
A HIDDEN LIFE IN CHRIST



I . . . (Is that right, Brother . . . ? . . .) And how many enjoy these, Swedish singers, let's see your hands. My, I know we all do. And that's just fine. I just love to hear him. I think he—he's wonderful; both of them. All right, Brother Ekberg.

[Brother makes a few comments and sings, "Tenderly He Watches Over You," and gives a testimony—Ed.]

Amen. Hallelujah. Yes. Amen. Praise God. Amen. Praise the Lord. Amen. Yes. Amen. Yes. Yes. Amen. And I do. Amen. God bless you, brother, Einar Ekberg, that's . . . ? . . .

Those things just don't happen. Takes God to do that, doesn't it? If God hadn't have been with our brother, he wouldn't have been here singing with us tonight. But as he said, it's all in God's plan. He just somehow has it all planned out, and He just wants us to trust Him and rely upon Him like children would rely upon their parents. And He always brings it to pass.

And I'm so happy that He did. For these, Brother Waermo and Brother Ekberg both has been really inspirations in my life, their singing.

² Over in their lovely country, Sweden, where they came from, a few years ago I was in there with a campaign, and how the Lord did so wonderfully bless us in great services. Across Finland, just where we were—the little boy was raised from the dead, and that had went throughout all the nations there. And we just had a marvelous time. Hoping to go back sometime and see those fine Swedish friends of ours over across the sea.

Someday we're going to rise up on the wings of a—the great Speckled Bird, and land in a place where we won't have to return any more. Isn't that right? We're looking for that time.

³ Now, as the days grow on, our . . . We expect our crowds to increase to a place to where we'll start our healing services.

We just come in, kinda jumped in overnight here for this service, and they put up our tent. Brother Arganbright and the brother just left the platform . . . I can't think of his name, half the time. [Brother says, "Mendenhall"—Ed.] Mendenhall. And others . . . And they . . . We just threw up the tent here.

And we planned it last year when we were in Germany. And I believe I met a brother here, shook my hand just now, that translated

one of my books into German. And so we really appreciate that, my dear brother.

4 And we certainly had a warm welcome with the German people. And I have to say something about German too. My wife is a German, so I have to kinda be a little careful. And me being an Irishman, so you have to marry a German to kinda keep you straight, you know, so . . .

So we enjoyed our services there immensely. And the Lord blessed us. And we went down into Switzerland. That's just part of Germany. They speak, I think, about the same language. And so we . . .

They had some fine things down there, the Lord did for us; fifty thousand souls in the ten nights, I think it was. Come back up into Germany, and Lausanne, and another about fifty thousand souls to Christ.

I don't know what's matter with the America. I just wonder sometimes. And looks like the other nations are just going to step right out now, the first thing you know, and step in for the firstfruits of it.

5 And on till our crowd builds up enough to have a healing service. And my services is a very much of a strain on me, because it's visions. And most the time, it's a massive healing. I've seen the time where thousands were setting, and there wouldn't even be feeble one left in the bunch. See?

And it's a . . . We'd like to, when we have to have the services, if the . . . not if we . . . I've had healing services; there'd be one person. Doesn't matter.

But we just like to take a few nights, talking. And I have tried to on these services to try to—to bring to the people what I think is needy amongst the people today. I'm not a teacher. I'm not much of a theologian. I haven't any education, but I—I sometimes . . .

I might say this: I don't know too much about the Book, but I know the Author real well. So that's . . . I—I like to be acquainted with Him, you know. And so I, in doing so, I'm trying to place out something for the embetterment.

6 And believing, after seeing America with its great opportunities it's had for revival, and yet it continually gets worse . . . So it—it alarms me. This is my land, and I was born here, and I love it. And I—I'm wanting to see a great revival in my day if—if we can.

Now, I can't bring that great revival, and no minister can. But we can put in our part while God brings it. And each one of us has a part to play.

7 Last night I was speaking on fellowship. And tonight I would like to speak on the "Inside Life With Christ." And tomorrow night, if God is

willing . . . I never have nothing premeditated; it just has to come as you feel led, because I don't preach from notes, and just as I receive it . . . I would like to speak on where I think that the Pentecostal church made its mistake tomorrow night, if the Lord willing. That's fore-announcing something that I don't know whether I'll do. But I just hope that the Lord permits it.

And you bear with me, if you will. I am trying my best to . . . If I could only see the peoples of the—this great move of God . . . To my opinion, we have one thing in common, and that is—that's, Jesus Christ and the Kingdom of God. And each one of us, regardless of what church we belong to, ought to be working together to that interest, to try to see people, whether they are belong to our certain church or not, to see them saved, and to see them do right with God.

There's been many times, as thousands of people of different denominations . . . I have never tried to say, "You just go to this denomination," because I believe every one of them has . . . They are trying or—to do what's right, and the best of their knowledge. They have been taught certain things.

Maybe some walk a little deeper than the others. And if you see someone who can walk a little deeper than you do, why, or if I see someone, I wouldn't try to stand in his way.

⁸ If I can't walk where Joshua did, or where Enoch did, who taken a little stroll one afternoon with God, and then just got tired of living longer, and just walked on home with Him one afternoon. If I can't walk like that, I wouldn't want to stand in somebody else's way who can walk like that. I want to help them to go on. So that's the—that's the goal that we want to have.

So just keep bringing out the peoples, and tell them about the healing service will be taking place in a night or two now. And then we'll . . . 'Course, once started, it's in cycle of vision, and they keep me off in a room to myself. And I'll explain it maybe when we get in that part. To . . . Today, we're trying to pull for a unity of the Body of Christ and for a coming together of sinners finding their position and place in Christ Jesus.

And tonight for just a little text, if we would call it and try to bring out some of the context . . . Won't keep you long, about thirty, forty minutes. And then, tomorrow night don't forget . . . I want to try, if God willing, by the Scriptures . . . Every . . .

⁹ I'm a fundamentalist. Everything must come from the Scripture. I wouldn't say I wouldn't believe it, but I wouldn't understand it just right if it wasn't from the Scripture. And if any time, during the time of the—the phenomenal part of the healing services, if any

person, whatever you belong to, what church, if you ever see anything that's questioned, and it's—I—that we do here, and that's not in the Scripture, well, then you—you come to me, because I certainly want to stay right in this Book. 'Cause This is the Foundation. And all Scripture and all operations of the Holy Spirit must come from the Bible, then I believe it.

Now, He could do something that wasn't in the Bible. It'd still be God. But I'll understand it better if it comes right from the Bible. I kinda of like it that way, 'cause I know that it's right then.

¹⁰ Now over in the Book of Hebrews, in the—the 10th chapter and beginning with the 19th verse, I'll read just for a portion of Scripture, about the 19th and 20th verses.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

By a new and living way, which he has consecrated for us, through the veil, that is to say, his flesh;

And having a high priest over the house of God;

Now, may the Lord add His blessings to this reading of the Word. Now, shall we bow our heads just a moment for prayer.

¹¹ And a brother has—has brought me a little note just a few moments ago. I didn't get to read it. It's concerning a little lady here tonight that's got a someone, or friend, or someone in the hospital that's real, real sick, a baby or child or something that's near death. Now, let's us together, agree that God will stay the hand of death for that baby or whatever it is, what loved one it may be. He can do it, friends.

Just right over across the valley here, they brought me a little dead baby here a few years ago. You remember at San Bernardino. Been dead since that morning, and just laying my body, and went to praying. . . Not, my body had nothing to do with it, but prayer to Jesus. The little baby woke up and come to life.

¹² So let's bow our heads now for prayer. Our dear heavenly Father, we come to Thee tonight in the Name of Thy beloved Son, the Lord Jesus, knowing this, that He has promised us that whatever we would ask Thee in His Name, we would receive.

And knowing that we have no virtue in our own, nothing that we could offer, just coming on His merits alone, we come to ask this favor of Thee, Father, that is: first, forgive us of all of our sins, our trespasses against Thee, the things that we done or said that wasn't right. We pray, Father, that the Blood of Thy Son, the Lord Jesus will cleanse us just now from all unrighteousness. Every evil thought that's passed through our minds, may it be forgiven, anything that would hinder the

meeting tonight in any way. For the things that we ask, we pray that You'd forgive us.

¹³ And now, Father, we ask that Your Holy Spirit take a hold of the Word tonight. . . Faith cometh by hearing, hearing by the Word of God. And get into the Word, we pray tonight, Father, and open every heart and sink the seed deeply. Grant it, Lord. Give us a real foundation, that when we start to pray for the sick, that may this country have the greatest shaking it's ever seen in the—in the history of the land. Grant it, Lord, not because that we're here, but because we want You to receive glory, Father. Do it, won't You?

And tonight the little lady sends this note. God, I don't know her, Thou does. There's someone real sick laying in a hospital, almost dead. Won't You send the Angel of mercy down, and may it live, the person, because it's someone so sincere to come and ask? Grant it, Lord. May—the prayer change things.

One time we read in the Scripture, Father, where that You sent Your prophet up and told a man by the name of Hezekiah, he was going to die. But he turned his face to the wall, and wept bitterly, and said, "Lord, I beseech Thee, consider me. I've walked before you with a perfect heart." He wanted fifteen years to his life. And, God, You spoke to Your prophet and sent him right back and said, "Tell him I heard him." from death to life, because prayer changes things. Once more, God, tonight, grant it? May that one live.

¹⁴ Bless the one who brought the message, and all the others in here that's sick and needy, and throughout the land tonight, be with them.

And now, Father, we pray that You'll hide Your unprofitable servant behind the Word. May the Word go forward now and sink into the heart. For we ask it in Jesus' Name, Thy beloved Son. Amen.

¹⁵ Now, may the Lord bless you each tonight. And now, pray sincerely, and not only pray, but believe that you receive what you pray for.

Now many times people has thought, "Oh, if I just had more faith." I—I doubt that. You got enough faith; you just need a little more knowledge to know what to do with your faith; that's all. You got faith enough. You just don't know how to put it to work. That's right. It'll do it. I don't believe that one of you in here lack enough faith tonight to be healed, no matter what was wrong with you, if you just knowed the right way to get to it.

¹⁶ And now, we're speaking on a life that's consecrated. Last night I talked to you on fellowship through the Blood, how God brought man back to fellowship through the Blood. And tonight I want to talk on "A Hidden Life In Christ."

Now, any Bible student knows that in the Old Testament there was the courts of the tabernacle. It was the outer courts, the veil, the holy place, and the holiest of holies. I . . .

Those things all in teaching the Scripture . . . Being a typologist, I always like to type the—the Old with the New, or to give my audience . . . So that . . . Some of them maybe are not very well read. And it'll . . . But by teaching on typology, you can type and see the shadow, the Old shadowing the New. And then it's a story form. You can't hardly forget it then, because it comes to you just like unfolding something.

¹⁷ Now, in the Old Testament, being a type of the New, and the works of the inward courts of the tabernacle was a beautiful picture of God's plan of salvation for His mankind today. And if we can only learn by this now, and how to get ourselves in the condition to receive what God has in store for us, it'll just sweep the whole valley here. See? But don't you think it's better to always know how and what you're coming for? You got to know the way of approach to anything.

I've prayed for kings in my day. And I noticed how they taken the cuffs out of my trouser legs and when I walked before the king. And they told me not to turn my back on him; but when I left, to back up. And it's a certain way of approach. Otherwise you'd be called down.

In the courts of the land when you're going to speak to the judge, you don't just holler, "Hey Judge, like to talk to you a minute." See? You got to come a provided way, appropriated way: "Judge, Your Honor . . ." and so forth.

And we must meet God upon His appropriated, provided plan of how we must approach Him. And if we could only approach Him through that plan and get it right, we are sure to get an audience with God.

¹⁸ Now, in the Old Testament there was what they called the outer courts. We watch what was in the outer court. Then there was a holy place, or the first veil, and then inside the Holiest of holies. And what furniture was in the outer court, what was in the . . . at the veil, the holy place, and what was in the Holiest of holies . . .

Now, we're going to speak tonight on the Holiest of holies, the dwelling place where God Himself dwelt.

Them days, He dwelt in His tabernacle. And today He dwells in you as His tabernacle. But we must make this place a dwelling, not an outer court place, or the first holy place. But we must live with God in the Holiest of holies, a consecrated, hidden life, alone, quiet with God.

We become too excited, upset, about too many things. It shows there's something lacking. The church ought to be a million miles up the road to what it is now. We're still back down in the adolescent age, fussing, and fighting, and quarreling, and stewing, when we ought to be consecrated, hid away in the Holiest of holies with God. It's better that we come easy, take our time, see where we're going.

¹⁹ Now, in the . . . Just like God living in those three courts, He surely lives in the court of the congregation. He lived at the . . . He also lives here at the holy place. But His abiding place . . . This was just attributes of His Presence from the holiest of holies.

Now, it's just like you. If you'll notice the Bible, mathematically speaking, three is God's perfected number. God is perfected in three. The Godhead is perfected in three: Father, Son, and Holy Spirit, the one true God. And—and the dispensations are perfected in three. And threes, sevens, twelves, twenty-four, forties and fifties is God's mathematical numbers. It's runs completely through the Scripture.

And notice. Now, you yourself, you are perfected in three: soul, body, spirit; water, blood, and spirit. Three things come from His body that makes up the new birth. There's three things that come from His body makes up the new birth: water, blood, spirit.

Same thing it takes to make a natural birth. I got a mixed audience, but, you listen to your doctor. I'm your brother. When a baby's born, a natural birth, the first thing is water, then blood, then life, spirit.

²⁰ And that's the same thing it takes to make up the new birth: water, blood and spirit: Justification by faith, believing on the Lord Jesus Christ, cleansing up, the sanctification through the Blood, and then the baptism of the Holy Spirit, to put you in the holiest of holies. Now, that constitutes the—the man who is separated from God and hid away in Christ.

I say this with reverence, there's too many of us playing in the courts yet. See? We don't take our lives over with Christ to be hid away. The fruits of the Spirit proves it. You see? That . . . We might think that we are, but until your life measures up with that . . . That's what proves it. Jesus said, "By their fruits you shall know them." Not by their denominations, but by their fruit you shall know them.

²¹ And the fruit of the Spirit is love, joy, peace, long suffering, goodness, gentleness, patience, meekness, temperance: fruits of the Spirit. God knows today that what the holiness people need, and also the Calvinist . . . All of them needs today is more fruit of the Spirit, more lives to prove it.

We've had many testimonies, but as the old saying is, "Your life speaks so loud, I can't hear your voice." We are written epistles of God, read of all men. It's not . . .

Here some time ago, there was a evangelist came to town. And a man said, "Oh, come." Very much enthused, said, "Hear this man!"

He said, "Well, I would love to do it." But said, "You know, tonight we got church at our own church." And said, "I will go tomorrow night with you."

Said, "Oh, you can go next week."

He said, "But we have services at our own church," he said, "and I'll go tomorrow night to hear the man."

Say, "Oh, but this is a—a real good man." Said, "He's a wonderful speaker."

And he said, "Well, I don't doubt one word that you're saying but what he's a wonderful man." but said, "You know, I live next door to my pastor."

²² See what I mean. It's your life. We may be ever so orthodox. And that's where I think a lot of our trouble is here in California. We're just too orthodox. I think that's right. Ever so orthodox, but the letter is all right, but it killeth; but the Spirit giveth life. And get the right Spirit that giveth the right kind of life. See? You must have the right life.

And now, in the outer . . . Just like in you in your life here on earth, you live in a three room house. Did you know that? Oh, you say, "Brother Branham, I differ with you." No, you don't. You just live in a three room house.

You might have . . . You got a kitchen; you got a living room; you got a bedroom. Oh, you might have three or four bedrooms and two or three kitchens but you still is living in them three. That's what you make use of.

Notice, that's right. Well, God lived in a three-room house back in His tabernacle. The congregation, the courts of the congregation; the holy place; and the holiest of holies. And now, then three rooms, what represents. Just like the steps you come to, the place of full consecration with Christ. The kitchen is where you eat. The sinner comes to the meeting; he feasts on the Word. Faith cometh by hearing, hearing of the Word. He comes to hear the Word.

²³ And many times we substitute so much instead of the Word, especially today. We're substituting phenomenal. We're substituting a lot of other things that shouldn't be.

After all, church is for preaching the Word. Testimonies are fine, and different things that we do is wonderful, but we must give the Word

first place because It's for the sinner, and for the people that has the Holy Spirit also.

Jesus said, when Satan tempted Him, He said, "It's written, man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God." See? The Holy Spirit feeds on the Word of God. The Holy . . . He takes the Word and places it into your heart, and it makes you grow in strength, good Bible expositors. And I love it.

I love to sit and hear a good Bible teacher who takes the Bible and lays It out. Then the Spirit of kindness and meekness with it, where it takes root in good soft ground, and goes to growing.

²⁴ Now, we eat in the kitchen. That's the sinner comes to hear the Word. Faith cometh by hearing. After he hears the Word, then he becomes into the fellowship of the church. After he hears the Word and receives it, then you baptize him, Christian baptism, and that brings him into fellowship.

Then he gets out there into the congregation. And that's where you come into your parlor, where you come from the kitchen to the parlor to have fellowship with your neighbors, and so forth, fellowship in the parlor.

But then your bedroom is your place of rest. And after the toil of a weary day, always alone in the room, resting. At my house, the prayer room is the bedroom.

Many times I've went into little old homes, and see them mothers and so forth come out of the bedroom with a little old checkered apron on, wiping her eyes, crying; praying, secret place, meeting place, alone with God, isolated. Oh, it's a marvelous place to be.

And when a man ever takes his life out of these other places into that consecrated place with Christ . . .

²⁵ Notice, every year the high priest entered into that place. The congregation followed him up. And when he went into this great place where the veil dropped behind him, the inner courts, the holiest of holies, no one dared to go after him. Then he was alone with God.

What a beautiful picture it is today of a consecrated life who, once enters into with Christ, dead to the things of the world, hid away with God, and the veil's dropped down around, and all the world's shut off. Then Christianity and religion becomes a pleasure to every believer.

Today people just have enough religion to make them miserable, knowing that they ought to do this, they're trying to escape hell. Well, if that's the way I felt about it, brother, I don't know what I would do.

Oh, get in with Christ. Shut off from the things of the world, for, to commune with Him is a pleasure. It's beautiful. It's something that

fills and satisfies the soul, something that gives you peace that passes all understanding. All the crosses become flying wings. All the burdens are chariot wheels. Oh, you can fly away.

²⁶ “My burdens are light.” Yoke up with Him, the yoke is all padded with Hallelujahs. When you’re once inside the veil with Him, He becomes your life.

The prophet said that in . . . The people of the old days said I . . . That He would write His laws anew. He would put them in their heart.

Now, Mount Sinai was a place of duty. But Mount Calvary was a place of grace. People are still trying to live on Mount Sinai. “If I’ll go to church, if I’ll pay my dues, if I’ll do this or do that, if I’ll quit this and stop that.” That’s still on Mount Sinai.

When you come to a place where you are dead, and your life is hid in God through Christ, sealed by the Holy Ghost, the whole Christian life becomes a great glorious shout and a hallelujah to you. And you’re hid away daily.

Now, we notice that once in there, he was isolated from the world. The curtains dropped around him and he was hid away with God. Everything become real, a glory. In this place where we once get hid away with Christ, everything becomes a new thing to us then.

²⁷ We think that it was in this place here that Aaron’s rod was kept. In there also come the manna.

Manna . . . We’ll have to go back to the Old Testament to pick up this thought of manna. Manna fell to keep the children of Israel alive while they were in their pilgrimage between Egypt and the promised land, which was a beautiful type of the church today in its pilgrimage from Egypt to the promised land. Do you believe we’re on our road to a promised land?

Canaan didn’t represent heaven, because they had wars in Canaan. Canaan represented the Millennium. So we’re on our road to the Millennium. And as God promised to supply all their needs along the road, He’s promised to supply all our needs along the road.

And as soon as they crossed over the separating line of the Red Sea, God, when they had need of bread, He rained it out of heaven. When they need—need of healing, God had Moses to erect a serpent. When they had need of meat, he caused the wind to blow in the—the fowls.

²⁸ He always will provide. He’s Jehovah-jireh, the Lord’s provided sacrifice. He’s Jehovah-rapha, the Lord’s Healer. And He always will provide.

And in this day, God is just as obligated to us as He was to them. And as He led them in the natural, He’s leading the church today in

the spiritual to the promised land. Everything we need is promised to us, and we'll get it if we'll just keep journeying on, keeping our eyes on God.

I want you to notice, when the people went out and eat the manna, which was a type of Christ Who came down and gave His life . . . But the people who ate the manna in the morning, if you didn't keep up with it, that manna got old during the day.

Now, that's a sign, or a type of the people, the regenerated man, who comes to Christ, gives his life in, but never become hid away into the Holy Spirit. He lives a life that he knows he's eating manna.

There's many people today that's never went any farther then the outer court, the veil. Yet, they are Christians, they . . . by the millions. They enjoy Christ in an outward form. They go to church with a consolation of knowing they belong to church, but they have never become hid away with Him in the inner courts.

But out there they eat manna. But watch. When you eat that manna, if you didn't watch, before the day was over, that manna had dwindled away. And that's the way it is with people who just simply doddle around on the outside, and maybe enjoy eating the manna . . .

²⁹ The manna is a type of the Holy Spirit. When God gave the manna for this journey . . . When He gave it in the other journey, it was to last them all the way through the journey. And it was a very beautiful type of Pentecost. And when God called His Church out and gave them the baptism of the Holy Ghost, He poured out the Spirit from on high upon the Church, and it was to last them through every generation until Jesus come. Right.

That's the manna for the Church today, the manna of the Holy Spirit. Remember, as they crossed through the waters and come on the other side for their journey, the Holy Spirit poured down the manna and fed them natural. It kept them in a natural life. And as a person dies out to self, crosses over into the—on his journey to the promised land, God pours out the Holy Spirit today.

³⁰ Peter said on the day of Pentecost, he said, "This is that which was spoken of by the prophet Joel, 'And it'll come to pass in the last day,' saith God, 'I'll pour out My Spirit upon all flesh.'" And when he preached under the anointing of the Holy Ghost . . .

And people were shouting and making demonstrations. They were pricked in their hearts, the Jews and stander-bys, and said, "Men and brethren, what can we do to be saved?"

Peter said, "Repent, every one you, be baptized in the Name of Jesus Christ for the remission of your sins. 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." What did he mean? The baptism of the Holy Ghost that was poured out on the day of Pentecost was to be to you, and to your children, and to them that's far off, even as many as the Lord our God shall call.

³¹ When the manna was first poured out, God told Moses, "Now, this will dry up during the day." But said, "Now, you go out and get a golden omer, make it full of this manna and put it in the holiest of holies, that every . . . All down through your generations that when a man entered into the veil, behind the holiest of holies, and become a priest, he had a right to take a mouthful of the original manna that fell in the beginning."

A beautiful type of today when Peter said, "It's to you and your children, them that's far off."

³² Now, we don't have to get some kind of a makeup, some kind of emotional or mental makeup. We don't have to take something the devil would hand down. But every believer that comes from the altar to the consecrated life, to the baptism of the Holy Ghost, can get not only a mouthful, but a soul full of the original baptism of the Holy Ghost that fell on the day of Pentecost, that'll bring the same results as it did on the day of Pentecost. Amen.

For the promise is unto your children, and to your children's children, and to them that's far off, even as many as the Lord our God shall call. Brethren, the same Holy Spirit that fell on the day of Pentecost, that brought them results then, will bring the same results to every believer tonight that's willing to consecrate their life to enter into the holiest of holies by the Blood of the Lord Jesus.

It'll break down traditions; it'll change men's hearts. It'll melt you into one person in Christ Jesus, send an old fashion, sweeping revival across this country. Amen. What we need today: we need an old fashion, God-sent, heaven-bought, Holy Ghost brought revival, not just a little bitty shaking up, or a little emotional workup, but an old-fashion dying out, self-consecrating (Hallelujah.) backwoods, sky-blue, sin-killing religion. Amen.

It won't whitewash you; it'll wash you white. The devil will whitewash everything that he can, but God washes white. And that's what we need today is an old fashion, God-sent revival that'll just break down the hearts of the people and bring all these denominations into one great big unified group of the glory of God. That's what the church is in need of today. And it'll shake not only California; it'll shake the nation.

³³ And the reason we're not getting anywhere today, is because we got too many dry-eyed professions and church joinings, lukewarm, backslidden church members. That's the truth. We need more of the old fashion, God-sent, Saint Paul's revival and the Bible Holy Ghost with power and breaking up, to make people act different, and look different, walk different, talk different, and be different, and live different in their everyday life.

We need it, friends. The Methodists need it. The Baptists need it. The Pentecostal need it. They all need it. That's right. We take on to the wrong side. We go after the wrong thing. The Holy Spirit was to continue on to each generation.

Moses, when he put that great pot in there, just sometimes this bread that left outside . . . People get the campground cramps sometimes.

³⁴ I think that's what's the matter with our church today. We got to many of those layovers. That's right. Some people just eat enough manna to make them right good and hungry for some more. Before one revival to another one, you have to go out and get renewed again.

Oh, brother, why don't you stop that nonsense and come into the holiest of holies by the Blood of the Lord Jesus. Every bit of manna outside of here just lets you last for tonight or tomorrow; next week it won't work. It dries up overnight. But if you'll ever consecrate yourself to come into where the manna stays fresh, day in and day out, year in and year out, in the holiest of holies . . .

You can meet that man that's ever walked in there . . . I don't care if he hasn't been in revival for six months; he's just as sweet as he was the day he was in the revival. That's right. You can meet him on a shouty day or a cloudy day, or whatever you want to; he's just the same, because he's living in the glory of God. He's living where the manna's fresh all the time, where it isn't a burden to get out and pray through today and pray through tomorrow.

Brother, stay with Him all the time in the holiest of holies. "Can a person live that way?" Absolutely. That's what Jesus died for. Amen.

³⁵ Watch. There's where they put Aaron's rod. Not out there in the outer courts, they put it in here on the inside to select who would be what priesthood. I know that speaks directly of Christ, but it also types of the sinner. You take a man that's diddle-dottled along in church all of his life, and still dead in sin and trespasses . . .

But when that man was on the outside, that old rod, it was just an ordinary stick, and it would be carried along in Aaron's hand till it was dried up; there was no life in it. That's the man that's cut off from God. That's the man that's without Christ. That's the man may be a

member of a church, but knows no more about God than a Hottentot would know about a Egyptian night; walking on.

“Oh, I belong to church.” It was in Aaron’s hand. Yeah, he was used, but dead. And when that rod was put into the holiest of holies, into the consecrated place of God, in the Presence of the Holy Spirit, you know what happened? It budded and blossomed, and yielded almonds, all in one night. Hallelujah.

³⁶ That’s what we need today, is a picking up and taking beyond church membership into the holiest, and the Presence and the consecration of the Lord Jesus Christ.

It budded. What was it? The life that it ought to have been, it was dead. It was just like that tent pole there. But if was a tree . . . It was an almond tree all right, but it was dead.

³⁷ There’s many people tonight professing Christianity, who’s dead, who doesn’t bear any fruits. There’s nothing in their life. They seem to be helpless, hopeless. They wander along, just knowing that they belong to church. And that’s not only in Presbyterian, Lutheran, and so forth. That’s in Pentecostals. That’s right. It’s the truth. What you need today is come in before Christ.

Look what happened. Now, the first thing, it had to—it had to be refreshed to bring forth buds. It budded out. Not only did it bud, but it brought forth blossoms. Not only did it blossom, but it brought forth fruit.

And that’s the way you’ll be, or every believer that throws himself, the outside, the—out of the outer courts, into the veil where Christ is, and hides your life away, you’ll be refreshed, budded, blossomed, and bear fruits of the Spirit. Amen. You’ll be a worker in your community. You’ll be a soul winner for Jesus. You’ll be a new person. Old things will pass away. Tradition of men will fail, but your heart will be burning with the love of God.

³⁸ Inside this place where they took this old rod and laid it there in the Presence of God. . . God living in the glory over the Cherubims, that rod all happened at once.

And brother, sister, to a life that’s consecrated and lays before God, it’ll change them as certain as I’m standing at this platform tonight. It’ll take all the fight out of you; it’ll take all the difference out of you; it’ll take all the—the isms out of you. It’ll make you a real Christian if you’ll just get into His Presence.

Watch what taken place, a freshing, to be refreshed. Notice, the dew falls at nighttime. The world settles down. They active of nature

through the day . . . the toils and the jumps, and the toils . . . But when everything quietyens down, then what happens? The dew falls.

³⁹ Of a morning, did you ever get up real early, get out real early and smell that fresh air, how it is and how refreshing everything is? The dew has fell.

Oh, brother, sister, if the only thing you know is go to church, if the only thing you know that you joined or was baptized, or something like that, why not hide your life away with Christ. Get alone in the quietness, away from the world and all of its cares, and settle down and watch what a refreshing will come.

You know, Isaiah spoke of it one time. He said, "Precept must be upon precept, and line upon line upon line, here a little and there a little. Hold fast to that what's good. With stammering lips and other tongues will I speak to this people. And this is the sabbath (or the refreshing) that should come from the Presence of the Lord."

⁴⁰ How the thing was refreshed in the Presence . . . Notice another thing. Once in the Presence of God, you get quieted. You're not tossed about by everything. You know where you're standing. There's something happens. You know that you're a real Christian. You know that you've been in contact with Somebody that loves you. You know that something's happened down here, and it's refreshing. And not only that, but you'll be—you'll refresh others.

You seen people that was nice people but you just couldn't hardly stand to be around them. There's something about them. They got a creative power around them that just seems to be different.

How I'd like to stop here, if it was possible, and tell you some things on that. You're a little creator yourself.

He said He'd give you a new spirit. Now, that spirit isn't God's spirit; that's your spirit. God gives you a new spirit, then He says, "I'll put my Spirit in him." But the thing God has to do is give you a new spirit, make your nature a little more gentle and settle down, or He couldn't even live with you. So He has to get you fixed up first before He can come in. "I'll give you a—a new Spirit," then you take Him anywhere. You go all kinds of places. He's got to get you fixed so you can entertain Him right.

⁴¹ So that's when you're on the first altar. But when you hide away, you get His Spirit. Then the Holy Spirit, none other than God Himself comes and dwells in you. And then there's something about you, the neighbor loves you. The people likes you.

Now, no matter how much you shout, or how much you try to do, if you haven't got a life that your neighbor knows that you're a Christian,

there's something wrong somewhere. Now—now, let's just come down to truth now. You know that's right.

There's nobody in the world believes in any old-time of old-time shouting, and blessing God, and praising God, than I do. I believe it. I believe that a baby that's born, and it don't move, and it don't whimper, it don't do nothing. . . . You know what the doctor usually do? He picks him up by the heels and gives him a little spanking, and he gets some breath in him.

And I think that's what's the matter with the church tonight, when people say, "Yes, I'm borned again." You know what it is? It's a stillborn dead baby. It needs a little gospel spanking once in a while that'll wake it up, and get it to whining and crying (That's right.), get some life in it. That's what we need tonight. That's what the church needs, and then getting set on the right path. That's right.

⁴² Notice. Now the refreshing from the Presence of the Lord, something about them, something about a real Christian that you love to be around. Don't you do it? And there's a power there.

After I get to know you a little better, I want to tell you some things that I know that happened. See? You create your own atmosphere around you. You believe that? You sure do.

Many of you has read my book, "That Man Sent From God." Remember the night the maniac run to the platform to kill me up here at Portland, Oregon? You read the story, no doubt. My, it's everywhere. What happened? Well, that poor fellow. . . . I didn't get angry with him. I loved him. Something happened. I loved him.

⁴³ He run out there, about two-hundred and fifty, sixty pounds, great big, pretty near six foot and a half, said, "I'll break every bone in your body." He could do it. But I didn't hate him. I loved him. I felt sorry for him. He was bound.

I didn't have to scream. I said, "Satan, come out of the man." And he fell on the floor. That was it. See? That was all.

Here some . . . I was a game warden for years in Indiana. Many of you know that. One day I been down, turned some fish loose in a little creek. And I was preaching. I was a local Baptist pastor. Over across the—the way was a sick man.

Well, we was supposed to pack a gun, but I never did see any use in packing a gun, shoot somebody with. So I just left it in the truck. And so I thought, "I'll go over and pray for this brother."

And down below there'd been . . . Oh, a few miles below, there been a big old Guernsey bull that killed a colored man down there. And they

had to sell him. So they sold him up near a city, Henryville, Indiana, up near the forestry.

⁴⁴ And I'd forgot about them selling that fellow up there. I took out across the field to pray for this man. I got out there in the middle of pasture. And when I did, all of a sudden out of a little clump of bushes, up raised this big bull. And he was right there in the mid . . .

I looked back at the fence; it was too far to run, no tree to get in. And there I was standing there. And here he come. Something happened. I wished I . . . I wish that would happen all the time. It—it—it just don't do it. But when I see a real tremendous sick case and something happens; it's not man. it's when God can get a hold of man. It's when it's consecrated.

⁴⁵ Watch on the platform when the visions happen. Watch when evil spirits, moving up . . . Watch what takes place. It's a surrender of the Holy Spirit—to the Holy Spirit. He comes in and takes over. Watch how He controls it. Just watch how it takes place. It's God; It's not man. And if we'd only live in that . . . God, let us live there.

And as that bull standing about twenty yards from me, rose and here he come, great long horns. [Blank spot on tape—Ed.] “This is the end.” And instead of hating that bull; it seemed strange; I loved him. I wished I could explain it. But let me tell you something, brother. You'll never come in contact with a greater force in this life than love. Yes, sir. I do not try to conquer demons by kicking them. I love God. See, love is what God is. God is love. Love moves God. “God so loved the world . . .” It's love. Love's what conquers.

And when this big fellow started towards me, and I knowed it would be death in a few moments, something happened. There was something happened to me, and I loved him. I thought, “Poor fellow, He was asleep. I'm on his ground. I oughtn't to be here.” And he started towards me as hard as he could, and I said, “Look fellow, you're God's creative being; I'm God's servant. And I'm on my road to pray for one of God's servant's over here. I'm in the service of my Lord. I'm sorry I disturbed you. Now, you go back in the Name of the Lord Jesus and lay down. I won't bother you.”

And He kept coming as hard as he could. I was no more afraid of that bull than I would be of my dear brother setting here by me with a Bible on his lap. That's it.

⁴⁶ You're scared. People today is afraid. What you afraid of? Why, even death itself don't scare a Christian. “Death, where is thy sting?”

The very thoughts of people is scared. “Oh, Brother Branham, the doctor told me I just can't get well.” What are you scared of? There's an atonement laying for you yonder. Sure. “Well Brother

Branham, I've done so much sins. I've . . ." What are you scared of? There's an atonement waiting for you. There's Someone Who loves you. Don't be scared.

The constant Words of Jesus, "Fear not. I'm He that was dead, and is alive again, and alive for evermore. Fear not." Get that atmosphere around you. Get the atmosphere.

"Now, he's Methodist. He's a Oneness. He's a Trinitarian. He's this or that." Get that out of your mind.

"I love him. He's my brother."

"She's a Catholic. She's a Protestant. She's a . . ." Get that out of your mind. Get an atmosphere around you. You'll never do it standing out on this other court. You got to come into Christ first, live in His Presence.

The Bible said that, "He that overcometh, I'll give him a new name. I'll put My Spirit in him." Watch, there's an overcoming, first. You've got to overcome these things in order to be in Christ.

⁴⁷ There's where the church is failing in one place: overcoming, overcoming temperance—temper, overcoming difference, overcoming church prejudice, overcoming hatred. Many people tonight who shout and speak with tongues and run up-and-down the aisle, and hate their neighbor. That has . . . Brother, you're lost yet. That's hard to say, but that's the truth. Right. Overcome. You can only overcome when you . . .

You say, "I'm eating manna, glory to God." Yes, but look what happens from one day to the other. You get the miss-meal cramps. Come on in where the manna's fresh all the time. Whether your neighbor treats you right or not, you'll love him anyhow. That's right. Whether he agrees with you or not, you love him anyhow. That's the way you got to do it. That's the hidden life. That's that consecrated life. That's that life that the veils of the worlds . . . And you're shut off from the things of the world. You only live in Christ. You see what I mean, church?

I don't want to hurt your feelings, but I've got to stand with you at judgment someday. I'm responsible for not telling the truth, if I know It. That's right.

⁴⁸ Oh, I believe in all the shouting; I believe in speaking with tongues, and I believe in these things. But, brother, that's not all that goes with it. No, it isn't. That's just one of the attributes of it. That's right. Have the real thing first and it'll produce the rest of this.

"Many will come to Me in that day and say, 'Lord, have not I done this, and cast out devils, and done all these things in Your Name?' He'd

say, 'Depart from Me, you workers of iniquity, I didn't even know you.'" See? Be careful.

Notice, and this bull, as he rushed on towards me, and me standing there. . . I said, "Now I won't bother you, and you go lay down." And he run within five feet of me, stopped, looked so depleted. He looked one way and then the other, turned around and walked over and laid down. And I walked within ten foot of the bull, right across the field, never moved again.

I went over. And after I got across the field, and stood there, I come to myself. I thought, "What happened?" Then I begin to weep, and raise up my hands, and praise God.

⁴⁹ I was cutting my yard last summer, and I was going through, the power mower. People would come in to be prayed for. I'd get out there and put on my overalls and mow the yard a little bit, and the first thing you know somebody'd come in. I'd have to run around at the back and change my clothes, come in, pray for some sick. Couple hours later go out and start and then maybe, I'd make a couple rounds a day.

Time I got to the back yard, the front yard was growed up again. And I was having such a time, people coming in.

And I forgot. . . How many knows what a hornet is, them lays that big nest? There's a bunch of them had made a nest out there in the corner of the fence, in a little bush like.

And I was running this power mower through there. . . And in the back yard, nobody seen me, I took off my shirt. And I was just a mowing away, and I hit this fence. And all of a sudden, I forgot those hornets were there, and I was covered all over in a few minutes with hornets, them great big fellows: no shirt on.

⁵⁰ Well, at first it—it scared me, but then it happened again. Something. . . I thought, "Poor little fellow, over there in that nest, and here I. . ." They wasn't bothering me; I disturbed them. I wish I'd knowed what it was, but it's something that happens. And I thought, "Poor little fellows."

Here's what I said. I said, "Now, you little creatures of God, God created you. I am God's servant. I got to hurry with this yard." And they just a buzzing around, I wasn't afraid of them. And they said. . . I said, "Now, you run right back up into your nest, in the Name of the Lord Jesus, 'cause I got to hurry and mow this yard. I won't bother you no more, 'cause God's servants are waiting to be prayed for."

And brother. . . And I'll meet you at judgment. They had circled around me a few times, and one took lead, and the whole bunch of

them went right back into the nest and quietened down. Atmosphere, God . . . That's right. There's something about it.

⁵¹ Fear's a horrible thing. Did you ever notice a dog? The home that I'm staying had a big shepherd. I walked into the yard today; here come the big shepherd right through everybody, 'cause I love them.

At Guggenbuhl over in Germany, as soon as I met . . . The little old dogs wouldn't make up with nobody. Here come the little dachshund and jumped on me. I love them. They know it.

And if you really in your heart love people, they know it. You can't fool people. They're not that dumb. You can make out like you do; they can tell you're only putting on.

And Satan can tell when you're putting on, but He knows when it's real. And the only way . . . You might impersonate it; you might make a whole lot of things look like it, but you'll never get the job done until you come into Christ. That's right. Perfect, consecrated, godly love, sold out lock, stock, and barrel, come to Christ. That's it, friends. True.

⁵² Look, it refreshed. Did you ever go out of a morning, like I said, that refreshing feeling, the dew's fell? Notice, did you ever go to the rose garden? Now, it also put blossoms out, the rod did. That aroma, that fragrance of the flower early of a morning, why? Everything is still. And every seed that goes into the ground, the dew is what makes it live again. It refreshes the dirt.

And you take the seed of God and put it into a real good flexible heart that's not prejudiced and indifferent, just a nice, humble heart, and put that seed of God in there, and let it go to growing. And let it get alone to itself, and the dewdrops of glory go to falling on the soul, you'll see the sweetest, meekest, humblest Christian in your neighborhood that you ever seen. That's right.

And that's what we want. That's what . . . That's what the world needs. That's right, my Christian friend.

Notice, in there also there was a light. Now, outside in the outer courts, out there the congregation, the regular congregation, they had the stars, they had the moon.

I must hurry, but listen to this last remark. Now, I want to talk right straight to you.

⁵³ On the outside there, what light did they have? They had the light of the stars at night, the light of the moon. They had the light of the sun. Any kind of a cloud could come over and upset the whole thing. They couldn't see how to walk. The night, sometimes clouds shut out the moon and stars. At daytime, the sun wouldn't shine for days and weeks. That's the way the experience is out yonder. That's right.

Let little trouble comes up, and you backslide, and you go off here yonder, and you go from one church to another, and pack your paper from one place to another. “And I won’t go to the Baptist no more, because I tell you; I just don’t like it over there.”

The Methodist mistreats you, and you run over to the Pentecostal, and then from there down at the Nazarene. See? You’re living in the outer courts. Just any little thing, old worldly lights can shut you off.

Well, you come down then, say, “No, I’ve come farther than that, Brother Branham. I’ve tasted of the Lord. I know He’s good.” That’s good. All right, you’re here at the first altar then. You’re at the holy place.

But remember, they had light too. But it was artificial. They had a seven-point lamp to give light. Them lights sometimes got low. Sometimes they smoked up. You know what a light is; sometimes it went out.

⁵⁴ And that’s the way it is in that kind of a light. When you’re just living out here, and say, “Well, I—I believe all right, but I just can’t go all the way with this, and I don’t believe this and that. I believe so much, and if my church don’t teach it, well, I couldn’t accept it.” See, you’re smoking up. The least little thing comes along, your chimney gets all smoked up, and the first thing you know, the light goes out.

But look on the inside. Oh, brother, the man that once went in there. . . What did he come in there. . . He. . . Every earthly light, every artificial light was shut off from him. And the only light he had was. . . Under the wings of the Cherubims, was the Shekinah Light, a real soft holy Light that never went out. I don’t care what the sun did, what the lamps did, what anything else; he that lived in that Presence walks in the Light day and night.

⁵⁵ That’s where we need to be. No matter what your experience is. . . If it’s heartaches, if it’s troubles, if it’s upsets, if it’s this, that, or the other, you’re still walking in the Light of God. You’re living in the Shekinah Glory, living there where Jesus is in His Presence, that “all things work together for good to them that love God.” And you’ll love Him, and you’re walking in that mellow, soft, sweet, humble Christian life. Wouldn’t you like to walk like that?

There’s not a person here but what wants to live in there. And, friends, that’s where you should live. If you want to know the secret of this—of Life, if you want to know why these things is. . . One day by the grace of God, He took me in there. That’s right. That’s what does it. It’s nothing in yourself. You don’t live for yourself no more. You live for others.

⁵⁶ Today I was looking at a little picture that they was passing out here, of me. I looked at it, and I thought, "My." I looked at my wife, and I thought; I said, "My, honey, looky here. I'm really an old man, ain't I?" I said. . .

Just a few years ago I remember . . . Why, it don't seem like it's no time ago, I seemed to be a boy. I remember I used to stand and comb a shock of black hair. And my wife said to me not long ago; she said, "Billy, you're getting bald-headed, honey."

I said, "But, honey, you know what? I haven't lost a one of them."

She said, "You haven't?"

I said, "No."

She said, "Where are they?"

And I said, "I want to ask you something. Where was they before I got them? Everywhere they was then, there are now, waiting for me. Some glorious day my Lord will come, and everything. . . I'll return back."

I'm living. "I've crossed the riven veil, where the glories never fail. We're living in the Presence of the King. Hallelujah. I'm on the altar, sanctified. Oh, glory to His Name. I've crossed the riven veil, where the glories never fail, for we're living in the Presence of the King."

⁵⁷ Some glorious day. . . This little old body of mine, it's melting away. You little gray-headed mothers and daddies out there, a few years ago you walked with her to the altar, a little sweetheart, a beautiful girl. But nature. . . You can see how it's going away. But one of these glorious days Jesus shall come from in the Presence of God, and everything that we was in our best, we'll return again and be with Him forever. Hallelujah.

What is these bodies made out of? A little cosmic light, a few atoms, and of petroleum, and so forth, put together, that God brought out of dust of the earth, and painted a picture. And we're only living in the negative now. And some glorious day death will develop the picture, and we'll return again in a new glorified body, to never be old, never be sick, never have a heartache.

It behooves you, brother, to enter in at the court veil, shut the world off around you, and consecrate yourself to Christ, and live a consecrated life. Don't you believe that? Certainly, it is.

Oh, that's the life to live. How many in here say, "Brother Branham, by the grace of God I'd like to live that kind of life."? Raise your hand, "I'd like to live that kind of life." God bless you. I believe we need that, don't you?

58 Let us pray. Our heavenly Father, as we see the day approaching, we know that life, the threads are brittle. We're walking on them. Many of us have done come up to the top of the hill, to see the setting of the sun. Brows are frosting.

Look out over this audience tonight and see a many gray-headed brother and sister setting here, knowing it's just a few more days and we cross over. There's young people setting here, Lord, will go before them. And then, Lord, this little speck of time will all changed. It'll be in eternity then, and we must stand in His Presence to give an account of this life.

O Jesus, You give us these bodies. You've consecrated them, we have to You. But, Lord, I pray tonight that You'll take every person here up into the veil tonight, cross over, away from differences, the different churchanities, and denominations, and inferior things. And, Father, may they come into Thy glorious Presence and live in the Divine Light of the Lord Jesus. Grant it, Lord. May every soul here be consecrated to God, we ask in Jesus' Name.

59 And I wonder, with our heads bowed now, if somebody would walk right up here now to this altar, stand right here in this sawdust with me tonight, while the organ's a playing. Just to get the meeting started. Say, "Brother Branham, by God's help, tonight I'm consecrating myself, and I'm going to pray right now for God to give me that hidden life with Him, so I'll quit noticing the things of the world, noticing other people and little old differences that comes up in church. And I want to come to Him where I can really live for Him." Would you come up here and stand around the altar for a word of prayer? I wonder if you would do it.

God bless you, my brother. That's fine. That's good. Come right up here, say, "I'm ready tonight. I'm going to offer prayer for God to—to—He will consecrate my life tonight to take me in that inner veil. Right now I'm coming to ask Him." And I'm sure He will do it. The Lord bless you. That's wonderful. Oh, coming up now for a consecrated life. . .

60 Friend, if He hears my prayer to open the eyes of the blind, make the lame to walk, the dumb to talk. . . I've seen Him raise three or four dead people from the dead. I'm not a fanatic. You'll know that later on. I'm only telling you the truth, because I'm responsibly before God. Surely He will hear tonight for this consecrated life.

Look at this host of people. I want to meet you, brother; I want to meet you, sister, in a better land than this. And just as certain as I'm a minister standing here, you're my brother and sister standing there wanting a closer walk with God, why wouldn't He give it to you? He

promised it. He said you could. Now it's us to make up our mind, isn't it? It's us to believe. And I believe He will do it now. I believe He will make every one of you a new life.

⁶¹ My, just look, half the audience is standing here at the altar, great bunch of the rest of them still coming for a prayer of consecration, giving our lives, surrendering ourselves. "Lord, I'm tired of having to pray through every other day. I want to settle it all. I want to come into the inner court now. I'm coming behind the veil tonight. I'm coming in with You. I don't care what anybody else says, nothing. I'm coming in Lord. And here I will abide forever in Your Presence. I don't want the world's likes. I want a consecrated life in You. I want my life to start right now in this revival. And when the revival breaks in a few days, and the lame goes to walk and the blind sees, testimonies ringing out through the country, I want to be a part in that. And now I'm consecrating my life. Maybe during this revival You'll use me." Take you. You can be used just the same as a preacher or anyone else. Sure you can.

⁶² Is there a sinner friend here tonight that would walk up and say, "God, now I'm coming to give my life too." I want to get every sinner that's in here. Is there a sinner would raise your hand, say, "Pray for me, brother. I haven't got courage to come, but I want you to pray." There's many standing around the altar raising their hands, sinners who's come to give their lives to Christ. Someone back in the audience yet, a sinner? About two-thirds of the people is around the altar. Will you come?

Let's sing "Just As I Am," if you will, my brother. All right, somebody.

Just as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bidd'est me come to Thee,
O Lamb of God, I come. I come.

⁶³ Now, my beloved friend, here you are standing here at the altar of God tonight.

One time there was some lepers laid before the gate of Samaria. They were besieged by the Syrians. And on the inside there was nothing to eat. They were eating one another's children because they had sinned and turned from God. The Syrian army had them backed off here. They couldn't go that way. If they did, they died. And they couldn't stay here any longer, 'cause they were going to die.

They only had one hope; that was go down to the camp of the Syrians. If they saved them, they'd live. If they didn't, they was going to die anyhow.

So they turned and started towards the camp of the Syrians, the enemy. And God rewarded them, caused a great rumble to come on the desert, and run all the Syrians away. They didn't only save themselves, they saved the whole city.

Now, tonight many of you sitting here are Pentecostal people that's had the great experience of speaking in tongues, the baptism and so forth, but have never yet come into that consecrated life. You still have a place there. See, you're eating manna. I'll go into it in more details tomorrow night 'cause I'm dealing easy on it, because I realize the grounds I'm standing on.

⁶⁴ But now . . . See, you're coming up to a place. Now, you realize there's a hidden place in Christ where you can be hid, that all your enemies, you'll love them. There's something about it, that you want people to love you; you want to be lovely. And if you want people to be lovely, you have to be lovely yourself. And you can't be . . . If you put it on, it just won't work. It won't. They know it. You can't put anything on. Don't make believe.

That's what's the matter with our country today. There's too much make-believe, and just religious works. There's too many people making believe, trying to impersonate Christianity, trying to do something to act like Christians. That won't work, friend. God knows that; the devil knows it; and the people knows it. You've got to be genuine. You've got to be original. God will honor it.

You may not grow like a mushroom, but I'd rather be an oak any time than a mushroom. Come easy. Come slow. Get your roots grounded and fastened right, then you can come on.

⁶⁵ Now, tonight as your brother and your servant in the Lord Jesus, let me ask you something. Do this to yourself and mean it. Come to the Lord Jesus and say, "God, You know what my fault is. You know I have these little things I have to battle every day, and I have a hard time of doing it. That's why I'm standing here."

You sinners that's never come to Christ before, come to Him, say, "Lord, here I am. I'm Aaron's old rod. I'm no good; but Lord I'm going to lay right at Your feet tonight." Watch how the blossoms begin to come out. Watch how the fruits begin to yield.

⁶⁶ Now, really mean it from the bottom of your heart, and God will take each one of you tonight right into His Kingdom, consecrate your lives. It might happen right at this present time. I believe it will.

I'm not a person . . . I'm not emotional; I'm not a worked up affair. I believe in real solid, sane, Holy Ghost religion. That's right. This is just pure and holy. That's true, brother. And that's what I'm here to teach. That's what I'm here to introduce.

⁶⁷ I want you to come like that tonight to the Lord Jesus, say, “Lord, I want to come in. Now, You give me this tabernacle, and I brought it up to justification; I joined a church. Well, I haven’t yet been consecrated. Lord, I’ve come and I’ve tried to live a church life, but I’ve had my ups-and-downs. Now I want to go into the consecrated place. Come in, Lord. Take me out of the world tonight. Drop the curtains around me and let me hide off with Thee here in Thy Shekinah Glory, where the glory of the Lord shines.”

And listen, friends, how many of you ever seen the picture of the Angel of the Lord, we’ve had taken in the meetings right here? I’ll maybe have it in a few days here.

With God, my Judge, and you know I—I . . . I’m telling you the truth. That same Lord Jesus . . .

I’m having a hard time right now to battle the anointing away from that anointing for healing, ’cause there’s a sick man standing right back here that’s very very bad. And I see it right now. And that Light of God that you see in the picture that even the—the American Photographer Association has it in Washington, DC, copyrighted, it’s right here now. That’s the truth if I ever told it. That’s true. It’s right here. I—I know it. You’ll find out a little later on in the week that I’m telling you the truth.

⁶⁸ Now, let’s bow our heads, humbly, and each one of you now just humbly, sanely just give yourself over to the Lord Jesus. Say, “Tonight, Lord, I promise. I’m coming, and I’m going to serve You from tonight on. I’m going to hide my life away. Take me in, Lord, and lay me by the Shekinah Glory.”

⁶⁹ Now, heavenly Father, as I, Your servant bring these, Your dear loving children, standing around the altar . . . How could they come except they were hungering? And if you’re hungering, there’s something causing that hungering, the deep calling to the deep. There’s something in them that speaks, “There’s a different life. There’s more of God.” And as sure as it’s hungering in here, there’s a Deep to respond to it. There’s more of God for them to receive.

And, Father, won’t You take them in now to the inner courts tonight, each one of them, in Thy loving care. They got their heads bowed. They’re standing here consecrating themselves. They love You, Lord Jesus, and they have things that they want to overcome. Grant it just now, Lord.

⁷⁰ With outstretched arms, appear to each one of them, and take them into the courts of God now. And may they be consecrated, from this night on. May the Holy Ghost in glory, just now overshadow each one of them and give them into their heart that deep, settled, sweet disposition; oh, that you can live with God: a disposition, a change

of nature, that makes them love You and not question You, but just go on living for You, consecrated and filled with Your Spirit. God, may it be settled in every heart here tonight as they're praying. We love You, Jesus.

And Thou has bid us to come. You said, "Come, ask anything that you will to My Father. Ask it in My Name; I'll give it to you. I'll give it to you," You said. And, Lord, You have to keep Your Word; You're God. And we come, and we're asking, and we shall receive it, is because You said You would give it to us. And now we believe it and accept it by arms of faith, by tear-stained eyes, by uplifted hands, by consecrated hearts, we accept the new Life, the power of the Holy Ghost, the hiding away, the Shekinah Glory, the baptism of love and power and service. We commend it, Lord, and accept it in the Name of the Lord Jesus Christ, the Son of God.



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