

Water Baptism

by G.W. North

The speaker emphasizes the importance of understanding baptism and following Jesus' command to baptize in his name.

Duration: 1:29:39

Scripture: Exodus 3:3, Matthew 28, Acts 2:36-38

Topics: "Baptism"

Description

In this sermon, the preacher focuses on Matthew 28, specifically the resurrection of Jesus Christ. The disciples are instructed to go and make disciples of all nations, teaching them to observe everything that Jesus commanded. The preacher emphasizes the importance of turning aside to see when God attracts our attention, as many people miss out on God's call because they don't pay attention. The sermon also highlights the encounter between God and Moses, where Moses questions his own worthiness, but God reassures him by saying 'I am' and sending him to deliver the Israelites from Egypt. The preacher encourages the audience to embrace their identity in God and to go into the world and spread the gospel.

Transcript

If we're going to tonight, though I was quite disposed to sit there and enjoy the presence of the Lord, I want tonight to talk to you about baptism. I usually, when I speak or mention the word baptism, I usually speak about what I believe to be the one baptism in the Scriptures. But I felt that God would have me talk to you about actual water baptism.

Now I'm not doing this in any sense because I'm hinting that anybody in this room should be baptised in water. That's not my hope. I like to say with the Apostle Paul that God didn't send me to baptise, but to preach the gospel.

And I want that to be very clear. And you may think it's strange that I should choose such a subject. Why at this time? Well, I'll tell you.

It's because that although, say, maybe say ten years ago, there was a sort of a great issue moving through the country on water baptism. I didn't get at all involved in it. And so on and so on and so on.

I don't particularly want to raise that point. But it came up to me again this time while I've been moving about the country and I've been away for about six weeks. And in several places it came up, this subject of

water baptism.

And because it's been raised so sharply and constantly, I want to take it here tonight as a subject. And I haven't sort of gone forth as a protagonist of the old against the new or anything like that. But I, oh, I feel that sometime or another, these things had better be said and said quite openly.

I have preferred not to enter into the lists on the subject, wanting rather to talk about the Lord. I want the Lord to sharply remind us in these days of something that he once told an old friend of mine. That is a friend of long ago.

He's still a friend, but I wasn't meaning that he's 90 or something like that. I remember that he once moved, he was a communist actually, and God met him and gave him a very real experience of himself. And he moved in circles where there was a very, very strong emphasis on the church.

And so having an able mind and being a great student, he got down to the Bible. And he got all the knowledge he could about the church, and my, he preached the church. Until one day the Lord said to him, stop preaching the church and preach me.

So then he stopped. Would God that something like that had been said in these days. That we might understand that our theme of ministry is not the church, but the Christ.

Although we do have at times to make reference to these things, it's becoming madder and madder in these days in which we live. God save us from it. I was refreshed to receive a letter from a friend of mine in Canada.

I've written back to him today to say that you'd like him to come and preach to you. And I've offered him the 27th of September. I hope it's in the name of the elders of the church here.

He's been before, some of you will remember him. But in this letter he said he's sick to death in these days of everything that's going on. He said they're all having a way, the praise way, or the way of submission.

All these are in quotes. Or the way of discipleship. He said they seem to have forgotten that there is a way in the scripture called the way of holiness.

And Jesus Christ. They seem to have forgotten it. Chasing after all other sorts of things.

Now may God then keep us balanced and keep us from going off down these sidelines. Ultimately they will be found to be a cul-de-sac. And I wish at the threshold of every one of them there was one of these signs up.

The letter T with a blue bottom and a red top. Cul-de-sac. And then that would save them the trouble of backing out.

Especially if the road's narrow. Or turning round and coming out and looking at least respectable when they do come out. But so the Lord keep us right on this great subject of baptism.

I think then we'll spend an hour or so on the subject here tonight. And because I said at the beginning of the meeting that I'm not speaking because I feel that I ought to lay upon some unknown person to me as yet. In the room who isn't baptized in water.

I want to say this that because that's not my aim. I nevertheless want you to know if God does speak to your heart. Then you should get on with it.

And arrangements can also always be made. We'll read I think this is much too much of a draft. I can see people putting on coats and things like that.

Shall we read the famous chapter in Matthew 28. You will notice that the chapter begins in verse 1. In the end of the Sabbath as it began to dawn toward the first day of the week. And so you see we're in the resurrection of the Lord Jesus Christ.

And it says here that in verse 16. The 11 disciples went away into Galilee. Into a mountain where Jesus had appointed them.

And when they saw him they worshipped him but some doubted. And Jesus came and spake unto them saying. All authority actually is the word there.

All authority is given unto me in heaven and earth. Go ye therefore and teach all nations or make disciples of all nations. Baptizing them in the name of the Father and of the Son and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you. And lo I am with you all way even unto the end of the age. Amen.

And so it seems that unto the end of the age. From this great statement of the Lord. People are to go because Jesus Christ has all authority in heaven and earth.

And he's not going himself as he would have gone. Had he been a man still on the earth today. I have all authority he said.

You're to go into all the earth. Praise the Lord for that. Taking Christ as your authority.

And not these jumped up men that want to say you can't go here or can't go there. And pull curtains down of all kinds of materials all over the earth. He said you're to go I have all the authority not them.

There's always a higher authority under which the children of God live and move. And this is the thing for us to understand very clearly. And this is why in the end we dare break the rules of men that are wrong.

That would prevent us going anywhere to preach the gospel. Because we move under a higher authority. And that beloved is our sufficient ground.

I hope you understand that. And have taken that deeply into your heart. And doing this we're to baptize into the name.

And I want you to see that. That word in there is into. Baptizing them into the name of the Father and of the Son and of the Holy Ghost.

Now you know that this is a completely and entirely new thing. For these men. I hope you've grasped this very fully.

It wasn't that these men to whom he was speaking. Hadn't baptized in water before. They had.

We can go into John's gospel and find this. In the gospel according to John. You know that John himself baptized the Lord Jesus Christ in water.

Not in the spirit of course but in water. And God anointed him with the Holy Ghost. At the time John baptized him in water.

Don't get them mixed up. John Jesus was not baptized in the Holy Ghost at Jordan. He was anointed with the Holy Spirit.

An entirely different thing. He didn't need to be baptized in the Holy Ghost. Because he had no sin.

The baptism in the Holy Ghost deals with sin. All right. I hope you've got that clear.

The baptism in the Holy Spirit deals with sin. Not. You may get power.

I wonder where it is when people say they have it. I say well where is this power you speak of. I think that's a fair question don't you.

The anointing of the Lord came on the precious Christ of God. For the ministry that he had before him. The baptism in the Holy Spirit deals with sin.

Self. Everything that's anti. It's the burning fiery thing that deals with sin.

And the old man. And real self. The anointing of the Spirit has to come on you after that.

But Jesus was not an old man. He was the last Adam. And he dealt absolutely with sin.

And what a tremendous thing it was. And remember that God dealt with sin. So far as it's transmission was concerned.

In the birth of Jesus Christ. In that Jesus Christ never inherited the old sin nature. That's why the Holy Ghost covered him in his mother's womb.

To cut off any kind of fear or thought. That sin should be transmitted to him. Praise God for this.

The very highest power had to come on Mary for that. And it was very wonderful. The power to deal with things that lie in seeds.

Heredity for instance. Had to come on Mary. For this.

And it was a wonderful glorious thing. That the Lord did then. We know finally at the cross he dealt with it for us.

But as for himself. It was dealt with at his birth. Now that's a tremendous thing for us to understand.

And so you will not see the vast difference between the baptism in the spirit and the birth at that break. But never mind. The whole tremendous truth lies here.

That when he was baptized of John in Jordan. He moved out into his ministry. And moving out into his ministry.

It wasn't long before people started to lead John Baptist. And follow Jesus. And when you get into the third chapter.

You can read this. In verse 22. After these things came Jesus and his disciples into the land of Judea.

And there he tarried with them and baptized. And John was baptized. So you've got Jesus baptizing.

And John baptizing. Now when you get to chapter 4. The Lord hands over water baptism to his apostles. When therefore the Lord knew how the Pharisees had heard.

That Jesus made and baptized more disciples than John. Though Jesus himself baptized not but his disciples. There it is.

He handed over immediately. He handed over water baptism to these disciples that followed him. And they baptized in Jesus name.

That is instead of him doing the baptizing. They did it. And this is where the origin of the whole thing came from.

They baptized in Jesus name. That is in his stead. Alright.

Very simple. Very plain. But when he rose from the dead.

He gives them a new commission. They never baptized in this name before. And we come to Matthew then where we were.

And we read this wonderful new truth. Glory be to God. I am so glad that God has caused it to be written into the scriptures of truth.

And these men who up until this time had been baptizing in Jesus name only. Received a new charge from him. Go ye therefore verse 19.

And teach all nations. Or make disciples of all nations. Now they have been making disciples by baptizing people in Jesus name.

That is how they have done it. In his place. Now he says you are to make disciples in a new name.

This is the tremendous thing for us to understand. Baptizing them into the name of the Father. And of the Son.

And of the Holy Ghost. This was their new commission. And glory be to God.

Now. If grammar means anything. Please keep your eye on the verse.

We are not going to have a grammar lesson. But we have got to get down to what the scripture is really saying. He says you are to baptize them into the name of the Father.

And into the name of the Son. And into the name of the Holy Ghost. That is what he is saying.

If grammar means anything. Which it does. Praise God.

Into the name of the Father. If he said into the name of the Father, Son and Holy Ghost. That would have been different.

But notice the construction. Now this is the way we are inclined to think. We are inclined to think.

And this is what people do think. He said baptize them in the name of the Father, Son and Holy Ghost. Well he did not.

He said baptize them into the name of the Father. And of the Son. And of the Holy Ghost.

That is what he said. Praise God. He said this.

That was a marvelous thing. That he did say. We will come back to that later.

I would like you to turn over with me to the Acts of the Apostles. When we get into the Acts of the Apostles. We know what happened on the great day of Pentecost.

Chapter 2. It is real Bible study tonight isn't it. It is good to hear the pages going over. And in Acts chapter 2. After the marvelous baptism in the Holy Spirit.

Which is really what it is all about. We find this. That Peter is preaching.

And as he preaches. Great results come. And in verse 37.

Those that heard what he had to say. That God had made that same Jesus. Verse 36.

Whom ye have crucified. Both Lord and Christ. 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? And Peter said unto them. Repent.

And be baptized. Every one of you. In the name of Jesus Christ.

For the remission of sins. And you shall receive the gift of the Holy Ghost. Isn't it a marvelous thing here.

How that baptism. Is almost equated with faith. He doesn't say repent and believe.

He says repent and be baptized. In other words. In the early church.

They expected. The response to the preaching of the gospel. To be an unequivocal.

Coming to the fact. That I am going to be baptized. I am going to be baptized.

That was the expression of their faith. Now I know that in these days. That's re-degenerated.

I know that faith often isn't. Baptism isn't often an expression of faith. It's just done.

Because it's done. But in the early church. Where it would probably have cost them their lives.

To be baptized. It meant something. And they repented.

And he said now be baptized. In the name of Jesus Christ. For the remission of your sins.

And you'll receive the gift of the Holy Ghost. And in verse 41. They that gladly received his word.

Were baptized. And the same day. There were added unto them.

About three thousand souls. Added unto who? What a people who had been baptized. And who had received the gift of the Holy Ghost.

To this company were added three thousand more. Like them. You know of course that it's quite impossible to join the church.

Nobody can join the church. The Lord adds to the church. You can't join it.

I wish that had sunk into everybody's heart. Is it clear to you? If you try to join a church. Mind you, you can join a denomination.

In some denominations you can join them. Just by getting baptized. You can join that.

But you can't join the church. Hallelujah. You're not added to the church.

Unless in baptism. It is a declaration of your heart faith in Jesus Christ. Unto the reception of the Holy Ghost.

Amen. Have you got that clear? This is what the Bible seems to be shouting to me. And it's what the Bible shouts to me.

I like to shout out to other people. So that I get this clear. Now the word used in here.

It's important for us to know this. In verse 38. Is really the word on.

Be baptized. Every one of you. On the name of Jesus Christ.

Upon. What does it mean by that? Why? This means. This is our ground for it.

The baptism. I'm standing on it. Glory be to the name of the Lord.

Amen. Our ground for administering baptism. Is Jesus Christ.

Glory. But it's not only for administering baptism beloved. It's for declaring the whole glorious truth.

Without which baptism is an empty mockery. A shard. An outward show.

Meaning nothing at all. Say that we've dropped into religious practice. An ideology.

The great thing about it. Peter says. Now.

We are standing. On. Jesus Christ.

Here is our ground. God has made him. Both Lord and Christ.

Before when they baptized. In. Jesus name.

Jesus was standing there. Everybody could see Jesus. And they responded to Jesus.

Or if they went out say. Evangelizing throughout the land of Palestine. As it was known then.

Or Canaan or whatever you will. They knew that Jesus was alive somewhere on the earth anyway. And these people went out in Jesus name.

And they did just that work. As the people were healed. As demons were cast out of them.

As peace came to people's homes. As forgiveness was administered. All over the place.

These men. Would baptize. In the name of the.

Absent Lord. He was a way behind them. But he was still on the earth.

Now. He has ascended to heaven. He cannot be seen.

He's been made Lord and Christ. He has given his. Word he in his command.

He said you're to go into all the world. And preach this gospel. Glory be to God.

I was talking with someone last night about this. Or at least someone was attacking me about it. About this business of missionary.

And one thing and another. And was. Didn't believe much about it.

And I said I only regretted that I was quite old. Before I'd gone. Into the rest of the world to preach the gospel.

To people. And. I don't know what you feel about this.

But the Lord's authority is over everything. And he's given the command. And he says we're to go.

And nobody should want much more than that. If they really love the Lord. And.

Just come on baptize them he says in my name. He's our ground for it all. Praise the name of the Lord.

And you know really before. Before the eyes of men and women. It's only if you and I are filled with the Holy Ghost.

And really are a member of Jesus Christ. That we can produce any grounds for baptizing people. In the name of the Father and the Son and the Holy Ghost.

Really isn't it. If not we're just sort of promoting a church. But we're not to promote a church.

We're to extol and set forth Jesus. He'll see to the building of the church. Do you believe that? I believe that with all my heart.

I trust I do to my dying day or my translation. Whichever it be. The Lord adds to the church.

Praise the name of the Lord. He doesn't add just add to the number of people saved. He adds the saved ones to the church.

This is what it says. In the last verse of the chapter. The Lord added to the church daily.

Such as were being saved. What a glorious thing this is then. We have a tremendous commission.

As we go out into the world. To preach this glorious gospel. And Peter was moving in tremendous truth.

And you will remember. In the Acts chapter 10. When he went to the Caesarean household.

Whilst Peter's still preaching. In verse 44. The Holy Ghost fell on all them that heard the word.

Amen that's tremendous isn't it. Hallelujah. God's really improving isn't it.

It's really improving isn't it. See Peter preached on the day of Pentecost. And had to wait until they were baptized.

Before they got the Holy Ghost. Alright. But now while he's preaching.

The Holy Ghost is falling on people. Now this is a tremendous thing. They were receiving the Holy Ghost.

Before he could come out with his little party piece. That he'd spoken in Acts chapter 2. Amen. Mind you this upsets all the people.

Who have got their schemes of doctrine. He fell on them like that. It was a marvelous thing that happened.

I believe this is God's will and intention. For us in this day beloved. I believe it will all my heart.

I really do. I believe it's entirely erroneous. For us to expect people to get baptized.

And wait 10 years before they get received the Spirit. Entirely erroneous. Or even 10 weeks.

Now this is God setting forth a pattern. Though we don't want to get too rigid and Bible bound. But at least we can see the way his heart is moving.

And these people have received the Holy Spirit. And they heard them speak verse 46. With tongues they magnified God.

Then answered Peter. Can any man forbid water? That these should not be baptized. Which have received the Holy Ghost as well as we.

And he commanded them to be baptized. In the name of the Lord. Hmm.

The word is not into. It's in. He commanded them to be baptized.

In the name of the Lord. He commanded them to be baptized. It is not the word into here.

What a tremendous thing for us to see. In other words. He was just saying no.

I'm just talking to you as though the Lord Jesus is talking to you. Be baptized. He commanded them to be baptized.

He never said now let's sit down and talk about this. He just said now you ought to be baptized. Jesus says so.

The Lord says so. God hath made this same Jesus that you have crucified. Both Lord and Christ.

It's inconceivable that people who say they've been saved by him. Should want to argue with him. He's not Lord.

If they want to argue with him. I wonder if we see beloved. This Lordship of Jesus Christ.

Do we see it? Is he your Lord? Is he your Lord? Amen. Now if he's your Lord. That means you've accepted a position and a relationship.

It doesn't mean to say well now you just speak and I'll do what you say. It means that you've accepted this wonderful relationship. Well have you? Or is it a struggle for you to accept the truth that Jesus Christ is Lord? Is it a struggle? Well now if it's a struggle and you have great struggles and arguments.

And ups and downs and in and outs in your mind about it. Then what you're really needing is to come to the place where you die out of it. Where you don't have any arguments anymore.

Where he really is your Lord. See? I mean I suppose you've been brought up to pray this prayer. Give us this day our daily bread.

Have you been brought up to pray that prayer? Well you know you could have been a good Israelite by that. Because that's what they used to fast first pray. Almost.

Then they got used to it. They got used to his Lordship when his God hit. You see when they wanted their bread they called it manna.

Oh we're going to get our bread today. So one morning they woke up and found it all around them on the wilderness. So they had to go up and gather it.

And when they went to bed that night said. Oh Lord. Give us our bread.

And you know when they woke up. Give us our bread again today. It was very real.

But they got used to his Lordship. And then they stopped asking him for it. That's Israel.

They thanked him for it. They found that God's promises and commitments went far beyond the limitations of their little minds. He is faithful.

Or let's go further back still. Do you remember this wonderful story in Genesis? How that Joseph sold down into Egypt first of all. For those that the price of a slave ascended by God's grace.

To be second in command under Pharaoh. And how he was there to supply bread. The old corn of the land of Egypt.

Joseph always gives the old corn of the land like Joshua. And he supplied the old corn of the land to the people. But when they'd run through a long period of famine.

And they'd sold this. And they'd given all their money to buy bread. In the end Joseph said to them.

Well now you must give yourselves. You give yourselves to me. Give yourselves and I will supply you with your bread.

So they handed over their bread. Themselves to the Lord. To Joseph.

He was their Lord. And he just moved them where he wanted. He said well now you go there.

He shifted them about because in these places he could feed them more easily. Distribution of food was easy. That's why God does shift people about.

He puts them there so he can feed them nicely and properly. And that's what he does you see. And so they used to say.

Well give us today our daily bread you see. And they could only have it because Joseph was their Lord. Their utter Lord.

Then they got their daily bread. When they went where he said. And they accepted his position.

It was a relationship. It wasn't something that Joseph had to shout out at them about every Sunday. If they had a Sunday.

If they called it Sunday. You see. Have you got this truth into your heart beloved? Have you? Is he your Lord? Then take the command in Jesus name.

Hallelujah. No argument about it. He's my Lord.

You only need to breathe Lord. I'll catch the sound of the wind in your nostrils. In fact Lord you only have to think.

And I'll think your thoughts after you. That's the ideal. He doesn't want to have to keep speaking by visions.

Revelations. Prophecies. He wants to be able to think.

And you respond. Do you believe there? That's right. That isn't to say we can do without prophecies.

These gifts are in the church. But this is what he wants. For each one of us.

So to come into a glorious relationship with himself. That he wills to do in me. And he thinks through me.

And he moves my being in relationship to him. And that takes all the fantasy and the straining and the fret out of Christian living. That brings us out of the grip of the people that always want to be talking about charismatic.

And brings us into the life of God. This is what God wants. In other words this is going on into maturity.

This is growing. Going in the way of the blessed Christ. Hallelujah.

Well we'll move on Charlie. And Peter he commands these people. In the name of Jesus.

To be baptised. He never asked them whether they wanted to be baptised. He only asked all the people who had some authority.

Can we get any water here? Yes. Only water. All right.

Yes. Now you be baptised. Just like that.

He never asked them about it. The only thing he asked for was water. In other words beloved you and I have to see that this was the whole method of progress.

In the early church. This is what they did. Amen.

Now this is a very very glorious thing for us to see. And it's so wonderful. We could trace this thing through in many scriptures.

But I don't want to waste too much time on these things. I trust that you so love your Bibles and want to get real truth. That you go right into it yourself.

I want you the rather to come back with me onto the great statement in Matthew. And notice that what he said was this. That you are to be baptised in the name.

Notice it isn't names. In other words the father bore this name. The son bears this name.

The Holy Ghost bears this name. The one name of all three persons. So that it's the name of the father and the name of the son.

And it's the name of the Holy Ghost. Now it's here often where so much confusion takes place. Do you believe that Jesus is the name of the father? Do you believe that's father's name? Well I don't.

Do you believe that Jesus is the name of the Holy Ghost? I don't. Do I believe that Jesus is the name of the son? I do. I do.

Then how serious must it be for people to be exhorted to renounce a form of baptism. In the name of the father and of the son and of the Holy Ghost. In order to be baptised in the name of only Jesus.

How serious it is. Thank God that he doesn't always impute the seriousness of it to us. It's rather like what the Apostle Paul said.

That he obtained mercy because he did it ignorantly. In unbelief. Thank God he hasn't brought upon us the logical outcome of so many of the things that we've done.

If he had, where would we all have been? What he does bring on us is the logical outcome of what Jesus has done. He does bring that on us. It is a great mistake, very beloved, to think that because it says the name of the father and of the son and of the Holy Ghost.

That that name is Jesus. I mean, strangely enough, I don't know whether you're aware of this or not. But my wife and I both bear the same name.

But it's not Wally for both of us. You see, it's North for both of us. We have one name.

We have one surname. Alright. And I had some daughters, they had the same name too.

So it was into the name of the father and into the name of the mother, if I may put it this way. And into the name of the child. Because we all bear the same name.

But we each have different forenames. You may call them Christian names if you want. I was far from being a Christian when I was named.

I had no option about my surname. Now this is the thing that the Lord wants us to see. Now I'm so thrilled that Jesus was so down to earth.

When he said the name of the father and of the son and of the Holy Ghost. For if he had said the names, plural, of the father, my word, where would we have started? Let's go through some of them. We've got to start it in the beginning.

Elohim. El. Eloha.

Jah. Jehovah. Rophika.

EI Shaddai. El. My word.

All these. El. Elion.

These are all names. For the names in the Bible are constructions of ordinary forms of speech. I mean, I might have a daughter and call her Primrose.

But that's mainly after a flower. But when you get to, I wouldn't call her, I wouldn't call her Collyflower. But I have heard, I have heard girls called Colly, haven't you? But it's short for Colleen, I believe.

That's Irish. They would do that in Ireland. But look at the Irish lady at the back laughing.

But you see, when God called, named himself by different names of old, he put particles of speech together. He put words together. People knew exactly what he was talking about when he called himself, for instance, EI Shaddai.

Or El, Elion. El meant God and Elion means most high. It's just a common word.

If you're talking about most high, you'd say Elion, you see. All right? And so, God just put these words together. And then he called himself that.

And he did it to them. He said, now I am God, most high. El, Elion, that became a name, you see.

And as a matter of fact, I don't know whether you know this, but Psalm 23 is a construction on seven Hebrew names of God. Did you know that? It's all the name of God, Psalm 23. One of these days, you must really get down to Bible study, you know.

You are robbed. You really are. It's this abandonment to the charismatic stuff that's really doing the damage.

We've got to get down to the book as well. Hallelujah. We don't want to be bound by it.

But we've got to know what God has deposited with us. Amen. And if God had said, now into the names of the Father.

Well, I don't know. Fancy the poor chap standing in the water saying, I baptise you in the name of El, El Shaddai, El Elion, Jehovah, Rophika, Jehovah, and Jah, and Eloha. Well, the poor chap would drown, wouldn't he? Holding him in the water all that long.

Sounds funny, doesn't it? And how about the names of Jesus, for instance? How about the names of Jesus? You see, now if we had to go through all the names of Jesus. Here's a lovely one. Let's read this one in Isaiah.

I like this. You know this one, don't you? In Isaiah. It says, chapter 9, verse 6. Unto us a child is born.

Unto us a son is given. And the government shall be upon his shoulder. And his name shall be called Wonderful.

Oh, glory. Counselor. The mighty God.

The everlasting Father. The Prince of Peace. Oh, that's good, isn't it? Or perhaps we've got to baptise you into the name.

You see, take these two words. And into the Good Shepherd. And the Vine.

And the Bread of Life. Well, I mean. Or the Lamb.

You see? Well, how about the Holy Spirit? Well, we haven't got too many names of the Holy Spirit made known to us. We've got the lovely one, Paraclete. One called alongside to help.

You see, that's why he's called Paraclete. Or Comforter. It's translated Comforter in our Bible.

It's just words. It's a phrase. One called alongside help.

What a wonderful name. One called alongside help. Bless the name of the Lord.

But obviously this is impossible. Then what name is it? If it isn't the name Jesus. And it isn't the names of Jesus.

If it isn't the names of the Father. Or if it isn't the names of the Holy Spirit. Well, you're only taught one name of the Holy Spirit.

Well, Dove, for instance. If Jesus is the Lamb. He's the Dove.

And so on. If it isn't any of these. What name is it? What is the name of the Father? And of the Son? And of the Holy Ghost? Do they bear one common name? Yes, they do.

They do. And this is the thing for us to understand. Actually, we're told in Matthew where we read.

Baptizing them into the name of the Father. And of the Son. And of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you. And lo, I am with you. Even unto the end of the world.

Now, that is the name. Yeah. That's the name.

Let's go back into Exodus, shall we? Bless God. I want to testify to you that I was baptized into this name. And do you know, if I was to tell you this.

Because I was baptized into that name. How many years ago now, I don't know. But I am baptized into that name.

Constantly. Eternally. Blessed be the name of the Lord.

We're going to read. In Exodus chapter 3. You will remember that God was going to start the Old Covenant. He was going to reveal his first great covenant.

To man. And he was going to do it through the mediator of that Old Covenant. Although the man at that time didn't realize he was going to be the mediator of it.

His name was Moses. At the time, he was a married man. Working with a Midian man, a Midianitish man.

Jethro was his father-in-law. He had a wife, Zipporah, a little bird. That's her name.

And he had a couple of sons. And he was out. Minding his father-in-law's sheep.

In the back side of the desert. And he looked up. And he saw a bush.

A flame. Burning with fire. And he went over to the bush.

To see what it was. Now this is a tremendous thing. Look at verse 3. I will now turn aside.

He said. And see this great thing. This great sign.

Why the bush is not burned. Or I wonder whether he said. It was an exclamation.

Why? The bush isn't burned. It's not the difference how you read the Bible. As whether it's dead pan flat monotony.

Or whether it makes sense. And is a readable book. What a tremendous thing it is.

And when the Lord saw that he turned aside to see. Oh you know there's a tremendous lot in that. If I'm not careful I shall preach about that for the rest of the night.

It was when he turned aside to see. When God had given him the first great attraction. Now I tell you a lot of terms on this.

This is why so many people miss so much. When God first attracts their attention. They don't turn aside to see.

So they never hear the call. And they never know whatever God wants for them. That's the tragedy of so many lives.

When he turned aside to see God called him. Hallelujah. There's a glorious inquisitiveness.

That should spring up in the human heart. When it sees anything that isn't natural. This is all devil trade is based upon this.

So I'm certain that everything that's truly spiritual is based upon it. When a man turns aside to see. Praise God.

All right. And you know the whole story. And God he calls this man.

He commissions him. Verse 10. Come now therefore.

I will send thee unto Pharaoh. That thou mayest bring forth my people. The children of Israel out of Egypt.

And Moses said unto God. Who am I? That's right. He doesn't know what God's going to say to him.

Who am I? I want to know who I am. That I should go unto Pharaoh. And that I should bring forth the children of Israel out of Egypt.

And he said. Certainly. I will be with thee.

And this shall be a token unto thee that I brought thee. That I sent thee. When thou hast brought forth the people out of Egypt.

Thou shalt serve God upon this mountain. And Moses said unto God. Behold.

When I come unto the children of Israel. And shall say unto them. The God of your fathers has sent me unto you.

And they shall say to me. What is his name? That's the test. What shall I say unto them? And God said unto Moses.

I am. That I am. That's who I am.

And he said. Thus shalt thou say unto the children of Israel. I am.

Has sent me. Unto you. And God said moreover unto Moses.

Thus shalt thou say unto the children of Israel. The Lord God of your fathers. The God of Abraham.

The God of Isaac. And the God of Jacob has sent me unto you. This is my name forever.

And this is my memorial. Unto all generations. Glory be to God.

This is his name forever. I am. Amen.

Now that's the name. Glory be to the name of the Lord. And for those of you who are Bible students.

You've got the parallel to the Trinity in this verse. Abraham stands for the father. Isaac stands for the son.

And Jacob stands for the Holy Spirit. Or the work of the Holy Spirit in a man's life. Always.

It's always been associated on this great triune basis. In fact when he said. The Lord God of your fathers in the middle of verse 15.

He's really saying Jehovah Elohim. That word God there is triune God. The name of the triune God is I am.

I am. Praise the name of the Lord. Now you will know when Jesus came on the earth.

That's what he kept saying. Before Abraham was. I am.

He surnamed himself. You see he talked about surnaming yourself by the God of Jacob if you remember. When the Holy Ghost comes on you.

Do you remember that in Isaiah? When God says. He's going to pour out his water on all of the thirsty. Floods on the dry ground.

He said that your sons are going to spring up like willows by the water courses he said. He said and I'll subscribe to my name and some will. Surname themselves by the God of Jacob.

How about that? Surnaming yourself. Who's the God of Jacob? Surnaming yourself I am. Hallelujah.

Now that's what baptism is all about. Have you got that clear? That's what it is all about. Amen.

I am he said. God wants us to get this very clear. In our hearts.

When a man receives the Holy Ghost. He'll spring up. And he'll say.

What a baptism. God's poured water on the thirsty soul. Surname himself by the God of Jacob.

Who's the God of Jacob? I am. Now that's the name in which you were baptized. The eternal.

Ever existing one. What a tremendous thing this is then beloved. That when Jesus came on the earth this is the thing he kept on saying.

I am. The door. By me.

If any man enter in he'll be saved. I am. The good shepherd.

If you follow me. When I put you forth. Everything will be alright.

Glory be to the name of the Lord. I am. The.

Go on you know it don't you? The bread of life. You eat me. To live forever.

I am. The light of the world. Follow me.

Never walk in darkness. I am. The true vine.

I am. You and me. I'm the vine.

You're the branches. But you and I are one. I am.

This is what he's talking about. This is the thing he's telling us beloved. He wants us to see it.

And do you see it? So clearly. Praise the name of the Lord Jesus. Let's go back again to Matthew.

And let's see what he did not say. Sometimes to see what he did not say. Is to help us understand more clearly what he did say.

Don't you think that's right? What we call this process of elimination. What he did not say is this. Please keep your eyes down on the verse very carefully.

Verse 19. He did not say this. Go ye therefore.

And teach all nations. Baptizing them. And saying.

I baptize you. Into the name of the father. And of the son.

And of the Holy Ghost. Neither did Peter say. When he commanded them to be baptized.

I baptize you. In the name of Jesus. Full stop.

I want to tell you. What is said. Is not the important thing.

It's the intention of the heart. That's the important thing. Now I know because we are human beings.

We like to hear things said. It's a matter of communication. But notice he didn't say that you were to say anything.

It would be marvelous to have a baptismal service. When three thousand people were baptized. And you never said a word.

Say hallelujah. If you said that I reckon you'd be exhausted anyway. Three thousand people don't need that.

Amen. This God it isn't in words beloved. It isn't when we come together.

This is this business that my friend in Canada has to say. They got the way of praise. When everyone must come together and keep shouting.

And shouting and praising the Lord. And so you can't praise God from down here. Without saying a word.

I know that there's scripture about the calves of our lips. What are the calves of our lips? Do you know what the calves of your lips are? It doesn't mean these calves. I mean it's not strength or muscle.

What does it mean? Well listen. You can't offer God's sacrifice. The only sacrifice you can offer is the sacrifice of praise.

You can't bring a bull or a goat. Or a chicken. Or what it is.

You got to bring the sacrifice of praise. That's the appreciative heart for the sacrifice. You see.

And the calves of your lips are really. Thank you Lord. Thank you Lord that died for me.

Thank you. Thank you. It's a reduction almost to silence.

It's the appreciation of the heart and of the mind. It's the soul going right out of you. And entering into everything.

That God wants you to enter into. With understanding and an outgoing of your heart's love. Of course normally speech will accompany it.

But praise is not a gimmicky way. Do you understand that? God grant us understanding as old Paul said. In understanding be man.

Whatever you do. In your understanding be a man of God. It's good to be a babe of God.

But become a man of God. That's right. And the Lord wants us to enter into this with all our hearts.

It doesn't matter really what the speech is. As a matter of fact I think there's going to be a baptism here on Sunday night. I shall be a long way away from here then.

I believe there is. Sunday morning. Oh, isn't it Sunday morning? I hope you have 30 people that are genuine.

The tremendousness about it beloved. Is that it won't matter if a word isn't said. Hmm.

Hope you got that. It's the presence of the Spirit. It's the power of God.

It's the reality of truth beloved. I am. What are you? What are you then? Into this verse again.

Why do you think the Lord altered it? From Jesus only. I don't mean any special doctrinal things about that. Only Jesus then.

Why do you think he altered it? To the name of the Father and the Son and the Holy Ghost. Was he trying on some unnecessary complication? Was he trying to make it difficult for us to understand? He certainly wasn't. But you see.

He was revealing something very wonderful to us. Why in the name of the Father? Because you got to be born again. That's why.

God wants a family. Why in the name of the Son? Because the Son now has become the head of a body. He wants a body.

Adding to the church. Amen. And why in the name of the Holy Spirit? Why in the name? Because the Holy Ghost has come to seek a bride.

All pure and holy. And I am. A member of God's family.

I am a member of the body of Christ. I am. A part of the bride.

I've been baptised into the name of the Father and of the Son and of the Holy Ghost. And all that God intends by the revelation of that name. Yeah.

And I want to say this, beloved. That water baptism doesn't bring you into that. Water baptism can't bring you into the name of the Father and of the Son and of the Holy Ghost.

Water baptism ought really only to be practised, administered or what you want. By a man who can bring you by the Spirit into the name of the Father and of the Son and of the Holy Ghost. I baptise in Jesus' name.

That is, whoever does the baptising on Sunday morning, if it was me, let me bring it all onto me and then you can blame me. You see. You know, my shoulders are pretty broad as they say.

And if I baptise in the tank on Sunday morning, I should baptise in Jesus' name. That is, as though it was Jesus himself baptising you. I wouldn't necessarily say this.

Now if I baptise you in Jesus' name, he will baptise you into the name of the Father and of the Son and the Holy Ghost. And that's what it's all about. I can't baptise you in the Blessed Spirit into the Triune God.

But in Jesus' name I can dip you in water. Amen. And he'll dip you in the Holy Ghost.

That's what it's all about. That's the truth. Amen.

Well, what a glorious thing it is. I am, he said, with you. Always.

Go on, go and do it. I am with you. I baptise you in Jesus' name.

See me, it's Jesus. Sorry I'm such a bad representation of it. I baptise you in his name.

All authority is given to me. Alright, Lord. And he says, right, into the name of the Father and the Holy Ghost.

I do the physical, he does the spiritual. I do the outward, he does the inward. That's what it's all about.

And glory be to the precious name of the Lord Jesus Christ. I'm so sad that all kinds of things have been hatched up in people's minds and taught about it. I'm so sorry.

And I don't know what happened to you. But I know that God has commanded this thing. It is God that does it.

Blessed be his wonderful name. I need this great thing, don't you? Hmm. I need it.

Do you need it? I am. I am. Are you? That's the name I've been baptised into.

It's the name of the I am. I shall live forever. I'm eternally existent now, not of myself, not self existent.

He is. But I've been baptised into him. And he has imparted unto me his own spiritual and glorious and eternal life.

Hmm. Now this is a tremendous thing for us to see. This is why when you go into the Acts of the Apostles, I suppose I should soon have to stop.

I shan't exhaust the references of course. But we should stop soon. In Acts chapter 8. You know that Philip the evangelist goes down to the city of Samaria in verse 5. And he preaches Christ unto them.

Now notice this very carefully. And the people with one accord gave heed unto those things which Philip spake. Hearing and seeing the miracles which he did.

For unclean spirits crying with loud voice came out of many that were possessed with them. And many taken with pauses and that were lame were healed. And there was great joy in that city.

We'll miss out the Simon, shall we? That's not the important thing at the time. When they believed Philip, verse 12. Preaching the things concerning the kingdom of God.

And the name of Jesus Christ. They were baptised. Both men and women.

Now what had happened to these people? Well, precisely the same as happened when Jesus was on the earth. He sent out his disciples. He said, now go and preach.

Enter into the house. Eat whatever is set before you. Which I try to do on my journeys round.

I don't look too bad on it. I get indigestion at times. And he said, say peace be to this house.

And he said, heal the sick that are therein. And always be sure this Satan, the kingdom of God. Is come nigh unto you.

And they believed the things of the name of Jesus Christ. And the kingdom of God. They were healed.

They were baptised in water. It's exactly the same. As it was when Jesus was on the earth.

Exactly the same. Now where comes the difference? Well, when the apostles in verse 14. Which were at Jerusalem.

Heard that Samaria had received the word of God. They sent unto them Peter and John. Who when they were come, died and prayed for them.

And that they might receive the Holy Ghost. For as yet he was fallen upon none of them. Only they were baptised in the name of the Lord Jesus.

It was exactly the same. As when they were on the earth. The Holy Ghost had fallen on none of them.

Then. But you say, but why didn't he come on them here? Well it's very simple. Peter was the man.

Whom God, to whom Jesus had given the keys to the kingdom. The key to the kingdom is the Holy Ghost. And the key man to the kingdom had not gone down there.

Peter, Philip went evangelising. And Peter went down and opened the kingdom of God to the Samaritans. Like he opened it to the Gentiles in Caesarea.

That's why. And until then, like so many today. The Holy Ghost has never come on them.

They can be rejoicing in devils coming out. They believe the word of God. They can be baptised in the name of Jesus and not in the kingdom.

Alright. May the Lord open every heart and eye to see this. Blessed be his wonderful name.

For he's never moved from the truth. If he says Peter has the keys to the kingdom. He won't let Philip have them.

That's right. Another marvellous thing. What I was telling you about Moses.

Moses was the one. He was attracted. He responded.

And God gave him the key. If you like. To the deliverance of Israel from Egypt.

It was given to him. Alright. Peter was given the key.

It was Peter on the day of Pentecost. Peter in Judea. You remember when they came back.

And the Holy Ghost came down again. In Acts 4. And it was Peter in Samaria. And it was Peter in Acts 10.

To the Gentiles. This is why, beloved. The whole thing is so clear to every one of us.

These apostles. If they heard that you'd been baptised in water. In Jesus name.

And you haven't received the Holy Ghost. They'd be down on you. Not like a ton of bricks.

They'd be down on you. Here you can't be baptised in water without being baptised in the Spirit. Something wrong here.

Water baptism isn't the important thing. It's the baptism in the Holy Ghost that's the important thing. Not that baptism in water is unimportant.

It's not THE important thing. Amen. Glory.

You can't baptise in Jesus name now. Without baptising in the name of the Father and the Son and the Holy Ghost. Not now.

Or you oughtn't to then. Without it being very clear in your mind. The tremendous thing is for us to see it, beloved.

Do you see it? There was an anomaly crept in. Something had gone wrong. People being baptised in water without being baptised in the Spirit.

Oh, what's wrong? Oh, well the key man hadn't gone. Go on Peter, down there, quick. You've been neglecting your duty.

Get down there. Open the Kingdom of Heaven to the Samaritans. Blessed be God.

He wants it open to everybody. The Kingdom of God. Everybody's to come in.

And what a tremendous and glorious thing it is. And why, beloved. Why are you baptised in the name of the Father and the Son and the Holy Ghost? Because the Father wants you, a wonderful, new, pure, glorious child, free from sin.

So Jesus said, alright, go down and crucify him. Get rid of sin. So you're baptised in the name of Jesus.

And he goes down and he deals with sin. And he deals with the old man. And he deals with the old tempers.

And he deals with the old positions. He deals with, then the Holy Ghost says, oh, well, if you're going to do that, Jesus, I'll have to go down there. Excuse me for putting it that way.

But that's the way. And he comes down to fill that man might be baptised in the Blessed Spirit all inwardly. And come into the reality of the inward experience of the work that Jesus Christ did on the cross.

For Father. And for you. That's the truth.

That's why it must be in the name of all three. Glory. Glory.

You've been baptised in the name of the Father, have you? Eh? Oh, glory be to the name of the Lord Jesus. Let's get this linked up. Oh, I'm sorry.

When am I supposed to stop? I shall only be here two more nights. And then probably you won't hear me preach for a long, long, long time. Let me go to 2 Corinthians.

At the end of 2 Corinthians. It says this. At the very end.

The grace of the Lord Jesus Christ. The love of God. And the communion of the Holy Ghost.

Be with you all. Eh? Name of the Father. And the name of the Son.

And the name of the Holy Ghost. You've been baptised into marvellous grace. Boundless in love.

And wondrous communion and fellowship. That's what you've been baptised into, haven't you? I am, he says. I am.

Have you been brought to a conscious reality of yourself in God? Have you? This is the first great thing that Jesus taught about the baptism in the Spirit. John chapter 14. We'll get our feet well down on the Scriptures, beloved.

And nobody will be able to shake you off. And no wind of doctrine will ever blow you about. And in John chapter 14, this is the first thing.

When he's talking about the blessed day of the baptism in the Spirit. Verse 20. At that day you shall know that I am.

In my Father. He in me. And I in you.

When you know that the I am is in you. You'll be able to say I am. A child of God.

I am. A member of Christ's body. I am.

Part and partaker with the bride. What a precious thing. I am.

Now. Private study for you. 1 Corinthians.

Go through the first book of Corinthians. Finding out all the I am's in the book. Will you? What a tremendous study.

We're only 16 chapters. There. And may God open your eyes.

To see the glory of it. Are you baptized? Into the name of the Father. And of the Son.

And of the Holy Ghost. Are you? Praise God. As soon as you can keep coming on this I am you see.

Oh I am full of God. I am blessed beyond measure. I am made righteous.

I am made holy. I am made pure. Oh you can go on and on and on and on.

You can refer to a past tense when you say I was. And then you pass from the past tense you say I have been. Then you say I am.

And then it's all in this great name I am that I am actually. You say I shall be. And then you say I shall be forever.

I shall continue to be. So we've passed all through all the senses of grammar. The tenses of it too.

I was. I am. I have been.

I am. I shall be. I shall ever be.

That's the word I am. And more than that. You're baptising that name are you? Into that name.

That new mysterious name. It's an old name really. Same name.

The great unchanging God. See and if you can't say I am in God. Then you have to say I am in all the dark desperate opposites.

I am a sinner. I am in darkness. I am lost.

I am hungry. I am thirsty. I am a far off.

Oh. But when we're in beloved. The great positive note of God rings in the heart.

I am. Do you know I'd love to start with you Norman and go around everybody and say now tell me. Who are you? Who are you? Who shall I say? Said Moses.

Say. I am. Oh glory.

Glory to God. I am. And I am has sent me.

Go in all the world. Preach the gospel. Lo.

I am. With you. All the days.

Even as at the end of the age. Glory glory glory. Well as I said I wouldn't exhaust all the references.

But I trust that by God's grace. This has come into your heart. I have taken this as I said because.

Of the tremendous error that's crept in. The great delusion. So that even the elect some of them are very dear saints deceived.

For the we should move in on the blessed ground of eternal righteousness. For this everything else must go. Are you baptized? Are you really and truly baptized? I'm not asking anybody to start jumping up and renouncing anything.

I'm saying to you again that words as formula. Don't matter. He never gave us a baptismal formula.

He said go and do it. That's what he said. Then the question is can you do it? Amen.

This is how you make all disciples. Of the Lord. Teaching them to observe everything that I've commanded you.

If I haven't told you that you should obey this command of God tonight then I fail. But the Lord is able. To translate everything.

Move upon every heart. Father. And the Son.

The Holy Ghost. They're with us in this room. Let's have a time in the presence of the Lord.

Shall we?

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