
PERSEVERANCE



Greetings to this fine audience here tonight, Sister Webster and Brother Green, and all the audience, the members of this assembly. It's always a privilege for me to come to the house of the Lord, and then, tonight, to be back again in one of the Foursquare churches of His.

2 I remember, years ago, when I first came to Los Angeles. I had heard of Sister McPherson, but she had done climbed the golden stairs before I become in the way. And when I went to Los Angeles the first time, I went up to Forest Lawn. I heard she was buried up there, and I went up and stood by her grave, and bowed my head and gave thanks to God for a noble life. Since then, I have seen the Foursquare sign in nearly every nation I've missionaried in. I've had the privilege of being in the temple, waiting in her waiting room. Before she would go to the pulpit, she had a room there. And I've set there, many night, while speaking at the temple, and think of the hours that she might have meditated before entering the pulpit, the sacredness of opening up the Word of God. To be here, tonight, with some of the followers that's trying to keep that message alive: God be with you, bless you.

3 And then to be back with Brother Green, a precious, dear friend, Brother and Sister Green. And when I was out there, a while ago, and met him, I—I told him how much I enjoyed that message in song, the other day, that up there at the businessmen, about, *The Name Of Jesus*, or something, he called it. They don't have it recorded yet. I told him, "Let me be the first customer," it was so, such a beautiful song.

4 And I thought they might sing for me tonight when I got down, and—and my wife and children are back there to listen at it. And I'm sure they enjoyed it too. And his voice is not. . . It's really familiar around our place. I've got many of his recordings. When I get feeling real bad, I go in, I have one of those record players, and I put on a whole bunch of his records, and just set back and listen to them. I want to say to the wife back there, I just got some more of them. I certainly enjoy them. They're. . . They are a haven of rest, just to hear them Gospel songs, to know that they are sang not from some mechanical trained voice, but coming from the heart of a real Christian.

5 He told me he had some out there yet tonight. I want my wife, them, look it over, to see if there's any he's got out there, we haven't got, and be sure to pick them up. I think they have them out in the vestibule. And they're. . .

6 You know, the main thing, is what I think about singing, I like these. I like trained voices, but I don't like an over-trained voice. Then you just see how long you hold your breath, till you get blue in the face, and you're not saying nothing anyhow. But I like good old pentecostal singing, where you just open up and sing. I—I like that. And Brother Green has that, he and Sister Green. And so we know that that's backed up by these choirs, and so forth. And it's very fine to know that, these things, we can get a hold of them.

7 Now, Brother—Brother Green and I first met, I believe, that I can think of, I believe it was in Kansas City, when we used to have the conventions out there. How I used to set out. . . They said, "Well, it ain't time to come on yet." But I'd wait out in my car, and I wanted to be sure to hear that singing, when he—he and sister were singing.

8 So I told him out there, I said, "I trust, that, some of these days when I cross over the river. . ."

9 I love singing, so well! And I—I just can't sing. That's all. I've always wanted to sing, and I—I just can't do it. And I used to try to sing a song at the church, "Old-fashioned meeting in an old-fashioned place." I'd mess it all up. I'd just take my wife's hand when I got home, I say, "Honey, I'll never try it again, so help me." I just get the. . . everybody else all messed up.

10 But one of these days I'm going to sing. And I've always thought, maybe over on the hillside, where the—the river of Life runs down along by the Throne; when that great choir of all the redeemed, those great voices will be on that hillside, singing. I hope there's a little shade tree over on the other side. You want to see me, just come around there. I'll be setting there, listening at them.

11 But then when you get over in your palace, some morning, and walk out on the porch of your palace, and way down somewhere, down there in the woods, there's a little shack built somewhere, walk out on your porch and hear somebody singing, "Amazing grace! how sweet the sound," you say, "Ol' Brother Branham made it, 'cause there he is. He—he finally got there." So, I'll be able to sing then. Until then I just have to make a joyful noise to the Lord.

12 Aren't we happy? We haven't got a thing to worry about, not a thing. We've anchored in Christ, setting in Heavenly places, caught up in Rapturing grace right now, setting in His Presence in Heavenly places in Christ Jesus. Death itself can't touch us. Anchored away, nothing can bother us, just simply secured and waiting for His Coming. And we're grateful for this.

13 Now, I got about a hundred and fifty miles to drive tonight, and after the service. And with a fine crowd like this, and it takes me a long

time to get started, and then twice that long to get stopped. And so I'll try to get right in to say what I plan on saying, as quick as possible. I want to thank the pastor, associates and all, for this opportunity to come here, to give my testimony of His grace tonight, in this fine congregation.

¹⁴ I climbed, some time ago, up on South Mountain, looked down over the valley. I thought of about thirty-five years ago when I first entered this valley. How this city has growed, just got just spread out all over the Maricopa Valley here. Just far as you can see, is city. I was setting there with my wife, and I said, "You know, honey, perhaps about three hundred years ago, there wasn't nothing raced through here but coyotes and javelina hogs, and so forth, around through the country. And then man came in and begin to build. Then civilization begin to spread. Then sin and violence set in."

¹⁵ I thought, "Wouldn't this be a wonderful place?" I've always thought someday I'd like to live in Phoenix. And then I . . . looking upon the valley, I could almost, in my heart, feel like weeping, that what a beautiful place it would be if it was here without sin.

¹⁶ How they've taken just the desert and has converted it into a—a living quarters! Today we were riding up around on the head of the Camelback, lovely homes up there, almost like you're entering paradise. And then it would be beautiful, but sin is here everywhere: whiskey joints, immorality, just everything that's wrong, all kind of devices, and traps of the enemy, to trap human souls.

My wife said, "Then why are you here, Billy?"

¹⁷ I said, "Honey, it's black. But, you know, there is, all through that darkness down there, there's little spots of Light. That's God's chosen. And I'm here to put my shoulder with theirs, put my heart with theirs, my voice with theirs, and cry out against the darkness."

¹⁸ That's why I'm here in Phoenix again. May God of Heaven help us. And after the night is over, and our little meeting that's passing through the city, from church to church, amongst all the denominations of the full Gospel, and they ended up with the businessmen's convention over at the Ramada, I trust that we'll leave a mark across here, that will mean that in the little Light that's been scattered, that many souls will find Christ, many sick people of the faith will be healed. We already begin to see, showing results.

¹⁹ And I trust, tonight, if there's any would come in here tonight, under this care of—of the shelter of this place, that something will be said in the song, testimony, or the reading of the Word, or something, that'll cause you to go out the door a different person than you come in. Help us all to do it.

20 And now before we approach the Word, let's approach the Author by the way of prayer. Let us bow our heads just a moment. With our heads and hearts bowed before God, would there be a request among the people tonight, that you have something special that you'd like to ask the Lord to help you in? Just raise your hand. And way down in your heart, say, "Lord, You know what it is." Thank you. God bless you.

21 Our Heavenly Father, we are coming now in that all sufficient Name, the Lord Jesus, knowing this that He promised, "If you ask the Father anything in My Name, it'll be granted." We come, first, to confess that we have erred. We have did wrong. And there's none of us good, not one. And we're coming to confess our sins, in the Name of the Lord Jesus. We're asking for pardon.

22 And Thou did see the hands of the people, that was raised up tonight, and You know what was beneath that hand, what they had need of. And I'm offering my prayer with theirs, laying it upon Thy altar, and asking for mercy, that You, Lord, will give mercy, and will answer each and every request.

23 We want to thank You for this church, for its pastors, and for all the laity, and all the deacons and the trustees, and all that comes. Bless them, Lord. And we know that our meetings and coming together would altogether be in vain, if You didn't meet with us.

24 So we pray, Heavenly Father, that we have the assurance now that You are with us. Continue, O Lord, to be with us through the night. Help us. If there, by chance, would be those who have come in from the street, or the hedges and byways of the world, that's been, in their life, indifferent toward You, may this be the night that they'll say that all sufficient "yes" to God, and surrender, give themselves over to Jesus Christ.

25 If there be sick among us, Lord, Thou art the great Physician Who has never lost a case.

26 We think of the day that we're living in, when sickness and gross darkness is covering the earth. But we think again that when You were leading Your people, Moses brought them out of—of Egypt, taking them to the promised land, and all down along the journey for forty years, and when they entered the promised land there wasn't a feeble one among them.

27 How many physicians tonight would like to look in upon the prescription that Moses had, that kept all those people healthy for forty long years. And, yet, You have not hid it. You've made it known to us all, and it's written here on the pages, so simple. "I'm the Lord that heals all of thy diseases." May we realize that tonight, Lord, the sick

and needy, and know that there's not a disease but what You are the remedy, the double-cure.

28 Bless the reading of Thy Word. And may our hearts now come down to the seriousness of the meeting. From our hearts being filled with joy over the singing of the Gospel, and testimonies, and so forth, we're just so grateful. Now may we hear Thy Word. And speak to us, Father, and bless these few notes that's been prepared for the evening, for we ask it in His Name and for His glory. Amen.

29 There's many people who, coming to the service, likes to always mark down what a minister has to say, or read from the Scripture. And if you do that, I want you to turn with me tonight for just a little reading found over in the Book of Saint Matthew's Gospel, the 15th chapter, the 21st to the 28th verse. I would read this.

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

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

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

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

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

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

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

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

30 If I would call this a text, I would like to speak just a moment, or for a few minutes, rather, upon the subject of: *Perseverance*.

31 I thought, being that Mrs. McPherson and the church has always stood so gallantly for Divine healing, and we cannot preach the full Gospel without preaching Divine healing, because it is part of the Gospel.

32 I remember, as a little boy, reading an article in one of the magazines, *Life* or *Look*, or some of those magazines. I was just a young lad. Of them making light of Mrs. McPherson, of preaching Divine healing, and they said that she had a—a trick that she did.

Said, “Women that had goiters; she put a pin under her finger, and the women put a balloon under her garment. Then Mrs. McPherson would lay hands on the woman, would stick the pin into the—the balloon, and would deflate the balloon.

³³ I was a sinner, but I had better sense than that, to think such a thing. If the pin stuck the balloon, it would burst. So I said, “No doubt but what that woman is suffering persecution.” And then, since I have become a worker in the vineyard, I realize what she had to stand. Standing for truths, you’re always hated of the enemy.

³⁴ The word *perseverant* means to be, I think, according to Webster, “persistent.” To be *perseverant*, “persistent in making a goal.” And every person on earth, or that’s ever been on earth, that ever achieved anything, had . . . that amounted to anything, had to be perseverant. You’ve got to be sure, first, what you got your faith anchored in.

³⁵ Now, faith is just not a thing that so easily floated around, and some kind of a . . . we would call it, in a street expression, a hocus-pocus. Faith can only have its—its right position when it’s placed upon something that’s steadfast.

³⁶ If I told you to go out and put your hand on that tree and be healed, you could doubt that. So, why? We have no background to anything. You’d only have my word. And if I told you that washing in a certain water out here in the—in the valley would bring healing to you, it would depend on how much confidence you had in me.

³⁷ “And faith cometh by hearing.” Hearing what? “The Word of God.”

³⁸ Therefore, if *This* be the Word of God, and It is, what It teaches we can rest upon It. God cannot change. God must forever remain God. His Word must be just as true in this age as It ever was in any age.

³⁹ Now, we are finite. We can say something this year, and maybe even tomorrow have to alter it. Because, we’re not too sure, because we’re finite. We’re just presuming. And *presume* means “to adventure without authority.”

⁴⁰ But when God says anything, it’s perfect. He don’t have to alter it. “Abraham staggered not at the promise of God through unbelief; but was strong, giving praise to God, because he knowed that He was able to perform, or to keep, or to do that what He had promised.” Then, if God is ever called on the scene for a decision, and the decision that God makes, first, it has to forever remain the same. It can never change. It cannot be altered, because He’s infinite. And anything that’s infinite never had a beginning or an end. So He cannot take it back next year, and say, “I was wrong.”

41 And then if that was His decision, then every man that makes that same, uh, comes to that same decision that God made for one man upon the basis of his faith, to believe it, He's got to meet that same thing every time a man believes it. God has got to act, every time, the way He acted the first time, or He acted wrong the first time. And who can accuse God of acting wrong? God has got to ever remain with His decision.

42 "If thou canst believe!" Now, to achieve anything, you've got to set a goal and say, "*This* I believe," and tie yourself to it, and keep drawing, moving up closer to it, knowing that you've . . . it's there, knowing that there is something there that you're coming to.

43 Like it was said, the little boy with the kite, holding the string in his hand. He said, the man said, "What are you holding, son?"

He said, "My kite."

He said, "I don't see nothing but a string."

He said, "But there's a kite on the end of it."

The man looked up, said, "I don't see the kite."

The little boy said, "Neither do I."

He said, "Well, how do you know you got a kite?"

He said, "I can feel it tugging at the end."

44 Well, that's the way faith is. "Faith is the substance of things hoped for, the evidence of things not seen." As long as you set your faith on it, and then anchor to it, you're coming to it. No matter if you can't see it, or not, you know it's there anyhow. You're tugging at it, and it's pulling you. And any man that's ever done anything worthwhile, has set a goal, and then been persistent, perseverant, to make that: great men.

45 George Washington, "the father of our nation," is called, when he come to Valley Forge, after all night in prayer, until he was wet with the snow, up above his hips, kneeling in the snow, the next morning he crossed Delaware, full of ice. Why? He was perseverant. He had the answer. Nothing is going to stand in his way. Although three or four basket . . . musket bullets went through his coat, but it never hurt him. He try . . . He wanted to achieve something, and he had prayed through on it, and he was perseverant. Nothing stood in his way.

46 Could you imagine Noah in his days, how perseverant Noah was? Now, he was just a farmer.

47 And they lived in a greater day of scientific research, perhaps, than we have today, because in those days they built pyramids. And if any of you have had the privilege of being at the big Egyptian pyramid and seeing the Sphinx and so forth, why, it's amazing to see. How they ever

did get those boulders up there in the air, almost a city block high, they weighed thousands of tons! Today we could not reproduce it. We don't understand. They had something.

48 They had a dye. They had something they could embalm a body with, that would make it look quite natural for thousands of years. We don't have those arts, colorings, and so forth, that they had; a great scientific age.

49 But one day, while Noah was out in the—the field, maybe fixing his crop, God appeared to him and told him, “Make ready for the saving of your household, and build an ark. And it's going to rain.”

50 Now, we all know that, the antediluvian world, it had not rained. And now, that didn't cope with the scientific thinkers of that day. His Message was contrary. No doubt that smart scientists could have come to him and said, “Now, looky here, Mr. Noah. Now we got instruments that we can shoot the moon, and we can do all these scientific researches. And there is no water up there. And how is there going to come any water down from there, when there's no water up there to come down? You're foolish. You're doing something that there's nothing to. There's no water up there.”

51 But Noah could say, “God said that it would rain, and that settles it. God said so.” A hundred and twenty years, he was persistent in the face of the scientific world of his day, still claiming his Message was right because It come from God. He had a goal to make. He had a Message to take care of, and he was persistent in doing so. No matter what the rest of the world said, Noah heard from God. That's all that mattered to him. He had heard the Voice. He was sure It was God, and he was making ready something that seemed very silly to the world. But, yet, Noah knew that God would keep His Word.

52 Should that not be a lesson for us today, the hour? As Jesus said, “As it was in the days of Noah, so shall it be at the coming of the Son of man.” A Message that's silly to the world, they don't understand It, but yet those who contacted the Holy Spirit, knows that He will return again.

53 I can see the people as they pitied poor old Noah, about how much fun he was missing, and of the world and the things that's going on. But Noah, still persistent, held right on.

54 One day God said to Noah, “All right, you've done your part now. Now come into the ark, you and your household.” And the . . . Noticed the—the birds begin to fly in, and—and the animals begin to go in, by two-by-two. Noah and his family went in.

55 And there is always borderline believers, I call them; people that'll come to church, they'll enjoy a message maybe from the choir or from the singers, from the minister, or a testimony. They'll enjoy it, but, to come in and be part of it, they just won't do it. They like to listen, but they won't be part of it. They do not want to be identified with them. They want to stay off to one side. That's always been, and no doubt there was in that day.

56 Then when the ark door was closed, many of those people said, "Well, let's go up and stand around, now, if it comes to pass that, for instance, the old man was right. We all kind of thought that the old fellow was a little bit off, but I—I—I enjoyed listening at him preach, standing there in the door. And now we know that something closed that door. Now, he's a good old man. And if it would happen to be, some water come down up there, why, why, he'd take us in." You see, you don't want to trust . . .

57 You don't want to strain God's goodness. You want to be sure that you just come in while you got a chance to come in.

58 Then, the first thing you know, the first day, look how God puts a strain on His people, sometime, I'd imagine, the first day, Noah said to his family, "All right, now we'll climb up into the upstairs. Now, in the morning, the skies are going to be dark. Never was dark before. We've never seen it. Rain is going to fall. Lightning will sweep across the skies." And the next morning up comes the sun. No sign. All day long, Noah and his family looked. Well, things went on just exactly the way they did.

59 I imagine the borderline believers said, "Aw, the old fellow was wrong." They went on back downtown, eating, drinking, and being merry.

60 I imagine, his family, what a strain it must have been on the man. But he didn't give up and start knocking on the door, and saying, "People, pry the door open. I was wrong." Why? He knew he had the truth, and he held on to it.

61 "If it didn't rain today, it will tomorrow." That's it. All right.

62 Then the second day come, and we notice the sun came up. It crossed over just like it did every day. No sign of rain. Still he was persistent. On to seven days, Noah was setting right there, said, "If it didn't rain today, it will tomorrow." See, he was anchored. He was persistent, perseverant, because he knowed that God said so, and it had to be that way.

63 Now, finally, on the seventh day, when he looked out the window, the skies were blackening. The wind was blowing across the hills. The

trees were bending over. People were screaming, not knowing what to do. And after while, great big drops of rain begin to break down for the first time, striking upon the streets. The sewers filled up. All the springs broke up. The water began to rise. People got into their boats, and they sank. The winds were rough. And it got deeper, and deeper, and deeper. After while, it begin come up on the ship. He watched out the window.

⁶⁴ Finally, the people screaming, there's no way for him to reach out and get them. He was way up in the upper story. They had sinned away their day of grace. There was no more left for them. It was too late then. Finally, what a feeling it must have been, to Noah, when he watched out on the street and seen all the little boats, whether they were God-constructed or not.

⁶⁵ You see, people think that today. "They can construct their own ark. They can make their own salvation." You can't do it. God made the salvation for us, and we've got to accept it. Just a man-constructed ark will not stand. Anything that man can achieve, that's contrary to the will and the Word of God, it will not stand.

⁶⁶ But how it must have been when Mrs. Noah and her daughter-in-laws, and—and son—sons, and so forth, when they seen this water coming up on the ark, and yet the ark was still setting flat. But after while they felt it cut loose. She was floating. Oh, Noah knew that all of his, what he had tried to achieve, what he had done, his Message was paying off then. It was cut loose. He was leaving the earth.

⁶⁷ Like it is when a man will stay, not come up and shake hands with the pastor, put his name on a book, but when he'll stay there until he feels something cut loose inside of him, and he begins to float out yonder by faith, knowing that his sins are past, and he's anchored his soul in Christ, and there is something raising him higher and higher; persistent, perseverant.

⁶⁸ Moses was very perseverant, after he had went down in Egypt and killed a man, and with all of his education and his training. And yet he done the thing wrong, he try, 'cause he trusted in what he could achieve by his education and by his own. . . . We're told that he was a military man. And what he had been trained to do, we find out that it failed. And when it failed, he wasn't perseverant on that, he run to the wilderness for forty years.

⁶⁹ But one time he met God in a burning bush, took off his shoes, he saw the glory of God. He seen a dry stick turn into a serpent, and go back to a stick again. He saw a leper hand be healed by the power of God. And he heard the Voice of God speak to him. Nothing is going to stop him then.

70 I've often described him, I hope it's not a sacrilegious way, an old man, eighty years old, with his wife setting straddled a mule, with a—a young'n on her hip. The next day . . . And the beard hanging down, the stick in his hand, going, his eyes set up, and—and towards the sky, and a white beard blowing.

And somebody say, "Where you going, Moses?"

71 "I'm going down to Egypt, to take over." A one-man invasion, it looked kind of ridiculous. But God's ways, to the carnal mind, is ridiculous. But it's precious to those who is anchored in it. They know what they're talking about. They press on. Oh, what a thing that must have been! Noah or . . .

72 Moses, rather, going down to Egypt, a nation that had the world scared, about like Russia today. A one-man invasion, an old man, eighty years old, with his wife setting on a mule, and a crooked stick in his hand, going down to take over. The thing, strange about it, to the world, he did do it. He took over.

73 God only has to have one man, one person, somewhere, that's tied to Him, someone who knows where they're standing and is perseverant. The persecutions then, difference, doesn't bother them, at all. Going down to take over, and he did it.

74 It looked very ridiculous when there stood a man some fourteen-foot tall, or more. I believe, his fingers, fourteen-inches long; with a spear in his hand, like a weaver's needle, probably half from here to the door out there; standing over, and challenging Israel. There was Saul on the other side, head and shoulders above his army, a trained man, all of them well-trained, and bluffed. That's right.

75 And the devil wanted to proposition with them. That's the way the devil does when he thinks he's got the best side. "Come over. Let's not have no bloodshed. Just two of us. If I whip your man, then we'll . . . you'll serve us. If he kills me, then there'll only be one of us die instead of armies of us." What a proposition he can make! Everybody was scared to death.

76 And it looked ridiculous to see a little, stooped-shouldered kid come up with a little sheepskin wrapped around him, a slingshot tied on his side, with some raisin cakes in his hand, to see his brothers. And that devil made his boast in the front of a man of God, one time, and he called his hand on it. Why? He knowed Who God was. Said, "I'll . . . You mean to tell me that you'll let the armies of the living God let that uncircumcised Philistine defy the armies of the living God? I'll go fight him." Oh, my! Why? He was persistent.

77 His brothers said, “Aw, we know you’re naughty. Go on back home with them sheep dad told you to watch. You just come up here to see the battle.” You can’t outtalk a man of God, when something has done happened to him.

78 So he goes up to Saul. Saul, I imagine, scratched his head and looked down. He said, “I admire your courage, son, but that man is a warrior. That man is a warrior, from his youth. And you’re nothing but a youth, and don’t know nothing about a sling or about a spear, or how to duel.”

79 Oh, but watch him introduce something. “Your servant kept the sheep for his father.” And he said, “One day a bear came in and he took one of my father’s lambs, and I went after him, and I slew him. And then a lion come in and got one and took him out, and I went after him, and I slew him. Now,” he said, “the God that give me the victory over the bear and over the lion, how much more will He give me the victory over that uncircumcised Philistine that’s defying the armies of the living God!”

80 Saul said, “But you’re just a kid.” He said, “You haven’t got nothing on, just a little sheepskin. Wait, I’ll—I’ll put my armor on you.”

81 So he took him and put his armor on him. Could you imagine? The Bible said he was “ruddy,” a little bitty, maybe a hundred-and-ten-pound man, putting on a great big armor of a man would weigh about two-fifty, about seven-foot-and-something tall. He was all mashed down. Could you imagine that?

82 David looked around. The shoulders about *that* much too far out. And it looked like a skirt on him, hanging way down like that, his breastplate. He found out that the ecclesiastical vest didn’t fit a man of God. Uh-huh. Said, “Take the thing off of me. I don’t know nothing about it. But let me go with what I know is right.” There you are. He went in the power of the Spirit.

83 I believe it was Hudson Taylor once said to a Chinese missionary. This Chinese boy said, “Mr. Taylor, I have felt my call in Christ.” He said, “Shall I go now and study to get my Bachelor of Art, and then for my Ph. D., and all I have to have, my doctor’s degree?”

84 Mr. Taylor said, “Go now, son. Go now. Don’t wait till that time comes. You’ll waste away too much of your life.”

85 I think that’s right. I agree with Mr. Taylor. Go now. I’m not trying to support my ignorance now by trying to say we don’t need education. That might have its place. But education without salvation has no anchor. It’s all sails and no anchor. Go when the candle is lit. Don’t wait till it’s half burnt up. Go when you light it. If you don’t know

nothing no more than how it got lit, tell others how it got lit, maybe they'll get lit too. See? [Blank spot on tape—Ed.] So just as soon as the candle is lit, go tell everybody how you got your candle lit, and maybe they'll get lit off of you. See? Notice.

Certainly, David was persistent, because he knew.

⁸⁶ Samson was met on the field one day with a thousand Philistines around him. And looked all around the . . . He wasn't a trained man that knew how to duel. But when he turned his head he felt that covenant, them locks strike his shoulders. That's all he had to feel. He got the first thing in his hand, was a jawbone of a mule, and he beat down a thousand Philistines. Why? He was persistent because he knowed that God had made a covenant with him, of those seven locks. Long as they hung in their place, nothing was going to bother him.

⁸⁷ Oh, brother, sister, how the Church of the living God ought to stand tonight, persistent. As long as we can feel the covenant of the Holy Spirit, the Blood of Jesus Christ cleansing us from all sin, we should never let nothing stand in our way. Persistent, certainly.

⁸⁸ John, the great prophet that was spoke of, to raise up; when he was in the wilderness, he was told by God. They was looking for a messiah, of course; four hundred years before they had had a prophet. But, God told him, in the wilderness, He said, "Now, they'll try to tell you, 'Dr. *So-and-so* is the guy ought to be the Messiah, if you're to announce Him. Why, he's the best person in our congregation.' And they're going to say, 'Well, the—the high priest's grandson up here, he's—he's the guy should have it,' and so forth. But, look, John, this is a real job. You've got to be sure, so I'm going to give you a sign. Upon Whom thou shalt see the Spirit descending and remaining upon, that'll be the One that'll baptize with the Holy Ghost and fire."

⁸⁹ John stood there, watched over the congregations as they come. And he . . . Everybody coming *this, that*, and the *other*. But he couldn't see Him. One day, while standing, debating with the priest, saying, "You mean to tell me the time will come when the daily sacrifice will be taken away?"

He said, "There'll come a Man."

⁹⁰ And he looked. There it was. Said, "Behold, there is the Lamb of God that takes away the sin of the world."

⁹¹ He knew it because God had told him, "Upon Whom thou shalt see the Spirit descending." He knew it. He was persistent.

⁹² Back to this little woman. We just got many things we could say about different ones that was perseverant, persistent, holding on, to achieve.

⁹³ I've got a little slogan, that I say it quite a bit. It might be good for you to take it. "A winner never quits, and a quitter never wins." Just think of it. "A winner never quits, and a quitter can't win." You must hold on. And before you even start, be dead sure you're right. And then be persistent, let nothing move you. Go on. I've had quite a bit of experience of that, and you know it. I know this one thing, when you're dead sure that you're in the will of God, when you're dead sure you're centered in Calvary, nothing is going to move you. You're there.

⁹⁴ This little woman, she was a Greek, and a Syrophenician, and she had heard about the fame of Jesus. Now, how does faith come? By hearing, hearing of the Word. She had heard of Him. And you know, she might have had a lot of things to hinder her, by her being a Greek. "Faith cometh by hearing." We know that. And she had a— a lot of things to hinder her, but faith finds a source no other knows anything about.

⁹⁵ Faith finds this source that no one can explain it. It's something that you know. Others can't see it, but faith sees it. Faith sees that, where the natural eye doesn't see it. But the inside eye sees that thing.

Now, she had a need of Jesus. She ha- . . .

⁹⁶ First thing you have to do, if you're going to find Christ, you've got to know that you've got a need of Him. When you think that you just don't need Him, then you'll never find Him, 'cause you won't search Him diligently.

⁹⁷ Did you notice that Scripture where it says, "Seek and ye shall find, knock and it'll be opened"? Actually, that's just not knock, like [Brother Branham knocks on the pulpit once—Ed.], and it'll be opened. He that's not just say, "Well, I went out, Lord. Here I am. You want me?" No, that's not it. "He that seeketh, he that knocketh," continuation. [Brother Branham knocks on the pulpit several times.] It has to compare with the rest of the Scriptures.

⁹⁸ Like the unjust judge and the widow. She constantly knocked on his door. She was persistent. If he turned her away today, tomorrow she was on his hands again.

⁹⁹ That's the way you want to get God. Be on His hands, every morning, every night, every day, all the time, constantly. Just keep seeking, keep asking, keep knocking. Just don't knock a little while, and get tired and go away. Just keep standing there, "Lord, I'm here, and I'm not going to leave. I'm on Your hands now. I'm going to stay right here. You getting tired listening? I'm having a great time knocking, 'cause I know You're coming." Amen. That's when something happens. He has to get you off of His hand, see, so He comes out to answer you. Now, faith finds this.

¹⁰⁰ His Word is a Sword. The Bible says, in Hebrews 4:12, that, “the Word of God is sharper than a two-edged sword.”

¹⁰¹ Now, there’s only one thing can hold this Sword. That’s the hand of faith. The hand of faith is the only thing that can yield this sword of faith, sword of the Word. Now, you might have a weak arm, just enough to pick it up for justification, you’re so weak. Maybe that’s all you can cut through. But this sword of the Word will cut free every promise that God made in It, if they got a good strong arm of faith holding it there. “I believe God for my healing. I believe God for my baptism.” God made the promise, and faith holds this Sword, it’ll cut her out of the Rock yonder. Every promise of God can be cut free, by the Word of God, for it is a Sword.

She had many hindrances, but her faith didn’t have any.

¹⁰² You might have a lot of hindrances. Every person that starts out to meet Christ will find you got a lot of hindrances, but your faith don’t have any. Faith don’t have no hindrance. Faith has hairs on his chest, great big muscles.

Reasons raise up and said, “You know, it’s reasonable.”

¹⁰³ Faith pulls his muscles back and sticks out his big chest, and said, “Shut up. Set down.” And reason jumps over in a corner and takes his stool. Right. Faith has got muscles, and he—he means what he says.

¹⁰⁴ That’s what we need tonight. That’s what the Foursquare church needs. That’s what the Pentecostal group needs. That’s what the whole world needs. That’s what I need. That’s what you need. And we ought to be ashamed to admit it, but we need a faith that will hold God’s Word and say It’s true. Meet the devil and say, “THUS SAITH THE LORD.”

¹⁰⁵ I was reading the other day where a man said the devil got before him. And said, “He was just a little bitty old devil, and he said, ‘Boo.’”

¹⁰⁶ Said, “I jumped back.” And said, “He said, ‘Boo.’ I jumped back. Every time he’d holler, ‘Boo,’ and I’d jump back, he’d get bigger and I’d get littler.” And said, “He kept saying, ‘Boo.’” Said, “I’d get smaller each time when I jumped back, and he’d get bigger.”

¹⁰⁷ Said, “I knowed I had to fight him, after while.” Said, “I looked around, thought, ‘What?’ I found the Word of God.” Said, “I rolled it in my hand. And the devil said, ‘Boo.’ And I said, ‘Boo,’ back.” And said, “When I said, ‘Boo,’ back, every time I said, ‘Boo,’ he got smaller and I got bigger.” That’s it. You’ve got to fight him, sooner or later.

¹⁰⁸ You know, the people don’t believe there’s a devil. I run into him, all the time, uh-huh, head into him every day. Any other believer does. Yes, you got to fight him, sooner or later, so you might as well start

right now. There's only one thing he's afraid of, is that Blood and that Word. Faith holds It. It's strong, marches on.

¹⁰⁹ Now, we find out, this little Greek woman, as I said, she had many hindrances, but her faith didn't have any. Faith don't have any hindrances. They might have said to her, "Do you know you're a Greek? You're—you're—you're a Greek. You know, you don't belong to His denomination. Don't go down there to that bunch."

¹¹⁰ Now, that's one of the hindrances. See? But if you got faith, you're going, anyhow. That don't make any difference, what denomination He's in, just so He's there.

¹¹¹ She had a need. She had a daughter that was dying with epilepsy. And she had to get to Him, 'cause the doctors couldn't do nothing for her. Can't do it yet. So she had to get to Jesus. She had heard that He had healed those kind of cases.

¹¹² "Well," they said, "He, He's not—He's not . . . He never come with His revival to your denominations." That didn't hinder her. That little woman had faith. She was persistent. She just passed that group. Her faith pulled her away from it.

¹¹³ Oh, if they could just do that today! Somebody says, "There's a meeting tonight down at the Foursquare church."

¹¹⁴ "Well, it don't belong to your denomination. You better stay away from down there."

¹¹⁵ Just press right on through. Your faith takes you right on. See? Faith has no hindrance. It goes, anyhow. Nothing is going to stop it. As I said, it's brawny, big muscles. It's got the floor; rest of them is scared of it. Yes, sir. They'll run from It, like smallpox. They just get plumb away. Haven't got nothing to do with That, when big faith raises up, say, "I know who I believe, and I'm persuaded." That's it.

¹¹⁶ There might been another group that come along, say, "The days of miracles is past. There is no such a thing as that. That's a bunch of holy-rollers down there, them Jews. We are Greeks. We are smart. We're intelligent group of people. We give the world art, music, and— and religion. And there's no such a thing as That."

¹¹⁷ But she was persistent. Days of miracles wasn't past, for her, because something had done told her, down *here*, that it wasn't. And Jesus had what she was looking for, and she was determined to get to Him. Regardless if her denomination sponsored it, or not, she was going, anyhow. She was going to get down there. She was persistent, still persistent. Days of miracles might be past for them, but it wasn't, for her. That's the way it is with every believer. Them people say the days of miracles. . . .

118 A man told me, some time ago, said, "I don't care what you'd say, Mr. Branham." Said, "I don't believe there is such a thing as Divine healing."

119 I said, "Certainly not, to you. It wasn't for unbelievers. Just for those who believe. That's right. Wasn't sent to unbelievers. It was sent to believers. You can't enjoy It, because you know nothing about It."

120 He wanted to tell me, "There was no such a thing as the Holy Ghost."

121 I said, "You're just about thirty-three years too late, for that." I said, "I know better. I've done received It."

"Aw, nonsense!"

122 I said, "Might be, to you, but not to me. It's real to me. It's Life, something anchored." He come too late to tell me that.

123 They've come too late to tell us about Divine healing. We done been healed. We done been filled with the Holy Ghost. We done got Rapturing grace. Amen. It's too late for any of those things. They might as well shut up. We done got it. Our faith can say, "Set down. I know what I'm talking about."

"Well, Dr. So- . . ."

124 I don't care what Dr. *So-and-so* said, the Bible said it, and I've got faith in that Book in my hand. And my faith holds It out there, "Jesus is coming. I believe that I received the Holy Ghost, 'cause I see Him living in my life." Amen. It's according to the Word. Nothing. . . A manifested revelation, a perfect vindication of the Bible being right, and Jesus Christ the same yesterday, today, and forever. Let them laugh that away. They can laugh all they want to. We'll just be as persistent as they was when Noah was, Moses was, all the rest of the impersonators raising up.

125 Jannes and Jambres threw their rod down, turned into a snake. There was those men, just as honorable as they could be, did exactly what God told them to do, and there come a bunch of impersonation up, throwed down their rods. The only thing they could do, just stand still and see the glory of God. Amen.

126 God will stand by it. If He sent you, and you're sure of it, you're going to achieve the work that God predestinated for you to do. You'll stand there, and God will take every carnal impersonator away from you. Right. Stand there. You can be persistent, because you know Who you have believed, and what's right. Examine your revelation with the Word. If it's contrary to the Word, leave it alone. If it's with the Word, God is bound, duty bound, to keep His Word.

127 Now, now, there might have been a bunch of ladies stand down on the corner, you know. And they said, “Here she comes. Now she’s got that kid up there, that’s got epilepsy. And—and Dr. *So-and-so* said that—that there’s no cure for epilepsy. And here she is, going down to that off-brand denomination down there, for that fanatic prophet to come up here and heal that child.” So they said, “We ought to stop Susie.” I hope there’s not a Susie here. “But we ought to stop Susie and tell her, because she’s been a good woman. There’s nothing against her life. But we ought to stop her, and only thing that I know to do. She’s passed by, everybody else, so she won’t break this barrier.

128 “You know what, Susie? Your husband will leave you. Because, he’s a trustee or a deacon on the board, and he’ll leave you, sure as the world, if you go down there.”

129 She was still persistent. She went right on. See? Faith don’t know no hindrance. It must get there.

130 Then she passed another group that say, “You know what? When you return back, defeated, and find out there’s nothing to it, everybody in the neighborhood will laugh at you.”

131 That didn’t even make her ears turn red. She was persistent. She went right on. I like that. I like that persistency.

132 Then here stood one of the deacons, and said, “If you go down there, you know what they’re going to do? Put you out of your church, ’cause you’ve associated yourself to them holy-roller, or them people.” And said, “You know. . .” Excuse me. Ought maybe not said it. See? “You’re associating yourself with them, you’ll get put out of your church.”

133 She was still persistent. Faith knows no defeat. She had one thing to achieve, and that was, get to Jesus. She had a need, and He was the only One that had that need.

134 I’m saying this tonight, brother and sister. I’m fifty-three years old. I’ve been serving Him since I was about twenty. He’s met everything that I had a need of. And when it comes to the hour of my death, I’m sure what I need right then, two wings to reach across the river, He will be there. Don’t you worry. I know He will be there. I’ll just stick the old sword back in the sheath, and take off the helmet, lay it down upon the river, when I. . . bank, when I hear the dashers. And I’ll scream “Send out the lifeboat. I’m coming home, this morning.” It’ll be there. Yes, sir. The Morning Star will come down and light up the way. Across the river we’ll go. Yes, sir. Amen.

135 She was persistent. She had an achievement. She knew that she had to be perseverant in order to get to Jesus, so she had to pass by everything.

136 Finally, she arrived. Now, finally, got here. Everything is fine now, and then here come another hindrance. The very Man that she had professed to have confidence in, the Man she tried to get to, Jesus. He said, "I'm not sent to your race." Oh, my! Would that not made us Pentecostals blowup? Hmm! Hmm! My! "I'm not sent to your race." Whew! That was a shock.

But you know what? Faith knows no shock.

137 And then, again, He turns around. After all these things she had passed through, and her faith holding, that she knew that Jesus could give her her desire. And she went through every one of these barriers. And when she got to Him, then turned down, flat, "I'm not even sent to your race."

138 I can imagine her standing there, and her eyes gleaming. She—she was in front of Him then. That's all she had to be. And said, "Besides that, your race ain't nothing but a bunch of dogs." Oh, my!

139 What if He'd said that to you? You'd said, "I'll take my papers from this Foursquare and go over to somewhere else. I'll never go back there again. I'll take it from *So-and-so*." Oh, yes. Yes, sir.

140 But still she held on. Oh! See? Faith knows no defeat. Ain't nothing going to stop it. Though Jesus said to her, the very One she come to, said, "I'm not sent to your race, and they're nothing but a bunch of dogs." Whew! But what? She had a hold of real faith. Faith knows no defeat; I don't care where it comes from. Knows no defeat, because she had faith. Still she held on. Oh! I love that. She was not a hotbed plant, a hybrid, like some of them today.

141 These hybrid religions we got today, you know. They ain't no good. Everything now is hybrid, hybrid. Even they got hybrid churches, hybrid Christians, took in by shaking of hands. Oh, they can dress better, maybe use better English, and so forth, like that. Ain't got no life in it.

142 You take a big fine ear of corn, hybrid, maybe is twice as pretty as the other one. Plant it, it'll die. Ain't got no life in it. That's right.

143 We don't want nothing hybrid. We want the genuine thing. You haven't got it, stay there till it comes. Why accept a substitute when the Pentecostal skies are full of the real? See? Nothing hybrid, it won't stand.

You have to always spray a hybrid plant to keep the bugs off of it.

144 That's the way with some of these hybrid Christians. You have to baby them and pet them, and promise them they'll be deacon or something else, keep some of the worldly bugs from them, of unbelief.

“They’d get out of the church.” Kick them out, anyhow. That’s right. They never was in.

¹⁴⁵ You can’t join a Church. You might join a lodge. You can join the Methodist lodge, Baptist lodge, or Pentecostal lodge. But if you ever come to Christ, you’ll be born into the Church, that’s right, the mystical Body of Christ. Others are lodges. That’s right. It’s all right, nothing against them. But you’re born into the Church of the living God, by the Spirit of God. You can’t join It, at all. And when you’re born in There, you got a Birth.

¹⁴⁶ You’re not a hybrid no more, a hand-joiner or a hitchhiker. Uh-huh. You know, a hitchhiker is always thumbing. That’s the way. “Well, I know, but Dr. *So-and-so* . . .” No, no. That’s it. That’s it. That’s exactly.

She was persistent. She wasn’t a hybrid. You didn’t have to spray her over, with perfume, make her right. She stood there.

¹⁴⁷ Part of our crop today, too many of them is hybrids. Just something like David duPlessis, I believe, once said, “God has no grandchildren.”

¹⁴⁸ Trouble with our Pentecostal movement, we’re getting Pentecostal grandchildren. They come in because our fathers and mothers were Pentecostal. We taken them in on the cradle roll, and they come up without the experience. And there they say they’re Pentecostal, too. No, sir. God don’t have grandchildren. He ain’t grandpa; He’s Father. Right. If you ever get to Heaven, you’ll pay the price like your mother did, your daddy did. Amen. That might sound crude, but it’s Truth. It’s crude way of making a point, but you understand that kind of English, I’m sure. It isn’t very good English. It gets the point, what I’m trying to say. You just listen to It. Yes.

¹⁴⁹ She wasn’t a hybrid. She didn’t have to be sprayed over, and babied now, “Well, now, sister dear, I—I tell you, well . . .” Oh, no. No, sir.

¹⁵⁰ And no matter what knocked her down, she said, “It’s truth. We’re nothing but a bunch of dogs. It’s true that we’re not worthy of it.” Oh, my! She admitted that He was right.

¹⁵¹ I’m going to say a great big mouthful. Get ready. Every time, genuine faith will admit the Word is right. And anytime, that if something says that the days of miracles is past, or something against the Bible, it’s not genuine faith. The faith will always admit truth. You must stay with the Word. No matter what anything else says, what anybody else says, it’s the Word is right. “Let every man’s word be a lie, and Mine true. Ever who will add to, or take away from, the same will be taken his part out of the Book of Life.”

152 God is going to judge the world by a church? Which one? Catholic? Six hundred and sixty-some-odd different denominations? How is He going to do that?

153 God is going to judge the world by Jesus Christ. And Christ, “In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us.” God and the Word is the same. *This* is God on print.

154 You got the—you got the Holy Spirit? Plant that Seed in there. It brings it to Life, breaks that Life forth, and manifests and vindicate it. Jesus said, in Saint John 12, “He that believeth on Me. . .” Saint John 14:12, rather, “The works that I do shall he do also.” So it always admits to the Truth. Oh, my!

155 But, you know, she said, “That’s true. We ain’t nothing but a bunch of dogs. And we’re not. . . You really wasn’t sent to us. But, Lord, I’m not looking for all the bread the children had. I’m only searching for crumbs.” Oh, my!

156 Now, did you notice? People, they want to get *this*, get healed, and get the Holy Spirit the way they think they ought to have it. “Now, I’ll come down, brother, if you’ll bring me up and take me into a room where nobody will see me, and you lay your hands upon me and bless me, and put the Holy Ghost in me. I’ll accept it.” Oh, no.

157 Naaman wanted to accept his healing like that, one time. But Elijah told him to get out there in the old muddy Jordan and dip seven times. I can just see him get off his chariot. Oh, a great man, hold his nose. Here he comes, out in the water, tiptoeing like a cat in molasses, you know, coming out like *this*, you know, getting out like *that*, get down in the water. He said, “Oh, I hate to do this,” hod-dod down. Some people comes to the altar like it was a sickening affair for them. Yeah. “Oh, I don’t want to do that.”

He ducked one time, then, “And I still got leprosy.”

158 “The prophet said, ‘Seven times.’” Right. Until he obeyed the Word, completely! Until you obey It, completely! He had a good man standing on the bank, said, “The prophet said, ‘Seven times,’ father. See? Just keep on dipping.”

159 That’s it. You don’t get it the first night, just dip again the next night. Just keep on till you get—get it.

160 Now remember. She was like Rahab the harlot, this little woman was. She had never seen a miracle. She had only heard about a miracle. What will she day in the. . . do in the Day of Judgment to us? She had never seen a miracle. She was a Gentile. She had never seen, but she had heard. And we both seen and heard, and still doubt. Oh, my!

161 She was like Rahab the harlot. When the spies come over, she didn't have to say, "I'll tell you. You bring Joshua over and let him hold a service for me, and I'll see the way he grooms his hair, and the way he talks, and the etiquette he uses at the pulpit. And I'll see whether I can accept him or not." She said, "I have heard that the God of Heaven was with you, and the only thing I ask is to be spared." There you are.

162 That little woman was really persistent. She held right on. "Just spare me. I'll do anything that you want me to do." Oh, there you are. That's it.

163 This little woman, no matter what the difficult was, she was persistent. Oh! She had the right approach to the gift of God. She had the right approach, humility. She fell down at His feet, and she had humility. She didn't stand up, say, "Now, You wait just a minute. You know we people are Greeks. You say we were dogs. Just a minute here, Sir. Do You realize that we're—we're the masters of art, and we're the masters of *so-and-so* and *such-and-such*?" She never thought of that, at all. She just admitted that He was right, and fell down at His feet, and said, "Help me, Lord. I'll just eat the crumbs. If my daughter can't have a whole slice of bread, will You just let her have the crumbs, if she's a dog?" Oh, my! There you are.

164 Would we be satisfied with just the crumbs, if the Holy Spirit should reveal to somebody tonight, "You're healed"? Would you be ready just to take the crumbs, or would you want God to walk over and raise you up and give you some kind of a feeling? If He'd just say in your heart, "My sickness is over. You haven't got it no more. I believe that I'm going to be healed, from tonight on," would you take the crumbs? Or, would you want everybody come up and lay hands on you, and pour oil, and go through the regular ritual like that, or are you just looking for crumbs? God will honor that.

165 You know, many of the disciples had seen Him after His resurrection. Thomas said, "No, huh-uh, I won't believe it. I—I got to put my hands in the prints, of His nails in His hands and in His side. Then I'll believe it."

166 He said, "Come here, Thomas." Said, "Touch Me." And he did.

He said, "My Lord, and my God."

167 He said, "Thomas, because you have seen and felt, and everything, you believe."

"Yes, Lord."

168 He said, "How much greater is their reward, who has never seen and yet will believe Him!"

169 Are we ready? Are we Gentiles like that Gentile woman? Was she an example to all of us, “Just give me the crumbs, Lord”? Just let me hear some man, “I’ve never read the Word, but tell me that You heal the sick. That crumb will be enough for me. I believe it. Let me hear somebody say, and read it from the Word, that the Holy Ghost . . .”

170 Peter said, on the Day of Pentecost, “Repent, every one of you, be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to them that’s far off, even as many as the Lord our God shall call.”

171 “Lord, I feel that that’s right.” That’s a crumb. Come on. That’s all you have to do. Come.

172 Are we ready to take the crumbs? Are we ready to humble ourselves? She was. She was ready to humble herself. Faith always admits the Word right. Faith is always humble. Faith humbles itself. Now, she was just looking for the crumbs.

173 Watch what Jesus said. “For this saying, for this saying, ‘I’m willing to take the crumbs, Lord.’ For this saying, thy child is whole. You have your request because you believe it.”

174 Faith admits that the Word of God is right. Faith admits all these things.

175 Martha, Mary; down through the Bible we could call many; the Shunammite woman. Many things and cases that we could call. We haven’t got time to. Of this, I got about five pages here, written of people, now, who approached for crumbs. But let’s bypass that just a minute. I feel the Holy Spirit close. I don’t think it’s necessary.

176 Let me just give you one little experience. The Business Men wrote the little thing up in there, the little article not long ago, in their magazine. And remember, when you make a printed matter, you better be able to back it up. We have it, documented statement from the doctor. I notice, in the church tonight, quite a few Spanish people.

177 I was in Mexico City, and we were having a glorious meeting. I had been there about three nights. And there was a man that I call Mañana. He was supposed to get me at six o’clock, and would get me about nine. And I always, ’cause he was so slow, I said he was “tomorrow.” See? And when we got out to this big ring where I was preaching, they had to take me up on a ladder up here, then let me down on ropes, down on the platform.

178 The night before, there had been a Mexican man that had come to the meeting. And the old fellow, raining, as it was, and he come to the platform, blind. And he came down. I looked. I had good shoes

on, and a good suit. And the poor old man, he was barefooted, his trousers all ragged. And I tell you who my interpreter was, you people know him; Brother Espinosa, up here in Sacramento, California, Pentecostal brother. He was interpreting. We had had about, in the two nights, I think around about thirty or forty thousand converts from Catholicism, to Christianity and the Holy Spirit.

¹⁷⁹ And this old blind man come across the platform. And if you don't feel for the people you're praying for, there's no need of praying for them. You got to feel yourself in their place. And I thought, "If my old daddy would have lived, he'd have been about the age of that old man. Here he is. He's got no shoes." And he had no shirt on. An old coat, ragged, dusty; an old hat in his hand, sewed up with cords. Probably the old fellow never had a decent meal in his life. And then how cruel fate had been to him, here he is staggering in blindness. His eyes was white.

¹⁸⁰ I looked at the old fellow, and I—I just put my arms around him. And Brother Espinosa wouldn't interpret the prayer. I—I said, "Heavenly Father, if I could give him my shoes, I'd slip out of them so nobody would see them, give him my coat, send him on the road. But he's much larger than I. But, God, have mercy on him. Give him back his sight."

¹⁸¹ He hollered, "Gloria a Dios." I looked around. He could see as good as I could.

¹⁸² The next night there was a rack, or a rick, as far as this building is long, about *this* high, with nothing but just old shawls and old ragged clothes.

¹⁸³ The economics of Mexico is poorly balanced. Maybe Pedro gets . . . he's a brick mason, he might get sixteen pesos a day. But it'll take four days' work to buy him a pair of shoes. But he'll have to save enough out of that to pay, several pesos, for a grease candle to burn on a million dollar gold altar for his sins. That's what boils me.

¹⁸⁴ Seeing those precious people, they come there at nine o'clock at morning. No seats, to sit down. They leaned against one another, like sheep in a pasture. Raining! Them women, standing, their hair streaking down, soaking wet, wait all day in the hot sun or rain, just to hear the Word of God. Oh, what will they do when Phoenix rises in the Day of the Judgment with them, when, fine churches everywhere, and you can't even herd them in?

There she stood, or he stood, rather, with his sight.

¹⁸⁵ That night when I got in, it was raining hard. Brother Jack Moore, many of you know him, Brother Espinosa, several of the brethren, was on the platform. And Billy, my son, he usually gives out prayer

cards. And he couldn't speak Spanish to those people, so he had to let Mañana do it. But he just went around to see that Mañana didn't sell a prayer card. So that's where we have to watch, you know, on selling a prayer card. So he just watched him. And they'd walk up and watch and see that he just hand the prayer card to *So-and-so*, and like that. So he said . . .

¹⁸⁶ Come to me, I got to preaching. Great big pile of—of them clothes laying up there. How they ever knowed which belonged to who, I don't know. So they were. . . I was just got to speaking, and Billy tapped me on the shoulder. He said, "Daddy, you're going to have to do something, that little woman out there." Said, "I've got almost three hundred ushers, and they can't even hold her." A little bitty Spanish girl, about *so* high, beautiful little thing, she had a dead baby in her hands, under a blanket. And he said, "Mañana give out every prayer card." And said, "She has no prayer card. And there is the line, has been standing, for them there, for the last two hours, waiting for you, come." And said, "She wants to bring that dead baby up here, and we can't hold her."

¹⁸⁷ Oh, well, she'd come right over top of them ushers, run right under their feet, or anything. She was persistent. She wanted to get there. She had seen that blind man healed, the night before. She was persistent.

¹⁸⁸ I said, "Brother Moore, she don't know who I am. She don't know which is which. You just go down there and pray for the baby. That'll settle it. She . . ."

He said, "All right, Brother Branham."

¹⁸⁹ So Billy got him by the arm, like it'd be me, so went on down across the platform. I turned around. I said, "I am very happy to be here tonight." And the meetings are not strange to you people here in Phoenix. Right before me I seen a little Mexican baby, no teeth, laughing, in a vision setting out here. I said, "Wait a minute. Wait a minute, Brother Espinosa. Get to the . . ."

"What's—what's the matter?"

¹⁹⁰ I said, "Get to the microphone." I said, "Tell her to come here."

¹⁹¹ He said, "Daddy," Billy said, "you can't bring her over all them prayer cards."

I said, "Get her here. I just saw a vision."

¹⁹² So, he called her. And they get back. Here she come, with a quilt in her hand, like *this*. And a little baby laying in there, been dead since early that morning, died with pneumonia, little bitty fellow about *that* long. And here she come, the tears running down her cheeks, her little

black eyes, her hair hanging down, very charming little lady. She run to the platform and fell on her knees, and begin to cry, "Padre!"

I said, "Stand up, just a minute."

¹⁹³ I thought, "Lord, what if it ain't that? What if that wasn't that? I don't know. I just seen a little Mexican baby, little, no teeth, his little gums. It was laughing at me, setting right out *there*."

¹⁹⁴ And she was crying. And I put my hand upon the wet blanket, and it raining then. I said, "Heavenly Father, this little woman, no doubt in my mind but what You're answering her." I said, "I saw the vision, that You know to be truth, of a little baby. I'm only accepting it by faith that it's this baby. I don't know the woman nor the baby. But, something, You work on both ends of the line." I laid my hands upon it. And when I did, it kicked and screamed just as loud as it could scream. The mother jerked the blanket off of it, and there it was, alive, in her arms.

¹⁹⁵ I said, "Brother Espinosa, don't mark that down, but send some good loyal person." And she was telling it in Mexican, that the doctor pronounced her baby dead, with pneumonia, that morning about eight or nine o'clock. And here it was after ten, that night. And I said, "Send and get a written, documented statement from the doctor, that pronounced it dead."

¹⁹⁶ And the Mexican doctor wrote a statement and signed it, "I pronounced the baby dead, no respiration or nothing, in my office this morning at nine o'clock."

¹⁹⁷ And here it is, ten o'clock that night. And the next morning, the baby was in the doctor's office to be examined, "Normally, again." Why? Because the little woman was persistent.

¹⁹⁸ Faith knows no defeat. If there's five thousand standing there in the place, nothing takes the place. Her church could turn her out, her neighbors could laugh. But a God that could open the blind eyes of a man, the night before, could raise her baby, because He's the same God yesterday, today, and forever.

¹⁹⁹ And if this group of people here tonight, crumb searchers, if you are; the very God that brought you here, that could lead you to a place like this, the God that saved you, the God that could fill you with the Holy Ghost; that same God can wipe away every bit of the sickness and sorrow, whatever it is, in your hearts tonight, if you believe that. Persistent, perseverant, reach and grab that little crumb of faith now, say, "Lord, thank You for it. Here I come."

The neighbor will say tomorrow, "You're not healed."

200 Say, “Oh, but I am. I am. I found a crumb last night down at the Foursquare church. Something anchored within me. Nothing is going to stop me, anymore. I have it.”

Let us bow our heads just a minute.

201 Are you needing a crumb tonight? Could you take the crumb and be persistent with it?

202 The little crumb of faith that come to a—a little, Gentile Greek woman, never seen a miracle in her life, a heathen idolater, but she heard that it'd been worked on someone else. She had never seen it, but she believed it. And all the disappointments she had, yet, upon the basis of something in her heart telling her that her child could be healed, you know, when she got home she found her daughter laying upon a bed. The spell had gone from her. Not only for herself, but for her daughter who wasn't present.

203 Do you need a crumb tonight? If you do, would you just raise up your hand. And say, “Lord, just a crumb is all I ask.”

204 O Heavenly Father, look at those crumb-seeking Gentiles. Times hasn't changed yet, Lord. They've heard. They've heard that You heal the sick. They've heard that You fill with the Holy Spirit. You give rest to the weary. O God, grant that these there tonight is crying like that precious little lady of many days ago, “Lord, truly we're not worthy to receive the blessings like Thy people, Israel, but we only seek a crumb that falls from the Master's table.”

205 And tonight we have showed the great Food that You've fed Your Church. And tonight we have not only crumbs, but we're invited to the table. We don't really have to take the crumbs, but we're glad to get them. But we're invited to the table, tonight. “Jesus has His table spread where all the saints of God are fed. He invites His chosen people to come and dine.” Grant, tonight, Father, that each one who has a need, that need will be met.

206 And while we have our heads bowed, and our hearts in humility before God, I just wonder how many people in this building, tonight, that is not saved, that if Jesus should come and the world would meet its end tonight, and you would, you're willing to take the little crumb of faith that's been placed in your heart, and come to the table tonight, presenting your little crumb of faith before God, and would like to do so, would you just stand up and come down here, and let us pray for you here at the altar?

207 Would you just come without any delaying? Just walk down. God bless you, my brother. Would someone else come? The Lord be with you, my sister. You just come here. Would there be someone else here

that's wanting a crumb, would just come down to the Lord's table? Say, "Lord, I'm not worthy to come. I'm—I'm. . . I am a dog. I'm just. . . I'm not worthy no more than that woman was, but I'm coming just for a crumb." Would you come, sinner friend? Come. Might be your last time.

208 You see how the world is getting today? People don't want to come anymore. You can't hardly persuade them. The Gospel, look like, it going to the fields.

209 God bless you, my good brother. God bless you. That's wonderful. Just stand right here just a moment.

210 Someone else take the—the side place here, and say, "I stand with this man." Lord bless you, son. God bless you. That's right. Come right down, say, "I want a crumb, Lord. A crumb is all right for me. Something touched my heart. Now I'm coming down." God bless you, son. God bless you, my brother. Stand right here.

211 Someone else feel a little crumb in your heart, of faith, that would entice you to come to the table now. Would you come down with these four young men standing here, waiting? I preached about a woman tonight, and it's men that's coming. What about it, sister? Won't you come, too, for the crumb? Have you got that little bit of faith that tells you that you're wrong?

Say, "Well, I don't know what a crumb is, Brother Branham."

212 The crumb is that in your heart now, that tells you you're wrong. You should repent. Come on, won't you? Rise up and come sweetly, quickly, to the fountain filled with Blood. Won't you move out? "I'm wrong, brother. Pray for me." Come down. God bless you, brother. God bless you.

213 Someone else? "I want just a crumb, Lord. This little crumb in my heart, I'm coming now to present it." Will you come?

214 Now is there any here that's backslidden, gone away, and you'd like to come, will you come now?

215 Some without the Holy Spirit, you have not received the Holy Ghost? Oh, friend, if this Light has been made so real to you, in the last day, won't you come stand too? This might be the time that that great desire in your heart, something telling you, "I believe the Lord is going to give me the baptism of the Spirit tonight. I want to come, stand." Come around the altar. Will you do it? Stand with us for prayer, you that feels a little crumb, that, "I need the Holy Ghost." If a man can come all the way from Ohio, fly down here in a jet plane. God bless you, Brother Grant. A Presbyterian can fly from Ohio, down here, in a jet plane to stand at the altar, what about the people in Phoenix?

216 God bless you, my sister. Stand right here just a moment. Won't you come?

Drawn from Emmanuel's veins,

217 Won't you come where the Fountain is open tonight, just filled with good things of God? I wonder, while we'll wait just a moment, surely there's more than that in here, that'd be willing to take crumbs. Certainly there should be. Won't you come? Just do as I'm asking you, once. Just take it sincerely in your heart, say, "I'm coming down. This is my time to come. I'm coming, anyhow." God bless you, sisters. That is very good. We're waiting now, patiently, for you to come.

218 Let's bow our heads now while we're waiting, sing this hymn of the church.

There is a fountain filled with Blood,
Drawn from Emmanuel's . . .

219 Won't you come now? Won't you take your crumb and come?

. . . beneath that flood

If you want the Holy Spirit, won't you come, come in now?

Lose all their guilty stain,
Lose all their guilty stain;
And sinners plunged beneath . . .

Come, friend.

Lose all . . .
The dying thief rejoiced to see (. . . ? . . . right here at
the altar. And you . . . ? . . .)

. . . though vile as he,
Wash all their sin . . .

God bless you, my brother. That's the way to do it.

220 I wonder if the ministers here now would come stand up here with us. Ministers in the building, come stand around here with us, a minute now, instructors who—who is interested in lost souls.

. . . may I, though vile as he,
Wash all my sin away.

221 I wonder if there's ministers here, instructors in the Word, that would like to come. Remember, Eternal destinations is being decided right now. Here is about seven or eight, ten people standing here. And you know what that means? One soul is worth ten thousand worlds. We mustn't take this lightly.

222 Now, you that's sick, and wants prayer of faith prayed for you, would you just stand right where you are, that's sick and needy. That's good.

223 Now, my minister brothers, just that's right, lay your hands over on these people.

224 Now, you sick people, stand kind of close enough together, that you can put your hands on each other. Now, the Bible said, to you sick, "These signs shall follow them that believe." You have to be a believer, or you wouldn't be standing. "If they lay their hands on the sick, they shall recover." You know that's right. That's the Scriptures that can't fail.

225 And to these penitent ones coming to the altar, my brothers and sisters who comes to the altar tonight, mortal beings that knows that you've got to face God sometime. The Bible said some men's sins go before them, some follow. You're confessing yours tonight, that your sins will go before you, and be forgiven through the Blood of the Lord Jesus.

226 And you here seeking the baptism of the Holy Ghost, God made the promise over in Acts 10. We read, "While Peter yet spake these words, the Holy Ghost fell on them that heard it." They were so hungry! Now, you're hungry. You brought that little crumb up here. Now let's take a real full meal of God's blessings. All of it's for you.

227 Now, you people who believe in prayer, let's just bow our heads together and pray now and believe. Now, just forget who is around you. Know that there's nobody around you but Jesus Christ. And each one pray the way you do, the way you're used to praying. And, brethren, lay your hands on these people, and let's believe now the Holy Ghost is going to come and perform these things that we're asking for.

228 Our Heavenly Father, we do not feel that we're standing here in vain. We thank Thee for these souls. We know that You're here now to save them. I pray that You'll grant it, Lord. May their faith look beyond the shadow. May these seeking the Holy Ghost, that's got believers' hands laying on them, the sick and the afflicted, may the power of God move into this building, up-and-down these aisles, and through these people. And save every sinner, fill every believer with the Holy Ghost, and heal every sick person. Grant these things, Lord. I believe that You are here, and You are the same yesterday, today, and forever. Your promises cannot fail.

229 We believe that You commissioned Your Church, and they went up to the city of Jerusalem. They went to the upper room, and were there, continually, praising and blessing God. "And all of a sudden there came from Heaven a sound of a rushing mighty Wind, and It filled all the house where they were assembled." Thou art the same, and You're able to do the same. Let the power, that come down on the day of Pentecost, baptize this group of people tonight, in the power of the resurrection

of Jesus Christ. This prayer I offer in Jesus' Name, for these people, for the glory of God.

²³⁰ Raise up your hands now. The prayer of faith has been prayed, the prayer of faith of forgiveness. Raise up your hands and say, "Praise the Lord." Just start praising Him and blessing Him. Just confess your sins. Con- . . . Believe with all your heart. Raise your hands up to God, and say, "Thank You, Lord Jesus. I believe, this minute, You give me the Spirit of the Lord, You baptized me with the Holy Ghost and give me the blessings."

All right, sister, come . . . ? . . .



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