

# Baptism (Quality: Very good)

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- [ 0 : 0 0 ] As the Lord helps me this morning hour, I would like to direct your attention to some thoughts found in Acts chapter 2, and I'm going to announce as my text verses 41 and 42.
- And I hope you'll notice, friends, that in the reading of this text we find here set before us a pattern of the New Testament church. The Lord had laid down the definite pattern of which the church was to follow. And I want you to notice the reading, verses 41 and 42.
- And they that gladly received his word were baptized. And the same day they were added on to them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers. That's the second chapter of Acts in verses 41 and 42.
- I trust, friends, we're all aware to the fact that this morning hour we intend to follow, but we believe firmly based upon the authority of God's word, the ordinance of believers' baptism.
- And coming across just a little statement of Philpott, of which I'm a very poor man, and able to quote any man, and might be of mercy that I can't. Therefore I must be independent, and upon and come as it is, and on my own self.
- [ 1 : 3 7 ] But anyways, to this fact, when he's writing something upon this particular subject, which we are hoping to deal with, he says, lest any should think that we are ashamed, or do not be enabled to support what we are doing, then he began to quote and to expound the truth of which we intend to follow this morning hour.
- I realize maybe everyone is not full accord as to what we are going to practice, and I believe others are quite strangers to it. Others may be yet very mystified as to why we follow these things.
- I feel in all my soul, friends, we can do these things upon the authority of God's inspired word. And I want to more or less trace out what we may say believers' baptism throughout the scriptures in a most simple and a clear way.
- The first time that we come across the word baptism and the ordinance of baptism, of course, was there once under John the Baptist.
- We're all very well acquainted with the fact that John the Baptist was that man who was called to be the forerunner of the Lord Jesus Christ. He clearly stated that he was not the Christ.
- [ 3 : 0 3 ] He was not Elias, but he was that voice which was called of God to be in the wilderness to prepare to the way of God. By all indications, friends, we may believe that baptism was never practiced then until John the Baptist appeared upon the scene.
- Now notice again, who were those friends to whom John baptized? When they came to him to be baptized, he made it very explicit that they were those who are to repent of their sins.
- The call to repent and friends was the fact that that Messiah, which had been promised from the foundations of the world beginning after the Garden of Eden, was soon to appear upon the scene.

True, Christ was already born, but he was behind the scene, as we might put it, and had not yet displayed himself openly. Now you will notice there that they came out of Jerusalem, and they came to him and to be baptized, not by Jordan, but the word of God says, in Jordan, confessing their sins.

When any came to John to be baptized, and there was not the marks of true confession of their sins, he refused to baptize them.

[ 4 : 32 ] And we read that he baptized in Jordan. If you would turn then also to the book of Pajan, I believe it is in the third verse, chapter, you will notice there that he baptized near Elon, where there was much water.

Now these were those then who came out to hear the ministry of John, who when they heard about the coming of the Messiah, which was about to appear upon the scene, without a doubt that it was the Spirit of God which truly convicted of their sins.

Now the great question then is, in what name did John baptize his believers, or his disciples, or his followers?

Truly the Lord Jesus had not yet fully been revealed, but he baptized them, as you will notice in the book of Acts, he baptized them in the name of him who was to come.

In other words, by being baptized, it was an indication, they believed that he who was the Lamb of God was about to appear upon the scene.

[ 5 : 53 ] You remember also, friends, that when Jesus did appear, and then John baptized him, John, looking upon the Lord Jesus Christ, says, Behold the Lamb of God, which taketh away the sins of the world.

And you remember how also John, as it were, for a moment there, refused or was reluctant to baptize Christ. But then how that the Lord says, Suffered it to be now, for thus it behoved, becometh us to fulfill all righteousness, and he suffered him.

Now the great question is, why was Jesus baptized? Were not those who were baptized by John required to have confession of sin, and to believe that he who was the promised one was about to appear?

Then why was Jesus baptized? Do we not see that all those who were baptized by John came with a confession of their sin, acknowledging themselves as sinners?

But remember, Christ had no sin. But we read there that Christ commanded it to be done. There might be several reasons, one as an example.

[ 7 : 16 ] But mainly, remember, John had pointed out that Jesus was the Lamb of God to take away the sin of the world. What was the Lamb of God?

The Lamb of God was one then who came under the judgment of God and was to satisfy justice. I realize in all the sacrifices in the Old Testament, friends, they were only types and figures and they all came short.

But they all speak of those good things to come, of which we, Paul says, in the book of Hebrews, are the better things to come. They were pointing to him who was to come.

Therefore, being the Lamb of God, then he was appointed of God to come under the sufferings of an almighty God, to pay the penalty of sin, to rise from the dead and to ascend into glory as the great representative of the Church of God.

When Jesus then was baptized by the Apostle, by John the Baptist, he as much as says, I am that man who was marked out of God to be the Lamb of God to take away the sins of the world.

[ 8 : 39 ] I am he, then, who is to die. But my death is not going to be like unto those lambs which knew no resurrection.

I am going to arise from the dead. In other words, we see that even Jesus on one occasion says, I have a baptism to be baptized with.

The baptism of which Christ refers to in the book of Luke means that suffering. In other words, I am the marked man to now under this river Jordan, which is a river of death, to be buried, but to rise again, triumphant over death.

I am then that marked Lamb of God to be immersed under the sufferings of an almighty God and to pay the penalty of sin.

I am that one, then, who was to come, who was going to take away the sins. And I realize it is a world, but will not come into that now. We know that the world has many interpretations when it comes to the book of John.

[ 9 : 52 ] And we look upon it as the world of his elect, but we'll put it this way, as the sins of his church. Christ was immersed in the Jordan stream, which speaks of death.

And by that, he was preaching unto those round about him, I am triumphantly over death and will rise again. Now, what was the practice of the disciples even in the days of Jesus?

We find that again there in the book of Luke, John, how that on that occasion, friends, we read that there was a strife amongst the disciples of John and also of Christ.

And the Pharisees sought to make a division. And it says that the disciples of Christ were baptizing more, making more disciples than of John.

And I want you to notice that the portion of which is found there. We read, When therefore the Lord knew how that the disciples had, the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus himself baptized not but his disciples.

[ 11 : 10 ] In other words, those who were baptized by the John the Baptist were disciples. He did not baptize them first and then make them disciples but they were disciples.

We find then that the apostles, though Jesus himself did not baptize himself, but there is no question about it that he commanded his disciples to do so.

And therefore, who were they? They were disciples. They were those then who made a profession of being a follower of the Lord Jesus Christ.

Now let us go again quickly, then we'd like to speak to you then of that great commission which was given to the Lord Jesus there in the book of Matthew.

You remember that Christ after his death and his resurrection he rose from the dead. once again, remember, friends, that Christ was immersed.

[ 12 : 15 ] He was baptized under the sufferings of an almighty God. The heavens itself declared it by being dark. The earth trembled from beneath and he was overwhelmed, enveloped, baptized there in suffering.

Now, friend, if you want to look into the very early Greek translation of the word baptize, baptize or baptizo is a Greek word.

It is one of those rare words when the translators translated it from the original Greek into our present Bible, they left the original Greek there. As I have mentioned recently, when it comes to a translating Abba Father, that Abba, that is a Greek word.

At that time, at that particular word, they found nothing suitable, as it were, to be found in the English language, so they left it at Abba. Now, as to the reason, friends, why they left the word baptizo or baptized in its original Greek word, I'm going to leave.

It was because there were both Baptists and those who also practiced the sprinkling of infants, and to save a controversy, they left the word as in its original.

[ 13 : 40 ] I am not a Greek scholar, but I have been told by very good authorities that if you look into the original Greek word, it means to immerse or to dip. or to cover.

But now we find the great commission there was given to the Lord, there to his disciples. And it's beautiful to think, after the resurrection of Christ and his appearing on to his disciples, he gave him this great commission.

Remember, friends, there was no greater act upon the face of the earth than the crucifixion of Christ. It put an end to all the Levitical order. It answered all the demands of God's holy law.

It was the end of all of the types and figures of the sacrifices and all of the Levitical order, such as the ceremony law as well. And even the Decalogue, answering all of its demands, on him, all mighty vengeance fell that must have sunk a world to hell was the state of the suffering.

When he rose from the dead, friends, as Paul states there in Ephesians, the middle wall of partition was broken down. There is no question the Lord did make that in a measure that partition, not to the wall, which was made by the Jews, because we see that even in the Old Testament there were those who were called out of the Gentile darkness and brought to the light.

[ 15 : 14 ] Very rare occasion. But after the resurrection of Christ and his death, now we find there was an end to all of that division.

And we clearly see in the book of Romans how that Paul sets it forth. It is one church, whether Jew or Gentile, circumcision or non-circumcision.

And he clears the ground as all have sinned and come short of the glory of God. And he sets before them that one thing is needful and that is a living union, faith to the Lord Jesus Christ.

Again and again the early church emphatically said there is salvation in no other name than in the name of the Lord Jesus. Now the time came when Christ was to depart from his church.

And we find as we often refer to as the New Testament church. He gives the order and he gives this great commission go ye therefore and teach 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.

[ 16 : 33 ] And lo, I am with you always even unto the end of the world. Amen. We find the end of the commission was all power now had been given unto the apostles.

Christ was about to ascend into glory and there was going to be the outpouring of God with the Holy Spirit upon the church of God. Not that the Holy Spirit was not there before, friends, but I am speaking about those special gifts and of that unusual special time of revelation of truth.

Now notice, go ye therefore and teach all nations. Isn't it a mercy, friends, there is no respecter of God. There is no impossible person, there is no person who is impossible for salvation under the sound of the gospel.

The mighty power of God's Holy Spirit penetrates through the deepest wall, through the hardest heart and brings them out to be the monuments of God's saving grace.

Therefore, friend, no man has to despair that he is a hopeless case, that his sins are too great. Now go ye therefore and teach all nations.

[ 17 : 50 ] Now you'll notice that the word teach and in the margin means to be disciples. These are those then who are capable of believing. They are then disciples.

They are those of whom we may believe and by the authority of God's word who know something of a saving work of grace upon them. Go ye therefore and teach, that is, make disciples, bring the gospel by the word of the teachings of the word of God.

What is the teaching? The teaching is very simple, friends, that we are sinners, we are dead, and there is hope to be found in and through the Lord Jesus Christ.

Now the teaching is far more yet, but that is the general basis in that, in fact, we can go no further, neither can we ever seek to take away anything from that divine truth.

After then the teaching of all nations, that is, the bringing of them as disciples, as the margin says in the original Greek, they are to baptize them in the name of the Father, and of the Son, and of the Holy Ghost.

[ 19 : 08 ] Why do we then baptize in the name of that glorious work of Trinity? To you who know something of grace? Would you want to be baptized in any other name?

Was it not the Father's electing love upon you from all eternity? Was it not the glorious work of the Son of God dying on your behalf and paying the ransom?

Was it not the glorious work of God the Holy Spirit which opened your eyes and quickened you into divine life and brought you there to that blessed place of believing?

Oh, would we want to be baptized in any other name than that glorious Trinity? Would we want any part of the Trinity to be taken out of our salvation?

This is why a believer must be baptized in the name of the glorious Trinity. The Father who loved me, the Savior who died for me, and the Holy Spirit which taught me these things and quickened my soul into divine life.

[ 20 : 19 ] And then we find that after this, teaching them to observe all things. In other words, to walk humbly and sincerely upon resurrection ground.

So we see then there is the great commission there, which was given by Christ. Now, of course, then there is the commission of which we find in the book of Mark, which is very similar, and I'm not going to go into every great detail, and I certainly would only be glad to sit down with anybody to go into more detail, but we find there that he says unto them, that go ye to all the world and preach the gospel to every creature.

Now he says in verse 16, he that believeth in this baptized shall be saved, but he that believeth not shall be damned. I realize, friends, there is those who say that therefore if I'm not baptized, I come across this when I was in the armed service of a certain chaplain who believed that if a person was not baptized and he practiced immersion, would not be saved, that is not to the language of the text, it is to those who believe and is baptized.

Everywhere in scripture, friends, when you come across the word baptized, or whatever where you find it, there is always this thought of preceding it by believers.

Some say that, oh, you practice baptizing of adults, that is not the case. We seek to baptize believers. If a child is brought to us saving knowledge, and we may believe there is a true and true sincere marks of grace, we will also not forbid them the waters of baptism.

[ 22 : 07 ] As just note, friends, here is some time in England there was a very young boy who was wrought upon by the Spirit of God, and I heard a little of the details, and a most able minister, Mr. John Green, whom you might have read in the Gospel Standard, very carefully examined this young boy because he was a bit dubious of his age, and he come before the church, he says, I can say nothing.

I see the marks of grace in the boy's desires, that he is an open testimony might then follow the Lord. And I do, as to my surprise, this happened some years ago, I happened to meet the young man on my last visit.

I really didn't know it was the young man until after some time, but that leaves the case. I want this to show, oh, friend, there is no age to death, therefore, we can never say there is no age to being born again.

We're all born in sin, and we absolutely stand in the absolute need of a new birth. Therefore, friends, what a mercy, there's no barrier to grace, neither is there any barrier to age, when it comes to the glorious work of regeneration.

Therefore, this particular commission, which is given in the book of Mark, is not in contrary to the commission, which is given into Matthew. It's just putting it in somewhat of a little different words.

[ 23 : 44 ] But it is those who believe and are baptized shall be saved. The condemnation, then, is on those who do not believe.

Now, we find also, then, if you would turn, then, and I do not want to immediately come upon my text, as I hope to deal with that just a little later part of my service, hoping that this particular text will easily unfold.

If you turn to the book of Acts, friends, where we read, as we all confess, that this is the history of the early church, you will notice there immediately that the work of the early church was again, to those who believe, who were wrought upon by God the Holy Spirit, were baptized.

Now, again, what does our baptism mean? And I hope to come to this a little later as we try to make some comments upon some of the verses of which are found in the epistles.

There, Paul and Peter and the other apostles, clearly defined to those who were to the churches of God at Corinth, Galatians, Rome, so forth, which were made up of believers, to those who were called by grace, and you only have to read every introduction to the epistles, and you will notice there that those churches then were made up of true living, godly believers.

[ 25 : 18 ] I know, and everyone has experienced, every church I'm sure has experienced some of these sad things. I realize there are those who sometimes creep into the church of God, who are on notice, and we find in due course that it was not the true work of God.

We find that even in the early church, such as the case of Philip baptizing Simon the sorcerer, who upon a profession of his belief. We find that without a doubt, I'm persuaded in my mind, that Ananias and Sapphirus were members of the church at Jerusalem, and had been baptized and had put on an open profession of their faith in the Lord Jesus Christ.

Now, you will notice if you turn then to the book of Acts, and I want to come to the text and to the narrative very shortly, you will notice then, friends, it was compelled upon by the apostles, a necessity of being baptized in the name of Jesus.

Why? It was an open declaration to those that were round about them, I believe, in the death, the burial, and the resurrection of Christ.

Buried and risen with him in baptism, as the apostle says in the epistle, and then he sums it up, and walking in newness of life.

[ 26 : 49 ] It is an open profession, it is a badge of discipleship, it is an open confession that I am in union to Christ. I realize the early baptism of the early church friends was something which meant great to them, it was something of which was solemn, to identify yourself with the Lord Jesus.

I do not want, as it were, to be unkind to any who might be disagreement, but I do want to make this one comment. I am no great historian, neither do I claim to be any theologian, but all I can say is I hope that I might abide by the word of God and base all that we say and believe upon the authority of the scriptures.

The word of God is the end of all gain same, but even John Calvin himself openly admits that without a doubt he states this, the early church in the book of Acts baptized by immersion, believers only.

I realize then he went on to this other of which we cannot be in accord with, but that I'm going to leave. But let us look at the early church. The first one I want you to draw your attention to is there of course in the case of Philip.

A great persecution had come upon to the church at Jerusalem and they were scattered abroad preaching the gospel. Philip went down to Samaria and he preached Christ unto them.

[ 28 : 30 ] And with one accord it seems as if the Holy Spirit was poured out upon them. Soul after soul was wrought upon by the Holy Spirit and they believed.

Anytime we come across the word of believe in the book of Acts let us always be careful. It is a believing to the salvation of the soul. Any other type of belief is sad we know that in the case of Simon he believed.

But certainly friends he never believed to the saving of his soul. But we find and then they were believed. Now we find also and they were and that he preached Christ unto them.

And I'm only going to point out one or two verses. But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ.

Friends there's so much in that statement time would forbid me to go into it. What did they believe? the things which Philip preached that is concerning that kingdom of God.

[ 29 : 40 ] That bringing in the people to the praise and to the glory of his grace. And the name of Jesus Christ. Oh friend have you come to see something to the glory of that name?

The name of Jesus at which every knee is going to bow and every tongue is going to confess in due course. And upon these they were, we see that, when they believed were baptized, both men and women.

Then as you notice a little later we come across the case there of the eunuch. The eunuch by all indication friend must have been an Ethiopian.

We find that he came up to Jerusalem to worship. While he is in worship, we have to bow under all God's predestinating pathway. And when we know something of salvation and the work of God in our own soul, I believe we can marvel at God's predestinating pathway, how the Lord so predestinated us that we might come under the word of truth, being wrought upon by the Holy Spirit and being convicted of our sins and brought to the glorious comfort of salvation.

salvation. Now in the case there of the eunuch, he went to Jerusalem to worship. Remember friends, Christ had already died.

[ 31 : 09 ] There was the finished work of Christ. All the old order was done away with. It was abrogated. All the orders of all of that which was brought about by Moses through God.

It was finished. We only have to read to the book of Hebrews to see all the glorious truths of the finished work of Christ. He did not find what his weary, sin-sick soul longed for because he was convicted by God the Holy Spirit.

Oh, what a mercy, friend, if you are so convicted by God the Holy Spirit to find that nothing of any man's religion, of any form or any type of free will will ever satisfy that deep conviction of your soul.

I can assure you stand here as one who is of absolute authority on that. Tried free will with all might and will but I never could find peace because the error of conviction was there which I didn't know and didn't realize.

But nevertheless, he went on his way back to Ethiopia. We may believe downcast. Providentially by the hand of God he purchased a portion of scripture.

[ 32 : 29 ] His eyes were blinded, his mind was blinded to the truth. What is all of this speaking about? He no doubt read to those portions again and again.

Lands led to the slaughter, a root out of a dry ground. Yet out in the midst of all of this suffering, there was something of which spoke of triumphant.

Then Philip drew near unto him and Philip spake unto him out of the same scriptures, Jesus. In other words, he preached unto them the truth which Christ is.

That Christ came into this world as the Lamb of God as the substitute. That he came unto the sufferings of an almighty God. He was immersed in his sufferings.

He died, but he rose again triumphantly from the dead and hath ascended into glory at the right hand of God the Father. Oh, the burden of his sin began to wait upon him.

[ 33 : 32 ] He began to see something of the glorious substitutional work of this person and how that he died, but he rose again. As they journeyed along, they came to a place where there was water.

I again, friends, do not want to stand in here to make any unkind remark, but all I can say, and please take this with all my love, if sprinkling was sufficient, I'm sure a man of that intellect traveling across the desert would have had some water in his chariot.

How foolish to think any different. But when he seen this water, his mind was open to the watery grave of Christ and his death and his resurrection, he turned to Philip and says, Philip, what hindereth me?

Philip turned to Simon and says, if thou believest with thy heart that Jesus is the Son of God, thou mayest. And he made the glorious confession that I believe that Jesus is the Son of God.

Oh, you may say that, weren't that easy? The Spirit makes it easy, friend. And if the time comes when the Lord, by his infinite love and mercy causes you to believe, you're going to find it as easy.

[ 34 : 53 ] Not only about the baptism, but I'm speaking about the salvation of your soul. When your eyes are open to see the glorious finished work of the Lord Jesus Christ, friend, your scales of your darkness will fall away.

And you'll be found, as I often expressed it, in a place of believing, of which before you could no more believe, regardless of what you did. But when the Spirit of God comes, I can assure you, friend, you can no more stop believing than you could hardly believe to begin with.

Now, what do we find here, set before us the very portrait of baptism? And so they commanded the chariot to stand still, and they went down, go.

into the water. Both Philip and the eunuch, and he baptized him. In other words, they both ascended, and the word I'm not reading into scriptures, the word of both is used there two times within almost one sentence, something of which the English grammar would say that's going to be too much, but not when it comes to the scriptures of truth.

And we read, and there he baptized the eunuch, and then when he come up out of the water, that is both as they began to walk out of that water of which he had baptized the eunuch, the Lord caught Philip away.

[ 36 : 25 ] We have the same thing revealed there in the case there of the first Gentile church, Cornelius. You remember how that Peter was ordained of God, and there was given the keys to the kingdom of heaven.

The keys were the kingdoms of the, that is the keys of the gospel. And he unlocked the door, as it were, to the early church there in the book of Acts, to the Jew, that is the gospel to him.

They were brought into what we believe and say is a gospel church. Now we know that up until this time the Jews did not see, as it were, clearly, the gathering in of the Gentiles.



And we notice that vision was given to Peter where there was a clean and the unclean and how they were all found in that net, which is the gospel, and they were declared right in the sight of God.

He went down to Caesarea and he preached unto them Jesus. The Lord marvelously showed unto Peter that that wall of separation was broken down.

[ 37 : 30 ] He says, go down doubting nothing. And he went across into the humble field of God and he began to preach unto them the word of God. And while he began to preach unto those in Cornelius' house, we read that the Spirit fell upon them.

While Peter yet spake these words, the Holy Ghost fell on them that heard the word. I want you to notice the order. He spake, the Holy Ghost fell upon them, and they heard the word.

And they of the circumcision which believed, that is the Jews, were astonished as many as who were Peter, because that unto the Gentiles also was poured out to the gifts of the Holy Ghost.

Now there it is speaking of the gifts of the Holy Ghost, which were those extraordinary gifts which were given to the church of God in the book of Acts. Now do ever keep in mind the Holy Ghost or the Holy Spirit works throughout all the Old Testament as well as into the hearts of the early church before even the day of Pentecost, but not in its outpourings as it was on that occasion.

As they begin to see these Gentiles being also under the power of that Blessed Spirit like they knew at the day of Pentecost, they begin to recognize that God made no difference between the Jew and the Gentile, that each and every one was going to receive the full benefits of the gospel.

[ 39 : 05 ] One was not in a better position than the other. They was got to see that even here that God went upon these uncircumcised Gentiles powerfully by God to the Holy Spirit, the gifts of the Holy Spirit.

Peter then says, can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? There Peter was brought to realize that the ordinances of God's house were to the Jew as to the Gentile.

And I believe there he was brought to see the glorious wall of partition, which he was still trying to maintain, was broken down, and it was received in one.

So we see then the ordinance of believers' baptism was then introduced to the Gentiles as well. Now you can go throughout all of the scriptures, friends, in the book of Acts and trace it out.

And I realize, friends, there is a limited time, but I would just like to make one or two thoughts here upon the case of Lydia and that of the jailer.

[ 40 : 15 ] Now we find that here in the case of Lydia, friends, her heart was open to the ministry of Paul. Who the woman is, we don't know, only by name.

She was a seller of purple and no doubt a businesswoman. Now I'm not a theologian, neither am I a Greek scholar, but reading upon a man who understands the Greek, he says, if you read the Greek carefully, it almost indicates that the woman wasn't married, but we're going to leave, we're not reading into scriptures.

But at least we find her heart was open, and when she heard the words, then we read, and she was baptized in her household. Friend, I again want to come as kindly as I can.

I realize the household has often been a stumbling block. We do not know anything of the household of Lydia. I realize sometimes the household referred to their immediate family and sometimes it included all of their servants.

First place, there's nothing impossible with our God. But I do read after the end of this chapter and then when Paul was released from prison, he entered into the house of Lydia and they seen the brethren.

[ 41 : 37 ] Who were these brethren? I wondered if they were the household of Lydia, who also knew something of the work of grace within their own soul. now we come to the jailer.

Now how the jailer got to realize the need of salvation, it is possibly through that wretched poor soul. I shouldn't have said wretched. She was wretched before the Lord converted her.

At least their devil was cast out of the woman. She said these are the servants of the Most High God which show unto us the way of salvation. that might have entered into the ear of the jailer without any penetration.

We know the earthquake. We know how he taught to kill himself and how that Paul says do thyself no harm. And then how he says sirs what must I do to be saved?

The very thing now which was laid upon the jailer was his salvation. I would say it is a very strange thing if anybody is wrought upon by the Holy Spirit and is not also concerned about their own family and their own household.

[ 42 : 52 ] The very nature of grace is going to make them now to pray knowing that if there was hope for such as they they would not could not help but pray that others would be wrought in. I realize the spirit of God worked in marvelous ways in that day.

But remember it is the same God. we all have our loved ones. If you're like me I come in very guilty in not praying as I ought for some of my own family.

Now we find then and they brought him out. And he said the answer that Paul gave was believe on the Lord Jesus Christ and thou shalt be saved in thine house.

Certainly friends were going to follow then what happened. and he spake unto them the word of the Lord and to all that were in his house. So all in his house heard the word of God.

And in the same night he washed their stripes and was baptized in all his straight way. And when he had brought them into his house he sat and meet before them rejoicing believing in God with all his house.

[ 44 : 03 ] So as far as I see upon the scriptures friends the household believed and rejoiced in that glorious salvation. Now we come across one other which is found there elsewhere in the book of Acts where we read and Crispus the chief ruler of the synagogue believed on the Lord with all his house and many the Corinthians hearing believed and were baptized.

I want you to notice Crispus here was the chief ruler of the synagogue. He believed on the Lord with all his house. Apparently friends the Holy Spirit worked in the hearts of his household as well as in the heart of Crispus.

And then we read there in many of the Corinthians and I want you to notice the order there are three steps hearing believe and baptized.

now what do we read elsewhere of this Crispus? If you would turn then to the book of Corinthians of which Crispus later was seems to have been a great man there in the church of God who no doubt had to leave the synagogue and at least he cut himself from that Jewish order of which he was once found under and Paul says of this I beseech you brethren ye know the house of Stephanas that it is the first fruits of Achaia and that they have addicted themselves to the ministry of the saints.

We find that Paul did baptize Stephanas and his household but Paul later says that they were addicted themselves to the ministry of the saints.

[ 45 : 49 ] In other words by indications friends they were believers. Let us quickly then make one or two thoughts of which we find in the book of Romans chapter 6.

The book of Romans deals of course with the justification of the believer. Now Paul realized that there would be those who would readily say well if I am justified and eternally so in the sight of God I have not to worry.

And then he goes on to say what shall we then say shall we continue in sin that grace may abound God forbid. How shall we that are dead to sin live any longer therein?

What is it to be dead to sin? It is to feel the arrow of conviction and the deadness of sin realizing it brings death and therefore it is knowing what it is to cry out because of the nature of that terrible sin of which one feels in his own conscience.

In other words when we are dead in sin is a different but dead to sin is a different thing. It means now being made alive to the nature of sin.

[ 47 : 05 ] Now he goes on and says God forbid that we should live any longer in that sin of which now we have been made alive to. Know ye not that as many of us as were baptized into Jesus Christ were baptized into his death.

Notice there then they were baptized into the Lord Jesus Christ and into his death. In other words were you identified yourself with the Lord upon the ground of believing upon the ground of God the Holy Spirit working in your own soul.

Were you not upon the ground of these things identified with Christ? And did you not by an open profession of your faith before all then also by that public confession also baptized there in the name of the Trinity?

Now friends in Colossians and as well as Ephesians and as well as Galatians it sets forth also again and again the order and the mode of what we say is believers baptism based upon the authority and the ground of God's holy word I only bid you to take the word of God and the concordance and look up the word baptized examine it closely look upon the early epistles and read each introduction to the epistles and see what constitutes a true new testament church it is made up of the believers now I want to quickly then come to the text of which I have tried to give out and of which I'm not going to very well touch it and I'll have to leave it in the hands of my God to unfold this truth before your eyes but here they were brought under deep convictions of their sin when they had been brought to realize that they had crucified the very Messiah the Son of God they said men and brethren what must we do and he said unto them repent and be baptized every one of you in the name of

Jesus Christ for the remissions of sins and receive the gifts of the Holy Ghost then we find that upon their convictions repentance was absolutely prerequisite that of to baptism repent why did he not say repent and believe in the Lord Jesus Christ because in the very mode of baptism it was an open indication and a confession that they did what was the work of what was this which they denied they denied the death the burial and the resurrection it meant a great deal to the early Jew to be baptized in an open confession before all that I believe in my repentance of sin that Jesus died for me and he rose again so by the profession of the waters baptism it is a confession I believe

[ 50 : 23 ] I as a sinner now under the judgment of God but by my believing and my union to Christ he paid the penalty and therefore upon this open confession I then submit to the ordinance of baptism as an indication very risen and walked in newness of life not conforming yourselves to the forms of this world but to conform yourself to him who lived and died for you and whom you have now by an open profession put on him these things I realize friends and I regret time but then when we read of the Jews how they said you remember the Jews says let his blood be upon us and upon our children then you notice how that he says but unto you the promises unto you and to your children and to as many as who are called afar off remember friends they had all

God's condemnation upon himself and to the promise of which he's referring to here if you look into your Bibles as referring to the prophecy of Joel the promise of the Messiah the promise of the outpouring of God the Holy Spirit therefore you can see what news that was to these Jews the promises unto you and to your children you called God's judgments upon you you said let this blood be upon us and upon our children but to the blood of Jesus Christ atoneth for all sin and unto you who are to far off somebody that means including of the Gentile and others mean that even the scattered Jews which were scattered abroad but I love to think of it as Gentile and I hope I can say by God's grace I a Gentile who also was included amongst those who were far off and have been brought nigh by the blood of

Jesus I want to point out seven points in my text and this I will close I want you to examine them carefully upon the authority of God's word and prayerfully notice the order I would believe friends hardly in scripture do we find anything which sets forth the order of a new testament church and they that gladly received the word there's the first step they received the word of God the promise of salvation the second step they were baptized the third step and they were added on to them do you see the order believe are gladly receiving the word baptized in the name of the trinity added to the church and then the fourth point is they continued steadfastly in the apostles doctrine and the fifth was in fellowship and the sixth is breaking of bread which

I believe here is the Lord's supper and the continually with one accord in the temple and house to house breaking bread down in verse 46 means their meals that of which they took and they thanked God upon the food which they had that is not the Lord's supper but here in verse 42 in breaking of bread I believe strongly it is the Lord's supper and then seventhly with prayer please look through those steps those are the orders of the New Testament church and they that gladly received the word one secondly were baptized thirdly added them to the church fourthly they continued fifthly there was fellowship sixth there was breaking of bread and seventhly prayer now this is the order that we seek to follow this day that is with the Lord's help and

I might say that this evening hour we intend to follow on with the New Testament church by the receiving of our two friends who will then shortly make a profession of their faith and of their belief in the Lord Jesus Christ I intended to give a little report as how we take members into the church because I realize some things are foreign and if God permit I might mention it this evening hour but there I've got to leave it may the Lord see fit to add his blessing to these few remarks for his dear name sake amen now we will remain seated during the singing of this hymn and we will close this is part of our service then with singing hymn number during the singing of this hymn our candidates of course will quickly just leave their seat and be prepared in the basement and we will come up and we will stand here for a few moments and just a few words by me and then

[ 55 : 43 ] I will baptize our two friends whom I have felt a union for some time I can assure your friends these persons have been called by grace to come before the church and gave their testimony what the Lord hath done for their soul and it was their desire that they might follow the Lord in this ordinance due course it is their desire that they might soon move among us as they are from out of state and have no place of true worship there now during the singing of this hymn please remain seated during the singing of the whole of hymn Jesus and shall it ever be a mortal man ashamed of thee ashamed of thee whom angels praise whose glory shine to endless days hymn form to seven Jesus can't tell you the joy sometimes these things drink to my soul and convince in my own mind this is not the ordinance of man but it is the ordinance of God Jesus my savior was emerged through the stream of Jordan vindication that he would take away the sins of his people remember the day when I did this I was so compelled by God the Holy Spirit that I could not turn back as to our friends our dear Miss Katherine Mill she found grace some years back was always convinced on this ordinance but never had an opportunity and I trust possibly never laid heavily upon her heart on one occasion she visited us in Grand Rapids as she came to the chapel doors these words fell upon her heart what does end with me to be baptized she didn't know what it meant how could this ever be living many miles away from the means and all opportunities and the second time she visited Grand Rapids again it came with power and as to our beloved friend here Mr.

Joe Lezekiah he also knew what it was to be called by grace out to the world and I'm sure that his testimony is this it was grace and grace alone but say like the like Luke ah but for free and sovereign grace I still have lived estranged from God now friends we seek to follow the order as it is portrayed especially by all the apostles and by the Eunuch and they came to a place where they seen what the Eunuch says what the hindrance means to be baptized and we read that both Eunuch that Philip and the Eunuch went down into the waters and he baptized the Eunuch and the Eunuch went on his face rejoicing this is the order now by the Lord's help we seek the power to bridge■■■ peak sl c

U cuc hot My dear sister and friend in the Lord, Ms. Catherine Mills, upon your confession of a repentance towards God and a faith in the Lord Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost.

Amen. My dear friend and brother in the Lord, Mr. Joe Rizica, upon your confession of your faith and your repentance towards God and the faith in the Lord Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost.

Amen. Amen. Friends, we have done what the Lord has commanded and yet there is room.

[ 61 : 35 ] Shall we stand for the benediction and then the closing of our usual praise God from whom all blessings flow. May the grace of the Savior and the love of the Father and the communion of the Holy Ghost rest upon all now and forevermore.

Amen. Amen.