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# A HIDDEN LIFE

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That's fine. Shall we pray. Our Heavenly Father, we thank Thee today above all things for Jesus Christ, the Son of God, Who died at Calvary to redeem us back into this wonderful fellowship. And we are very grateful for His blessings on us at this present time.

Now, our beloved president of this country . . . And we're grateful to him, Father, for when he was brought in, the war's ended. And now it seems like the peace talk is settled in Russia and many great things. And we love him, Father, as a leader of our nation. And we hear that he's had a heart attack, and we understand that he's a Christian and he loves You. And to him, Father, we're—we're grateful for all he's done, and we need such a person this day as a—a leader in our nation.

<sup>2</sup> And as brethren together, we offer a prayer to You for his deliverance, that You will heal him solid, soundly well, that these afflictions upon him will only be brought around to draw him closer to You to know that all he must do is to rely upon Thee.

And may he hurry back to the White House, Father. And may all the days of his reign here on earth, may there be peace among the nations. Grant it, Lord.

And let men get a taste of what will be when the great Ruler of heaven shall come, the Lord Jesus, and then peace shall reign in every heart and there will be no more wars. Grant these blessings, Father, we ask in Jesus' Name. Amen. May be seated.

<sup>3</sup> I was just a little late to hear, I guess, the singing, and I met Brother Waermo outside. And I don't see Brother Ekberg, so I guess I missed it again today. I like that singing, good old fashion singing.

Say, you got quite a few preachers here, I will say that, that . . . Very fine to see this fine convention, and it's my great opportunity today to—to address you, speak to you about the Lord, which I know many of you could tell me about it. And I'm just a baby to many of you, and when it comes to addressing ministers, I'm very, kindy a little shy about that.

<sup>4</sup> But you're told that faith is the substance of things hoped for, the evidence of things not seen. And my friend, Joseph, sure used some of that the other day, when he gave out in the meeting that the . . . He never asked me; if he'd say, "Can I announce it?" I said, "No, Brother Joseph." But after he'd done announced it, well, I—wasn't nothing to do but come over. So you—you have to bear with me a little while if you will, be so kind to do it. And this afternoon to speak awhile, and then tonight, get ready for tonight's service . . .

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5 We're all so grateful for this great move of the Lord God and this—and this convention here and the Philadelphian Church, for Brother Boze, for all of his staff, and the peoples of Chicago and around about. We're grateful to you people.

To my opinion it's such things as this here that keeps the backbone in America. We wouldn't have any America, if there wasn't any Lord Jesus here to help us be America. After all, the backbone of every nation is its morals. When the morals drop in a nation, then the nation's gone. Motherhood broken, you just might as well fold up. All other nations have done it and ours is no exception.

6 And we believe that the—the great time, when arms will be stacked for their last time, and the taps will sound for the last time, is soon at hand, when King Jesus shall come and take over the reign here on earth. And we're all looking for that. And that's why these conventions are held, and that's the reason that we're all gathered together, because we have things in common to talk about. Course our keynote is Jesus Christ the Son of God.

And I would look at present times at the things it is now, I would be a very discouraged person. But I learned a lesson one time, a little thing that I heard a man say. They was going to give away a Schwinn bicycle to the best rider. I don't know whether I ever quoted it in this church or among these people or not.

7 The boy that could ride a—a twelve inch plank a hundred yards could get a—a new Schwinn bicycle. And many of the boys around the city, they thought they could ride it, and was going to win the contest. And they had one little boy there was kind of a sissy. They was sure he wasn't going to win it. So all the boys got on their . . . One by one to try to ride it and all of them fell off but the little sissy boy. He rode on to the end of the plank, got off, won the Schwinn bicycle. All the other boys got around and said "How did you do it?"

He said "Now, fellows, I tell you what you done." Said, "When they started you off . . ." (They give them a little push so they could get started, hold them up, let them start.) Said, "You were looking down like this, trying to keep your bicycle on the board." But said, "I never noticed down here. I . . . See, you do that, it makes you nervous," and said, "you fell off." Said, "I just put my eyes on the end and kept going towards the end."

That's it. If we look right around here brethren, we get nervous, but let's look at the end, at the end.

8 Brother Jack was just quoting at the dinner table today, something that struck real down deep in my heart. And it said that a little boy was lost, I believe it was in Ireland or Scotland one. And he didn't know

how to find his way back. So the people were getting around him and trying to find . . . He said, “Well,” said . . . In the city he lived in over the hill somewhere where there’s a great big cross, said “If you’ll just show me that cross, then I can go home.” That’s right. That’s right. If you can show me the cross, I will find my way home. That’s—that’s the way home, isn’t it. Amen.

<sup>9</sup> Now, I don’t know to speak to an audience like this; I just thought I’d read a little verse or two of Scripture here and then maybe speak on the Word just for a few moments in my own old fashion sassafras way of doing it.

And so over in Hebrews the 10th chapter and the 19th verse we read this:

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

Let’s ask our Lord to bless His Word. Father, we are so grateful to have the Word, for faith cometh by hearing the Word. And we as Your servants today, as men and women setting here come in out of the field to refresh ourselves in this convention . . . We pray, heavenly Father, that You’ll come to us again this afternoon as Thou has always done, for You promised You would, and would bless us together today and let Thy Word find its resting place in every heart. For we ask it in Jesus’ Name. Amen.

<sup>10</sup> I would . . . Thought maybe, just knowing, last evening and never prepare anything, ’cause it’s usually something else when I get there. But just happen to think on this: “Having boldness to enter into the holiest of holies by the blood of Jesus Christ.” I thought I would might take a little text this afternoon for a few moments on “A Hidden Life.”

<sup>11</sup> Now, most all of us are in these conventions and so forth to try to find out how to have a closer walk with God. I’m sure that’s your brothers’ I—way this afternoon. Now, I was thinking maybe I’d talk about the supernatural. And I don’t know how to approach that. It’s just as much mysterious to me as it is to you. And I thought then a hidden life with Christ, some way that we could hide away, and get away from all of it, and live with Christ.

<sup>12</sup> Am I looking at Henry Groat. God bless you, Brother Henry, I haven’t seen you for a long time and brother. I just happened to look back and seen Dad and recognized him.

When I had my great breakdown or come off the field for about eight months, they were real brother and daddy to me. They stayed right with me all the time. I never will forget the day that Brother Groat there, we went out in the cornfield to pray. I was so nervous; I stayed in the vision so long I couldn’t tell whether I was in or out. I never will

forget Brother Groat when he knelt down to pray with me. He put his arms around me, just simple like said “Now, Papa God, will You come and help Brother Branham? Papa God, will You come help Brother Branham?” That’s always stayed with me, Brother Groat.

Oh, what will it be, Brother Groat, someday I hope to have my arm around you and set down by the evergreen trees where the fountains of the waters of Life is flowing from under the throne. We will be in the Presence of our Papa God then forever and forever to live in His Presence.

<sup>13</sup> Now, God has made it so simple, and—the Bible. And to make the gospel so simple to even a person like myself that’s uneducated would have an opportunity to speak, preach the gospel. And I—I was saying to the brethren coming over, how funny I feel to get up there today and know that before scholars and some of the smartest men in the country is setting here, and how my grammar how poor it is, and how, oh, unqualified. . . But you know, probably you all would feel like I do if you had to set before some bishops and so forth. But you know brethren, God doesn’t dwell so much in theology. He dwells in love and humbleness, where you can really, everybody can get acquainted with Him and know Him. I’m so glad that He’s—He hasn’t selected just a little handful or a certain denomination. He said “Whosoever will.” And so that even gives me and you a chance to come in and have fellowship and speak of Him.

<sup>14</sup> Now, God has made it so wonderful that in the Old Testament, He, where usually I go to for refuge for a text once in a while. . . He’s made the Old Testament in parables and in symbolic forms to express Hissself and His doings, that the simple-minded might be able to have a conception of His will and what He’s done.

Many times in the Old Testament, how I have went back to find the Old typing the New. Always, God did and what He’s doing now in the New Testament, He foreshadowed it in the Old Testament. And all of those who neglected God and forsaken God in the Old Testament, we can see by example what become of them. And those who dared to have faith in Jehovah and stepped out in the Old Testament, we see what happened to them. Now, we make our choice.

And we thank God for a free nation and a place of worship to where we each one can set our sails in the faith of God and fly away from this earth. I’m glad of that today for there’s plenty of places you couldn’t do that.

<sup>15</sup> Now, for instance, in the Old Testament how God gave all of His parables back there and set forth His—His things that would be a shadow of today, then that’s the only way that I can teach the Bible.

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They talk about big Greek words and so forth, they'd just tie me in all kinds of places. But if I look back and see what God did back there as a foreshadow, then I have some general conception of what He's doing today, because that was a shadow.

If I'm going to the—to the west, and my—the sun's rising in the east, and my shadow is before me, and if I never seen myself, or never knowed what I looked like, or a human being, I'd have some conception of my form when I seen my shadow. And the Old Testament is the shadow of the coming of Christ, and everything foreshadowed the cross. And in Christ all God's redemption, all of His plans, all of the plan of salvation, all was met at Calvary.

Now, how beautiful in the Old Testament, how God foreshadowed this Holy Spirit that we're enjoying today. How that He foreshadowed the order in these conventions that how we could come together in fellowship and have a—a fellowship together.

<sup>16</sup> Back there we see how in the early beginning of the—of the church, that how that God foreshadowed the place today, where I think brethren that we're entering now for this next blessing. Everyone knows that we're just on of—of a—a borrowed time like. The great blessing of Divine healing, and the powers of the supernatural that's gone out, that's brought about a revival that's actually shook the world the hardest it's ever been shook in all the wor—all the times. There has never been a time in any age, that Christianity shook the entire world like it has in the last five or six years. That's right. In ever nation, under ever place, through radio, through—by evangelists, by . . .

We go into a place in different countries where they don't believe in God, and there they'd find where the ordinary missionary had passed out some tracts (which is fine), but when they see the operation of the supernatural, tens of thousands of heathen fall at the cross and serve the Lord Jesus. It's been a mighty move.

<sup>17</sup> Now, we've held this ground so long, and I believe with all my heart that we're on the threshold of stepping into another veil yonder, somewhere to where the greater mysteries of God will be known to the church. And me for one, I've got both ears and eyes and heart open to hear the message when it comes, examine it. For Satan will put out a many a false runner, but just lay it aside; remember, it's only signifying that something real is going to take place when you see it. For Satan will do everything (as I said last night) to blockade the real jewel of God when it's coming forth. You'll—you'll hear it. He put out a blockade to catch Abel. He put out one to catch Joseph, one to catch Jesus and so forth and he will do it, one to get Moses. For you can notice those things that Satan will try to block it.

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And that's where I believe that the many cults and things, as we see rising over the nation is only a light post to say, "Look out; it will be here soon."

<sup>18</sup> I've noticed among our brethren, that many of you, as coming into you as full Gospel people, coming from the Baptist church myself and accepting the doctrine of the baptism of the Holy Spirit being a separate work of the Holy Spirit . . . And I thought then when we—when the—Martin Luther reached justification by faith, he thought that settled it. That was the light for his day. And he preached it, and believed it, and held on to it, and it was the light of that day.

Then he entered another veil, a man John Wesley . . . When Calvinism begin to sweep the nation, and they'd settled down to saying, "What God's going to do, He will do, and does us no good to have a revival." God raised up John Wesley, and he certainly smashed Calvinism to the ground. To the place where it ought to have its right balance, under the works of sanctification, the second work of grace. Nazarenes carried it on, and along come the Pentecostals then next and the baptism of the Holy Spirit moving on up into higher heights.

<sup>19</sup> And now, when the brethren received the baptism of the Holy Ghost, they said, "This is the summit; this is all of it." But, brethren, that's wrong. See? There is no summit to God's power. We move on and on and on; it's the unlimited resources of God has never been tapped yet, blessings and powers that we know nothing about. It's never been even revealed to Archangels, is laying just ahead for His church that will believe. "For eye has not seen, ear has not heard, neither has it entered the hearts of men, what God has for them in store that love Him."

So let's move up and claim our rights. As God opens the gates and swings out the welcome mat, let's move on up into deeper depths and never colonize ourselves, to organize ourselves, and to get into a place where this is—"We believe this and that's all." Let's believe this plus how much more we can hear from God. I think that ought to be the motive of every man and woman that loves the Lord Jesus, to receive all that you can from the hand of His bountiful mercies. That's my heart.

That's the reason I never joined any organization or took sides with any group, because I wanted myself wide open for the love of God and for what He could give to me.

<sup>20</sup> I noticed in the Bible one time, speaking just for a few moments now. In the Old Testament when a son was borned into a home, he was a son when he was borned. He become a son when he was borned into a home. And the ordinary, typical, oriental home in those days, the son was giving a place and a tutor that raised the child. Paul beautifully

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speaks of it in the New Testament, that how the tutor was to raise the child, and we were . . . The law was a tutor to bring us to Christ.

But then, that child when he was borned was in type of the church today, the borned again by the Holy Spirit. And I believe that God has been tutoring His church, bringing it up, raising it up, to it's time now for something else to happen. The church ought to be grown by this time. But many of us, who ought to be teaching others, are yet desiring the sincere milk of the Bible. See? We need someone to teach us, when we should be teachers. And to that I bow my head in shame, that I should know more about God than I do.

<sup>21</sup> Now, here is one thing that I do believe, that when a child . . . The Bible speaks back there, that when the child had been raised, the tutor kept the Father posted on the conduct of the child. Now, the Tutor in this manner has been the Holy Spirit to the Pentecostal and the church. The Holy Ghost that give . . .

And remember, the child, no matter what would ever take place, it was borned a child; it will always be a child. And when a man is borned of the Holy Ghost, he becomes a child of God, for it is actually a second birth, a regeneration, that creates something in the man that wasn't there to begin with. When every man is borned into the household of faith, he becomes a child. Then the Holy Spirit follows this man and brings word to God how he is progressing.

<sup>22</sup> Now, after this child become of age . . . Now, he's still a child. But if the child was reckless, and never paid any attention, and wasn't so interested in the Father's work, that child never become adopted to that family. But if he was a correct child, a good child, and loved the work of his father, and was interested, and tried to do all he could to progress his father's work, then the tutor brought that word to the father, and there was what's called the placing of the son or as Paul gives it in—over in Galatians, “the adoption.” That we was predestinated into the adoption of children by Jesus Christ, the adoption.

Now, the same son that was born into a family could be adopted into the same family, or placed in the same family, or give a position in the family that he was borned into. And I do believe that that is the work of the Holy Spirit today among the church, is trying to place in the church positionally apostles, teachers, prophets, and so forth, as . . . And we've seen many false alarms and so forth moving amongst the people, which only indicated that the real genuine adoption was at hand. I believe it. God has to place into the church. That's the business of God, not of man.

<sup>23</sup> Now, when this boy became of age, and when he was ready then for his adoption, and he had proved by—the tutor had told the Father

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that this boy was eligible for adoption, he was taken out into a public place, and there he was robed with a—a robe (a honor robe, perhaps purple, or some color of royalty), and was set up, and the whole city, all the people around about, seen the Father adopt his own son into the family. And then when he was adopted into the family, already a son, already a child, already a heir of grace, but placed in the family . . . You get it. Now, when he was placed in the family and given his position, then that boy's name on a check was just as good as his father's name on the check.

Now, I believe that that is the time that the church has arrived at today, that the next great move in the church is for God, after we've seen the false alarms. . . But now, God will place in His church correctly, apostles, prophets, teachers, evangelists, not man-made seminary boughten, but God will place into the church. Not theology run-overs and overnights, but God will place in the church, as God has chosen, as the Holy Ghost has tutored this church and raised it up. And in there God will adopt into His—into the position His sons. They're already His sons, but whether they are worthy of the position that He has for them.

<sup>24</sup> If you'll notice in a perfect type, God did His own Son the same way. He taken three as a witness (where the mouth of two or three witnesses every word to be established), Peter, James, and John: love, faith, and hope. And He taken them up into a mountain apart from the rest of the world. And there before official witnesses, God adopted His own Son. He was transfigured before them, and His raiment did shine as the sun. And a voice out of a cloud said "This is My beloved Son; hear ye Him." Set Him upon a mountain, put the witnesses there to see it, clothed Him in a robe as bright as the sun shining in the—in this. . . They even shined like the sun in its strength. And God spoke out, "This is My beloved Son; hear ye Him. God adopted His own Child into the family. "Hear Me no longer, but this is My Son Who takes over from here on." Amen. That adoption is near the time in parable of the church. It's time for that.

<sup>25</sup> Now, let's drop back to the hidden life and find out what this is going to require to get into this place of adoption. A hidden life, we realize that in the Old Testament under the Mosaic law, we found out in there. . . Any reader knows that there were three, two veils, two compartments and a congregation in the—the set-up of God's tabernacle in the wilderness. The first was the congregation, then the holy place then the holiest of holies. That's God's house; that's God's dwelling place. That's your dwelling place.

Now, you only live in a three room house, remember. You may have two bedrooms; you may have three kitchens, but you only live in a three

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room house. God lived in a three room House. When God was here on earth, He occupied a three room House, the Soul, Body, and Spirit of Jesus Christ.

<sup>26</sup> In the temporal temple He—He's in a congregation, holy place, and holiest of holies. Each one of them was separated one from another, and each one had different furniture in it to show the dwelling place, a very beautiful type of the church. The sinner first comes into the kitchen, as it was; the kitchen's where you eat. The living room is where you commune. And the bedroom is where you rest. Oh, God. See?

The sinner comes in: "Faith cometh by hearing, hearing of the Word." He comes and eats the Word. Then he's baptized into the faith, and accepts Christ as personal Saviour, brings him in then to commune with God. But then he moves on into the bedroom, the still quietness with God, where all the things of the world is shut out, and he's alone in the stillness with God. Brethren, sisters, that's the place this Pentecostal move ought to be today, a not so much babbling, "We're Trinity. We're Methodist. We're Assemblies. We're Church of God." We ought to be alone in that quiet stillness with God. Don't you believe it? Certainly, we ought to be.

<sup>27</sup> Notice, when the high priest once a year entered in the first veil, then the second veil . . . On the outside at the lavers where they washed the sacrifice, then the sacrifice was killed, put on the brazen altar, and the blood was put in a charger, and the high priest once a year walked in behind the veil to make an atonement . . . And notice the dressing of this high priest. Before he could enter the veil, he had to be stripped and dressed right to go in. That's what the church is today, what it needs is a stripping off of all these little cults and things, and dressed in the righteousness of Jesus Christ, and ready to enter in. His walk must be different, every . . . Along the hems of his garment, he had a pomegranate and then a bell. And as he walked, his walk was so perfect, until the bells played, "Holy, holy, holy, unto the Lord."

What we need today, is not whether we are Assemblies, or Church of God, or Oneness, or whatever it might be. Our walk ought to be playing to the public, "Holy, holy, holy, unto the Lord."

<sup>28</sup> Another thing, he must be anointed before he goes in. The anointing oil was made with the rose of Sharon, and the crushing of the rose brought forth the perfume, and they put it on the oil that run on Aaron's beard, plumb to the hems of his skirt, covered all over with the anointing oil, walking right, living right, moving right, dressed right. There he went taking before him the blood, and as he went behind the curtain into the third room, there was a veil that dropped behind him, that the outside world could not see him no more. And every man, or

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boy, or woman, or girl, that ever is anointed of God and walks behind that temple, the Veil of God, the Holy Ghost, puts him in a secret place. The Veil drops behind him, and the world and all of its things are cut off behind him.

<sup>29</sup> That's the reason brethren that we're holding up the adoption of God, as our difference of life, and fussing, and quarreling amongst one another, is the reason the veil can't drop behind us and we can go into that Presence of God. That's right. We're so interested in our denominations. We're so interested in what the next fellow, what . . . "What is that to thee, follow thou Me." It's an individual affair between every minister. How a minister ought to always get alone to himself, even before he preaches, before he prays. Before he does anything he should get alone with God in that quiet place, hid away with God. How that, that veil once coming down . . .

<sup>30</sup> Now, the furniture in this—inside this veil was different from the outside. Way back in the congregation the laver that washed the beast . . . In the next veil was what? It was the—the burning of the beasts' bodies. And in there was the seven golden candlesticks on the—that represented the lamp, and give the light. And out into the outer courts was sunlight. In the first veil was artificial.

Notice, and when they walked in here by this lamp, then they go into the next court which was the holiest of holies, as they walked in there anointed. How that God has so planned it out; it's such a beautiful thing for us, as we see the great plan there of God's eternal salvation. How that His ministers should walk in this. How they should prepare themselves to enter into this.

<sup>31</sup> Now, on the inside of this inner court the—called the holiest of holies, there was a piece of furniture setting there called the mercy seat. And the covenant was in the ark. And the ark had two Cherubims. And it was on the inside. That was the furniture inside of the holy place. Next, coming out was the golden candlesticks, then on out to the laver.

Now, it perfectly represents the age of Luther, Wesley, and Pentecost, exactly, the three steps or dispensations of His grace that's been given to mankind. We are in the last dispensation. I believe that with all my heart. See?

<sup>32</sup> Now, notice, then also in this great move, how God brought them in there in this great place. Moses one time was told by God when the manna begin to fall, the manna was a type of life: Christ coming down from heaven and perishing here on earth, that He might give us life. The manna came from heaven, laid on the earth, and the people eat it to sustain life. Christ came down from heaven and become manna that we might live by Him.

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And notice now, the people eating the manna, they had to get it quickly and eat it. Because when the sun rose, it wasn't long till it was perished, the type there of Christ, the Holy Spirit. The manna was a type of the Holy Ghost today. As God brought the church in natural with natural manna, he's bringing the church today spiritual on spiritual manna. When the church at first overcome, come over the Red Sea, type of the blood, passed over into the journey on the road to the promised land, manna rained the first night. Amen.

And when the church was passed over from life unto death on the day of Pentecost, God rained a spiritual manna out of heaven, that sustained the church, until Jesus comes again or we pass into the Millennium, into the promised land. Amen.

<sup>33</sup> Oh, when they picked it up and they would eat it, they said it was sweet. "It taste like honey in the rock," they said. Taste like honey. David called it honey in the rock, and that's what it is.

Now, notice a type. The manna never did cease to fall until the day they entered the promised land; for forty years the same manna fell every day. Hallelujah! How you going to take the Holy Ghost and leave It in Pentecost, brother, it's been one continually Pentecost. Because the hardness of men's heart has failed to eat the manna . . . That's right.

<sup>34</sup> Notice, then it was a type. Now, on the day of Pentecost when our manna . . . As soon as the people had went into the upper room, and obeyed the commandments of the Lord Jesus, and tarried, waited at the city of Jerusalem for the going forth of the Holy Ghost the first time, there came from heaven, a sound like a rushing mighty wind, that filled all the house where they were setting; cloven tongues set upon them like fire. They were all filled with the Holy Ghost and begin the speak with other tongues, as the Spirit gave them utterance. Out into the streets they went, a cowardly little bunch of preachers, hid away in an upper room. But all of a sudden there came the manna, come pouring down to sustain their souls. And out into the streets they went with an experience, that they'd never had before, a beautiful type of God sustaining His church through this journey to the promised land.

<sup>35</sup> Notice, brethren. Then how long was this manna to last? It lasted the entire journey, until they hit into another dispensation over into the promised land. How long is this to last? Until Jesus comes. Peter said, "Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the Holy Ghost; for the promise is unto you, and to your children, and to them that's far off, even as a many as the Lord our God shall call." How long was it to last? As many as the Lord our God shall call. And as long as the

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dispensation of grace lasts, God will still call men and women to His service. So the Holy Ghost is just as real today. Now, He never said . . .

Now, when they eat this manna, remember, if they eat it . . . Many people eat it and said, "This is it." They had to gather it fresh every day. That's right. They had to gather the manna, fresh every day, because along about nine o'clock on their second step it would go to melting. It would perish.

<sup>36</sup> And many times people living in God's second room, even in communion, after they've already received the Word, and come into the second step of receiving Christ into their life, and never yet know what that secret room is, what that bedroom, what that rest place is, they eat the manna. But did you notice, if they let it lay too long, it finally melted out. There was . . . It—it perished away. And I think a lot of people has had a lot of campground cramps anyhow, that when they go and eat of the Lord on the campground, and before another revival can come along, they're all back and twisted up in some kinda cults or something else. What's the matter, brother, you've never walked in somewhere else.

<sup>37</sup> God said "Moses, make you a golden pot." Hallelujah! And in there place this manna. And remember, that a believer when he walked in there, that manna never did run out. It was always fresh and new and sweet as the days went by as the years went by. And any man who comes to Christ and hides away and the veil falls behind him, he's in the Presence of Almighty God, eating the manna day and night, from one hour to the other. It's always just as sweet as it was the first day of telling to your soul. That's what we need today, is get in where the things are at, not stand off and pretend, or not stand off and act, but actually get in there. Amen. The man once . . .

<sup>38</sup> Now remember, only believers, only the elect comes into that, that God has chosen you. I believe that in Revelations 2 said, "He that overcometh." So it's promised to overcomers.

You said, "I overcome smoking." That ain't what He's talking about. There's a whole lot more goes to Christianity besides not smoking cigarettes or drinking whiskey. "He that overcometh shall inherit all things, and he will be My son; I will be his God, and (listen) I will give him of the hidden manna. (Amen.) I will hide him away, and I will give him the hidden things the world on the outside of the curtain don't know nothing about it." Hallelujah! Though they eat manna, but they don't know about this. "I will give to him the hidden manna. I will give him a stone with his name in it." You get what I mean: entering into the adoption or the hidden place with God.

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39 Ministers of the gospel; don't care about your denominations and what the world thinks, but seek to enter in to the hidden manna where the full revelation of God is make love perfect in your heart, and you and God and everything else is at rest. Let anything come, what may, you're hidden away. What a place to live. Oh, just let me abide there. As the song said, "Let me rest 'neath the tree where the wa—so freely flows, where the Lamb is the light, and the soul of the saved never die." Amen.

40 Sure they eat manna out there but they didn't know about this. They'd never been in there. Have you, my dear brother? Don't despise my ignorance, but I want to ask you something. Have you ever come to the place in life where Christ meant more to you than all the arguing you could do about your church? Has Christ meant more to you than all the world? I don't mean from an emotion or a mental work-up; I mean from the depths of your heart, that something's settled in there, that something's taken place, that you don't know how it come, but you're hid away, and your whole motive is to serve Jesus Christ. Have you entered that place, my dear brother? Have you come into that place where you don't care what anyone says, not to go out and act smart, but till the love of God is so anchored into you, that you can't see nothing else, your whole motive is to do the will of God, love for everybody, flowing free from everywhere? What a place to live. That's the hidden place. That's the place where we got to come to, my brethren. That's the place where God reveals His secret things. That's the place where God does the placing and the calling. You get what I mean?

41 In this same place . . . We don't have much time, 'cause I got to hurry, but just for another thought. In this same place they put Aaron's rod, to make a decision who God had chosen and who He hadn't. And that rod that was a dead stick, in one night's time come to life, brought buds, brought flowers, and brought almonds. It both come to life, brought blossoms, and yielded fruits, a very typical pattern of the sinner being brought to God into the holy place.

Remember that rod passed over every one of those other elements, and it got inside the holy place still dead. But to abide . . . It never come to life when they first brought it in there. That's the reason the Holy Spirit's watched you since you received the Holy Ghost, see your attitude towards His Kingdom. If it's been selfish motive, if the things that you've thought of has been in-farther a denomination, or if it's doing farther, better you, your position, if it's to make you a man looked up to in the world, if it's to build you a big church somewhere, or some popularity, or some other thing outside of increasing or in-bettering the Kingdom of God, brother, something's wrong. Amen.

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<sup>42</sup> Now, when that old dead rod was brought in there and laid in the Presence of God Himself, what happened? It budded; it blossomed, and it yielded fruit, showing that we borned in . . . That rod was off of an almond tree, and when it was cut off it died. And when man was cut off from God, he died spiritually. But once brought into the place of God, before the Presence of God, he comes to life and he yields life. He yield blossoms. He yields fruit.

Jesus come to the tree to look for fruit on it. It had everything but fruit, and that's what's the matter with our churches today, we got everything but fruit. We can shout; we can speak with tongues; we can argue the Scriptures; we can teach our theology, but when it comes to fruit bearing, the tree is very lean. What is the fruits of the Spirit? Love, joy, peace, longsuffering, gentleness, goodness, patience. It shows many is still outside on the first altar. You're still open to the public. You're still listening to hear what John's got to say about it, what the neighbor will think, or something for yourself. But once behind the veil and the curtains is dropped, you're hid in God through Christ. See?

<sup>43</sup> Notice, what a beautiful picture of the sinner, laying in the Presence of God. Now, this rod laying there, it was refreshed. It was fragrant, brought the fragrance of the blossom, and it yielded fruit. The buds came forth. Now, a beautiful type of that is given earthly speaking.

The first thing that we have to do before we can have a crop, we have to have seed. And the seed placed in the ground will yield its fruits. Is that right? Now, the first thing we have to do is to receive Christ.

Now, the tree had to be an almond tree to start with. And Christ, you have to receive Him before you come into this place. And then in the Presence of this great God, then these things take place. What . . . see the Word, Christ was the Word. "In the beginning was the Word, and the Word was with God, and the Word was God." Christ comes into the life of the human being.

<sup>44</sup> Now, notice, the first thing was a refreshment. What makes the seed grow? Did you ever get up of the morning and find the dew that fell down from heaven and refreshes the earth? How does it refresh it? When it's at peace. The dew don't fall in day time. The dew falls in the nighttime, when everything is at peace. The dew can never fall on you, my brother, as long as you're fussing, and arguing, and stewing about the things here on this earth. Get alone with God and let the dewdrops of mercy fall upon you in the stillness. Precious memories, how they linger, how they ever fill my soul; in the stillness of the midnight secrets unfold. How that God can get His believer with the curtains dropped around him alone to himself, He will bring down a refreshing from

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heaven, that there's no other person, or no other way in the world ever know it, only he that's laying there.

<sup>45</sup> Did you ever walk out of the morning in that real fresh, cool feeling? God has refreshed His earth. Fragrance, did you ever go into a rose garden? Down my place they got a lot of honeysuckles. The honeysuckle don't smell much along in the heat of the day, but it's early of the morning, when all the air has been purified, then that aroma of the honeysuckle. . . Let a man be out fussing, fighting, stewing, and you'll never get much of aroma from that of the gospel, but let him get alone one time in the stillness of God.

Every man that comes to the pulpit ought to dwell alone first. Then comes the fruits, yielding forth it's fruits. Every man that stays in the Presence of God, into this great secret place, hid away will yield the fruits of righteousness, peace, love, joy, longsuffering, goodness, gentleness, patience. Don't fuss about these other things. Get that in your life, and you'll never get it until you hide away with God into that land of adoption.

<sup>46</sup> Another thing, we will call your attention just before we close. Look at the light, on the outside in the courts it was the firmament that lit it up, sunlight, and so forth. Some days was cloudy; some days the sun didn't shine at all. Some days it was dark. Now, that's in the outer court.

The next court was the lamp of God where the justified stand, and it was lit by human hands. That's where we argue our denominations, where we argue our differences, split hairs: "And oh, I don't believe in Divine healing. I don't believe them visions come from God. I don't believe this; I don't believe that." You're arguing, because you're living. . . Yet you're eating manna, but you're living under artificial light. That's right. Sometimes the lights goes out. Sometimes your lamp gets smoked up, but to he who desires to hide away, walk into the next place, there's no artificial light anywhere. But down in between the arch of the wings of these Cherubim was a supernatural Light hanging in there, which was a Halo of God, that lit the whole room. And a man once entered into that Shekinah glory (Hallelujah!), that moves back there in the Presence of Almighty God. [Brother Branham knocks on the pulpit—Ed.] The dimness of this world, any artificial organizations, and all man-made creeds has passed away, and he's living in the Shekinah glory of Almighty God.

<sup>47</sup> My brethren, let's ask God for that place to live. Shall we stand. O dear Jesus Christ, the Son of the living God, my dear brothers and sisters who are standing here now this afternoon in the housing place of this little church, called the Philadelphia Church, named after brotherly

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love, I pray Thee, dear God, to be merciful from the pastor to every evangelist, and every noted pastor or teacher, that's in Divine Presence. And O God, may the Holy Ghost wrap our hearts so tight against the cross, until we will grab it up, self-sacrificial, and rush to the Shekinah glory right quick, where we will not be running across the earth, and splitting hairs with men, and arguing about whether this is right or not, but live and abide in His Presence and eat the manna, that's been stored up there for those who are hid away with Him. Grant it, Lord.

<sup>48</sup> May that blessing fall on this convention, and every man and woman go away from here hid away under the Shekinah Glory of Almighty God. Grant it, Father, I ask this blessing as Your servants for my brothers and sisters in Jesus' Name. Amen. I believe.

Oh, I want to see Him, look upon His face,  
There to live forever by His saving grace;  
On the streets of glory let me lift my voice;  
Oh, cares all past, home at last, ever to rejoice.

Praise be to His Name. I love Him. Ever to rejoice, standing in the Presence of the Shekinah Glory that will never go out. This is my story. This is my song. Singing His Presence all—praises all the day long. Perfect submission, all is at rest. Me and my Saviour forever are blest. That's it. How we love Him. Don't you love Him? Oh, How I want to see Him.

This is my story, this is my song,  
Praising my Saviour all the day long;  
This is my story, this is my song,  
Praising my Saviour all the day long.



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