

#32 Faith to Hear Ye Him

1 Yesterday morning I awoke to hear brother Branham preaching the sermon "Hear ye Him" that brother Branham preached on March 13, 1960, and there was so many things that he said in this sermon, that were exactly what I've been preaching on for so many years now, that the Holy Spirit spoke to my heart and said "play that tape for the people Sunday Morning". And I immediately thought, "I have tried but I just can't say it like he said it, it was just so perfect, so I must play this to the people. Thank you Lord for giving me this for your children".

2 So with that in mind, we will listen to Br. Branham speak in his sermon on the condition that God is longing for his church to be in right before the coming of the Lord. Just listen carefully to his words, and watch the words that I've underlined and then especially those which are highlighted. Not only God is longing to see his children so much like him, acting like he did, speaking like he did and the works that he did we will do also, but all creation is groaning and waiting for the sons of God to manifest and be placed as sons. And brother Branham says in this sermon that when this begins to break forth in the church it will be just for a very short time of it and then we will go home in the rapture.

3 So, may God bless you all as you listen to his Prophet this morning, and I hope you enjoy this tape as much as I did.

4 Br. Branham: HEAR YE HIM 03-13-1960 pp. 13 Now, let us bow our heads just a moment for prayer. Now heavenly Father, we most surely want to thank You. For it's been Your Grace that's did all of this for us. We have did it, Lord, coming here to have fellowship with the churches, with the brethren; get to meet the precious souls again. We feel like Paul did that time when they followed him down as far as the sea shore and then knelt down and prayed. Lord, that same Spirit lives in men and women right here in Phoenix. And when we see them, and get to fellowship again, and talk about You and Your coming, and preaching the Word, and seeing Your sick children helped, the churches built with new members coming in, we are so grateful to You, Lord. It's been the amazing grace. We pray that You'll bless this city and all of its ministers, and may the church grow and prosper through Jesus Christ.

5 14 Now, we're coming to the Word, at the final words of this revival. Father God, we want You to have the final word. We want to feel Your blessing upon us, and hear Your Voice speak to us again tonight. And as we endeavor to read Thy sacred and holy inspired Word, we pray that the Holy Ghost will take the words and divide them severally in the hearts as He desires and where they're needed. May the Seed fall on fertile ground, grow into great trees of salvation. Grant it, Lord. Bless us and help us as we further go into the service. In the Name of Thy dear, precious Child, the Lord Jesus, we ask this. Amen.

6 15 I wish to turn tonight to Matthew the 17th chapter, to read for just a moment, a few verses. While you're turning, I'd like to say for the audience also, that I appreciate your compliments to my associate, Brother David duPlessis. The fine things that I've been told about his teaching... I thank you all for your compliment. I'm sure it will do you good. Now, the 17th chapter of Saint Matthew's gospel, beginning with the 1st verse: And after six days Jesus takes Peter, James, and John his brother, and bringeth them up into a high mountain apart. And was transfigured before them: and his face did shine as the sun... his raiment was as white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee... one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and... a voice out of the cloud, which said,

This is my beloved Son, in whom I am well pleased; hear ye him.

7 16 I want to take those last three words for a text: "Hear Ye Him." I go back again tonight with a very small text for such an audience, three words. But they're... If we can have obedience to those three words tonight, you'll see a repeat of Pentecost in this building. It's just small, but oh, there's enough power in there, that the rest of the Bible will connect to it. "Hear Ye Him." It isn't too many words. Sometimes we have found brethren of the precious faith... And I've heard this myself, when they would say, "Oh, Brother Branham, I don't believe it's any use for me to go on any further. I was over to hear Billy Graham, and oh, there was so many thousands of people. And I was out to hear our most noble brother, Oral Roberts, and thousands of people packed in the tent. So it just seems like, that maybe my little crowd doesn't mean very much." But you're so wrong. Do you appreciate your finger? You wouldn't want your finger to say, "Because I'm not a eye or ear, I won't act any more." It's so different.

8 17 It reminds me of a little story once that when the late King George came to Canada to visit, he and his precious wife. The king was suffering at that time with multiple sclerosis--which he had wired later and I had the privilege of praying for him, getting a letter from him. And the day that he was to pass through Vancouver, British Columbia, he was setting up in his chariot as he rode down the street. And all the people turned the schools out, the teachers... And they made ready to visit the king and to have a great time. I remember my associate, Brother Ern Baxter. Brother Baxter said, "Brother Branham, when I stood there and seen the king pass by, and his lovely wife in her pretty blue dress," said, "I just chuckled and cried." See, it meant something to him; that was the king and the queen passing by. And I thought, "If to see the king of Britain pass by (the Canadian people, which are parts of his subjects) if they could feel that way, and the emotion would rise to see the king of England, what will it be when the King of Glory goes by?"

9 18 All the little children was given a little British flag, and when the king come by, they was to wave this little flag, and sing, "God Save the King" as it went by. And when it come time, the king had passed on down the street and had entered his hotel or wherever he was to stay, the children was to return back to school. And in a certain school all of them returned but one little girl. And the teacher was so upset about it, she went out into the streets to look for the little fellow, and she found this little girl standing by a telegraph pole, leaning up against it, and just weeping her little heart out. And so, she run to the little girl, small in statue, and picked her up, and she was sobbing like her little heart would break. And she said, "What you crying for, honey? Did you not see the king?" She said, "Yes, I saw him." Well, said, "Did you wave your flag of loyalty as he passed by?" She said, "I waved my flag to the king when he passed by." "And you saw him?" "Yes, I saw him." Then she said, "Why are you crying?" She said, "Teacher, I saw the king, but I'm so little the king didn't see me."

10 19 That isn't so with Jesus. No matter how little you do, He knows everything that you do. It's recorded in heaven, just as much for your account as it is Billy Graham's, or Oral Roberts', or any of the rest of them that has great meetings. It's not the big things sometimes we do; it's the little things we leave undone. Now, Jesus is no respect of groups. Jesus met in all kinds of groups, all sizes and all walks of life. One time we have a record of Him meeting with five hundred; sometime with thousands. One time we see him with twelve; sometime once with three, and even to one. No matter the size of group, the main thing is Jesus is there to meet with that group. No matter how small your church is, or how large it is, how many you preach to; the question is, are you so committed to God that Jesus meets in your company?

11 20 This must been a special occasion, a great occasion. Peter called it later, the holy mountain. Now, I do not believe that Peter meant that the mountain was holy. I believe Peter meant that the holy God met them on the mountain. It isn't the holy church; it isn't the holy people; it's the Holy Ghost in the people that makes it something. Not the church, nor the people; it's the Holy Spirit. When God starts to do anything major, He usually declares it in the heavens first. And this must've been a special occasion. They were going up to what we call

Mount Transfiguration. And He had said a few days before, "Verily, I say unto you, there's some standing here that shall not see death until they see the Son of, the Kingdom of God coming in power."

12 21 I believe as... Perhaps all the ministers, or many of them, knows that this setting meant the coming, the order of the coming of Christ. The first thing they seen, and how the order was, they seen Jesus, which was to appear, and then they seen the coming of the glorification, and Moses, and Elijah, the very order of the second coming. Then when they looked back, they saw Jesus only, when they looked again. Now, we find that He taken them up there for a purpose. And He took three. In the Old Testament, also, the New, three is a confirmation. "In the mouth of two or three witnesses, let every word be established." That's in the Old, and both in the New Testament. And we notice that Jesus taken with Him, Peter, James, and John: three earthly witnesses to bear record. And God had on the mountain: Moses, Elijah, and Jesus, for a heavenly witness. God's fixing to do something great.

13 22 What I think that God was doing here, one of the things that I would like to call your attention to. I believe that God was trying to place, or to follow His own law. God has to follow His own law. He has to live in His own law. That's the reason that I believe that Jesus was more than a prophet. Jesus was God made flesh. God could've not sent another person born of a man and woman to take the place and to b, take the, swallow up death, because that God had to take His own penalty. God could not die in the Spirit, so He was made flesh and dwelt among us in order to take death, and our condemnation was placed upon His precious body and He died for us all. There in that precious body which sets at the right hand of His Majesty tonight, God cannot look at sickness no more; it's condemned. He cannot look at sin no more; it's condemned. There sets the Atonement, the bruised and then smitten body of the Lord Jesus, setting on His right hand in heaven. That's what makes us have faith, because He's setting there to make intercessions upon our confession.

14 23 God also here was doing what we call in the Bible, the placing of a son. Now, in the Old Testament when a child was born (a son in a home), then that son was a son as soon as he was born, of course. He was the son of the father. But yet before he fell heir to the kingdom of his father, or the possession, the first that son had to be raised and tried. He had to find out whether this son was a true son or was he just simply a roustabout. And this son would never be heir if he wasn't qualified to take his father's place. But if he was qualified and took the father's place, then all that the father had was given to his son. There's where I think that many of us Pentecostal people has made a mistake. We think as soon as we become sons and daughters of God, that settles it. We just come into a place of trying. The Methodists said as soon as they shouted, that settled it. The Lutheran believed by faith on justification and thought it settled it. No matter what kind of a position God put you in, you're still growing, going on towards perfection. And we'll never reach it until Jesus comes.

15 24 Now, in the Old Testament, God had His kingdom of the people ordered just like His own under the old laws. Now, a father owned a piece of ground, had hired hands and all, out over the ground. We notice in King James Version in John 14; we read there, it said, "In My Father's house is many mansions." That sounds strange, doesn't it? Mansions in a house. I don't know whether it's Moffatt (one of them I was reading, of the translators) made it more ridiculous than that. Said "In My Father's apartment house is many apartments," like we were going up there to have apartments to pay rent on. No, that's all wrong. And in the days of the translators of the King James Version (so I am told) that they translated in the language of that day. Now, in England, really the king was the father, and all of his domain was his household. That's perfectly in line with the Old Testament: that the father was, had his domain, and he was the ruler in this domain. And as soon as the child was born, the father being so busy with other things, he sought out a tutor, or a raiser, of his child. And then, him knowing that this child was in line of heir of everything he had... His property, his good name, and everything that he had would go to this son; he sought the very best school teacher he could find to teach that child.

16 25 And God does the same to His children. When a man is born into the body of the Lord Jesus, and

becomes the son of God, God has sought the heavens for the best Tutor He knows of to put over His children. And it's not a bishop, but it was the Holy Ghost, God put over His Church to raise His Church to believe in spiritual things and supernatural working of God. He would not put a bishop over His Church that doesn't believe in the days of... blaze... the days of miracles is past and all the supernatural's gone. God wouldn't do that. And the Holy Spirit was sent to govern and guide the church. God gave it to the Holy Spirit to do this.

17 26 The father would not seek a man would try to get a feather in his hat, as we call it, and say, "Well now, he will... he knows I'm the father, so he will... the son... the little... renegade, like, but he'd come up (to get a feather in his hat) 'Oh, your son's doing very well.'" He wouldn't do that. He got a man that would tell him the truth, for he wanted to know just exactly the welfare of that boy at all times. That's what God did. He never trusted it with any pope, bishop, or anything else; He sent the Holy Ghost upon the Church to be the Teacher and the Raiser of the Church. Therefore, the Holy Spirit will be honest with God.

18 27 And now this raiser, this tutor, was supposed to come and bring word to the father, how the child was progressing. And how that tutor must have blushed, if the child was misbehaving itself, how that th little boy was not interested in the things of his father's farm or kingdom. How that the Holy Spirit must feel today, when It goes before God with a bowed, shamed face as it was, to have to take a report of our indifferences in the church today. How we've laid aside all the baptism of the Spirit, how that the churches are having a form of godliness and denying the power thereof. How He must blush to say, "Your daughters are dressing immorally." How He must blush to say, "Your children can't even agree with one another long enough to have a meeting." How that they're making fun of your people that's been called out and filled with the Spirit. How the Holy Ghost must feel to go before God with such messages as that. Coming back, saying they're having a form of godliness... They don't believe in the supernatural no more. They won't even go to church on Wednesday night; they stay to watch some favorite television program. How it must be...

19 28 "And Your gifts that You send down to Your church to confirm Your Word that You promised, people walk away and call it the works of the devil." Now remember, the Holy Spirit's got to bring to God everything that every professing Christian says about it. Because He said...Well, may the Father say, "Did You try? Did You knock at the heart's door?" "I knocked night after night, and they won't listen." How He must feel. How can... He trusted us. Like He did Adam and Eve, put them in the garden of Eden and trusted them to be right, to obey His Word. They fell; and as soon as man gets things in his hand, he will fall every time. He cannot hold it himself. It takes God to hold us.

20 29 Then we notice again, that when... What if that boy was a good boy? Oh, how the teacher would shove out his chest, walk up to the father, and say, "I am so glad, sir, to bring you the message of the, how your son is progressing. He's just as smart as he can be. He's just like you. He's a... as we would call it a chip off of the block. He's just exactly like you; he loves the same thing you love. He does the work just exactly like you done it when you was out there." "That's the kind of a church that the Holy Ghost likes to witness for before God. "The kind of works," Jesus said, "that I do, shall you also." That's the kind of a church that the Holy Spirit likes to witness before God.

21 30 And then if that child (that son) did not obey and was not obedient child, it never was no more than a son; it remained a son, but yet it had no inheritance. Now, we don't want to stay in that place. The church ought to be a thousand miles up the road farther than it is tonight. The Pentecostal blessings has been falling on the people here in America for fifty years; and if anything, we're dwindling instead of going on. "What are you preaching such as this for, Brother Branham?" I want to see the church of God in deep sincerity; I want to see the old fashioned prayer meetings. I want to see them times when they can't leave church; they just stay all night, and pray, and fast, and call out till God answers. Instead of that, it seem like love has dwindled away from us. The love of God... just love... Why, a real Christian can hardly wait: when the bell rings, he's got the front seat, and

there ready with the song book in his hand. But now, we say, "Oh, my, I don't know." Oh, blest be the tie that binds Our hearts in Christian love; The fellowship of kindred minds Is like to that above. When we asunder part, It gives us inward pain; But we shall still be joined in heart, And hope to meet again. That's the way real Christianity is a living experience. Pentecost is not a denomination; Pentecost is an experience that anybody can have if they'll wish to have it. It's something that you experience, the Holy Spirit.

22 31 Now, when this boy, if he come up that way and did not become obedient, did not have the action of his father, did not try to carry his father's business on the way his father did, then that child missed all its inheritance. Another brother had to take its place. Now, today if we try to take the church before God under just common church creed or theology, that's not the way Jesus took the church before the Father. God wants the church to be filled with the Holy Ghost, doing the same works that He did when He was here on earth. That's the kind of Church that the Teacher, the Holy Spirit, will want to present before God.

23 32 As I told you one time here, the contract that... In the Old Testament, when it was wrote out and then tore apart, when they come together, it had dovetail. Each piece of paper had to fit right in, and the whole program had to line up right. God confirmed His covenant with the people through Isaac to Christ; and at Calvary He tore the Messiah apart. He took the body and set it on His right side, and sent the Spirit down here upon the church. And the church will have to have the same Spirit, doing the same things that Jesus did; or it'll never go in the rapture. Dovetailing...Take this piece of paper here and tear it apart. Now, you couldn't impersonate it if you had to. It's got to come back the same paper, so them letters will come just exactly like they were. That's exactly the way the church has got to be. Jesus was always about the Father's business, doing that which was right in His sight, not just about, doing this and that, what the church becomes to do, but it is about the Father's business, and Jesus had the testimony, "I always do that which pleases the Father." The type, Enoch, before the translation... Enoch walked with God five hundred years, and had a testimony that he pleased God. And he was a type of the raptured Church. Oh, but we're short.

24 33 Then that child... God had to raise up another child. And if Pentecost fails God, God's able of these stones to rise children unto Abraham. God can call it from the Lutheran, from the Baptists, from the Presbyterians; God's able of these stones to raise children to Abraham. Somebody's going to see the vision and take it on. I don't mean to deafen you or scare the babies, but I just get a lot of steam, and I just got to blow it out somewhere; it builds up. I feel good, feel religious, 'cause I know that the very Holy Spirit that wrote the Word is here confirming It, "Word by word, letter by letter, line upon line, line upon line, here a little and there a little, and hold fast to that what's good, for with stammering lips and other tongues will I speak to this people and this is the Rest, the Sabbath." All of this they would not hear; for the Word does come letter by letter, line upon line.

25 34 Now, if that child then did not obey, was not about the Father's business, God would--could raise Him up another son. And that's what He's done through the ages: raising up a Luther; raising up a Methodist; raising up a Nazarene; raising up a Pilgrim Holiness; raising up a Pentecost. He will keep on raising and raising and raising until He gets one. Hallelujah. God, I hope to live to see that Church when She rises in the power and the beauty of the resurrection, with the powers of God working through Her, signs and wonders following the believers like it did in the New Testament. God in His power and His might... Oh, how wonderful.

26 35 Then if this church did obey, how the Tutor'd like to come to the Father and say, "Oh, he is just wonderful. Why You... It... The work's done just exactly the way You did it. You'll get what I mean? That son of Yours down there, Father, is carrying the work, Your instructions just letter by letter, the way You done it." That's the kind of a church; that's the one.

27 36 Then how the father says, "Sure proud of that son." You know what happens? When he's getting his schooling, his training... Yet, he might not be able to exercise all authority; he hasn't got it yet. He's still a son, but

he hasn't been placed. Now, you ministers know where I'm, what I'm getting at: placing of a son. Now, if that son proven to be a right kind of a son (loved the father's business, stayed right with his instructions), the father then on a certain day took that son out before the public, set him up on a high place, clothed him in a beautiful garment, and he had what they call the adoption of a son, or placing a son positionally what he was. They had a ceremony, and then the father said, "This, my son, I adopt him or place him positionally." And if they had checks in those days, that son's name on the check was just as good as his father's name was, 'cause he was placed. And the son could fire who he wanted to; he could hire who he wanted to; he was in full possession of all the father had.

28 37 Now, you see, Jesus had proven to God that He'd been the right kind of Son. And God took Him up on the top of the mountain, brought witnesses out there--heavenly witnesses and earthly witnesses--and He clothed Him in immortality. When they looked up, they said, "His garments shined like the sun." A supernatural something taken place. His garments glistened like the sun in its middle of the day, as white as they could be. God placed on Him the robe of immortality, showing that He had received Him. That's the thing that God will do to His sons here on earth some day. He will call you aside, Church, if you'll only obey Him and stay on the Word and believe it. And He will place into the Church, before the coming of Jesus Christ... He will place into the Church... All the powers that Christ had in Him will be in the Church. All that God was, He poured into Jesus; all that Jesus was, He pours into the Church. God wanting His work done, He sent it into His Son; the Son wanting the work done, sent it into the Church. "At that day you'll know that I'm in the Father, the Father in Me, and I in you, and you in Me." At that day, because the same power of God, was in Jehovah God, rested in Jesus Christ. The same power that rested in Jesus Christ, rests in the placed sons in the body of Christ.

29 38 Placing of a son... Take him out in a certain place, have a ceremony before Angels, and place him positionally what he is in the body of Christ. Then that person has the authority. Let me say this, if you count me a fanatic from this night on. That very same thing that I'm speaking of will be done. There'll be a power put into the Church, and now is coming in, that the Holy Spirit will so anoint people, till they'll speak the Word and It'll create Itself right there. We haven't seen powers like's coming into the Church now. I know it for a fact."Say unto this mountain be moved. Don't doubt in your heart, but believe that what you've said shall come to pass, you can have what you have said.": the placing of the Church in position, where the fulness of the power of the Holy Ghost comes into the Church. Then critics mouths will be shut. It'll be a short time. Jesus come right off the mountain, went straight to Calvary. Notice, it won't last long, but it'll be here.

30 39 Now, when the supernatural is done in the dedication... When the supernatural is done, it excites people, makes them get all excited and go haywire. When Moses done the supernatural down in Egypt, there was a mixed multitude that went with them, caused trouble in the camp. You know that; all Bible readers are aware of that. It caused a mixed multitude: believers mixed up with unbelievers. It caused trouble in the camp later on. When the supernatural's done, it makes people excited and they go wrong. That's the same thing happened in your Pentecostal realm. The supernatural was done. God poured out the first thing, the gift of the Holy Ghost to let the people speak in tongues. And then they got a lot of impersonation with it, carnal comparison. Men get down and say a word over and over and over and over, till he gets some kind of a tongue to speak in. Or the supernatural in any way starts to being done, then there's somebody tries to impersonate it.

31 40 Do you know God never made two men the same? There's no two of you in all the world, or ever has been, that's got the same thumb print. God makes men different, and He has diversities of gifts and sends them to His Church. But we just cramp down on one and there you go (You see?) you don't get the wisdom of the Spirit. That's the reason God can't place us into the position where we should be in His body. For to one is given this sort of a gift; to another this sort of a gift; to another, another sort of a gift, and so forth, but all the same body. But we want to be just exactly like that other one. You can't do that. You must use the wisdom of the Word. The Bible's what our Blueprint is.

32 41 Now, when this son was placed... God placed His Son by the same law that He ordained for them. Now, as He ordained that there'd be death for disobedience, God came down and was made flesh, and took the disobedience upon Himself, and died for the human race that He put death upon (or they brought death on themselves) and took death for them, that He might redeem them. In the placing of a son that He had the orders of the Old Testament, God came down and placed His own Son. Right while they went up to the mountain, and all at once, the Angel of the Lord came, and the power of the Lord overshadowed them, and His garments begin to glisten like the sun. And they seen Moses and Elijah appear to Him and talking to Him, there came a Voice out of heaven saying, "This is My beloved Son, hear ye Him." All the powers in heavens and earth was given to Him; He had been obedient. He was the Son of God then; God placing His own Son. Listen... Hear Ye Him.

33 42 Now, what taken place there? As soon as the supernatural was done, Peter got all excited. Said, "I'll tell you what let's do; let's build three tabernacles here, make three different denominations, three different tabernacles. We'll have one that wants to keep the law of Moses; we'll let them worship in that tabernacle. One wants to keep the prophets' saying; we'll let them worship in this tabernacle. And the one that wants to believe what Jesus said, we'll keep them in that tabernacle." I'm so glad that God stopped that. What if we'd have kept the law? The law has justice with no mercy; you can't be saved by the law. The law has got no salvation in it. The law only condemns you; it tells you, you are a sinner and guilty, but it has no mercy. It's a policeman that throws you in jail without any way of getting out. I'm glad that we don't have to listen to Moses, 'cause he brought the law.

34 43 And the prophets was justice. I don't want God's justice. No, I want His mercy, not justice. I... If I had justice, I'd be condemned; I want mercy. I don't plead for His justice; I plead for His mercy. Moses... or Elijah, the one that was for the prophets... He went up on the mountain and set down there. No one was to come near him. And a mad king sent fifty, said, "If I be a man of God, let fire fall and consume you." Justice--I don't want that. But before Peter got through speaking about those three different tabernacles, the Voice spoke out of glory and said, "This is My beloved Son; hear ye Him". Moses was gone; the law's gone; the prophets are gone; but this is My beloved Son, hear ye Him." No matter where you are: "Hear ye Him." No matter what anything says: what mama says, what papa says, what the law says, what anything else says. "Hear ye Him." He is the everlasting Voice. God positionally placed Him as your Mediator, as your Father, as your God. "This is My beloved Son; hear ye Him."

35 44 Friends, the people of this nation and this world as I travel around it, I find are so hungry for real, genuine Christianity. We have got so much make-up, so much put on, so much impersonation, till the world is really hungry to see something real. What a blow the other day, when Mr. Graham let that bunch of heathen stand there and challenge him to the Gospel that he was preaching. I don't know what I would done, but I believe I'd be like the Hebrew children, "Our God is able to deliver us from this thing." I'll never let the Gospel be tramped on. Look, it's come to a place, friend, where the world is so awful, it's going make you prove every inch of ground you stand on; Satan's going do it. And it's coming to a time where impersonations and carnal thinking is going to be circumcised from the real true body of Christ. And He's going to have a body that's pure, and holy, and filled with His Spirit, walking in His Spirit and doing the works that He did. Be faithful to that.

36 45 Want something real... They're hungering and thirsting to find the real thing. They don't want psychology; they don't want some intellectual speech; they want something that gives them the assurance, something that makes this Bible live again. When I got off the airplane at Bombay, India, where we had our largest gathering, estimated some five hundred thousand to be in a meeting, the first one I met at the Taj Hotel where maybe four hundred or better missionaries had gathered together, was the bishop of the Methodist church there. He said to me, "Brother Branham, I might disagree with you upon your doctrine of Divine healing." He said, "But you got a good name, and I want you to keep that clean, for it's something for these people." He said, "But don't never call yourself a missionary here." Said, "We had the Bible before--two thousand years before you was a nation." And that's true; Saint Thomas went out and brought the Gospel to India. But what did they do?

They turned it into an intellectual theology, and there it's laid. He said, "We hear, over here in India, that God has given you a gift to make this Bible live again. That's what we're interested in--to make the Bible live again." That's what hungry hearted souls want, is to see the Bible made real, to see God come on the scene, and do the way He did, the living Word become a living thing to us. Thirsting for real things... Too much impersonation...

37 46 I don't know whether I ever told you this little story or not; it could stand it again. Everyone knows that I hunt; I love to hunt, born in me, can't help it. And one day, I was hunting up in the north woods with a fellow, that was a good hunter, a very fine man on track and a real good, dead shot. And he was a man you didn't have to hunt up all the time; he knowed where he was at in the woods. And I enjoyed hunting with him. And we'd leave one another, and I'd say, "I'll meet you in... twenty miles over at a certain place, or so-and-so." He'd be right there. And so you never had to worry about him being turned around or lost; he was part Indian himself and knew the woods. So he...

38 47 One day I went up to hunt with him. But that was the meanest man I ever met in my life--cruel hearted. He would, loved to shoot little fawns (That's the little baby deer.) just to make me feel bad, because I was a preacher. And he'd laugh at me, and say, "Oh, you're chicken hearted. That's what's the matter with you preachers; you're all chicken hearted." I said, "Burt, it's not that." He said, "I thought you was a hunter." I said, "I'm a hunter, but I'm not a killer." I said, "I don't believe... I believe that's murder, just to do that for meanness."

39 48 I do not believe in killing animals like that just for targets. If there's anybody that's a murderer, it's the white man. Take him over in Africa one time and watch him; he will kill just as long as he can shoot and kill down. That's right. It's just right in him, his nature to do that. Kill out... These poor Indians setting here, how they killed off their buffaloes and deers; just picked up bones and things, shooting them for targets. No wonder they got a bad feeling about it. God gave them, them heritage. We shot them all for targets. It's a shame, disgraced, a stain on the flag... of anything. But just to be a killer... And that's what Burt was--he's just a killer, just killed for the fun of it, killed four or five of them in one day, just for the fun of it. One year when I went up there, he'd made a little whistle that sounded like a little baby fawn, how it squeals, you know, calling for it's mammy. And he showed it to me, and I said, "Burt, you're not going use that." "Oh," he said, "get next to yourself, preacher." Said, "You're too chicken hearted." And I said, "Burt, would you do that?" "Well," he said, "just follow me and see."

40 49 We went hunting that day--about six inches of snow, good tracking weather--but deers, after they've been shot at a few times, are real wild in that country, the white-tail. They can hide and you can't see them to save your life. And they won't come out in daytime; they will not do it. So if they're ever out, you're going to get them around just break of day, or just a... before dark sets in. That's when you find them. And we'd hunted till about eleven o'clock and didn't even see one track; it was late before we went up there. And then... The season had been in for a couple of weeks over on the north side of the road; opened up after Christmas on the south side of the Presidential Range. So we was right behind Mount Washington. And when we were hunting that day, at about eleven o'clock... We usually carried some hot chocolate (got a lot of energy to it) we'd carry that with a little lunch in our back, where if we got lost or stranded, why, we could find our way around, and have something to eat to warm you up if we got too cold. It was very cold.

41 50 And Burt set down at a narrow, little clearing there, and I was following him along, 'cause after noon we usually separated and hunted other ways coming back through the draws. And then when he set down there, he went back in his shirt like this--I thought he was going back to get his hot chocolate. Big doe raised up, right perfectly in sight. Now, that's kind of strange for them to do that, eleven o'clock in the day. And he looked at me with them... sheepish look. And that doe... He whistled again, and the doe stepped right out into the open. Now, that's very unusual. You could see her great big brown eyes and those big ears looking around.

42 51 Burt... We never carried a shell in the chamber, so he pulled back and put a shell in. When the rifle

clicked down, the deer heard it, and she looked around. He raised up with the rifle. Oh, I... That cross hair in that scope went right across her heart. I knowed in a couple of seconds, he'd blow her heart plumb out of her. And I thought, "How can he be so cruel?" I whispered to him, I said, "Burt, you're not going to do that." But that deer wasn't putting on nothing. She was a mother; she was borned a mother. There was something in her loved a baby. Did you ever notice, a little girl when she is born, she... When she gets big enough to walk around, she wants a doll. What is it? Mother to start with; it's nature. And that deer's nature was to hunt that baby. And she turned around and looked right straight at the hunter. She stuck those big ears up for a moment, but she knowed that baby was in trouble, and she started looking for it. When I seen him level down, I thought, "Oh, my, how can you do that, Burt, kill that poor mother standing there like that, after deceiving her like it's her baby calling?" And perhaps she had a fawn there somewhere, and she thought it was in trouble, and she was hunting it, because it was crying. Now, she wasn't putting on; that was genuine. That was genuine mother's love.

43 52 And when he started to shoot like that, I turned my head. I said, "Heavenly Father, be merciful to him. I love him. How can he be so cruel? That real loyal motherhood, and there he's going to blow her heart out of her, when he's deceived her and got her out there in the open, that mother with a fawn here somewhere, and he's acting like he's that fawn, crying for the mother." And I waited to hear the gun fire. I waited for about a minute; the gun never fired. I wondered what's the matter. I turned around to look, and the gun barrel was going like this. He couldn't hold it no longer. He looked around at me and the tears running down his cheek; he threw the gun on the ground and grabbed me around the trouser leg. He said, "Billy, I've had enough of it. Lead me to that Jesus that you talk about, that's so sweet and full of love."

44 53 What was it? He saw something real; he saw something genuine. He saw something that she wasn't impersonating; she wasn't acting like it; she really had what she was acting out. That's what the world is looking for in the church today, something that's real. Oh, with the rest of us, would you not like to be as much of a real, loyal Christian in your heart as that deer was a mother? Wouldn't you like to have that? Would you? Would you raise your hands and say, "I would like to be that?" God said, "This is My beloved Son; hear ye Him. The works that He does shall you do also." "Greater than this shall you do or more," said Jesus. "I go to My Father." May God grant to you Phoenix people here is my prayer, that the loyalty of Christ will be in your heart, born in there by a nature of the Holy Spirit, that'll make you hunger for God and stand just as loyal for God and for His Word as the loyalty of motherhood stood in that old fawn--that old doe that day for her fawn. Let us pray.

45 54 Would there be, by chance, while you have your heads bowed... How many sinners in here would like to be remembered in a word of prayer as we close tonight? Would you raise your hands? The balcony to my right, first. God bless you all up there; God bless you. Just want to be a real Christian... 'Course I don't blame you. You've seen a lot of people put on and act like... And it's just made you sick. But you want to be real. My brother, my poor lost friend, there is a real Jesus Christ. There's a real heavenly Father, a real Holy Spirit, real Angels. And there's real Christians. I pray that God will make each one of you there in that balcony to my right, that raised your hand, a Christian like that.

46 Oh, brothers and sisters, this message is what I've been trying to preach to you for 10 years now, Since 2007 and I believe this is where God wants us to be, this is where God wants His sons and daughters to be, so real so genuine, not fussing, not focused on others but focused on the will of our Father.

47 Jesus said, My Meat is to do the will of my father, and for this purpose have I come into the world."

48 Let us pray..