

God of this Evil Age no 4.
*Study to show thyself approved,
a workman that need not be ashamed*
Brian Kocourek

In reading the **15**th verse, Paul is speaking to Timothy here, and he says, **2 Tim 2:15** *study to show thyself approved unto God, a workman that needeth not to be ashamed. Rightly dividing the word of truth.*

What is Paul saying to Timothy here? He's saying, study. In other words, don't just have such a laid-back attitude toward this word that it's good for other people to study, but get into it yourself. *Study to show thyself approved, a workman that needeth not to be ashamed.*

And then he says, *rightly dividing the word of truth.* You know that word dividing, there is a Greek word and it's pronounced **orthotomeo**. And it means to rightly divide. It comes from two Greek words, *orthos*, which means right.

It means to level or to direct. You say level with me. You're saying, don't beat around the bush, level with me. Well, that's what the word *orthos* means.

It means to be direct, be upright. And the second word there is *tometeros*. And it means to cut more comprehensively or decisively. It means to be more keen, to be sharper, in other words, to divide, to segment.

And so what he's telling him then is if you're to be a minister of the gospel, there's got to be a right dividing of the word.

How many have ever put together jigsaw puzzles in here? I think we all pretty much have. Have you ever noticed that sometimes those jigsaw puzzles are cut in such a way that you maybe have green grass, and you have green trees?

And if you're not careful, you start putting the green grass up in the green trees, see? And pretty soon, like Brother Branham would always say, you have the cow eating grass up in the tree. See?

Well, that's what the scripture is telling us when it says to rightly divide the word of truth. In other words, you can't just take one scripture here and it says, And *Judas went out and hung himself*. And then you go over here, and the Bible says, And *go ye forth and do likewise*. See? What kind of a Bible do you have?

And yet we have found that the denominational systems have done that very same thing. They have put a period after what they believe, and have cut off all further understanding and revealing of Christ.

See, every one of us in here today has left a denomination. See? Why? Because we found that there was greater truth than what we were given. See?

Okay, now we've been studying **The God of this Evil Age**. And Brother Branham said in paragraph **26**, he said, it's *got to be applied right*. And he gave

some examples. He said, now, *Moses' message wouldn't have done any good in Jesus' day.*

In fact, the Pharisees said, well, we have Moses. Who are you? Who do you think you are, to Jesus? And you know, Noah's message wouldn't have done Moses any good. Could you imagine them spending 120 years at the Nile River building an ark? Meanwhile, the chariots of Egypt have surrounded them. And, well, it wouldn't have worked, see? They would have been slaughtered.

So, we find, then, that God has changed, in that out through the ages has unveiled more of Himself. And it seems that whenever God has done this, man has rejected the new or further understanding. Not a new word, but a new understanding of the word, see. Or a more keener or more comprehensive or decisive definition, of what God is really about.

We find in **2 Corinthians**, the **4**th chapter. And Brother Branham use this for his text for God of this Evil Age. Paul says, *2 Corinthians 4:1 therefore, seeing we have this ministry, as we receive mercy, we faint not. 2 But we have renounced the hidden things of dishonesty. Not walking in craftiness.*

What does it mean to walk in craftiness? Steve? Clever. Jim? Someone's going to walk in craftiness. What would they be doing? What's that? Deceitfully, right? He's saying, crafty or deceitful. In other words, letting you think you're seeing one thing, but actually their motive is something else.

And so, he says, *we have renounced the hidden things of dishonesty.*

Have you ever noticed, and I hope none of you are bar frequenters, but if you've ever gone into places that sell alcoholic beverages, notice the lights are always turned down, see. People can't stand to be living in those kinds of situations. Fully exposed, see?

And he says, *but have renounced the hidden things of dishonesty. Not walking in craftiness, nor handling the word of God deceitfully.*

(In other words, what we say is what's there. We're not beating around the bush. We're telling you the truth. And he says,) *but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.*

In other words, we're an open book, see? And he says, but if our gospel is hid because we have laid everything on the table like Paul said, I have not shunned to declare unto you the full gospel of Christ. And because he has laid himself on the table, so to speak. He's an open book to the people. And so, his ministry is an open book to the people.

He says, so then, **if it is hid from you** (This gospel we're preaching, he says,) *it is hid to them that are lost, 4 to whom the God of this world, notice, the God of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.* (So we see that there is a specific blinding.)

5 For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

We find here then, that Paul is specifically saying, look, we can't do this deceitfully. It's got to come forward, and the chips will have to fall where they lay. See? Okay. In verse two, he says, not deceitfully, but openly.

We find in **2 Timothy** a very much of a contrast. Very much of a contrast. We've got one type of ministry in **2 Corinthians**, the **fourth** chapter.

We have another type of ministry in **2 Timothy** the **third** chapter, says, **2 Tim 3:1** *This know also that in the last days perilous times shall come, 2 for men shall be lovers of their own selves, covetous, boasters, proud blasphemers, disobedient to parents, unthankful and unholy.*

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce despisers of those that are good, 4 traitors, heady, high minded lovers of pleasure more than lovers of God. 5 Having a form of godliness but denying the power thereof. From such turn away. 6 For of this sort...

Now let me just stop here real quickly. Notice, he says, having a form of godliness, but denying the power thereof. The power of what? The power of the gospel. I believe it's **Romans**, if you just trust me.

I don't mean to get off my notes, but **Romans 1:16** *it says, for I am not ashamed of the gospel of Christ, (for it, what? The gospel.) It is the power of God unto salvation, to everyone that believeth, to the Jew first, and also to the Greek,*

17 for therein is the righteousness of God revealed from faith to faith. As it is written, the just shall live by faith.

So we find here then it says, **5** *having a form of godliness, (in other words, church people,) but denying the power (The word of the hour, see,) thereof, from such turn away. 6 For of this sort are they which creep into houses and lead captive, silly women, laden with sins, led away with divers' lust, ever learning, and never able to come to the knowledge of the truth.*

8 *Now, as Jannes and Jambres withstood Moses, so do these also resist or oppose the truth. Men of corrupt minds reprobate concerning the faith. 9 But they shall proceed no further, for their folly shall be manifested unto all men as theirs also was.*

10 *But thou hast fully known my doctrine, my manner of life, my purpose, my faith, my long suffering, my love, my patience, 11 persecutions and afflictions which came unto me at Antioch, at Iconium, at Lystra. What persecutions I endured. But out of them all the Lord delivered me. 12 Yea, and all that will live godly in Christ Jesus shall suffer persecution. (But notice this last verse here.) 13 But evil men.*

Remember last week we spoke on what God considered evil. See, it was that which is not righteous. And the word righteous comes from the old archaic English, right-wise-ness. They had a correct understanding.

See but notice, *13 but evil men and impostors.* (See those seducers, they're impostors) *shall wax worse and worse.* (Notice,) *deceiving,* (and what?) *and being deceived.*

They say if you repeat a lie enough times, you'll believe it. See? And so these men are not only deceiving but they're being deceived.

We turn to **2 Thessalonians 2:** In reading from verse 3 to 13, it says, **2 Thessalonians 2:3** *Let no man deceive you by any means, for that day shall not come except there come a falling away first,* (in other words, a great divorcement.) *And that man of sin be revealed, the man the son of perdition,*

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped so that he as God sitteth in the temple of God, showing himself that he is God. 5 Remember ye not that when I was yet with you, I told you these things?

6 And now you know what withholdeth, that he might be revealed in his time. 7 For the mystery of iniquity doth already work. Only he who now letteth will let, (In other words, the Holy Spirit is letting this happen,) *until He be taken out of the way* (or until He goes out of the midst of humanity.)

8 And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth. And shall destroy with the brightness of His presence. (That word is Parousia presence?)

9 Even him whose presence is after the working of Satan, with all power and signs and lying wonders, (and notice here)

10 and with all deceivableness of unrighteousness or unrightewiseness in them that perish, because they received not the love of the truth, that they might be saved.

Notice what brings the saving? It's the truth. See? It's the light that brings the saving.

In fact, hold your finger there and just turn to **Revelation 21**, and I believe it's verse **24**. It says, *in the nations of them which are saved shall walk in the light of it.* See, *the nations of them that are saved shall walk in the light of it.* So we find that salvation then is of God, and it's His light that brings salvation.

And notice, **2 Thessalonians 2:11** *And for this cause,* (verse eleven,) *God shall send them strong delusion that they should believe **The Lie.***

You notice it says a lie. But if you have a Schofield, you notice there's a reference there. It says, The lie. See? What lie is that? What was the first lie that was told? Satan said, in the garden, *thou shalt not surely die.* The Baptists have

said, a million more in 44. The Pentecostals have done the same thing, looking for a saving of the world. And yet, when God Himself had come down in the alpha ministry in that first age, God coming down, manifesting Himself in Jesus' His son, the world rejected him.

Do you think the world is going to receive Jesus Christ today? Absolutely not. *As it was in the days of Noah, wherein eight souls were saved.* See? *So shall it be when the Son of man is revealed.* See, we can't be looking for the whole world to be turning, people. It's getting worse and worse, as it was in the days of Lot. What was in the days of Lot? Sodom and Gomorrah. See?

And if we don't have a sodomite condition today, the homosexuals have more power than ever before, and it's going to get worse and worse and worse. I don't care how many television evangelists and how many preachers get on the air and talk and are trying to convince the public today, the public won't receive Jesus Christ. They've turned their hearts and their minds from it. See?

And so, it says here that *and with all deceivableness of unrighteousness in them that perish.* (In other words, they are already perishing. It says,) *because they received not the love of the truth, that they might be saved.* (Notice.) *And because they receive not the love of the truth, God Himself sends them a strong delusion that they should believe The lie,* (that they're okay. And notice,) *that they all might be damned who believed not the truth but had pleasure in unright wisdom,* (in error).

Verse 13. *But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth.*

So, we find then that the belief of the truth brings salvation. See, now, notice. Notice, It says that *he will bring strong delusion.* Well, let's go back and look at this delusion that they would believe The Lie.

We find in Genesis 3 and verse 3. The woman is debating here with the serpent, and she says,

Genesis 3:1 *But of the fruit of the tree, which is in the midst of the garden, God has said, ye shall neither eat of it. Neither shall you touch it, lest you die.*

Now, Howard is our resident agronomist. Howard, if a food is going to cause you to die, would you consider it good food? No. Pretty easy question, wasn't it? See? All right.

And so, God said, don't touch it, don't eat it, lest you die. Now, we find here in verse 6, after her talking with the serpent, it says, *6 and when the woman saw that the tree was good for food,*

(All of a sudden, she's looking at that, and at the tree of knowledge of good and evil in a different perspective,) *and she sees that it is good for food.*

Now, how could something that causes death be good for food? Do you see the great delusion that took place in the garden? See, now, notice, it says, *pleasant to look at, good for food*. May I ask you, what deadly thing is good for food? There isn't any. See, a delusion.

We find in **Hebrews**, the 11th chapter and verse 4.

Heb 11:4 *By faith, (by revelation), Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous (or right wiseness). God testifying of his gifts. And by it, he being dead, yet speaketh.*

Notice Abel offered unto God a more excellent sacrifice. Joe, what does it mean to be more excellent? Right. It means to be better than. Notice. It's saying then, that Cain's sacrifice was excellent, but Abel's was better than that. It was more excellent. See.

Now, we find in 1 John and the 3 chapter. Notice verse 11 and 12.

1 John 3:11 *For this is the message that ye have heard from the beginning, that we should love one another. 12 Not as Cain, who was of that wicked one.*

(Let me ask you this. Was Adam that wicked one? No.)

Cain, who was of that wicked one and slew his brother. And wherefore slew he him because his works were evil and his brother's righteous.

Jim, I got a question for you. It says, *And wherefore slew he him*. Now it says, why did he ... That's saying, why did he slay him? Okay. The question he's asking is, why did he slay him? What does the scripture tell you? Okay. Now, if I were to ask you why you did something, then you would tell me the reason why you did it. Is that right? And the scripture is saying. It is not saying that the slaying was evil, although it was. But something he was doing prior to slaying his brother, was evil. See, he had a wrong revelation. See, he had a wrong revelation. And that's what was evil.

Now, we'll examine this in the scripture. Go to Genesis, the fourth chapter. And let me just say this. Every one of us people, we were born in sin. We were shaped in iniquity. We came to the world speaking lies. We started out on the wrong foot. But it's been the grace of our loving Father who has brought and presented the life. To do what?

What did Paul say in **2 Corinthians 4**? *The light of his glorious gospel should shine in our hearts*. See, and bring us to an understanding. All right.

We find in **Genesis 4:3-5** *And in the process of time, it came to pass that Cain brought of the fruit of the ground an offering unto the Lord.*

Now, hold your finger there and go with me to Deuteronomy 26. Notice in **Deuteronomy 26:2** it says. *That thou shalt take of the first of all the fruit of the earth. Which thou shalt bring of thy land, that the Lord thy God giveth thee and shall put it in a basket. And shall go unto the place which the Lord thy God*

shall choose to place his name. 4 And thou shalt go unto the priest, et cetera, and give it back to God. Basically, offering back to God the fruit of the land. Now, let me ask you this. Go back to Genesis four. In verse three, it says,

4 and in the process of time came to pass. That Cain brought of the fruit of the ground an offering unto the Lord. Joe, is that a scriptural offering? It's a scriptural sacrifice. See? So, we find then that Abel's sacrifice was a more excellent sacrifice.

Notice he goes on, says, *4 And Abel, he also brought of the firstling of his flock of the fat thereof. And the Lord had respect unto Abel and to his offering. 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.*

Now, the question is, why was Cain's offering, why didn't it produce a respect in God if it was a biblical offering? Let me give you an example. Remember when the Pharisees came to Jesus? In fact, remember when the man that was crippled and they came to him. And they said, Who did this? And he said, Jesus of Nazareth, the one you persecute. And they said, what? He says, do you want to become one of his disciples? Is that why you want to know? And they said, We have Moses, we're Moses' disciples. See, these men followed Moses, and yet they denied the Lord Christ Himself. All right.

Now we find in verse 16 and verse 17 of **Genesis 4**: it says, *16 then Cain went out from the presence of the Lord and dwelt in the land of Nod, on the east of Eden. 17 And Cain knew his wife, and she conceived and bear Enoch. And he builded a city. And called the name of the city after the name of his son Enoch.*

Jim, what's the brother's name that's with you? Matt. I have a question for you. It's saying here that Cain's firstborn was named Enoch. Who was the other Enoch in the scripture? He was a man. He was the 7th from Adam. And he was a type of the bride of Christ. The Bible tells us that Enoch walked with God, and then he wasn't. In other words, God took him. He was raptured. See? And yet notice Cain, who was of the serpent, had his firstborn named Enoch. And notice his offering to God was a resurrection offering. See? In other words, it was a harvest offering. It was, so to speak, a resurrection. A rapture offering. And his firstborn was named Enoch.

See, it shows how man is always looking forward, always looking backward, and failing to recognize what God is doing in the hour in which they live. Return with me just one more time here. Well, actually, there's going to be a few more times than that today. **2 John 8-9**. It says, *look to yourselves, that you lose not that which you have wrought, but that we receive a full reward. 9 Whosoever transgresseth.* Now, the word transgresseth means to go beyond the true limits of doctrine. **9 Whosoever transgresseth and abideth.** I'm going to ask one of you girls a question here, Gail. Ask one of you girls, What does it mean to abide? To live with. Okay. To make your home with. *Whosoever*

transgresses or goes beyond the limit of true doctrine and doesn't remain in the doctrine of Christ. Hath not God.

Notice, **Hebrews** says that **Jesus Christ is the same yesterday, today, and forever**. So, God is the I AM. He's not the I was. He is not the I will be, but He is the I AM. So, God then in each age, shows forth what He is to the people and what the people have need of in that hour, and that is God to them, their understanding.

In other words, in the days of Noah, God was their savior. In the days of Moses, he was their redeemer. See, redeem means to bring back to its rightful condition. They had been in the promised land. They were taken out and brought back again. See? Okay. So, we find here, then, that Cain had a revelation that went beyond the limit of true doctrine. He was looking out in the future and failing to recognize what was needed. See.

Now we find in the Septuagint, actually, we go to Genesis, the fourth chapter, and we read verse 6 and 7. It says, *6 and the Lord said unto Cain, why art thou wroth? And why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? And if thou doest not well, sin liest at the door, and unto thee shall be his desire, and thou shalt have rule over him.*

What does it mean, For if thou doest well, Mike? Okay, right. Good point. There's a standard. Okay. In other words, it's saying, if thou doest right. See, there's a standard laid there.

Now, the Septuagint says this, the Lord speaking to him, and he says, thou hast rightly offered. In other words, it's a scriptural offering that thou did, but thou hast not rightly divided. Thou hast not rightly divided. And so, the Lord is saying, if thou doest right, shalt thou not be accepted? But what you did wasn't right. It was off the target. It was off the standard. That was a good point. See? Off the standard. And therefore, it was evil.

Now notice **Hebrews 9:22** it says, *and almost all things are by the law, purged with blood, and without shedding of blood is no remission*. So therefore, it was by the shedding of blood, there would be remission of sin. Therefore, there could not be a resurrection, there could not be a rapture until there was an atonement made. And yet Cain wanted to bypass what had taken place in the garden, the falling from grace, death having entered into the world. And he wanted to bypass all and say, we're coming right into Thy presence. And my son's name is Enoch. And God said, it doesn't work that way. There's got to be an atonement made. You're missing the mark. See, in fact, that's what the word sin means, to miss the mark. Okay. Thou hast rightly offered, but thou hast not rightly divided. See?

Now, we find consistently throughout time, our Bible and history both tell us that every time God has sent a prophet among the people with a message of repentance, that he is always rejected by the people, especially the religious

leaders. Only a small number, God's elect, ever hear the message, receive it, and are changed by it.

If you turn with me to **John**, the **10th** chapter, beginning at verse **22**. *And it was at Jerusalem, the feast of dedication. And it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him and said unto him, how long dost thou make us to doubt if thou be Christ? Tell us plainly. 25 And Jesus answered them, I told you, and ye believe not. And the works that I do in my Father's name, they bear witness of me. 26 But you believe not, because you are not of my sheep. As I said unto you, 27 my sheep hear my voice. And I know them, and they follow me. 28 And I give unto them eternal life, and they shall never perish. Neither shall any man pluck them out of my hand. 29 My father which gave them me is greater than all. And no man is able to pluck them out of my Father's hand.*

Let me just say this. If you are the Lord's, if you've been given by the Father to the son, you can't even pluck yourself out of your hand, or you're not a man. Because he said, no man, including you, can pluck yourself out of his hand.

He says, *30 I and my father are one. 31 Then the Jews took up stones again to stone him, and Jesus answered them. Many good works have I showed you from my father. For which of these works do you stone me now? Notice here 33 the Jews answered him, saying, for a good work we stone thee not, but for blasphemy. And because that thou, being a man, makest thyself God.*

Notice what they're saying is, it's not what you're doing. Healing the sick, raising the dead. These things don't ... we don't stone you for that. But it's for what you say, see? It's for what you say. Paul said that he was a heretic. After what the Jews called a heresy. Because of what he stood for, because of what he said.

34 And Jesus answered them and said, is it not written in your laws? I said, ye are gods. 35 And if he called them gods unto whom the word of God came, and the scripture cannot be broken, 36 say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemous because I said, I am the son of God. 37 If I do not the works of my father believe me not. 38 But if I do, though you believe not me, believe the works that ye may know and believe that the father is in me, and I in him. 39 Therefore they sought again to take him. But he escaped out of their hand 40 and went away again beyond Jordan into a place where John at first baptized. And there he abode. 41 And many resorted unto him and said, John did no miracle. But all things that John spake of this man are true. 42 And many believed on him there. Notice, it wasn't for what he did, but it was for what he said that they wanted to kill him.

Notice, in Moses' day, we turn to Exodus, the 2nd chapter, and verse 11 to 12. And every time God has sent one of His messengers on the scene with a message against the people to repent. Now remember, repentance is not what you think. You've been indoctrinated by denominationalism to think that

repentance is crocodile tears. But the scripture tells us that godly sorrow worketh repentance. So godly sorrow is not repentance, but it is used by God to bring about a repentance or a change of mind. See, and so we find here that whenever God has brought a message to change the minds of the people, the people are so indoctrinated, so set in their way of doing things, that they fail to repent, they fail to change their mind. And they did not only reject the one who brought the message, but they crucified, themselves, that person, or they saw him asunder, and they try to get him out of the way.

See, we find in **Exodus 2:11 to 14**. *11 And it came to pass in those days when Moses was grown, that he went out unto his brethren and looked on their burdens. And he spied an Egyptian smiting in Hebrew, one of his brethren. 12 And he looked this way, and he looked that way. And when he saw that there was no man, he slew the Egyptian and hid him in the sand. 13 And when he went out the second day, behold, two men of the Hebrew strove together. And he said to them that did the wrong, wherefore smiteest thou thy fellow? 14 And he said, who made thee Prince and a judge over us? Intendest thou to kill me as thou killest the Egyptian? And Moses feared and said, surely this thing is known.* And so, Moses fled.

Notice, they rejected the messenger when he was brought. Okay, we find also in ... So Moses fled. We find in Exodus 17, that God brings them back again. **Exodus 17** and verse 7. Notice. Let's look at verse 5 through 7. *5 And the Lord said unto Moses, go on before the people and take with thee the elders of Israel and thy rod, wherewith thou smodest the river. Take in thine hand and go. 6 Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it that the people may drink. And Moses did so in the sight of the elders of Israel. 7 And he called the name of the place Massah or Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, is the Lord among us or not?*

In other words, Moses had come forth. He was vindicated by God. And yet the people got arrogant, and they said, well, is God with us or not? If God was with us, why, we'd be in paradise. See? Everything would be perfect. See? And so, he called the place that they were at Meribah, because he said, the people chided and said, is the Lord among us or not? Now notice that when they were rejecting Moses, they were rejecting God. We look at Exodus, the 23rd chapter, in verse 20 to 30.

20 Behold, I send an angel before thee to keep thee in the way and to bring thee into the place which I have prepared. 21 Beware of him and obey his voice. Provoke him not, for he will not pardon your transgressions. For my name is in him.

What does it say? For my name is what? For my name is in him. So, what was the name of this angel?

See. *22 But if thou shalt indeed obey his voice, (notice) and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. 23 For mine angels shall go before thee and bring thee in unto the Amorites, the Hittites, the Parasites, the Canaanites, the Hivites, the Jebusites. And I will cut them off.*

(Notice who will cut them off, the angel or God? God.) *24 Thou shalt not bow down to their gods, nor serve them, nor do after their works, but thou shalt utterly overthrow them and quite break down their images. 25 And ye shall serve the Lord your God. And he shall bless thy bread and thy water. And I will take sickness away from the midst of thee. 26 There shall nothing cast their young nor be barren in the land. The number of thy days I will fulfill. 27 I will send my fear before thee and will destroy all the people to whom thou shalt come. And I will make all thine enemies turn their backs unto thee.* Notice who's doing it all, God. See.

28 And I will send hornets before thee. Which shall drive out the Hivites and the Canaanites and the Hittites from before thee. 29 And I will not drive them out from before thee in one year. Lest the land become desolate and the beasts of the field multiply against thee. (Notice.) 30 But little by little I will drive them out before thee, until thou be increased and inherit the land.

In other words, God says. I never deal with mankind in a way that I just overnight, in the twinkling of an eye, you're completely changed, he says. But little by little by little, I will drive out the unbelief. And little by little by little, you will fill up the promised land, he said. Lest if I drove him out like that, he said, the wild beasts and other things would creep up. And you'd have a whale of a time, see?

And this is actually a type of what goes on with the Christian. You are not one day sinner, the next day completely a mature adult in Christ. Even as a little child, you're born, and you're weaned. You're on milk for a while. Then you get weaned from that. And you're on to strong meat. And yet you don't sit down to a 16-ounce T-bone. You've almost got to be C size to do that. See, some of you still can't eat 16oz. You may eat 4oz or 8oz. See, God takes us in, step by step by step and brings a full maturity. And he says, and I will set thy bounds, et cetera. So it is God doing it.

Now, notice chapter 33. And verse 12. *12 And Moses said unto the Lord, see thou. Thou sayest unto me, bring up this people. And thou hast not let me know whom thou wilt sent with me.*

Didn't God just say that I'm going to send my angel? And he's going to have my name. And everything that takes place will be me doing it. Well, then who went with them?

12 And Moses said unto the Lord, see, thou sayest unto me, bring this people. Bring up this people. And thou hast not let me know whom thou wilt send with

me. Yet thou hast said, I know thee by name. And thou hast also found grace in my sight. 13 Now therefore I pray thee, if I have found grace in thy sight, show me now the way that I may know thee. That I may find grace in thy sight. And consider that this nation is thy people. 14 And he said, my presence shall go with thee, (So who was the angel that he sent to go with him? The presence of the Lord. See,) and I will give thee rest. 15 And he said unto him, if thy presence go not with me, carry us not up hence.

And, people, if we're not walking in the presence of the Lord, I don't want to be walking. Period. See. *16 For wherein shall it be known here that I and thy people have found grace in thy sight?* Notice.

What is the very fact that you know truly, without a shadow of a doubt that God, that you are in the grace of Almighty God? Notice, is it not that thou goest with us?

Is not the very fact that God has come down with a shout in this hour, manifested Himself, visibly, vindicated His presence with us? Is it not that, that tells you that you have received the grace of Almighty God?

16b So shall we be separated, I and thy people, from all the people that are upon the face of the earth. 17 And the Lord said unto Moses, I will do this thing also that thou hast spoken. For thou hast found grace in my sight, and I know thee by name. 18 And he said, I beseech thee, show me thy glory. (Notice Moses speaking to the Lord. Show me thy glory.) 19 And he said, I will make all my goodness pass before thee. And I will proclaim the name of the Lord before thee. And will be gracious to whom I will be gracious. And will show mercy on whom I will show mercy. 20 And he said, thou canst not see my face, for there shall no man see me and live. 21 And the Lord said, behold, there is a place by me. And thou shalt stand upon the rock. 22 And it shall come to pass. While my glory passeth by. That I will put thee in the cliff of a rock. And will cover thee with my hand while I pass by. 23 And I will take away mine hand, and thou shalt see my back parts, but my face shalt thou not be seen. Hallelujah.

Now notice, we find in **Numbers 14:1-4.** *1 And all the congregation lifted up their voice and cried. And the people wept that night.*

Notice this is right after Kadesh Barnea. Moses had sent seven spies to spy out the land. They came back. Two of them said, We're more than able to take it. God said, We could take it. But the rest of them said, oh, but there's giants in the land. There's things that would hinder us, et cetera. And so, all the congregation believed the report of those spies.

And it says. *1 And all the congregation lifted up their voice and cried. And the people wept that night, 2 and all the children of Israel murmured against Moses and against Aaron. And the whole congregation said unto them, would God that we had died in the land of Egypt, or would God we had died in this wilderness? 3 And wherefore hath the Lord brought us into this land to fall by the sword, that our wives and our children should be prey? Were it not better for us to*

return unto Egypt? 4 And they said, one to another, let us make captains and let us return unto Egypt.

Who were they murmuring against? Moses? No, he just happened to be the vessel, the messenger that God was using. They were murmuring against God. They didn't think God was able to slay those giants in the land.

Notice in verse 37, *even those men that did bring up the evil report upon the land died by the plague before the Lord.* Now we find also in **Numbers 16:1-4.** *1 Now Korah, the son of Ishar, the son of Koath, the son of Levi, and Dathan, and Abiram, the sons of Eliab, and on the son of Peleth, sons of Reuben, took men, 2 and they rose up before Moses with certain of the children of Israel. 250 princes of the assembly, famous in the congregation. Men of renown. Must have had radio ministries and television broadcasts. 3 And they gathered themselves together against Moses and against Aaron and said unto them, you take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them. Wherefore then lift ye up yourselves above the congregation of the Lord. 4 And when Moses heard it, he fell on his face.*

Notice these men said, hey, we're holy. We're just as holy as you are. We're called out people. You make yourself something, and you know what God did. You read on the rest of the story. God slayed them all. See.

Notice, And yet they had heard. They had not only heard, but they had seen what God had done before them.

We find in John the 9th chapter. Now you say, what are you doing? What I'm trying to establish to you is that it has always been the religious people who have always persecuted God and His message or His messenger. See, every time throughout the history of this Bible or the history of man, you have found whenever God has sent a message, using a man, raising him up to declare His presence and to declare that he was there to change the hearts and the minds of the people, they have always rejected because they didn't want to change.

And we find in John the 9th chapter the same thing, verse 28 to 34. *28 Then they reviled him and said, thou art thou art his disciple. But we are Moses disciple. 29 We know that God spake unto Moses. As for this fellow (speaking of Jesus,) we know not whence he is. 30 And the man answered and said unto them, why, herein is a marvelous thing that you know not from whence he is. And yet he hath opened mine eyes. 31 Now we know that God heareth not sinners. But if any man be a worshipper of God and doeth his will, him he heareth 32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing. 34 And they answered and said unto him, well, thou wast altogether born in sin, and doest thou teach us? And they cast him out.*

Hallelujah. Notice these great religious men, they come to him and say, Well, and they're asking him, well, who was it that healed you and stuff? And he says,

well, do you want to be his disciple too? Well, then they got a little upset because he was a little bit sarcastic himself. They got a little bit upset.

And they said, we have Moses. We're Moses' disciples. This other man, we don't know whence he comes from. And he said, well, that's a strange thing. He said, even the simplest of children know that only God can heal a blind man. And only the simplest know that God won't hear a man if he's a sinner. He says, and God heard this man's prayers, and God healed me. And it hasn't been done throughout the ages of this Bible.

And he says, and yet you ask where he's from? Oh, by that time they were getting pretty mad, see, because they were set in their way. Why, we have Moses, see?

And you know today the denominations, they say, Well, we have Jesus. Do they? Do they? Behold, I stand at the door and knock. He's on the outside knocking, trying to get in. Well, then who are they worshiping? The god of this evil age. See,

notice. And were always looking backward or always looking forward, and they failed to recognize what God was doing in their very midst. The Lord of glory had come, and they said, well, who's he? See? But we got Moses.

Now we see in our day the same thing taking place.

We find in **Joel 2:25** *He says, I will restore to you the years that the locusts hath eaten the cankerworm and the caterpillar and the palmer worm. My great army, which I sent among you,*

I shall restore, saith the Lord. Notice throughout the ages, man, because of his denominational stand, put a period after what he believed. And when man puts a period after what he believes, God moves on. And so, by this time, we've got a thousand denominations.

Everyone claims that they are the right one. See? But God's elect says, We won't put a period after what we believe, but whatever God would reveal unto us, notice. And you can't receive revelation. Let me put it this way. It's got to come from God. There's got to be a channel for it to come through.

Notice in **Amos 3:7** *surely the Lord God will do nothing, but he revealeth his secrets unto his servants, the prophets.*

Do you think in this last hour when God is going to rapture a church, rapture a bride, that he would do it through a television evangelist, or that the church universal will get a collective revelation? He says, surely the Lord God will do nothing, but He revealeth His secrets unto his servants, the prophets. And in every age, God has been the same yesterday, today, and forever. He sent a messenger with a message to change the hearts and minds of the people.

Okay, now we turn then to **Revelation 3**, beginning at verse 14. *And unto the angel,* (that's a small a. You look it up in your Strongs. It means messenger. So we read,) *and unto the messenger of the church of the Laodiceans, write these*

things. So sayeth the amen, the faithful and true witness, the beginning of the creation of God. 15 I know thy works, that thou art neither cold nor hot. I would that thou art hot. I would that thou werest cold or hot. 16 So then, because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth. 17 Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked.

In other words, they're deluded. There's a strong delusion, because they think that they got it. They think they're rich. They think they're increased with goods, and yet they don't realize that they have nothing. He says,

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear and anoint thine eyes with eyesalve, that thou mayest see. 19 For as many as I love, I rebuke and chasten. Be zealous therefore, and repent. (Be zealous therefore and change your thinking). 20 For behold, I stand at the door and knock.

(In other words, here I am standing at the door and knocking.) *20b If any man hear my voice and open the door, I will come into him and will sup with him and he with me. 21 To him that overcometh will I grant to sit with me in my throne even as I am overcome and am set down with my father in his throne. 22 He that has an ear, let him hear what the spirit sayeth unto the churches.*

So here He is knocking. The door is locked, He can't get in. He's on the outside. And this is the first age that the word of God has been put on the outside. So, the denominational churches have locked him out.

Then if they've locked him out, who are they worshiping on the inside? The god of this evil age. They're actually worshiping Satan, thinking they're worshiping God. You say, wait a minute, now wait a minute.

Let's turn to John. You say, you really think that these people, being very sincere are truly worshipping Satan, but they say they love Jesus.

Turn to John in verse 37. John. Oh, excuse me. **John 8:37**. That's a good question, Jim. Okay, he says, *I know that you are Abraham's seed, but you seek to kill me because my word hath no place in you. 38 I speak that which I have seen with my Father, and you do that which you have seen with your father.*

Now Dwayne, what does it mean that you do that which you have seen with somebody? If I said, you and your father, you do that which you have seen with your father, what does that tell you? Okay, if you were with your father and you both saw the same thing, you both perceived it the same way.

Okay, so what Jesus is saying, he says, I do that which I have seen with my Father. In other words, I have the same mindset as my Father. What He shows me, I do. And He says, and you do that which you have seen with your father.

See, they have the same mindset as their father. And now they say, wait a minute, wait a minute, wait a minute. God's our father. See?

39 And they answered and said unto him, Abraham is our father. And Jesus said unto them, if you were Abraham's children, you would do the works of Abraham. 40 But now you seek to kill me, a man that hath told you the truth, which I have heard of God, this did not Abraham. (He's saying, who was the one that was a murderer? See.)

41 you do the deeds of your father. Then they said unto him, we be not born of fornication. (See, we're not serpent seed). We have one father, even God. 42 And Jesus said unto them, if God were your father, you would love me. For I proceeded forth and came from God, and neither came I of myself. But he sent me. 44 You are of your father the devil, and the lust of your father you will do. He was a murderer from the beginning.

When did the devil murder? In heaven. When was the first murder proclaimed? Cain. See? So, Cain was the son of the devil. See, nowhere in the scripture does it say Cain was the son of Adam, who is the son of God.

And he says, *44 and you are of your father the devil. He was a murderer from the beginning, and he abode not in the truth. (See? He says,) 43 why do you not understand my speech even because you cannot hear my word. 44 You are of your father the devil, and the lust of your father you will do. He was a murderer from the beginning and abode not in the truth. Because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it. 45 And because I tell you the truth, you believe me not. 46 Which of you convinces (or can say with assurance that I am an unbeliever? See.) convinces me a sin. And if I say the truth, why do ye not believe me? 47 He that is of God, notice, heareth God's words. Ye therefore hear them not, because you are not of God.*

In other words, your origin is not in God. Therefore, how can it possibly be that you could understand what God's saying? See? Okay. So, we find then that Jesus is saying, if you've got the mindset of the Father, what the Father says you will do, you will see. If you've got the mindset of Satan, then you will perceive things in the way that he does them.

We find in **2 Corinthians 7:8-10** it says, *for though I made you sorry with a letter, I do not repent, though I did repent. For I perceive that the same epistle hath made you sorrow, though it were but for a season. 9 Now I rejoice not that you were made sorry, but that you sorrowed to repentance. For you were made sorry after a godly manner, that you might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation, not to be repented of, but the sorrow of the world worketh death. 11 For behold the selfsame thing that you sorrowed after, a godly sort. What carefulness it wrought in you. Yea, what clearing of yourselves. Yea, what indignation. Yea, what fear. Yea, what*

vehement desire. Yea, what zeal. Yea, what revenge in all things you have approved yourselves to be clear in this matter.

In other words, he's saying, Because of the godly sorrow, it worked, a complete change in them. Okay, now, we know that He's standing at the door knocking, saying, the hour is to repent. To change your mind, you've got to come into the image and into the thought, into the Oneness of Him.

Since we have a baptism today for the Wilson family, I thought we should take this time to look at just one area where the denominational thinking has muddled the word of God. We'll just look at one area today, showing you know how God has in each age when he sent a message, that message was to make clear our thinking. It was to take us from an area where we were all muddled up in our thinking. We had basically denominating our thoughts.

You know what the word denomination means? It means a certain value or assessment. You say, what denomination of coins do you have, Glenn? You say, well, I've got a quarter and a dime and a nickel. See, each one has a certain value, a certain worth. And so, denomination then has a certain value assessed to it by those who denominate.

They say, well, we're going to believe these scriptures here, but we're not going to believe these here, or we're going to believe them all, but we're going to believe them this way, see? And so, we find then that in this hour the age of repentance, the age where God has called for a change of our thinking, the age where the only age where he said that we would come into the image of the Son. Then in order to come into the image of the Son, our mind, and our thinking has got to be changed. See, the

Bible says that you are in fact, let's just turn to it real quickly.

Romans 12:1-2. It says, *I beseech you, therefore, brethren, by the mercies of God, that you present your bodies, a living sacrifice, holy and acceptable unto God, which is your reasonable service,* (or which is your spiritual act of worship. And notice,) *2 and be not conformed to this world, but be transformed by the (what?) renewing of your mind, that you may prove what is the good and acceptable and perfect will of God.*

How are we transformed, Glenn? By the renewing of your mind. See, so in that there are many things throughout the ages that have basically, like it says in Joel, I will restore all that the cankerworm, the locust, the caterpillar, that denomination has so inundated and chewed up and spit out the word of God until it is, All tables are full of vomit.

Well, what is vomit? I don't mean to be crude, but it is food from another day given back. That's what vomit is. And yet God has a word for in season.

Notice when they left Egypt, the manna fell in the wilderness. They would pick it up, they would eat it and whatever was left over, they had to burn it. They couldn't eat it the next day because it had wiggle worms in it. And that is the type of the word of God for each age.

You cannot look back to Pentecost. You cannot look back to John Wesley, see, or John Smith, or any of these men in the past. You've got to receive what God has for you in this hour. See, the other has wiggle worms in it. Not to say that you can't come up so far, but you've got to go up beyond that. Hebrews 6 says, laying aside these things, let us move to perfection. See?

And as I said before, since we had a baptism today for the Wilson family, I thought we should take this time to look at this area just a moment.

Thinking of how the denominations have muddied up our minds. So, if we turn to Matthew, we'll take the scripture that's always used by the denominational system. And that is Matthew 28:19, where Jesus says to them, go ye therefore, and teach all nations, baptizing them in the name of the Father and in the name of the Son and in the name of the Holy Ghost. Now teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the age.

Now, Howard, would you please stand up for a minute? Now are you a father? Okay. Are you a son? Are you a human being? Okay, but what's your name? Howard. Go ahead and sit down.

Do you understand what the scripture is saying? Jesus said, in the name of Father, in the name of the Son, in the name of the Holy Spirit. Is Father a name, Howard? No. Glenn, is son a name? Dwayne, is human a name? No. See?

So that should leave you then wondering, what name is He talking about? Well, let's turn to **Colossians 3:23**. It says, *and whatsoever you do, do it heartily as to the Lord and not unto men.*

And in verse, let me see here, Verse **17**. There we go. *And whatsoever you do in word or indeed do all in the name of the Lord Jesus, giving thanks to God and the father by him.*

So, if you're going to baptize, you baptize, is that a thing? Is that a deed? All that we do and say, we do it as in the name of what? The Lord Jesus Christ. Hallelujah.

Okay, now notice in **Matthew**, then, the 16th chapter and verse 13 to 19. *13 And when Jesus came into the coast of Caesarea Philippi, he asked his disciples, saying, who do men say that I, the son of man, am? 14 And they said, some say that thou art John the Baptist, and some Elias and others Jeremiah, or one of the prophets. 15 And he said unto them, but whom say ye that I am? 16 And Simon Peter answers and said, thou art the Christ, the son of the living God. 17 And Jesus answered and said unto him, blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my father, which is in heaven. 18 And I say unto thee that thou art Peter. And upon this rock I will build my church, and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth shall be bound in heaven. And whatsoever thou shalt loose on earth shall be*

loosed in heaven. 20 Then charge he, his disciples, that they should tell no man that he was Jesus the Christ.

See, notice here. He's telling Peter that I will give you the keys, the keys to open the gates of heaven. And what is the keys? Revelation. It's Revelation. Revelation is the key, people, to opening this scripture. See, now, notice then, Peter given these keys, we find in Acts 2. He's speaking to the people. Now, wouldn't you expect, Peter, having been given the keys, to baptize them the same way Jesus told them to go and baptize, right?

Well, **Acts 2:37** it says, *now, when they heard this, they were pricked in their hearts and said unto Peter and the rest of the apostles, men and brethren, what shall we do? 38 Then Peter said unto them, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins. And you shall receive the gift of the Holy Ghost. 39 For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call.*

Okay, now we see something here.

Actually, we can read from verse **32** says, *This Jesus hath God raised up, whereof we are all witness, 33 Therefore being by the right hand of God, exalted, and having received of the father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. 34 For David is not ascended into the heavens but he saith himself, the Lord sent unto my Lord, sit thou at my right hand 35 Until I make thy foes thy footstool. 36 Therefore let all the house of Israel know assuredly that God hath made the same Jesus whom ye have crucified both Lord and Christ. 37 Now when ye heard this, they were pricked in their hearts and said unto Peter (etc.) And Peter said, repent, be baptized in the name Lord Jesus Christ and you shall receive the gift of the Holy Ghost 39 For the promises unto you and to your children and to all that are far off, even as many as the Lord our God shall call. 40 And with many other words did he testify and exhort, saying, save yourselves from this untoward generation. 41 And then they said that gladly, then they that gladly received his word (notice) were baptized. And the same day there were added unto them about 3000 souls.*

So, we find then that there's a little bit of a thought here that you find many people, they say, well, does that mean that where it says, repent and be baptized for every one of you in the name Jesus Christ for the remission of sins? Does that mean that if I haven't been baptized, right, my sins have not been remitted? And so, people think then because they've been taught wrong in denomination, that your remittance, the sins are remitted when you are baptized. But that is not what the scripture is saying.

If you turn with me to **Matthew 26:28**, notice it says, *for this is my blood, (Jesus speaking) of the New Testament, which is shed for many for the remission of sins.* So now Jesus is saying that the blood is shed for the remission of sins. And Peter is declaring here, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins. And so, your thinking then goes to wait a minute now, is Peter saying something different from Jesus?

Could it be that the scripture is an error? I don't think so. Could it be that our thinking is an error? I think so.

And then you begin to see that, wait a minute. If the blood was for the remission of sins, and what does the word remit mean? Remission means to send off or away. It means to separate the sin from the sinner. It means forgiveness. So, the blood of the lamb was shed so that your sins would be remitted. Baptism doesn't have anything to do with the remission of sins. So, let's read it correctly.

Then Peter said unto them, repent for the remission of sins. See, repent and be baptized in Jesus Christ's name for the remission of sins. Now, remember, Hebrews 9:22 says that without the shedding of blood, there's no remission of sins. See?

All right, we find in 1 John and the first chapter. And to answer your question, can my sins be remitted if I'm baptized wrong? Let me say this, 1 John 1:7 says, *if we walk in the light as he is in the light, we have fellowship, one with another, and the blood of Jesus Christ, His Son, cleanses us from all sin.*

It is telling you then that there is no remission of sin if you are not walking in the light. So, to answer your question, it is simply put this way. If the word of God comes across your path and it quickens you, and you realize that it's right, and you receive that word of God, your sins are definitely remitted. Remember, the lamb was slain before the foundations of the world to redeem, which means to bring back to its rightful condition.

Therefore, if you were in the thinking of God before the foundations of the world, when the light strikes you, you will come. See, no matter how much the light strikes you, if you weren't in His thoughts, you can't be redeemed, because redeem means to buy back. Therefore, the blood cannot remit your sin. It's just that simple.

And so it says, if you walk in the light, as He is the light, we have fellowship, one with another, and the blood of Jesus Christ, His son, cleanses us from all sin. So, the cleansing by the blood takes place by walking in the light. See, now, if we look at Ephesians, the fifth chapter. I don't mean to be so long today but being that we're kind of taking two services here, we're moving into this baptismal service here.

We just need to take a little bit more time to explain these things. **Ephesians 5** and verse **26**. Notice it says *that he might sanctify and cleanse it with the washing of water by the word.* The washing of water in baptism doesn't do anything for you.

It is an outward sign, you are cleansed by the washing of water by the word. See, now, notice also in **1 Peter 3:18 to 21**, *Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God being put to death in the flesh but quickened by the spirit.*

Did that tape just shut off? Is that still going? Go ahead and check that out.

18 For Christ also hath once suffered for sin, the just for the unjust. That he might bring us to God being put to death in flesh, but quickened by the spirit, 19 By which also he went and preached unto the spirits in prison, 20 which sometimes were disobedient. When once the long suffering of God waited in the days of Noah while the ark was being prepared. Wherein few, that is, eight souls were saved by water.

Now, Joe, I'm going to ask you something here. Question. Notice it says, wherein eight souls were saved by water. In actuality, did the water save? No. What saved them? The word. And what about the word happened, that they got saved? Right. As they followed the word for their hour, they became an outward manifestation of the word of God itself and built an ark. And as they entered into that ark, they were fulfilling the word of God for their hour, and they were saved. Notice, so it was not the water that saved them. It was the word of God that lifted them up above the water that saved them.

Now, notice in verse **21**, *the like figure* (In other words, just as it was then, so is it) *where unto even baptism doth now also save us* (And then he clarifies that. And he says,) *not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ.*

In other words, he's saying, it's not how good you can make your flesh, that will save you. It is the answering to God with a good conscience, saying, God, whatever your word calls for, I'm willing to do. See, it's not the act itself.

We find in **Colossians 2:12** *We are buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 13 And you, being dead in your unbelief (sin is unbelief.) and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.*

Notice, by repenting, by changing your mind and taking the plunge, you are showing forth that you're willing to repent and that you're willing also to be resurrected with Him. You're willing to die to your old self, represented in His burial, and your baptism is a sign of your burial to your old thinking. And when you come forward, you come forward, showing that you're coming forward with a newness of life.

We find in Romans, the 6th chapter, verse three and four. It says, *3 know you not that so many as were baptized into Jesus Christ were baptized into his death. 4 Therefore we are buried with him by baptism into death. That like, as Christ was raised up from the dead by the glory of the father, even so, we should walk in newness of life.*

A changed man, a changed thinking. See?

Okay, now, the word baptism comes from the word baptismo, or the word bapto. It's a Greek word, and it means to dip.

And it is used by Plato himself when he's talking about being baptized by so many things, he was talking about, there were so many mental thoughts coming his way. He felt like he was immersed in it. We find also this in different Socrates and some of these other people.

And there's a reference to the word baptism in early Greek, which refers to, they would say, when a person dipped his cup into a bowl of water or a pitcher of water and withdrew water, they were baptizing their cup. So, the word baptism itself just simply means to dip. See?

And so, Paul is using it as an illustration, saying, Jesus Christ, notice he was dipped into the ground. He died to Himself. Not my will, he said, but Thine will be done. And He came forward, resurrected by Himself? No, by the Father. Okay. And so, the same likeness for us.

Notice John had a baptism himself. Getting the people ready.

We find in Matthew the third chapter. Just looking at baptism as in the baptism itself, it says, *1 in those days came John the Baptist, preaching in the wilderness of Judea 2 and saying, repent, ye, for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Isaiah, saying, the voice of one crying in the wilderness, prepare ye the way of the Lord. Make his path straight. 4 And the same John had his raiment of camel's hair*, etc. So, John came forth baptizing, as we find in the scripture.

Now we find that when the Pharisees came up to him, he said, notice verse seven.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, o generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruit unto repentance. (Bring therefore fruit unto a changed life, a changed way of thinking. See?)

9 And then he says, and think not to say within yourselves, we have Abraham to our father. For I say unto you that God is able of these stones to raise up children unto Abraham. 10 And now also the axe is laid unto the root of the trees. Therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. 11 I indeed baptize you with water (unto a changed mind) unto repentance. But he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire.

Now, did Jesus do baptize them with the Holy Ghost at His first coming? No. Notice. And with fire you say, what's the fire? It wasn't the licks of fire. Because notice here in verse twelve, it says, whose fan is in his hand? And he will thoroughly purge His floor and gather His wheat. Remember, this is a time of harvest he's talking about. And gather His wheat.

He lays claim to it, his wheat into the garner. But he will burn up the chaff. He doesn't lay claim to it. It's the chaff, not his chaff.

The chaff with unquenchable fire. So, we find then that there is a baptism on one hand, there is the baptism of fire on the other hand, and the world will be destroyed, engulfed in it.

See, now we look at John's baptism then, and we just have a few scriptures, and we'll close, and we turn to Luke the 20th chapter. Now, remember, our theme today is repentance, a changing of your thinking, a changing your mind. And we find in **Luke 20:1-8**, it says, *1 and it came to pass at one of these days that he taught the people in the temple and preached the gospel. And the chief priests and scribes came upon him with the elders 2 and spake unto him, saying, tell us, by what authority dost thou these things?*

(Or who is it? Or who is he that gave thee this authority?) *3 And he answered and said unto them, "I will also ask you one thing and answer me. 4 The baptism of John, was it from heaven or of men? 5 And they reasoned with themselves, saying, if we say from heaven, he will say, why then believed ye not him? 6 But if we say of men, all the people will stone us, for they be persuaded that John was a prophet.*

So, Jesus kind of put him on the spot. I'm going to put you on the spot today. Is Peter's baptism in **Acts 2:38**, is it of God or is it of men? If it's of God, the pool is waiting. If it's of man, there is the door.

Acts 18. I don't say that to be rude. I just say that the Bible says, They went out from among us because they weren't of us. They didn't have the same mindset.

Acts the 18th chapter, verse 25. Notice now, get your thinking on. Here is Jesus himself saying, was John's baptism from men or was it from God? If it was from God, then it was a good baptism. Is that right?

Okay, then the next question is, how long was it good for? You see how God in each hour has a specific something for the people. What was good for them under John had to be changed under Jesus. Because he baptized them unto, up to. He introduced them to Jesus. John's ministry was to point them to Christ. And of all the people who followed John's ministry, only two went on to follow Jesus. Nathaniel and Peter's brother. What was his name? Andrew. Where did the rest of them go? They stayed with him when Jesus was on the scene.

Notice in Acts, the 18th chapter in verse 25. In fact, verse *24. And a certain jew named Apollos. He was a good Baptist brother, born at Alexandria, an eloquent man and mighty in the scriptures, came to Ephesus. 25 This man was instructed in the way of the Lord. And being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.*

See, he was a good Baptist. He was baptized by John. *26 And he began to speak boldly in the synagogue, whom, when Aquila and Priscilla had heard, they took unto them, expounded unto him the way of God more perfectly. 27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him, who, when he was come, helped them much which had believed through grace. 28 For he mightily convinced the Jews, and that publicly showing by the scriptures that Jesus was Christ. (Notice.) Acts 19:1 And it came to pass that while Apollos was at Corinth, Paul, having passed through*

the upper coast, came to Ephesus, and finding certain disciples, 2 he said unto them, have you received the Holy ghost since you believed? And they said unto him, we have not so much as heard whether there be a Holy Ghost. 3 And he said unto them, unto what then were you baptized? And they said unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus.

Now notice here people, was the baptism of John, was it of man or was it of God? You can only answer that it was of God. And yet at this point, it was no longer of God. They had to be re-baptized into the name of Jesus Christ. See? And Paul said his baptism was only good up till Christ's coming on the scene.

Now notice, Paul again said to them, have you received the Holy Ghost since you believed? And in verse five, when they heard this, they were baptized. Many people say, well when I'm baptized, when I heard the word, I received the Holy Ghost. That word "when", there in verse five says, that when they heard this, they were baptized.

The word, "when", is a Greek word *host*, and it means as soon as or when. And it denotes a link between. In other words, when they heard it, they did something. So, there's a link. But notice he said to them in verse two, Have you received the Holy Ghost since, not when you believed, since you believed. And that word is *apo*, and it means off or away. And it denotes a separate.

In other words, there was a hearing, and have you received it somewhere after, since, not when? Since, see.

All right, now, in 1 Corinthians, the first chapter, verse 13 to 17, Paul says, *13 is Christ divided? Was Paul crucified for you, or were you baptized in Paul's name?*

Notice how important the name is. And like Brother Branham said, it is not the name of Jesus. He said, there's many Jesuses, you know, Hosea Jesus. And who's the guy, that's the orchestra guy, Jesus Lopez, or whatever his name is. He's the orchestra guy here in Cincinnati. You're not going to get baptized in Jesus' name, Jesus Lopez, but the Lord Jesus Christ. When Jesus said, Father, Son and Holy Ghost, the Father is the Lord, the Son is Jesus, and the Holy Spirit, see, is the Christ, the Christos, the Lord Jesus Christ.

All right, so then he says, *13 is Christ divided? Was Paul crucified for you? Were you baptized in the name of Paul? 14 I thank God that I baptized none of you but Crispus and Gaius, 15 lest that any should say that I baptize in my own name, 16 and I baptize also the house of Stefanus. Besides, I know not whether I baptize any other, 17 for Christ sent me not to baptize, but to preach the gospel, not with wisdom or words, lest the cross of Christ should be made of none effect.*

And we find in Colossians the 3rd chapter, as we read before verse **17**. It says, *and whatsoever you do in word, or indeed do all in the name of the Lord Jesus, giving thanks to God and the father by him.*

Now, we have many, many more scriptures here I could give you, where actually every one of them refers to when someone was baptized, they were baptized in Jesus Christ's name.

You can find in the scriptures that no one was ever baptized outside of Jesus Christ's name, except for under the baptism of Moses and under the baptism of John. You find it in 1 Corinthians. We'll just quickly cover a couple of scriptures, and then Brother Jim and Linda and the children, if you'd like to come forward at this time and maybe get ready. Jim, if you go on this side, and the girls, if you go on that side. There are towels and stuff, too, for afterward.

1 Corinthians, the 10th chapter says, *1 Moreover, brethren, I would not have you be ignorant that all of our fathers were under the cloud, and all passed through the sea, 2 and were all baptized unto Moses in the cloud and in the sea. 3 And all did eat the same spiritual meat, 4 and did all drink the same spiritual rock. For they drank of that spiritual rock that followed them, and that rock was Christ. 5 But with many of them, God was not well pleased, for they were overthrown in the wilderness. 6 Now, these things were our examples to the intent that we should not lust after evil things, as they also lusted, (basically, and they died.)*

Notice we find in Hebrews 4 also says, *1 let us therefore fear, lest promise being left us, of entering into his rest. Any of you should seem to come short of it. 2 For unto us was the gospel preached as well as unto them. But the word preached unto them did not profit them, not being mixed with faith (or with revelation) in them that heard it.*

What it's telling you, then, people, is, look, baptism itself doesn't save you, but the putting off of your old thinking.

And as it says in **1 Peter 3:21**, it's an answer. *Not the putting off of the filth of the flesh, but the answer of a good conscience toward God.*

It is the person receiving the fact that they've got to change their thinking. We were denominalized. Every one of us had a period after what we believed. And we believed as we were told to believe, basically.

And now we realize that God's Word is far greater than any man and that God is dealing with the individual. And therefore, we have brothers and sisters today who, like many of you, have made a decision to let their old thinking go and take on the mind of Christ. And that's what we're here for today. And, Brother Glenn, if you'd come forward and maybe lead us in some songs.