

Spirit, Water, Blood

by G.W. North

The sermon emphasizes the importance of simplicity in our relationship with God, highlighting the consistency and integrity of the Bible, and the significance of understanding God's nature.

Duration: 1:50:57

Scripture: Genesis 1:1-2, Matthew 6:33, 1 John 5:7, Revelation 22:1-2, Revelation 22:17

Topics: "Christian Life"

Description

In this sermon, the preacher emphasizes the significance of the water and blood that flowed from Jesus' side when he was crucified. He highlights the consistency and integrity of the scriptures, pointing out how God never deviates from his original plan. The preacher also mentions the importance of applying oneself and thinking deeply about the teachings of the Bible, rather than simply seeking emotional experiences. He concludes by emphasizing the need for a structured and purposeful ministry, comparing it to the courses of stars and the ministry of priests in the Tabernacle.

Transcript

Turn with me now to the Scriptures. I'd like firstly to read a few verses in the first epistle of John, chapter 5, verse 1. Whosoever believeth that Jesus is the Christ is born of God. And every one that loveth him that begat, loveth him also that is begotten of him.

By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments. And his commandments are not grievous.

For whatsoever is born of God overcometh the world. And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world? But he that believeth that Jesus is the Son of God.

This is he that came by water and blood, even Jesus Christ. Not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood.

And these three agree in one. If we receive the witness of men, the witness of God is greater. For this is the witness of God, which he hath testified of his Son.

He that believeth on the Son of God hath the witness in himself. He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life.

And this life is in his Son. Amen. I want to speak to you tonight, going really through the whole length of the Bible.

Not commenting on every verse, I can assure you. But nevertheless, following a theme through the Scriptures. It has been wonderful to have been here tonight and to have been witnesses of these baptisms.

I don't know about you, but I have thoroughly enjoyed and been at home through it all. And felt such warmth and meltings of heart and everything that I felt the Lord would feel about it all. And that's essential, you know.

It's not sufficient just to claim that you have Jesus Christ until you pass out of everything else. And begin to have the feelings of Jesus Christ about things. And then you begin to know God when you really know how he feels.

That's what it means in the Bible to talk about knowing God. And that's marvelous, when the Lord brings you to this place. And I say that I've enjoyed it immensely.

And we had the tank open. We saw these young people go down in and hope that the oldest one of the lot didn't catch a chill being in there so long. And witnessed it all.

And everything like that. And it's all been lovely. And you know, beloved, it's a marvelous thing what God does.

He's so basically simple. He doesn't really vary much in the things he has to say to us. And he connects things in the Bible.

And having started out on a course, he continues that way. You know, we read in the Bible about stars in their courses. Is that right? You remember reading that? He sets them on courses.

You will know that priests in the tabernacle, in the temple, they ministered by course. And I hope you know that in the ministry of the gifts of the Spirit, there should be a course. And not random odd stuff coming up here, there, and everywhere.

But a course God sets in the Spirit. Please read your Bibles very carefully. God sets courses.

And it's a marvelous thing. As a matter of fact, I nearly started to talk to you about that. Because God crams in so much that he wants to say.

About using gifts by course. It's important that we learn the lesson of Scripture. And that saves us from becoming a weak, chaffy lot that has to do with little snippets.

Here, there, and everywhere. But that God sets off along a line to give a course of instruction. To give teaching.

And to edify one upon another. That saves us from anybody speaking out the little vision of their own heart. Or the thing that's sort of taken them up and consumed their mind for the last 24 hours.

So that it comes out in their gift. It's we, beloved, knowing what God is doing. Lest we pull down the great thing that God is seeking to build.

And have it lying around us like cards from which little children come along. And build up houses and blow them down again. And build up something else.

And sometimes they get it to two stories. And then it falls down again. And so nothing is ever really built.

Nothing ever really achieved. Just the, ha, ha, we're building houses. And we don't get even as high as the Tower of Babel reached.

Now, the Lord wants us to understand these great things. And so, as I said, I've taken five minutes. I nearly launched out on 55 minutes talking to you along this line.

But I've taken five minutes on it. Now, I want to turn from that. And come with you into the scripture on the great theme of the Spirit and the water and the blood.

Now, we're told here, firstly, and note the great and glorious inward consistency of the scripture. This is a thing that's amazing me more and more. Not that I haven't discovered it.

And it evolved and known it a long time. But more and more, as I go into the book and as I read it, this precious book becomes much, much more precious to me. To see the wondrous basic simplicity of God.

Its inherent integrity. And how that God never moves away from these things that He begins with. He goes right on and He continues to the end.

He adds a bit here and a little there. And, you know, line upon line, precept upon precept. Or, if you like, stone upon stone, if you're thinking about a building.

Or revelation upon revelation. Or faith upon faith. Or glory upon glory.

Whichever way your mind is running. And God keeps on adding and adding and adding. You know, of course, that John is the man who is selected of the Spirit of God to unfold to us the mystery of God's great truth.

More, perhaps, than other people. The mystery of the inward workings. I am not saying that nobody else understood them as John understood them.

I am only saying that he was the one selected of God to unfold the truth to us. I think it must be because he was such a basically simple man. And, you know, God usually acts and works through a man according to what he basically is.

I don't mean a sinner. He comes unto a man and He removes sin from a man, whatever or whoever he is. But He finds us naturally one way or another.

For instance, it was fitting that God should take up Saul of Tarsus, that great university man of old. And he should speak as God spoke through Saul of Tarsus. He did not choose him to do what John had to do.

And He didn't choose John to do what Saul had to do. Because John was just a basically simple fisherman. That's what he was.

A man of no particular education. A man of great love. A man who entered into the things of Jesus Christ in a great way.

And so God just opened up this basic simple thing to John. And what a wonder it is to take up, for instance, these great opening words of his gospel. You know, in the beginning was the Word.

And the Word was with God. And the Word was God. And the same was in the beginning with God.

Without Him was not anything made that is made. So He goes on in just simple, stark, basic language. He doesn't call upon you to follow Him through intricate sentences.

You have to do that with Paul, by the way, if you read the Ephesian letter. As he sort of piles up all the superlatives on top of one another. And you wonder where in the end it's all going to finish.

This great usage of words. And he uses them to leave us convinced at the end that there's very little in words after all. And that they stand naked upon the sacred page.

Absolutely stripped of any glory a man may have in words. Because they just fail of everything that God really wants to say. Amen and Amen.

And how lovely it is to come in, beloved. Basic spirit moving into the loveliness of God. In absolute simplicity.

If I said, hands up all the simple ones. How many of you would put your hands up tonight? Hands up all the simple ones. Let's have a look at it.

All right. Hands up all the clever ones. Let's have a look at it.

All right. Hands up all the complicated ones. That's right.

God wants us to be simple. The Bible's a simple book and God's a simple God. And the trouble is with us that we're not used to accepting and believing simple facts.

That's right, isn't it? We're just not used to that. But we've got to be if we're going to enter into what the Lord has to say to us. Take this simple man, John.

Let's read in this fifth chapter of his epistle, shall we? And this is how he speaks. In verse seven, there are three that bear record in heaven. The Father and the Word and the Holy Ghost.

And these three are one. I'd like you to say something. I would like you to look into your Bibles.

Are you looking carefully at that verse seven? Have any of you in this room got a reference to anything in that verse? You have. Yes, John 1-1. Yeah.

That's right. That's about the only one you'd get. But in the majority of Bibles, you're using a Newbery, are you? No, I'm not using a Newbery.

It's polyglot, is it? But there aren't many in the general run of Bibles. In the general run of Bibles, there aren't any references to that verse. That's right.

Not many. Because they don't know what to do about it. That's really the truth.

And do you find many to verse eight? Ah. For the same reason, they don't know what to do about it. Because I suppose you know that all the reference systems are compiled by man, and they weren't inspired.

I'm very glad about the things that aren't in the Bible. For instance, a system of doctrine or theology. If God had wanted us to have a particular theology or doctrine, he would have put it in appendices at the back.

Appendix A. Appendix B. But, you see, he just didn't do it. I'm very thrilled about that. Personally, it allows me a lot of latitude.

I'm not bound to believe this, or bound to believe these systems of men. Are you? No, no. But mind you, Luke does speak about things that are generally believed among us.

And that's rather good. It's fairly safe ground, so that you don't get way out. But, beloved, we have got our Bibles.

And really all I have to say to you tonight is around these two verses. And if we saturate ourselves in the Bible, more than the people who went into the tank got saturated in water, for it only was their clothes, and nothing went deeper than the skin, unless they kept their mouths open, foolishly. If we get more soaked in God's book, than ever a man can get saturated in water, or tea, or something like that.

Beloved, God will show us so much. Now, this man, John, in verse 7, he speaks of the three that bear record in heaven. It's the Father, and the Word, and the Holy Ghost.

Genesis chapter 1. In the beginning, God created the heaven and the earth. And the earth was without form and void. And darkness was upon the face of the deep.

And the Spirit of God moved upon the face of the waters. And God said, let there be light. And there you have the Father, and the Word, and the Spirit.

You have, moreover, as you go on into verse 8 of 1 John 5, there are three that bear witness in earth. The Spirit, and the water, and the blood. And these three agree in one.

In Genesis 1, we have verse 7 made quite clear to us. That is 1 John 5, 7. I hope your mind is following fairly closely. Apply yourselves.

Sometimes we have glory hallelujah times, and things fall on us. Other times we have to apply ourselves, and do a little bit of thinking as well. And what's the use of having a conference if all we do is clap our hands, and say glory hallelujah, and turn double somersaults.

They're fine. I expect I should do something like that. You laugh if you see my white hair nearer the ground than the ceiling, you know I'm turning a somersault.

But God expects you to think. Don't you dare say, I don't understand this, and shut your Bible and bail out. Where do you want to go? Hell? Where do you want to go? Do you want to keep right on the truth? What

do you want to do? You don't want me to come round with a milk bottle, and a spoonful of gripe water, do you? To every one of you? No, no, no.

We're going to get down to the book. Let God speak to us. Amen.

At least that's what I want to do. And he serves you least who doesn't apply himself to the book before he stands up to preach. And not just before he stands up to preach, but out of a lifetime of application to the book, and seeking to apply the book to his life, he gets upon his feet to tell you what the Lord has shown him.

Amen. Be careful. All you men and women who want to be preachers, be sure that beyond anything else in your life, you know this book.

Better still, know the God of the book. Know the God of the book before you know the book of God. Though with most of us, we know the book before we know God, or at least we're introduced to the book before we're introduced to God.

Most of us come that way. Well, well. Here then, in Genesis chapter 1, we have it.

We have this great truth. God. Amen.

And then you have the Spirit of God in verse 2, and the waters in verse 2. And in verse 3, the Word. God said, Let there be light. And Jesus said, I am the light of the world.

There it is. You have the Father, the Word, and the Spirit. And that's how it was in the beginning.

John is moving by the Spirit in basic, fundamental things. He's moving down where reality lies. And what a glorious thing it is.

Because you see, beloved, in the beginning, God brought everything up out of the water. Now, we've had a baptism tonight. Let your mind run ahead.

I want you to do some connecting. God brought everything up out of the water. Hallelujah.

That's right, isn't it? That's what we're told. It doesn't matter what these fellows called scientists say. If they say anything different from this, they're wrong.

It doesn't matter how much they pay them a year to be wrong, they're still wrong. If they say anything different from this. That's right.

You know, when you come to the Bible, you've got to be like old David. Unless you'll never be a king. He said, let God be true and every man a liar.

That's what David said. Of course, in his haste, he said, he got too hasty about it, and he had to ask God to keep his time, because he said, I said in my haste all men are liars. Well, that's not true.

That's not quite true. Some people do tell the truth. But nevertheless, it's wonderful for us to see what God has to say.

And isn't it lovely to see this great moving of God then? The Spirit and the water. That's what we find in the great beginning. And it's like this again.

You know what happened. Let's get looking down, shall we? God says, saw the light that it was good, and God divided the light from the darkness. God called the light day, and the darkness he called night, and the evening and the morning were the first day.

And God said, let there be an expanse or firmament. I wonder if you could say space instead of expanse. I wonder if you could.

I think you could, really. Don't you? I mean, people who talk about space haven't discovered anything else but God's expanse. All right.

God says, let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the expanse and divided the waters, which were under the firmament, from the waters which were above the firmament. And it was so.

God called the firmament heaven. And the evening and the waters were the second day. So above the space, the expanse, the firmament, is heaven.

And up there, there was water, apparently. Is that right? Yes, that's right. Divided between the waters.

Mind you, I know why God had those waters up there. Let's go on. It wasn't long before God became a very disappointed God.

You know what happened. And as you read on through these opening chapters of Genesis, God repented himself that he had made man on the earth. Now, when you read your Bibles, I tell you this is one of the great differences between the Old and the New Testament, and you must always look for these great differences.

You never read in the New Testament that God repented. In the New Testament, he's commanded all men everywhere to repent. But in the Old Testament, you will read that God repented.

And you, I suppose, have said to yourself at times, now, what does it mean? I know what it means when I have to repent because I'm a sinner. And God was never a sinner. Why did God have to repent? Well, it's simply because with us, because we're sinners, repentance carries this overtone of sin.

But it really means a change of mind. And God changed his mind. Now, you must never think that God fixes his mind and never changes it.

He does have fixed purposes that he never changes. I mean, you take the case of Moses. God said to Moses, when the children of Israel had sinned, he said, let me alone, he said, or I'll destroy them.

Or I'll make a nation out of you. And Moses said, no. And God changed his mind.

No, not that God didn't, no, he wasn't going to change his mind. We're not going to go into all this. I'm just giving you an illustration.

But God didn't sin when he changed his mind. And it was Moses. Moses.

And see what you can do, beloved, if you really know how to get hold of God. And see what could have been done if the church had only known how to lay hold of God. See what could have been done in your family, for instance.

What could have been done in the world, if only people had known how to get hold of God. You know, Wesley has a glorious couplet about this. I'm always quoting this man, but I don't know of any better.

Not in this realm. He said this, let Moses in the spirit groan, and God cries out, let me alone. That's right.

Terrific force. Moses got hold of God, and God changed his mind. What a tremendous thing.

Of course, you see, he would be less than God if he couldn't change his mind. I mean, you can change yours. Grant God the liberty to change his, won't you? Amen.

He demands that you change yours. He very voluntarily changed his. For he became a very disappointed God.

You know how the sin got into Eden. And how sin spread and spread and spread. Until by the time you get to the sixth chapter.

Just a few short chapters off through the book. Here is God commanding Noah to make an ark. And so Noah makes the ark.

You know he makes it of this gopher, chitim, or acacia wood. And he pitches it within and without. And God calls, and Adam calls all the animals into the ark.

They came in, some by sevens, and some by twos. In the unclean animals there were only twos. And you can always see God's preference, you see.

He prefers the clean above the unclean. For all the clean animals had to come in by sevens. Seven males, seven females.

Unclean, one male, one female. That's how they had to come in. God, even in this, shows the perfection of the clean.

The Lord wants us to see this great truth. And you know how that finally God sealed in Noah into the ark. Noah and his wife.

And Noah's sons and their wives in the ark. And there they lived together for those months. And here you see why God put the waters above the expanse.

Yeah, that's right. Who's he calling? That's right. Change your cartridges over, or what it is, and we'll start again.

Not right to the beginning. I thought it was best to stop and have somebody waving papers around for a long time. And here we see why God gathered the waters above the expanse.

He was saving them up for the flood. And that's what happened. You know what happened? That God had to open the windows of heaven.

He called the expanse, the space, heaven. And he opened the windows of heaven and let the waters that were above the expanse down. Sin never takes God by surprise, you know.

He's got an end to sin, always. You must always remember that. You can't sin and get away with it.

You know that, don't you? Nobody can sin and get away with it. Bless God in ending sin. He always has a merciful way of salvation, as Noah and his family proved in the ark.

But nevertheless, God opened the vast windows of heaven and down came the waters. And he opened the fountains of the deep and up came the waters. Hallelujah.

And the ark floated in safety above the high mountains. And then you know what happened. There came a time when God wanted them to come forth when the waters were subsiding.

And the ark rested upon Ararat. And out in the end came the Spirit of God. The dove brooding again over the waters.

And as the dove fluttered to and fro over the waters, just like the Holy Ghost moved over the face of the waters in the beginning, God, as it were, started his new creation. As he started the first creation, so he started the next. If you think of this as a creation, I know it wasn't a creation in the same sense as we find in Genesis chapter 1. But God was bringing newness, in quotes, out of oldness.

And it was done again and God never departs. This is the thing you and I have to learn. He never departs from the principles he has laid down.

And from that great fluttering to and fro. And then comes the dove back into the ark. You know the dove is the type of the Spirit and he bears the great olive branch of peace.

Peace, peace, peace. And God, as it were, starts again. He starts again in righteousness.

It was like a new earth wherein dwelleth righteousness that Peter talks about. For Noah was the righteous family. You will remember that Noah was in the ark.

He found grace in the sight of God. He was in there because he was righteous in all his generations. And so you have this wonderful picture of what God is doing.

Hallelujah. A new earth wherein dwelt righteousness in picture. Alas, alas, there was still wickedness and wrong in the heart of Noah.

And we know how that again God had to move. But he never shifts from these basic principles of revelation. So we have the Spirit and the water.

Wonderful. But he is going to move on. He is going to really deal with sin.

This is the thing that he is concerned about. And we have the Spirit and the water bearing witness. But not yet have we the Spirit and the water and the blood.

Until we go on in our scriptures. By this we learn our Bibles. This is what God wants us to do.

Till we come to the time hundreds of years later again. When God is going to move to the salvation of his people. That were by this time slaves in the world in Egypt.

Now he starts in the same way. Is this right? He starts in the same way. He starts with a Mary.

She is called Miriam actually. It was Miriam that overwatched baby Moses in the water. Is that right? In the ark, in the water.

You know the story that these two Israelites brought forth a lovely baby. And they put him in the water. And I don't know what they called him.

They might have given him a lovely Jewish name or something like that. But the name we know him by was bestowed upon him by a Gentile. And the Gentile was the princess that bestowed the name Moses upon the babe she found in the ark of Bulrushes on the day he cried.

And Miriam or Mary which means lady who had been looking after him, keeping watch on him. Oh you know all that happened about it. You all know these stories.

You should have learned them at Sunday school. If you haven't been to Sunday school please go. You've missed so much you young people.

If trying to kick aside traditions you threw out the baby with the bath water so to speak. That's what people usually do. And it's a very sad thing.

It's not a bondage to be taught the book. It's a glory. And it's a wonder.

And all these people that almost want to be throwing the Bible out of the window because we are now in the charismatic movement. We come together and all do our bit. We all do our thing.

You see and this is the sort of new move that's going on. Or what it can degenerate into in some quarters. I beg of you not to do that.

I beg of you not to do that. You're not allowed to do it. And if you've been thinking that way you better come on your knees to Jesus and ask him to forgive you.

And he will. He'll stroke you down nicely like that. And he'll give you a nice big kiss.

And you'll say now start all over again. And start admitting you don't know anything. You see it's like we heard tonight about we were going to run our own Christian life.

We've all attempted it beloved. We've all attempted it. That's what the cross is all about.

To kill all these amateur saviors. To get rid of them. For he who saved himself only saved himself from his own ideas.

And he'll finish in hell. Unless of course he repents. But the whole glorious thing is that this man was called Moses because she said I drew him out of the water.

God was moving in this gray, gray revelation. And Moses is the man that is first chosen by the Lord to reveal unto us the threefold combination of the spirit and the water and the blood. These are the three that bear witness in us.

They've got to be here. And so you know how that there came a day when Moses delivered to the children of Israel in captivity the word of God that on the 14th day of the month they were to kill the Passover. And you know what happened.

They took the lamb. They slew the lamb. They took the blood of the lamb.

They put the blood on the lintels and the side posts of the houses where they were going to stay inside and eat the lamb. And so on. And there we have the blood.

The blood. All right. And then what happened? Well you know this.

That that night God passed over Egypt. And all the first born in the land of Egypt died that were not in a house that was protected by the blood. They all died.

And God brought out his people as you can read in Exodus chapter 12 with a very stretched out arm. He did a marvelous thing for his people. And Moses led them out and God directed them to the Red Sea.

So now you've got the blood and the water. You've got the blood and the water. But you see we have to have more than that.

We must have the spirit. Well I think we can find the spirit if we go back to Exodus. We'll look for it ourselves very carefully.

And we'll find it in the end of the 13th chapter. In the end of the 13th chapter it says in verse 21. And the Lord went before them en route to the Red Sea by day in a pillar of cloud to lead them the way and by night in a pillar of fire to give them light to go by day and night.

And that was the Lord the spirit. The pillar of cloud and fire is the type of the Holy Ghost. We can get this quite clear if we turn to the New Testament 1 Corinthians chapter 10.

So that we understand what God is saying to us. Moreover brethren I would not that you should be ignorant how that all our fathers were under the cloud and all passed through the sea and were all baptized unto Moses in the cloud and in the sea. So they were baptized in the spirit as well as in water in type.

They were baptized unto Moses in the cloud. That typifies the Holy Ghost in the sea. So you have the blood and the spirit and the water.

Well now we're really moving on. God cannot have a people except they be a people of blood and water and spirit. This is the thing that you and I have to learn beloved.

I thought I had a tablet for you to suck up but I don't think I have. I usually carry a mask. All right.

God has to have this. I hope you're taking note. We're not merely doing a Bible study.

We're moving up to spiritual reality. And we're moving biblically to it. So that we know that we're on the right truth.

That we've got our feet on the right ground. And we're not milling around in people's ideas. Now God had to set this in order.

And you know that he brought it into proper focus because we may not have seen that. And the children of Israel might not have seen that. Until God came one day when Moses was up Sinai.

And he said to him now you speak to the children of Israel Moses. And you tell them that I want them to make a tent, a home, a place for me to live in. And he told him to make an ark of the covenant.

Put the tables of stone in. He told him to make all sorts of things. I'm just going to pick out the things that tell on this.

He said you are to make a laver. And that was to hold water. And he said you are to make a brazen altar.

And that was where the blood was to be shed. So when we come to the tabernacle we have the blood at the altar. With the fire of course.

We have the laver midway between the altar and the holy place. And then we have the spirit. God himself right there.

The glorious God and over him the pillar of cloud and fire. Dwelling over the top of the mercy seat. So we've got to reverse that you see.

On earth we come blood, water, spirit. But God's order is spirit and the water and the blood. The spirit and the water and the blood.

That's God's way. It's always the spirit that bears witness. Because it's the spirit that's true.

Hallelujah. You see they could keep the blood being shed on the altar. They could keep the fire burning right there.

They could always keep the laver full of water. But they would never know that God was there in the holiest of all. Unless the pillar of fire was there.

The pillar of cloud was there. It was the spirit that bore witness to the presence of God. Not the blood.

Not the water. But the spirit. Amen.

The blood was the blood of animals. The water was some water got up out of a well somewhere I reckon. But the cloud was from heaven.

Amen. It's the Holy Ghost that bears witness. Blessed be the name of the Lord.

It's the Holy Ghost. That is the only proof. The rest could have been a dumb charade.

For that's all it was. A meaningless nothing. For nobody had to speak words.

They only had to shed blood. Wash in water. And go silently.

No jabbering, clanging, capering, turning cartwheels in the holy place. You can do that outside. But not when you get in here.

Read Mark, learn, and inwardly digest. Or hear Mark, learn, and inwardly digest. You don't get turning cartwheels in the holiest of all.

You can do that outside. The tremendous thing about it is that it was all done in silence. That's where God dwelt.

Under the pillar. Hallelujah. What a glorious thing.

And so, I trust you see, that this secret that John is revealing is in the Bible. But you see, this is always the tremendous thing for us to learn, beloved. And please mark this.

Every scribe that's instructed into the kingdom of God bringeth forth out of his treasures things. That's right. You notice he didn't say old and new.

If you don't bring out anything new, your old is dead stale. The new is the key to the old. You see, until John pointed out the spirit and the water and the blood, they'd not seen that.

Perhaps you haven't seen it until tonight. See, this is what the great apostles always said. And you can always tell an apostle.

For our enlightenment, seeing the divine, talking to the church of Jesus Christ, gathered from sundry churches, you can always know an apostle. He is a man that reveals the mysteries of God, always. You get plenty of preachers and prophets, but it's an apostle who unfolds the mysteries.

Your New Testament will tell you this. Unto his holy apostles and prophets, the revelation of the mysteries that has been kept hidden. It was all hidden in that Old Testament.

It was hidden in creation, Genesis 1. It's hidden in Genesis 6. It's hidden in Exodus 12, 13, 14, 20, 25 and so on. It's there. But unless you get the key of a thing new first, the old lies dead and hidden and unproductive.

And so to keep on bringing out old, beloved, is to be dead yourself and kill everybody that listens to you. That's the truth. Now the Lord wants us to understand these marvellous things.

It's the spirit and the water and the blood. Glory. Let's move on.

We could mark this constant line, except that it be the fact that God having established it from Exodus 12 onwards and then fastened it in the tabernacle and temple worship, it remained all the way through and doesn't need any comment on it at all. It's there. But when we come to the New Testament, what do we find? God introduces the New Testament with water.

Here's a man, he's called John Baptist. This is how he introduces the New Testament. He's going to start something new, so what does he start with? Water.

That's right, isn't it? Yeah, that's right. Don't hesitate. Let the Lord open the eyes of your heart.

He starts with water. Here comes old John Baptist. Young John Baptist, sorry, only belongs to the old.

We'd never think of calling Jesus old Jesus. He's new Jesus. He was the new man.

But John Baptist was old John Baptist, though he was only about Jesus' own age, just six months his senior. He comes into the wilderness and he starts to preach the baptism of repentance for the remission of sins. Now, of course, it's very simple why he should do this.

It does seem a wonder at the start. I mean that a man should come out into the desert and he should get on the desert side of Jordan and he should start preaching his marvelous gospel in the desert. When everybody thought he should have preached it in Jerusalem, the holy city.

But he came out of all the sham. He got as far away as he could from what appeared to be God's establishment and he got right out there in the desert and he preached the baptism of repentance for the remission of sins. And people came down there and they listened to John.

And it didn't matter who it was. He says, you repent and bring forth fruits, meat for repentance. God won't believe that you're repentant if you don't bring forth the fruits of repentance.

Now, let everybody understand that. You're not repentant before God because you say, I repent. Do you ever hear of a man called Judas? Do you know what his tragedy was? We're told, in case you think that something might have slipped up here, we're told in the New Testament that Judas repented himself.

Well, now, that'll never do. You can't repent yourself. If you read in Acts, you will find that God gives repentance.

You can't turn repentance on yourself. That's right. Understand that.

You can't say, well, I'll decide to repent next week or when I'm 59. You can't do that. If you're older than 59, don't think you can do it at 69.

I don't think I'll go about that. That would be an insult to everybody in the room. But the whole tremendous thing, beloved, is you can't set your day of repentance.

It's the goodness of God that leads a man to repentance. And God gives a man repentance. Man, if you want repentance, God will give it to you now if you want it.

Do you understand that? You can't work repentance up yourself. Judas repented himself. And so he went to his place.

That's right. He didn't go to God's place. That's what the Bible reveals about him, you see.

But John says, you bring forth fruits, meat for repentance. And he wouldn't baptize them unless they did. It wasn't any good walking... Anybody who'd never been and heard John preach before, walking up suddenly one day on the banks of Jordan, I'm repenting, I'm going to... He'd say, you bring forth fruits, meat for repentance first.

Come back in a month's time, two months time. Let's see the fruits first. That's right.

That's what he said. It's a good idea to keep in mind if you're going baptizing. It's a good thing to keep in mind, you see.

God started at the waters. Hallelujah. And it sounded novel to the people that heard him because this was quite new baptism.

Hallelujah. Why in the world didn't he tell people to get a lamb and go and sacrifice it? Where was the blood? Well, I'll tell you why. This business about the blood had been a farce in Israel for centuries.

They were just keeping up a show. There was no pillar of cloud over Herod's temple. There was no pillar of fire over Herod's temple.

Why? Because there was no ark in Herod's temple. There was no mercy seat. The Babylonians had destroyed the ark centuries before.

They didn't have the two tablets of the original commandments. They were just going through what Paul called later to the Galatians, the Jews' religion. That's what they were doing.

The ark had been destroyed centuries before. There was no mercy seat anywhere. They were just going on reading the Word every Saturday, publicly.

Yeah, that's what they were doing. The Old Testament they were reading, going through all the sort of things that they go through and were going through, but John knew better. He was a man that was full of the Holy Ghost from his mother's womb.

All right. Hmm. And so you see that you had the Spirit and the water.

We'll come to that a little more clearly in a moment or two. And God decided that in this new move that He was going to make, He was going to bring it up through the water. He's absolutely consistent.

Through the water. So John stopped there baptizing day after day, week after week, month after month. How long it went on, we're not told.

Until the day Jesus walked down to Jordan. And Jesus was baptized in Jordan because, and mark it, it beheld them to fulfill all righteousness, and God's going to bring everything up out of the water. So He went down, and consistent with all righteousness, He submitted, yea, He ordered John to baptize Him.

And there in Jordan, you know, came the Spirit and the Word. There are three that bear witness in heaven. The Father, and the Word, and the Holy Ghost.

And Father opened heaven and said, This is my beloved Son, in whom I am well pleased. And the Holy Ghost came down and bore witness. It is the Spirit that beareth witness.

And He's rested on Jesus in bodily form, like a dove. And here then, beloved, we have the Spirit and the water. And the Word.

Marvelous. But that's not good enough. He moved out over Palestine.

He moved out over these places. Town and village, seaside and country, city and lane. He went, beloved, with His glorious gospel.

He met the needs of this and that. He ministered here and there. Praise the name of the Lord.

But, where was the blood? The blood was still in His veins. Glory be to the name of the Lord. He was still in the veins.

But He was still moving consistently. And there came a time, just before His death. And you will know the occasion.

He said to two of His disciples, He said, now you go over there. And He said, to a certain place. And you will meet a man bearing a pitcher of water.

Say to him, now where is the guest chamber where I may eat the Passover with my disciples? And so it happened. And you will know, if you are versed in Bible truth, that man is a type of the Holy Spirit. And you will know that Jesus insisted He should be carrying water.

And so you have the Spirit and the water. And they went into the upper chamber. And there they partook of the Passover.

And at the end of it all, Jesus took a bowl of water and He washed their feet. And when that feast was finished, He then surprisingly took bread and break it. And He gave to them and He said, Having got rid of Judas, the man who was an expert at self-repentance, and wouldn't have what God would give him.

Having got rid of Judas, He shared the bread among them. And then He poured wine into a cup and He said, Now here is the blood. So now we have the Spirit and the water and the blood.

And He said, Now drink ye all of it. As often as ye eat this bread and drink this cup, Ye do so for the Lord's deathly coming. He didn't say that, that's what Paul said later.

But that's what we understand. He said, You just do this in remembrance of me. That's what He wanted.

Hallelujah. And you know that from thence He went on to the cross. And we'll turn again to 1 John chapter 5, shall we? Where we originally were.

Verse 5. Jesus is the Son of God. This is He that came by water and blood. Hallelujah.

Jesus Christ, not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. There are three that beareth record in heaven.

The Father, the Word, and the Holy Ghost. And these three are one. And there are three that beareth witness in earth.

The Spirit, and the water, and the blood. And these three agree in one. Hallelujah.

Hallelujah. O Beloved, is the Spirit bearing witness with you? Say now, where in the world does all this tie up with me? Well, it's got to tie up with you in this world, my Beloved. And it's got to tie up with you tonight.

Tonight, here in this room. Because there's got to be an end of all sin and sinning. There's got to be an end of all your fleshy tantrums.

There's got to be an end of all your horrible self, or your very nice self. There's got to be an end of all flirting about with the devil. There's got to be an end of all these base, merely body things.

There's got to be an end of all the nonsense. Jesus Christ can't stand nonsense. And if you will have nonsense, the Holy Ghost won't have anything to do with you.

Except desperately to convict you of it. And get rid of it out of your system. Hallelujah.

Hallelujah. Bless the name of the Lord. Amen.

All right. Out of Jesus' side when he hung on the cross. We've got a different combination now.

It's been spirit and water. Now we find that out of him comes the water and the blood. Where's the spirit? Ah, wait a minute.

Out of his side comes the water and the blood. John sees it. He's standing there at the cross.

He sees it come out when they plunge the spear in his side. Just under his heart. Forthwith it came out, this blood and this water.

Marvelous sight. We were singing about it a little in a hymn this morning. We may sing it before we go to bed somewhere in about an hour or so's time.

I'm not hurrying. If you're in a hurry, well, good night. I'm nowhere near finished yet.

And I've no intention of finishing. Not yet. I mean, you could have all stayed in your own churches and had your 45-minute sermon tonight if you got that much.

I don't know. But we're here for a special weekend. And week.

Know what you come for when you come. If you ask me to come. But why shouldn't we? You give me one reason why we shouldn't.

If you want to stand up, say hallelujah and trot around the chair to ease your legs. I don't know. I was at a conference.

How long ago was it? Oh, a week ago. And I went through a conference at Cliff College. Some of us were there.

And we shouted. And we sang. And we stormed the gates of heaven.

And we turned somersaults. And everybody rushed around hugging everybody like Father Bear. As though they'd never met anybody.

Oh, I see somebody laughing. Who was there? No, no. It's the man next to you.

And there were others there. Some were trying to dodge it. But they couldn't get away.

Hallelujah. God was moving. And I shouted and praised and stamped.

I think I preach for about six hours out of every day. And I finished up as I deserved to finish up with a sore patch from about there. All around there, you see.

And somebody said to me, are you sore? I said, yeah. I've got a patch of it all around this area, you see. Oh, you'll get speakers.

Well, I've never got it yet. Unless it's, you know, a different kind of a speaker stroke. But you know what I mean.

I said, all right. Yes, I'm sore. He said, so am I sore.

Here, he said. You ought to come to Cliff's sometimes. Have the pleasure of sitting on those chairs.

But anyway, beloved, God showed the water and the blood. And you all know what I'm going to say next. You all know what I'm going to say next.

That our blessed Lord Jesus, he had to take that blood back to heaven. It was a marvelous thing. And he rose.

Oh, and the word brought the blood back. In the beginning was the word. The word brought the blood back.

The blood of his own flesh. The heart of his own life. The glory of it all.

And he took it back home. And then, you know, beloved, praise the name of the Lord. When the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind. And it filled all the place where they were sitting. And there appeared unto them clothed in tongues like as of fire.

And it sat upon each of them. It never sat on an altar. That's the way it did in the old covenant.

Because the blood wasn't poured out upon an altar. The blood was in them. Their bodies were the sacrifices.

Hallelujah. And the fire came on them. And they all began to speak with other tongues as the spirit gave them utterance.

And so we have the spirit and the water and the blood. God never moves off this ground. Never.

Unless, oh, beloved, so much has been lost by partial preachings. By us not understanding the mysteries. I think God needs to raise us up men who are going to be apostles.

I know that we can never be apostles of the Lamb. I know they have a special place in the church. I glory in God that they do.

But we're needing men. And I'm pointing at you, brother. And I point at every other man in this room.

We're needing men who can deal in the mysteries. They have a ministry in the mysteries. And they have to bring to light the hidden truths.

God talks about in the Bible things that were hidden in God from former generations. Things that have not been revealed. They were revealed and we've lost sight of them.

They've been buried in tradition. We've come up with a lot of chirping little budgerigars that peck about after their millet. I'm not being nasty, beloved.

It's absolutely true. Instead of men that are bringing to the church the great mysteries of God. So that we know where we are.

For I declare unto you that as the original church, the eternal church is founded upon Jesus Christ and the apostles and the prophets. So must every local church be. Then we don't get people playing about with cards.

Building three or four high. And having it blown down. And aren't we all having an amazingly lovely time.

We're going to move on, beloved. There's no hope for us unless we move on the line of the eternal revelation and truth of God. What I mean by no hope for us.

No hope of us achieving the things that like ambitions are stars in our eyes. Beloved. Oh, God help us.

Amen and amen. I turn on my Bible. At least I turn back from 1 John 5. I come into the Hebrews letter.

And in the Hebrews letter. I read in chapter 10. In verse 4. It was not possible that the blood of bulls and of goats should take away sins.

Wherefore, when he cometh into the world, Jesus said, Sacrifice and offering thou wouldst not. Of course not. Of course not.

Why? Well, there was no mercy seat. What did God want a lot of animals slaughtered for? The way of blood had ceased. Oh, they kept it up.

But what was the use of it? There was no good having altars all over the place unless there was blood upon a mercy seat. None at all. The whole system of blood sacrifice had broken down and God removed it.

And he'd had it suspended for hundreds of years. But they would persist on talking about the blood. Everywhere you went, it was blood.

And it was a great big show. So, when he came into the world, he said, Well, sacrifice and offering. You didn't want that, Lord.

Hallelujah. He's talking to his father. He says, A body hast thou prepared for me? Amen.

This is a marvelous thing. And you know what he did with that body. Bless him.

He went to the cross and he shed blood. It wasn't much that he shed. The great truth and factor about the blood is the thing that we're taught in the upper room.

That he caught, as it were, the blood in a cup. And said, Here it is. Now you drink it.

You enter into this great covenant with me. Let all your inside be washed. Be bathed in sweet, sweet blood like wine.

Glory. This is what he was saying. Amen.

Amen and Amen. The blood was shed and dropped upon the earth. Every drop of it.

The actual blood of his veins fell onto the earth. It was stamped into the ground. And it was treated as commonly as the blood of any criminal that had hung on that same hill of Calvary.

Under the same condemnation that Jesus had hung. I know he hung there unjustly. But there he hung.

Between the thieves. And his blood mingled with the blood of thieves on Calvary's hill. He said, This cup is the new covenant in my blood.

Drink it. Drink it. Glory.

Oh, I drink it now. I can feel it running down sweet inside. I drink it now.

This holy, glorious blood washing of power by the Holy Spirit. This cleansing of my inner man. This rinsing of my mind.

This removing of all things from within. Oh, glory. Amen.

Amen. Is that how you know the blood? You drink it. Do you drink it? Drink it.

Drink it, beloved. Till it's become the new glory of your life. Is that it? Amen.

Oh, you ought to. Because we are told in verse 12 of this chapter, This man, Jesus, after he had offered one sacrifice for sins forever, sat down on the right hand of God. Hallelujah.

From henceforth expecting all his enemies to be made his footstool. But all his friends. What's about there? What's he expecting of his friends? What's he expecting of the saints? Hallelujah.

Not to be made his footstool, but to come and sit on his throne. Hallelujah. Come and sit on his throne with him.

Hallelujah. What a glory, beloved. To be in this precious relationship.

And then on we go. And it says, you see, you've got the blood. Now we've got the spirit.

Verse 15. The Holy Ghost is a witness to us. Of what? The verse earlier.

That by one offering he's perfected forever them that are sanctified. Oh, hallelujah. The spirit's witnessing to me.

You see. Mind you, I know that this is written to Hebrews who could be in danger of slipping back into their old religious custom. If they backslid, you know, like people who are drinkers and smokers, if they backslide, they go back to drinking and smoking.

That's what they do. And the Jews who never drank in this sense, or never smoked, thank God for that, especially not hash. Or LSD.

Leave alone that rotten stuff called tobacco that's ruined I don't know how many people's health, more than I should think hash has. You may not agree with me, but I would think so personally. I've got no soft spot for LSD and hash, but I'm telling you what I think.

And I believe it's true. With all my heart. You see, the Jews would have gone back to offering sacrifices again, but he said, now the Holy Ghost, if you've got him, you can't have the Holy Ghost if you do that, you see.

Because he witnesses that by one sacrifice you've been perfected forever. What are you fiddling about going back to sacrifices again for? This is the thing he said. But now here we are, we're going on again.

Now you've got this walk the blood, and there you have the spirit. Now how about the water? Well, it says this in verse 19, Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say his flesh, and having a high priest over the house of God, let's draw near with a true heart, in full assurance of faith, having our hearts stripped from the evil conscience, and our bodies washed with pure water. Whatever's he talking about? Whatever's he talking about? What does it mean? Well, you will know, I trust you know, that before a priest could function, go into the holy place, leave alone into the holiest of all through the veil, as a priest, he had to be washed in pure water.

It was pure because it was in the laver. It was just ordinary water. They never sort of put chloride in it, and put all sorts of things in it to purify it.

They just got water out of a well somewhere, and they didn't spend hours boiling it before they put it in the laver. They just got ordinary water, and they put it in an extraordinary bowl or laver, and they washed in that. They were washed by the mediator, Moses.

It's always the mediator that has to wash you in the beginning. Jesus has to wash you. Hallelujah.

And they were then washed in there, and then they had their robes put on them. Then they were anointed. Then they could go about their function.

They couldn't do it until their bodies were washed in pure water, and they had to keep themselves washed in pure water, washing their hands and feet at the laver as they continued with their office. The water itself was not pure, but it was sanctified unto a certain use. That tank was pure water.

Of course it was. It came out of the tap. It had black spots on it.

It was sanctified unto a certain use. Learn this about inanimate objects in the Bible. Make a note of it, you people that are making notes.

Remember this for the rest of your life. Wherever inanimate things are concerned, that is things that have no life, and no conscience are concerned, and no spirit, where these are concerned, they are sanctified unto a certain use by God choosing to do it and use it for his purpose. Take Mount Sinai.

He said to Moses, Now go down, put a rope all round Sinai. Well, it's only an old mountain peak in this range. What's particular about that? He said, Sanctify the mount.

Put it with all the animals come, Why? It was only an old bit of dirt with a few scrubby things on it, and some stone, and God was up on the top of it. But that sanctified it. But it was quite ordinary.

It was no different from the mountain next to it. But it was sanctified and it was pure. What happens with that? Do you know I was here, when was it? Was it this year? I don't know when it was.

Well, it must have been last year. When I leave the country, I'm never quite sure what happens to time. But I remember when somebody here that was in a conference wanted to get baptized, and boy, they would have chosen a day like that.

They decided they wanted to get baptized in the sea. Was it Easter? We had a terrible Easter here. You know what I mean, weather-wise.

So off we went down to the sea. I put on this man's wellingtons and great big coats. I put on four or five layers of woolies and we all went down to the sea.

And I don't know, we got down there, and boy, oh boy, oh boy, the waves were coming in and the sand. It was a filthy setup. Absolutely filthy.

Seaweed and sand. If you do have respectable sand down here, sometimes I wonder what you do have in your sea. But there it is.

And we baptized the sea and we sanctified the sea under that use, and it was pure water. In itself, it was no different from any other oil-polluted, I don't know what, anywhere in the world. But because it was sanctified under that use, it was pure.

All right. That's the order of God. You don't get your soul purified by being dipped in water.

But you've got to have your bodies washed in pure water because it's sanctified under that use. And if you have your heart sprinkled from an evil conscience by the blood of Jesus, you've no excuse for not having your bodies washed in pure water or say, well, I had a few drops sprinkled on me when I was two weeks old. How do you know? You only depend on what somebody told you? How do you know? Are you sure about that? Well, my mother doesn't tell me lies.

Well, bless God she doesn't. But you couldn't absolutely swear to it if you were put on oath, could you? Now, could you? Amen. If you've had your heart sprinkled from an evil conscience, your conscience should have ticked enough now to tell you to have your body washed in pure water.

And if I very much doubt how deeply your conscience has been reached. For your conscience hasn't got to react on the ways of men or the practices of a denomination. It's got to react on the Word, what the Word says.

That's where your conscience is geared to. There are three that bear witness in heaven. The Father, and the Word, and the Holy Ghost.

There are three that bear witness on earth. The water, the Spirit, and the water, and the blood. And it's the Spirit that bears witness.

Blessed be the name of the Lord. And the Spirit will only bear witness to a true conscience. If you want perfection, amen.

What a tremendous thing. So, I'm not arguing for water. I always say, well, God didn't send me to baptize.

Somebody said to me tonight, are you going to baptize? I said, oh no, I leave that to the boys now. I don't need it. Well, it's no good getting old if you can't claim some privileges.

Well, older, shall I put it that way. The whole glorious truth, beloved, is that God is wanting us to move in this marvelous truth. He doesn't want us to have an excuse.

He doesn't want us to get tied up in knots about it. He doesn't want that. Hallelujah.

Hallelujah. Why, you know, there was a man, he might have upset all of people's arguments about baptism. If you really took him seriously, I don't know how seriously you do take the Bible.

Do you take the Bible seriously? Do you know the man, do you know how Saul of Tarsus got spoken to before ever he was changed to Paul? I mean, his name changed to Paul. Do you know how he got spoken to? A man came up to him and he said, among other things, I won't tell you whereabouts in Acts to find it. It isn't in chapter 9. You must search.

That's how I know because I read it, you see. He came into Paul and he said, Now up, he said, and wash away your sins. What? Wash away your sins? Baptism.

Be baptized, he said. Wash away your sins. Well, you're not going to tell me that when people are washed in a, dipped in a tank, that washes away their sins.

But no, of course it doesn't. Of course it doesn't. But you see how closely the ideas are tied up, the spiritual and the physical.

If you've had your sins washed away, God's expecting you to get baptized. Get your body washed in pure water too. That's what he's expecting.

I hope you're listening. And I hope you're listening deeply. Praise the name of the Lord.

He's not wanting you to say, You know, I meet so much of this till I get a little sick of it. I've been getting a little sick of it for a long time until the other day, my wife was reading Wesley. She's a great fan on Wesley.

And she reads all the Wesley books she can lay hold of. I don't read them. I merely consult the Oracle.

She tells me afterwards. What's in it. Not that I... You know what I mean by that.

At least I hope you do. But I sneaked a little the other day. We were out together on one of our rare occasions when we were able to take a day off.

And she'd got hold of a book in somebody's library about John Wesley. And I sneaked upstairs and I read a bit of it. Amen.

Don't you tell her. My son-in-law's here. I shall have to be very careful.

And I read this. I thought praise God for John Wesley. He wrote a little letter, something like this.

I can't quote it verbatim, but I tell you the truth that it came right to me. Of course, I said amen. Hallelujah.

This is what he said. He'd written a letter to say that he was sick and fed up of these people who said they didn't feel free to do something or they had no liberty to do it. He said I wrote and told them that it was up to them to start obeying the commandments of God.

He told them to feel their liberty to do this or liberty. There's so much in this present so-called movement of spirit. Whether you feel liberty to go here or whether you have liberty or feel free to do this, as though you are the king or the queen.

You do as you're told. And stop your nonsense. I told you the Holy Ghost won't have anything to do with nonsense.

This puffing up of I decide whether I'm free or not. And then blame God for not doing it. Or doing it.

Say, well, I felt free to do it. Free? Who gave you liberty to talk like that? Now stop it. And come off it.

And get down to what God's got to say to you. That's the big thing. Amen.

You're only at liberty to do as you're told. Amen. You're free to do that.

Yeah. His commandments are not grievous. It's in this same chapter.

You've got to do as you're told. And this is the love of God that you obey Him. You don't love Him if you don't.

Say, well, I felt free to come and kiss my Father. You come in there, my beloved, and you have boldness to go into the holiest of all and get acquainted with your Father. And move in all the great reality of the love of God.

God means it. He's in earnest. It costs Him more than all the world to redeem your soul.

Well, now, let's go right on, shall we? It's marvelous to have this Spirit and the water and the blood, isn't it? And I think this time we're going right to the end of the Bible. Yeah. Yeah, that's right.

Somebody does a smile in the front. I'm always doing this. Let's go to the end of the Bible.

An oar, isn't it? Chapter 21. Revelation. Somebody's sure to ask if we can sing Thou canst see the bride all pure and holy at the end.

Chapter 21. I saw a new heaven and a new earth. This is the one wherein dwells righteousness.

Remember the link back with Noah. For the first heaven and the first earth were passed away and there was no more sea. Hallelujah.

Now, that's ever so good. You say, well, now, where's the water gone? Well, wait a moment. We'll find the water in a minute.

Eh? We'll find the water in a minute. But the sea's gone. All the bitter water's gone.

No more salt water. That's connected with Lot's wife. We don't want anything to do... Ah, we're talking about the bride.

You see, it's always in here and all the way through Scripture. Every idea works out to perfection. Everything.

You're not going to be a false woman. You're going to belong to the bride. That's where I'm coming.

No Lot's wives here. No Eve's. None of these.

Praise God. No Whore's. The great Whore.

None of those. No Jezebel's. You'll read about her too.

The three women in the Revelation. Two of them are terrible. Jezebel and the Whore.

The harlot. And the third one is the bride. Hallelujah.

Glory be to God. And we don't want anything to do with the salt of Lot's wife either. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men. Now, you think about the tabernacle. Blood, water, spirit.

The spirit, water, the blood. Let's go on, shall we? The tabernacle of God is with men and He will dwell with them and they shall be His people. Them.

I've put that in. And God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.

And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write, for these words are true and faithful. And He said unto me, It is done.

I am Alpha and Omega, the beginning and the end. I will give unto Him that is a thirst of the fountain of the water of life freely. Hallelujah.

There's the water. Praise God. Now we've got the water.

Now we've got to find the spirit. Let's go on, shall we? We're going to the 22nd chapter. And He showed me a pure river of water, of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Not a mercy seat now with blood on it, I want you to notice. Are you noticing this? Good. The throne of God and of the Lamb in the midst of the street of it.

And on either side of the river was there the tree of life, which bear twelve manner of fruits. Yielded her fruit every month, and the leaves of the tree were for the healing of the nations. Drop down the chapter.

Verse 17. And the spirit and the bride say, Come and let him that heareth say, Come, and whosoever will, let him take of the water of life freely. That's the last evangel of the book.

Amen. Praise the name of the Lord. You say, but where's the blood? Well, we're back to the spirit and the water as it was in the beginning, where there wasn't any blood.

We started at Genesis 1. It's consistent with Revelation 22. See this marvelous book you've got in your hand. See this marvelous book.

We didn't find any blood in Jerusalem, did we? What did we find? Spirit and the water and the bride. Where's she come from? The blood. The blood.

That's where she's come from. Glory to God. That's where she's come from.

Amen. The spirit and the water and the bride. That's what it was all about in the beginning.

Spirit, the water and Adam and the bride. No blood. No bloodshed.

Because no curse. No sin. But God had opened Adam's side and taken out a rib.

And I reckon there was some blood came out. But never took any flesh and builded a woman. Hallelujah.

She came from Adam's blood and Adam's bones. Marvelous. There she is.

God and His Lamb. No blood. The blood's done its work.

No more death. Not going to be any bloodshed. Nothing of that.

It's all, all over. The pain's been born. The agony's been undergone.

The sacrifice has been made. And He's seen of the travail of His soul. And He's satisfied.

And everything is perfect. Everything's perfect. Glory, glory be to the name of the Lord.

It's all been done, beloved. It's all done. This is the message that God's speaking to us tonight.

It's done. John, tell them it's done. Not that I'm waiting to do it or it's going to be done.

It's done. Amen. The passage of time, the devil, the sin, the warfare, the hatred, the fornication, the fleshiness, the worldliness, the sorrow, the repentance, the deeps of things that we can't understand.

It's all been done away. Hallelujah. It's all done away.

And what is a church to be save a company of people who are anticipating it and have come by the Spirit and the water and the blood and have entered into for this is your predestiny. Not wait till the destination. Come into the predestination.

That's right. Glory, come into it now. This is what it's all about.

This is the mystery. This is the unfolding of the truth. Open your heart to it and you shall enter in that we shall come by this same blood, by this glorious Christ, by His water, by His blood, by the Spirit.

We shall come. Yea, we have come. Because it's done.

We are in this great and glorious thing. Everything is pure to us now. Pure water, pure blood, pure Spirit, pure bliss, pure love, pure life, pure God, pure heaven, pure bride.

Everything has come, beloved. Hallelujah. It's come.

It's here. Are you in it? Are you in it? Glory be to the name of the Lord. Everything is pure to us, says the Scripture.

To the pure, everything is pure. Water is pure. Everything is pure.

Everything. Everywhere. Hallelujah.

God has moved and brought us into a recognition of the basic things. He brought us into the beginnings and the endings. He's the Alpha and the Omega.

And we're in Him, beloved. The Bride says, Come and drink. Come and drink.

Amen. Are you in this? Are you in this? Have you been baptized in the cloud and in the sea? Have you been baptized in the Spirit and in water? Have you? Do you see what the writer puts first? First he puts, baptized in the Spirit and in the water. Not in the water and in the Spirit.

Denominations may put it that way, but that's not what the Scripture says. Hallelujah. Hallelujah.

Oh, the Bible is a wonderful book. I nearly kiss it. I want you to think I idolize it.

It's a marvelous revelation, beloved. It's right out of the heart of God. It's flowed to us like the blessed river running down the golden street.

It's clear as crystal. Can't you see it? I hope that what we've done tonight has not obscured truth, but taken the veil off your mind. That you can see how God is moving and what it's all about.

That we're in this marvelous bridal company. Do you feel your heart all pure within you? Is your conscience sprinkled clean? Is your body washed in pure water in a filthy old tank like this? Is everything pure to you? Is everything right to you? Excuse me, Mary. In a filthy old world like this where everything is polluted and unclean, are you pure? Has God sanctified everything that you do and are unto you? Is it all a gift from God? Hallelujah.

And what do you do now? Don't you want to fall down and worship Him? Come on, brothers and sisters. Let's go into the holiest of all. If we've been washed and we're going into that which is within the veil, absolutely.

Come out of earth now. Come on. Right out of earth.

Leave it. Come out of your sin. And don't drop back into it in about half an hour's time.

After a sort of a fantastic, ecstatic time. Come on. Come out in reality.

Out of it all. Amen. Amen.

God's spoken to you tonight and you know you've got to put something right with God. Do it. You start to talk to Him now.

Where you sit. You've got to get in line with truth. You've got to let the truth take over.

Hallelujah. We get a lot of obsessive neuroses with ideas culled from Scripture. We are to come into the revelation of God.

We are to move in what God wants us to see and know. Understand. When you rise to be His bride tonight, bride of His heart, pure one of all eternity, won't you let that be your sleeping potion tonight? Won't you let God do that in you? Hallelujah.

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