to have the Spirit there to quicken the letter. So now for respects to this Word, let us stand while we read It. Saint Mark, the 7th chapter and beginning with the 24th verse, and reading down the 30th verse, inclusive. You that

have your Bible, and kind of like to take a text of just a little formal planting maybe, of a few seed again tonight, to build that faith until the time comes.

²¹ And when I feel that the Spirit has given that climax, right then every one of you will be called to the platform. Don't—don't worry, it'll be right then. But until that Spirit gets to that place to where you feel that the people has got it!

²² What's the use of coming up here, if you're just walking up here? You walk through Tommy Hicks' line, and Tommy Osborn, and Oral Roberts, and back and forth, through the line. It only weakens your faith. That's all.

²³ When you come here with a full assurance that you're not walking before your brother, or anyone else, you're coming here because the Spirit of God in you has bid you come, something is going to happen. There isn't nothing to keep it from it. Until then, you're just on a walk, right around; next minister comes in town, right around; next minister comes, right around. That's no good. There is nothing in a preacher, no more than there is in your husband or your brother, or whoever it might be. We are just representatives of His, telling you the Word. Some of them have different gifts, which the Bible speaks of these gifts. This is all done to vindicate His Presence.

²⁴ Now if it had been me, or you to me, if you can't take one another's word, why, that would settle it. But God, full of mercy, He sent gifts and confirmation, to prove, and just so . . . He is so longsuffering, so gentle and kind, that He—He wants no one lost or no one hurt. He wants to be sure that every one of you get in. All right.

²⁵ Now have you got the Bibles turned to the 7th chapter of Saint Mark, and the 24th verse.

And from thence he arose, and went into the borders of Tyre and Sidon, and entered into the house, and would not . . . would have no man know it: but he could not be hid.

For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

And the woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

But Jesus said unto her, Let the children be filled, first be filled: for it is not meet to take the children's bread, and to cast it unto . . . dogs.

And she answered and said unto him, Yes, Lord: yet the dogs under the table eat . . . the children's crumbs.

And he said unto her, For this saying go your way; the devil is gone out of thy daughter.

And when she came, was come to her house, she found the devil gone out, and her daughter lay upon the bed.

26 Now let us pray, and with our heads bowed, and our hearts. I wonder, while we pray, how many in here would like to be remembered in prayer for some special something, would you raise your hand, maybe, “Lord, let it be me, tonight,” see, or, “I have a loved one, let it be them, tonight.”

27 Our Heavenly Father, Thou knowest the needs before we even ask. Jesus taught us that, “Your Father knows what you have need of before you ask,” but yet we are to ask.

28 When He looked upon the harvest, He was the Lord of the harvest, and He said, “The harvest is ripe, the laborers are few; pray ye the Lord of the harvest, that He may send laborers into His harvest,” making Himself with man so bound together that He works only through the agency of man. He chose man to work for Him. He could have chose the sun to preach the Gospel, He could have chose the winds, or the trees, or the stars. But He chose man, veils Himself inside, hides Himself from the unbeliever, reveals Himself to who He will.

29 Lord God, we are here tonight for no other purpose but to see You reveal Yourself to us, by forgiving the sins that we have committed, and—and helping us, and encouraging saints along the way, saving sinners, calling backsliders back to the fellowship of the Heavenly Father and to the Church of Believers, the Firstborn. Grant it, Lord.

30 You know what’s behind each one of those hands that went up. You know what was beneath it, under the heart. You know their desire. I offer my prayer in their behalf, that You will grant each one of them their desires. My hands was up, too, Lord. Grant our requests.

31 Bless the reading of Thy Word. And now as we take a text, we pray that You will unfold to us the context, that we might know Him better. And when we leave here, tonight, may we say like those who coming from Emmaus, after He has risen from the dead. And they had walked with Him all day, talked with Him, and yet they didn’t know Who He was. There is many in this city, Lord, tonight, no doubt has talked to You and walked with You, and yet never recognized Your Presence.

32 But that night, when You . . . when they bid You come in and abide with them, Cleopas and his friend, and when You got the door shut, and You sat down, You did something just the way You did it before Your crucifixion. No other, man did it that way. You did it Your Own way, and, by that, they knew You were the resurrected Christ. Quickly You vanished out of their sights. And with a light heart full of joy,

they joined themselves quickly with the rest of the apostles, and said, "Indeed, He has risen from the dead."

33 And when we leave this building, tonight, may we see You come on the scene and do the same things You did before Your crucifixion, as You promised You would repeat again in the last days. And grant, Lord, that when we leave, we'll go like they, saying, "Did not our hearts burn within us, as He talked to us along the way?" For we ask it in His Name and for His glory. Amen.

You may be seated.

34 I wish to take just one word for a text, tonight, and the word I want to take is called: *Perseverant*.

35 You might say, "Brother Branham, that's a—that's a very small word for three or four hundred people sitting here tonight," or whatever there is; I'm a poor judge of—of—of an audience. And you say, "That's a very small word." Well, it isn't the—the size, it's—it's—it's really what I'm going to say about it.

36 Now, *perseverance*, according to Webster, it's—it's to be . . . it's—it's a—a word, that, you're "to be persistent," to, means to be persistent in trying to make a goal, try to—to put something over, try to do something. You are perseverant when you are persistent.

37 Now, all Christians must be persistent. They must be perseverant. And the only way that you're able to—to do this, is to first to have faith in what you're trying to do. And if you have no faith, you're just jumping at it, then you—you—you can't, cannot be perseverant. But when you really know it's the Truth, then there is nothing going to stop you, you are really perseverant then.

38 And man of all ages, that's ever been able to do anything, and had faith in what they were trying to do, were perseverant.

39 For instance, like of what we call the father of our nation, George Washington. He was perseverant when, he, trying to achieve that victory over the British, and crossed the icy Delaware. He was perseverant. There was nothing . . . His soldiers, half of them, didn't even have shoes on their feet; their feet was wrapped in rags. The wind was blowing. But he had prayed all night, and he had the victory in his heart. And there was no British army or nothing else was going to stop him, neither could the icy river. He had prayed through, and there was no hindrance going to stop him. He was perseverant, and he achieved the task that he was trying to—to do, because he had the answer from God.

40 When a man gets his answer from God, there is nothing going to stop him.

41 Most people today, as I will repeat myself from last night, saying they have hope instead of faith. You find people coming on the platform, they're—they're just built up in hopes.

42 "But faith is the substance of things hoped for; the evidence." It's not a myth; it's not imagination. It's something you've got. You've already got it. And you're just as happy with it, that faith that you have, as you would be if you had the substance in your hand.

43 For instance, like this, if I'm starving to death, and a loaf of bread costs a quarter, which will—will buy the loaf of bread, now, when I have the quarter in my hand, I'm just as happy as if it was the loaf of bread, because it's the purchase price of the bread.

44 And when I know in my heart that I have accepted it, and I believe that God has give it to me, I'm just as happy with that faith as if I was if I was healed, because I'm going to be healed, anyhow. I've got the substance right now, nobody can take it away from me. I know it's right, and I can be perseverant with that.

45 When God tells something that's going to happen, like the visions or something. I've seen tens of thousands of them, and many of you are a witness, and not one of them has ever failed. And when God says anything, I don't. . . If He would say, tonight, "Go to the national cemetery, for I am going to raise up George Washington in the morning," I'd invite the whole world come watch it, it's going to happen.

46 God's Word can't fail. He has never failed, and He can't fail. There is one thing God can't do, and that's fail. He cannot fail. And God is His Word.

47 Now, Noah was living in a scientific age when they was, perhaps, could shoot the moon with radar. Jesus said it was a day like this. "As it was in the days of Noah, so will it be in the coming of the Son of man."

48 Now, we know, down in Egypt we see these pyramids. We could not reproduce them today. We have no power to do it. They had a hold of atomic power, or—or some kind of power that built the pyramids. We couldn't put those boulders up there, by no means. Neither could we reproduce that sphinxes. There is no way of doing it. We don't have the material to make a mummy, embalm a body that looks even natural for thousands of years. We've lost that art. A dye that won't fade out; many things they had then that we are completely blind of. And they built that pyramid so setting so center in the earth, no matter where the sun is, there is never a shadow around it, never a shadow at the pyramid. Oh, the architecture, the—the—the instruments they—they had, is far beyond now.

49 And Noah lived in that intellectual, scientific age. Noah did. And he was a prophet, and the Lord told him that it was going to rain. And after Noah hearing the Voice of God, being a prophet to the Voice of the Lord, Word of the Lord comes to His prophet, and he knew it was going to rain; no matter what anyone else said, whether it ever rained.

50 And it never had rained before. God irrigated the ground, the vegetation, with—with irrigation from the springs, and so forth, in the earth. There had never been a cloud in the sky, but yet Noah knew there was coming water from above. How is He going to do it? He doesn't know, but, he was so perseverant, he went and built an ark according to the specification that God said for him to build it, because he had heard the Voice of God, and was standing in the Presence of God when the Voice of God was made manifest to him.

51 That ought to set this born-again Church afire, perseverant!

52 I don't care how many critics laugh about it, how many says it can't be so, and then go out there and scientifically prove it, shoot the radar to the moon and show there is no such a thing as water in the skies. But Noah knew that if God, standing in His Presence, and He is the God that had spoke to him, and He was clearly identified that it was God's Word, and standing in the Presence of God, he was—he was persistent. He would build the ark, anyhow; and nobody wanted to help him, he would build it himself. He was persistent because he was knowed that it was the Word of God, and he built it.

53 I can think of—of how Moses, a great scholar, he was so smart till he could—he could teach the wisdom to the Egyptians. He could teach the teachers. He knowed all of the—the theology that the Egyptians knowed, and of his Hebrew family. And he was a smart, witty man, a great. . . We are taught he was a military man. But had totally failed, because, one thing. He slew this Egyptian, and his education ceased; when they accused him then, “Will you slay us as you did the Egyptian?” Thinking his brethren would understand it. And he—he miserably failed.

54 And that brings me to a thought of this. That's the reason, tonight, that our systems has failed. That's the reason that we will never be able to educate people to God. We'll never be able to denominate them to God. We've tried all these systems, and they all fail, like, fell like the tower of Babel. And they always will do that.

55 God, the unchanging God, made His decision at the garden of Eden, how He would save man.

56 And when God ever makes a decision, it has to ever remain that way. He cannot change. He cannot get smarter. He is the source of all intelligence. No matter what our science says, if it's against the

Intelligence or the Word of God, it's contrary, it's not right. I don't care how scientific it can be proved, it's still wrong.

57 God decided He would save a man by the shed Blood of an innocent One. They have tried to build cities, they have tried to unite them, they've tried to build towers, educate them into It, and they get further away all the time. You will never be able to save man till he comes back to the Blood. That's the only place that God will ever meet a man. Not by his intellectuals, not by how smart he is, how many man has made him a priest, or a bishop, or a state overseer, or whatever he might be, minister, deacon, that isn't the grounds that God meets a man on. He meets him on the grounds when he is under the shed Blood. That's the only place Israel ever was able to meet God, to worship, was under the shed blood. That's God's provided way, no other way will work. And under the shed Blood, God meets man and stands in the presence of man.

58 Moses, this runaway intellectual, runaway prophet, out on the backside of the desert, and marry this beautiful Ethiopian woman, and was living. . . had a child, little Gershom. And one day while walking around on the desert, the backside of the desert, an old man of eighty years old, looked like was plumb out of use, as a minister, but he found a bush that was burning with Fire and it did not consume. And he went aside to see what had happened, and come into the Presence of God; and heard the Presence of God, heard the Voice of God, while he was in His Presence, when this Pillar of Fire was laying in this bush, talking to him. Where, he was afraid to even go near Egypt, knowing that Pharaoh would take his life, there is nothing going to stop him now.

59 And sometimes when a man gets in the Presence of God, and hears the Voice of God, he does things so—so radical to the ordinary thinking of people, it sounds ridiculous.

60 The next day, now, a man that was afraid to take an army to attack Egypt, all the slaves there was in Egypt, he was afraid to attack Pharaoh like that, here he is the next day, eighty years old, beard hanging all the way to his waistline, his bald head shining, a crooked stick in his hand, his wife sitting on a mule with a young'n on her hip, going down, with his eyes set up, glorifying God.

“Where you going, Moses?”

61 “Going down to Egypt, to take over.” A one-man invasion! Why? He had been in the Presence of God. He seen what God could do with a stick, he didn't know what He could do with an army, he knowed what He could do with a stick.

62 I don't know what He can do by a denomination. I know what He can do with one man that will surrender himself completely to Him. All He needs, one person, that's you. Then he is perseverant. Nothing is going to stop him.

63 Moses had come in the Presence of God, heard His Voice in a—a miracle sign. He knowed He was a consuming Fire, and here He is in the Pillar of Fire back in a bush. All of his education, all of his theology, left him. And he knowed one thing: there was a God, and he had His orders. A crooked stick was good enough. He had been in the Presence of God.

64 Don't make any difference how many trained man Egypt had. Any of these things didn't mean a thing to Moses. He had been in the Presence of God, and he was perseverant. He is going down to take over, against shields and trained man, by the tens of thousands, with a crooked stick in his hand. Stop him if you can. There is nothing can stop him. And he did it, he went down and took over because he was perseverant when he absolutely knowed that he had been in the Presence of God, and had heard the Voice of God out of the Presence of God. Amen. Not only the Voice was, but It was a Scriptural Voice.

65 There is all kinds of voices. Check it with the Word.

66 The Voice said, "I am the God of Abraham, Isaac and Jacob. I made a promise that I would deliver those people. The time is at hand. I have heard their groaning, seen their taskmasters burdening them, and I remember My promise. And I've come down to deliver them, and I'm sending you to do it." That's good enough. He seen His Glory, and away he went.

67 David was very perseverant when he come over to the—the armies of Israel, which was standing in a bluff at that time, and across the little creek and over on the other side was the—the Philistine. There was Goliath, the great challenger, about twice the size and height of an ordinary man, fourteen-inch fingers; and a great spear, several feet long, that could stand there and just pick man on it, like *that*, and throw them off; punch them out, pick them up on the spear and throw them off, as they come up the hill.

68 And when the enemy knows that he has got the upper hand on you, he likes to brag. So he said, "Let's not have so much blood shed." Said, "Saul, let some of your man come over here and fight me. And if I kill him, well, then, you serve us. But if he kills me, we'll serve you." See, when the enemy has got that upper hand!

69 And every soldier was just so shaky that he—he could hardly hold his armor up. And Saul, the most able of all of them, head

and shoulders above his army, he wouldn't dare touch him, and yet supposed to be the anointed of the Lord.

⁷⁰ But there come from the wilderness, a little stoop-shouldered, ruddy-looking fellow, that had a slingshot in his hand. And that giant made his brag before the wrong man. And David said, "Do you mean to tell me that you will let that uncircumcised Philistine stand there and defy the armies of the living God? Do you mean to tell me that you'll do such a thing as that?"

Now his brothers said, "Now you're naughty. You get back out there at the sheep, where you belong."

⁷¹ And the news come to Saul. Saul said, "Bring the lad here, let me look at him."

⁷² And when he come up, a little stooped, ruddy-looking fellow standing there, probably hair hanging down in his eyes. And he said, "Well, you—you can't fight that man." Said, "You're nothing but a little fellow, a little—little ruddy man, and in your youth. And he has been a warrior since his youth." He said, "You can't fight him. I admire your courage, but the . . . it's too great."

What happened? He said, "Let me see if you could use my armor." So he put his armor on him, give him his shield.

⁷³ Well, poor little David couldn't stand up. He—he—he said he—he didn't know nothing about it. He found out that Saul's ecclesiastical vest didn't fit a man of God.

So he said, "I'll send him away and give him a schooling, a Ph.D., LL.D., and so forth, and see what he can do about it."

He said, "I don't know nothing about these things. Take them off of me. I—I don't know nothing about this."

⁷⁴ "But here is one thing I do know. I was herding my father's sheep, and a lion come in and got one of them. And I went after him, 'cause my father had give me charge to watch those sheep." Amen. And any good shepherd is a watcher of the sheep. And he said, "I don't have nothing but this slingshot in my hand, but I knocked him down; and when he rose up against me, I slew him. And a bear come in and got one. I run after him and took it out of his mouth; and when he rose up, I killed him." And said, "How much more will God of Israel, God of Heaven, deliver that uncircumcised Philistine into my hand!"

⁷⁵ That little fellow was perseverant because he knowed what he was talking about. He knowed Who he had believed, and was fully persuaded He was able to keep that which he had committed to Him against the day. Now he had just a slingshot, that's all he had. He said, "I'll go fight the Philistine." Because, the reason he was so perseverant,

he knowed if God, under the care of a sheep, had helped him deliver the sheep back to his father, how much more a man.

⁷⁶ Now think of that, all ministers. And we feel that way about you sheep, tonight. The devil has come and smote you with a disease. That's right. He has took you out from the good health. I—I don't have no Ph.D. I don't have no LL.D. I don't even have a grammar school education. But I know what I do have. I'm coming after you, tonight, to bring you back to the shady green pastures and the still waters. That's what we're here on the platform for, tonight, is to come get you, snatch you out of the hand of the lion out there, bring you back. Be patient, listen close and watch, try to find what we're trying to do, is try to help you.

⁷⁷ Now, David was very persistent, because that he knew Who he had believed, and he knowed he was able to commit; what he committed to Him, He was able to keep it.

⁷⁸ We find out that, Samson, another great judge in Israel, and that some people picture Samson as having a—shoulders about like a barn door; now it would be nothing strange about that, to see a man who could pick up the gates of Gaza and walk out with it, or take a lion and pull him apart. But, you know, Samson was just a little bitty . . . in the street expression, a little shrimp, little bitty, old curly-headed, sissified, mama's boy, seven curls. It was a strange thing. When, they thought that a man, a great big ten-foot man, could pick up a lion, sure, and kill him. But the strange thing was, this little fellow seemed to be helpless until the Spirit of the Lord come on him. It wasn't Samson, It was the Spirit of the Lord.

⁷⁹ That's the reason that it wasn't the apostles. Jesus chose them all, practically every one of them without even enough education to sign their name. He didn't choose priests. He didn't choose theologians. He chose fishermen and herdsmen, the ignorant and unlearned, so that He could take that in His hand, and take nothing and make something out of it. That's His nature. So He doesn't take trained schools and trained scholars, He takes something that realizes it's nothing. He gets into it and makes something out of it.

⁸⁰ We find that this Samson was a Nazarite, he had seven little curls that hung down his back. And when the Spirit of the Lord come upon him, he feared nothing. Why? He was persistent as long as he could feel that Nazarite vow with him. As long as he could reach back here and feel those locks, he knew that he was in the will of God and nothing could bind him. The city couldn't bind him. A lion couldn't kill him. He took the jaw bone of a mule, and it dry, and beat down a thousand Philistines, with it.

⁸¹ Do you know those helmets, those brass helmets, was over an inch thick? You know what would have happened when an old desert-dry bone would hit against that? Why, it would burst into a million pieces. But he stood there, single-handed, with this jaw bone of a mule, and beating over their head, and killed a thousand Philistines. Why? He was persistent. Every time he hit, he felt that Nazarite vow move back upon him.

⁸² How much ought the church, tonight, that claims that you are born of the Spirit of God, stand in the meeting and see the vindication of the resurrected Jesus Christ, and claim to be filled with the Holy Ghost, and could sit still and let Satan push you around like he does! It's a strange thing. As long as you can feel the Presence of the Holy Ghost, know that it's His Word and His promise for this day, you should be persistent to press in until it's over. Perseverant! Stay with it! God promised it. It's not you, It's God!

⁸³ How about the little virgin Mary. Now to you women. Now she was just an ordinary girl that lived in a real mean city way worse than Topeka. And she lived there, but she lived a straight clean life, and she was engaged to a man by the name of Joseph. And one day she was on her road to the well, to get some water, and a great Light appeared before her. And an Angel stood there, which was Gabriel, and told her that she was going to—to bear a child, knowing no man. And at the same time, told about Elisabeth, her—her cousin that was old in age, Zacharias' wife, and she had conceived in her old day.

⁸⁴ And now Mary, you could imagine what a laugh it would be to the people, to think that this young girl, going with this boy, steady, and here she shows up to be mother. But it didn't make any difference to her. She had been in the Presence of God. She had heard the Voice of God. She didn't care the scorn of the people, or the laugh of the people, or what they said about it. She was persistent. Up through the hilly country she went!

⁸⁵ And women then wasn't like they are now, get out here with shorts on; and a couple of days before deliverance, out on the street before man. That's a disgrace to humanity. That's right.

⁸⁶ She hid herself. And little Mary come up before she was to be mother, and went up in the hills of Judaea to see Elisabeth. And while Elisabeth had hid herself, no doubt, one morning, looking through the curtain, she saw this young lady come, running, and she recognized it to her—her cousin, Mary. And as women then, they loved to see one another, they meant so much to each other, she run out, perhaps, and throwed her arms around her and hugged her, and was greeting her.

And she said, "I understand that you are to be mother."

“Yes.”

She said, “You know, I am to be mother, too.”

“Oh, you and Joseph are already married?”

“No, we’re not married.”

And she seen she was showing to be mother. She said, “You mean, dear, that you and Joseph are not married yet, and you are to be mother?”

“Yes.”

“How will this be?”

“The Holy Ghost will overshadow, is to . . . has overshadowed me. The Voice of God said so.” And said—said, “I know that you’re to be mother, too.”

She said, “Yes, but it’s already six months with me, and I—I’m worried because the baby has not moved yet.”

⁸⁷ Now, anyone knows that that’s altogether out of ordinary; two or three months, and life is felt. But this had been six months, with no sign of life. Now that baby was dead, six months with no life. She said she was worried about it.

⁸⁸ She said, “But the Holy Ghost has come upon me,” Mary said to Elisabeth, “the Holy Ghost has come upon me, and has overshadowed me; and said I would have a son, and He would be the Son of God, and I’d call His Name ‘Jesus.’”

⁸⁹ And just as soon as that human Name of God, “Jesus,” was spoke by a mortal lip, out of a human being, a dead baby come to life in the womb of a woman, and received the Holy Ghost. And if that will do that to a baby, dead in the mother’s womb, what ought it to do to a born-again Church? The first time the Name of Jesus Christ was ever spoke by a mortal lip, a baby dead in its mother’s womb came to life and received the Holy Ghost. “Whence cometh the mother of my Lord?” said Elisabeth. “For as soon as your salutation came to my ears, my baby leaped in the womb for joy.”

⁹⁰ And today we claim to have that Holy Ghost, and cowardly with It, afraid to move out. We’ve got to get persistent. If we got the real genuine Holy Spirit, we will be persistent.

⁹¹ Now going a long ways, get away, I get away from my text. And here it is almost time to start the prayer line now, and I haven’t even got to my text. This is too short.

⁹² This woman that we are talking of, this Syrophenician woman, she was a Greek, and she had heard about Jesus. Now, “Faith cometh by hearing, hearing the Word of God.” And she had heard.

⁹³ And, somehow, faith finds a source that others don't see. A—a doctor might say, "Child, I've done all I can do for you." He is at the end of his road. That's all the man can do. He sees the thing is advanced and there is nothing he can do about it. But, you see, faith finds a source that he don't know nothing about. Science won't prove it, because faith. . .

⁹⁴ The whole armor of God is supernatural. What is the armor of God? Love, what is love? Scientifically prove me there is such a thing as love. Where is it at? You, how many loves? Raise up your hand; love your wife, love your brother, love your friends? Well, I want somebody, some science, to prove to me what part of you is love. Where do you buy it at, what drugstore? I want a bunch of it, love. Joy, you got joy? Peace, longsuffering, gentleness, patience, what is it? It's all supernatural.

⁹⁵ God is supernatural. You don't scientifically prove God. You believe God. You believe it. If you don't believe it, then, a man that says "everything that's not scientifically, is unorthodox, it's not right," then that man can never be a Christian. He has to believe. By faith we believe God; not by education, not by theology. "But by faith you are saved."

⁹⁶ Notice, faith finds a source that others don't see. His Word is a sword, Hebrews 4:12 said that, "The Word of God is sharper than a two-edged sword, even discerns the thoughts, its intents that's in the heart." That's the Word of God. And the only thing that can hold that sword is the hand of faith.

⁹⁷ Nothing else can do it, nothing else. You have to see some thing; otherwise scientific, you, scientifically, educationally, you cannot hold that sword. You can't do it by education; it's too twisted, too complicated; you make it—make it, it'll try to deny itself and everything. You cannot do it. Jesus said, "It's hid from you," so forget about it. You cannot know it. It's hid. And when God hides anything, it's really hid.

⁹⁸ That's the reason that you are so hid, if you're a Christian. "For you are dead, and your life is hid in God, through Jesus Christ, and sealed by the Holy Ghost." How is the devil going to find you? He can't do it. You're hid. God hides you. Amen. What a hiding place, in the bosom of Jesus Christ!

⁹⁹ Now, faith holds it, it wields it. Now you may not be strong enough, that arm of faith, to cut a hole all the way through it, and walk through like some can. But just keep punching, it'll come. Just hold to it.

¹⁰⁰ She had many hindrances, this little Greek woman, but her faith didn't have any. Faith don't have any hindrance at all. There is nothing can hinder faith. Don't care what anybody else says, nothing hinders

faith. Let's see some of the "might's" that could have happened to her. She might . . .

¹⁰¹ Somebody, they might have said to her, "You are a Greek. Your denomination isn't sponsoring His meeting." But she was persistent, anyhow. She was going, anyhow, 'cause she had heard. "And faith cometh by hearing." Not by cooperation; but by hearing.

¹⁰² Notice, they might have said this, that, "You're a Greek. You're not in their class of people. You, there—there is . . . They're a different skin from you. They're a different race." Still, that didn't bother her. That didn't bother her.

¹⁰³ And some of them might have come and said, "Now that's nonsense. The days of miracles is passed. There is no such a thing as that healing that you hear about. He is just another fanatic that's raised up." Sure, they have all kinds of bogus dollars, but there is a real one, somewhere, it's made off of. That's right. Now said, "The days of miracles is passed, there is no such a thing. That's just a bunch of fanatics down there, just a little handful of them that's . . . We've had it all along."

¹⁰⁴ But, still, something had struck that woman; she was still persistent. The days of miracles might have been passed for that one was talking to her; but not to her. It might be apast for some of your associates, but not for you, if you've got faith.

¹⁰⁵ There might have been another group, maybe some women stood on the corner, saying, "Martha." I hope there is no Martha's here. "Martha, you know what? Your husband will leave you, as sure as you go down to that meeting. Now, I know your daughter has got epilepsy, but I tell you, it's going. . . If your husband ever catches you going down there! He belongs to the great clubs and societies of the city; if you go down there, he will leave you." That didn't mean nothing to her. She was going, anyhow. Faith had done took a hold. Faith knows no hindrance.

¹⁰⁶ Well, then, there might have been another group down on the corner, that said, "You know what? You'll be the laughingstock of the church, because you're going down there just for nothing. And the people is going to know you're going. And as soon as you're identified with them, then you'll be the laughingstock of the people. Everybody will laugh at you." That didn't mean one thing to her, not at all. She was persistent.

¹⁰⁷ Some group might have said, "They'll put you out of your church; they'll give you your membership card." Still, she was persistent. That didn't hinder her a bit. Why? She had already got a hold of faith.

108 I wish I had time to stop here for four hours and just tell you of the—of the experiences on that similar thing, that women and man and children, who were dying; and, by doctors statements, they are living, tonight, by the grace of God. Because, something got a hold of them, faith! That's the idea. All right.

109 She had broke through all these gates, all the critics, all the laugh-at's, all the "your husband will put you away; your fellowship card is gone from the church, you'll have to find something else; you'll be a castaway; you'll be called a holy-roller." That didn't mean a thing to her, because she had already seen God. She had heard, and faith cometh by hearing. And she knew that others had been healed, why couldn't her daughter be healed? There you are, she comes through.

110 Finally she arrives at the feet of Jesus, and notice what a shock! Many people think just because that they can get there, that's all there is to it; but you've just started now. When she got to Jesus, what a disappointment to her; or it would have been, maybe, to us in this day. Jesus said He wasn't even sent to her race.

111 If that had been some of you Pentecostals of today, why, you would have stuck your nose up in the air and walked away, and say, "Is that what it is? If they don't like me at the Assemblies, I'll join the Oneness. If they don't like me there, I'll go to the church of God. I—I don't have to put up with no such a stuff as that." Ah, that's the reason the miracles is gone from the church. That's the reason the faith is gone from the church. See?

112 Even Jesus, the very God, listen to it, the very God that she was going to worship, and—and change her thoughts, and come to—to believe on Him, when she arrived at Him, she got a cold shoulder.

113 You remember me speaking last night about the hybrid flowers and things? Christianity today is a reproduction. It's not the original. If you had the original baptism like they had it back there, that pentecostal church would be a . . . there would nothing can stop it. It would be like a house on fire in a dry weather, and a hot wind blowing. There would be nothing could stop it; it's on fire! But what's today? No, it's a different group today. My opinion: it's a reproduction.

114 Notice, He give her a cold shoulder.

115 Today we have to pat them, "I'll promise you; if you'll just come over, I'll put your card on my book over here, your letter, and I—I—I'll see what I can do. We'll get with the deacon board, see if we can't get you on the deacon board or—or something." That's the way they have to do them today. See what a bunch we got?

116 But even when she got there, He said, "I'm not even sent to your race. And, besides that, they are nothing but a bunch of dogs."

117 Oh, my, what would we have done? What would you have done? Ask yourself that, and be honest. Somebody snubbed, why, if you don't even get prayed for, the first night, you claim you ain't coming back no more. Then you got faith? Sure. Yeah. Now, remember, this tape goes all over the world. I'm not just pointing my finger here; I'm pointing everywhere. See? Yeah, you, you won't come back. No. You can't even sit and listen to the meeting through. You see? "Yeah, I got faith"? Yeah.

118 But she was called a dog. That's the lowest can be gotten, or was to them in that day, an unclean animal. Course, today it's an idol; but there a woman will take a little old dog and give it a mother's care, and practice birth control, 'cause she wants to get out to dances and parties, and carry on like that, and she ain't got time for her child. She know you can root the dog off in a little cage somewhere, take it with her. That's exactly right, see. Practice birth control, and then go to church and sing in the choir; wear shorts, slacks, everything else, and call herself a Christian; bob off her hair and still say she is in fellowship with God, when the Bible said she is not. That's exactly right. I don't care. . . Listen.

119 You say, "That little thing, what are you saying that about?"

120 In the beginning, one word caused all sickness and death. The same God, at the last of the Book, said, "Whosoever shall take one Word out of It, or add one word to It." So no matter what you do, how saintly you claim to be, how much you jump up-and-down and cry, speak in tongues, run over the floor, or whatever you want to do, or give to the poor, or whatever you are; that isn't it. You've broke that Word; and, that one Word broke, you can't go back in! Exactly right, not one Word. You take a creed instead of the Word, because it suits you better.

121 That's the reason people can join church, and go to *this, that*, or the *other*, and sit around there, it's nothing but a lodge. It isn't a church. You are born into the Church; you join a lodge. But you are born in a Church, the Church, not a church; the Church. There is only one Church. And you. . .

122 I've been in the Branham family for fifty-five years, and they never did ask me to join the family. I was born there. That's right.

123 Yeah, turned down, called a "dog," but still she held on.

124 See, she had faith. She was disappointed with all of her friends, disappointed with her people, all kinds of things trying to hinder her. But everything is throwed that way. That shows Satan trying to—to push back genuine faith, but he can't do it. Care what anybody says; it's still there. She is persistent. She keeps moving on.

125 She got to Jesus, and Jesus said, "I am not sent to your race. I'm not sent to your church. They're not cooperating. You're nothing but a bunch of dogs, anyhow." Still she moved on! Says, "Me, I come to—to heal these, Mine, not to come to heal you. Not meet for Me to take the children's bread and hand it out to you bunch of dogs."

She said, "That's the truth, Lord." Amen.

126 Faith will always admit the Word is true. Amen. Now if you want to hold onto a creed, go ahead; but the faith, real genuine faith, admits the Word is the Truth.

127 She said, "Truth, Lord, but the dogs can eat the crumbs that's under the children's table." That got it. That got it. She was not a—a hothouse plant. She was not a—a hybrid bunch, so-called believers, that we have the crop of today. She had genuine faith. She admitted He was right. But she wasn't after even all the bread that the children could eat; she was just searching for crumbs.

128 We either get the best or we don't have any at all. We'll walk away from It, and then say, "We got faith. They don't treat me right, I'll walk out." That's no faith. That's not faith.

129 Faith is there. What I'm trying to say to you, friends, we're going to have a prayer line here one of these nights. And I want to see not one stretcher, one wheel chair, one crutch, or nothing but what's laying here on the floor, and them walking on out. See? Unless you come with the right kind of approach, you're not going to get anything. That's right, you're just walking right through and somebody slapping a hand on you, and going on out, that—that's no good. You've got to know what you're come . . . "He that cometh to God must believe."

130 Watch, remember, she had never seen a miracle. She was a Greek. She know . . . She was a Gentile. She had never seen a miracle, yet she had faith that there was such a thing. And year after year, and day after day, we see miracles, and just can't hold on an hour or two.

131 She was like Rahab the harlot. Rahab didn't want . . . That Gentile woman, she didn't want to see how Joshua wore his clothes, or see Joshua. She said, "I have heard and I believe." That's all. She heard and she had believed.

132 Jesus said, "For this saying!" She had the right approach to the gift of God. Remember, she was the first Gentile that a miracle was ever performed on, because of her faith. Faith admits the Word is right, humbles itself, same as it does today.

133 Martha in the Presence of God. Martha, the sister of Lazarus, she was humble in the Presence of Jesus. And she was perseverant when she got there. He said . . . She said, "Lord, if You'd have been here, my

brother would not died; but even now, whatever You ask God, God will give it to You.”

¹³⁴ He said, “I am the resurrection, and Life; he that believeth in Me, though he were dead, yet shall he live; whosoever liveth and believeth in Me shall never die. Believest thou this?”

¹³⁵ Remember, she had a right to upbraid Him, she had sent for Him, twice, when he was sick; let him die. But, you see, she had faith, she knowed that if that Shunammite woman, in her age, when her baby died, that she believed God was in that prophet, Elisha . . .

And she held right onto Elisha, she said, “As the Lord God liveth, and your soul liveth and never die, I’m not going to leave you.” She was perseverant.

And Elisha didn’t know what to do, he just went in the room, walked back and forth, until the Spirit of God, the Presence of God, come, he laid hisself upon the baby, it sneezed seven times and come to life. Because somebody was persevering, somebody had a hold of faith, to get to the man of God.

¹³⁶ And she knew if God was in Elisha, how much more was He in His Own Son? She knew. “Faith come by hearing.” And in Presence of Jesus, she was perseverant.

¹³⁷ Jesus, looked like, tried to turn her back, and say, “He’ll rise,” and all *this*, and so forth. But she was perseverant. She pushed through every critic a saying, “Now where is that Divine healing program you was talking about? Where is that all at? Your brother is dead and buried out there now. And the Pastor slipped out of town till he died, and then come back.” But that didn’t stand in her way. She pushed right through every critic till she got to Him. She got what she asked for.

¹³⁸ Now here some time ago, I just remembered, at the tabernacle . . . I see some of the brethren sitting here from the tabernacle, tonight. There was a lady . . . I had come into the church. And we have, about every night, about what we got in here is our meeting. And so then we was . . . I—I wasn’t praying for the sick that night. And there had been a woman come from California, had a tumor, the tumor itself weighed fifty pounds. And so they had had her in the back. And so they told we wasn’t praying for the sick that night; it was just coming down to speak, ’cause I just come from meeting.

¹³⁹ And when I went out the back door, two of the deacons had drawed her around the house, in a chair, and sat her at the door, and right on the ground. And when I come out, she caught me by the trouser leg when I went out. She said, “Brother Branham, the only thing I ask you, is lay your hands on me.” She said, “My tumor will go.” And she was just about like *this*.

¹⁴⁰ About six weeks from then, she was in a meeting, and took the sisters to go in and examine her. Without any operation, there wasn't a speck of the tumor nowhere. No matter if it wasn't the night to pray for the sick, she was perseverant. She got what she asked for. Faith had found its place, and had a hold.

¹⁴¹ Micaiah, and I'm closing in a moment, Micaiah, in the presence of four hundred well-trained priests, prophets of Hebrews with all . . . He said, "Come down, Micaiah, you've been put out of the ministerial association down here; but if you'll speak the same thing that they do now, and say for Ahab to go on up, with . . . Ahab and Jehoshaphat to go on up; and we realize that, that they'll put you back in the fellowship."

¹⁴² He said, "As the Lord lives, I'll only say what He says to me." God, give us some more Micaiah's! See?

¹⁴³ So, he waited. That night the vision came. He examined his vision with the Word. Cause, the Word of God had said that, Ahab, that dogs would lick his blood, like they did Naboth. So we find out that his vision was exactly with the Word.

¹⁴⁴ So he was perseverant when he walked out the next morning. Said, "Go on up, but I seen Israel like sheep scattered on a hill, having no shepherd."

¹⁴⁵ And this high priest, or over the prophets, walked over, smacked him in the mouth, and said, "Where did the Spirit of God go when It went out from me?" Still Micaiah didn't care what they said. He stood there. He said, "Put this fellow in a court," said Ahab, "and put him in the inner courts, and feed him the bread and water of sorrow. I'll deal with him when he . . . when I come back," in other words, behead him, or something.

¹⁴⁶ He said, "If you return at all, the Lord hasn't spoke to me." Oh, he knowed where he was standing. Make any difference what the rest of them thought; he knowed he had been in the Presence of God. He had heard the Voice of God. It was exactly with the Word of God.

¹⁴⁷ So ought we, tonight, to see this hour that we're living in, and see the promise of this day, that the Word of God promised it. No matter what anybody else says; the Word said so, and Jesus comes to make Hisself known. Perseverant!

¹⁴⁸ The blind man that Jesus hid . . . or healed; could not, he could not explain or argue their theology. But one thing he knowed, he was perseverant.

His father and mother couldn't say. They said, "Well, we're afraid they'll put us out of the synagogue." And they said, "Ask him, he is of age."

He said, "Who healed you?"

He said, "One, Jesus of Nazareth."

He said, "Give God praise!" Said, "We know this Man is a sinner."

¹⁴⁹ He said, "Now, whether He is a sinner, or not, I don't know. I can't say that. But," said, "one thing I do know, wherein I was once blind, I now see."

They said, "We not know whence come this Man."

¹⁵⁰ He says, "It's a strange thing. You're supposed to be the leaders of this day, knowing all the spiritual things; and here a Man comes and opened my eyes, when I was born blind, and yet you don't know where He come from?" Oh, he was perseverant, nothing going to bother him. He had been talking to God.

¹⁵¹ Nathanael didn't care, to call Him, "Lord, King of Israel," before his pastor and all the rest of them, when He told him where he was at the—the day before. Nathan didn't care.

¹⁵² The woman at the well didn't care how many people told her it wasn't legal for her to say anything 'cause she was a prostitute. She had met a Man that she had looked for, since she was a—little girl, knowing that Jesus was to come on the scene, a Prophet. And she had found that Prophet Who she seen tell her the things she had done. Stop her? As I say again, like a house on fire in a high wind. You couldn't do it. Her heart was flaming with joy and peace. She had been forgiven of her sins. She had seen the Messiah. She had seen His Presence. She had seen His Word.

"We know when the Messiah cometh, He'll tell us these things. But who are You? You must be His prophet."

He said, "I am He."

¹⁵³ And if the Man could do a thing like that, wouldn't lie, she knew that was the Messiah, so the good news had to be spread.

¹⁵⁴ How ought we to be on the same fire tonight, persistent to let everybody know that the Holy Ghost is real today, that It falls upon us and does the same thing that He did, and the promises of this hour. We're not persistent. I wonder if it's really struck us? See, notice the woman at the well.

¹⁵⁵ One thing, I've got to close. I got about a half a page of notes there, but I want to close in saying this. This brings a story to me. Then we're

going to pray for the sick. Going to be just a little bit late, but maybe ten, fifteen minutes, but bear with me just a little bit longer.

¹⁵⁶ I was in Mexico City about three years ago. How many knows Brother Espinoza, you Spanish people here? Well, I guess many of you. He was my interpreter. We was down there in Mexico City. I was, far as they know, the only Protestant ever come in there, sponsored by the government. But General Medina, you remember him, he's one of the Christian Business Men, had received, been saved and filled with the Holy Ghost, and he had got through the government and got me in.

¹⁵⁷ And so we got another big ring out there. It seated several thousand people; didn't seat nothing, they had to stand up. And you—you think about having to stand here for two or three hours in this room, them people stood in that hot blazing desert sun, there from nine o'clock at morning, till nine that night, day after day. And, one night, pouring down rain, they stood there; and them young Mexican women, the hair hanging down their face, and it raining so hard I couldn't see halfway across the audience. Didn't make any difference to them; they was holding onto that Word of Life.

¹⁵⁸ Remember one night there, coming in. I was only there three nights. Platform about as long as this, or maybe a little longer. There had been an old blind man come across the platform, and they had brought him up.

¹⁵⁹ The fellow that come and got me, I called him *Mañana*, that means "tomorrow." He was so slow! He never would get there, and, well, he'd look around, and get over there any time. And me praying, and he . . . And I just called him "Mañana."

¹⁶⁰ So they had taken me up the back of this big wall, on a ladder, and then let me down on a platform. Brother Jack Moore, how many knows him? Sure, I guess you do; and Brother John Sharrit and many of them here. They were there on the platform. That night, coming across the platform . . .

¹⁶¹ *Mañana* give out the tickets, the—the prayer cards, but Billy walked right along by his side to see that everything went right. He could talk to them and give them prayer cards, but Billy went to find out whether it was really right or not, whether he would sell any of them, or what he would do, or give respect of person; let everybody that wanted a prayer card have one.

¹⁶² So then that night when the prayer cards was called, there was an old man come across the platform, barefooted, and his trouser legs all tore off, an old hat in his hand, wrapped up with cord. And when he got close to me, he was blind, and I looked at the old fellow. And I was standing there, as good of clothes I got on tonight, somebody had

give me a nice new suit, had on good shoes. And that poor old fellow there, an old ragged shirt, and dust all over him. There he was, totally blind, his eyes pretty near as white with cataract as my shirt. And—and I thought, “What a cruel thing Satan had done!” The poor old fellow probably never had a decent meal, in his life.

¹⁶³ The economics are so poorly balanced down there. And they, just think now, say, Pedro, Peter, he—he’s a—he’s a brick mason, he gets thirty pesos a day, but they have to work four days to get himself a pair of shoes. See? And then what about little Pancho, or Chico, the little one works out here and only makes about four pesos a day, with four or five kids to feed? He would get down and get some old ameba bean tortillas for his, and tonight Martina can have one and—and little Chico can have one, but somebody has to do with one . . . without one. They have to save so much, to buy a grease candle to be burnt on a gold altar, for their sins. That’s what burns me up. So there you were.

¹⁶⁴ Now, this old fellow stood there, and he was saying something in Spanish. And he had a lot of little beads wrapped around his fingers, and I told him, “Take them off,” and through Brother Espinoza.

¹⁶⁵ And I thought—I thought, “I’ll put my shoulders up. I can just lay my coat down, and tell him. And his shoulders is much wider than mine.” I put my feet out aside of his, thought, “I could slip right out of my shoes, and nobody would see it, and give him my shoes,” but his feet was much larger. And I thought, “Well, what could I do?” I thought, “O God!”

¹⁶⁶ If you don’t feel for people there is no need trying to serve them. You’ve got to feel it. That’s the reason He felt our infirmities.

¹⁶⁷ I just put my arm around him, like *this*, and I said, “Heavenly Father, if my daddy would have lived, he would have been about this old. It’s somebody’s daddy.” And I was just standing there like that, and I heard him hollering, “Gloria a Dios!” That’s “Glory to God,” you know. Looked around there, and the old man could see as good as I could, just walking up-and-down the platform, just a going on. Well, and, course, they had to get the ushers, about three or four hundred ushers standing there, to keep them down. Then they had to take me back up the rope.

¹⁶⁸ The next night, come in there, there was just a piles *that* high, a rick, all up-and-down there, of old shawls and hats and things, they had laid up there to be prayed over. How they ever knowed what belonged to who, I don’t know, all piled up there, laying there. And it was raining. I was late. And I got in there, and I just started preaching, “Faith is the substance of things hoped for, the evidence of things not seen,” and Brother Espinoza there interpreting.

¹⁶⁹ And Billy come over and tapped me on the shoulder, said, “Daddy, you’re going to have to do something.” Said, “Mañana has done give out all the prayer cards.” And said, “There is a little woman standing over there, a little lady,” said, “she has got a dead baby, and it died this morning.”

¹⁷⁰ You seen the article in the Full Gospel Business Men. And, remember, that has to be bona fide before it’s printed. Doctor has to sign this statement, that it’s true, when you put it in print.

¹⁷¹ And said, “She’s over there, got a dead baby,” he said, “it died this morning.” (And it was about nine-thirty, then.) Said. . . (And about this time of night.) And said, “It died this morning.” (She had been standing in that rain with it all day, and she didn’t know Espinoza was, or, I mean, Mañana was giving out them prayer cards.) And said, “He hasn’t got a prayer card.” He said, “I’ve got forty or fifty ushers, can’t hold her off that platform.” Said, “She’ll go right under them, upset them, climb over their backs, or anything, as, she’s trying to get up here.”

¹⁷² And I said, “Well, I’ll tell you.” I said, “Come here, Brother Moore.” You know, all of you, many of you raised your hands, you know Brother Jack Moore. I said, “Brother Moore, she don’t know who I am. She don’t know. There has been many ministers standing here, speaking, a lot of the Baptists and everything, sponsoring the meeting.” And I said, “Now, you—you go over there and pray for the baby, and she won’t know the difference, see.”

He said, “All right, Brother Branham.”

¹⁷³ He started walking off the platform, about as far as the wall over there, and I turned around. The people didn’t know, ‘cause they didn’t understand English. And I said, “Now as I was saying, faith is the sub- . . .” And looked here in front of me, and I seen a little, Mexican, dark-faced baby with no teeth, just sitting there grinning at me, right here in front of me.

I said, “Wait a minute, Brother Moore.” I said, “Tell the little lady to come here.”

And Billy said, “Daddy, she ain’t got a prayer card.”

I said, “I just saw a vision, Billy.”

¹⁷⁴ And so they went down there and got the little lady. Here she come, running up there, and fell on her knees, begin to holler “padre,” which means “father,” you know; I asked her to stand up, Brother Espinoza. Hold the baby; and she had a little, blue and white striped blanket over it, just soaking wet, and the water dripping off, and her hair hang down. Lovely-looking little woman, probably her first baby, she was in her . . .

twenty-two or twenty-five years old, holding the little thing like that; little, stiff form about *that* long, under this blanket. Well, I thought . . .

175 They all thought I was just praying, to get rid of it, you know, get her off of their hands there.

176 And I put my hands over on the little baby, and I said, "Heavenly Father, I don't know that—that this is the baby; but I saw a vision there, a few moments ago, of a little Mexican, looked like a little, dark-faced baby a smiling." And I said . . . They don't interpret the prayer, you know. And I said, "I saw it smiling." I just laid my hands upon it, *this* way, in the Name of Jesus Christ, to pray, and the little baby let out a kick and started crying as hard as it . . . And so it started screaming.

177 And I said, "Brother Espinoza, don't you put that down now. You send a runner, with that baby and that woman, and take it to the doctor." And that night, they called the doctor out, the doctor signed a statement that the baby died with pneumonia, that morning in his hospital, or in his office, at nine o'clock; and here it was around ten o'clock that night, been dead since that morning, and come to life; and is living today for the glory of God.

178 Because why? She was just as persistent as this little Syrophenician woman was here, we're talking about tonight. It goes to show that God is still the same yesterday, today, and forever. The thing of it was, (what was it?) she had heard about that old blind man.

179 She was Catholic, by faith. All of them are Catholic, so when you're born in Mexico you're just automatically a Catholic.

180 So then them people there had seen this old blind man on the street, speaking of his testimony. She, they had heard about it. This woman had never seen a miracle. But she knowed if God could give a blind man his sight, He could raise her baby back to life, because it was the same Jesus Christ. She would sometimes make Pentecostals feel little. And that's right, with such faith, because she was persistent that it had to be God that could restore sight. "And if it was God could keep His Word and restore sight, He could raise the dead." And He done it because she was persistent. I'd be there one more night, and she might . . . That was the night for her.

181 Won't we, tonight, friends, won't we be perseverant? Can't we press through the mystic dark shingles here and accept Jesus Christ as our—as our Healer? Can't you do it?

Let us pray.

182 Lord Jesus, O God, I—I don't know what more to say. I pray, God, shall I call just a little prayer line, Father? And maybe You will show the people that, do something just like You did before Your—Your death

and burial; that this day and time, maybe there would be strangers here, that we might see that You're still the same yesterday, today, and forever, keeping Your Word. And maybe there will be someone with faith enough to break through that barrier yonder, that sound barrier, that sin barrier, that unbelieving barrier yonder, break through that, to where all things are possible. Grant it, Lord. We're told that when that plane passes that sound barrier, it's unlimited in speed and power. God, if we could just break through that power of unbelief, miracles and things, and promises of God, are unlimited, "for all things are possible to him that believeth." Grant it, Father. We ask it in the Name of Thy Son, Jesus Christ. Amen.

¹⁸³ If I'm just a little bit late, is it all right to go ahead and just let us have, call a little prayer line? I know the people get restless, but let's just call a little prayer line. Let's see, Monday night we had A's, was that right, when we give out prayer card? Or, no, I mean Wednesday night. I think about Mon- . . . Wednesday night was the first night, was A's, and last night would be B's, and tonight would be C's. We called from one to twenty-five, in A's. I think that was right, wasn't it, one to twenty-five, in A? Is that right, one to twenty-five, in A? One to fifteen, in A.

¹⁸⁴ Well, let's call in B's, yesterday's prayer cards, then. Let's call B, seventy-five to a hundred. Prayer card B. We'll catch your C and all them. We're B, twenty-five . . . No. B, seventy-five, I believe I said, wasn't it? B, seventy-five to a hundred. All right. Let them stand up on *this* side now. B, seventy-five to a hundred, stand up over on this side. Come right over on this side and line up here, some of you brethren go down. Billy, Roy, some of you go down there and see the people get in the prayer line. All right.

¹⁸⁵ I want your undivided attention just a moment. Now be real reverent. Now look, some people go and they say, "A preacher wears the wrong kind of tie. He's got on a wrong suit. His manners isn't right. He doesn't stand straight enough." Well, see, you still don't have no faith. See?

¹⁸⁶ If a man come in that door back there and told you that they had a . . . that they, he had a money order or a bank draft for you, for a million dollars, you wouldn't care whether he was educated or uneducated, you wouldn't care whether he had on overalls or whether he had on a tuxedo, you wouldn't care whether he was black, yellow, brown, white.

¹⁸⁷ It's not the messenger; it's the Message you want to listen to. "Jesus Christ is the same yesterday, today, and forever." How many is aware of that? Now if you'll just—just . . .

188 If the—if the engineer there, I think, Mr. Ruby, or I think was his name, that I met the other night, if he just will . . . He has given us the lights, and so forth, here, if he'll just bear a few minutes for the sake of the Gospel.

189 Now everyone be real reverent, but be real perseverant. Push right in beyond the veil.

190 Now when Jesus Christ heals the sick . . . Now, I don't say they'll be healed; I can't tell you that. Remember, I have no power to heal. I don't have power, you don't have any power, none of us does. We have authority. How many understands that?

191 Look here, let me ask you something. Out on the street here, on this busy highway that comes in from the super highway, were right out on the—on the main turnpike, I see the speed limit is eighty miles an hour. There is cars come down there, anywhere from two hundred horsepower, up to—to—to three or four hundred horsepower.

192 And number seventy-six, please come. They need number seventy-six. B, seventy-six, might be somebody deaf. Look around. Oh, I'm sorry. All right. B, seven- . . . Is that right, my brother? B, seventy-six. All right.

193 Now notice, for instance, here comes a little policeman out there on the highway, he is so little till his cap holds his ears down, and he won't weigh over about a hundred pounds. Now how much power has he got to stop one of them cars? And there some of them just three or four abreast, just as hard as they can pour down that highway, at three hundred horsepower in each one. He couldn't even stop one horsepower. And here these cars are. But let that big badge shine, and let him raise up that hand! He might not have power, but he's got authority. Listen at the brakes squeak, and run sideways, and everybody stop. Why? Because he has got authority.

194 I don't have any power, you don't have any power, but we got the authority, amen, the badge of faith hanging on the Word, "I believe It. It's the Truth." That's what stops. Then you can be persistent.

195 Little policeman stand out there and blow that little whistle and hold his hand up, I'll tell you, everything is going to stop. It's his authority. It's his authority, to believe.

196 Now you believe, each one of you. Now you standing in there, now don't be discouraged, just—just sit there and press through, say, "Lord, this man knows nothing about me. I am sure of that. If he can speak, to tell me, I'll—I'll believe with all my heart." Now what would we know now?

¹⁹⁷ Who is the Healer? Jesus Christ. Is that right? Well, then, if He is here present, well, the only thing we have to do is just ask Him. "And He is the High Priest that can be touched by the feeling of our infirmities." Is that right? All right. Then, "He is the same yesterday, today, and forever." Today He is the High Priest. How—how did He act when a woman touched His garment two thousand years ago? He turned around and told her what her trouble was, and said her faith had healed her. Is that right? Well, He is the same today, would have to act the same, 'cause He is the same.

Now is your prayer line ready?

¹⁹⁸ Now here is a woman coming up here. As far as I know, I—I have never seen her. She is a total stranger to me, as far as I know. We're strangers to one another. [The sister says, "I was in your meeting in 1947, 1950 through '53."—Ed.] She said she had been in my meetings in '47 and in '53." But . . . [" '51 through '53."] '51 through '53. But to know you, I don't. ["No."] No.

¹⁹⁹ See, just like if—if I met you a week or two weeks from now, I probably wouldn't never know you. There's a lot of people been in the meetings, tens of thousands since then, you see, and I wouldn't know. But as far as what I mean, do I, "do you know me," you know me because you've been in the meeting. But me to know you, or know what your trouble is, or what you've done between now and then, or before then, or what you're intending to do, of course, I wouldn't. No.

²⁰⁰ But now so that we won't bear long with each person, to try to . . . The other night, I—I stopped before. I didn't see; I—I—I didn't think there was any more left. I left two or three standing in the line. I shouldn't have done that. I just didn't do it. I don't know why. I just . . . Well, everybody, it looked like it was the climax of time. You don't want to baby people. You want them to be rugged enough to reach up there and take a hold of what you're saying, see, and then they're healed. If you don't, why, they're—they're not healed.

²⁰¹ Now this lady here, our first time meeting. Now if He is "the same yesterday, today, and forever," now if He was standing here with this suit that He gave me, through some good person give me this suit, now if He was standing here with this suit on, could He heal you? No. No. He has already done it, you see, "He was wounded for our transgressions." He couldn't heal you. How many knows that to be the Truth? It's already done.

²⁰² Any sinner here, He couldn't save you; He has already done it. You have to accept it.

²⁰³ Now if He was standing here with this suit on, that He gave me, He could . . . The only thing that He could do, would say . . . If you would

say, "I am sick. I am needy. Or, I have a loved one that's sick," or whatever, "I am financially in trouble. I—I have domestic trouble," or whatever it is. He couldn't—He couldn't give it to you. He would just tell you that He had already purchased it. Now how many understands that? That's true, see, see, 'cause it's already done. See? He can't do . . .

204 If you've been redeemed from anything, the—the pawn-broker cannot hold you any longer, if you're redeemed. If you've got the receipt, that it's redeemed, that settles it. He can't hold it no more.

205 We've got the Receipt, see; now if you've got the faith to cash it in! See? But now if He was standing here, and me basing all my campaign upon, "He is the same yesterday, today, and forever," He would know what your trouble was. And that would surely . . . Me not knowing it, it would certainly identify it would have to be Him. It would have to be some power, some power. It depends on what you think the power will be. Cause, you know that I don't know you, humanly speaking. And it would have to be some power. And if you believe that to be Him . . . And if you didn't believe it to be Him, course, you shouldn't be standing here. And, but, if you do believe it to be Him, then if He could tell you what you've done, or what you're here for, or—or something, that would increase your faith, wouldn't it?

206 Would it increase yours out there? When, here is my hand; as far as I know, I've never seen the woman in my life, only just some in the audience, or—or maybe she was in the prayer line, or something like that, years and years ago. Any recollection of her; no. But may the Lord help me now. As a gift . . .

207 See, like these ministers here. You already know, if you've heard me preach, I—I'm not a preacher. I have no education. I couldn't call myself a preacher, but there is man here that's more able to do that than I am.

208 But my gift comes from God, 'cause I love Him. And—and this I believe, "gifts and callings are without repentance." They're predestinated of God. They're each generation. And my part in this was to that Word, for It to live again, become the Word to discern and know. That's prophetic, which is promised according to Malachi 4, to be in this day, makes us perfectly in the last day.

209 Now if the Lord Jesus tells me where your trouble is, will you believe me to be His prophet, or His servant? May He grant it. You are suffering with a—a skin condition. There is something wrong with your skin. That's right. Now if that's right, raise up your hand. See? So . . .

210 Now I keep feeling that coming from out there, somebody said, "He guessed that." Now wait just a minute. I did not guess that, lady.

Some, see, they . . . You can't hide a thought now, see, 'cause He is here now. And I take every spirit in here under my control, in the Name of Jesus Christ, see, for the glory of God. I didn't guess that.

²¹¹ That's a nerve condition. You have a nerve condition that you're . . . that's bothering you. You're praying for a loved one. That's a woman. That is your daughter-in-law. And she is suffering with epilepsy. That's right.

²¹² Now I didn't guess that. All right.

²¹³ Just believe it! [The sister says, "Is she delivered?"—Ed.] You believe it with all your heart; and as you have believed, so will it be to you. I believe it. ["She is delivered?"] I—I will believe it. If you'll believe it, it will be.

²¹⁴ See, I can't deliver it on my faith, it's got to be delivered on her faith. See? See? Understand.

²¹⁵ How do you do? I've just lost my mother, about two years ago. And when I see you coming up like that, it brings memory. Wouldn't I be an awful person standing here, representing Jesus Christ, and be a deceiver? That would be horrible for me to do a—a thing like that. But I—I am not a deceiver. I am His servant. And if God will let me, by His grace, know something about you, well, you'll believe that it comes from God? [The sister says, "Yes."—Ed.]

²¹⁶ Now that the people will understand. Look here, see. That one discernment was more than if I had preached till midnight. Jesus said, "I perceive that virtue has gone." If that was that for the Son of God, how much more for me a sinner? See? Daniel saw one vision, was troubled at his head for many days. How many knows that? Sure. See? You don't realize the grace that God grants us.

²¹⁷ Now, the lady suffers with a stomach condition. It's in your stomach. I see you backing from the table. And it's caused from a—a nervous condition that causes the stomach to be that, which makes the food not be able to digest. It's a peptic ulcer, really what it is, in the stomach. And you believe that God will heal that for you? [The sister says, "I do."—Ed.] You accept it as being healed? You believe that God will take it away from you. God bless you. Go, and may the Lord God grant it to you.

Real reverent.

²¹⁸ How do you do? We are strangers to each other, I suppose. Our really first time meeting, is it? [The sister says, "I been in the meetings."—Ed.] You've been in the meetings, but me knowing you, I do not.

219 You was asking for yourself. If you'll believe, that arthritis will leave you. Yes. She was sitting there, bowing her head, praying. It'll leave, if you'll believe it. Your husband, do you believe that God can reveal to me what his trouble is? Do you believe that God can tell me? You was so happy to know that she was going to be well of that. You have a prostate trouble that bothers you. Raise up your hand.

220 I never seen them, in my life. Tell me what they touched. Now just ask that question. What did they touch? They never touched me; they're thirty feet from me. But they touched that High Priest.

221 If I am a stranger to you people, wave your hand like *this*. You—you—you two people sitting here, if I. . . Just wave your hand like *this*, if I'm a stranger to you. See? See? You were just sitting there. And the lady was praying, you see; and He, standing here, turns just like He did in the Bible. Not—not me turning; Him turning me.

222 Look, I don't know those things. It's just like this microphone, it's a perfect mute without something speaking through it. But you can hear me through this microphone, (is that right?) but the microphone can't speak, itself. It has no voice. I don't know those people. Can't you realize it's in the Presence of God, that's using that, to show you His Presence? Press right through!

223 Now we being strangers to each other, you are younger than I. We was probably born years apart and miles apart, and here we meet for the first time. Now when It went there, I can only go; It's a Light, I watch It, you see. The Holy Spirit is a Light, we know that. But if the Lord Jesus will help me to know what your trouble is, will you believe me to be His servant, and know that it's not me, that it's Him?

224 I am just His servant, like that microphone. Now, this—this desk here is a part of the furniture of the house, but it wasn't made to speak; it holds my Bible. The microphone won't hold my Bible; it carries my voice. Well, there is different gifts in the church; some it's His voice, some is a vision, some is other things they do. But I am just by vision, as His servant.

225 Now if God will let me know what's your trouble, what's you're here for, you will believe me, and believe that it is the Word of God. You are suffering with an infection. The infection is in the skin.

226 See that? She knows whether it's the truth or not. See? Now, the more you would talk to her, the more would be said. She is a very fine person.

227 By the way, look here just a minute; then the rest of them, if you have to bring them a little faster. Let's just talk a few minutes, being that you're such a nice person. Now you know that something has happened to you. Now between you and I there is a Light. Did you ever see the

picture of It? It's standing right between me and you. I'm looking at you, through that Light. See? And you believe God can tell me who you are? He told Simon who he was.

228 How many believes that now? Here we are with our hands up, we're total strangers.

229 They call you "Florence," and your last name is McAllister. Do you believe God can tell me where you come from? [The sister says, "Yes."—Ed.] You're not from here. You're from a place called Lawrence, Kansas. That's right. Now return back, Jesus Christ makes you well. Um-hum.

230 Have faith in God. See? See what? Now please be reverent. Don't move. See, don't move.

231 God heals diabetes. Do you believe that? Do you believe He'd heal you? Just go ahead, and say, "Thank You, Lord." And believe it with all your heart, and you'll be healed.

232 Do you believe God can heal that female trouble that you have? Then just go on, saying, "Thank You, Lord. I believe it with all my heart."

233 All right, let the lady come. You have a lady's trouble, and you also have diabetes. Do you believe that God will make you well? Just keep walking, saying, "Thank You, Lord," and believe it with all your heart now.

234 Come. A nervous condition causes a stomach trouble. Do you believe you could eat your supper now? Go, saying, "Thank You, Lord." Eat your supper and believe with all your heart.

235 God heals heart trouble. Do you believe He'll heal your heart trouble? All right. Go, believing it, and He will do it, you see, if you believe.

236 What if I didn't say anything to you, just to show faith that I believe you have, just lay hands on you, do you believe you would get well? Come by. You were already healed when you left up there, with that. It's true anyhow.

237 Come. Course, anyone sees this woman is a limping, that's been all of her life. But another thing you have, is a stomach trouble that's bothering you, that you want . . . Just keep walking, say, "Thank You, Lord." Believe with all your heart, and go, and you believe it.

238 Do you believe God will heal that arthritis, and let you get well, and you go home? Go, believing it with all your heart.

239 How many out there believes, all of you? Here sits a man sitting right here looking at me here. Don't you see that Light hanging on this man right here?

240 Really, what he is troubled about, is about an overweight problem. That's right. Raise your hand if that. Do you believe God will heal you? Your wife sitting by you there, you believe God can tell me what her trouble is? Do you believe? Will you, lady? You believe me to be His prophet, His servant? That blinds people when you say "prophet." Do you believe me to be His servant? You believe God can tell me what your trouble is? High blood pressure. Believe with all your heart now, and it'll leave you, 'cause you believe.

241 This colored boy sitting out here on the end of the seat, watching intensely, what do you think about this, sir? Do you believe it to be of God, you sitting there? You was looking at me so earnestly. I don't know you. You're a stranger to me. But you're suffering from a trouble. Do you believe God can tell me what it is? You do? It's an allergy. That's right. Do you believe that God will heal you? One great thing about you, is this, one of your greatest troubles is that you are backslid. You really want to come back to God. If that's true, raise up your hand, then come here. Your sins are forgiven you, my brother.

242 You say, "How do you know that?" The same One that told me what was wrong with him.

243 How many in here wants your sins forgiven? Will you rise to your feet? You want your sins forgiven? I just want to see if you're honest enough to do it. Thank you. Wonder if you'd walk right out here and stand here with this man that's just been forgiven, say, "I want my sins forgiven. I'm honest about it"? You can't. . .

244 Come on, there is more than that here. Now, if discernment discerns sickness and diseases, it discerns sin. You know that. How would I know this man was a sinner? That's it, come right out and come right down. We just. . . Will you do it, just for a moment? Come here and stand just a moment, say, "I want to be forgiven, brother. I want God to forgive me of my wrong. I realize that I'm in His Presence. I don't care what my neighbors think. I—I'm coming anyhow. I'm perseverant. I want to be saved, tonight. I believe God. I want to come right now and have all my sins washed away."

245 Is it all right to call ministers? How many ministers are in here, that believes that these people has a right to be saved by the grace of God? I want every minister that believes it, come stand around here with them now while we pray, every minister that's interested in lost souls. I didn't think I was going to do this, but I know better than to disobey His Voice. He told me to do this. It might be their last time, I don't know.

246 How many knows that this is what He did when He was here on earth? Then it's bound to be Him again. It's impossible for a man, any

human being, to do a thing like that. We are in His Presence. And here we see Him, tonight, doing . . . “If I be lifted up, I’ll draw all man unto Me.” See? We see Him here doing the same thing He did when He was here on earth. Can’t we be perseverant now? Press right in. What caused us to come here? What caused all this, anyhow? It’s God. Don’t you believe that?

247 I want each one of you minister brothers to walk forward and put your hands upon one of those confessing people there.

248 Now, my dear brother, sister, you who are confessing at the altar, what made you come? You didn’t come by your own power. You come because that something convinced you that you were wrong. You want to be forgiven. When you seen that poor colored boy, that Ethiopian boy standing there, gone away from God, and the Holy Spirit revealed that He was a sinner. That same Holy Spirit just never called you out from my lips, but It called you, and here you are, tonight, standing the same way that boy was. Confess your sins now before God. Believe Him with all your heart, and He’ll forgive every sin that you have committed, and take you back tonight on the grounds of your confession and fellowship. He’ll do it if you’ll just believe Him.

249 Now let’s bow our heads, everywhere in the audience, and everybody real reverent. Now let us pray. Each one of you confess your sins. He is here. The Holy Spirit is here. That’s what is calling. Now just believe it with all your heart, confess that you’re wrong, ask Him to forgive you. And each one of you brothers pray with these people.

250 Heavenly Father, we come now in the Name of the Lord Jesus, thanking You for Your great grace and power towards us-ward, Lord. That we, the unworthy ones, way down here in a late, closing of time. We ask that Your mercy be extended, Lord, on down, on until the last soul be brought in. Tonight, because of Your appearing before us, it made people press beyond every circumstance, to get up here, to believe that this is the hour that their sins will be forgiven them, and that they will be free, from this night on. Grant it, Heavenly Father. May every sin pass from them.

251 You said, “He that will come to Me I will in no wise cast out. Though your sins be like scarlet, yet they shall be white like wool; red like crimson, they shall be white like snow.” We plunge beneath the flood of the Blood of Jesus Christ. By faith we take this people, confessing, into that Presence of God, into the Blood of the Son of God, and ask forgiveness for them. We ask this petition in Jesus’ Name. Remit every sin and take them into Your care, Father. As they confess, bring them back upon the basis of Your promise. You said You would

do it, and I know You will. They are Yours, Father. We give them to Thee, in the Name of Jesus Christ.

²⁵² Each one of you that's standing around the altar now, that's truly confessed you're wrong; and in the Presence of God, you believe me to be His prophet, and believe that I have told you the Truth upon this, and you believe that your sins are gone, and you now, by faith, you break through that veil into the Presence of God, and say, "Lord, I believe You right now, and accept You," raise your hands, and say, "I do it." Each one around the altar, raise your hands and say, "I do it. I now believe it." God bless you. Amen. That's the way to do it. That's it. Just by faith, break through that veil.

²⁵³ Now while you're right on the same grounds that you're standing on, that you're forgiven, now, brothers, lay your hands back on them again for the baptism of the Holy Ghost. Right where you're standing, lay your hands right on them now, and pray that they receive the baptism of the Holy Spirit, standing right here.

²⁵⁴ Lord Jesus, send Your power upon them, like a rushing mighty wind. Send another repeat of Pentecost; and fill the people, not the room, the people, with the Fire of Holy Spirit, and forgiveness, and demonstrations of power, through Jesus' Name. Amen. 

64-0619 Perseverant
Municipal Auditorium
Topeka, Kansas U.S.A.

ENGLISH

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