

1983-0420 Baptism #2

Let us pray.

Heavenly Father, We're grateful again to be in this house that we've been able to dedicate because of You having giving it to us and supplying all the needs. Therefore in that we are happy to be here in Your name and rejoice Lord in Your presence. This means so much to us to come together as the family of God. We don't believe for one minute that we are all of it, but we know we are part of it. Therefore in that particular measure we worship as family uniquely and in recognition of Your great presence, the Father among your children.

Now Lord, we just pray that what we say will be worthy of you, Lord, and won't be of ourselves. The things we say will give Thee glory, oh Lord. You are able to change minds. That is what repentance is all about. You are able to change our doctrine. You are able to change everything, Lord. Our thinking that's wrong--anything, you can change it. We are so happy for that, oh God.

We are dealing with you, Lord, really and finally and truly. We are so glad for that.

We just commend this now to You therefore tonight. In, the study of the Word, whatever is said, may it be right, Lord. For Your honor and glory, in Jesus' name we pray. Amen. You may be seated.

1 Now, we're going to continue with water baptism, because I find that even though likely I'll finish off tonight, the subject is far from finished. Now last Sunday we began to see that water baptism was much more significant then we have commonly believed. And of course, we realize that it has become insignificant to many people because of the misappropriation of what Peter said in answer of a good conscience toward God, not the putting away of the filth of the flesh.

2 And so water baptism it seems has been denigrated to a point where it should not have been, and hopefully because every doctrine and everything that's in the Word has come to a deeper, richer, and a full meaning. We have every reason to believe that we can look into this subject and we can find richer, deeper, fuller meaning, and perhaps by the grace of God, eventually before we leave this earth, we will have the full meaning of it.

3 Now, so, as I said last Sunday, we began to find that it has a greater significance, and when we studied previously, or we commonly believed. However, we found that water baptism itself, that is the act of being immersed, was not an operation of grace, as though it carried within itself redemptive qualities. But it's importance and necessity lay in what its appointed too: past, present, and future, as concerning the penitent one.

4 Now, I'm going to go over that again because my notes were explicit, that's why I read them. We found that water baptism itself, that is the act of being immersed, was not

an operation of grace--it wasn't. It didn't have merits in it as far as redemptive grace was concerned. So it was not operation of grace as though it carried within itself redemptive quality. You see, that's what Peter said. But its importance and necessity lay in what it is appointed to: past, present, and future as concerning the one being baptized.

5 Now let's get that very careful then that we are not seeing something here to which we imputed grace that does not belong there, although it's very, very important.

6 In other words, water baptism itself is not a part of redemption as though it's by being baptized you were literally washing away your sins, and calling upon the name of the Lord, without a revelation such as that would literally give you redemption. What it does, it contains within it the necessity of baptism, because what it points to concerning the person of his past, his present, and his future.

Let's go to Acts 2:37-38, and we'll just trace this right through the word, so we'll know what we are talking about. [Acts 2:37-39:]

(37) Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

(38) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Now, we repeat that again.)

(37) Now when they heard this, they were pricked in their heart...

(38) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

(39) For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

7 Now the emphasis here is repent and be Baptize everyone of u in the name of the Lord Jesus Christ. Now, what triggered these verses was Acts 2:1-36, and we'll look at it.

(1) And when the day of Pentecost was fully come, they were all with one accord in one place.

(2) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

- (3) And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
- (4) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
- (5) And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. (See, they came together.)
- (6) Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.
- (7) And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?
- (8) And how hear we every man in our own tongue, wherein we were born?
- (9) Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,
- (10) Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,
- (11) Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.
- (12) And they were all amazed, (Notice what it was now.) and were in doubt, (Because of this great phenomenia which came at the time of the baptism of the Holy Ghost to that group.) saying one to another, What meaneth this?
- (13) Others mocking said, These men are full of new wine.
- (14) But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:
- (15) For these are not drunken, as ye suppose, seeing it is but the third hour of the day.
- (16) But this is that which was spoken by the prophet Joel; (Now, he is identifying.)

- (17) And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
- (18) And on my servants (men servants, that is) and on my (woman servants) handmaidens I will pour out in those days of my Spirit; and they shall prophesy:
- (19) And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:
- (20) The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:
- (21) And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.
- (22) Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:
- (23) Him, being delivered by the determinate counsel and foreknowledge of God, (Now, that's something they didn't know.) ye have taken, and by wicked hands have crucified and slain:
- (24) Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. (He had done no sin.)
- (25) For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:
- (26) Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:
- (27) Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.
- (28) Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.
- (29) Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

- (30) Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;
- (31) He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

8 Now you see, this is the first time they are getting this scripture opened up to them. They knew it was in the Bible, but they did not understand it, see? Now, it is based on the baptism of the Holy Ghost, what was going on there.

- (32) This Jesus hath God raised up, whereof we all are witnesses.
- (33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
- (34) For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,
- (35) Until I make thy foes thy footstool.
- (36) Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, (that God raised up) both Lord and Christ.

9 Now, this Acts 2:1-12, which we already read, that great phenomena, what we call the baptism of the Holy Ghost, had startled this people. They're very, very much alarmed. And in Acts 2:33, that verse puts this outpouring squarely and solely on Jesus, according to the very scripture that they are supposed to believe, but they don't believe. Now, watch it.

10 *Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost,* you can think what you want about what was going on. You can call it of the devil, you can it of God, you can just say they were drunk, you can make fun, you can do anything you want to do, say anything you want to say.

11 I want to tell you something. *He has shed for this* which is the Holy Ghost *which you now see and hear.*

12 Now, you notice then he puts this outpouring of the Holy Spirit squarely and solely on Jesus, according to the very scripture that they're supposed to believe, for verse 34 to 35, to 36:

- (34) For David is not ascended into the heavens: (It was not David that ascended, that is what it literally says.) but he saith himself, The LORD said unto my Lord,

David's Lord Jesus, that's the one that rose, is on the right hand. That great One, God, said to that other one, in whom He incarnated Himself for a time being.

...Sit thou on my right hand,

- (35) Until I make thy foes thy footstool.
- (36) Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

The one that you killed, God raised, put Him on His right hand and said, "Stay there, until every enemy becomes your footstool." That's what David was talking about.

13 All right, let's go to Psalms 110, because that is what we are into. Now you notice what happened here. The baptism of the Holy Ghost, the great outpouring, is placed wholly and solely and squarely on Jesus. They killed Him, God raised Him, He's the one they were looking for, He's up there in heaven, and he shed forth the Holy Ghost.

Now, verse one. [Psalms 110:1-7:]

- (1) The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.
- (2) The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.
- (3) Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

14 Now come on, they are all young kids again. This is the Millennium.

- (4) The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. (Sit at my right hand.)
- (5) The Lord at thy right hand shall strike through kings in the day of his wrath. (He'll bring in the Millennium.)
- (6) He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. (A whole bunch of them, in fact.)
- (7) He shall drink of the brook in the way: therefore shall he lift up the head.

15 Now, they knew this. They understood there was to be a Messiah in the image of David, they knew he was to rule and to reign, and now they are told that this is it. Okay? Now notice, Acts 2:22-36, which we won't read over again, but in there, you will notice these verses that Peter is preaching, puts the responsibility of the crucifixion right upon the Jews. That was necessary to fulfill scripture. Now this grave accusation and the proof of it falls upon the Jews and brings about Acts 2:37:

(37) Now when they heard this, they were pricked in their heart,
(They got under conviction.) and said unto Peter and to the
rest of the apostles, Men and brethren, what shall we do?

So conviction sets in. Now, notice carefully. One: conviction. Number two: repentance. Number three: water baptism. Number four: baptism with the Holy Ghost.

See, they were pricked in the heart. They said, "men and brethren what are we going to do? What shall we do?"

16 And the word came, quit believing what you used to believe when the scripture is vindicated. Change your mind about what you used to know. If an authority which is vindicated is on the scene and this is proven right, God has stood behind it, then you are to change your mind. Now that was in that hour. And it's always in that same hour but the fact of the matter is we are talking about that very hour there when there was such tremendous manifestation as there is in our hour.

17 Now, he said here, I want you to change your minds. When you change your minds you will get baptized in water. What God wants you to have is the Holy Spirit, and that's the next thing to come. Change your mind, as soon as conviction sets in. Be baptized with water, and you can receive the Holy Spirit.

18 Watch carefully again. The accepting of water baptism stands squarely between one: both guilt and atonement; two: reaching forward for the Holy Spirit. Now, you see what we are saying? There you are. Water baptism stands squarely between number one: guilt, and atonement. Number two: reaching forward for the Holy Spirit.

19 Thus we see that water baptism puts the candidate in three positions. One: past. Accepting the position of a guilty sinner which is himself before God. Number two: Excepting His pardon presently, and identifying himself with God's own remedy, and forgiveness for sins. Number three: reaching into the immediate future, to receive the Holy Spirit. Now that's exactly what you are looking at.

20 Water baptism puts the candidate into three positions. The minute he stands in the water, he admits to his past. Number two, he admits to his present. Number three, he admits to his future. That is exactly what it does. Now, whether they recognized it or not, it is still true.

21 Number one, in the past he accepted his position as the guilty sinner. Guilty before God, and the need of salvation--he has to have help. Number two, he stands there admitting that he has taken the help that God gives, which is Christ as his own personal

savior and the atoning of the blood, which brings him under justification. And number three, he reaches immediately to the future, which is to receive the Holy Spirit.

22 Thus water baptism is the witness and the silent confession of every true candidate, that here I stand in the water, believing that I am utterly forgiven by God because of the atonements of Jesus' blood by death on Calvary. And when I rise from the water, it is to receive the Holy Ghost, and thereby become the righteousness of God. I want to repeat that to you so you will get it.

23 Water baptism is a witness, that is what we brought out last Sunday. A witness, and a silent confession, though it can be verbal if you wanted to testify, and it is also verbal that on the grounds that everything you see speaks to you, because you don't see with the eye, you see with the mind. Thus water baptism is the witness and the silent confession of every true candidate that, "here I stand in the water, believing that I am utterly forgiven by God, because of the atonements of Jesus' blood by death on Calvary. And when I rise from the water, it is to receive the Holy Spirit, and become the righteousness of God."

Alright, we go to Hebrews 10:11-18. I suppose that will be about right. [Heb 10:11-13:]

- (11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:
- (12) But this man, (This one that you crucified, that God raised.) after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
- (13) From henceforth expecting till his enemies be made his footstool.

24 See how the blood is going to cover everything? And people wonder about the blood, if it's on the mercy seat or where it is. I'm going to tell you one thing, that blood is going to stand there, every enemy is going to come under it. Hallelujah. I tell you, I've got no time for all this nonsense.

25 Everything just boils right down to what God is doing in this hour, putting everything under the feet of Jesus. And we're just getting ready for a resurrection and a rapture and a wedding and a wedding supper and a millennium, and a great white throne judgment--you name it, it's all there. Why? Because that's what he did, see?

26 Now, for by one offering he has perfected for everyone that are sanctified, whereof the Holy Ghost also is the witness to us. In other words you are baptized with the Holy Ghost proving this to be true, or you could never receive God into you and become the temple of the living God, unless the blood that cleansed you made you perfectly whole, as we said concerning Jesus, which Bro. Branham said that went he went into Jordan, that was the washing of the sacrifice. That was no cleansing act, that was a identifying act.

The animal was already a clean animal. Christ was the perfect righteous one of Almighty God. He was not born through sin or in sin, see?

27 So here he stands and the Holy Ghost witnessed to us, for after that he said, “before this is the covenant, that I will make with them after those days,” saith the Lord. “I’ll put my laws in their hearts, in their minds shall I write them, and their sins and iniquities will I remember no more.” Now where remission of these is, there is no more offering for sin.

And somebody comes along and says, “Yeah see then, if you have it now and you blow it...”

28 [Brother Vayle whistles.] Man, I tell you! If my eyeballs can spin like a pinball machine, out of order, what do you think the eyes of God do when someone wants to spit on the very blood Jesus Christ with a big sneer? They say, “well, you know how it is. It’s just might work, it might not.”

29 It says once and for all! See? There is one baptism with the Holy Ghost and that does it, you are sealed in, and you are guaranteed redemption. What? Redemption from hell? Show me where a glorified body goes to hell? Hah! I want to tell you something

30 I’m glad I left that hogwash, and got repented. You can not help but have noticed that the act of being baptized in water was not in itself a vehicle of redemption, but that it indicates that this person must now stand with the position he has taken, that he was a guilty sinner but now, cleansed by the sacrificial blood of Jesus, he stands in absolute spiritual faith, and acknowledges that he will now be born of the Spirit of God. That is what it is all about. That says repent and be baptized, ye shall receive. And if I repented I stand in the water to receive. Past, present, future!

31 You can not help but have noticed that the act of being baptized in water was not in itself a vehicle of redemption, but its an indicator, a witness that this person must now stand with the position he has taken that he was the guilty sinner, but now, cleansed by the sacrificial blood of Jesus he stands in absolute spiritual faith and knowledge. He will now be born with the spirit of God or why is he standing there?

People say, “Why do you get... I think it’s nice, well, well...”

Ah shut up! Come on, what is this anyway, this well, well bit? Well, you know you should be baptized, you should...

32 Listen brother, sister, it’s much more serious, it’s more tremendous then people have let on all these years. Sure you should be baptized right or what are you getting baptized for? Are you getting baptized to stand there? No! You are getting baptized because of what you are, and not now what you used to be, and even now are not what you are going to be. See? That’s not a tongue-twister, that’s the truth. This is very serious witness we are dealing with, and it should be ever thus perceived. Thus it behooves us to ask the question: do all who enter into water arise and receive the Holy Spirit? Now they should but they don’t.

33 Categorically the answer is no, though categorically the answer should be yes. They don't. It has to be no because we have already shown that though it's a witness, it does not carry within itself any redemptive qualities. That's why you can go in the water and never go any further. That's why millions and millions of people go in the water and never go any further. See? They don't know what they are really doing.

34 What it is, it's you telling on yourself in a relationship between you and God, and the people out there watching. See? It does not carry within itself any redemptive qualities. It signifies, it is the sign pointing back and forward, but unless the person is ordained to eternal life, redemptive faith does not operate and he merely goes through the motions, for the Bible says for as many as were ordained to eternal life believed.

The classic example of this is found in early chapters of the Book of Acts. Let's go to chapter eight, beginning at verse five. [Acts 8:5-25:]

- (5) Then Philip went down to the city of Samaria, and preached Christ unto them.

What does he mean, preached Christ? Just what Peter did up there at Pentecost up in Jerusalem. Preached the very same thing. Didn't hold his punches back.

- (6) And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. (Just like Peter's time.)
- (7) For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.
- (8) And there was great joy in that city.
- (9) But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:
- (10) To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.
- (11) And to him they had regard, because that of long time he had bewitched them with sorceries.

The fellow was a good organizer! Wonder if these Baptists, Methodists, Presbyterians, couldn't be one from what he was. All right. Maybe Full Gospel Businessmen!

- (12) But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

- (13) Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.
- (14) Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: (Why? It tells you why.)
- (15) Who, when they were come down, prayed for them, that they might receive the Holy Ghost:
- (16) (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)
- (17) Then laid they their hands on them, and they received the Holy Ghost.

Now there you are! That was the fact that water baptism stood right between the two of them. A witness to the past and a witness to the future.

- (18) And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,
- (19) Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.
- (20) But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.
- (21) Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.
- (22) Repent therefore of this thy wickedness...

35 Now here's a man, baptized and had to repent all over again. Do you know why? Because his repentance was one which needed to be gone over again, for the Bible speaks of a repentance that can't be repented of. This guy didn't have a genuine repentance. Now, he got a pretty good ways, but he just didn't get far enough. Now, let's just watch a little more here.

- (20) ...Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.
- (21) Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

- (22) Repent therefore of this thy wickedness and pray God, if perhaps the thought of thine heart may be forgiven thee.
- (23) For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.
- (24) Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.
- (25) And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans. (And so on.)

You can see that this person never got past a repentant state brought on by an exhibition of supernatural power.

36 Now where does repentance come from? Not like those Jews that had been down there upon whom was pinned the crucifixion of Jesus Christ, and they were made to see by scripture just what they had done, and where they stood. This man saw something, and that is where his repentance came from, because he knew what he saw was bigger than what he had. That's right. So therefore he did not have a genuine repentance concerning his condition, so that when he came to the water, it was not a matter of him knowing who he had been, and now he was forgiven, and who he was to be. He just got caught up in power.

37 Now that lets you know how Pentecostals just speak in tongues because they're in meetings where the power of God is, and no more have the Holy Ghost than nothing. Starts right back here in the Bible. The two vines start growing. The two spirits are coming in. We have got to be careful here but that's all right, we see something happening.

38 now, he saw something was there. Exhilarated by supernatural power. He knew he wasn't part of it but he wanted to be a part of it. He thought he could get in on the power and glory he saw, because it was real to him. But he said, "there it is. I should be able to get some of that." Why, he said, "that is better than mine."

39 You know there was a guy testified, he was from Miami, Florida. I used to go by lots of times and see his sign. I forget his name. I'm sorry, if I remembered his name, I'd tell you plump and plain, I'd have no fear to tell you. And he gets to a Full Gospel Businessmen meeting. This guy was into spiritualism. Now he gets to the Full Gospel Businessmen and they're speaking in tongues and having a great time, and so he joins right in with them. And here is his testimony. "I didn't realize I had the same power you guys had, years ago--but I was using it wrong."

And everyone screams Hallelujah! I wonder how much, if any, Holy Ghost anybody had in that meeting. Come on! This man was a sorcerer.

“Look,” he said, “I’ve been doing great things with my power.”

And I said, “Aha-ha! Aha! There’s a power there, too.”

40 Now he said, “Let’s just get with it.” And he started about being baptized in water. Now there is something going on in that fellow, now don’t go thinking there’s nothing going on with that fellow, because there is. Let’s face it, there is something going on with that man. He’s sitting there for the wrong reasons, though. He thought he could get in on the power and the glory that he saw, because it was real to him. He never actually identified as the sinner that he was. His witness was not a complete and perfectly true witness as he was baptized. He just one of those who realized, the spiritual reality was there and available, and so he went into the water. That is why he could not go on. Let’s read again Acts 8:24:

- (24) Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

41 So, don’t give up on old Simon. Next time around, he might have been soundly converted--but then again he might not. But you see where water baptism is? The man just didn’t have, really, the right to go into the water. He really didn’t, because, although he could, and nobody is going to stop him... Now, we are looking at this man, and we are going to look at the reason why this could take place, and did take place, right in the era of the baptism with the Holy Ghost in age number one, under the Lion, the whole bit. Okay?

We go to 1 Cor 10:1-5:

- (1) Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;
- (2) And were all baptized unto Moses in the cloud and in the sea; (There's a baptism right there.)
- (3) And did all eat the same spiritual meat;

They saw the miracles, they entered into the goodness of the miracles, they all took of it. They drank the water that came out of the rock, they ate the manna. All right.

- (4) And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.
- (5) But with many of them God was not well pleased: for they were overthrown in the wilderness.

Now listen before you get all puzzled. Remember in Hebrews 6. Hold your finger here and let's go to Hebrews 6. Let's get these things nailed down. It says here in verse 4. [Heb 6:4-6]

- (4) For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
- (5) And have tasted the good word of God, and the powers of the world to come,
- (6) If they shall fall away, to renew them again (to a change of mind) unto repentance; seeing they crucify to themselves the Son of God afresh,...

42 Now notice. Simon went down into the water on the principal of what had happened. He went there on the principal of what he hoped to get, but it wasn't the scripture. This is the same thing right here. And at the end time, it's the same thing again. They'll get the wrong word, they'll go to repentance, and be baptized in water, they make an identification, they'll come up with gifts and everything else, and they'll be right down the drain.

Here it is right here. They were baptized in the cloud, in the sea. [1Cor 10:5-11:]

- (5) But with many of them God was not well pleased: for they were overthrown in the wilderness.
- (6) Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.
- (7) Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.
- (8) Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.
- (9) Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.
- (10) Neither murmur ye, as some of them also murmured, (That's repine--they want to go back and they'll go back.) and were destroyed of the destroyer.
- (11) Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

43 Now it tells you right here about these people that were literally baptized, having come out, and they were baptized, signifying they were going in, but they never got in. See? Never got in.

44 Okay, let's go a little further. Let's go to Exodus, chapter twelve, because we want to see these fellows here, because this is interesting. You see, a lot of people don't believe this. Oh they do it in their own way, that's all right. They got a revelation, but they don't have the revelation Bro. Branham had. That's what counts. *Anointed ones in the end time*. Exodus 12:37-38, I think that's what I want.

(37) And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

(38) And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

Alright, you have a mixed multitude there. Okay, let's go back to Matthew 12:31:32. Not Matthew twelve, Matthew thirteen, that much I know. I made a mistake in my notes here. Matthew 13, the chapter of parables. [Matt 13:31-32:]

(31) Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

(32) Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Now, that signifies bad. Verses 44-50:

(44) Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. (That's good, the first was bad.)

(45) Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

(46) Who, when he had found one pearl of great price, went and sold all that he had, and bought it. (That's good.)

(47) Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

(48) Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

- (49) So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

Now notice it says what the church is going to be like--the Kingdom, at the very end time. They are cast in the furnace, the fire, where there is wailing and gnashing of teeth, that's the great tribulation. Also, we go to Matthew 25:1-13:

- (1) Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
- (2) And five of them were wise, and five were foolish.
- (3) They that were foolish took their lamps, and took no oil with them:
- (4) But the wise took oil in their vessels with their lamps.
- (5) While the bridegroom tarried, they all slumbered and slept.
- (6) And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
- (7) Then all those virgins arose, and trimmed their lamps.
- (8) And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
- (9) But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
- (10) And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Now that's the marriage, not the marriage supper. It's not the catching-up, this is going on down here.

- (11) Afterward came also the other virgins, saying, Lord, Lord, open to us.
- (12) But he answered and said,...

45 Truly I used to know you as my wife, but I do not know you as my wife any longer. Now you notice in here that there are people who absolutely can genuinely go as far as water baptism and never go any further, and there are those that without a genuine reality, go to water baptism and of course, they can't go any further. Because they got to go back.

46 Now Simon entered in to what he should not have entered in, without a genuine understanding of propitiation. They confess Lord Jesus Christ as his Personal savior, on the very grounds that Christ died for his sins, and you recognize that by the shed blood, and know that to be true. Then you stepped into the water, and you've identified yourself with that sacrifice, identified yourself as having been a sinner, but now are justified in the sight of God, and are able now to receive the Holy Ghost.

47 Now I realize that many people never even have that told to them. That is exactly why I try to preach this way before anyone gets baptized anymore around here, or anyone gets baptized around here again.

48 I did it for one candidate. Well, she hasn't come back, which is, see, you can't tell. Now there's one thing about it. That person could be a foolish virgin, and come up in the second resurrection, and enter in. That person right now--not saying that person as though I am referring to anyone now. I don't mean that. A person such as that, anybody whatsoever, could be baptized and not fully understand, but having come just so far, without the proper understanding, of knowing exactly where these processes were leading to, that person could also, not having received the Holy Ghost, go to the Great Tribulation and seal their testimony with the blood.

49 We want you to understand this. The water baptized therefore down not carry within itself virtues unto redemption, it is a witness. You're supposed to witness unto God by what you're doing. Even the very fact of the name, which you'll go into.

50 All right. So we see this much, but I want to go even further. And I want to read certain scriptures on water baptism, because it associates it with names of people, actually, the people themselves. We are going to go to Acts, the nineteenth chapter. Let's begin to look into this and see what we can get out of it. Acts 19:1-3:

- (1) And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,
- (2) He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. (Now watch this.)
- (3) And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Well, the candidate should know what had happened. See? They didn't.

- (2) ...We have not so much as heard whether there be any Holy Ghost.
- (3) And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Alright. Let's go to First Corinthians 10 again, which I just read. And of course we are looking for a certain name. [1 Cor 10:1-2:]

- (1) Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;
- (2) And were all baptized unto Moses in the cloud and in the sea;

Baptized unto John, baptized unto Moses. 1 Cor 1:13:

- (13) Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

Acts 2:37-39:

- (37) Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?
- (38) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
- (39) For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

All right. Let's go to 1 Peter 3:18-21:

- (18) For Christ also hath 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:
- (19) By which also he went and preached unto the spirits in prison;
- (20) Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.
- (21) The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) ...

In other words, I was sinner, now I've been redeemed by the blood. I've been justified, Christ takes my place. I stand on that atonement. The next thing then is the Holy Ghost, see?

51 All right. Here you got the name of John, you got the name of Moses, you got the name of Paul, you got the name of Jesus, you even got Noah in here. Baptisms, in names.

52 Now, all I want to bring here is the baptism in water goes with the name, not only a purpose. There is a name that goes with it, all right, not only a purpose. In Moses's time, we had a baptism instituted upon all that came out, in order to go in. They came out, were baptism in water, signifying they were going in. That was under Moses. It was an exodus baptism, and an entrance baptism. It was both of them. An exodus and an entrance.

53 Now in the time of John, it actually had to do with Isaiah 40 and Luke 1. Let's go back to Isaiah 40. That's just part of it, of course. Now why are you baptizing? Who are you anyway that you should baptize? Are you the Christ? Now he is baptizing. [Is 40:3-9:]

- (3) The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.
- (4) Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:
- (5) And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.
- (6) The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:
- (7) The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.
- (8) The grass withereth, the flower fadeth: but the word of our God shall stand for ever.
- (9) Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

[Brother Vayle sketches...?...]

54 All right. Here's the man, here, that is baptizing. Here is what is being done in his name, John's baptism, and here's the purpose. Let's look at that purpose further. It's to make an announcement. It's a presentation.

All right, first Chapter, it says here in the seventeenth verse, concerning John. [Luke 1:17]

(17) And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and (even) the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

55 All right, John was in there and he was bringing to the people a baptism of repentance, which meant that they had to now look at what he was presenting, which was Christ, and he was teaching the scripture relative to it. So therefore he had a baptism repentance, and it was done in his name as he looked forward to the very presence of the Lord Jesus Christ.

56 Now, in the time of John, as it said in Acts, he had to it with Isaiah 40 and Luke 1, and acknowledge the coming one was then present. In Noah's time, it was the earth which was then baptized, signifying its cleansing for a new order, though an order that would deteriorate, see? And now, we look for another baptism, unto a purified earth, because the blood fell on it. Now there will be another baptized of fire, of course, which is going to get it ready for us.

57 Now Paul's name was never used, although some might have tried to identify him with his message, and with Jesus Christ. We are looking at names, now. The names have something to do with baptism. You simply don't baptized apart from the name. A name is involved, along with the purpose. Each time there was a purpose, there was a name there. So we are seeing baptism needs names.

58 That is why we use the name Lord Jesus Christ, for he alone is responsible for taking us out of sin and death, into life and immortality. That's exactly what Peter said at Pentecost. This one that you crucified, foreordained of God for the remission of sin, you had to do it by your wicked hands and you identified yourself as sinners because you killed him, and God has raised him and set him at His right hand now as the great high priest and the great intercessor and the great mediator, and here the Holy Ghost has come forth

59 Now, the thing is this. You get identified with Him. How? By baptism in His name. Let's face this, brother and sister, there were people identify with John who never did turn to Jesus. No sir, they never did. They went their way. You say "what happened?" Don't ask me, that is God's business, not mine. See?

60 There are also those who were responsible for Christ's death. They tell me that according to a book of history written, that Caiaphas the high priest was visited by a

vision of Jesus, and he and seventy priests at one time turned to Jesus Christ, just like the apostle Paul. I haven't any idea. I don't know, but you hear this things, it could be true or not

61 Now then, where once there were several names because of several eras, and several necessary works. Today there is one risen who has done it, and is doing it all. He is the great taker-out, and the puter-into, because He did it, see? And when we go into that water, we are immersed and come forth, we are witnessing that all that He is and did, we are heir to by faith. We testify before all that we have abandoned the old and taken on the new order. Thus the truly repentant believer, who is truly filled with the spirit, after sincere water baptism, can in no way ever turn down what God has done for him, and is now doing, and will do.

Now that was a stinger Bro. Branham said, but I meant it on purpose. That is exactly how I wrote it and that is exactly as I stand for it.

62 Water baptism. Actually, there is only one way you can look at it. That is you have identified yourself with Him one hundred percent, as to what He has done, and to what He is doing. Now a lot of people don't think He is doing anything. You say, "Well, what about the fact that He is interceding? Well that is a horse of a different color."

63 Is it? Is that all he has got to do? See, they don't credit the fact that what he has done, and what he is doing, and what he will do. And water baptism in the name of the Lord Jesus Christ, has stood for seven church ages, and even in the name of Father, Son, and Holy Ghost, which is a corruption, but nonetheless it is the titles of the name Lord Jesus Christ.

64 When they were baptized in between those ages that had lost the revelation, it still stood good in the representation of death, resurrection and, identification. In fact, under the face of the man, I'm sorry to say, that there's actually I believe in some cases there's far better training under the face of the man than many people who say they believe this message have under the face of the eagle! They are legalists! They don't know the first thing about identifying with God.

65 Water baptism is the complete identification of the past, the present, and the future. So therefore, every single person, truly baptized, has to recognize what's going on in his day, as in Luther, Wesley, Pentecost, and now this hour. See? How can any body ever turn down then, that which the Word declares that Christ stands behind his word to perform, and then turns it down. There's no way he can be baptized with the Holy Ghost, it tells you right here.

66 Let's get this and understand it, we are talking a repentance. When you talk about repentance, you got to go to water baptism. And it says here, it is impossible for those who were once enlightened, who tasted the heavenly gift, partake of the Holy Ghost, taste the good Word of God, the power of the world to come. Having fallen away, to renew them again to repentance--no way! No way! Yet people are being baptized today, and it

won't do them any good. Well, it doesn't mean it doesn't do any good in sense that they couldn't be foolish virgins, or come up in the white throne judgment.

67 Further more he will be aware of it, for he is a part of it. I want to go over that again. Thus a truly repentant believer, who is truly filled with the Spirit, after sincere water baptism, can in no way ever turn down what God has done for him, and is now doing, and will do.

68 Remember, at this point we are told by Bro. Branham, that Christ, in the form of the Holy Spirit, descends, sets Himself as the head of the church in order to raise the dead. The great argument goes on, they say, "well He has always been here, what are you talking about?"

69 That isn't true. There's no way you can take what Bro. Branham said, there's no way you can take Ephesians chapter one, and precede it by verses one through fourteen, then turn to fifteen, and not realize something has set in. A Presence! See?

70 Alright, how can a man be full of the Holy Ghost and reject it? Our water baptism testifies to the word of this age. Now if we've been baptized, and it has stood there as a sign or the witness and the reality has been forthcoming, to the extent of a true repentance, a true justification, a true sanctification, and a true baptism with the Holy Ghost, there is no way that we can turn down the Word of this hour, because our baptism has testified that we're a part of It. How could you have anything real if what you have got now doesn't testify to what is going on? That's why it is not a vehicle of grace, it's a testimony. Then if a man makes a false witness to God, where is he? And a false witness to man, see? Pretty serious.

71 Now, I said our water baptism testifies to the Word of this age. Repentance and a turn of the heart, and an exodus and an entrance. That is why the omega revelation of redemption, or rather, baptism in the name of Jesus, holds in this hour. That's how it started, and that's how it's got to end.

72 In other words, it's a witness to the very one that was raised. Now, Peter said what you're looking at here is the Holy Spirit. He's here showing the redemptive works and the priesthood, see? You have the same thing right today. The same Holy Spirit is here today. And His fullness, the complete measure, witnessing to the complete redemptive work of Jesus Christ and it's a completed work, because we have come out for the last time in order to enter in, which is the exit from Babylon, see?

73 Now, you can't have an exodus without God and a prophet. Now notice in this particular case of exodus, which is the alpha exodus, they were baptized unto Moses in what? Through the Pillar of Fire and a water. In other words, a passageway which they went through.

74 All right. What has God done in this hour? God has also given us as it were, a rebaptism in this particular sense, that in the Pillar of Fire that hovers the bride, she is completely immersed in Him, in order to have safe passage into the Millennium. Bro. Branham said the Pillar of Fire is here to lead us in. That's why we are baptized in His

name, and baptism in the name of the Lord Jesus Christ is now a must. And Bro. Branham said it is commanded Thus Saith the Lord, that anyone who is not baptized correctly must be rebaptized and must be baptized correctly. Now that didn't hold until this hour, see?

75 And there was a reason for it. And the reason for it was that in that day of Jesus, and now remember, he was baptizing, but not him. The disciples were baptizing. In what name do you think they were baptizing in? They were baptizing in Jesus' name. They had to be. There wasn't any other way they could go.

76 So here we are at the very end time, water baptism has an absolute, distinct and powerful meaning. That powerful meaning is this, that not only do we stand here, witnessing to the fact of a rebirth, but our baptism goes further than that. It goes to the place where the Pillar or Fire has literally hovered us to the place of immersion where we have come out, and we are going in to the very Millennium now.

77 Dare you today who are converts, because you are much, much younger than I am. You are young people. And you are new converts. And you are a part of that witness of this hour. Because, you see, there is nothing that you could be baptized to, except to the witness of this hour. Otherwise how were they baptized in Luther's day? How were they baptized in Wesley's day? How in Pentecost? It was a witness to the hour, see? And it was the change of the mind.

78 And they stood there to receive the Holy Ghost, which they did, and it bolted them into the grave. This doesn't do that. This one is going to take you and escape the grave. This one is going to go by.

79 So therefore the converts of this hour are a part of the witness of this hour. But I want you to know one thing. Why do you think I have received a part of this Message and am a part of it? Because of the very reason my baptism was utterly genuine, and so was the baptism with the Holy Ghost, until the hour of revelation came, and the hour of revelation says, "be baptized over." It didn't say repent and be baptized, it said be rebaptized, and I was rebaptized. And so was everybody else.

80 Now there are those who say, "I really don't know how I was baptized", and don't go ahead and get baptized. What is the matter? Because you stop exactly where your doubts are. Bro. Branham said you can't go any further. You see, water baptism is not something here we just look at and just say, "well, as an experience I think that it's in the Word, it really doesn't mean much. It's just an answer of a good conscience towards God."

81 Now just how good must your conscience be to give a good answer? Well you got to know something, just the fact you'll say there's a crowd down there that may be aware of something. There's a people down there that have a lot of power going for them. There's a people I've seen have changed lives. What about you? See? That's what we are looking at in this hour.

82 In other words, what I am trying to say is this. When Bro. Branham came on the scene, and he said that the greatest revelation this hour is the name of the Lord Jesus Christ, one God, and you must be baptized in His name, then there must be more than just this old reason we have always had to get baptized. "Well, it's the thing to do." Well, I'm going to tell you something, it's not the thing to do, unless you are prepared to witness.

83 I'm going to tell you, your witness will catch up to you. Simon's did and a whole bunch did. There's a lot of people never get the Holy Ghost, because, you see, their witness isn't based on that absolute, resolute, and irrevocable Word of God, repent! And that's not anything but a genuine repentance, imputed to the person, that goes in that water. God, which knoweth the hearts...

84 Where's that scripture? Yeah, it's over there in Acts the tenth--is that the eleventh chapter of Acts? Let me just see. If it comes to my mind I'll see if I can find it for you. It says here... This might not be it, I'm not sure. Peter is talking about how they came down to get him at Joffa. [Acts 11:15-16:]

(15) And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

(16) Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

85 That's not it. I don't see it but it's right in this area here. It says that God which knoweth the hearts, and tells you that he filled them with the Holy Ghost. That is exactly what we are looking at. And that is exactly why you see water baptism...

86 Now listen, if people think water baptism isn't what we say it is on the grounds of that absolute witness, and it's a part of what God wants done, though it doesn't bare grace--merits of grace in it. He said when they receive the Holy Ghost, chapter eleven, verse sixteen: [Acts 11:16-17:]

(16) Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

(17) Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

Then they glorified God, that God would grant repentance. And then in that tenth chapter, the forty-seventh verse, when they were full of the Holy Ghost, he said. [Acts 10:42:]

(47) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

87 Now that's the only place there's a reverse order because the Holy Ghost had to come on the Gentiles, because these Jews were still so ignorant and perhaps bigoted, they could not believe this is the hour that God would open the door to the Gentiles. Well that was in scripture, too. So what God did was He poured out the Holy Ghost, and Peter said, "now who can forbid water?"

88 Now the point I'm driving at is this. If he said who can forbid water now, that they have been filled, and therefore they have been justified, then my point is this: how important is water baptism? See? It's about time we begin to realize that there is nothing in the Word of God that is void of power.

89 The next thing comes up, as I've talked many times--I'm closing my message tonight--and that is this: how important, then, is communion? How important, then, is foot washing? How important, then, is a lot of things that the prophet laid in order? We say, "it really doesn't matter." Well, it does matter. It does matter.

90 And the more we begin to realize the tremendous importance of everything in this Word, and see there is nothing that is devoid of life and power that lies here for you and me, that's the time we are going to rising higher and higher. And higher and higher we're are rising now, because one day there has got to be a rapturing faith take place, which we are entering into now.

91 I can not believe for one minute that rapturing faith discredits anything in the Word of God and relegates it to a place of well it really doesn't matter, or so what. There may not be a redemptive work of grace in foot washing, there may not be a redemptive work of grace in baptism, there may not be one in taking those emblems set before us. There may not be one in this, that, or the other, but I'm going to tell you, it is part of what God laid down and there's no Word of God void of power, no Word of God that fails.

92 So Brother/sister, let's begin to realize that everything that we have before us in this hour perhaps--not perhaps, but is--multiplied many times more importance than we ever thought it was. So it behooves us as the church here, as we enter into baptismal services, and we've been doing it, you can see how the preaching is leading to it.

93 Now, it's a ready-mindedness that brings the place to a fruition of faith, where from now on baptisms count! Because we've got that kind of faith. Peter had it. You bet! Peter had. That is why he said could a man forbid water?

Well you said "who needs water now, we have this?"

It doesn't work that way. It is important. It is vital, because God laid it in there.

Okay, let's rise.

Gracious Heavenly Father, again we thank You for the privileged love, mercy and grace that You have extended to us that we could stand here, be with the people, Lord, bringing the Word in some measure. Hopefully believing Lord, that hearts responded to the extent that now they begin, every one of us, begins to see as never before, the vitality of the Word of Almighty God.

So that no wonder that there is no word that is void of power, and no wonder therefore we are justified by our words, and by our words we are condemned. And no wonder also that the prophet came back and told us, which we well knew, I'm sure we already knew, Lord, that by the very fact even an adage is there in the world what a man does and what a man says, and here this, Your own servant, inspired by Yourself, said the thoughts of men's hearts speak louder in Heaven than the words of upon their lips on earth.

So Lord, here we are. We stand and in that position to acknowledge that we wish and prayerfully ask that You, great Holy Spirit impress us as never before, upon the sacredness of everything that lies with this Word that we are told to do. So that we might do all those things, with joy and realization that God said it, and He didn't say one thing that was useless.

There wasn't one word that fell void. There wasn't one that went to the ground He didn't stand behind. And anything He said not to do, it's just as evident to be shunned as He said the things to do.

And though we know that meritorious grace does not lay in it as though it was a part of redemption, in that particular sense, rank with the shed blood, but it does mean if we do believe in the shed blood and we honor Him who honored us, we love Him who loved us, then we are only too glad to do these things in the right spirit, which is the Spirit of God.

So thank You, Lord, tonight for helping us. Down the road, with better understanding, clearer conceptions. As Paul kept praying and crying for the folk, "I want you to have clearer conceptions."

God, tonight, let us have clearer conceptions. And clearing conception by revelation, dynamite! Yes Lord, we want this church to believe, not some frantic quality that other churches have believed by saying, "when you are baptized in water that does it. Now that's exactly where you are borned again."

No way! I'm not saying they couldn't be borned again there, but that didn't do it. But we, Lord, with clearer conceptions and now we know what that means. It means it puts us more firmly into the position we should be in, in Christ and with each other.

Praise God, that's how we stand, Lord. That means everything to us, that we can leave here knowing, that we not only not hurt ourselves, but we benefited ourselves now.

As we declared Your word, Lord, let Your spirit work on it, move on it. These hearts and lives here because we are coming more and more into the full identity, to the full presence, unto the praise and the glory of his grace. In Jesus' name we pray.

Amen.

Let's sing *We'll Walk in the Light*.