
HIDDEN LIFE WITH CHRIST



Lord, I believe,
All things are possible, now I believe;
Now, I believe, now, I believe,
All things are possible, now, I believe.

Shall we pray. Our Heavenly Father, that's not just only a song; that's our prayer, Father. Our confessions would be tonight, that now we believe. We believe the report of the Bible; we believe that Jesus is the—truly the Son of the living God. We believe that He was born of the virgin Mary, suffered under Pilate, was crucified, dead and buried, rose the third day, ascended to the right-hand of His Majesty, tonight making intercessions upon our confession. And we love Him with all of our heart.

² And Father, we take His Word that said we could ask You anything in His Name, it would be granted. And the first we want to do, is to thank You for Your goodness to us through this day. Many, Lord, has come to meet You today from off of this world, many in peace and many in distress. And Father, we pray tonight if there be any here that maybe would go to meet You tomorrow in disgrace, may it be changed tonight and may they come and confess their wrong. And You're not willing that any should perish, but that all might come to repentance. Bless us in the farther part of the service, for we ask it in Jesus' Name. Amen.

³ So happy to be back with you again this evening, with the blessed old Bible open, and the treasure of our heart is to open the Bible and to teach from the Word of God, the best that I know how.

⁴ By the way, someone was telling me we ought to offer prayer again for some Brother Allen, that was arrested, I think, again today, and is going back in jail again, so they . . . Brother Jack Coe was in jail down in Miami last week, you heard of I guess and we're just having a lot of jail experiences with our—with our brethren. So while we're here let's just offer a word prayer for those brethren.

Heavenly Father, Thou knowest all things; we don't even know what the charges is on Mr. Allen, but Thou knowest all about it. And whatever it is, Lord, if it's his fault, forgive him. And if it's the law, forgive them, Father. May the Gospel have preeminence everywhere.

Bless Brother Coe, Lord, we understand what his was, taking the braces from the child's leg. And I pray, heavenly Father, that even that mother and father, they might not be discouraged, but Father, let them

come and know that God still lives and reigns and can do the work supremely. I pray that You'll help Brother Coe, and strengthen him in Jesus' Name. Amen.

I know if it was me in trouble, I'd want somebody to pray with me, to pray for me.

⁵ Now, we're very happy for the privilege that we have of meeting here during the time of this marvelous fellowship, and with the—this chapter, the Full Gospel Businessmen, Brother Peterson here at the church, and the many other brethren who are present. We are very happy to be in here with you. And—only thing, you sure got some cold weather up here. I—I tell the people when we go way down south, I said, "Oh, you all just can't take it," I said, "we northerners . . ." And I get up here and nearly freeze to death. You really got it nice and cool up here. So . . . That's—I'd rather have it cold than hot though, I can't stand hot weather, never did like hot weather.

⁶ So now, the Lord willing, next week we go over to Sioux Falls, South Dakota. And from there to—from there to New Orleans, to Brother Gayle Jackson for two nights, back up to Shreveport for three nights, and from there over Raymond Richey's at Houston, Texas, for two nights, and from there to Mexico City, Old Mexico. That's our first healing campaign. These are all preaching services.

Our first healing campaign starts then in Mexico City, Old Mexico under the new vision. We just—that is what the vision spoke, so you see it in—as we . . . Brother Joseph will be over a few nights with some magazines that's got it written out, so that you'll understand it more thoroughly.

⁷ And then from there we come back to Chicago from April the third to the eighth. The eleventh; we start at Spindale, South Carolina and, or North Carolina, I believe it is, from there to Columbia, from Columbia on to Charlotte, and from there to Anchorage, Alaska. And then back to begin in the big new tent seating sixteen thousand people, the new vans and things it be on, to pitch our tent in places to stay from—from three to four, and up to six weeks at a time before we move the tent, just stay there till it's over, till God says it's finished.

Then this fall Brother Arganbright and them's with Brother Moore, the reason they're not here now, arranging an itinerary for South Africa, and India, and so forth, for this coming fall, Lord willing. I just believe that we're on the brink of one of the greatest outpourings of the Holy Spirit that we've ever had.

⁸ The Lord willing, I want to speak on that tomorrow night, "The Seventh Junction." And try to bring your friends out, it's pertaining to the coming of the Lord. Wednesday night, the Lord willing, I want

to speak on, "What Is The Unforgiving Sin?" And now, be sure to try to get out tomorrow night and bring folks along who believe in the—that the Lord's coming is near at hand. And my subject will be "The Seventh Junction." So for tomorrow night . . .

Tonight, I want to speak on the subject that seems very close to me, and nowadays we're . . . Reasoning I'm trying to get . . . We need inside healing before we can have outside healing. I know that to be true from the—dealing with the people. We'll have physical healing all right; we'll—that'll take care of itself. But first we want to have the inside healing. No matter how much we—how loyal we try to be, and how much that we try to think that Christ is with us, which He is, but yet, it has something—the healing has something to do with—absolutely, with the individual that's being prayed for has to have faith himself or it will not take place, unless it's a vision sent for an individual case to—that God has in His foreknowledge, has ordained it to be so, when you heard—and know of those things.

⁹ But even in Christ's time, when He was here on earth, the Son of God, it was according to their faith, unless the Father had showed Him. Remember the blind man and the different ones. "If thou canst believe . . . If thou believest, all things are possible if thou canst believe," and so forth like that. It's always based upon the faith of the individual.

Then today the church is in such a turmoil, oh, my. Hate to think of it, but it's the truth. We're . . . The church is in a terrible turmoil, I mean universally speaking. Everywhere you go it seems like that there's just everything going on. So what we need is a inside healing of a real fundamental faith in Christ Jesus, then the outside will just automatically take place. Then when the healing starts, for the physical healing, it'll begin from the inside going out, and then something will take place, it'll be lasting and something that'll be real.

¹⁰ And I took it upon myself while I was waiting for the tents to be—to be made, that I would do this. And thinking of terms of the tent, and all this great expense, and you see in the vision why I left the field, because I—I went fifteen thousand dollars in debt in a meeting before I would beg the people for money; I wouldn't do it. I—I made a promise to God, and I wouldn't do it, and I come off the field.

And now, turning right back around, after owing, being in debt now fifteen thousand dollars in California, I'm borrowing a hundred thousand dollars to go with this tent. That means that I'm—I'm—I believe what I'm talking about. Yes, sir. It's from the Lord; it's from the Lord.

And the good thing about it, a real good friend, rich man, but a servant of the Lord, said, "Brother Branham, I'll let you have it without

one penny interest. Don't have to pay nothing back but just the real—what you borrow. You don't have to pay any interest on it." Well, that was wonderful. See?

I said, "Thank You, Lord. I know You're moving right along."

¹¹ And now, say, I'd like to pitch that tent out here somewhere, out here for about six weeks, and right here in Twin Cities and—and have about a six weeks revival with every church. Just let down your barriers now and your differences, and. . . Wouldn't that be marvelous to come in and shake hands with one another. And not just have a prayer for a person, then when the enemy comes back to attack them, bring him right back again, that's the thing to do, stay right there till it's over. And just make it night after night after night for four to six weeks, or something like that, until God says, "All right, I'm finished now, go elsewhere." That would be the kind of revival to have.

I've often wondered what it would produce; each night it's always gained in momentum. And I just wondered what it would do to stay long enough. And to wonder just how this taken place, and I had it all fixed up and was going to go to Phoenix for my first meeting. Because I kind of halfway promised to pinch-hit for Brother Roberts out there, while he was gone to Australia.

¹² And while I was going to making them, why, Mr. Allen came in, and he just wasn't going to leave until up in March, and I'd forgot about what the vision said, that it was dark people in another country, and so forth. And then Mr. Allen taken the place, then, "Well you want to come anyhow? Mr. Allen's going to stay."

And I said, "Oh, no, huh-uh. No, not if Brother Allen is there; there's no need of two of us being there the same time." And then about two days after that, the Lord revealed to me, He said, "I never told you to go to Phoenix in that vision, it was amongst dark people, Old Mexico." I thought, "Well, praise the Lord." Just exactly.

You know, God, He—His sovereign grace will override our mistakes and our ignorance. Don't you believe that? Well, praise His Name, we love Him tonight. And just a small group of us in the church tonight, but we've gathered for this purpose, for the benefit of lost souls and the Kingdom of God.

¹³ Now, I chosen for a subject tonight, "The Hidden Life." And I want to read for some Scripture reading tonight, found in Hebrews the 10th chapter, beginning about the 19th verse, and I'll read this:

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;

*Let us draw near with a true heart . . . full of assurance of faith,
having our hearts sprinkled from a evil conscience, and our bodies
washed with pure water.*

*Let us hold fast the profession of our faith without wavering;
(for He is faithful that has promised;)*

May the Lord add His blessings to the reading of His Word.

¹⁴ Now, the reason that I like to speak on this tonight, is this reason: last evening we were speaking on Fellowship. Did you enjoy that? To . . . Getting into the fellowship. Now, I'm not a—a teacher or a—very much of a preacher because I'm not educated. But I do see what the need is, and I'm trying to strike at it the best that I can. Now, I'm—I'm afraid you all will suff—suffer me, or—or stay with me anyhow. And put up with it for a little while, that I'm trying to strike at a certain thing here to take place before we can even have a healing service. And we got to get these things out of the road, and then we can continue on in the services.

But now, last night I was trying to explain that there's only one way that we could ever have fellowship, and that is not through our churches, or not through our denominations, not through education, not through any other thing, but solely through the Blood of the Lord Jesus Christ, is the only way that man can be reconciled to God, through the great work of reconciliation. And the only way that I could take it, was go back into the Old Testament and type it in the New. Because I'm kind of a typologist. The reason I do that, is the lack of education. And I find out what the Old Testament was, which was a shadow, or a type, of the New. Then I know what the shadow looks like, and I see it—the antitype over here. And the Spirit between both bears record. And that's how I come to—how—only way I can teach the Bible.

¹⁵ Some people are smart and shrewd; they can pick up Greek words and so forth. And it's all speaking in tongues to me, because I certainly wouldn't know. But as long as I can know these types and shadows, and place them together, surely, that God, by the help of the Holy Spirit, is my solemn trust that He will make it and reveal it, so that even babies will be able to understand, these little children here, which will be the men and women of tomorrow if there is a tomorrow.

And now to get a picture of this that I'm fixing to speak of tonight, "Hidden Life With Christ," I find it most necessary today that men and women find out what's the matter. Now, I say this humbly, with all

my heart, and surely I've been here in Minneapolis enough until you know that I. . . If I am deceitful, I don't mean to be; that's not in my heart. I never mean to be deceitful. I want. . . I love people, and I like to talk to people. And sometimes I might not be able to express the way I feel, but I—I hope you receive it in the way that I feel if I don't express it right.

¹⁶ And I—I feel that in the day that we're living, that there is a great need among Christian people, that they seem to want something that they're not able to get. And seeing that, and having the experience of what I'm speaking of, then I thought it most surely would be a good thing for me to try to explain in my humble way, so that you can join in and share in this great thing that Christ has purchased for us at Calvary.

Now, it all comes through the atonement; every blessing that we have comes through the atonement. We cannot teach any blessings outside of the atonement. Healing and everything else must come through the atonement, because He died to redeem us from the curse that was put on us by Adam's sin.

¹⁷ And any time when you deal with the Word s-i-n, you have to deal with every attribute that goes with it. You cannot preach salvation to the soul without preaching bodily healing; you just can't do it. You can't cut the Bible up like that, because it will—it's inseparable. The same Man died at the cross, He was wounded for our transgressions, with His stripes we were healed the same day, the Blood from the same veins. See? So you—it's inseparable.

So a fellow said to me not long ago, he said, "Why, Brother Branham, are you preaching Divine healing by the atonement?" he said, "Well, I can prove to you that's gone."

I said, "Well, what do you mean, out of the atonement?"

He said, "Sure." He said, "What Isaiah said He took our infirmities and. . ."

I said, "That's right."

"With His stripes we were healed." He said, "Now, in Matthew 8, Jesus healed the people that come to Him that evening, that it might be fulfilled which was spoken by the prophet Isaiah, He took our infirmities."

I said, "Then you apply that time there to the atonement, which was speaking of? Why," I said, "If that be the truth, then the atonement had more power before it come in force than did it—when after Blood of Jesus was shed. And that was a year and six months before He died. Then how could it be applied there to the atonement, when it was a year and six months before the atonement was ever made?"

18 So you see, the argument of that just doesn't stand. But we're not to argue; we are to preach the Word, and God will have somebody that'll hear it and receive it. That's . . . Those who Jesus died to hear the Word, they'll hear it. Did you ever think of that?

May I stop here just for a moment and realize I'm facing clergymen and smart men, but I'd just like to say this, know that I—I believe this and know it: Jesus never went to the cross and died for some haphazard affair. Perhaps maybe somebody might feel sorry because He died and—and so they come to get saved. God doesn't run His business like that. God runs His business by foreknowledge, knowing before the world was ever formed, who was His, His Own.

19 We were in God's foreknowledge, we were saved before the foundation of the world. And Jesus come to die for those who God by foreknowledge had elected. That's right. And when that last one . . . That's the reason we're having revivals through America, pulling with the nets everywhere and trying to seine out and seine out. That's ministers. But when the last one's took out, that's all of them. See?

Why, the rest of them, they . . . We throw a net and gather people, and they come in, and then the first thing you know, they get off and gone. And—and God said, "When the trials come, we couldn't stand chastisement, we were illegitimate children and wasn't the children of God." But I believe that any man or woman that's ever truly been borned of the Spirit of God has no more desire of sin in his life, and never will have. That's right. Cause sin question's settled forever. You become a creature, new creature, new creation. Your old appetites and everything else is changed.

20 Now, we find people along the road here in this Christian experience, many of them find people who just simply can't, seem like, grasp on to the thing. Just—they have their ups-and-downs. One day you find them, they're on the housetop just praising God. And the next day you find them, they're all down in the (what we call, you excuse the expression,) down in the dumps, way down, low ebb, don't know where they're standing, don't even know whether they're saved or not. The next day they're pretty good shape. Maybe a week or two later you find them back in the same shape again.

I just wonder about those people. I found them in healing services. I've seen people come to the platform, totally blind. And come and take—after being prayed for and be healed and read the Bible, walk down there and praising God. And meet them in six months and be just as blind as they was in the first place.

21 John Church, a man who wrote an awful article in his book, to you Holiness people, about me. And the man, I don't see why a smart

man like that would ever say such. He said, "I don't even know Mr. Branham," and then write about me. Even the law says—we have a law that we have to hear a man before we can judge him. So he, not even as good as the law is doing. So we're have a better dispensation then that. But he said, "I don't even know the man. But here's the reason I know he's a fake." He said, "Because he—I met a man that said he was setting in a meeting one time, in a large stadium, an auditorium, and said Mr. Branham never knew me, but he called and said, 'Sir, you're suffering with a prostate trouble up there, and THUS SAITH THE LORD, you're healed.'" And he said, "I asked the man, was you healed? He said, 'I was perfectly well for a year.' He said, 'Then it come back on me again.'" He said, "That proves that Mr. Branham is a fake."

Well, I thought, "Mr. Church, up on Silver Hill there where you had your meeting every year, and all those people you get up there and claim sanctification. The next year you come back and they have to all be sanctified over again, I guess it was a fake then when you—when they first had it."

²² Now, no, Divine healing is just as—as strong as your faith is, and just as lasting as your faith is. Rev. Nickels from Christian Businessmen was down the other day taking testimonies there in the city and taking pictures of people who had been healed by Divine healing anywhere, I mean cancers and dying cases, that had been healed for years and years and years and years, and were still holding out, fourteen, fifteen years ago, when they were prayed for, still healthy. And some of them on the dead list in the hos—in—in Louisville on the cancer clinic over there, that they died fourteen, fifteen years ago, and here they are living, just as healthy as they can be. Go over and examine the case—a books over there and find out they died fifteen years ago with cancer. And here they are now just well as they can be, fifteen years afterwards.

²³ It depends on where your faith stands. Your salvation is good as long as your confession is good. But when your confession drops, then your salvation's gone. For He is a High Priest setting at the right hand of God to make intercessions on your confession, that's what happens.

So I wonder why it is then with salvation and healing also, that people become at this low ebb. Now, I want to say that the reason of it is, I believe I can explain it to you if you'll be reverent and listen closely now.

²⁴ In the Bible, taking it from an Old Testament standpoint, a view, for many years ago in the wilderness when God brought the children of Israel out of Egypt, which was a type of the world. . . And in their journey, is a type of the journey today that we're in. They were on their road to the promised land, and we are on our road to the promised land.

You believe that? God is taking us out of Egypt. Egypt was a type of the world, bondage, and slavery. And He's brought us up out of Egypt, and we're on our way to God's promised land for the believer. Isn't it wonderful to know that we're in the journey tonight?

And notice, in the journey now, they didn't have things rosy. They had their ups-and-downs, and troubles, and backslidings, and—but still, they went on to the promised land. You notice in there, some of them grumbled and some murmured. They seen visions and so forth, and God brought down miraculous miracles, and done mighty works in their midst. And just as soon as the trials come on, they forgot all about it, went to grumbling and murmuring again.

²⁵ Very picture of the church today, in the status it stands in now. Notice how that God gave a picture there then, we'll have to take in the tabernacle to make this proof of it. Now, we find out the tabernacle was a worship place; we come to that last night. The only place, the only common grounds that God met with the people was at the tabernacle, under the shed blood.

And now there was three different courts, or places in the tabernacle, that I want to draw your attention to. And one of them was the outer court, the court. Then the—the altar, which was a holy place, and then the holiest of holies, where only the high priest went once a year, and no one dared to follow him behind that holy place.

²⁶ Now, if we'll notice, how that the furniture and so forth, was placed in those—those places, represents the dispensations that we have lived in since the Dark Age, or the coming out of the church and the continuation of its journey.

Now, the outer courts represented justification, the—which was there, water baptism, the laver set out there where the—they was washed before they ministered. And the altar represented the sacrifice place where the—the punishment was put or expelled, for the judgment was placed upon the—the sacrifice, and the brazen altar and brass speaks of Divine judgment. The brass serpent in the wilderness spoke of Divine judgment, the serpent being sin already judged in the garden of Eden, and brass spoke of Divine judgment [Brother Branham clears his throat—Ed.] (Pardon me.), like the brazen altar where the sacrifice was burned.

²⁷ Then in there they had seven golden candlesticks, then—a seven pronged lamp, rather. But in the inside behind the veil there was an ark. And in the ark was the—the tablets, the Ten Commandments, as we call them. And that was—represented the human heart. That how God promised in the days gone by, that in this day that He would write His laws, not upon tables of stone, but upon the heart, He'd place the

law in the heart. Ezekiel spoke of it. And the prophets all spoke of how that God would do that in the days coming, which was a type.

But the high priest once going into this holiest of holies, then the curtain dropped, soundproof, he was shut off from the things of the world. No one could see him; he was hid away.

²⁸ Through the Lutheran age came forth, “The just shall live by faith,” the outer court. Along come the Methodist age, the sanctification age, they call the second definite work of grace, which come in in that age. And there’s the altar age. And then in the last days the restoration of the Holy Spirit, the hidden Life. And I’m sure, right here’s where the trouble lays. I want you to see it. Right here’s where the trouble lays with the church today, coming from—can’t deviate between the altar and the holiest of holies. In there’s where the place, where the church ought to be. And there’s too many of them still on the outside: out there instead of being in here.

That’s the reason we have our days that we have, and the lack of faith that we have, when the church should be in its last age, its last dispensation. I believe we’re living at the turn of time. God’s help tomorrow night I will prove that by the Bible, Word by Word, that we’re living in the shadows of the coming of the Son of God, right now, right now. Just watch how the Scripture will prove it without a shadow of doubt. Even the things that’s taken place is a scientific proof that we’re at the end time, might be any time. And here the church is still dilly-dallying outside here.

²⁹ Now, there’s something wrong. What it is, we notice also in this inner place, this veil, in behind where Aaron went, and the—the drapes drop behind him, in there was a pot of manna, kept in a golden pot, that set down by the—by the Ark. Now, remember that same manna was laying out on the ground also.

And we find out now, that this ark, being a type of the human heart, and the heart is deceitful. That’s where people fail today, because they get a head religion and instead of a heart religion.

I don’t mean to be rude, but there’s the reason today that these great men, Billy Graham from Minneapolis here, and Jack Shuler from—and many of the other great men crossing the nations today, which are God’s servants. . . . But what we ought to have when the people is opened up and begin to come to receive Christ, we ought to have a real living fireball church to bring those people to.

³⁰ I believe with all my heart that Billy Graham and those men are God’s men of the hour for the message that we’re packing, they’re packing, rather, with a great inspiration. They don’t perform miracles. They was the forerunning of the coming of Jesus Christ as John was.

John never performed a miracle, but he preached the Gospel that shook all the nation. See? But he never performed miracles. But Jesus came behind, not so much as a preacher, but performing miracles to prove that God's omnipotence still reigns and He lives.

And today, what a pity, that people have a mental conception of the Gospel, or I would say a intellectual faith, instead of a living true faith in God.

³¹ Here not long ago in the city where I just come from, across the river, Louisville, Kentucky, there was a young lady who went into a church, a famous church there. And she was a good woman, and she played the piano. But I always doubted her experience with Christ of being borned again. But she was a good moral woman as far as she knew. There was a boy she went with there, and his first name was John. So she married John and they—she continued on.

But after while John's work called him out into another city. And while he was out there, she taken her paper from—letter from one church to the other. And in this church, it wasn't spiritual as the church where her uncle was pastor, a very spiritual man. So she begin to dally around out there with the rest of the women.

And that's what's the wrong with our country today, with our churches, one's trying to copy after the other. And they set with their head in televisions and things. And try to impersonate or copy after some filthy thing they seen on the televisions, and then bring it into the church of the living God. And sainted women and men do the same thing, or claim to be sainted.

³² And here, that's one of the reasons that you can't go on. You can't mix oil and water; it won't work. How you going to believe supernatural, how you going to get anywhere when you're mingling with the world. And the Bible said, "If you love the world or the things of the world, the love of God's not even in you." Amen. Now, that may rub just a little bit, but it will do you good. Think of it.

Brother, we got to meet Christ in judgment someday. Woe unto the man who will stand behind the pulpit and use his influence to flatter some people instead of preach the Gospel like God said to do it. Got to be told the truth. That's what we need today, is more of the truth being brought out in its light.

³³ But this woman, she went along, and the ladies all in that church wore these little old scandal clothes, shorts, to get out and mow the yard in. And she started doing it. Her dad and them rebuked her, but that didn't do no good; she was as good as the rest of them. She said, "My sisters does it, why can't I?"

Well, the first thing you know, found herself smoking cigarettes. The rest of them did it, so why couldn't she? See, the very facts proves that she wasn't what she was supposed to be or she wouldn't have done that. I hope that does go way down deep home. But that's right.

Now I—notice, the Bible said, “By their fruits you shall know them.” And that's the whole thing.

³⁴ If you notice then, she started then, she was a—started doing one thing and another. After while there was a little slicker moved into the neighborhood there with real wavy hair. And she fell in love with him, and he was another woman's husband. And the first thing, they'd get back there, and she'd put on her little clothes and mow the backyard just when he come in. What you wearing them for? Not to appear before God, but to appear before men.

And she got out there mowing the yard, and the first thing it happens up to a good night's kiss across the fence, of a night. And after while she found herself leaving her husband; she married this man.

³⁵ Well, any woman's got common sense, ought to know if he'd run away from one wife, he'd run away from another. So the next woman come along, after he lived with her a little while, he took off with another, and she married another. All right, continuing on, playing the piano in the church just the same. Rest of them did it, so why couldn't she?

So it went on and on and on. And after while, this man left her, so she took up with a common-law husband. Now, the woman went . . . The man, minister there, went and talked to her, she said, “I'm all right.” And come to find out, that her sins found her out. And after while, she went down, she begin to have pains, low. She went down to the doctor and he examined her, found it in the female organ, she had a malignancy that was done too far advanced for operation, said “Prepare for death, nothing could be done.”

³⁶ She went to a better doctor, over to a clinic. They said the same thing, “You're dying.” So it happened to be the pastor in our church was from the same denomination that this woman was from, so he went over to see her. Said, “If I can get her to surrender to Christ, I'll have Brother Branham go over, pray for her.”

When he went to see her, she—she just bawled him out for everything she was worth. She said, “I'll give you to understand, I never sent for you.” And she said, “I'm just as good as you are.”

He said, “Lady, that's not it.” Smoking one cigarette after the other. . . He said, “You mean to tell me, I know you're church.” said, “I'm out of Asbury myself.” Said, “We don't believe in such things as that.”

She said, "I'm saved, and I'm just as good as you are."

See, what was it? She had grieved the Holy Spirit from her. And the Bible said, "The soul that sinneth (that's disbelieveth), that soul shall die." That means . . . "Death" means "separation." If I die now I'd separate from you, but not from God. You'd separate from your friends, but you'll always be in the presence of God. Separation . . . And her soul had separated from her.

³⁷ Now, there's such a thing as . . . In the heart the soul lives in the heart, and you believe from your heart. People don't get religion in their head by a book knowledge; you get religion in the heart by an experience in the heart. And the heart will always agree with the Bible, but the head will reason. And the Bible said we got to cast down reasoning. You can't go with your mind; that's . . . The devil work in that; you got to go with your heart.

So her mind would tell her, "Now, it's reasonable, if these women can do that, why can't I? They're called Christians; they have good standing in the church; they good standing in the community, so why can't I? I'm a Christian like they are, and if they can do that, then it's reasonable that I should do it to, 'cause I'll be one of them. If I don't, they'll think I'm an old fogy, and I don't—I won't do this, I'm better than they are."

See, that's reasoning. It'll get you in bad every time. No matter what your intellectual knowledge tells you, don't you believe it if it's contrary to the Word of God. Take **THUS SAITH THE LORD** first. Stay right with that, no matter—and your soul will always agree with that Word. That's right.

³⁸ When you see these preachers and things and says, "The days of miracles is past, and all this is nonsense." Just remember, he doesn't know God; that's one sure thing. For God will always agree with His Own Word, certainly He will. And there's no Holy Spirit there; it's all intellectual. He might be as polished and straight as a gun barrel, but that don't make him right with God. That's right. Never come into this place we're going to talk of in a few minutes.

³⁹ But then, her pastor come down there. He seemed to think she was all right. So our brother was drove from the house and went on. Her thinking she was right, went on; she had an intellectual faith, she said, "I believe that Jesus Christ is the Son of God. I've accepted Him years ago, my personal Saviour." She said, "I play in the church; I have my places in society, and I'm just as good as anybody else."

And my pastor brother there said, "What about this common-law husband?"

She said, "The same door's open that you come in at." And he left.

And he said, "I want to bring Brother Branham over."

Said, "I don't want to see him."

So he—he went on back, the only thing he could do. And brother said to me, said, "What about that, Brother Branham?"

I said, "Watch her at the end; be sure that you're standing near her when her times comes to leave here."

⁴⁰ And she went on for a few months, kept getting worse. They finally hospitalized her. And one day when all of them was standing around, and she was going out to meet God, all at once when this intellectual begin to break in here . . . Remember, your mind is controlled by your brain and your nerves and blood. And whenever those human elements fail to function, this brain here, the intellectuals, begin to break. And when it begin to break, she realized this soul, that'd sinned, disbelieved, and cast off to one side, begin to catch up with her. And when she seen that coming up, she said, "Oh, I'm lost."

And the pastor said, "Now here, here, you're getting beside yourself."

She said, "Don't you speak to me; you're lost." She said, "I'm lost"

⁴¹ And they went and got the doctor, said, "She's beside herself; give her a hypo." They shot a hypo, or she kept screaming, "I'm lost. I'm lost. I'm going to hell."

And they said, "Give her another."

And they kept giving her a hypo until finally her breath faded out, screaming, "I'm lost. I'm lost." The hypo stopped this confession with these lips, when the intellectual was breaking, but that soul that had sinned before God, she'll have to live with it throughout all ages to come.

⁴² Don't be tossed about with every wind of doctrine; believe God's Word. Get stable. Get set. "How do you do it, Brother Branham?" Here it is. There's many . . . Remember in the Old Testament there, in the outer courts, the manna fell on the ground. And the thing of it was, God told Moses to pick up this golden omer, and make it full of manna, and put it in behind the holy place by the ark. It stayed fresh continually, year in and out.

But that that fell on the ground, withered away. The people would go and get it, and they would eat of it. But they found out, that before the day was passed, many of them become weary. Many of them would get hungry again. Because the manna only lasted so long.

⁴³ And how many times that I find that—that people now in this day . . . What is that manna a type of? Now, I'm going to rub just a

little bit, and I hope you love me the same. But I'm only trying to get something to you; I hope you see it.

Notice, that manna was a type of the Holy Spirit. God provided manna for the entire journey, coming down from heaven with Christ, coming down from heaven and dying to make life for the world. And the—honey, little honeycombs is what it was. It'd come down from heaven; they picked it up and made bread out of it. But the bread only lasted so long.

And after it got up along in the day, the sun come up, it perished. But that that was in the holiest of holies perished not. It stayed good all the time.

⁴⁴ Remember, many people today, claiming the baptism of the Holy Spirit, which they do have. . . . But it's your position, where you're keeping yourself. It's what's causing your meal cramps that you're getting. That's right. Many people, you find them. . . . A man that's out here, justified, come in and believe on the Lord. Sure. Only the Holy Spirit alone can bring conviction, any man. Justification is a work of the Holy Spirit. But it depends on where you're eating, where you're getting your supply from.

People today, even regenerated people, many times, go to God and they love God and they praise God, and they go to the service, and they enjoy the service. And when they leave the service, the next morning they're just as lean as they was when they went in that night.

⁴⁵ Many own experiences of Divine healing, come and watch the Holy Spirit move and do signs and wonders. And they set and marvel at it, and eat the good things of God. And the next morning in the presence of—of some official or something, they would deny the very existence of it. And they're afraid to testify of it. Because it's where they are living; it's where they're eating their manna.

⁴⁶ Now, the Bible said that He would give us a new heart. And He would give us a new spirit. And many people, even Pentecostal people, and Full Gospel people has been deceived in that. Many times God said, "I'll give you a new spirit." That wasn't His Spirit; that's your spirit. Then I will put My Spirit in you. I'll give you a new spirit, then I will put My Spirit in you. And many times you get the new spirit and think you've got the Holy Spirit. And trusting upon emotions and signs and things. When your life doesn't pivvy up to that. Now, that's just a little raw, but remember, it's the truth.

⁴⁷ Many people—that spirit, that new spirit, God had to give you a new spirit to get along with His Spirit. Well, some people so mean they can't even get along with themselves, let alone with God if He'd come in. That's right. So doubtful and up and down. God has to give you a

new spirit, give you a new nature, so you can get along with His Spirit when It comes. Amen, I hope you see it. God gives you a new spirit for yourself, and then puts His Holy Spirit in there (Amen) to dwell with you and abide with you.

⁴⁸ Notice, the same manna that was eat out in the courts was eat in—also in the holiest of holies. But this manna out here give out quickly. You’ve met people like that, would eat out there and say, “Well, Brother Branham, I had the same thing; I did this, and I did that just like they did. But I’ve meet that woman; she’s always on the housetop. There’s never a worry in her mind. I meet that man; wherever he is he’s got a big smile on his face and saying, ‘Praise the Lord,’ how you feeling? ‘Wonderful.’ And every time he gets sick, the preacher comes prays for him, brother, he’s out and gone the next day, he’s just wonderful. I just can’t hold my blessing somehow.”

It’s the place you’re abiding at. It’s where you’re at. Oh, I—I want you to get this close. Remember, that’s a—many times, on the campground, these blessings run out. You’re eating the manna, the correct manna, but you haven’t consecrated your life yet, and went into a place, like Aaron, behind the holiest of holies. When he was in there, nothing, he didn’t hear the world no more.

⁴⁹ And what men and women need today, after you’ve been brought into the Kingdom of God, is a hidden life. Men and women, who will get with Christ and the curtains drop around, and you’re. . . You don’t care what the world says. You don’t care what people say. You’re living in there with Christ, where the manna; you’re eating from the golden pot of manna every day, day and night all the time: Living on the mountain, underneath the cloudless sky.

When Aaron walked in there the curtains fell behind him, he was all surrounded in a place to himself, with God alone. Hallelujah. That’s the place that every borned again man and woman ought to be abiding today, in the presence of God with the rest of the world shut off from around them. Hallelujah.

⁵⁰ That’s what the church needs today, is a hidden consecrated life. You can’t be dittle-dabbling along with the world, and impersonating, and acting like them, and hid with Christ, ’cause you’re trying to fashion after the world. You’re trying to live like the next church. You’re trying to belong to a better organization, wear better clothes, do so-and-so. That’s not comply with Christianity. Christianity is a sacrificed life, hidden life with God through Christ, sealed by the Holy Ghost. Amen.

That’s what the real Christian life consists of: Not of how well you can do this, or how well you can sing, that’s all right, how well you can

preach, that's fine. But that isn't it. It's a hidden life, consecrated, the veil, curtain's dropped around you, and you're dead and you're buried, and you're hid in God through Christ and sealed in there by the Holy Ghost. Amen.

⁵¹ Devil can't get to you. He can't do it; he has to come through the same process you did. If he did that he'd be your brother. So he can't get to you. Amen. He can't come through that. "Oh," but you say, "Brother Branham, I received the Holy Ghost." Yeah, you—"I eat the good things of God." Yeah, but you're in the courts out yonder. That's the reason it don't hold on. That's the reason this year you're doing pretty good, and next year you're back in the world. And this—this revival you're doing fine while the revival's on. When the revival's gone, then you're gone somewhere else and out with the world. You say, "Oh, I received the Holy Ghost; I spoke with tongues; I shouted."

That's all all right, I have nothing to say about that. But why don't it hold out? That's it. That's what the world's looking at. That's what the people are saying: If you're professing this great high calling, then why ain't you living like that?

⁵² You know the best thing is to live a sermon instead of preach one, you know that. You're written epistles. And you can't do it in yourself; you can impersonate it for a little while, but your sins will find you out. You better just consecrate yourself to God and get on the inside, shut the doors behind you and burn every barrier there is behind you, and every bridge, and launch out. Amen. I know it's the truth; I know it'll work. If it hadn't been for that, I don't know what would become of me. That's right.

But it—it ain't the people you that you look at then, it's Christ.

⁵³ Notice, in this same place there, they brought Aaron's rod. And they laid it in there one night. And think, that same rod, what did it do? It budded; it blossomed and yielded almonds the same night. What was it? It must have been an almond tree, staff then or rod, must have come off of an almond tree.

And there's a many almond tree, staff, right here in Minneapolis tonight. But the only thing it is, you're—as long as you're outside of this hidden life, you'll never be able to be refreshed and bring forth the fruits that God intended you to do, until you come into the Presence of God.

⁵⁴ Look at it, the budding. The first thing we find out. . . . What makes trees bud? It's a refreshment. What makes the refreshing? Early of a morning, you go out of a early morning and you find out, after the night everything gets still, and then the dew falls, and it brings a—a refreshing.

The trouble of it is today, the people don't have time to get before God and get still. They got so many things to do. They belong to this; they got to do this; they got to have this; they got to go there. You—you don't have time. The devil's just took up all your time. You don't have time to get still before God, get quiet.

Remember after all. . . You're a nature, and after all nature gets quiet and still, then the dew begins to fall, that refreshes and brings forth life. And you are a nature yourself. And when you get quiet and still before God, then the dew of Heaven begins to fall and begins to refresh.

⁵⁵ Did you ever go out of a morning, after the night has passed, early of a morning? Also it blossoms to give fragrance. And did you ever go early of a morning to the define the fragrance? You find out that early of a morning when you get out, the dew is hanging low, the trees are budding, the blossoms are coming up, and the perfume is. . . Go along the road and smell the honeysuckles, into the rose garden early of a morning. That's why, it's been quiet, nature has, through the night. It got quiet and God bathed it with refreshing.

That's what you need to do, is get away and get quiet before God, so He can bathe you with the refreshment from Heaven. Amen. Get alone to yourself; close the doors, pull them together, and say, "Now Lord, here I am in Your Presence."

⁵⁶ Notice, also after it was refreshed, after it yielded, these blossoms had also yielded fruit. There's many people who's been Christians for years and never won another soul to Christ. They've never give a public testimony of their salvation in church or before people, or on the streets; they never testified to a sinner, woman or man in their work or somewhere. They can't yield fruit, why? They can't get quiet long enough. You got so many things to do.

⁵⁷ Here not long ago I was talking to your neig—man over here in your neighboring state. He said, "Well," he said, "Preacher Branham, I want to tell you something," said, "we, my people settled here years ago." Said, "We're all hog raisers." He said "I. . . My grandfather raised this herd of hogs and he educated my father. And then my father when he died, he—we inherited it, and I'm—got the hogs, and I'm educating my children. . . ." And on like that. Just hogs, hogs, is all I could hear.

And I said, "That's good, fellow. . ." I said, "I appreciate. . ."

Said, "We pay all of our bills by these hogs. We just keep bringing more hogs and selling them off, and bringing them on. Keeping the younger. . ."

I said, "That's fine, but did you ever stop to think that God put you here for something besides raising hogs? Though as legitimate as it

might be, God put you here to be sons and daughters of God, not just to raise hogs alone.”

58 God didn't put you here to work in a factory just alone; He put you here as a testimony, a written epistle, read of all men, to live a honorable and decent life, and a hid consecrated life with God so that men would know that Jesus Christ still lives and reigns. Amen. That's a little pinchy, but it's good. It'll help your—your digesting orders, you know, to take the food right. Amen. It'll fit you into a place where that—that you can receive healing for both soul and body.

59 Notice, also there was another thing, you'll have to look in this to see. After his rod, how it bloomed out, how God vindicated there that this old dead stick, just a stick out here in the court, setting by the same manna there. But when it come in here and stayed twenty-four hours, it was a yielded tree, yielding fruits after it come out of that holy place.

Brethren, sisters, let me say this in the Name of Christ: If you've never been in that place, come to Him tonight. Get into that place. When you go home, close the door, tell your husband not to bother you till tomorrow. Stay in there. Tell your wife the same thing, say, “If I'm not out of here in the morning tell the boss I'm not coming to work today.” And stay in the Presence of Christ until something happens in your soul. That's what it is. You won't have these up-and-down experiences.

60 Why? Out there they would eat the manna, and they'd get hungry before ten o'clock was over. Cause it melted, the sun melted it and it went away. But these people here was setting though, Aaron in there, in the holy place, which we're a priest of God now. And he's setting there, could eat the manna every day, every night, all year long, through the span of years; and it would never, never be contaminated. All day long he's eating from that manna.

And that's a man or woman who consecrates himself and forsakes the things of the world and gives their life entirely over to the Lord Jesus Christ, is eating off of the manna day and night. Whether the storms are flying outside or what was he's hid in Christ. Amen. Make any difference whether there's sickness in the house, or there's trouble on the line, doesn't make a bit of difference, he's hid in Christ Jesus.

61 I want you to notice another thing of the believer, same manna. And notice, on the outside in the courts, they were walking in light, but their light was sunlight, starlight, moonlight. Cloudy days upset them, didn't have any light to walk in. Nighttime when the stars wouldn't come out, it was pitch dark, so they didn't have any light to walk in. Then there live . . .

That's the people who live out there. And yet they love the Lord. There's people setting here listening to me tonight that loves the Lord, that's living out there in those courts, oh, speaking with tongues and shouting, having a good time, eating the manna. And the missed meal cramps, just in a few days. You don't know what it's all about. "I just can't hold on, Brother Branham, I don't know what's the matter." Well, just step up a little closer. That's all you need to do.

Say, "I wished I could live like Brother Peterson, or somebody else that you have for your example. Oh, they're always happy; they're, no matter what comes or goes, just a—a shining for God all the time. Wish I could do it." Well, you can. You're in the same group; you're on the same journey. God, by grace has saved you through Christ Jesus. But you just want to come in a little closer to Him, look at Him.

⁶² Now, we find out he walks in a certain light, a rainy day would sure put his light out. Just a little something happened over here, one mishap, something, "Well, maybe I was wrong to begin with. I tell you; I thought Christianity was right." Then he will go on a few days and maybe backslide and go out. And directly he will pass by and something will go to tingling in his heart, "I wished I had another mouthful of that manna." Here he will go in again. "Well, I will renew my vows to God; I'll come back to the church." That's just the way it goes.

Then you find out he's just up-and-down, in-and-out, and up-and-down. Why? Is because of the light that he's walking in. The rainy days comes and it just blocks him out. That's all.

⁶³ Then the next man, he lives on the altar. He just prays day and night, but he don't get nowhere. You find them on the altar. He's got light too. Now, he's inside the—the tent, now, but he's on the altar. On the altar they had those seven lights, seven candlesticks. And they produce light.

But many times we find it, and you people know yourself, your lamp smokes up. That's right. They burn real low; the grease almost goes out of the candle, and you know, you get them experiences. That's—don't you do it? Certainly. On the second place you did that also.

⁶⁴ But the man who entered in, and the veil fell behind him, he didn't depend on the sunlight, nor the starlight, nor the moonlight, or the seven golden candlesticks, he moved up to the altar and under the interlocked wings of the cherubim; the Shekinah Glory of the Lord was in there, a smooth Light, and he lived. It was there all the time, day and night. He walked in the Light of the living God. Amen.

Whether the clouds was going on, whether the rain was falling, whether thunder was rolling, whether a army was coming, it didn't

mean a bit of difference to him, he was protected, he was in the Shekinah Glory, living in the Presence of God. Hallelujah. You think I'm a holy-roller, maybe I am.

⁶⁵ Let me tell you something brother, if it takes a call to a holy-roller to live in the Shekinah Glory, let me stay with God in the Shekinah Glory, call it what you want to. Amen. That's pretty strong for a Baptist, isn't it, brother? But, that's real preaching. That's real. . . But I know it to be the truth. Amen. The preaching ain't very good, but the truth is the same. Amen.

Come on the inside; let the world howl and carry on. Let preacher fail, let everything else fail, that don't stop you a bit, stay in there. You're living by the pot of manna when you'll eat any time you get hungry. You don't have to worry about whether this is going to happen or that is going to happen, you're living in the Shekinah Glory, that real beautiful amber Light that hung under the locked wings of the Cherubims here. And he walked in that Light; the whole thing was lit up. It was light all the time.

⁶⁶ And a man or a woman that's living in the holiest of holies with God, is living in the grace and power and the resurrection of Christ day and night, all the time. Amen. Don't you want to live there? That's the place; that's the place. There's where the outside world, you don't even hear it. Oh, the curtains has been dropped around. Somebody say, "You know what, Mrs. Jones did so-and-so." You don't even hear it. "You know, the pastor done. . ."

"Well, I don't even hear it. Oh, my. What the pastor done, that's up to him. What Miss Jones done, that's up to her. But what I do is up to me and Christ. Hallelujah. I live here in His blessed Presence."

Come, cross the riven veil,
Hallelujah to His Name;
I'm on the altar sanctified,
Hallelujah to His Name.

You've heard that old song: "I'm Living in the Presence of the King."

⁶⁷ Oh, my, come inside. Get in the Presence of the King; live there day and night. He don't want you to wander around, be tossed about. You're just satisfied with eating manna, coming to the church and getting a little. . . Oh, I want it day and night. You know, might be a time when I'll have to need it real quick, so I'll—I want to stay close to it. Amen.

That's what you can do, if you want to; it's yours by asking. "He that lacketh, let him ask of God." Is that right? "God is willing—not

willing that any should perish, all might come to repentance.” He wants you to live a full consecrated life.

⁶⁸ When those disciples, not ten days after He had given the blessing, and said, “Now, go out and heal the sick, cleanse the lepers, raise the dead, cast out devils: freely as you received, freely give,” away they went with this new glory and they were just having a big time. And they come up against a little failure: There was a boy had epilepsy, and they couldn’t heal him.

So the man come to Jesus and said, “Lord, I brought him to Your disciples.”

Just a few days before that He give them power to send them out to do it; here they’d failed. He said, “Oh, faithless generation, how long will I suffer you? Bring him here to Me.” And He cast the clean—unclean spirit out of the boy.

The disciples come and said, “Why couldn’t we do it?”

Said, “Because of your unbelief.”

⁶⁹ One night upon the sea, when the little boat was tossed about, and all hopes was gone, they thought they were going to perish. And they went and woke Him up, they said, “Thou carest not that we perish?”

He said, “Oh you of little faith.” Set His foot on the brail of the boat and said, “Peace be still.”

And the disciples said, “What manner of Man is this, that even the winds and the waves obey Him.”

⁷⁰ What’s the matter with the church of the living God today, who’s promised that same blessing? What’s the matter with us today? Because we can’t get enough together to group ourselves together to come into the holiest of holies and there stay, and hide ourselves from the things of the world, and live a full surrendered, consecrated life for the Lord Jesus Christ. Amen. That’s what it is, coming into the glorious light of the Gospel. And in doing so, you receive it.

How many in here say, “Brother Branham, I’d like to live that life” let’s see your hands? Just put your . . . “I’d like to live that life.” God bless you.

⁷¹ [Blank spot on tape—Ed.] Is there a sinner in here, say, “I never did accept any of it, Brother Branham, I’d like to even taste the manna tonight.” Let me see your hands. Say, “I’d just like to taste the manna.” God bless you, lady. Someone else say, “I’d just like to taste the manna. I’ve never even been saved yet. But what you’re talking about, I’d like to live that kind of life. Oh, I’m so tossed about. I got so many cares and worries. I—I just seem like I just can’t get along.”

God wants to give you that. “Whosoever will, let him come and drink at the fountain.”

⁷² You know the reason I ask? You know why you raised your hand? Anybody else wants to raise their hand? I want to tell you something. If God’s speaking to you, raise your hand. I’ll tell you why He’s talking to you. It’s a point that I want to make.

Another sinner raise your hand, say, “Brother Branham, I would sure like to be there. I’d like to eat that manna, just see what the goodness of the Lord is. Oh, I know I belong to church. I’ve went there a long time. But as far as being saved, I never have. I’ll just . . . I—I’m not fooling myself; I got to live with myself. I have a little confession: Oh, I said I believe Jesus is the Son of God, but I know devils say the same thing.”

Devils beg for mercy, beg for peace, beg not to be punished, and recognize Him, and confess before the crowd that He was the Son of the living God. That’s right. That don’t save you, no sir. The application of the Blood of Jesus to your heart is what saves you. Truly it is.

⁷³ Is there another hand would go up and say, “That’s me, Brother Branham, I’d like to have that life.”

The only reason the lady raised her hand, because God was dealing with her. That’s right. That’s . . . “No man can come to Me except the Father draws Him first.” Is that right? You can’t do it.

Do you know we hate to say this from the platform, but that is the Bible truth. There’s men that’s in this world and women, who will never, no matter what the Holy Spirit would do, they’ll never, never, never accept the Lord Jesus. They were born for that purpose, not—God not willing, but His foreknowledge foreknew it. That’s right. The Bible said so. That they knew it.

⁷⁴ And to think, what if your heart was far enough away from God till you didn’t even have a desire to do what was right. Then you’re in a bad shape. See, you can grieve His Spirit too many times and It’ll go away, you never have no more desire no more. God keeps talking to you, you say, “Well, I really ought to. The next revival I’ll straighten up; before I die I’ll make it right. I—I intend to really be filled with the Holy Ghost ’fore I die. I—I want to be living a sweet consecrated life, hid away with God. And when He knocks at my heart’s door I want to be just ready to open my arms and say, ‘Yes, Lord Jesus.’” Well, why don’t you do it now?

You know at time you might not be able to do it. I’m forty-six years old, and I’ve seen . . . I’ve been in the ministry twenty-three years, and I’ve seen some horrible sights, and many times over the world, to watch and see people dying in all kind of a state. And I’ve watched them who

thought they were real genuine Christians, but when they come time to die. . . Oh, my, that camera turned, and they see them things coming up, that they had had a form of godliness and denied the power, and got away from God. They hadn't lived that life at all. And they scream and holler. And hypos can't stop it. That's right.

⁷⁵ So be sure, friends; don't play with this; this is the Gospel. See? Don't just say, "Well, I believe I'll join church." There's thousands of people joins churches that'll never be in Heaven. I preached here some time ago on the disappointments at the judgment. I said the bootlegger, and the gambler, and the—and the prostitute, and so forth, they won't be surprised; they know what's coming to them. But what's going to be the surprise, is those fellow who thinks he's right and not. That's when you see your name is not on the Book; that's when it's going to be hard, when you think that you are a Christian, when you're not. "There's a way that seemeth right." You believe intellectually that you are right. You've done the things that you thought was right; you've been good; you've been kind. Naaman was the same type. Many others of the Scripture we could call now. It's. . .

That isn't it friends, what I'm trying to say, the church of today: Instead of wallowing around out there in—in justification and laying here on the altar, they ought to be in here consecrated. The time of miracles is at hand. The time of healings, the time of great things is at hand. But where is the church to receive it? See what I mean? We—we play with it. We tamper with it. And just petty around with it, and never get right into it.

⁷⁶ Oh brother, real predominating faith walks right in and takes its place. That's right. And if your heart isn't tender before the Lord, if there isn't something in your heart that just satisfies day and night, no matter what comes or goes, as Paul said, "I'm now ready to be offered up. I fought a good fight; I finished the course; I've kept the faith. And there's a crown of righteous laid up for me, that the Lord, the righteous Judge, will give me at that day: and not me only, but all those who love His appearing." Did you ever think of that, "Love His appearing"?

The world is so dead and empty to you any more, till you simply can't have any pleasure here, nothing but just winning souls to Christ is all you can get pleasure out of. Did you know the marking Angel that was sent forth to seal with the Holy Ghost, "Only sealed those who sighed and cried for the abominations done in the city," Ezekiel 9. Did you ever read it? Not those who shouted and danced, those who sighed and cried for the abominations did in the city: only ones that was sealed.

77 Want to ask you a question: How many members of your family, how many members of your church tonight, if that Angel passed by and seen those people so consecrated to God that the lost souls was on their hearts day and night, they just cried and sighed for the abominations done in Minneapolis here, how many would He seal tonight? Just think of it just a moment. See? It's a great thing to think of. And remember, that's the Word of the Lord.

And it's upon my heart, as I've went across the places in the world and watched people, when the anointing comes with the discernment, and it's breaking right forth on me right now. I'm not a fanatic. That's right. No, God forbid. And I never take a little gift like that and try to exercise it in any way, only to the glory of God, and knowing what I'm speaking of, and know where I stand tonight in the Presence of God, knowing this, that I've seen people who absolutely went about, tossed about, thought they were right. And to see the church in a place where it's just emotionally, and maybe in another estate, a educated church, that just thinks, "Well, we've got the Word."

"The letter killeth; it's the Spirit that giveth Life." No matter how straight and orthodox you may be, if you've never been in that Presence, to refresh your soul before God, you don't know what real victory is. That's right.

78 Brother, sister, don't let it catch you like that. Don't let it catch you like that, 'cause if it does, you know what will be your due. So tonight while we're together, while we are in His Presence, let us just stand now and offer a prayer to God. The one sister over there who raised her hand, as she was a sinner and wanted to be remembered in prayer, sister, would you stand with the rest of them there, and I pray that God will forgive you of every sin. Just bow your head over there and ask God to forgive you, and He will take you right into His Kingdom tonight, pardon. . . Look this, sister, no one, no one could ever come to God without first He called him. Jesus said, "No man can come to Me except the Father calls him first. And all that comes to Me, I will in no wise cast out; I give them Everlasting Life. He that heareth My Words and believeth on Him that sent Me, has Everlasting Life. (That isn't having a knowledge of it; that's believe it from your heart.)—has Everlasting Life, and shall never come into judgment, but's passed from death to Life." 'Cause God promised it to you.

79 You others here that wants to consecrate your lives tonight to God, let's pray, just every one of us, pray this prayer, you silently, while I pray it audibly. I want you to pray this prayer. O God, my. . . Let the pianist come and sing. Would you give us a chord, "My Faith Looks Up To Thee," would you, sister? How many knows the song? Let's sing that first before we pray.

My faith looks up to Thee,
 Thou Lamb of Calvary,
 Saviour divine;
 Now, hear me while I pray,
 Take all my guilt away,
 And let me from this day
 Be wholly Thine.

Will you sing it with me? All together now, with our hands lift up.

My faith looks up to Thee,
 Thou Lamb of Calvary,
 Saviour divine;
 Now, hear me while I pray,
 Take all my guilt away,
 Oh, let me from this day
 Be wholly Thine . . . ? . . .

⁸⁰ Now, while she's continually playing the next verse through, I want you to do something for me. Reach right over to your right, to the person standing next to you, take hold of their hand, say, "Brother, sister, pray for me now, that God will take me right now, and I'm going to pray for you." Just say that to your neighbor standing right next to you, "Brother, sister, pray for me, that God will take me right into the Shekinah Glory right now." God bless you. Really mean it from your heart now. "Pray for me; here's my hand, brother, pray for me. I want to come into the Shekinah Glory."

We're going to have healing services in a few nights, and when we do, we want these things—everybody where you'll be in the glory, the Shekinah Glory then. Take me in just now . . . ? . . .

⁸¹ O Heavenly Father, we're taking a hold of each others' hands tonight. Take our heart Lord, make it anew. Break up the stony part, Lord, pick us up out of the courts out there, Lord, bring us up with Thee, lift us a little higher; bring us into Your Presence, Lord, where the Shekinah Glory will be shining all around us, and we'll walk in that Light. Grant it, heavenly Father, this is our plea; this is our prayer one for the other, that Your Spirit will move upon us and grant these things, O eternal God, Author of Life, grant it through Jesus' Name.

⁸² May it be that every one here, Father, will now receive Christ as their personal Leader, to lead them. They've been eating of the manna. But, Father, we pray that You'll bring them in where that experience will never give out. May this glory that's now falling over this building, may It dwell in every heart, literally, until death shall set us free and take us in this glorious standing into His Presence. Grant it, Lord. May Your Spirit literally abide now in every heart, for God's glory.

So appreciate that. "We'll Walk In The Light."

We'll walk in the light, beautiful light,
Comes where the dewdrops of mercy are bright;
Shine all around us by day and by night,
Jesus, the Light of the world.
All together now, with your hands up.
We'll walk in the light, (What light? Shekinah.)
beautiful light,
Comes where the dewdrops of mercy are bright;
Shine all around us by day and by night,
Jesus, the Light of the world.

How many feel in your soul, you're living in His Presence now. Say, "Amen." Say it again, "Amen." Let's sing it again then.

We'll walk in the light, a beautiful light,
Come where the dewdrops of mercy are bright,
Shine all around us by day and by night,
Jesus, the Light of the world. Amen.

Oh, how . . .



Copyright notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on a website, stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org