

# Behold, I Do a New Thing

by David Du Plessis

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*God is doing a new thing, and we must trust and expect the Holy Spirit to empower us to live out our faith and share the Gospel with others.*

**Duration:** 1:19:48

**Topics:** "New Thing"

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## Description

In this sermon, the speaker emphasizes the importance of sharing the message of Jesus with others. They encourage the audience to share the gospel with their friends, neighbors, and relatives. The speaker believes that God wants to turn the whole world into a revival movement and urges the audience to be a part of it. They share testimonies of missionaries and the work of the Holy Spirit in various territories. The sermon concludes with the speaker highlighting the powerful altar calls and appeals for sinners and the sick that took place at a world conference in Brazil.

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## Transcript

Jesus said, Go ye therefore and teach all nations. World Map Tape Outreach is fulfilling this divine commission by bringing you these messages for your spiritual edification. Open your Bible and your heart and share now in the teaching ministry from God's Word.

I am delighted to be here tonight and I think the Lord has prepared the way beautifully for the message that he had given me or the thoughts that he had given me. And I trust that tonight I might be able to help you to begin to believe what had been said here tonight in prophecy, what I hear echo in almost every meeting where I come, where the Holy Spirit is given freedom. Behold, I do a new thing.

And I don't think we understand it. I don't think we know what God is doing and what a new thing is like. We Pentecostals are so vain, we think that when the Lord says he does a new thing it'll be what we wanted him to do all along.

But it'll be new to us also. When in 1936 Brother Wigglesworth said to me that the Lord said that when he begins to move in the historic churches, that great revival that we are so proud of, the Pentecostal revival of the 20th century will become a mere joke in comparison with what he will do. And when you now hear that newborn babes, Mohammedans, Muslims, that have just accepted Jesus Christ goes out and raises the dead, then our miracles is a joke in comparison with theirs.

And I read tonight that Jesus said, Thank you, Father, that you've kept these things from the wise and prudent and revealed it to the babes. Babies, spiritual babies, but they are doing it. He's doing a new thing.

And tonight I open the hymn book, and the first thing my eyes, I don't know why I looked at the last page, but I see here Elam's vision through the years has been to prepare workers for the last hour ministry, an hour of tremendous revival as foretold in Joel 2.28. This is the vision. And I'm glad that Joel says your young men shall see visions, and I'm glad that Elam had a vision. But when the Lord says he's doing a new thing, I think Elam will have to admit that the Lord isn't going to wait for their trained workers anymore.

I still agree, let's train them. But the Lord is going to do things with workers that we did not train. When I was in East Africa last February, and I heard of the dead that were raised there, and many dead have been raised in East Africa too.

One of the missionaries said to me, how is it possible? Here we have prayed, and we have worked, and we, all what we haven't done, and we, missionaries, have never raised the dead. How can they do it? These ignorant Africans, I said, that spells it, they are too dumb to know it's impossible. We know it's impossible.

And so we decided it. But they don't feel that way. If God says it, he'll do it.

They just expect it, like any child. Now, then I looked at this bulletin, and I see here, that which we have seen and heard declare we unto you, that ye also may have fellowship with us. And truly, our fellowship is with the Father and with his Son, Jesus Christ.

And so, I am led for these two texts, that which we have seen and heard declare we unto you. And I am tonight going to share with you, not only what I've seen and heard of the word of the Lord, from the Lord, but what I've seen and heard as a consequence of the work that God is doing throughout the whole world today. And he is moving in areas that we had long ago decided was completely out.

And God, we think, can't do it. In fact, we had our prophecy so set up, we had labeled everybody so perfectly, we already had them in pigeonholes where they belong. And we just decided that is out of bounds, completely out of bounds.

And God is now spoiling our pigeonholes. Because what we had figured was out of bounds, and I was among those. I know the Lord had completely ruined a lot of my calculations too.

Oh, I remember the days when I came to the United States first in 1937, and I met Brother Frodgen, thank God he's still with us. And he, that time, published in the Evangel, the story of my life, David the donkey. That's how I got known in America.

And those days it was very popular to preach from church, the coming of the Lord is at hand. That's before the Second World War, remember, 1937. And the World War was coming up, and we knew something was coming, but we heard that Jesus was coming.

And they'd roll out these charts for you, and they'd go on from the Garden of Eden to the New Jerusalem. They got the whole thing beautifully set up, and they'll tell you, now we are here. And we are right here where prophecy is being literally fulfilled.

And here we have the wicked trinity, Stalin, Mussolini, and Hitler. And there is the old false prophet, Pope Pius. Oh, they are just ready.

Dear me. And they scared the people. I came back in 1947, and I met the widow of one of these evangelists, and I said, Sister, how come? I understand your husband later on, before he passed on, didn't preach this prophecy anymore.

No, she said, brother. One day he rolled up all those charts and put them down in the basement and said to me, if anybody tries to call for them and so on, that's where they are. I'm through with them.

I won't ever use them again. She said, why? Why is it every time I find a decent antichrist, somebody shoots him? That's what's happened to a lot of our prophecies. Now, tonight Brian Mitchell told it.

I heard Hubert Mitchell tell it the other day, and he told a little detail and said that these young people, these new converts read that Jesus said, if you believe, you shall lay hands on the sick and they shall recover. So they said, which sick? Well, Jesus didn't say. So they said, let's find them.

And they took a census of all the sick in their area and began to work on them systematically until they were all healed. Now, this may have happened only in one area, but what happens in one area can happen in many more. And I'm just thrilled with this.

The Lord has lately, or many times in the past years, given me words to speak, things to say, when I appear before these great learned men, these theologians. They invite me and I accept their invitation, no matter who they are. And then when I'm through speaking to them, they would say, how profound, how profound.

And I thought I'd made it simple enough for anybody to understand. Then it's profound. But you see, I can today understand why the Lord warned me not to try and be clever.

I read all the time, I study all the time, I take in all the news, I haven't got time to read all the stories, but I follow the headlines pretty closely. I still get over a hundred magazines every month that I wade through to keep up with what is happening. Not only what the religious magazines say, but what the secular magazines have to tell.

And they sometimes come out with things that we might as well pay attention to. They don't know how to explain it, but they tell the facts. And we know why it happens.

But long ago the Lord Jesus, through the Holy Spirit, spoke to me and warned me that I must follow his word when he said, When they shall lead you and deliver you up, take no thought before and what ye shall speak. Neither do ye premeditate, but whatsoever shall be given you in that hour. That speak ye, for it is not ye that speak, but the Holy Ghost.

And I believe the Holy Ghost speaks when we are abandoned to him. And the only way to abandon yourself to him is not to try and write down for fear you'd forget. For if I am not to say it, I should forget it.

But if I am to say it, he is able to remind me of it. And so I never preach from notes. Now I don't tell pastors to do that.

But if you have to face a challenge at any time, don't make a fool of yourself and try to study to convince people. Let the Holy Ghost do it. He can do it much better than we can.

And so I have spoken, said things I never said before, never have preached really. It came while I was facing a challenge. It came while I knew that the only thing to do is to speak what the Spirit gives.

And I never knew the answer. I didn't know exactly what to say to these men. And theologians, as you know, are people that are fond of digging and splitting, they say they split hair on little things, on words.

One of the things they have asked me was whether I could tell them why I am personally so optimistic about the age we are living in, why I feel, and we Pentecostals seem to share it, that this is the age in which God will fulfill Joel. They call that the eschatological fulfillment of the prophecy of Joel. That is the correct time for it.

Why am I so convinced? And I asked the Lord about it. Lord, are we right? Can you show me something from the Scripture? Can you give me something that is real, clear proof? And when the Lord did give it to me, I wasn't aware of it until these professors came to me and they said, Do you know something? You tonight, in that particular meeting, have brought forth a truth that we have never thought of, that we have never heard or read of, and tonight you said something that to us, from here on out, is absolute proof that we are living in such an age, in such an era, as when God must pour out his Spirit upon all flesh. This is the time for it.

Where did I get it? You know what happened on the day of Pentecost. And I was speaking to them on the renewal of the Church. And I said to them, You are forming councils and societies, and it's not only one or other, it's the whole lot of us.

Even us Pentecostals are involved in the whole business. The movements, Pentecostal organizations, are members of the National Association of Evangelicals. We are all going the same direction.

We are all doing the same thing. And then we say the other fellow is wrong, because he does it a little different to what I do it. All are in the same boat, and we are trying to help the Lord, it seems.

But do you realize that whatever we do, God is going to do what he had planned and purposed. He's going to do it. And our duty is not to try and get God to approve and to bless what we create, but rather that we should go in the direction that he is working.

We want to follow him. And so I said to them, for the renewal of the Church, I expect the Lord will do something. The word you use is the renewal of the Church, and I believe God wants to renew her, for the prophecies show that in the last days the Church will end up with a sweeping revival.

Now, when I say the Church will end up with a sweeping revival, I don't believe that the Bride of Christ or the Church as the Bride is going to be the people of my generation, of this generation, 20th century people. For all the past saints that have gone ages ago are going to be in that body. They're all going to be there, but we are going to have the privilege, if we live till Jesus comes, to see the glory of this final wind-up.

And this is the great and exciting time. Brother Wigglesworth and Dr. Charles Price, later on when I met him here, both said this to me, and I took them to be real prophets of God. They said, watch out.

Now, Brother Wigglesworth said that the Lord told him that I'd be alive when these things happened. He'd be gone, but I'd still be around. He said to me, when this strikes the world, please give up the idea of establishing churches.

Just let it roll. For there'll only be time to call upon the name of the Lord, and the end will come. There is going to be an hour, the last hour, the final second of time, when men and women couldn't do any more than call upon the name of the Lord, and they shall be saved.

Hallelujah. Today, we are living in the strangest period of time, and history has nothing to equal it. There is nothing in history, or there are a lot of things, that has happened before.

But a new thing, says God, will I do. Which means it's something that has not happened before. So you look in history in vain.

It is absolutely futile to look into the past and say, so and so will the Lord do again. And this he will repeat once more. Peter only said on the day of Pentecost, this that you see here, is that which shall come at the end time.

And if I think what Peter was speaking about when he said this, oh brother, think what happened in Jerusalem. Three thousand saved in a day, five thousand a few days later. The revival goes on from house to house, it rolls on.

Everybody is a witness. They persecute the church and thought they'd stop it and they scattered it. For the saints that were scattered went everywhere preaching the word.

Who were they? Ordained ministers? Apostles? Prophets? No sir. Just the members of the church. It was a witnessing church.

It was a church charged with the power of the Holy Ghost. It was a church that believed and trusted the Holy Ghost. It grieves me sometimes now when brethren say to me, you help all these ministers and church people to get the baptism, who's going to teach them after they've got it? Well I said, when I see what we end up with with all our teaching, I think it's better they don't get teaching.

Because we have come to the place where we won't trust the Holy Ghost to be a guide, to be a teacher. We want to teach. There is a place for teaching.

God set teachers in the church. And don't you ever belittle the ministries for they are set there of God. And they ought to be there.

But we shouldn't make fetishes out of them or consider these to be the controlling powers. It's still the Holy Ghost that does it. Now Peter came on the day of Pentecost, and he said to them, you're all wrong about what you think is happening.

What you see here is a sample of what Job says will come in the end. And wouldn't it be glorious if Los Angeles could be shaken like Jerusalem was? Wouldn't it be wonderful if the Bay Area could be shaken? New York could be shaken. Chicago could be shaken.

If all of them turned into Jerusalem, wouldn't that be wonderful? And I expect it will come. For when you now learn what is happening in pagan lands, I have an idea the Lord will raise up the pagans with such power that we cultured people will feel ashamed of ourselves and begin to trust the Lord too. For years we tried hard, so hard, to persuade the churches of the glorious truth of the baptism in the Holy Ghost.

But they didn't take it. In America, they finally began to be tolerant because, as the old saying goes, if you can't win them, join them. And they couldn't stop this Pentecostal revival and so the evangelical friends

began to accept us and join us with them.

But a strange thing. Twenty years after that fellowship was formed, I asked some of the leading brethren how many of those Protestant ministers have received the baptism in the Holy Ghost in twenty years. They couldn't tell me of any.

I knew one or two. But they had nearly decided to tolerate us. However, when the liberals in the National Council of Churches began to receive the baptism in the Holy Ghost, and let me tell you this, they may have been liberals one day, but the next day they were no longer liberals.

I know some of them that got saved. Saved when I wasn't even aware that he was unsaved. I always give ministers the benefit of the doubt.

I accept them that they are saved. It works good. I was in Liverpool a few months ago and spoke to fifty ministers or fifty-five, I don't know, somewhere there.

And when I stood up, the Lord said to me, teach them or encourage them to expect the manifestations of the Spirit in their ministry spontaneously. Teach them to let the Holy Ghost manifest Himself and not pray and fast for gifts. To give gifts.

Just tell them to manifest gifts. Like Paul said to Romans, he wrote to them and said, I long to see you that I might impart to you some gift. So I went ahead and told them.

And when I stopped, asked for questions, one of them said, now he said, you are very kind. You talk as if we all got that baptism. How do we get it? I said, my friend, if I stood here and lambasted you because you didn't have it, you would have been so mad now, you wouldn't have asked me that question.

But because I gave you the benefit of the doubt and spoke as if you've got it, you admit you haven't got it. And I'm ready to tell you that Jesus is the baptizer, as I've said. That was in the afternoon.

And that evening, the Lord baptized first a lovely row of nurses just dressed in white. They looked like white angels. They'd come out of the hospital, some, and the others were going on duty.

But they came and the Lord baptized a whole row of nurses. And those ministers that sat there, they saw this. And this encouraged them.

So they all got the baptism too. And then, of course, they can just go on. And how happy was I when I got a letter from one of those ministers the other day and wrote to me and told me what had happened to him.

And you should hear what has happened to him since then. Now they are sending him back to Brazil. And he says, I'm just excited to get to Brazil.

Now I want to say this while I'm mentioning Brazil, that the Pentecostal World Conference, I believe God ordained it, that it should be in Brazil, because I saw I was there and I saw the Pentecostal leaders, our brethren from many countries, 52 countries were represented there. But the Brazilians are only 50% literate at the best. And in the multitudes, the first night the meeting opened with 15,000.

They expected 10, the Lord sent 15. It went on and on and there were packed audiences every night and during the day there were crowds. And they ended up with 100,000 in the main, in the big stadium.

I never saw more confusion. The whole thing was confusion from one end to the other. But I think that's exactly what it looked like on the day of Pentecost in Jerusalem.

I don't think they had time to organize that revival properly and have a decent altar call and so on. It's no use making announcements to those people and tell them you'll see a sign there because they couldn't read the signs. That's why all the confusion.

They didn't know what, they could hear what was said. And the moment they announced a thing and say so-and-so, an indicator there, well, give up. They cannot read.

They don't know. But even if they couldn't read, brother, they could shout. Hallelujahs.

I think John was right when he, the only way he could describe it is as like thunderclaps. And then the thing that touched me, the Brazilian brethren asked for the privilege that at the close of every meeting, now this is a world conference and we are all supposed to have all believers there, but they asked that at the close of every meeting they should be given the privilege that one of their pastors could make an altar call as we call it, make an appeal, and they, without interpretation, so we who speak English and cannot speak Portuguese didn't hear a thing, and listen, in every meeting they first made an appeal for sinners and they came. They came.

Some of those meetings looked like a Peligreia meeting. The way the sinners poured out of the bleachers there and out of the audience. Come forward.

Then they would invite the sick. And again a crowd would come. But when they began inviting to come forward for the baptism in the Holy Spirit, brother, that did it.

But first the sinner, then the sick, then those who want the baptism. And every meeting was an evangelistic meeting. It was tremendous.

You would think in that morning meeting there are no sinners, but these Brazilians brought their friends and invited them and the news was very favorable and radio, and so they would come out of curiosity. And they said, all right, let these curious people get something. They are curious to find out what we've got because they themselves are aware of the fact there's something they want.

And if they tell me thousands were saved during that conference, I'll believe it, because you couldn't tell. If they tell me hundreds were healed, I'd believe it. If they told me hundreds upon hundreds were baptized in the Holy Ghost, from what I saw, I'd believe it.

And I thank God for that type of a Pentecostal world conference. It really was Pentecostal. It was Pentecostal.

And this gave us a taste of what happens when a nation is being moved. Now we hear of Indonesia. We hear of Africa, African lands.

Thank God for the nice way, and I think he's given us a bit of the world an example, that there is a way if you call upon God, and I've heard the inside story and the testimony of those generals in Ghana that removed Nkrumah as a dictator, and there is a revival going on in Ghana that is greater than anything that they've ever lived through in their history. There is something happening there in all the churches. And I'm glad I was in Ghana, I met the Pentecostal people there, but I went to Ghana for the International

Missionary Council, so I learned to know the Protestant leaders of that country, and they at that time said to me, is it not possible that we could find these blessings in our churches without having to become like Pentecostals or joining the Pentecostals? I usually say to the churches, I want to plead with you not to be conformed to Pentecostalism, but only be transformed by the renewal of your mind, by the Holy Spirit.

For if they were merely going to imitate us, they'd be a sorry crowd. And there is a lot of imitation going on. When they say to me, how do you do it? I said, we don't.

What are you doing? I said, we're letting the Holy Ghost do it. And to the extent that we let the Holy Spirit do it, we are successful. It isn't we, and yet the Holy Spirit isn't doing it without us.

It reminds me of a young lady that came to me talking in tongues. And when she said, okay, I said, what a lovely greeting. She said, Brother David, was that me or the Holy Ghost? I said, both of you.

She said, no, that was me. I've got the gift of tongues and I can talk at any time. Really, I said, that would be a tragedy.

I said, it's both of you. Without him, you can't. And without you, he won't.

I said, when you came down the aisle, did you tell the Holy Ghost to get out so that you could talk to me without him? She said, no, I wouldn't dare. I said, then where was he when you started talking in tongues? She said, he's in me. I said, then how can you say you did it without him? Personally, I believe it is impossible to speak in tongues without the Holy Ghost.

For he dwells there 24 hours a day and he is the unquenchable fire. And so these people, we sometimes do a lot of things and we forget, brethren, it's the Holy Ghost that did it after all. But he has made himself so much part of us.

He identifies himself with us so much that we begin to think he's got nothing to do with it. We are doing it now. I had that foolish idea and so one day the Holy Spirit helped me and gave me a great victory.

It was a professor in this case. Well, I thought he had taught me how to do it. Now I can just go ahead and do it again.

And so when the next professor came, I laid it on. All I could remember that I said to the last professor, I said to this one, Professor's a professor and the Holy Ghost taught me how to handle them. Now I'll handle him.

And the fellow began to get shifty and miserable and I said, am I not helping you? He says, my dear friend. He says, you're confusing me so, it's getting so bad I don't know whether I should continue to listen to you. I said, dear Lord, what am I doing? How can I help the man? He says, keep quiet and let him talk.

And so I said, all right, you talk. And when the man began to tell me what his problems were, I saw that I was going completely in the opposite direction. Why? Because I tried to imitate the Holy Spirit.

I tried to make a technique of what he taught me. But what he wants us to learn first of all is that he'll always do it if we'll let him. That's easier than learning from him and then try to do it yourself.

Just let him do it. And my wife sometimes is worried. She says, do you know what you're going to do tonight? I said, no.

You know what you're going to say? I said, not yet. She says, you don't look a bit worried. I said, I'm too lazy to worry.

I let the Holy Spirit take care of it. Why should I get sick about it? He's going to do it, I know. And if we'll trust him to the uttermost.

Now I'm going to come to this thought. These things are happening today. And thank God for the testimonies that came tonight that strengthened me in my assurance this is what the Lord wants us to learn tonight.

Peter on the day of Pentecost said to his brethren, this is that which was spoken by the prophet Job. It shall come to pass in the last days, saith God. I will pour out of my spirit upon all flesh.

And my brethren and sisters, when God says all flesh, that's what he means. And I'm glad he did not say all nations. For that would then recognize all our national divisions.

God created nations, man created denominations. And I'm not sure which is the worst we're having today. They both give us trouble.

But he didn't say upon all nations. There is no suggestion that there is any difference between the one and the other. He did not say upon my saints, but all flesh.

And that is why you and I will simply have to accept the fact that the Holy Ghost is going to do something in these last days that has never been done before, for he is going to move upon the Mohammedan and the Hindu and the Catholic and the Protestant as much as upon the Pentecost. All flesh. No difference, not male or female, not certain nations, not Israel, but all flesh.

And when God says pour, he doesn't mean sprinkle. Pour of his spirit upon all flesh. The question is not who is going to be affected.

The question is how could anybody possibly escape it. All flesh. And it's coming.

It's beginning to happen in such a way that we have to admit. And I'm glad that God is moving and giving us time to sort of get used to this new thing. He's giving us a chance to begin to see it and be ready for it.

I will pour out of my spirit upon all flesh. But there are signs that Joel predicted that hasn't happened yet. For he says that God said your sons and your daughters shall prophesy.

And there has never been an age from the day of Pentecost evening where sons and daughters carried the banner. Sons and daughters in Joel's day had no say. Sons and daughters were children.

And old dad was the priest of the family and what he says is yea and amen. Father and mother ruled the house. Sons and daughters never had any part in divine worship.

Their priests had. No children. They were brought before the Lord, yes.

But they did not have a share in ministry. Nothing whatever. That was true in Joel's day.

But it was still true in Peter's day. And in Jerusalem we soon find out that they were older men. It was so bad that when Paul writes to Timothy he said that no man despised thy youth.

Which shows that they were not even willing to listen to a young fellow like Timothy or Titus in the church. They despised youth. Youth had no say.

Servants and handmaidens in Joel's day were all slaves. Youth had no say. Servants and handmaidens in Joel's day were all slaves.

They didn't know any other system. That was the general system, slavery. In Peter's day they didn't know much different.

They were still slaves when they spoke of servants and handmaidens. And when you read Paul's epistles, when he writes there to servants, the translators have improved upon it a little. But it really means slaves.

In our day we don't speak of sons and daughters. We just call them youth. In our day we don't differentiate and so spell it out, servants and handmaidens.

We just call it labor. Youth and labor. Can you tell me what elements of society today so effectively gets the ear of not only one nation but of all nations? Today it's youth that dictates.

Even the university and college professors are no longer able to say thus and so and teach what they want to. Youth is demanding what they want. Youth today is in the position where if you can move them, if you can give them the answers, they'll believe.

They are trying to find something to believe. You talk to these hippies. They are studying ancient documents.

They're going back into history to see if something got lost there that meant something and could be revived today. Why don't you believe the Bible? Well, people who say they believe it prove nothing. They say they believe the Bible and nothing happens.

Why don't you believe the Bible? Well, I grew up in a Christian family. You should hear their talk. You should hear their challenge.

But thank God, some of them are being reached. And now you want to know what's going on, you want to watch what's going on in labor. Labor is a great, great threat.

Labor can tie up this country in no time. No war, no civil war, they can just tie it up. And the funny thing is, labor is willing to suffer.

They go on strike. All they get is misery out of it, and the prices go up on things. But labor says, well, let's suffer then.

But we must get our rights. How much are we Christians willing to suffer to save? To suffer to bless? To suffer to change the situation? I'm not now suggesting a social gospel. For the early church had no political power.

They could not possibly have political power, for they were under a pagan government. And they had to change that government, not by a vote, they had none. A pagan government, and yet they turned the world upside down.

No education, or little of it, few of them had education. They were poor, the gospel is preached to the poor. And those that had things gave it to the church, gave it to the apostles, so they became poor.

Numerically they were weak, but they were like one little light that faces all the darkness. They were like a little lemon in a big lump. They had an influence.

Why must we today think that unless we get numerical strength, unless we have economic power, economic abundance, money will do it, millions will do it. The Holy Ghost will do it. He turned the world upside down.

And when I have spoken in this particular case, these professors came to me and they said, you have today conclusively proved from scripture, and from the situation as we see it, that it couldn't be otherwise. We are actually living in the days when we may expect the eschatological fulfillment of Joel's prophecy. And so, let us pray for our universities.

Let us pray for these institutions. Let us pray that God will stir them. And so here in our country we have one university that is known as a Catholic institute.

It is one of the most popular Catholic universities in America. They all know their football teams, their baseball teams, I don't know what sports they all have, but they are a popular crowd. Not today.

The pride of Catholicism. And now, the Lord goes, and the last news I had, 120 of those students were talking in tongues. And I was in Pittsburgh just two weeks ago, and when I mentioned this one night, it was a camp meeting too, a lady came to me, she says, tomorrow night I'm going to bring a young lady from Duquesne, and she will be able to tell you what's happening in another Catholic institution.

What's happening? I had just been with a Baptist preacher from New England, and he, a tape of his got astray, or the Lord sent it over, one of these Catholic boys in Lansing, Michigan, got a hold of it, and finally contacted the Baptist and said, can I come all the way from Michigan to Massachusetts and spend a day or so with you? He said, come. Come, I'll be happy to meet you. Now, this Baptist brother, two years ago, was bitter.

He said there were two churches that he hated. He's not quite sure which one he hated most, Roman Catholics and Pentecostals. But the Lord saved him, baptized him in the Holy Ghost, and he was a good fundamentalist Baptist.

Blessed him. And I was speaking in Fremont Temple in Boston one night, and at the close of that message, I saw a priest, a man with a collar on, walk down the aisle towards me with a smile, and this Baptist preacher was standing over here, and he came rushing across, and he said, this is my privilege. This I want.

And he put his left arm around me, and as the preacher came up to the priest, he put his right arm around him, and he said to me, David, this is Father Paul MacDonald. Paul, he says, this is David Du Plessis. He says, yes, that's why I'm here.

I have come to meet this man. And then the priest hugged me, and the Baptist held us, and the Baptist said to the crowd, this is what the baptism in the Holy Ghost can do for you. I hated Pentecostals, but I love this one.

I hated Catholics, and now I love this one. Now we all love one another. It made a tremendous impression.

But this is what God's doing. This is happening. It's happening in institutions all over the world.

We were talking about it, but then who got into Notre Dame? Who started it? That's become a real joke. It seems everybody got there, for everybody that now gets there comes back and says he started it. Why do you think I'm amused at it? Because a few years ago, when God spoke to me and told me to accept the invitation of the Vatican Council to go to Rome and be an observer at the Vatican Council, I felt like I was going to go so far out that I'd forever lose my brethren.

For some of them, one dear old brother that had a few times sent me ten dollars, when he heard this, he said, I'm sorry I gave you money at all, because I won't give anybody money to go to Rome. And so I knew it would not pay me, and I might lose him. And there were those that had a lot of things to say, for there wasn't the slightest indication anywhere that God might really break through into the Catholic churches or institutions.

That was a few years ago. But thank God, the Spirit made me go, and I obeyed again. Now, I was in Africa and then learned what is shaking Abyssinia or Ethiopia.

Do you know that in the university in Addis Ababa there is a glorious revival just like this one in Notre Dame? And Abyssinian students are receiving the baptism in the Holy Ghost, and mighty things are happening. So you can see why I am living in a time when I cannot ever be anything but optimistic, be thrilled, be happy, for I see it. I've seen it, I've witnessed it with my eyes, I've heard it with my ears, and it is God's doing.

The Lord is doing it. And I could keep you busy a long time, and you can get the testimonies of missionaries and so on, of what the Lord's doing in so many territories. But I say tonight, this is the beginning of the end.

And what is happening now is going to finally wind up when all flesh shall be stirred. Let's be ready for that. And what does that spell? That spells there isn't one of you here that can tell me you have never met anybody that's moved by the Holy Ghost.

For if the Holy Spirit is going to move upon all flesh, then every one of you is going to meet some of these people that are moved upon. And it is your duty to share with them. A young preacher came to me recently at a conference, and he said, I've been waiting to see you for two years.

At last I can see you face to face. I've read your book, he says. How can you say the Spirit made me go, made me go, and where you go? I said, what's the matter? He says, you've gone to all kinds of councils, and now you've at last gone to the Vatican Council.

You mean to tell me the Holy Ghost sent you there? Yes, I said, he did. He says, how can you say it? I said, well, I'm a Christian. But that's why I think, he says, you shouldn't go there.

For the Bible says, come ye out from them. Oh, I said, but Jesus said, Father, I pray not that you take him out from the world. And Jesus said, go to every creature.

And I'm going to creatures that may not geographically be far away from us, but they are separated. Who sent Jesus? He said, God did. I said, did he send him to a nice, faithful, humble crowd that welcomed him?

No, he said.

I said, well, if he sent his only begotten son to a wicked, God-denying world, can't he send another son? He says, I suppose he can't. He says, do you tell them they're sinners? I said, no. You don't tell them they're sinners.

I said, no, I gave that up long ago. I said, I preached they're sinners for years, and I didn't get them saved. I only made them mad.

He says, but Jesus told them they're sinners. I said, but he wasn't a sinner. Never was.

But I said, then you must not forget what Jesus said. When he went away, he had told them they are sinners. He had told them all properly.

But he never gave his apostles authority to do the same thing. To them he said, it is expedient for you that I go away. For if I don't go away, the Holy Ghost will not come.

And when he comes, he says, he will reprove the world of sin, of righteousness, and of judgment. That'll save you the trouble from doing it. We'd better pay attention, for I don't think there's anything that Christians consider more their duty than to tell people they are sinners, and let them understand it.

You won't save sinners by exposing them and telling them. Actually, if you want to work with the Holy Spirit, and this is my thought, every child of God ought to be a witness to the saving power of the blood of Jesus Christ. And if you will only remember, here is a poor sinner, I wonder what the Holy Ghost is doing to him, is saying to him.

And if you remember that Jesus said he'll reprove him of sin, of righteousness, and of judgment, you ought to tell him how to get out of that mess. But you're not going to help him by telling him that you see he's a sinner. You're going to help him by telling him where there is a fountain filled with blood that can cleanse him from his sin.

And I said to this young man, I said, I believe with all my heart today when I meet ministers and professors that the Holy Spirit brought them to that meeting because he had been doing something to them, and I am there not to repeat what the Holy Ghost has already made them aware of, but to show them how they can come out from under this condemnation that they feel, from this conviction that they feel. I cannot understand how for so long I was impressed with the idea that I should preach conviction on sinners. The Holy Ghost brings conviction on sinners, and I've got to preach deliverance.

I've got to preach salvation. And I close with this thought, that to the Christian world, I'm now speaking of born-again Christians in the churches, of course, that do not accept our Pentecostal witnesses yet. What do you say to them? What do you teach them? And the Lord has helped me in that respect also.

For I preach Christ. And I preach Christ just like God introduced him to the world. John the Baptist came, and he said he's the Lamb of God that takes away the sin of the world.

That's number one. And after he is the Lamb of God, takes away the sin, he died on Calvary first. Remember, Calvary comes before Pentecost, and without Calvary there could never have been a Pentecost.

But it's Calvary that prepares the hearts of men for Pentecost. And so the next thing that John said, he shall baptize in the Holy Ghost. And it's time that we stop talking about our Pentecostal experience and begin to talk about the baptism that Jesus gives.

If you call it that, there'll be no one misunderstanding. I find that quite simple today. And it was a Roman Catholic, again, that shook me when I shook him.

And please, when you bring the truth to people, watch how they react, because you might learn something there. I had spoken to the Commission of Faith and Order at their invitation, and had a wonderful time with them. Fifteen minutes I delivered the message.

I particularly made it short so that they could ask questions. Forty-five minutes they asked questions. I had no idea.

I thought I was speaking exclusively to Protestants and Orthodox. There were a hundred and fifty of these great learned men there. But at the close of the meeting, one of the priests came to me and he said, Will you accept the sincere thanks and the deep gratitude of a Roman Catholic priest for bringing to our attention the baptism in the Holy Ghost? He says, I always thought I had the Holy Ghost.

Tonight it was clear to me I have never had the baptism. I said, God bless a good Catholic. Who are you? He said, I am Professor Bernard Leeming from Oxford.

I am Pope John's personal representative at this meeting. It is the first time the Pope sent a representative. It is the first time they had a Pentecostal to speak to them and so we had a Catholic-Pentecostal collision there.

Nobody killed. Only a Catholic resurrected from his sleep. The next morning we sat at a table and we began to talk.

And he said to me he didn't sleep the previous night. Finally he came out with it. He said, When you last night presented Jesus Christ as a baptizer, I was horrified at first.

But I thought, Well, he quoted Scripture. But I studied all night to refute your doctrine that Christ is a baptizer. He says, And then I, and quickly he gave me the Scriptures.

He said, I found Matthew 3.11, Mark 1.8, Luke 3.16, and John 1.33. All four texts say exactly the same thing. I baptize in water, he shall baptize in the Holy Ghost. And John says, The Father that sent me said so.

But then in Acts 1.5, Jesus, the Son himself says, John baptized in water, you shall be baptized in the Holy Ghost, not many days hence. Acts 11.16, Peter, moved by the Holy Spirit in speaking to his brethren, says with regard to the house of Cornelius, When I speak these words, the Spirit fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized in water, but you shall be baptized in the Holy Ghost.

The Father said it through John the Baptist, Jesus confirmed it, the Son, and the Holy Ghost confirmed it, that Trinity. Father, Son, and Holy Ghost made it very clear, not only that Jesus will baptize in the Holy Ghost, but that his baptism can be understood and seen in the image of John's baptism by immersion into the river. Therefore, this Pentecostal experience is a baptism, is an immersion by the Lord Jesus Christ

into the Holy Ghost.

That's what it means. That's what it is. And I think of the early days.

I think of brethren that came and taught us that unless you empty yourself, you cannot get filled. And I started emptying until I tried to get rid of the well that the Lord had already put in there, too. I didn't think I had any right to a well.

So I lost my salvation. I began to doubt whether I was saved at all, trying to get empty. I became like some Roman Catholics are taught, never say you're saved, that is presumptuous.

And so I asked the Lord to forgive my presumptuousness for thinking I'm saved. Oh, how hard I tried to get empty. And don't you ever pray that, because it's an awful feeling to be empty.

Empty yourself. When he says, if you drink of the water that I shall give you, it will be a well within you. And if you believe you're not going to get empty, you're going to get a river started.

Let the river flow! And I know all the techniques and all the ideas we have about the baptism in the Holy Spirit. But John's baptism is God's image. And in the Dutch Reformed minister's church, I sat with him, and he told me how he had fasted and prayed.

He told me how he had wrestled through the night. He told me how he had lain on that carpet and even rolled a little. Everything he heard that somebody else did, he tried.

Techniques, techniques, techniques. And when he was through, I said to him, Domine, but did you never read that Jesus Christ is the baptizer? Have you ever asked the Lord to baptize you? And he sat for a moment, and he says, no, that I have never asked. He didn't know.

And when I explained to him, he's a Calvinist, he sprinkles infants, but I never talk about sprinkling, I talk about John's baptism, and they know what that is. And I said to him, if you come to the river where John was baptizing, where would you find him? In the middle of the stream, he says. Good.

How are you going to get baptized? Well, I'll have to get to John. I says, now do you get to him? He says, I walk in the stream. I go into the river.

I said, really? You mean you can do it yourself? Yes. They don't have to push you in? No. They don't have to carry you in? No.

You don't have to swim in? No. You might have to dive? No. You're going to walk in? I said, yes.

I said, you see, I'm trying to show you all the funny things you've done, thinking to get there. But you say now, if you want to be baptized in the river, you just walk in nicely. I said, how close to John, or I said, when can John baptize you? Well, he says, when I get to him.

I said, how close? He said, right in his arms. And I smiled and I said, Dominic, you and your wife, I think, have been standing right next to Jesus in the Spirit. I said, how deep in the river do you think you are? He says, up to here.

I said, the heart's under water level? He says, yes. I says, then up to the heart you're baptized? He says, yes. I said, then what does John do? He says, he puts the head under two.

I said, that's all Jesus wants to do. He wants to take that big intellect of yours and just give it in the Spirit. He said, my dear man, you couldn't be more right.

This is all my trouble. I said, that's why you ought to let Jesus have mercy, in the Spirit. And I looked at him and I said, you know what you've been doing? You stood here right next to Jesus and then you start singing, praying, River, please flow over me.

River, please fill me altogether. Oh, the fullness. Oh, fill me.

River, fill me. And all the time Jesus is waiting to have mercy. If you will let him, all that you ask for will happen.

And I looked at him and I said, do you have a prayer? Do you still want to pray? He said, yes. One more prayer. I said, then pray.

For you cannot get the baptism until you stop praying, stop praising, stop everything and get baptized. After it's through, the river's yours. Then dive and swim and do anything you want to, but first get baptized.

He prayed and he said, Lord Jesus, forgive me for being so inobservant that I did not observe in the scriptures that you are the baptizer. I never heard it before. Your servant today made it very clear to me.

And now, Lord, I'm a candidate. I'm ready. His wife prayed the same.

And I said, Lord Jesus, they understand. And I introduced you as the baptizer. They are your children.

I don't have to introduce them. He sat over in an easy chair. She sat over there.

I sat in the corner. And that domine began to talk in tongues loud and clear. I thought it'd scare his wife, so I gave a look her way.

And she looked at him and just smiled and started talking in tongues too. And so here I sat watching a Dutch reform minister and his wife beautifully baptized by the Lord Jesus. I never touched them.

I didn't lay hands on them. I want them to know Jesus does it. But then suddenly I was reminded of something.

For years in South Africa I denounced these men. For years I wanted to preach conviction upon them. For years every time I got to talk to one of them we'd argue about infant baptism and I never told him about the baptism in the Holy Ghost because we were arguing about infant baptism.

Because I in my heart didn't believe Jesus would baptize anybody unless he's baptized in water. But today I know that I wasn't honest. I only made that believer to get him baptized in water.

And told him that unless you're baptized in water you can't ask for the baptism in the Holy Ghost. I conveniently ignored the fact that Cornelius was not baptized in water. Then Jesus baptized him.

Today I don't do this. And they are receiving. So ministers are receiving one after the other.

And this last week, last Tuesday I was in a Methodist church. That day in that Methodist church there sat two young preachers who came to the preacher's meeting and they gave me their mind and said to me, here you are in a liberal old Methodist church. Look where you are.

I said, you're here too? Well, we've come to tell you. They came to correct me, you see. For that evening, two hundred people gathered in that old church.

When I gave the invitation, seven came forward for the baptism. I said, sit here in this front pew and I stood there and asked Jesus to baptize them and in five minutes all seven of them were baptized and spoke in tongues and the audience knew it and the pastor sat there and saw it. It's the first time he had ever attended one of these meetings in his church.

It's the first time this had happened in that church. And I thought, well, now I wonder what he'll say. I'd heard they said that he was a liberal.

And when the meeting was over, he stayed till 11.30. He stayed right there. He came and shook my hand, tears in his eyes. He says, this was a tremendous experience.

I do hope you'll come back and give us more. Another church broken into. Brethren, I have not found ministers except those who think they've got everything.

But ministers today are fleeting all over the world. I find them everywhere. Last night in an Anglican, an Episcopal church, it was crowded.

They came into that meeting. Oh, by the way, this Methodist church that night, when all the seven had received the baptism, two ladies came up to me and they said, could you just listen to our testimony for a moment? I said, go ahead. So the one said, I am a Lutheran, and I got saved three months ago through these prayer groups.

She says, and then after I got saved, I was on my way to New York in a plane, and next to me sat this lady. And I noticed that she was weeping. And so I turned to her and I said to her, can I help you? And she told her her miseries, family trouble, children, a mother with an aching heart.

And she says, I began to tell her about Jesus. She's a Roman Catholic, a Lutheran convert, just born again, witnesses to a Roman Catholic woman. And before they got off the plane, she prayed with this Catholic woman.

They both got back home again, contacted each other a few weeks ago, and by this time this Lutheran lady had gone to the Baptist church where the Lord poured out His Spirit in Burbank and got blessed. And so she told the Catholic woman and told her about me and said, this man will talk about Catholics in this Methodist church. So they both came to the Methodist church Tuesday night.

And when the invitation was given, they both came forward and the Lord baptized both of them in the Holy Ghost. Witnessing. Witnessing.

And this lady now, baptized in the Holy Ghost, she said, you know, I would never have come and asked for the baptism. I said, why not? The Lutheran lady. She says, I didn't feel I was worthy.

But she says, this Catholic woman has such great faith, she encouraged me to come with her. So I got a blessing too. Jesus is the baptizer.

The Catholic can understand it, the Protestant can understand it, and we'd better understand it better. And teach it. And preach it.

Jesus Christ is the baptizer. Don't get people to seek the baptism. Get them to seek the baptizer.

And in encounter with the baptizer, they cannot miss it. I send them home. It's happened this week again.

No time or no situation to pray. I don't force this upon them. I said, but if I don't pray for you, and nobody prays for you tonight, go home, the baptizer is your Lord and Savior.

Oh, the question. Brother David, don't these liberals sometimes fool you? They can fool me, but they can't fool the baptizer. He won't make a mistake, I assure you.

That's why I don't worry. I was in James Brown's church last year, early in the year, and that night came 25 to seek the baptism. Six months later, I met a young minister in Washington, D.C., and he said to me, I should have written to you, but I didn't.

He said, I want to thank you tonight for your faithfulness in presenting the gospel. He says, do you remember your last visit to James Brown's church? I said, yes. He said, I was one of those that went downstairs to pray with you and to seek the baptism.

But just before you began to pray for us, you said, friends, let me just warn you tonight. If you have never had an encounter with Jesus Christ as the Lamb of God that takes away your sin, you must not expect him to baptize you tonight unless first you give him an opportunity to save you and wash you in his blood. And if any of you are children of God washed in the blood and your mind says to you, you are not worthy, just tell your mind that the blood of Jesus Christ cleanses us from all unrighteousness that makes you worthy.

He said, when you said, if you haven't had an encounter with Jesus as the Lamb of God, I suddenly thought to myself, but when did I have an encounter with Jesus Christ, the Lamb of God? And he couldn't remember that I'd ever really done it. He says, and I bowed my head and I said, Lord Jesus, I accept you tonight as the Lamb of God that died for me. And I accept the redemption of all from sin now.

Brother, he said, the glory of the Lord filled my soul. I forgot all about talking in tongues. I forgot all about baptism.

I was saved. He says, and I rejoiced for the whole week in my new salvation. And then I remembered, but David said, there's a baptism.

I went down there to get the baptism. He says, and I went into my study and I said, Lord Jesus, you saved me last week. And David said, you're the baptizer and I believe it.

For he said, you're the Lamb of God and I know it now. Won't you just baptize me here? Lord, just oblige. Oh, Jesus is so obliging.

He just baptized him in his study there. No fuss. And he said, brother, today my life and ministry is a joy.

It was a chore. It's a joy. Share with your friends.

Share with your neighbors. Share with your relatives. Tell, please tell them about Jesus.

Tell them about the Savior. Then how he saved you. Will you tonight take courage, young people, you that sit here.

God plans to use you for his glory. Your sons and your daughters shall prophesy. Let's make provision.

Let labor do it. But when labor does it, they are not going to call people to church. They're going to do it at the bench.

They're going to do it at the desk. They're going to do it everywhere. I can see that God wants to turn the whole world into a revival movement and I want to have a share in it.

If the foregoing message has been a blessing, we urge you to share it with your pastor, your prayer group, your neighbor, or someone in spiritual need. Additional copies of this tape or a free tape catalog may be obtained by writing to World Map Tape Outreach, 900 North Glen Oaks Boulevard, Burbank, California, ZIP 91502. Over 300 anointed messages available for your spiritual enrichment.

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