A Total Deliverance

Jeffersonville, Indiana, USA
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1 I was kind of didn't know what to say this morning. I was sitting back there with Brother Egan and I heard.... Brother Neville was saying something and looking towards me, and I said to Brother Egan, "Is he calling me?"

And he said, "He is."

And then here I'm up here to say something this morning. I was thinking when I was.... The fan there where there ... draws the voice, just seems to pull it right out when you're speaking and seems that the fan takes the voice right away. I was hearing some testimony when I was in there to pray for the woman on the phone, and the one who got the message forgot to put the city of the place where to call, from Dr. Morrison's wife. And I will just tell you what I done for you-all's prayer and mine: I laid hands on the phone and pointed to the number wherever it was, and asked the Holy Spirit to go to the woman. So I think He'd hear that just the same as He would be if we would.... See? And I just laid it down. And it might be that that's the way the Lord wanted it, see. It might be it would be better like that.

2 And then I heard the testimonies while I was in there. Someone saying that Sister Rook had.... I believe Brother Neville said that she had had a mental collapse, like. Let's hold onto God for that, just remembering this one thing: God knows His own. He knows all about them.

3 Can you hear all right in the back? If you can't, there's some empty seats up here; you can change if you wish to. And, let's see, is this the main mike? This over here is the main mike? Okay. We will see if we can get that just a teeny bit closer. How about right around here, Gene? That'll be just fine. Sometimes I get just a little hoarse. I've been preaching quite a.... Is that better? Can you hear that better?

4 And we certainly remember these in prayer. And we want to report a glorious meeting from down in.... Am I looking at Sister Rook? I thought I looked at a lady back here that looked like her. I thought, "Surely I'm not talking double here." I'm looking at someone looked like her, towards the back. She's in the Saint Edward's Hospital.

5 And so at Cleveland, Tennessee, and also in California, we had a glorious meetings. The Lord blessed greatly, and many things that He did. And we're happy for that. Happy we can come back to our own company, reporting the goodness and the mercy of God. That's the way they did in the Bible.

I was appreciating Brother Neville ... or, Brother Beeler's prayer, how he prayed for the people, and asking for help and mercy. And if we will just look along, you always, everything that goes on, you'll find there's something real genuine about him. And then when Brother Neville come and brought these deacons and so forth up here to the platform, to pronounce the blessings of God upon the church offering, I heard him speaking in his prayer to God about those men, how that they prayed for one another. And that does me good to hear a pastor that can pray over his deacons, and the deacons pray back for the pastor. When you see a church going into cooperation like that, well, something's fixing to move. That's the way the church has to be in order. And it gave me just an idea for a text. I was going to speak on the blessing at Kadesh, and the refusal of the hearing of the report of the spies, but then I changed my mind to something else then.

6 And now concerning healing, I got just a little testimony that I'd like to give. I was in hopes I'd see my boy, Billy, back there, but.... He's got it in his pocket. And Billy's getting to be better in the meetings than what he used to be. He was nervous and upset, and he would kind of tell the people, "Oh, go sit down, go sit down." Said, "I will give you a prayer card." But I've noticed recently there's getting to be people in the meeting that he just feels so sorry for, if he ain't got no prayer cards left, then he will put them in a room so I can go pray for them.

7 And such a thing happened at Chicago the last time, and I'd like to read that letter if he does come in. I never got to see him. He didn't know I was coming this morning, over here, and want the letter. But I just thought of it when I thought of so much

sickness. And here's the way it is. It's a certified letter that I was reading in the paper (I never was told), that where the papers was criticizing Oral Roberts for praying for a woman who had diabetes and died. And I, as an American, I like to listen to the laws and the men who is in authority, but I think that's not just. Wonder if they'd be willing to put in the paper all that Oral Roberts had prayed for and got healed, that the doctors turned down. I wonder.... Just swap it right around once, see. They wouldn't do that. And then I think maybe that the devil has just muddled them up so, and God permitting it, that at the day of the judgment they'll have to answer for that. But I know of thousands of people that Oral Roberts has prayed for, that's been dying, and they're well.

8 So you see, they're unfair about it. They'll deliver their side, the critical side, but won't deliver the other side. Now, the paper is supposed to keep the public up to date on events that happens. Then I think if human beings are concerned with one another, if somebody gets healed, really healed, every paper in the United States ought to pack the article of it. But you can't hire them to do it. No, you take something like that there, they'll snicker and laugh at it and turn it back, but now if there's anything to criticize. It just goes to show that this nation is ready for judgment. Right. And there's got to be judgment, and there's no way to escape it, and they're only heaping fire upon their heads, and so forth, and such a disunified to the principles. A paper, its principles is to inform the public of anything good or bad that's happening. But they're away from their principles. And when they're away from their principles, then they will not serve their purpose well.

9 And that's the same way it is with the church. When the church is away from its principles, it can never serve the saints well. We've got to stay together, got to be unified. We got to be one heart and one accord. Or, we will never serve God or the people unless we're one heart and one accord, to stand by the principles of the Bible and the things that God has said that's right. We must always stand by them.

10 Billy stuck into the room at Chicago—someone come to him—a woman with her husband, with cancer on the lungs, dying, and his wife was a polio victim in a wheelchair, and her trying to take care of a man that couldn't hardly stand up, with cancer on his lung. And Billy said to him, he said, "I'm sorry, sir." Said, "I'd gladly give you a prayer card." And he said, "But I haven't got another one left."

And he said, "Well, all right, sonny." He said, "That's all right." Said, "We tried to get here, but it was so unhandy for us."

Billy said, "Tell you what you do." Said, "I'm going to get Dad and I'm going to bring him in, and I take him out." And said, "When I do, as soon as you hear his message," said, "then you get your wife and you, and get into a little room there where I pass through, and I will have him pray for you."

"Oh," he said, "that's loyal, son. That's good enough," see. There's an attitude, see. "Good enough. That's fine," see.

11 And that night, Billy, when he went back there, still against what he had said, that he had his brother-in-law there who was bleeding with hemorrhages from the lungs, and his sister-in-law there who was bleeding from the stomach with ulcers, also that they had come in with them, kind of on the side of helping them get in. You have to watch, there'd be a whole room full, you see. But going through and praying for them.... We get a letter back through the mail that that man is perfectly healed of that cancer of his lungs; the woman, the wife in the wheelchair, is up going around just normal as she ever was; the man with the hemorrhages of the lungs, from tubercular, is completely well; and his wife is well of the ulcers. Four of them healed straight! I wonder if the newspapers would be willing to print that, see. Oh, but God still is God. He just does things in His own way, you know, and He's so good. We're so happy to know that He is God.

12 We was talking the other morning about a little preacher that we know that used to go around and pray for the sick and everything, and he went and prayed for a person in the hospital in Louisville, a tubercular case, the lady died. The little fellow said, "Well, there's no need.... God ain't.... There ain't no God, He'd keep His Word." But, "I anointed her just like the Bible said. If He don't keep His Word, He's not God." Said, "It's just a book."

Now, that would seem like that unless you knowed God. That's part of the Scriptures, but it's not all of the Scripture. It's upon the basis of the faith of the individual, see.

13 And I told my wife, I said, "There's been so many things happen, that I just know that there is. I don't know what's going to happen to me at the end. I may go the same way. If God ever moves His hand of mercy from me, I will go the same way. But as long as He will keep His hand of mercy and guidance upon me, I will go on." But I asked Meda, I said, "Who was it in the room that morning after the vision of me seeing my little girl, Sharon?"

14 By the way, the other day, I like to have fainted, I was sitting on the street. And you know my story of the vision of her after.... And I looked, coming by my side, and there come a young girl down the street here in Jeffersonville, was just exactly like that vision. I just had to grasp my hands together. Looked so much like that vision of my little Sharon; she was a young woman then.

And after that vision that morning when in glory, I.... Hope was telling me, had her arm around my shoulder, saying, "Don't worry about us, Bill. We're better off." I was just trying to commit suicide. And she said, "Don't worry. Promise me you won't worry anymore."

And I said, "I can't promise it, Hope, because I'm.... I worry. I can't help it."

15 And I come out of the vision, standing in the dark room. And not a vision, not imagination, but her arm was still around me. And she was patting me. I thought, "Wait a minute. This is not...." I didn't know what to call it in them days, a vision; I called it a trance. I said, "This is ... her hand's still there." I said, "Are you here, Hope?"

She said, "Bill, promise me that you won't worry anymore about me and Sharon." Because I was at the end of the road, I was ready to commit suicide. I said, "I promise you." And she hugged me and patted me with her hand. And then I said, "Hope, where are you?" I felt up till I got a hold of the little chain on the light and pulled it. I went around, searched through every chair to see if she was sitting there. He's God. He's just as much God today as He was on Mount Transfiguration when Moses and Elijah appeared. He's still God.

16 We may go through lots of troubles and trials. Just remember, there's someone who knows, lights the way, makes it real. I do not know what's behind the curtain, but I know one thing: I'm pressing towards the mark of the high calling, everyday trying to live for that great event that will take place someday when I shall see Him face to face and tell the story, saved by grace. That's the day I live for. Leaving those things behind, which are, I want to press on, just keep going.

17 I want this Tabernacle, now that you're on your feet, I want you to keep pressing towards the mark of the high calling. Whatever you do, cling together, be as clannish as you can be, but always with an arm out to reach and get someone else to bring them in. But in this faith that we're now preaching and earnestly contending for, don't you move one inch from it. For, if you believe me to be His servant, this is the program of God. It'll never be in the majority. It'll always be in the minority, always has and always will be. But remember, it is written, "Fear not, little flock, it's your Father's good will to give to you the kingdom."

18 Now, there is a group of offices of our church, deacons, trustees, Sunday school superintendent, pastor, as our church is set in order. And you the people elected these officers and this pastor. I'm just general overseer, see that it goes on right, and to give advice and so forth. You are the one who elects your pastor, you elect your trustees, you elect your deacons, you elect every office there is in this church, you the people. And it's your duty to stand by those men, see, for they'll make mistakes. They're mortals, they're just men, and they'll make mistakes. But if the President of United States makes a mistake, do we throw him out as President? We forget about it and move on. That's the way we want to do our church now. I was listening to him pray a few minutes ago, for those deacons, and to hear back there a testimony, at the door, from the trustees, how that with one accord you all are. Now stay that way. Now, you members stand by these trustees, deacons and pastor. And remember, when you get this together, remember that it's the devil's business to see that that's broke up. Now it always has been and it always will be. But you stand by your officers, and that was the

talk that I was going to make.

19 And then I have here also something for the bulletin board this morning, about the meeting of the board and their authority. And it'll be on the bulletin board, and I got a copy for Brother Roberson who is the chairman of the trustees. And then I got a copy for Brother Collins, I think, who acts as the chairman of the deacon board. And now, all these offices are set according to the Scripture, and they must have the Scriptural rules of what they must do. Therefore, the trustees has an office of their own. And the deacons has an office of their own. The Sunday school superintendent has an office of his own. And the pastor is the head of the flock.

20 Now, each one of these has things in common. And I think that your meeting should not be together, but it should be as each office, because the deacons has nothing to say to the trustees unless they got some business to present to them. And vice versa, the trustees is over the finance and things of the building, they have nothing with the deacons. The deacons are the policemen of the church, and the assistants to the pastor. And the trustees is the holding of all the property. The trustees has nothing to do with the spiritual end of it, and the deacon has nothing to do with the financial end of it. Therefore, it must be. And the Sunday school superintendent is over his Sunday school. So I've got it all wrote, typed out, to be on the bulletin board.

21 And then we are also going to get in a frame the doctrine that the church stands for, and have it framed in here in the church; what we stand for, the principles, the doctrine of the church. Now, to be a church, we got to have a doctrine.

We don't draw down any stake and say, "We just go this far." We go out just as far with fellowship with everybody that God will let us go in His Scriptures with the people. And now stick together, be of one accord, one heart, and move on for God. That's the way God wants us to do. Now let us pray and then open the Word.

22 O Precious Lord, we are now about to approach the divine Word or the reading of this Word. May Your Holy Spirit interpret to us that which we have need of. And let us speak, Lord, and act and live, knowing that we are all Your children, by grace, as You have called us. May there be a fellowship in this church, seeing that we are just about to emerge into some great move, we feel, of bringing up other ministers to go out into the fields of where, if You shall send me into, the different parts of the world, there to establish the faith, and to have a minister ready and willing and trained to take over. And may the faith that was once delivered to the saints, that we are gallantly standing for, become a circle around the world. Grant it, Lord. May this little weed pile, as it was one day when we dedicated it to You, may there be a church rise up here, Lord, that out of it shall go ministers and evangelists and teachers and missionaries to all parts of the world.

23 We would ask, this morning, a special blessing for our Brother and Sister Stricker who's suffering now. But we know that we're all put to these tests. Every son that cometh to God must be chastened, tried. And if we give up easy, and turn back, then we are illegitimate children, and not the children of God. Give Brother and Sister Stricker strength and power, to stick to their post of duty. If they have to beg what food they eat, let Thy hand of blessing be upon them. For we know not but it might be through that very effort that You would show the native of Africa what a real Christian is. Grant it, Lord. Now let it all be done according to Thy will.

24 Bless this pastor, Brother Neville. We pray, Lord, that You'll make him a shepherd of the flock, as You have in past. And we would not forget his lovely little wife who is very sick. The enemy would like to leave Brother Neville with that group of children, with no mother, but we stand and place, by faith, the blood of Jesus Christ between that enemy and our sister. May Your Spirit, Lord, be great upon her, knowing that all women are ordained to walk down through this valley of darkness of this age, but we pray that You'll be with her. Bless those little children. She will be nervous now, and fretful, but may the Holy Ghost be at the door of mercy at all times for that family.

25 Bless our trustee board, our Brother Wood there, and our Brother Egan, Brother Roberson, and all of the others, Lord. Deacons, trustees, and all that's associated in the church, we pray, Lord, that You'll let them serve their term with holiness and righteousness. Bless those, Lord, who have served in the times past. And we pray that You'll continue to be with all of us that we will be known as a church of unity and spirit

and love of the Lord. We pray now that You'll divide to us the Word as we have need, as we read out of Thy written Word. For we ask it in Jesus' name. Amen.

26 In praying, I was thinking as we were blessing ... or, asking blessings for our modern ... or, new board of trustees and so forth, I was thinking of our Brother Fleeman and Brother Deakman and them sitting here, who has served well on it before. And we want to be thankful to God for their loyal service. May the Lord ever be with them to bless them and to help them. I want to read before.... Just remember now, the bulletin board and so forth, and the coming meetings.

27 And we're happy to have with us this morning (Well, I might say it like this.) a man who has been very precious to me in times past, and precious now, a good brother, Fred Sothmann and his wife, from Saskatchewan, Canada, who is here to sojourn with us. In our nation, a sojourner; but in our fellowship, a beloved brother, Brother Fred Sothmann sitting there. He manages the campaign for me when I was in Canada.

And another precious brother who is also formerly a Canadian, which was a businessman, and can prove to the world that you can't out-give God. He and his buddy formed a foundation for finances of building a place ... or, (for a foreign mission) a foundation. And they called me to Oakland for a meeting, and said they had the money, they'd sponsor it all in their foundation.

28 Brother Fred and I tried that for some money that Brother Fred had that I would not take as an individual. So then we decided we would give it to the Canadian people and not even take up an offering, but it didn't go so good. The meetings were fine, but because we didn't take up an offering.... I don't care if the church is worth a hundred billion dollars, you still owe it to God to take up an offering. That's part of the worship. And you rob that.... As much as I've been against money and things like that, I find out when a man's wrong, you might as well admit you're wrong, because Brother Fred and I seen it pan out not so good.

29 And, Brother Borders, when I left Brother Fred and come down to you at Oakland, I said, "Don't you do it. You just pass the collection plate, take up an offering, and, whatever it is, put it back in your foundation for another meeting somewhere."

And before the services closed, Brother Borders and his friends come to me and said, "As much as we put into the meeting, is already took up."

And then a few days ago he made arrangements for a meeting in San Jose, California, where he had some, I guess sixty or seventy churches in the valley, of all different faiths all cooperating. We had a wonderful meeting, and returning back again November. We're happy to have you with us, Brother Borders and Brother Fred sitting back there. And these men, strangers maybe to you all, but they've been precious brothers to me out in the fields, contending earnestly for the faith that we're standing for. God bless you, brother. We're glad to have you this morning in the little old Tabernacle here; not much to look upon, but there's something here that we know that God lives here, you see. So we're happy for that. And there's other precious brethren, if I had time to mention, that's with us today.

30 Now I am anticipating and praying that in the next few days, the Lord willing, I want to go, feeling led (I haven't made the announcement) the next meeting, to Ohio, to be with Brother Sullivan on the campgrounds, within a short time. It's only about hundred miles up there, I guess, Gene, something like that. Be a fine trip if you hadn't planned your vacation, if the Lord continues to lead us. Very fine man, and we appreciate Brother Sullivan a great deal. Just, he's the mayor of the city, was just ex-mayor, and just an old-fashioned Kentuckian. That's all I can say about him. When I met him the other day in.... We was both raised down there in the mountains of Kentucky, he said to me, "Have you still got your asafetida around your neck, Billy?" Now you know how Kentucky he is. Now let's turn in.... No disregards to my Kentucky brethren here, Brother Jeffries and so forth. I'm a Kentuckian, too, you know. I tell you one thing we are, we are not Kentuckians or neither are we Americans; we are pilgrims and strangers, we are seeking a city to come.

31 Now for a reading, let's read out of the book of Exodus for a few minutes. I wish to read from the twenty-third chapter, and the twentieth verse to the twenty-third, inclusive. And I want to take a text this morning from like this ... of this, rather: A Total Deliverance. And I won't be long speaking now while I was waiting for you to turn to

your book and chapter,

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee to the place which I have prepared.

Beware of him, ... obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. [I'm sure that the congregation knows who this Angel was] ... my name is in him.

And if thou will indeed obey his voice, and do all that I speak; then will I be an enemy unto thy enemies, and an adversary unto thy adversaries.

For mine Angel shall go before thee, and bring thee ... unto the Amorites, ... the Hittites, ... Perizzites, ... Canaanites, ... Hivites, and ... Jebusites: and I will cut them off.

32 May the Lord bless His Word as we speak now for a few minutes, if you'd pray. I was thinking on this subject of A Total Deliverance. The church has been in the minority. It always will be, in members, until Jesus comes. But it's living under its God-given privileges. If we only knew, this is the church of the living God, not the Branham Tabernacle, but the Branham Tabernacle is just part of it. There's other such tabernacles through the country.

33 Brother Snelling tonight is having a baptismal service, I forgot Brother Curtis told me to announce that, or told me yesterday he was having it. He's having a baptismal service, and if anyone here has never been baptized yet, why, Brother Snelling would be glad to do that tonight. That's the Holiness Tabernacle at Utica. And Brother Junior Jackson in New Albany. And there's many such churches throughout the country, but we're all living, seems like, on the defeated side, more or less.

I heard Brother Neville announce this morning back there, that it kind of come to my mind, that the people seemingly are getting away from deliverance. It seems to be something that the people seen it so they just push it out to one side, "Oh, well, God can do it." But that's not the attitude.

34 Now, Moses, when he was called by God, he was a total, complete prophet. When God sends a man to do anything, He completely equips him with everything that he has need of. If God calls a man to be a preacher, He puts something in him to preach with. If He calls him to be a teacher, He puts something in him to teach with. If He calls for him to be a prophet, He puts something in him to see visions and to be a prophet. God always completely equips His man. And that's just what He done when He sent Moses into Egypt. He raised him up in a certain way, and He schooled him in a certain way, and He molded him and made him and fashioned him. After He had promised Abraham, hundreds of years before, that He would deliver the people, then He had in mind that He would make Moses just the way Moses was made. Moses was a complete prophet. And then being a complete prophet....

35 Then just like you, if you are a Christian. God don't make any halfway Christians; God makes complete Christians. God don't make halfway preachers, but the preacher can be halfway. And God makes His children Christians, but sometimes they're halfway Christians. But it's not God's intention for them to be that way. It's their own ways got mixed up with the plan of God for their life, and that's what makes them the way they are. God don't want them to be halfway Christians or halfway preachers, compromising on either side. He wants them to completely stand in the breach!

Now, Moses, God had made him a complete prophet for a complete deliverance. And Moses was completely surrendered into the hands of God. That's the reason it made him what he was. He was so complete in God till God could trust him.

36 I wonder this morning, as Christians, if we have yielded our own will, and yielded ourselves so completely to God, till God can trust us the place that He has put us. I wonder this morning, of myself, if I could be so yielded to God till God could trust me, could trust Brother Neville, could trust our trustee board, our deacon board, our members of our church. We all have a place and we got a duty.

The minister's got a place of duty to stand and preach the unsearchable riches of Christ, without compromising, if he's called to be a preacher. He wouldn't spare one thing for one person if he's called to be a preacher.

37 And the member of the church, he's called to be a member of this certain group, then he would not compromise. If the church believes that we should not gamble, then that member should never touch a deck of cards. We don't believe in drinking, he should turn his head completely from drinking. If we do not believe in gambling or smoking, the member of this church should never touch such a thing. God gives complete deliverance. He will do it if we will completely surrender ourselves to Him. If we will completely deliver ourselves into His hand, then God can live in us, Christ the hope of glory. He can reflect Himself from us as we get ourselves out of the way, then our thoughts are His thoughts. Could you imagine Christ smoking a cigar? Could you imagine Christ drinking, or playing cards? Then if your spirit is part of His Spirit, He wants it to be upon your confession. But you permit the devil to come in and take over, and all the time in your heart way down deep you know you're wrong when you do those things. And when one member would talk against the other member; you know that's wrong. You're commanded to pray for one another, not to talk against one another, but to love one another. And if someone is down, let's pick him up, help him. Now, that makes us a unified group of believers. Now, when we don't obey that, then we don't obey God and we displease God. And therefore our church, our people cannot prosper, the church cannot go on, is because we're disunified together. As Jesus said, "A little leaven leavens the lump."

38 Now, if the church board, like the deacons, would come and say that we were to ... thinking we should build a new tabernacle. If that is the vote of the deacons, and the trustees are consulted and they don't have the money to do it, then they have a building program like we have going on now. And then it's took over the general audience, as we should be, the church being sovereign. Then if the church votes for the new tabernacle, then we all should cooperate together in building that new tabernacle.

Frankly, myself, when they spoke of new tabernacle to me, I was against the thought. That's right. I said, "We don't need exactly a new tabernacle. I will probably be leaving here pretty soon as the Lord ... if what He showed me comes to pass. What do we need with a new tabernacle? We haven't got the money."

39 Then I come down and felt the feeling of the church, that the church in the majority seemed to want it. Then what did I do? I sacrificed my own thoughts and throwed in with the church. Sure, let's do it, if that's the way we cast lots. That's the way it was in the Bible time, the way the church voted. The sovereignty, the groups of the people, they come together. In unity there's strength. So therefore I said, "Certainly, if that's the way the church wants, if that's what God is wanting, He's got more of authority to vote amongst a whole group of people than He has to me, because I have no vision to say that it shouldn't be. So we throw in with the church, and move with the church. And I'm behind it to do all that I can, see, to help out the church.

40 That should be the motive of every Christian and every person in the church, is for to unify ourselves and stick together. Whatever the church votes for, that's what we should stand for. Then say, for instance, they want to change something in the church. Well, then, if the trustees wants to, or somebody else wants to, the deacons, they want to change something, that comes before the church, the church then together. And if our idea here seems to be a little different than what the whole church does, let's sacrifice that idea, because that's the only way we can stand united. And if this church will just go on the way you're going now, and be united together, God will.... It's unlimited what He will do if we will stick together. We must stick together. That's how we want to be, so complete with one another, and then so complete in the hands of God.

41 And then we've got to have a man that we believe that preaches the Word of God. If the man don't do it, then get somebody who does do it. That's the way we must stand. If the trustee board won't stand for what's right, then it's your business to elect somebody who will stand for what's right. And then when you do it, stay by it. It's up to you. Stand by it. And all together we're standing for one thing; that's God!

If a member makes a mistake, don't turn him down; help him, raise him up, get together, have a hearing with one another; it's what the Scripture says. When we make a mistake, let's go before God. Before we can go before God, we got to go before the person we hurt.

42 I just had to do that. And I know that I did wrong; I lied, caused my wife to lie. I believe I told you about it here at the church. It was a few days not long ago; it's been about six weeks ago. The attorneys had me so tore up over this investigation till I hardly knew where I was at. I had just went home from the office to eat dinner, and the private phone number rang and Meda went to answer the phone. She put her hand over it, said, "It's them attorneys again."

I said, "I couldn't stand another evening. My head feels like it's going off. I'm losing my mind, just pulling me this way and that way and this way." I said, "I can't stand it." And I jumped up, and I said, "Tell them I'm not in here," and run around behind the house.

When I come back, (Meda's very conscientious of those things), she met me at the door, half crying, she said, "Bill, was that the right thing to do?"

You know how you are. I know how I am. I said, "Sure, I wasn't in here right then." I knew God had condemned me for it. I said, "I wasn't in here right then."

Said, "But you was in here when he made the call."

43 That afternoon I went to pray for a sick baby. And before I left the house, the phone rang again and little Joseph run over and took a hold of the phone and said, "Daddy, you want me to tell them you're not here?" You see how sin corrupts, what a family that would finally be?

I John, the fifth chapter and the twenty-first verse, said, "If our hearts condemn us not, then we have confidence in God." But if our hearts condemn us, how can we have confidence in God? We know as long as we got sin that's not confessed, He will never hear us. That's strong, but the church needs these things.

44 Then I started to pray for this baby. And when I started to lay my hands on it, the Lord rebuked me and said, "You told a lie; you ain't fit to pray for that baby."

I turned away from the man; I said, "Sir, you just wait here. I've got something to make right."

I called up the attorney and went down to the office, called him in, and I said, "Look, sir, I told a lie. I had my wife to lie; she said I wasn't in there. And I run out behind the house." And I confessed it and told him about it.

He walked up, put his hands on my shoulder, he said, "Brother Branham, I've always had confidence in you, but I got more than ever now. A man," he said, "that's willing to make right his wrongs!"

And I told him, I said, "I started to pray for a baby and the Lord wouldn't ... just condemned me in my heart, because I knowed I had done wrong."

Then the next day, wife said, "Where you going?"

I said, "To my cave."

45 And I went up to my cave up above Charlestown, where I've been going for years, and I got in there and I prayed all that day, "O God, don't never let me do a thing like that again. You forgive me, Lord, for when I started to put my hands on the sick people to pray, then I was condemned." Along about three o'clock in the evening I come out, and there's a big rock lays out there, and I got on that rock and was looking up towards the east, with my hands up, praising the Lord. And it was just so quiet in there, and I said, "Lord, if You'll just.... One time You passed by Moses, and he said it was when You had him in the cleft of the rock, and it looked like the back part of a man." I said, "Could You do it again, Lord, let me know I'm forgiven?" And I said, "If You'll help me and come on my mind," I said "Lord, I'm not very strong mentally, because I've no education." I said, "And I'm trying to serve You. You know my heart, and I didn't.... I oughtn't to have done that. I didn't mean to do that. My head just felt like it was coming off, I was so nervous, and I done it in a catch of a moment when Satan caught me." I said, "If You'd forgive me, let me see You then, Lord."

46 God being my judge, just right over to my side, a little place the bushes begin to whirl like a wind, and it come right along the side of the cave where I was at, and went down through the woods. Oh, brother, a peace that passes all understanding swept over me, and I cried, I wept, I shouted. I know my sins were forgiven me. See, I was

disunified with God; I couldn't have deliverance for the baby.

47 And the very next day there was a man from Chicago, who is a great man, a Catholic just converted, the valves in his heart was swelled out like an inflated inner tube, and they had been trying to cut them out for a long time, was going to, and he wouldn't let them. Finally he found an interview. Them interviews, we stay right with it till we find out what's wrong. And the man had no more than come in till the Holy Spirit went back down through his life and called out something he done when he was an altar boy in the Catholic church. He said, "That's the truth. That's the honest truth." Said, "Do you mean that was against me?"

I said, "That's the only shadow that I can see in your life."

Went back up and told the doctor, said, "All right, get things together now, we will have the operation."

The doctor said, "We will check that old ticker again." And when he looked into it, he said, "You don't need the operation."

48 See, "If our hearts condemn us." We want complete deliverance. We don't want to be a halfway church. We want to be a real church, or no church at all. We want to be real Christians, or no Christians at all. We want total deliverance from our habits, from our sins, from our evil thinking, from our evil doing, from our negligence, whatever we've done. We want total deliverance, so that when people come into this church to be prayed for, there'll be just this little group (maybe not over a hundred or two) sitting here, but they'll be completely in the hands of God. And when we pray, then God will hear from Heaven. God wants somebody that He can hold in His hands, somebody that He can say, "I got confidence in. I can send this, my sick servant, to the Branham Tabernacle at Jeffersonville, and that group of people are one accord." Something will happen.

49 Well, look what He does for us in the condition that we're in; what would He do if we were one heart and one accord? The only way we can do that, is unify our hearts together with brotherly love, obey the offices of the church and the pastor; and the pastor obey God; then God works through the pastor, through the board, down into the church, and all together are one unit to the kingdom of God. Then God will hear when we have a unified group. Let nothing bother you. Don't be dismayed in anything.

Now, that's the kind of a person that God ordained to take the land. Moses was complete; he was a man that wouldn't compromise. If there were stews and fusses, and so forth, he wouldn't compromise. That's what God wants us now.

50 Pharaoh wanted to agree, said, "Moses, you all can go, but you leave your children behind, or leave some of your cattle back here."

That's the way the devil wants a Christian to come. "It'll be all right for you to join the church, but don't you never forgive Jones. It'll be all right if you can bring in your ... if you can go.... You don't have to give up your smoking, your drinking, your lying, your stealing, your faultfinding, backbiting; you don't have to give that up. Just join the church."

But Moses wasn't a compromiser; he wanted complete deliverance. He said, "We'll not leave one hoof behind. We'll take everything that belongs to us, when we go to worship the Lord."

51 That's the way the church ought to be. "We will take righteousness, we will take holiness; we will take the Holy Spirit, we will take a unified group, when we go to the altar. We will be a real group, we will leave nothing behind. We will take everything. There won't be one hoof stay back here." You know, and people can pray in such a way till the devil will have to give in.

52 That's the way Moses and his group did. They got over there and got under the blood. You noticed, until they got under the blood there was no total deliverance. Moses, himself, he was unified with God. But Israel wasn't, there still was sin, and they murmured against Moses, and they said, "Why, do you do this? You bring more trouble upon us," because Pharaoh just doubled their tally of bricks and so forth. That was Moses; he was completely in the hands of God, totally delivered from sheep-herding, to herd God's sheep. He was totally delivered, himself; but the people wasn't delivered,

because there was still murmuring among them.

53 One night when God ordained that a lamb should be killed—type of Christ—and the blood was dipped in hyssop, which is weeds (common, humble), and put over the lintel of the door, and on the posts, and that's when Israel become completely delivered, with not a hoof left behind. All that belonged to them was delivered. Their families, their loved ones, and everything was delivered when they completely come under the blood.

54 That's when the church shall be completely delivered, when everything comes under the blood. When your sins come under the blood, when your smoking, when your gambling, when your cheating, when your stealing, when your lying, when everything is brought under the blood, then there'll be a total deliverance. If you've wronged somebody, make it right. You can't bring that under the blood; it won't stay. You can't bring it. Something won't let you do it. When yourself is completely, totally brought under the blood, there'll be a total deliverance. Then you'll have a freedom like you've never known before, when everything's brought under the blood, brought in submissive to the kingdom of God. Then there'll be a real deliverance.

55 Jesus was completely, totally man. He could cry like a man; He could eat like a man; He could be tired like a man. He was completely, totally man in His physical being. And, in His Spirit, He was completely, totally God, so He made His flesh submissive to the Spirit that was in Him. You see, He was tempted in all manners like we are. He was man, not an Angel. He was a man! He had desires and temptations just like we do. The Bible said He did. He was a man, not an Angel above temptation. Hebrews 1 said that He was.... Hebrews 1:4, said He was made lower than the Angels. He was man, completely man, that God took a complete man to bring total deliverance, and He filled Him with His Spirit; the Holy Ghost was in Him without measure. And He was tempted like we were. And He was completely God. He proved it when He raised the dead, when He stopped nature, the roaring seas and the mighty winds. When He spoke to the trees, and so forth, they obeyed Him. He was God, inside. And He could have been man, for He was man, but He totally and completely delivered Himself (as a man) into the hands of God, for the service of God.

56 And He is our example. We are men and women. We're also Christians. If He's our example, let us completely deliver ourselves into the hands of the Holy Ghost, that we might be subjects of the kingdom of God.

He was totally man, He was totally God, but He surrendered His natural parts to His ... and His physical parts, and His own thinking, and His own doing, and His own cares, and "I do only that which pleases the Father." There you are. Totally delivered from human beings. The priests come to Him, the great men, and said, "Rabbi So-and-so," and tried to bribe Him into their affiliations and denominations, but He was totally delivered because He trusted in God.

Did not the Psalmist say, "Thou will deliver Him, for He has completely trusted in me"? See? "I will deliver my darling from the dogs, because He has trusted in me."

57 Some hour when we come to the end of life's journey—I want it for mine; I know you want it for yours—I want Him to say, "I will deliver Him out of the jaws of death, for he's trusted in Me. I will deliver him from the grave, on the resurrection morning, totally deliver Him, both soul, body and Spirit, because he has trusted in Me."

58 All Jesus' works was complete, everything was complete, total delivered. He totally delivered the leper from leprosy. He totally delivered the woman with the blood issue from her issue. He totally delivered the world from sin, when He died at the day of the atonement. He totally delivered every sin. He delivered the church. So there's no need for us to live underprivileged people. There's no need for us to live in a defeated state, because He defeated the devil and took all the principalities and powers and subdued them under His feet, and they have no legal rights to rule over you. We are Christians, filled with the Holy Ghost. We don't have to have the devil dictate to us. Christ delivered us, total deliverance; delivered us from evil, delivered us from sin, delivered us from habits, delivered us from talking, delivered us from blackguard, delivered us from all kinds of smutty things. He totally delivered us and put us into His holy hands, a complete, total deliverance.

59 He delivered our sickness. He delivered us from sickness, for we have an abstract deed to that. Hallelujah! "For He was wounded for our transgressions, with His stripes

we were healed." He is our healer. That's why that poor little polioed woman, trying to take care of a cancer-dying husband, she walked into the realms in the presence of God. She had faith, and she.... The doctors had done all they could do, so she followed God's instructions and was totally delivered.

60 The disciples had total deliverance, absolutely total deliverance. Why? Because they were completely and totally filled with the Holy Ghost. When you just a church member and shook the pastor's hands, or had some kind of a little experience of jumping, shouting, or speaking in tongues, or something another; and still have malice in your heart, strange acts, telling lies, smoking cigarettes, lusting after women; there's something hasn't happened yet; there's something wrong, "for he that loves the world, or the things of the world, the love of God's not in him." You've been misled. "By their fruits you shall know them."

61 We all want to be unified together with the Holy Spirit. Every member should be unified one with the other. The love of God is shed abroad in our hearts by the Holy Ghost; it cleanses us from all unrighteousness; we are delivered from the things of the world. Jesus said, "This will all men know that you are My disciples, when you've got love one for the other." When one member loves the other member so much that it would die for it.

62 When one evil thing starts, the outside world, some of the women come along, say, "Now look, dear, it would be better for you if you did this or do that, wore this or did that, or done this and got away from that bunch of holy rollers, or so forth like that."

We are so unified with God! You say, "Well, Brother Branham, it's an awful temptation." But Christ died for that purpose. The devil is defeated. We want total deliverance. We want a church that's pure and clean and unadulterated, and washed in the blood of the Lamb, and filled with the Holy Spirit, and signs and wonders and miracles. [Blank space on tape.] ...totally deliver everyone. [Blank space on tape]

63 Dear God, You don't take things unless it's totally delivered. You cannot receive a sacrifice with a blemish on it. You would never receive a prayer that there's sin back in the life of that person. You just could not do it, Lord. You didn't do it in the ages gone by, and You can't do it today. But the sacrifice must be without blemish. And, Lord God, as we lay ourselves on the altar, a sacrificed life, take from us, O Lord, all blemishes of sin. I will completely lay my soul and my body and my strength and my efforts, with this church this morning, on the altar. Cleanse us by Thy blood, and forgive us of every sin that we have did. And may the great Holy Spirit so richly abide in us, and His presence go with us from this tabernacle this morning, that we will know within ourselves that He has forgiven us. Then the prayer will be, "Forgive us our trespasses as we forgive those who trespass against us." Grant it, Lord.

Be Thou near us now, bless us and keep us until we meet again at the evening service. May we come in with clean hands and a pure heart that You'll not turn down, for we want a complete and total deliverance from anything, Lord, that would keep us from being the light of the world; a candle that's set on a hill, not a bushel over it, but a candle that sets on the hill, that gives light to guide people's feet in the way that's right. Grant it, Father. We ask it in Jesus' name, and for His glory. Amen.

64 I'm going to ask Doc, I think he's back there, or one of the deacons is present, that the church might read this. Doc, come put this on the bulletin board so the church can see it as they go out. And then Brother Collins, if he's here.... Is Brother Collins in? Give him this other one.

All right, sir, and we will see what.... [Brother Branham pauses.]. It's someone wanting an interview. That's always granted. We are glad. And I have interviews. You see, the thing you do is call our number out there. We had so much trouble up at the house; the church knows that, (this is at strangers), the church knows about it. There should be a little piece put.... I will have it placed here in the church, too, for the on-comers. You see, there's so many, that we can't take care of them all, just as they come by number, see. And if you'll just call BUtler 2-1519. BUtler.... And any of the members that sees anyone that wants.... I'm always glad to see people, but we have a regular system. There's some already called, several, see, and we just come one-by-one as we come. Used to be we just had kind of a haphazard hit, any way, skip, hop, the people went home disappointed and everything. Now they have everything just in order. And

that's what we're trying to speak of now, see, put everything in order, just perfectly. And I will be glad to see this dear party, if they'll just call BUtler 2-1519, -1519, and Mr. Mercier or Mr. Goad, one, will answer the phone and tell you just exactly when you can have an appointment. We got a place out there, air conditioned, and ready to receive the people and pray for them. We're only happy to do it.

65 Now, reason I don't come to church, the people thinks I try to get away from the people; it isn't. I'm trying to be exactly in order. See, that's what I want to be, just won't show respect to persons. Each person, anybody, anywhere, any time, see; color, creed has nothing to do with it. We come right there and meet the people. And, if they have a need, we stay right with God until it's solved. If they want to know anything about meetings, 'course, we take care of it and file it; that's only the leading of the Holy Spirit. And that's that way, I think it's just ... it does everyone just exactly the same. Therefore, there's no respect of person, no respect.

66 Was there any peoples that come to be prayed for this morning, that was sick and wanted to be prayed for? All right, there's not? Then let's sing a good song for worship. What can we sing this morning? "What can take away my sins?" You know it, Teddy? "Nothing but the blood of Jesus." What can.... [A sister in the congregation tells of a lady that is very sick.] All right, sister. Want to pray for her now? I'm going to pray for that lady. Lay hands on this woman here. Would you bow your heads with me a minute, quietly now?

67 Dear God, there's a lady that's very sick. Our sister has put her body up, even to take cancer from others, standing in the breach for others. But You deliver her from that, Lord. A few days ago when those things were known, just let her find out herself then, Lord, she will know that it comes from You. I lay my hands upon her and ask for mercy for that other woman. May the grace of God, the power of the Holy Ghost.... If there be any evil in our hearts, Lord, reveal it to us first. [Unclear words.] Then we know that we have favor with God, we have peace with God, we get what we ask for, because we have no condemnation. Grant it, Lord. In Jesus' name I pray. Amen. Thank you, ma'am. All right.

What can wash away my sin?

Nothing but the blood of Jesus;

What can make me whole again?

Nothing but the blood of Jesus.

Oh, precious is the flow

That makes me white as snow;

No other fount I know,

Nothing but the blood of Jesus.

68 How many feels that all your sins are under the blood? Let's sing it with our hands up now.

What can wash away my sin?

Nothing but the blood of Jesus;

What can make me whole again?

Nothing but the blood of Jesus.

Now as we drop our hands, let's shake hands around.

Precious is the flow

That makes me white as snow;

No other fount I know,

Nothing but the blood of Jesus.

Do you love Him?

Oh, how I love Jesus,

Oh, how I love Jesus

(Now stay with it, now; everybody
hold onto God) How I love Jesus,
Because He first loved me.
I'll never forsake Him....

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Sermons By
William Marrion Branham
"… in the days of the voice …" Rev. 10:7