

Apostle's Doctrine - Part 6

by G.W. North

G.W. North explores the profound meaning of 'one baptism' into Christ, emphasizing its spiritual significance over mere water baptism.

Duration: 1:15:58

Scripture: Mark 16:17, John 3:16

Topics: "Apostles Doctrine"

Description

In this sermon, the preacher emphasizes the importance of following God's pattern and laws, regardless of our simplicity or righteousness. He mentions how some people manipulate and misuse these laws for their own purposes, like making strong drinks from potatoes. The preacher also highlights the significance of believing in Jesus Christ for the forgiveness of sins, healing of the body, and receiving the Holy Spirit. He encourages the congregation to never let people rest in sin and to cast out the devil. The sermon concludes with a reminder to seek the fullness of God and an explanation of how Christ suffered for sins, preached to the spirits in prison, and saved eight souls through the ark.

Transcript

All right, in Ephesians 4 then, verse 5, we're on the last phrase, one baptism, one baptism. Seems a familiar phrase to me. Hallelujah.

I blessed the Lord when the time came when I believed that. And I didn't go looking for any other. And of course you will know that there are people who purport to believe that there is one baptism, and only one baptism.

But they think that it's water baptism. I could name the denomination that thinks so. And says, well that's what it is.

But of course, those of us who've been baptized in water, know that it isn't. It's a tremendous thing. I can never forget one of the times when I was at Laura, oh many years back now, and there was an elderly gentleman, and he was going to be baptized.

I knew that he had chatted with the resident there about being baptized, because he'd been baptized as a Baptist many, many years before. And he wanted to know what to do, and they talked it over. Anyway, the evening came, and he was going to be baptized all right.

There's no doubt about that, he'd got his all the odd clothes on that you wear when you're being baptized. And just before he went in, he stayed at the edge of the baptistry there, and he said, I want to give a little testimony. Excuse me.

I'm being baptized a second time, because the first time when I was baptized, I went into the pool, a dry simmer, and came up a wet one. That's what he said. But now I know what it's about.

That's right. And he went down into the water, and he came up, not that the water did it, a real child of God, because he was one before he went in. But what a marvelous thing it is, beloved, to come to understanding the Baptist.

It may be that there are many of us in this room who are following the doctrine, you know, of a particular denomination, group, whatever they may call themselves. There's some people who don't like to be called a denomination, and so on. They go, they sort of believe and be baptized and so on.

And it's good to be obedient, and it often brings up contentions in the mind, or questioning about it all. I've heard people say, I wish I could be baptized again, it didn't mean anything to me first time, and so on and so on. So far as that's concerned, if you would like a word from my mind about it, it doesn't matter about how many times you're baptized, or the amount of water you're baptized in.

The obedience is to be baptized. That's a tremendous thing. Now I even know a woman that's been baptized three times, and I think that's very, very sad, in water, because somebody else got hold of her, and they said, oh no, that wasn't the right baptism, that second time, just be baptized this way, and so on and so on and so on.

And that's tragic. And I'm not talking about water baptism at all, though if you would like to turn with me to Romans 6, I'd like to make this comment on it, which won't be new to many of you, I am sure, perhaps nothing of what I say this afternoon will be new to you, especially if you've read a certain book. But here is Romans 6. All I want you to do with me is cast your eye down to it quickly, if you haven't got little tiny pens and you can't quite do that very fast, and your eyes are bigger than the print of a thing, you go right down through this glorious chapter, and by the time you've got to the end of it, you must have come to a realization, and that is that there's no water in Romans 6. There's no water there, obviously.

The man is not talking about being baptized in water. Perhaps we won't take time to go through word by word, verse by verse, see if we can discover even one raindrop in it, because we won't find it if we searched all day and all night. So, undoubtedly, the picture of baptism in water is in it, or at least that which, that water baptism does set forth before our eyes, is in the chapter.

What a tremendous thing it is, beloved, when we are baptized. For instance, the first word, time of water, the word baptized is introduced in Romans 6, is in verse 3. Know ye not that so many of us as were baptized in water, oh no, sorry, I didn't say that, baptized into Jesus Christ, were baptized into his death. I appreciate the use of the word baptized there.

Paul was much worried whether I appreciated it or not, I'm sure. But, it introduces me to a fact. We talk about being in Christ.

There is no way that you can be in Christ unless you are baptized into him. That's the method of incorporating us into Christ. Now, I know that the Ephesian letter talks about being chosen in Christ before the foundation of the world, and how true it is.

And, we can read this again in the glory of hate chapter of Romans, not that I want to spend time on it, having done that the other day. There is only one way that you and I can be in Christ. Now, you can say, well, by faith, yes, that must be taken for granted.

And, I'm not preaching to outsiders who don't know anything about faith. I am preaching to those who, I assume because you're here, are insiders of some depth or to some extent. Wesley uses the phrase of believe myself into him.

That's real good, pure Arminianism. He was an Arminian, all right. No doubt about that.

But, of course you do believe. But, it's rather like when you go in for a car wash. You do go in for car washes, because you shut the windows, don't you, so you don't get washed, as I recall.

But, you drive up to a certain place very, very steadily, and then you stop, and then something takes over. You must cut your engine off. You must stop.

And, that takes you in and through, cleans you up, and sets you up the other side. Now, that's the believing. You believe yourself to that position, and then come for a take-off.

There is no way into Christ except by being baptized into him. And, that is the one baptism of which the Bible speaks. You can have a dozen other things called the baptism, and surely the experiences that come in some people's lives, to them, fit the description.

I read a book by a great man of God, many years ago, and he said, there are many baptisms in the book. It's out of print now. And, in that sense, he is right, in that we've seen contemplations in our lives, when we have immersed into this, that, and the other.

And, we suddenly find ourselves in the new place of believing, or new experiences of the grace and power of Christ. But, there is only one baptism properly so-called. And, that is this great baptism into Christ.

Now, I've heard people speak of baptisms of power, and I've heard, I've read, I think, somewhere, of a great baptism of love, or something like that. Meaning, that suddenly, the whole person's self, heart, understanding, seem to enter into something absolutely new. Now, you must expect things like that, because, as the Bible says, there are glorious experiences, and I've used the word, by which we go from glory to glory.

We love it. We go from one state of glory to another. All that used to be right in the church at one period.

It was a lovely new phrase. I'm glad it's sort of dropping out a bit. The church is always coming up with new gimmicks.

You come from one state of glory to another state of glory. Everywhere I went, sometimes, somebody was praying that. I thought, well, that's another phrase, Lord.

You see? And, this is the way it goes on. I'm not delivering the truth to love. I'm only saying how easily we have catch phrases.

And, they've always been in the Bible, of course, but they get taken up with a whoop, and then, suddenly, you find them dropped again. Something else comes. What a marvellous truth it is, beloved, to enter into this great truth.

If we go back into that heathen letter, we must see the whole construction of truth. You see, he starts off, as you remember, some days ago now, it must be years ago, we looked at this. There is one body.

Now, you only get into that body by being baptised into it. That's the only way in. And, there's one spirit in the body, and you've got to be baptised in the spirit of that body, into that body.

Now, did you know that? Let me tell you this. I am a person. You meet me.

And, if it's anything like me meeting you, and I suppose it is, I do. I impact your spirit before I touch your body. Yes, I warn you this.

I don't want to say it. That still won't come near me. I know you the first time I meet you.

I know your spirit. First time I meet you. There's no concealing that.

You contact the spirit before you contact me. And, whether you know it or not, to some extent, and I don't want to overuse the scriptural terms, you drink of that. Now, that's a big thing for us to understand.

Yet, if you think that's just about it, you see, you have to do some thinking when you read the scripture. And, you find that it works out on every level, and with every relationship. I know your spirit.

I hope you know mine. And yet, you're not in my body. Here is the tragedy.

There are some people who come under the drawings of the Father. That's where we'll leave that for tonight. There are some people, they have something of the spirit.

And, in the spirit, in this state, you know, is when sometimes we may think, and I don't want to use it, move into the mystical world, about people having a sort of an aura. All right, you can come into them, and be affected by them. And, people did that by the thousand when Jesus Christ was on the earth.

But, they weren't in the body. This is the great deception. Oh, God, open everybody's eyes, and we'll see what the real church is.

What a marvellous thing it is for us to understand. If you think, and look, and say, oh, of course that explains this and that. It does explain everything.

Hmm, fits in, doesn't it? Once you begin to understand fact, I want to tell you, beloved, that the Spirit of God is moving on this earth. But, you won't say everybody's in God, will you? Well, will you? Once we really sit down and do some thinking, when the mind is sanctified unto the Scripture, things begin to take their proper shape. And, we begin to understand.

You can't get into the body unless you are baptised into it. And, that is the one great baptism. And, it will take place in everybody's life when they will confess, let's have a look into this section again, that Jesus Christ is the Lord, the one Lord.

And, when you come to the one faith, and not yours particularly, you will receive the one baptism, into that one body. Hallelujah. What a glorious thing it is, then, to see the way it all works.

Oh, hallelujah. Other language can be used about this. Let me turn you for a moment into the Philippian letter.

Then, I want to come back into the Ephesian letter and the first chapter. In the Philippian letter, this is what we read in chapter two. It says, and are you going to read with me now, behind this statement, and it's on the mind, there is the mind of the Spirit who constructed the Scriptures to eternal truth, based the Scriptures upon eternal truth.

He says this, let this mind be in you, which was also in Christ Jesus, who, being in the form of God, prudent not, rather, to be equal with God, of course, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and so on. Now, you will know that that verse seven really should be, he emptied himself, made himself of no reputation. What did he empty himself of? Now, there are those who think that he didn't really empty himself of anything, that he really wasn't the son of God, that he was born of Mary, or born of Paul, but he was the great living one with his father, glory to God.

But why, what did he empty himself of? Did he empty himself of his Godhead? He did not. He, what did he empty himself of? Just this, that before this happened, and actually, before the foundation of the world, in Ephesians 1, we're back there, all right, in verse four, you and I were chosen in him. We were chosen in him before the world was, before the foundation of the world, and remember that the Lamb was only flamed from the foundation of the world.

Keep that clear. Before that, we were chosen in him, but when he became a man, he had to become, he had to empty us out of him in that sense, and come down to this earth, and win us. Hallelujah.

Praise the name of the Lord, in the heart of God, still chosen. I know that whatever God doeth, says Scripture, it shall be forever. Hallelujah.

Nevertheless, he came down to this earth, the chosen Christ, and something happened when he emptied himself of us. He lived. He died.

All right. And when he died, and when he rose, this is what happened, and this is why old Paul praises his God, in Ephesians 1. This is hit in the end of verse 16 of chapter 1, making mention of us in his prayers, that the God of our Lord Jesus Christ, the Father of glory, we can't get away from this link with the fatherhood at the moment, may give unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened. Now, Paul knows he's got a great difficulty on here.

So, get people's eyes of understanding, the eyes of the heart, open to see this. Listen, hear this. So, you may know what is the hope of his calling.

There you are, it was mentioned in the seven of the structure, in fact, the four. All right. The hope of his calling, and what the riches of the glory of his inheritance in faith, hallelujah, and what is the exceeding greatness of his power to us who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, hallelujah, which links with this in verse, in chapter 2, verse 8, by grace are you saved through faith, of course, and that not of yourselves, it is the gift of God, not of works, lest any man should boast, for we are his workmanship created in Christ Jesus.

Now, you see, we were chosen in Christ, then we had to be created in him. We had to be created in him. He entered himself, okay, for when God raised him from the dead, he inwrought us back into Christ.

If I may use that figure, pardon the limitation of human idea, but that's the truth. And we are his workmanship. Well, what a tremendous thing it is.

Of course, he had to empty himself of the cross, and somebody would have come along, some bright person, sometimes said, well, of course, if we were in Christ on the cross, we are our own sages. No, no, he was really alone, and that's what in one way made him cry on the cross, my God, why, why, why have you forsaken me? That's right, and he was alone, that's for one point. And then, having, if you like, created this glory of salvation, having brought in redemption through his blood, having established it, what did God work in Christ when he raised him from the dead? Adam.

He wrought in him, he wrought in him, he worked in him. Amen. And I'm his workmanship, I'm a creation.

I'm not a copy, that's, that's it. I'm a creation. Adam was a creation.

I'm a creation, I'm not a copy. Pray God I shall never be a copy. And here, then, is the great and marvellous truth.

That's, that's looking at baptism another way. The, the great work, the mystery of salvation that I mean, another way of looking at it. Because, you see, well, one's baptism and one's work.

Well, go back to Romans 6, if you like. There was, there's work in baptism. This is, it's only alluded to under the figure of baptism.

It says, it says, we were buried with him by baptism into death. The life of Christ was raised up from the dead by the glory of the Father. Even so, we also should walk in newness of life.

Something else happened there. We were planted, in verse 5, we were planted together in the likeness of his death. Hallelujah.

A tremendous amount, even under the figure of baptism. Here, in Ephesians, it's under the figure of, I am Father's work. I have been wrought into Christ.

I am in Christ. I have his spirit. I must have his nature.

I have his, well, what can you say about the wonder of Christ? This is part of the great mystery, beloved. That God should do this great and wonderful work. Our consciousness should be more vividly in that than in anything else.

Just before this meeting, I was talking with a brother, and we were talking about certain places on the earth, where the whole atmosphere is full of spirit. I can tell you one place, Iona. He said, oh, I'll tell you another place, Glastonbury.

Don't go there, but all the hippies, druggies drop out from way out there, go to Glastonbury. You know why? Because it's thin there, the relationship is different, say, from Exeter. Did you know that? And they're more sensitive to it, perhaps, than we are.

Because they attune themselves to spirit. Wrong to say, of course, but that's the fact. And you and I have got to be attuned to the Holy Spirit.

We've got to think in this realm. You see, some people, like some people who say, well, he's practical, he thought down to earth, and it's nice of him, you see. Generally, it's because their mind is not attuned to things of spirit, generally.

Then, every time. They like the sort of down to earth thing, the nice little things about daily living, and whether you should divorce and remarry, or whether you should do this, or whether you should do that, or whether you should do the other, and all those nice things, very natural, you see, very down to earth, good to understand. And then you get the wrong element.

You get the, excuse me, I'm not, of course, it's quite embarrassing, you get the Catholic element. They say, shut yourself up in a monastery, shut yourself up in a convent, and what do they do there? What happens in every exclusive thing? They get attuned to things of the spirit, that's the wrong spirit. And they can appear very holy people, and so on.

You and I, beloved, I live right out here in the everyday, and we're attuned to the spirit, like Jesus. Let me warn you once more, I don't want to bit over labour this, I don't mean you've got to be so fortunate you can see devils everywhere. You're attuned to the wrong spirit, if you like that, that's just what I'm trying to say.

You're always very spiritual. You saw it on the bus, you saw it over in that corner, you saw it, did you think that, in the market, and all this business, you see, you're attuned to the wrong spirit. Altogether, to be attuned to the Lord.

Hallelujah, what a marvellous thing it is. That's why I say, I pray God, the whole spirit, soul and body should be sanctified. That's the way the Lord speaks.

Amen. And here I am then, in this occasion, glorious letter, this one great baptism. Amen.

You will understand, I'm sure, beloved, if you turn with me into the Corinthian letter, that if this, in the Ephesians, be that great one baptism, and I am in chapter 12, we read this, verse 12, as the body is one, and has many members, and all the members of that body are one body, being many, that's how Christ is. That is Christ. Amen.

For by one spirit are we all baptized in the one body. That must be the one baptism. Must be.

In one spirit are we all baptized. I put in there, because that's the Greek preposition. In one spirit are we all baptized into that one body, and we are made members of that body at that time.

Hallelujah. I have always found it a great difficulty to believe that you should believe there's one God, one Lord, one faith, one everything, but when it comes to baptism, there's at least three. Do you see that? There's one baptism.

Unless you've got to say there are three Lords, you could say four, five, six, where are you going to end? There's one, one, and only one. Glory be to God. I think all the scientists in the world, a few, we'll say perhaps two generations ago, well, one anyway, were staggered when a man named Einstein came up with the thesis that there's only one.

We don't believe that. Relativity. All can be resolved on one.

That should have shouted to the church if they only had ears to hear it. In other words, God said, I'll break it into the universe. There's only one.

But everybody could have demonstrated it a hundred other things. But here came a man with a brain big enough to say, no, no, it's only one. Glory be to the name of the Lord.

And of course, you know that the idea of atomic fissure is built on that, and all these troubles about war. It's all built on Einstein's initial revelation. Because I think it was a revelation, personally.

It's an amazing thing that most of the great discoveries really, in the end, are revelations. They follow a lot of certain, and then all of a sudden, oh, that's what I do in Scripture. I follow all of a sudden, and I go, oh, yeah, yes, that's right, this is the logical end.

In other words, beloved, because God made us, now this is related to some of the things I'm going to say tonight, I hope. Because God made us, it must work out on the pattern, on God's pattern, whether we're simple or whether we're righteous. We can't alter the laws of these things.

Nobody can. They can pervert them and go wrong ends. They understand the laws and use them for their own purposes, as, for instance, making strong drink from potatoes, you see.

That's right. Just potatoes. It's a simple thing.

But you and I have got to see this. We are baptized into one body. Now, you will understand, I've said this before.

He starts off the chapter by saying, now concerning the spiritual, I pointed out that he will have the word gift there, which is there in the Greek. And he just sort of mentions the gift. But he then immediately passes on to the body.

There is nothing more spiritual in this world than the body of Jesus Christ. That's why. That's why he says, yeah, the gift's there, but look, I'm not talking about the gift, I'm talking about the body.

That's the greatest spiritual thing in this world, my beloved, the body of Jesus Christ. Amen. That's why he takes it this way.

You're baptized into it. I want the enormity of it to hold my heart and mind in one. I want to move in it.

As a universe, glory be to the name of the Lord. The very fact that I use universe shows that it's only one. Earth, heaven, God, sun, seas.

Wonderful, isn't it? And that's what God wants us to see. If only we can come into this great understanding, he will calm so much, there's become frenetic energy almost, in the lives of some people. Do you not see, beloved, this is the only way that you can come into Christ? Then he used two illustrations.

One in this same cleansing letter, which you can keep your finger in, chapter 10 especially, and the other in Peter. Now, I suppose you, like I have, read this epistle at times and thought, well, I just don't understand all there is about this. But whether or not we understand it, here it is.

Christ, in the end of chapter 3 of 1 Peter, once suffered for sins. The just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. Quickened, you know, means given life by the Spirit, same word.

By which also he went and preached unto the Spirit in prison, which sometimes were disobedient when once the long suffering of God waited in the days of Noah, while the ark was a-preparing, bearing two, that is, eight souls were saved by water. All right. Now, if you'd like me to connect the water with water

baptism.

All right, let's go on. In antitype, that's the Greek of verse 21, baptism doth also now save us, not the putting away of the filth of the flesh, because you know that is exactly what God did in the flood. He put the filth of the flesh away.

He saw that the whole earth, all flesh, was corrupt before him. That's why he drowned it out. I made one of his suggestions about that, the other night, reasons for it, and so on.

I suppose you've done so too. Might have been the other day. And he says, the art of a good conscience towards God, by the resurrection of Jesus Christ.

Now, I hope you understand that these eight souls were saved by water. That's what it says. Well, you know what happened when the ark was finished.

They had, as far as the figure can show, they were baptised into Christ, the ark. God put them in there and slammed the door shut, and that was it. And there they were in Christ, baptising, floating on the water.

I think it's a good thing to show us it isn't what takes place in the water, but how we float on it. If you may excuse my figure. What really is being done? It isn't the water, but see this ark on it.

That's what I want you to see. Drown everything else out. Don't let anything else be seen.

Just the ark. That's all it was to be seen. Even the mountains.

What happened? Oh, they've been baptised into the ark. You say, well, I've never heard that said before. Consider it.

That's right. The water was under them, over them, running off the roof. I don't know what was happening, you see.

There they were. Now, keeping that figure in mind, we'll go back to 1 Corinthians 10. And in this chapter, we read these great words.

Verse 1, Brethren, I would not that you should be ignorant, how that all our fathers were under the clouds, and all passed through the sea, and were all baptised unto Moses in the clouds and in the sea. Alleluia. So, the first people that knew, shall we say, complete salvation, that is, the whole family of Noah, notice that, were baptised into the ark.

The whole family, or house of Israel, as a complete whole, knew baptism in the ark, in the clouds, in the sea, they knew baptism unto Moses. And I want to show you that, very carefully, God made clear that though they were both by water, here there's a development of the truth, none of them got wet, at first. None of them got wet.

In fact, when they crossed the Red Sea, they hadn't even got any dirt on their sandals. That was a marvellous thing. Not a trace of water I would have you see, not even the mud, or the sediments of it, nothing.

And here's the picture of spiritual baptism. Amen. The one great baptism.

Or you might say, catch the children as well, get a little damp, passing through that scotch mist in the sea, if you notice that sort of cloud. Well, amen. That's how it happened.

All right. So now, my emphasis comes off water baptism. Well, don't you believe in water baptism anymore? Yes, of course I do.

But in my thinking and understanding, my emphasis comes off that. I see that I am included into Christ. I see that I am baptized into him.

And did you notice the very way that verse was constructed in chapter 10? They were baptized unto Moses, okay? But I want you to see Moses in the cloud. Surely that's not the way to read it, but that's the suggestion. They were baptized unto Moses in the cloud and in the sea.

Hallelujah. Now, if when you went through water baptism, you weren't baptized, shall we say, in the cloud and in the sea. Then there was further for you to know.

Very much so. Something further for you to know. What a marvellous truth it is for our days.

Amen. You see, but you see, they had a second baptism, didn't they? When they went through Jordan, you see. No, they didn't.

For all that generation of men were slain in the wilderness. God made sure they didn't have a second. He killed them all off.

We know why. But he did. But it made safe that they weren't baptized twice.

And when some of them, some of the ladies, and perhaps some that were too young, had been responsible men and women in the days, in the wilderness, even they didn't have a second experience like the first. For in the first, you will remember, they were baptized unto Moses in the cloud and in the sea. But when they went through Jordan, they were not baptized in the cloud.

They never had a second baptism in the Spirit, taking the Spirit, that is Christ after the Spirit, in the cloud. Christ is the title. The cloud is Christ of Christ.

They never went through the cloud because by that time the ark had been laid, the ark of the covenant, and the cloud abode upon that, in the centre. All right. Coming out of Egypt, they were led by the cloud.

There was no ark for it to abide on. It was their guide, it was their everything, their foretellers, their known, who went and stood behind them at one period, and so on and so on. And they went into the promised land.

And so God wants us to understand these great and marvellous things. In other words, was it the one generation, that generation which failed, and you know, I'm sorry ladies, but he counted the generations by the men. I apologize to you.

I sometimes wish I was a lady, you're so nice. But he counted it by the men, he said. And the second generation had to go through a baptism too, saying one practically.

And here then, beloved, it's for you to see very clearly, that they were saved by baptism, just like it says in Peter. Those eight girls were saved by baptism. It's included that they were saved by the redemption

through the blood of the lambs.

So they were. They were saved from the curse of God by that, but they were saved from Pharaoh by going to the sea. That's where their salvation was.

It wouldn't have been any good them being saved from death in the land, if they had been captured, recaptured, if you want to put the word, by Pharaoh. They were saved by baptism. And people that thought water baptism was it, all got drowned.

They got drowned in the sea. Like the fish. I have a good laugh.

I've got a marvellous sense of humour. A real fine speech. But these people that had been redeemed by the blood, they sailed happily.

Do you know what I mean by sailed? Oh, hallelujah. They were alright. They were saved by baptism.

How many of you dare preach that in your congregation? It's the truth. They were redeemed by the blood and saved by the baptism. Weren't they? Go on.

Dare to believe it. Right, I heard somebody told a story. Laugh and get it over with sort of thing.

I've done with it. You know, take the plunge. Really do it.

Here's the thing to get through. Oh, this can't fit in my box. No, it didn't fit in mine.

I had to shake three from all that. I said, oh God, I was ready for in a state of something to see truth as it is. In Christian.

Did you know that evangelical bronze would be slated to you as though you were locked up in a convent? Under a false religion. Did you know that? Isn't it wonderful when the Lord liberates the spirit and you can go and nobody's going to hold on you? Amen. Height, depth, length, breadth.

Of course, we pick up things from him or her or this one, that one as we go through. Nobody is original in all their thought patterns. Cannot be.

But what a wonderful thing it is. That only shows us how much we need one another. And the Lord is moving us on and on and on.

Saved by the blood of the Lamb. Amen. Saved by this.

Saved by that. That's right. But don't leave saved by baptism out.

Unless you're nearly sure that it gets the doctrine wrong. Baptized into Christ. Into the body of Christ.

Amen. And you know, beloved, in the beginning itself, in Peter again, you can get it, where Peter tells us that the earth standing in the water and out of the water. Do you remember reading that? That's right.

Because in the beginning everything was water. Now I don't know your theories about creation. And I can quite see where people get the gaps here.

It's in Genesis chapter 1. I can see where they get it. Because the earth was there under the water. Meaning in the beginning it wasn't the sea suspended on nothing.

The earth was there. Because he called it up. He says, let the dry land appear.

It didn't create it. Not at that juncture. And it came up out of the water.

Hallelujah. Now that's how it all began. The substance, let's just call it, came up out of the water.

You and I couldn't have lived on the sea. Although we're supposed to come from something down the bottom of the ocean originally. Well, that's my theory.

I somehow, these ears have had to take the place of gills I reckon. I don't know, according to their theories. I hope I don't look a bit like that.

It sounds fishy to me. Here is the whole glorious thing that I mean. It's just an attempt to get something to put their feet on without God.

I've got to have something to explain something. Because somebody's going to start asking questions. You see.

What a marvellous thing it is. I'm not saying I believe in the gap theory. But I can quite see that there's a possibility.

There's a possibility. That's the trouble with the Bible. You know, it permits for so many theories being constructed.

We say, who's going to get the right thing? Only the spiritually minded. Do you think you're the only spiritually minded? No, I don't. But I do know this.

That if you want to know and have understanding, you get the spirit, not education. If you think the answer lies in university, I want to tell you, you're more likely to come out of university a twisted, perverted person in body, sex, and mind, than perhaps being dragged up somewhere and never a chance of getting there. More likely.

That is my observation. What a tremendous thing it is to know the glorious truth. And this, of course, is why, in the end, God dispenses with water, except the pure water of the river of life.

You say, there's no more seas. Why? Because there's not going to be any more baptism. They're all going to be in a new creation.

Everything's going to be here. Hallelujah. No one wants to be anymore.

Whether you interpret it as the seas around the shores, or whether you want to be very spiritual and interpret it according to the seas that follow. There won't be any need for that. They'll be born again then, so we can do away with the labour of regeneration.

We can do away with the sea. There's no more deliverance from Pharaoh. There's no more floods from the calm.

Hallelujah. Put that all away. Do away with the sea.

It'd be lovely. I'd be able to walk all over your gardens, even if you live the other side of the world. You know what I mean? Yes, that's tremendous.

And God won't say, now don't touch that tree in the middle of the garden, because there's only the tree of life there. He won't say that. It's gone when you get to the new earth.

That tree of good and evil. We're all learning about evil. We've learned enough of that while we've been on earth.

Amen. And had it washed out of our fibre, glory be to God, we'd have been born out of it. Isn't that marvelous? I can see that.

It totally makes common sense to me anyway. And we move on. So I want to ask you this question.

Do you know this one baptism? Do you know it? When I mean by know, I mean by experience. I know it by experience. And you know, sometimes when I talk along these lines of text, the history I say, they're the subjects I talk on, I get in it.

Now I can sort of feel I'm in that body, you know? I can. I can feel I'm in that body. Hallelujah.

Now you've got to know you're in it. In a very real way. I'm in this great body of love and life.

Oh Lord, I've drunk in of your spirit. Amen. Now I know I've drunk in that spirit, not because I had an experience where I thought I was drunk, but because that's how it's worked out in my life.

I found the spirit of Christ in me. That is, I could start to live, I could start to act, I could start to respond as Christ. Yes.

Amen. Have you found that? Beloved, that's what it's got to be. And although you may not have understood it at all, it doesn't matter like that.

You must remember this in the Seeds of God, that the spirit of man will not follow his mind. I tried to do this, I tried to do that. There was law in me that wouldn't let me do it.

Okay. What happens is the mind must follow the spirit. If it could be done by the mind you'd do your own thing.

So I thought it out, and when I thought it out and saw that it was all clear, I believed. Did you? Then you're your own savior, you're a wonderful person. What you do is abandon to God and his nature of love and holiness.

Let him do it and then let your mind catch up with it afterwards. I can recommend this, this is my way, if you have it. It's good not to have enough brains to think it out.

It's just good to let yourself go in and then the spirit says, yeah, and then the mind says, oh yeah, just like that. That's how it goes. And the Lord moves you on in these great and glorious truths.

Have you been baptized with this one great baptism? Have you? Because when you're baptized with this baptism, beloved, haha, you're baptized into his death, I find that in Romans 6. This is what the writer to the Ephesians says, now listen, he says, and you hath he made alive or quickened who were dead in trespasses and sins. Now this is the strange miracle and mystery of God. He, if he wants to make you alive, you know what he had to do? He had to take you dead and baptize you in death.

Oh, my word, yes, I thought, I believe I'm alive. Well, you were dead and he baptized you into death, a greater death, hallelujah, and he cleansed you into life. That's the secret.

You are baptized into death, a death that slays the death of sin. Amen. The death of sin that made you unaware of God, unresponsive to God, very aware of self, sin, body, demands of appetite and so on and so forth, but of God, no, no.

Deliver, yes, aware of God, so God takes you and he immerses you in this great, great death, baptized into this death. And through that death, Lord, there's been a whole carnival of death, yeah, better than having liver and soup and ice cream for lunch. You, you, you, you, you're baptized into this, amen, hallelujah.

I said the other day that I sometimes wonder whether the old self is worse than old Adam, really. Yes, my self, I am baptized into this death. That's a glorious thing, amen.

And then you live the rest of your days crucified, you know that, there's something told to you, you were heir to the throne or whatever it was, there's a book, very fashionable, you know, something to the throne or something, you're ready, so on and so on. You were baptized into that death, and so that you could forever live the rest of your life on earth and through eternity crucified, that's why. Yeah, that's marvelous, isn't it? Because if you're crucified, you're so ugly, you stink.

You know what I mean by that, must be terrible to cross, blood flowing, eggs quittle running, flies set in your living, terrible, terrible. Crucified, hallelujah. I'm crucified, he said, he cried.

Don't point out to me it was in the past tense, I know that. If it's in the past tense, it must be in the present. It's not in the past tense so that you leave it behind, it's the past tense in the sense that it's a continuing thing, because we're preaching Christ crucified, he's crucified today.

You keep that clear, we preach Christ crucified. Not Christ but was crucified, as an act of eternity, in time, it was so. We're preaching Christ crucified, amen.

Paul says, I'm not preaching myself, he says, do we preach ourselves? No, we don't preach ourselves, but I'm crucified. Wonderful crucifixion. And that's how we'll survive.

That doesn't mean to say we're to live as though we're always on the Via Dolorosa, doesn't mean that. We can do this with glory, and with glory. I'm crucified, amen, hallelujah.

That's wonderful. May the Lord lead us in truth. I trust you don't think I'm too fat, but when they went through the river on that great day of crossing into their possession, what do you think it looked like? Because I've already told you, this great, this pillar of clouds coming down onto the ark.

And the ark was on the shoulders of the priest. So if you could have looked at it that way, it's almost like an inverted cross. Here's the pillar, here's the ark, and here's men standing holding it up.

And you know, it's absolutely right. That's in my imagination, of course. But what a marvellous thing it is.

That's how they went, right past the ark. Just as they hadn't heard the word crucified then, the cross hadn't been invented as a form of capital punishment, it was way before the Romans. But there it is, God has woven it into the scripture, this marvellous fact.

And you know, whoever has had a baptism that hasn't taken them into that body by that crucifixion, has not had a baptism at all. No, they haven't. I said, that you contact the spirit before you contact the body of a man even on earth.

And that's what's happening to so many people. May the Lord move us into the truth. And when you see that a man is a man, but he's a different kind of man.

When you see a woman is a woman, but she's a different kind of woman. Then you know that they're crucified, whatever may be their gift. We're in this glorious body of Jesus Christ, there's only one baptism.

Beloved, we need it. Whatever else men may call the baptism, or somebody may say, a baptism of love, or a baptism of compassion, or a baptism. People use these words freely, just like the world.

They find a person, a sort of vivid personality, and they say, oh he has great charisma. People take up these words. Don't be afraid by them.

Here's the thing, it's his life that's translating through me. That's right, it's his spirit in me. It's his life I live.

I came to him and I said, I'm going to put it in the length of our text now. I don't know if I've used these words, but in the essence of the truth, I come to him and I say, Lord thou art God. I submit to thee.

Baptise me in thy body, Lord. Baptise me in thy spirit, Lord. Amen.

That's the way you come. When all the struggles cease, and a new wonder dawns upon the heart, at least it did with me. I knew, I knew, you say, I'm a different person.

Whether or not I've lived to fulfil all the potential, I don't know. But that's what it's got to be. It's not just the conversion.

Conversion is under this. Conversion must be under the baptism, Amen. The gospel for today, and here I'm going to read it, is this.

You are to believe on Jesus Christ unto the reception of the Holy Spirit. Write it down. That's the gospel for today.

They believe on Jesus Christ the forgiveness of sins, they believe on Jesus Christ the healing of their body, they believe on Jesus Christ to be the leader of the disciples, you know. Now you believe on Jesus Christ unto the reception of the Holy Ghost, and don't stop believing until he's come. That's right.

Amen. Glory, glory be to the name of the Lord. Amen.

Never let your people rest in sins forgiven. Never. Take them on.

The figures of sins is clearing the way. The casting out of the devils is clearing the way. All these other things are clearing the way.

Hallelujah. Amen. Oh, may the Lord lead us into the fullness of all this, beloved.

Amen. Did you know that chorus sings a different? Something happened to me. No.

Come and sing it to us, Crandall. All right. That's the liberty.

Yeah. When I gave my heart to Jesus. That's the way it goes on.

Some, it seems a different now. I'm changed, it must be. Since I gave my life to Jesus.

So, the chorus goes on. Real good chorus. May the Lord do something wonderful in every one of us, beloved, unless this week has been in vain.

But I believe it has. Amen. We are his workmanship, created in Christ Jesus.

Oh, hallelujah. Just think of that. Created in Christ Jesus.

Yes, in Christ Jesus, beloved. Living in some dirty, dusty old workshop where the rats run through and where that stuff is. Holy, pure, no dust, no war of machinery, no foreman.

Elder is another word for foreman. Here is the thing, hallelujah. Created in Christ Jesus.

That's all real workmanship, beloved. I'm going to have the right kind of workshop if I may put it that way. And that's what it's all about.

To the Lord lead us on. Created? Yeah. What am I created for? What of? Oh, not that dirty old dust that I made Adam from.

Who matters? If you can't quite picture it in your mind, let the sense of it filter through your being. Give yourself up to it. Enjoy your creation.

Adam did, but God anyway. And move in the faith. Amen.

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