

Message 1: God's Purpose in Type (Saturday July 31st 1976, evening)

I suppose I could give several titles to the things I want to say to you during this week, but I'm going to entitle this series very simply, 'Where are we going?' Most of us know where we've come from, we've a pretty good idea where we are, but I'm afraid that we don't have in the main a corporate concept as to where we are going, and how we get there, and it is about this I want to speak. Does the Bible give clear teaching about what God intends his people to be, to do, and to become? I believe so, and I believe that the Word teaches it clearly, and I believe that in giving this teaching in the New Testament, the writers put forth God's ideal for the nation of Israel as a type of his intention for his new Israel, or his New Covenant people. Now the validity of all that we are going to say this week rests upon the premise that Israel's history was divinely intended and significant. It has divinely intended significance – this we'll see.

Now we're just going to expose our hearts to some scriptures for the next few minutes, and ask the Holy Spirit to impress them upon us, and I'm going to ask you from the start – I'm sure that many of you have individual needs, and I pray God they will be met - I pray that there will be physical healings this week; I pray there will be people who will become soundly converted to Christ; I pray that there will be people who will receive the baptism of the Holy Spirit; I pray that there will be impartation of special charismata, that the gifts of the Spirit will be loved and coveted and enjoyed and manifested; but I'm going to ask you to get into a 'we' mentality, as opposed to an 'I' mentality. I want us to talk about *us*, and I want you to let your personal needs this week, if you will, merge into the larger purposes of God for us as a people. For let me parenthetically say that I believe that many of our personal problems and needs will be met when our corporate relationships are worked out. I believe that many of us are in physical and emotional and social and interpersonal problems tonight, for the simple reason that the redeemed community is not a community. It's a pile of stones that hasn't yet been made into a building, and there are many lonely stones that know they were never destined to be a lonely stone, and that the fulfilment of their destiny as a stone lies in their being knit together with other stones, and while they haven't been able to articulate it, they have a deep sense that there is something missing. They're saved and baptised and sanctified and filled with the Holy Ghost, and talk in tongues and prophesy, and have dreams and revelations and visions, and get goosebumps and get blessed, and everything else, but somehow they just know there is something missing. Now if you don't want to make that confession, I'll make it for myself: there is something missing in my Christianity that doesn't have entirely to do with me. There is something missing because I am not yet rightly related in God's collective purpose. Every analogy that the Bible uses concerning his people is a corporate analogy. A nation, a congregation, a physical body, a building – all of these require that each individual part finds its fulfilled destiny in relationship to all of its related parts, and no matter how delightful a stone I am, all nicely prepared and polished, I have not found my destiny until I feel the touch of the stone next to me, and the stone under me, and know the responsibility of holding the stone above me. I just somehow know I was meant to be surrounded by other stones.

So we're going to turn first to Romans 15. I think we should start from verse 1, and please notice the plural pronouns. 'We then that are strong ought to bear the infirmities of the weak, and not to please ourselves,' - 'not to insist on having our own way,' is Knox's translation. 'Let every one of us please his neighbour, for his good to edification,' or, 'let each of us give way to his neighbour where it serves a good purpose by building up his faith.' Verse 3: 'For even Christ pleased not himself, but as it is written, the reproaches of them that reproached thee fell on me.' Now, here it is, verse 4: 'For whatsoever things were written aforetime were written for our learning,' or instruction, 'that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another, according to Jesus Christ, that ye may with one mind, and one mouth glorify God, even the Father of our Lord Jesus Christ.' One great European commentator of a hundred years ago

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says that, 'this is common adoration like pure harmony from a concert of well-tuned instruments.' Look at that verse 6: 'That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another.' Now that word 'receive' is rather cold. In the original it means, 'take to yourself' or 'welcome'. Don't just say, 'I receive you brother, bless you.' 'I receive you brother!' There's a warmth here. 'Receive ye one another, as Christ also received us to the glory of God', or, 'just as Christ has welcomed you to promote the glory of God.' What is the end issue here? The glory of God. Brothers and sisters, I wonder if you and I are really hearing the heart cry of God tonight? We think he wants to save me, and he wants to heal me, and he wants to bless me. Ah, but all of that is with a view of bringing you back into such a relationship with him, that his invisible attributes will be manifest in his earth.

Now when they went to the moon, and landed on the moon, and couldn't find a microscopic cell of life, I got blessed. I did, I just got blessed. I looked at the pictures of that barren wasteland, and there wasn't a thing there, not a thing. They couldn't find a thing. Now the other day we landed on Mars, and it's just as desolate. Hallelujah! *laughter* Now I'm saying that, to say this, that this little orb, this insignificant little blob of matter, in the infinity of our universe as we know it, has an abundance of forms of life that would require several lifetimes to catalogue, biologically, geologically, every way, just life everywhere, it's just moving with life, trees and flowers and unicellular creatures, microscopic creatures, great large animals. It's a...ooh, it's tremendous! Because God has decreed, as someone has said, that the earth is the arena of the universe, and here on this little planet, where God-like creatures like you and me are moving in an environment that he made, and intended and designed to be a homeland for creatures who bear his image, he is now working out a purpose whereby he will transmit the life of heaven into earth, until in the ultimate, earth and heaven will coalesce, and the curtain that comes between us and them, the curtain that comes between here and there, will dissolve, and heaven and earth will become one, and it will become the great site of the universe, as principalities and powers see the government and glory of God manifest in the corporeity of moral human beings that have come under the reign of God, through Jesus Christ his Son.

The thing we're serving is the glory of God. We've prayed it. I wonder if we've known what we've been praying? 'Our Father which art in heaven' – wherever that is; 'Hallowed be thy name' – whatever that means; 'Thy kingdom come' – whatever that is. We may have been in the dark up until then, but the next clause leaves us without excuse. I don't know as I could satisfy you about heaven – what it is, or where it is, you know it might be just – there. I don't know. 'Hallowed be thy name' – that takes on tremendous dimensions, that's discussing the whole character of the Almighty, that's unscrewing the inscrutable, that's a big one too.

'Thy kingdom come' – we're getting warm now. Because when the Bible speaks of the kingdom of God, it's not speaking so much geographically as it is morally. What we're saying is, 'God, let your moral, spiritual rule come over your creatures until all of them are submitted to your highest desire for them'. The next one is unquestionable. 'Thy will be done in earth as it is in heaven.' Can you imagine the angels all dividing up and fussing with one another? Over some unimportant matter? Ten thousand times ten thousand, and thousands of thousands of these magnificent creatures, that came fresh and new and fully formed from the fingertips of God's creative genius, all functioning in moral submission to Almighty God, ministering spirits running his errands. Those magnificent creatures that hover around his throne night and day, chanting, 'holy, holy, holy.' 'Thy will be done on earth as it is in heaven.' You say, 'That's too much.' Ah, it's not for me to choose whether it's too much or not, that's God's purpose, that we as a people all so rise to the provisions and the demands of God, that we shall not only function vertically and individually in relationship to God in perfect obedience to his will, but we shall so relate to one another that we will function as a grand symphony, every instrument a little different, but every instrument blending with every other instrument to bring forth a majestic sound, that has the tones of eternity in it.

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Now the Word of God says that we are to entertain this as a hope. In the New Testament, when the Holy Spirit uses the word 'hope' he doesn't use it in the sense of 'wish for'. 'Hope' in the New Testament is that which God has declared will be, and that toward which we move with certainty. My hope is to spend eternity in the presence of God, based on the revelation of his Word. That is not something that I wish would happen, that is something I know will happen, and it's called my hope. There's no wishing in it. There's no uncertainty in it. It's a declared fact in the future to which I move. The reason it's called a 'hope' is because it's yet future. But it is as certain as anything that is present or anything that has been past. In fact it is so certain that Paul daringly says that 'whom God called he justified, and whom he justified he glorified.' Tonight I'm already in heaven, as much as I'll be after I've been there ten thousand years with my new body. My spirit knows it's in heaven, it's my body that's causing me embarrassment. *laughter* That's why Paul speaks about our 'body of our humiliation,' - not 'our vile body' - that's a vile translation! There's nothing vile about your body. Your body is a temple of the Holy Ghost's, and I can't imagine the Holy Spirit living in a vile house. It's the body of our humiliation. Now what's humbling about it? My body just won't go with my spirit. How many of you here at some high moment of blessing and anointing have somehow just known that you could fly? *laughter* How many have experienced that? Thank God! For a moment I thought I was the only strange one here.

For six months after I received the baptism of the Holy Spirit, I would dream I was flying. Of course I'd wake up and I'd be on the floor. *laughter* Now the point I'm making is that's a very valid feeling. Paul said, 'I long to depart and be with Christ' - that word 'depart' in Greek means 'pull up anchor'. He said, there's only one thing anchoring me. You see, right now, tonight, in your spirit and mine, if we be children of God, the very Spirit that is going to effect our resurrection, or our glorification, is already living there. And when that Spirit becomes very active, and my spirit and the Holy Spirit are indissolubly joined together, and there's this great, supernatural activity going on inside, sometimes my spirit says, 'Why don't we just take off!' My body says, 'Well, we'll try!' *laughter* But it humiliates me, and I don't go no place. But one day, one day, it's going to obey my spirit. And it won't take nearly eight months to get to Mars. Alright.

I just wanted us to get verse 4 mainly. 'For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.' And verse 6, 'That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.' And this is to be done by welcoming one another, as Christ also welcomed us, all for the purpose of bringing about a demonstration of the glory of God. You say, 'Well, I'm with you up until now, what's all the big hassle about? It's all going to happen when Jesus comes. Aha, but there's the point. I'm suggesting that there's something which should happen before Jesus comes, that isn't happening now, although I feel stirrings. I sense beginnings, and I think God is up to something. How many feel God is up to something? I think he's up to something. *laughter* 'Beloved now are we the sons of God, and it doth not yet appear what we shall be - doth not yet appear what we shall be.' He's changing us.

Alright, if you'll come with me to 1 Corinthians 10, I just want us to expose ourselves to the 'we' aspect, as against the 'I' aspect. Paul is writing to the Corinthians. Paul is not writing to a person, Paul is writing to a people. Paul is writing to a community of people who have certain distinctive features that mark them out as a community different to all other communities. But the Corinthians, like us, not realising the significance and the distinctiveness, and really the purpose of God for them as a community, are a mess. The Corinthians were a mess. I'm sorry about that because the Corinthian epistle is the charismatic epistle, so if you like, they were a charismatic mess. I hope I don't have to go through the whole thing to tell you they were a mess. I hope you've read the Corinthian epistle. They were divided among preachers, there was open immorality among them, they were taking one another to law before pagan judges, they were getting drunk at the Lord's Table, they were debating with one another over the doctrine of the

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resurrection. They were a mess. And they were all full of the Holy Spirit, and had spiritual gifts. They came behind in no gift. The only thing was they mishandled them. Even their meetings were messy. They'd have several people prophesying at the same time. Paul had to speak into that thing. He said you must understand that when you belong to a redeemed community, you don't do your own thing. You do that which is designed to make you a part of a whole, but not the whole part, and God's whole purpose will only be realised as you are willing to be what he wants you to be in the community, in the body, in the building, in the nation, in the army, whatever analogy you choose. You will only find your personal fulfilment as you find your place in the corporate community.

If the whole body were an eye, where were the hearing? Imagine if your body was just one big eye. 'E- Y-E' lest some of you have a bad conscience. Or if the whole were an ear, where were the smelling? Imagine one big ear, to say nothing of one big nose. *laughter* I'm labouring this because I want you to think corporately, I want you to start realising from the lowest motivation, that you are only going to, and I am only going to, find personal fulfilment, as you find it in relationship. There is no such thing in the New Testament as a Christian out of community. I feel vibrations coming from Ruth, and I know what they are. She's saying, 'Ern, tell them what you mean by community.' I know what I mean, and she knows what I mean, and many of you know what I mean, but some of you may think that I'm talking about three families living in one house, and that is not what I'm talking about, and because when I go back to the hotel, if I don't say what I'm about to say, I'll be told that I should have said what I'm about to say, I'm about to say what I'm about to say.

This week when I speak of community, I'm going to tell you simply I'm going to dip into the last chapter, and tell you simply what I'm talking about. I'm talking first of all about every one who calls Jesus Christ 'Lord' in the geographical place where you live. That's how Paul defines it in 1 Corinthians 1:2 'All those who in every place call upon the name of the Lord.' That is the redeemed community in that place. Now all those in Judea, or Samaria, or Galatia, or Greece who call on the name of the Lord, that's the redeemed community in a larger dimension, and you can extend that until you've embraced the earth. All those who call Jesus Christ 'Lord' the world over then become the worldwide redeemed community, and when all of those come together as they should, starting at the lowest level and working on out, then the earth will be covered with the glory of the Lord as the water covers the sea. So when I'm speaking about the redeemed community I'm not speaking about three families living in one house. That's an aspect of community, but that's not what I'm talking about.

The Corinthians did not understand the demand of God upon them and I'm going to lay this on you heavily now, this is not optional. In fact I feel very strongly in my spirit, and have done just the last few hours, that the time has come when I have to say, and say it categorically, you do not have the option to enjoy the questionable luxury of being an island unto yourself. Nor do I. It is not optional whether you move into the will of God or not. To refuse to move into the will of God is to come under the sanctions of the moral governor of the universe, and the moral governor of his church. There is one who walks among the candlesticks, and he trims the wicks, and if you don't burn, you go out. You see, the things that I am going to say to you this week are not novel. I trust that they can claim to be the revelation of God for us. They carry teeth. When the risen Christ wrote to the seven churches in Asia in the book of Revelation, he said, 'Repent, lest I come unto thee quickly and remove thy candlestick.' I don't think he was talking about taking away their salvation. I don't think that's the subject. He's talking about witness, the candlestick, the shining forth. Either you and I go on into God's purposes, or we go out. It's not optional. No longer can we say, 'I believe what he said, but really it's too demanding.' I don't care how demanding it is. If it's what God requires, then it's what we must do.

Some people came to visit us the other week, to take us out for dinner, and they came to our home, and we have a modest, comfortable home in Florida. Ruth has delightfully

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furnished it, and it's most comfortable. I have my study, and it's home. Our guest had not been there, and as he walked through the house he turned to me and he said, 'Why in the world do you want to leave this, and travel all over the country?'

I said, 'You'll have to ask Jesus.'

When I hear Paul saying, 'Woe unto me if I preach not the gospel,' I hear the cry of a bone-weary, little, bow-legged, beetle-browed Jew who hasn't got a spot in his body that isn't marked with a scar, but he knows that he's under the divine imperative. It's not optional.

Alright, verse 1 of chapter 10: 'Moreover, brethren' – notice the plural - 'Moreover, brethren I would not that ye should be ignorant'. Now when Paul says, 'I would not that ye should be ignorant', fasten your seat belts. He's about to descend upon you. What he's really saying is, 'You're ignorant!' *laughter* You know, it's just a nice polite way of saying, 'You're a dumbo!' Which obviously they were, and which obviously we are. Do you know that this summer I have come closer to discouragement than I have in many years, and it's got nothing to do with you? It has to do with us. As I have sat on conference platforms with men, and I have felt the thrust of their egotistical desire for recognition, and the putting over of their point, and the proving of their position, I've said, 'O great God, when will you ever bring this thing to pass? Are you going to have to destroy all your servants and raise up a whole new batch? How long, how long will we play on our one egotistical string? How long will we play holy pied pipers?' And then I go to the scriptures and receive hope. 'But as truly as I live, saith the Lord, all the earth shall be filled with my glory. If my prophets fail I'll raise up new prophets, if one generation won't go in, I'll raise another generation. I don't care how many generations it takes me. Generation after generation in this time-space world, I will one day have a generation that will respond to me as truly as I live.' He said, 'I base this on my own character. If it takes the processes of generations I will bring to pass in the mystery of divine pressure, and human moral response, I will bring to pass a generation of men and women that will manifest my glory around the globe.'

So I turn from the discouragement again, and take hope in the scriptures. 'Brethren I would not have you to be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptised into Moses in the cloud and in the sea, and did all eat of the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ, but...but...' But what? The King James version is very gracious, it says, 'with many of them' – the Amplified version says 'the great majority of them', 'But with many of them God was not well pleased, for they were overthrown' – where? Where were they overthrown? *in the wilderness* So God didn't take them all back to Egypt and drown them in the Nile, just remember that. They didn't go back to Egypt, they were overthrown in the wilderness.

Verse 6: 'Now these things were our examples,' or, 'these things were examples to us or warnings to us,' 'to the intent that we should not lust after evil things as they also lusted, neither be idolaters as were some of them, as it is written, the people sat down to eat and drink, and rose up to play.' And that's not a pretty picture when you know the in depth meaning of it. Verse 8: 'Neither commit fornication,' or sin sexually, 'as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ.' Dr Williams translates it, 'Let us stop trying the Lord's patience, as some of them also tempted, and were destroyed of serpents, and stop grumbling as some of them also grumbled, and were destroyed of the destroyer.' Now he reminds us again, 'Now all these things happened unto them for ensamples,' J.B Phillips says, 'These things which happened to our ancestors are illustrations of the way in which God works.' You say, 'What's that got to do with us?' This is what Paul is saying. Those things that happened to them happened to them as examples and types and warnings, for us.

Verse 11: 'Now these things happened unto them for ensamples, and they are written for our admonition,' or our benefit, 'as a warning.' Here it is now, this is what makes it so important, precious people, this is what makes it so important: 'Upon whom the ends of the world are come'. Let me give you two other translations that are clearer. Again Dr Williams: 'In

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whose lives the climax of the ages has been reached', or as J B Phillips says, 'who are the heirs of the ages which have gone before us'. Brothers and sisters, we are the end of Redemption Alley. We're the end of Redemption Road. We are at the terminus of history, we are at the climax of the ages. God's got no ace up his sleeve.

'God who at sundry times and in divers manners in time past spake unto the fathers by the prophets, hath in these last days,' or at the end of the ages – in the last of the time-space world – 'has spoken unto us by his Son.' He gave prophets, he gave Moses, he gave Samuel, he gave Elijah, he gave Elisha, he gave Isaiah, he gave Jeremiah, he gave Ezekiel, he gave men, mighty men, that he clothed and equipped with his power. He gave them. Then as the ages came to an end, and the last great climactic age of the ages, the end of time arrived, when the fullness of time had come – and don't water it down – God no longer sent an Isaiah, or a Jeremiah, but he reached into his bosom and in the mystery of incarnation he gave his Son! God can't top his Son. God has nothing better to give. Prophets he gave. Eventually he said, 'Here's my Son.'

This is the end, this is the last. I don't know if you're hearing me. What I'm saying to you tonight, I'm going to put it in large terms. I know Jesus Christ is the Saviour, and I know that his precious blood avails for sin. And I know that the Holy Spirit is come to convict men of sin, of righteousness, and of judgment. I know all of that, but that's where most of us evangelically have stopped. What we don't know is that the result of God's redemptive act is to have a redeemed people who will in turn mediate God's redemption to the world. And I go round saying, 'I'm saved, I'm converted, I'm baptised with the Holy Ghost.' Hurrah! That's great! But now let me put it in large terms tonight. England is waiting for you. You say, 'Who me? I'm not Jesus.' Oh yes you are! It's Jesus that saves, that's right. But, 'How beautiful on the mountains are the feet of them.' How shall they hear about Jesus without a preacher? You say, 'Now you want me to go to the mission field.' No, I want you to stay home and stay at your job, and be a good Christian and love your wife, and train up your kids in the way they should go, and be a member of the local community of God's people, and be a child of God in relationship, until the little world that you live in at McGurkle's Crossing, or Pumpkin Holler, or wherever you live, that that little world will see Jesus Christ mediated through you, and it will be such a beautiful picture that you won't give an altar call to get people saved, they'll be knocking on your door, saying, 'Hey, I want what you've got!' That's worth applauding, go ahead! *applause*

How many here tonight have received the baptism of the Holy Spirit in this renewal? Let me see. How many have received it at any time? How many have received the baptism? Well, that's pretty unanimous. That's just about everybody. But do you know that's not the end? That's the beginning. That's the cement that creates community. 'By one Spirit are we all baptised into one *ecstatic convention*'. *laughter* Into one what? Body. What's a body for? A body is for manifesting life, and reproducing life, and functioning in health, each member relating to each other member so as to ensure the health of each.

Alright, let's go to Hebrews. Remember the plural pronouns. Hebrews 3:1 'Holy brethren' – not, 'holy brother'. The word 'brethren' here includes the 'sistern'. *laughter* It's like the word 'man'. Sometimes it's used generically and it means 'humanity'. When he says 'holy brethren', he's saying 'holy brothers and sisters; holy community; holy people of God; holy nation; holy army; holy body.' 'Wherefore holy brethren, partakers, or comrades of a heavenly calling, partners.' The word partakers - words are so important – partakers of the heavenly calling. 'Oh, alright, I'm a partaker.' No, that's not what it means. It means that together – the word 'partakers' means comrades, partners, joint participators; Dr Weymouth says 'sharers' in the heavenly calling. I cannot realise the full meaning of what God has called me to if I am not experiencing it in relationship with you. I don't want to be vulgar, but there is no sense in me saying to a man standing there alone, 'I hope you have some nice children'. He said, 'Who me?' Or if I were to say it to some pleasant lady, 'I hope you are blessed with a fine family.' She says, 'Well, I'm, er, I'm single.' What's she saying? Why was he perplexed? For the very same reason

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that the little virgin Mary was perplexed when the great archangel Gabriel said she was going to have a child. She asked a very simple question, she said, 'How can this be since I have not known a man?' She said, 'I can't have a child apart from relationship.'

And God's will cannot be done in earth, brothers and sisters, apart from relationship. Revival is waiting tonight for relationship. The world is waiting for us to find one another in the redeemed community. It's waiting for us. God is waiting for us. The angels are waiting with bated breath, leaning over the balustrades, saying, 'Christians, get it together, like we've got it together up here. You'll never know how good it is to get it – get it together!' *laughter*

Does anybody here speak English? Some of you are looking at me as if I'm talking in tongues! 'Wherefore holy brethren, comrades, sharers, fellow participators of the heavenly calling, consider the apostle and high priest of *our* profession, who was faithful to him that appointed him, as also Moses was faithful in all' – now we're coming into it – 'in all the household of God.' Or, as one translation says, 'in the management of God's house' – not talking about you and me, we're talking about us. Verse 3: 'For this man was counted worthy of more glory than Moses, in as much as he who hath builded the house' – or, the founder of the household, 'hath more honour than the house itself,' or the household.

I wonder if I can say this to you without breaking my spirit? Paul's called himself a steward of God's household. Now there's another plural concept. We are members of God's family, and God's changing his housekeeping when Jesus came along. Moses looked after God's house, but when Jesus came along God's house took on new dimensions, and God changed his housekeeping. And then he gave his revelation to Paul about his house, and how he wants his house run. In the fourth chapter of Ephesians he tells us how he wants his house run. 1 Corinthians 12-14 tells us how we are to behave in the house. First Timothy, Paul said, 'if I don't get to you Timothy in Ephesus, I'm writing a letter to you so you'll know how to behave in the house of God'. God's got a household with a bunch of naughty kids. That's why Hebrews 12 is so important: 'Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.' And if you be without chastening, then you're not in the household. We're talking about sanctions now.

You say, 'I hear what you're saying, Baxter, and if you think I'm going to come under that kind of condemnation, you're crazy. *laughter* I'm a Christian, and I'm on my way to heaven, hallelujah! And if you think you're going to get me into some kind of corporate thing, and all that business about getting along with others, I want you to know, bless God, I'm independent.'

Oh really? I hope you're not as independent as I'm thinking, because if you're that independent, you may not even be in.

I tell you one thing, if you're a real child of God, and you're not flowing with God's purposes, he's a good parent. He's not like one of us. We say, 'Oh, I never spank my children, I love them too much.' You tell lies! You don't love them at all, you love yourself. You don't want to run the risk of having them not like you, so you don't spank them, and then rationalise by saying you love them. Oh no you don't. If you loved them, you'd lay the rod on them, and leave a blue wound, the Bible says. Ohhh! *laughter*

'I just couldn't!'

Alright, don't! But you'll live to see the day when he'll lay a blue wound on you. My Father practises what he preaches. My Father tells me as a father that I am to use the rod. And so my Father practises what he preaches. A lot of sob sister bleeding heart preachers come along with a sloppy message of the love of God, that God loves you too much and he won't do this and...look, God loves you so much he won't let you have your own way, that's how much he loves you. And when you want to take your own way, he says, 'Son, let's take a walk.' *laughter* And when you come back, he says, 'Now, will you do what you're told?'

'Yes, Daddy.'

Don't know what I'm laughing at. Alright. Verse 4: 'For every house has a builder, but he that built all things,' or the builder of all things, 'is God. And Moses was faithful in the whole

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house of God,' or as Dr Moffatt says, 'in every department of God's house as an attendant, for a testimony of those things which were to be spoken after, but Christ as Son over his own household, whose house are' – what's the pronoun? 'We.' 'We are his family,' is one translation. Now there's another one I didn't even mention before – family, the family of God. 'Whose house are we *if*... Whose house are we *if*... Whose house are we *if*...' Everybody got an '*if*' in there? 'Whose house are we *if* we hold fast the confidence and the rejoicing of the hope, firm unto the end, wherefore as the Holy Ghost saith, today *if*...' [Breaking into song] 'The Holy Ghost saith, today *if*... The Holy Ghost saith, today *if*...' Somebody ought to make a chorus out of that! *laughter* 'The Holy Ghost saith, today *if*...'

Somebody says, 'I don't like that. It doesn't inspire confidence.'

Isn't it interesting how we choose all the scriptures we like, we make choruses out of them. Here's another one I think would make a good chorus: 'Our God is a consuming fire! Our God is...' It's in there. No, we would pick all the good ones – 'All things work together for good, together for good...' 'My God shall supply all your needs..' Isn't it interesting? 'Whom the Lord loveth he chasteneth...' *laughter* I wish some son of Asaph would write some of those choruses.

We do the same in our Bible reading. You all have a favourite verse. 'He knoweth our frame, that we are but dust.' 'Be ye therefore perfect, for your Father in heaven is perfect.'

'Oh, I don't like that one.'

Since when did we have a right to like and dislike God's Word? You see we pick and choose. 'Wherefore the Holy Ghost saith, today *if* you will hear...' Who will hear?

'He's talking to sinners.'

Well, yes, he is. Sinning saints. Now some people are out saving sinners. My business is to go round saving saints. The voice of God that is being talked about here is the voice of God to a people who had already come through redemption, and he said, 'Today, if ye will hear his voice, harden not your' - plural – 'hearts.' I came over here, and I went to bed last night about 10:30, and I woke up at 2:00, and I didn't go back to sleep, and so I read the prophets, in the quiet of the night. Try it sometime – reading the prophets in the quiet of the night.

You know what they did to prophets? You know how Jesus designated ethnic Israel? He designated them as the people who slew the prophets. The big thing today is not to put people under condemnation. 'Don't send them away with a heavy spirit. Send them home happy.'

Who said so? 'Today if you will hear his voice', get up off your lazy seat and go do what you are told. Don't talk to me about sending you home happy. God's not Santa Claus, he's God. Everybody thinks they got to come to a meeting, and good Saint Nick's going to hand out presents. We're all going to go home singing Christmas carols – you know, we've been to visit Santa Claus. God's not Santa Claus, he's your Father. He has begotten you and me unto a living hope, he has brought us into a family relationship, and he takes his kids sometimes, and he bats their heads together. Now he says, 'Behave yourselves, I don't want to hear any more of that fussing.' Pow! Pow! Pow!

Somebody says, 'But brother, God is love.'

I know he is! Pow! Pow! Pow! And I've got the scars to prove it. How many here have scars to prove it, that God is love? Come on, be honest.

They killed prophets. You know it's a most interesting thing. Pardon me for being autobiographical, but God worked me over – he's done it several times – but on this occasion it was down in Arizona where we were living at the time, and I woke up one morning, and he was there. Have you ever had one of those kind of days? *laughter* He's waiting for you when you wake up. And it runs something like this: 'We're going to make a day of it.' *laughter* We made a day of it. I mean it. I put it humorously, but it's a day I'll not soon forget. He took me into Isaiah. He stripped me clean. I remember I finished the day toward six o'clock in the evening, slumped by the side of my bed. My tear ducts were dry. I couldn't generate a tear. I remember what he said to me. He said, 'You're going to be a divider.'

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And I remember I felt free to very dryly respond, 'Thanks a lot.'

What a commission! 'You're going to be a divider.' He said, 'My Son was a divider. He came not to bring peace but a sword.' He said, 'You're going to be a divider, because as you proclaim the truth, you will demand that people make decisions. And those who don't want to decide will draw back, and they will say, "Baxter brought division."' Dividing what? The ones who want to from the ones that don't want to. Men and women will make decisions in this convention this week as we move into this series – and I'm just gently moving into it. *laughter* People are going to make decisions, because there are thousands tonight of God's people in the valley of decision, who are standing at the point where they are either going to go in to what God is doing, or they're going to retreat, never again to have an opportunity to go in. I'm not talking about going to heaven. I'm not talking about heaven tonight. I trust that this audience is sufficiently mature that you know I'm not talking about heaven and hell. I'm talking about whether you and I are going to do the perfect revealed will of God in this hour of visitation, or whether we're going to draw back and die in the wilderness.

'Harden not your hearts as in the provocation in the day of temptation in the wilderness.' Verse 9: 'When your fathers tried my patience and tested me, and saw my works forty years, wherefore I was grieved with that generation.' He was grieved with that whole generation – plural. 'And said *they* do always err in *their* heart. And *they* have not known my ways. So I swore in my wrath, *they* shall not enter into my rest.' *They*. 'Take heed brothers and sisters, lest there be in any of you an evil heart of unbelief in departing from the living God.' But have the moral courage, and the *agape* kind of love to confront one another daily, desiring for each other the highest best. Exhort one another. It's not just encourage, it's to lovingly confront. Are we up to that yet? Are we up to being lovingly confronted? There may be some of you here tonight who know what a Communist cell is like. And if you do, if there's anyone here who does, you know what I am saying, that one of the reasons that Communism, and Jehovah's Witnesses if you like, have made such a dent on this world's population in the last fifty years, is because they rediscovered among other things, the power of confronting one another in terms of the highest goals of their party and their religion. And if you're in a Communist cell your comrades will confront you, if they know of any act or attitude on your part that is not in accord with the Communist purpose. They'll confront you. And this country is not without its historical illustrations, for the Methodist class meeting in its most powerful day had confrontation. Incidentally, that's where the Communists got their cell system, from the Methodist class meeting.

We don't dare confront one another any more. I'm not talking about pointing the finger of criticism. This word 'exhort' is a rich word in the Greek. It doesn't mean sloppy *agape*. It doesn't mean maudlin sentiment. It does mean the arm around the shoulder, but it does mean the firm, courageous, straightforward, probing, loving word in the heart, so that you know with the strength of the arm and the word that you've got that man's best love for you, not a love that will let you get off, but a love that will say, 'I love you too much to not point out the flaw that is ruining you.' 'Exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin, for we are made partakers,' or, 'we participate in Christ, if we hold the beginning of our confidence, steadfast unto the end...' and on and on it goes.

Let me just take a few minutes and give you a few more scriptures. Did we get a board? We got a board. I'm not going to put that much on it, but I'm just going to put something on to stimulate you for the morning. Let's take four scriptures quickly. Exodus 3:8. What I put on here's going to be childishly simple. And I'm going to explain it for the sake of tape people. Have you ever listened to a tape, and a man's using a chalkboard? *laughter* And you're listening and you've got the whole argument up to this point, and now he says, 'I'm going to the chalkboard,' and he writes, and the people laugh, and they say, 'Wh-what did he say?' *laughter* Now on the left side of the chalkboard, up on the left hand top corner, I'm going to put 'Egypt'. I hope I'm

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going to get this all here on this postage stamp. *laughter* In here I'm going to put 'wilderness'. Over here I'm going to put 'land'. Exodus 3:8. I want you to see three prepositions, then I'll let you go home, because some of you are just freezing, bless your hearts. Lord, warm those souls! Did you ever hear of a cold prophet? Alright, Exodus 3:8 'I am come down to deliver them...' What? 'Out of the hand of the Egyptians, and to bring them...' What? 'Up out of that land', what else? 'Unto a good land.' Alright, let's go to chapter 6, verses 6-8. 'Wherefore say unto the children of Israel, I am Jehovah' – that's the divine signature – 'and I will bring you...' What? 'Out from under the burdens of the Egyptians, and I will rid you...' What? 'Out of their bondage, and I will redeem you with an outstretched arm, and with great judgments, and I will take you to me for a...' What? What? Talk to me loudly. 'People. People. People.' Not one 'poople', 'people'. Okay. 'And I will be to you a God and ye shall know that I am Jehovah your God who bringeth you...' What? 'Out from under the burdens of the Egyptians, and I will bring you...' What? 'In unto the land which I swear to give to Abraham, to Isaac and to Jacob, and I will give it to you for a heritage. I am Jehovah.'

Now, what's the word I put under 'Egypt' then? 'Out'. And what is the word I put under 'land'? 'In'. How many know they're out? How many know that we are not yet in? Come on, we are not yet in. Thank you for that. Some are not sure, which indicates they know they're out, they're not sure they're in, so I know where they are. *laughter*

Two more scriptures. Deuteronomy 6:23, where we've got the two prepositions in one small verse. Deuteronomy. Matthew, Mark, Deuteronomy. *laughter* Okay, you got it, in the Old Testament, the front part of the Bible? 'And he brought us...' What? 'Out from thence that he might bring us...' What? 'In.' To give us what? 'A land.' To give who? 'Us.' Say it again. 'Us.' Again: 'Us!' Hallelujah! That's the battle hymn of God's republic. Now here's the last scripture, Deuteronomy 8:15. I just want one small part of it to get the preposition. The very first sentence: 'Who led thee...' What? 'Through.' So what do I put down here under 'wilderness'? 'Through.' That's what I am, just about, right now! *laughter* Now you all have it. We come out of what? Egypt. We go through the what? Wilderness. And we come into the what? The land. That's God's purpose for his people. Now let me ask you a question, because I didn't for years, so don't be embarrassed if you have to answer it negatively. I had preached again and again, on Egypt, the Exodus, the Red Sea, the whole bit. I'd preached on the wilderness, the manna, and everything. But I had not ever preached a sermon on the land. I'd talked about coming out of Egypt, and I'd talked about all the miracles in the wilderness, but somehow this... And I have a large library, so I thought I would consult it, and couldn't find any sermons on the land, and I said, 'Isn't that strange?' We know what we've come out of, and we know what we've to go through, but we don't seem to know what we're to go into. What does the land stand for? It doesn't stand for some place I am going, it stands for some place we are going. How many have heard a sermon on the land? About five. Don't be embarrassed. I had not ever heard one, and it wasn't until God quickened this whole thing to me about five years' ago, in a charismatic leadership group in Seattle, Washington, where charismatic leaders were gathered from all over the nation, and the question came up, 'Where are we going?' And God had just opened this up to me. And they said, 'Where are we going? What is the meaning of this visitation?' And I said, 'Brethren, I think I know where we're going.' And they gave me time to take the chalkboard and point out that if this generation will hear the voice of God, I can tell you, before this week is over, where God wants us to go. And because this tape is going to be heard by a lot of people, I have no apologies for what I'm going to say this week about where we're supposed to go. And if nobody wants to go where we're supposed to go, you stay where you are, I want to go where I'm supposed to go. *laughter and applause* Hallelujah! If you're glad I'm finished, don't say Hallelujah, but if you're glad the Lord is risen, say Hallelujah! If you're glad God's got a purpose for us, say Hallelujah! Glory to God!

Message 2: Getting a Right Start (Sunday August 1st 1976, morning)

I want to pick up our theme of last night. Our overall subject for the week is, 'Where are we going?' We just exposed our hearts last evening to a number of passages of scripture to establish mainly the fact that there is a corporate dimension in what God is doing that most of us as evangelicals have missed. We've been so taken up with individual salvation - and there's nothing wrong in that - that we have missed the corporate dimension in the purpose of God, and that really the purpose of saving you is to incorporate you into us; that there is no such thing as an individual Christian outside of the redeemed community; that when one is saved the Lord adds that one to the body, so that you and I are only fulfilled in God's purpose for us as individuals as we become functioning members of a redeemed community, a community that is significantly different from any other community on the earth, in that it is the place of God's reign.

Now as we move along during the week, I'm not sure I'll do it in a public meeting, I may do it in a leadership meeting, but the church of God in a community, consisting of all those who call upon the name of the Lord in that geographical area, are not only a community of men and women met together for worship, as an *ecclesia* or a church or a congregation, but they are also a people of God's reign, they are a centre of God's kingly authority, and are to exercise a function out beyond their worship and witness, they are to exercise a function of co-rulership with King Jesus; and that the elders in a local body, in a communicable area, are literally delegated authorities of King Jesus, not only to see to the order of the redeemed community, but to function as his representatives in the secular community, to see to it that the earth is salted, and the world is lighted, and that the unregenerate community of men are kept from going beyond the boundaries of God's purpose. Now these are dimensions that we have not entertained in the past, because much of our evangelical Christianity has been, 'Get saved, and go to heaven.' But God's purpose is for us to become Christians, to become a community of Christians, to become a worshipping, witnessing, caring community of Christians, who are also a depot, or a centre of authority for God's kingdom, and that God reigns in the earth - now hear me carefully, I'm deliberately choosing my words - God reigns in the earth, and over the earth, through his kingdom community in every communicable area. And I believe that one of the reasons that the Spirit is reviving this emphasis is that we are seeing how little we are doing to stem the tide of wickedness, for which we are responsible. The terrible tide of wickedness that is running rampant across the earth would not be doing what it's doing if the redeemed community had entered into its power and authority to stem that tide, and to affirm that Jesus Christ is Lord and King of all kings, and Lord of all lords. Jesus is King over the king of pornography, he's King over the king of dope, he's King over the king of lust, he's King over Satan, he's King over every secular government. Jesus Christ is King, and you are his delegated authorities in the place where you live, under your elders or shepherds who have been set in as the leaders of God's kingdom community. That's how important it is.

It's a very interesting thing that on the day of Pentecost, the historical person to whom that event is related, is not Adam, is not Abraham, is not Jacob, but is David. In the Old Testament, when we think of Adam, we think of humanity as it is related in a common source. We think of humanity racially, and when we think of Abraham, we think of humanity redemptively. But when we think of David, we think of humanity royally or regally. The Apostle always chooses his Old Testament characters with care. When he wants to talk about individual justification, he relates us to Abraham. When he wants to talk about corporate conduct, he relates us to the children of Israel. When he wants to talk about our authority, he relates us to David. And on the day of Pentecost it is said that, 'When Christ ascended on high, he sat on David's throne, and shed forth this, which ye now see and hear.' So that the Pentecostal visitation is a visitation of authority on the redeemed community to enable it to reign over the

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earth and to exercise Christ's delegated kingship now, in a time-space world, in England, in the town where you live, through you.

And so last night we were dealing with the corporate aspects of redeemed community. In fact I think I'd go further and say that if you are here this morning, and you are only taken up with the fact that you as a person are a Christian, that there is something seriously missing in your own personal realisation of destiny, and there is something missing in your understanding of God's purpose for you. I think the scandal of Christianity is the fact that we as Christians, who are supposed to be knit together, are virtually torn apart. One of the key words of the Christian thing is *koinonia*, and *koinonia* was a Greek word that was used for marriage, as well as for a business partnership. It spoke of the most intimate relationships between human beings, and yet it is a tragic fact that we as Christians are divided, rent and torn.

Now as we talk about 'Where are we going?' we're doing so in terms of the great type of Israel, and our premise is very simple, that Israel was a type of the Church, or the kingdom of God, in this age, and it was a type of course on a limited scale, and we finished up last night with three prepositions that had to do with Egypt – now I'll put this on the blackboard, if you're taking notes, they don't have to be copious notes, but they'll be helpful to you I'm sure. On one side, on the left-hand side, I'm putting 'Egypt'. In the centre, I'm just going to abbreviate 'wilderness', and over here I'm going to put 'land'. We found there were three prepositions, and when I went home last night, I discovered a scripture that incorporates all three of them, and it's in Jeremiah 2:4. Please notice the collective, corporate nature of those who are being addressed by Jeremiah. 'Hear the word of the Lord, O house of Jacob, and all the families of the house of Israel. Thus says the Lord,' - I'm reading from the New American Standard - 'What injustice did your fathers find in me, that they went far from me, and walked after emptiness, and became empty, and they did not say, where is the Lord who brought us up...' What? 'Out.' Alright, out of ...where? 'Egypt.' Alright, so under 'Egypt' we'll put 'out'. 'Out of the land of Egypt, who led us through the wilderness.' So what is our second proposition? 'Through.' So under 'wilderness' we'll put 'through'. Remember the wilderness is a place you go through, not a place you stay in. 'Through a land of deserts, and of pits, through a land of drought, and of deep darkness, through a land that no one crossed, and where no man dwelt.' The wilderness is not for living in. 'And I brought you...' What? 'Into the land.' So under 'land' we will put 'into'. 'Out of', 'through', and 'into'. 'And brought you into the fruitful land to eat its fruit and its good things. But you came and defiled my land, and my inheritance you made an abomination. You defiled my land.' I hadn't noticed that scripture before, but we have the three prepositions all found in the one scripture.

Now I want to talk this morning about coming out of Egypt, and if you want to put a further definition here, we'll call this 'Crisis Beginning'. 'Crisis Beginning'. Put that under. Now for 'through' we're going to call this, 'Training Process'. The wilderness was a training for something, 'Training Process'. And then under the land we will put 'Permanent Vocation.' It was not only a location, it was a vocation. Now we won't be able to touch on these things this morning, but you can anticipate this. Now where are we going? Where did we come out of? Egypt. Where are we going through? The wilderness. Where are we going into? The land. Alright, at least we know the words, don't we? Now let's turn to 1 Corinthians 10. Remember all week I want you to think about 'us'. I want you to stop thinking about 'me, I, my salvation, my baptism, my healing, my.' Let's start to think of 'us'. We're in trouble. We're a mess. I'm pretty good, but we're not so good. It's interesting when I talk about this that I'll have people come to me and say, 'I feel fine. I feel that I'm just doing great.' And I'm sure that many of us this morning are happy in the Lord, and satisfied with what God has done for us as individuals. But I'd be very disappointed if I were to ask this audience if you are satisfied with what is happening to us plurally, or as a people, if anybody raised their hand. As long as in your area there is a child of God from whom you are separated for any reason whatsoever, we are in trouble, and if we are in trouble, the world's in trouble, because we are God's Son in the earth. We are the

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continuation of the incarnation. As God sent his singular only begotten Son in to a time-space world to manifest his glory over a period of a few years, and then received him into heaven, sent back the Holy Spirit to reproduce that Son in a corporate, many-membered-Son, this corporate many-membered-Son is to be all that the only begotten Son was in his individual witness over a short period of time in a small area of the earth.

'The works that I do shall you do also', said our Lord, 'and greater works'. I don't believe the greater works are qualitative, I think they're quantitative. I don't think that any of us can do anything greater than the only begotten Son of God qualitatively, but I think that greater things can be done quantitatively, and what he did in a very small parcel of ground at the centre of the earth, it is God's intention that we should do across the face of the earth. And as men beheld his glory in a very small part of the earth, the earth is to be covered with the glory of the Lord, as the waters cover the sea. How many understand what I'm saying, whether you agree with it or not, you understand it? Thank you. Alright.

Now in Acts 28 Paul is addressing the elders of the church at Ephesus, and he said, 'Guard yourselves and the flock of God in the which you've been given oversight, which is the church of God which he hath purchased with his blood.' We're talking this morning about corporate redemption. So Paul says in 1 Corinthians 10, 'Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud and all passed through the sea, and were all baptised unto Moses, and did all eat of the same spiritual meat, and did all drink of the same spiritual drink, but with the majority of them God was not well pleased, and this is our example.' I am trying to keep from going ahead, and that is why I am hesitant this morning, because I have a bad habit of going on into chapter five and six before we've finished chapters one, two and three. So back here in the land of Egypt God has to get his people out of Egypt, and he does it with a Passover lamb. So if you want to put a cross under the Egypt list, this is Passover, and the blood is the legal basis upon which God redeems his people. And you all know the story of the Passover, how that the blood was sprinkled on the doorpost, and as the death angel went through the land, he passed over, or he went by rather, every house where blood was, because over the blood God himself was fluttering over the blood. The meaning of Passover is not that the angel passed over, but the angel went by because God himself was passing or fluttering or hovering over the blood, and when the death angel came to that house, and saw the blood, he saw more than the blood, he saw the covenant keeping Jehovah fluttering or passing over, or hovering over the blood, saying, 'Move on, angel, this house is covered.' But they're still in Egypt.

I'm going to say something here that's open to misunderstanding, and which will undoubtedly be misunderstood. *laughter* And I don't want to deprive you of anything, and I won't if you listen to me carefully. There is no positive, functional, power in the blood. When Jesus shed his blood at Calvary, had he not risen from the dead, that blood wouldn't have done anything for anybody. 'If Christ be not risen from the dead we are yet in our sins'. You say, 'You've just spoiled some of my best songs.' Well, if I have, you didn't hear me right. I said there is no functional, subjective, active power in the blood. Please don't think me irreverent. The blood of our Lord Jesus doesn't get up, and go out and do things. The blood stands before God, fresh on the lamb. When John in the Book of Revelation wept because there was no one worthy to take the scroll, which is the title deed of the universe, and break the seals and redeem mankind, he wept because there was no one found worthy. And one of the elders came up and tapped him on the shoulder, and said, 'Don't weep John. There is one who is worthy to take the scroll and break the seals thereof.' He said, 'The lion of the tribe of Judah, he can do it.' John wiped his tears, and looked around for a lion. Now for you poor souls that interpret the Book of Revelation literally, you're in trouble right away. Because that's the funniest looking lion that anybody ever saw. For the Bible says that as John was looking for a lion, there proceeded out of the throne of God a lamb. And John scratched his head, and said 'I'm sure that fellow said a lion.'

'He did John, and that is the lion.'

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'No,' John said, 'that's a lamb.' I'll admit it's a funny looking lamb, it's got horns, and it's got seven eyes. That's a strange looking lamb. You see the whole Book of Revelation is symbolical, and in all of God's writings... I'm a Canadian, and I was raised in the Canadian prairies, back in the days when hospitality reigned on the frontiers of Canada, and when nobody locked their doors, and if they did, they left the key hanging on a nail by the door. Now God's that kind of a God, he's a hospitable God, and when you're moving into any of his writings, if you look near the door, the key's hanging there. And the key to the book of Revelation is hanging right at the door. It says that, 'he sent and signified unto his servant.' The word 'signified' is the key. He transmitted this information by a series of signs and symbols, and that's your key. So what came out of the throne was a lamb, but the strange thing about this lamb, was that while it was alive, it looked like it had just been freshly slaughtered. And it was covered with fresh blood, which only intensifies the nature of the symbol, and shows that it cannot be literal. What does it mean? It means that the lamb, coming out of the throne with fresh blood on him, the lamb is the moral basis upon which a holy God is able to function from a throne of grace, around which there is a green rainbow. Now the rainbow is the sign of covenant, green is the colour of grace, and this rainbow isn't a half, it's all the way around the throne, and so we have simply what the book of Hebrews says, 'Let us come boldly to the throne of grace.' That's the throne that John saw, where the lamb sits on the throne, with a holy God and by his ever fresh, ever efficacious blood, provides a legal basis upon which God can reach out to sinful men, without in any way impinging upon his own righteousness, and can act in grace for men who will repent and turn to him. He can forgive their sins, justify them freely, sanctify them, give them the Holy Spirit, empower them, and make them rulers with him over a moral universe.

So the first thing that God had to do in the land was shed blood to give a legal basis upon which he could bring his people out. Now he said, 'All of our fathers came out of Egypt by reason of the blood'. And please don't let anyone go away from here and circulate the story that Baxter doesn't believe in the blood. I believe in the blood. What I am saying is that the power and the authority of the blood is legal power not functional power. The functional power is in the release of the Holy Spirit. Now let me be very specific about that. In the mystery of the Trinity, it is not the Father who acts, or the Son who acts, it is the Spirit who acts. The Holy Spirit is the active agent in the Trinity. The Father thought it, the Son spoke it, but the Spirit does it. Let's take the glass of water. The only valid analogy of the Trinity that we have any right to look to is ourselves – we are made in the image of God. And so here's a glass of water. Now I'm thirsty. I have fathered a thought. The water still sits there. I have articulated the thought – 'I'm thirsty.' The water still sits there. Until there is an energy that moves the water towards me, I can father the thought, and articulate it, but something has got to accomplish it. What the Father thought, and what the Son taught, the Holy Spirit wrought. That's rather good. *laughter* Maybe I should change my vocation and be a poet! How many understand that? Because there's no sense talking if I'm not being understood. Do you understand what I'm saying? Alright.

Now I think there's some things we need to know about Egypt. Because the coming of Israel as a people out of Egypt has a relationship to the coming of the people of God under the new covenant coming out of the world. And what did God do in Egypt by the blood of the Passover lamb, what did God do in Egypt to enable his people to come out, in the manner in which they came out? Egypt is a type of materialism. Moses gave up willingly the riches, or the wealth of Egypt. But it was also the centre of diabolism and humanism. Let's look at Exodus 8:7. Now Aaron has been doing miracles, and verse 7 says, 'And the magicians did the same with their secret arts.' There were satanic powers governing Egypt. Now the parallel is almost too simple to mention, but we will mention it, that this world consisting of moral intelligences that are willingly submitted to Satan, that world is being governed by satanic forces. Now I notice that when I spoke earlier about us reigning over the earth, some of you had question marks dangling from the end of your nose, and I know exactly what you were thinking. You were saying, 'But the devil is the god of this world, the devil is the prince of this world, the devil's

running the world.' Well somehow we've got to get some contradictions straightened up here. Psalm 24:1 says, 'The earth is the Lord's and the fullness thereof, the world and all that dwell therein.' That doesn't sound to me like the devil's running it. So probably we need to have a more restricted definition of the world. Of what world is Satan god? Of what world is Satan prince? Now 'god' has to do with religion, 'prince' has to do with politics. Now of what world is Satan god and prince? Of what world? Now he's not my god, and he's not your god. He's not my prince, and he's not your prince. So there is a part of the world of which he is not god or prince. Therefore we must have a more restricted definition of 'world' when we're referring to Satan's authority. Satan is like a dog on the end of a leash. Satan is not God's peer. God is not pacing up and down the pavements of heaven, biting his fingernails, wondering what Satan's up to next. He knows what Satan's up to next, and he's got him on the end of a leash.

Much too much prominence has been given to his satanic majesty, and I don't mean to speak evil of dignitaries. *laughter* I believe in giving the devil his due, but I don't believe in giving him his over due. Satan is a restricted monarch whose reign extends only to moral intelligences that are willingly submitted to his authority. He doesn't run me, and he doesn't run Jesus, he just runs people that are stupid enough to let him run them. Smart people like me ...*laughter* Now you laugh, but do you know something, that when you give your life to Jesus Christ, you prove to be the smartest person in the world? That's what Paul is saying in Romans 12:1. 'I beseech you therefore brethren by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your *reasonable* service.' And that word 'reasonable' in the Greek is only used twice in the New Testament. It's an interesting word, it's *logikos*, and it means, 'that which is most suitable to a sound mind'. Now here's the great God of the universe, and he comes to you, Joe, and he says, 'Joe, you've made a mess of it, haven't you?'

And Joe says, 'I sure have.'

'How would you like me to take things over? I've been running the sun and the moon and the stars *laughter* for a few thousand years, and I'd be glad to take over your personality, and your thought patterns, and your relationship problems, and your finances. How would you like me to take it over?'

You say, 'Would you really?' Now if you're stupid, you'll say, 'Oh, it's alright God, I'll handle it myself.' Then you go from mess to mess. What Paul is saying is, 'You never show yourself more rational, reasonable or sane, than when God makes that offer, you say, "I'll take it."'

See a lot of people are uptight about what some of us are saying these days about the lordship of Christ. They say, 'These fellows are trying to lay it on us'.

Lay what on you? We're merely trying to lay on you the solution to your problem. You see that old message that was always offered with dimmed lights and soft organ music, and the inevitable, 'Just as I am', which invited you to come to Jesus as your Saviour, and get a one way ticket to heaven when you die, and in the meantime muddle through, proved to thousands of people to be not much of an answer to the now, whatever it was for the future. And I'm talking out of experience. I'll never forget how shocked I was when I found that for every time 'Saviour' is mentioned in the Bible, twenty-seven times Jesus is referred to as Lord. And I'm not saved by receiving Christ as Saviour, I'm saved by confessing him as Lord. And when I confess him as Lord, I get in on the whole deal, which includes not only salvation from the guilt of sin, the breaking of the power of sin, but God becoming my business manager, and taking over my entire life, and being my Lord. And I never again do or have to make a unilateral decision, but like Jesus my master and my example, in every life situation, I look up and say, 'How shall I handle it?'

And he says, 'Do it this way,' and when I do it that way, I do it the right way. That's how Jesus did it. He said, 'I say nothing but what the Father tells me to say it'. Can you imagine how many problems you'd have got out of if you'd only said what the Father tells you to say?

You say, 'Well, how do you handle that?'

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Well, I'm learning. I'm learning that the Holy Spirit is very real, and without getting overly subjective, I am learning that if I will follow very simply the checks and permits of the Spirit within me, that there are times when ordinarily I would have blurted something out, and the Holy Spirit says, 'I wouldn't say that.' Anybody know anything about that? *laughter*

Do you know that if you exercise your senses to respond to the Holy Spirit, that you can become accurate and mature in the things that you say and don't say, do and don't do, because you submit all of them to the Lordship of Christ, mediated to you by the Holy Spirit?

Someone says, 'Now he's preaching perfection.'

Well, the alternative is rather distressing. *laughter* I'm always amused when people go away and say, 'Did you hear Baxter? He preaches perfection.'

I would much rather they say that than go away saying, 'You know Baxter? He preaches imperfection.'

How many are satisfied with blessed imperfection? 'O blessed imperfection.' Listen, in the heart of every validly born again child of God in this hall this morning, there is a deep seated desire to be perfect, and there's nothing wrong with it. God birthed it in you. '

You mean God wants you to make the occasional blunder to prove you're human?' *laughter*

He doesn't need any blunders to prove it, he just has to look at you. *laughter* Alright, let's turn to another one here, Exodus 12:12. We're still dealing with the diabolism, the satanism, the devil thing, because I think a lot of people don't understand this, and I'm going to make a very subjective digression in a moment. 'For I will go through the land of Egypt on that night, and I will strike down all the first born of the land of Egypt, both man and beast.' Now watch this, 'and against all the gods of Egypt I will execute judgment. I am Jehovah. I am the Lord, I am Jehovah, the covenant God'. He said, 'I will execute a judgement on all the demonic gods that Satan has allotted and delegated to Egypt. I will exercise a legal judgment against them so that they will be paralysed, and will be unable to affect you, as long as you are walking in covenant relationship'.

Now let me say something. I don't know where you are over here in this country on casting out demons, and all that sort of thing, and I'm not particularly interested in the controversial aspects of it. I believe in it. I believe that demonic power is very real. I think that we are being very silly, if we out of some kind of prejudice, we ignore it. But I do believe that the reason that a lot of Christians have ongoing problems with satanic powers, is because that we have failed to instruct men and women in the beginning of their Christian life, with the nature of their conversional deliverance from Satan's power. Paul never failed to do that. He said, 'My ministry is to tell people how that they have been delivered from the power of Satan unto God.' I believe that if people understood at the time of their baptism that they were delivered from Satan's power, you'd probably have a lot of demons come screaming out of people at the time of their repentance. And if they understood, that when they come up out of the waters of baptism, that they have not only been severed from the authority of the Adamic society, from the authority of the allurements of a Satan governed world, from the power of the attractiveness of their own sin patterns, but that they had also been delivered from any authority at all that Satan had over them in the past, that they are now free from Satan's power, and understood how to resist the devil when he attempted to come on redemption ground, we would not be having the massive problem we're having with demons and Christians.

It's very interesting that the casting out of demons is a part of the great commission. I'm going to give you one little illustration that I think will help you, because I'd like to see every Christian rise to his God given rights. The casting out of demons is not the province of a few specialists. Every born again believer is given the right to cast out a demon. And when you are leading a soul to Christ, many times you will find a stubborn resistance, that you recognise is beyond the realm of will. I'll give you an illustration. Ruth and I were in the city of Seattle, Washington, a few years' ago, and we'd had a very powerful Sunday night service, and there'd

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been a number of responses in different areas, and an older woman brought a younger woman to me, and she said, 'This young woman wants to come to God, but every time she tries, she breaks out laughing, and ridicules it, and she doesn't want to.'

And immediately I recognised a demon diverting her attention, by giving her a spirit of derision. So I got Ruth, and I said, 'Let's take this girl into a Sunday School room and cast this thing out.' And so we just sat down. You know, don't get religious about this. Everybody gets all religious and uptight. Be supernaturally natural, and naturally supernatural, and so we just sat down, and I started to talk to her about Jesus, and she started to laugh, and her face contorted, and she was not only laughing, she was leering. And I said, 'Now I'm going to deliver you from that thing, and you're going to receive Christ.' And I commanded that spirit to leave her. Now my wife is the most un-superstitious person in the world, but she says, whether it was intuitive or whether she saw it, she said she saw something go under the door. But suddenly the leer left the girl's face, and she broke out into tears, and dropped to her knees, and we led her to Christ, and she got up and embraced us, and rushed up to make provision for baptism. We have so legalised – you know, the four spiritual laws, the little legal formulas, you know – 'You believe you're a sinner? You believe Jesus died for you? You receive him as your Saviour? Sign here.' *laughter* 'Now just take that card and put it in your wallet next to your heart, and carry it with you. *laughter* 'And when you come to Saint Peter just give it to him, and that's good for one entrance.' In the meantime that poor soul goes through all kinds of mental agony, emotional agony, spiritual agony, circumstantial agony, can't understand what it's about. There's more to it than that, much more to it. And don't be frightened about it – it's a part of the Great Commission. You know that every sinner out there is not only bound by his disobedience, but he is under the direct control of a demon that has been delegated to him, to exercise authority over his thought patterns. Paul writing to the Ephesians says, 'And you hath he made alive who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world,' and he says, 'had your conversation in the lusts of your flesh and were by nature the children of wrath even as others'. You were energised by a satanic power. Every unregenerate man is energised by a demonic power. Now Satan himself isn't there, he can't be everywhere, he's got big business up yonder, he's not fussing with you.

I remember on another occasion Ruth and I were called to a home. This woman phoned up and she said, 'I can't understand it, my husband's never acted this way, he's struck me, he's beaten the children, and I just don't understand.' And I said, 'We'll be right over.' We came over, and there he sat, and she was weeping, and the children were weeping, and it was a mess. And I read the last part of the first chapter of Ephesians, and then I got up and I moved toward the man, and I said, 'I'm going to cast that thing out of you.' As I moved towards him, he began to writhe, and his eyes went back in his head, and I said, 'Who are you?'

He said, 'I'm Satan.' And I thought, it's the old boy himself! *laughter* And I have to confess, for a moment, I thought I'd been honoured by the presence of his satanic majesty, and I didn't figure I was that important, but I thought, I'm not going to fool around, and so we got rid of that thing quickly. But then it dawned on me, - that demon lied to me. I'm not particularly interested in talking to demons, I don't think that's necessary. Jesus cast them out with a word. All this business of holding a long conversation with a demon to get information about other demons – I don't think they're going to tell the truth anyway. But if I'm stepping on your toes, I retract that, and if you want to talk to demons, go ahead. I'm really too busy to converse with them. The Bible says Jesus cast them out with a word, and when they tried to talk with him, he said, 'Shut up, and get out.' And so I got this one out in a hurry, but I realised after that it had lied to me, and it had tried to throw me by suggesting it was Satan himself, and it wasn't. Even if it had been, you still have authority, although let me quickly say, I don't think Satan himself ever becomes involved in the human scene, I think he's too busy at headquarters. You see he's not omniscient, he's not omnipotent, and he's not omnipresent, but he's got a network of delegated authorities who keep him informed. They consist of princes, princely deputies, the rulers of

concentrated dark areas in the earth, and then the great host of buck privates. Now you've got power over the buck privates, but if you start to move in on any of the others, you'd better get some help. That's why when you come to the sixth chapter of Ephesians, where we wrestle against principalities and powers, all the pronouns are plural. I'll cast out a demon, but if I'm in the presence of a prince, I want help. How many understand me? And I think that one of Satan's best tricks is to get us so taken up with our ability to cast out a spirit here and there, that we don't realise that he's sitting back smugly saying, 'I don't mind them kicking around a few of my buck privates, as long as they don't start to touch my lieutenants, and the upper echelons that reach me.' Our job is not just to deal with demons, our job is to kick Satan right off his throne, smash his gates, break down his kingdom, bring him to our feet in subjection, for we shall crush Satan under our feet quickly. 'We', not 'me'. You see why I'm so intent on the 'we' thing? Now in Egypt God dealt judgements with satanic power and authority, which gave him the legal right to bring his people out. Now between Egypt and the wilderness, we've got the sea.

Now please follow me closely on this, because we are only going to where we should be, if we have rightly come out of where we have been. That didn't come out too good! Let me go back over that again. As a pastor over twenty-five years in one church¹, I would say that the bulk of the problems that I had to deal with in pastoral counselling could be traced directly to the fact that people had a poor beginning. Number one, they never heard the word 'repentance'. Now I'm not going to un-Christianise anybody. Everybody locate yourselves. But the first word of divine approach to a rational, morally responsible man is, 'Repent', and how much do you hear it? It's, 'Only believe', 'Come to Jesus, he'll be your buddy.' Now I don't want to upset some of your nice old hymns, but I don't think the first hymn we should learn is, 'What a friend we have in Jesus.' I think if you start out on that friendly, buddy - buddy bit, you're going to have problems up ahead. We're looking into the face of a thrice holy God, who cannot look on sin with the least degree of allowance, and who has laid down clear cut ways and means whereby we as sinners may come into his presence, and then become his children and his friends, and the first thing is, 'Repent.' And the Greek word for repent is '*metanoia*', which means change your mind. Now when you get into some of the theological controversies, like Calvinism and Arminianism, you get into this whole bit about the human will, and if you're a hyper-Calvinist you say, well, a man cannot 'will' to come to God, and the Arminian says he not only can will to come to God, but he can come to God at his own steam. Now I believe that they're both 'hyper'. I believe that every man has the moral ability, when he hears the gospel and realises he's a sinner and he needs to get right with God, he can say, 'I will confess Jesus Christ as Lord', he can say that with his mouth, and believe it with his heart, but he can't take a simple, single step to accomplish it. Do you understand what I'm saying? He says, 'Father, I will, I take you as my Lord.' But by his own power he can't make a move. But the minute he submits that will to God, God moves in by the Holy Spirit and puts something in that will that makes that will walk. Now to me that is the answer between the two extremes. If I thought that I was preaching to tombstones, I'd stop. What's the sense of preaching to someone if he's dead? Oh, but you say, 'Brother, the Bible says we are dead in trespasses and sins.' But you don't understand the meaning of the word 'death'. 'Death' is not cessation, it's separation. A man who's dead is a man who's separated from God. Somebody said, 'He's spiritually dead, his spirit is dead.'

His spirit is not dead. What's that thing sitting out there in the seance, playing with spooks? That's a spirit very much alive, but it's separated from God. Man is a spirit, soul and body. His spirit is very much alive if he's unregenerate. His soul is very much alive, body, and each of them needs food after its kind. You can give the body steak, but your soul won't thank you for steak. You can give your body popcorn if you like, but food of its kind. You can feed your soul Shakespeare or the funny paper. But you can't feed your spirit steak or Shakespeare.

Your spirit says, 'I'm hungry!'

'What do you want?'

¹ Baxter was pastor of two churches in Vancouver for a combined total of over twenty-five years.

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'Have a bite of a steak.'
The spirit says, 'I don't eat steak.' *laughter*
'Well have a chew on my Shakespeare.'
'I don't eat Shakespeare.'
'Well, what do you want?'
'Spirit!'
Satan says, 'Coming!'

And so every unregenerate man is under the power of a demon. Why is the occult flourishing? There's a demonic spiritual revival in the earth. You know that in 1850 when Edward Irving began to speak with tongues, at the same time the first knockings on the wall of the spirit world were heard by the Fox sisters². And the modern revival of spiritualism started with the modern revival of God's visitation, and they've run parallel. And there's something, ladies and gentleman, there's something about the moving of God that's dependent on the moving of man. 'When the enemy comes in, then the Spirit of the Lord...' That's why it is my personal belief that the condition of the world today, by the very nature of scriptural analogy, requires that God does something commensurate to the world's need. He's up to something. He's never going to be a step behind Satan. He's always got something a little better, a little better, a little better, until he comes to the ultimate and Satan says, 'I can do that too', and he says, 'Oh no you can't.' Isn't it great to be on the winning side? Isn't it great to know that my dad can beat your dad? *laughter*

Now when a man is born again, there's a change takes place, and if he's properly dealt with in the beginning, this demonic force is exorcised and the Holy Spirit now comes in, and the Bible says, 'If any man be joined to the Lord, he is one spirit.' Now before, when there was a demon up in here, and everything that came through the five senses – one, two, three, four, five - everything that came through the five senses came up into the laboratory of the soul, which has no windows and no outlet, unless it comes up here, goes down here, so the information came up here, and the demonic power came down here and gave it a satanic interpretation. That's why our educational system is in such a rotten mess. That's why all our bleeding-heart sociologists and all the other corrupt business that belongs to the world of unregenerate men are in such a mess. What they're doing is satanically interpreted. Now when a man is born again, out goes Satan, in comes the Holy Spirit, and now what comes up here, the Holy Spirit gives it an interpretation. The first thing he does, of course, is he goes in and does a renovation job, and he renews the mind, takes down all the smutty pictures off the wall, cleans out the library, does a good work on the vocabulary, *laughter* and generally looks around, and says, 'Things are going to be different from now on.' That's a whole other subject.

Repent! Change your mind! The things that I am preaching to you this week will be received by some of you to the degree that you have had a sound beginning in your Christian life, and in the beginning of your Christian life made a will commitment to God, that never again would you make a unilateral determination, but that everything from now on would be conditioned and dictated by his inerrant Word. Now if you have reserved the right to have certain mental reservations, then you're going to be ambivalent. You're going to believe what you like, and not believe what you don't like. You're going to pick and choose, and you're going to go through life like this, until one day you're going to say, 'I'm getting dizzy.' That's why the Bible says, 'Turn neither to the left, nor the right.' See, I don't have the right to pick and choose what I want. We dealt with that last night. That scripture, 'God is a consuming fire,' frightens me. That's what it's for. You remember when Dad said, 'Now Johnny, I'm going to spank you if you do that.' If you had any sense, and Dad knew how to spank, that frightened you. That's what it's designed for. Someone says, 'I don't believe fear has anything to do with...' Oh, don't you? 'The fear of God is the beginning of wisdom'. If you don't have brains enough to fear God you are

² Baxter is mistaken here as to precise dates: the Fox sisters first reported knockings in 1848, whilst Irving had spoken in tongues in 1830 and died in 1834.

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probably lacking in brains. *laughter* I tell you, I fear God this morning. I mean that. I fear God. A very dear friend of mine, that's close to Billy Graham, we were talking about him one day, and he said to me, 'Billy runs scared,' and I know what he means. I run scared. You say, 'What kind of a God have you got?' I've got a good God. He's been 'gooder' to me than I've ever deserved. I could stand for the next ten hours and recite his goodness, and his love, and his mercy, but I could tell you sometimes how that goodness has been ministered to me in firm dealings when I've dropped on my knees and tearfully said, 'Thy judgments are just.' And if you and me have got a sloppy *agape* God, then we haven't got the God of the Bible. The God of the Bible is out to make you a lady, and a gentleman, of spiritual dimensions, going to change you into the image of Christ, not only going to take all the grossness out of your character and your personality, but he's going to refine you. He's going to give you Christian culture. I have seen people taken off the skid rows of the cities of this world, who were raised to lie and steal and blaspheme, and deceive, who have become the most delightfully beautiful, Christianly cultured people. The Holy Spirit is a gentleman. The Holy Spirit is a lady. There is a culture of the Spirit that makes you and me act like Jesus, but it starts by the submission of the will in repentance.

And so you say, 'I'm willing to change my mind, but what shall I do?' Start out by receiving Christ as your Lord, and then the first check on your obedience is baptism. 'Oh,' you say, 'that's controversial.' Of course, everything God asks us to do is controversial. I never heard anything God asked us to do that wasn't controversial. I know a lot of people that if God said, 'Go over and stand in the corner and whistle,' they'd rather do that than get baptised. Now don't fuss with me about baptism, because I've been through all the fussing I want to go through, I know all the arguments pro and con, I know the whole bit, and I'll tell you if you'll receive it from me, that when it all boils down, it boils down to the matter of whether a man is going to believe God and obey him, or whether he's going to hang on to some things that he's too proud to release. Repent and be baptised. 'All our fathers,' Paul said, 'were baptised unto Moses in the sea' – that's in water – 'in the cloud' – that's in the Spirit, so we've got blood, water, Spirit. John says, 'This is the threefold witness of a New Testament believer.' You believe in the blood, obey in baptism, and you are sealed by the Spirit, and you're out! Someone says, 'Is all of that included in getting out?' Well, I think so. *laughter* You know Jesus said to Peter one day, he said, 'You're Peter.' Peter said 'I am?' – you know, as if Peter didn't know his own name. He's telling Peter something. And he said, 'I'm going to give you the keys of the kingdom.'

'Me?'

John says, 'Him?' *laughter*

'Why don't you give them to me, Lord?'

'Because I'm giving them to Peter.'

Someone says, 'Well I don't see why Peter got the keys.' Well, it's really none of your business. Did you ever think it's none of your business? Someone says, 'But why did he choose Peter?' Well let me ask you, why did he choose you? Why does he do anything? It's his business who he chooses. He said, 'Moses, I'll take you. Oh, I'll take your brother. And bring your sister too.' You see what we need in this day is a restoration of the understanding that God has a perfect right to act in infinitely correct independence.

Somebody says, 'God, why did you do that?'

'Who art thou O man, that says to him who made thee, why hast thou made me thus?'
Who do you think you are?

He says, 'Peter, I give you the keys.' I don't know if Peter understood all about it, but on the day of Pentecost when everything happened, and the people said, 'What is this all about?' the Lord said. 'Tell them what it's all about.' So he got up. He said, 'They're not drunk as ye think.' He said, 'They're drunk, but not the way you think. This is a new brand, just on the market.' *laughter* And then he preached them the sermon and they were pricked in their hearts. And they said, 'Men and brethren, what shall we do?'

Peter said, 'Oh, well, what shall they do?'

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The Lord said, 'The keys, Peter.'

'Keys?'

'Yes, the keys, the keys! Remember, I told you I was going to give you the keys. Now here's a bunch of Jews who want to get into the kingdom, open the door!'

'Just tell me once more Lord, I'm sure you told me before, but what...? Oh, okay. Repent, and be baptised every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' And as many as gladly heard his word were baptised. And the same day three thousand Jews came crashing into the kingdom. Haha! *laughter and applause*

Someone says, 'Were those the keys?' Yes, and the keys have not changed. Someone says, 'Oh boy. Maybe I'd better go back and have a look at the door.' Now I have received no mandate from God to change things. All our fathers were baptised unto Moses in the cloud and in the sea. That's the way people come in, and dear friends, I want to say something, the reason we are having so many problems in getting together today is because that we have not been faithful in having right beginnings. I'm going to close. I know that shocks you, but I am.

Turn to Hebrews 6 very quickly. Verse 1: 'Therefore leaving the principles of the doctrine of Christ let us go on unto perfection.' 'Oh I don't want to go on unto perfection, I want to go to heaven.' *laughter* See, you bump into this thing all the time. 'See, I want to thank the Lord that I'm saved and on the way to heaven, pray for me I'll hold out to the end.' Ever hear that? Everything's 'get saved and go to heaven.' What do you do in the meantime? Well, you sort of sit around waiting for the bus to come. Now perfection means maturity – grow up! Not laying again the foundation – alright, here's the foundation – of repentance from dead works, faith toward God, doctrine of baptisms, laying on of hands - for receiving the Spirit – resurrection of the dead – the new life in Christ, eternal judgment – the moral government of God in your life. Now look at verse 3: 'And this will we do if God permit.' Now let me go back and read it, leave out the foundation, and give you what it says. 'Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. And this will we do if God permit.' Somebody says, 'What do you mean, if God permit? You mean God doesn't want me to go on unto maturity?' Yeah, but you got to get a permit. God says 'I can't let you go on unto maturity in your Christian life if your foundation is bad. I won't give you a building permit.' So you've got all the Keswick books, and all the Deeper Life books, and all the sanctification books, and all the charismatic books and the Holy Ghost, and you go to all the conferences, and you haven't grown a millimetre in the last ten years. You say, 'I don't know why, I just can't seem to get on with it.' Did you ever think of checking your foundations? You see, until your foundations are right, the architect won't give you a permit to build your house.

Repentance: have you tried to drag something into the kingdom you should have left out? Faith toward God, baptism? 'Oh, baptism is not important, I don't know why you make such a big thing out of it.' I didn't make anything out of it at all. He did it. *laughter* Jesus called it the counsel of God. Now if you want to say 'the counsel of God, well it doesn't matter', you go ahead - I wouldn't want to do that. Baptism. I had a little lady come into our services. We were in the midst of a real time of visitation, it was going on week after week, and she was sitting in the meetings and enjoying them, and she heard me preaching on baptism. God was dealing with her on baptism. She had some hang-ups about it. We had quite a moving of the Spirit, and gifts were in operation, it was a very beautiful time, I look back on it with great joy. We had a young prophet in the meeting, and he never missed. He never missed. Man, when he stood up it was bang, bang, bang – he hit it every time. So one Sunday morning, we'd had a beautiful service, and I felt it was time to dismiss, and I got up to dismiss, and suddenly this young prophet says, 'He that believeth and is baptised shall be saved, and he that believeth not shall be damned.' And I thought, that hasn't got a blessed thing to do with anything. *laughter* It wasn't in connection with the meeting. Well I said, I suppose everyone's entitled to one mistake. So I

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dismissed the meeting. I hadn't said 'Amen' until this very fine, well-dressed woman was tugging at my sleeve.

She said, 'Mr Baxter, could I get baptised?'

I said, 'Yes, I guess so.'

She said, 'I mean now!' She said, 'I've been coming here for I forget how many months, and I've been hearing you talk about baptism, and I have said, well I don't need that, and I've kind of had some sort of, that's really nothing... If you want me to be baptised, let there be a real word about it this morning, and,' she said, 'you got to the benediction and I said, "I'm home free, not a word."'

That prophet hit it again! Aren't we a stubborn lot? Let's all confess we're stubborn this morning.

'Tear down this temple and in three days I will build it up again.' 'Tear down the temple? Tear down the temple? Tear down the temple? The temple? It took forty years to build. Our blood, sweat and pounds are in it. Tear down the temple – who said that?' Jesus. Gentle Jesus, meek and mild. *applause* Hallelujah! Where are we going? You ragtail mob! You bunch of duffers! What a crowd you are! Who do you think you are sitting here in this unecclesiastical setting? You bunch of renegades, where do you think you're going?

'We're marching to Zion.' Hallelujah!

Message 3: The God-provided Life (Sunday August 1st 1976, evening)

Repetition is an integral part of pedagogy, which means if you're going to teach something, you say it over and over and over again, until we get it. Most of what we are saying this week revolves around three prepositions, 'out', 'through', and 'into'. And God has used the Old Testament covenant nation of Israel as a type, as an ensample, as a warning and an admonition for us, upon whom the ends of the ages have come. They are a great school for us from which we learn, and what God intended for them, he intends for us, as we will find out but on a larger, vaster scale. The tragedy is that they failed. The glory of what is happening is that we will not fail. This is the significance of the word 'my' in Jesus' declaration concerning the building of his church. He said, 'I will build my church'. And we've made much of church, but that didn't mean a great deal to the men he was talking to, they understood the meaning of church, it just meant congregation. The Greek word '*ecclesia*' is the word that is translated 'congregation' in the Septuagint version of the Old Testament scriptures, the Greek translation. And when he said to his disciples, 'I will build my *ecclesia*', he was simply saying, 'I will build my congregation'. So 'congregation' wasn't the exciting word to them. The exciting word to them was 'my' and that stood in contrast to somebody else's, and the only other congregation there had ever been was Moses' congregation. Jesus said, 'I'm going to build my congregation. Moses built his, and it didn't make it. I'm going to build mine and it's going to kick the gates of hell in!' He said, 'That's the difference.' Amen, just so we know where we're going.

Now, this morning we dealt with coming out of Egypt, and pointed out that there is a specific, designated way in which people arrive at the 'crisis beginning', and if you're taking notes, I know that this board doesn't do anything for many of you a long way off, but I try to explain it as I go along, and it helps me a bit. We've got Egypt and the wilderness and the land, and we've got 'out' under Egypt, 'through' the wilderness, and 'into' the land. Egypt is the 'crisis beginning'. Now coming out of Egypt involves the blood of the Passover, baptism unto Moses, and I didn't enlarge on that this morning, we just hit the fact of baptism fairly firmly. But I'd like you to notice what baptism infers among other things. While I'm not making a sales pitch, I see that my little book is out there: *The Beginnings of Christian Life*. Don't pass it by. I mean that, there are things in there on baptism that need to be said. Baptism is probably one of the most neglected, and yet one of the most involved in the New Testament, subjects that there is. If you understand baptism you'll find it all through the New Testament. When the apostle Paul wants to refer to the beginning of the Christian life, he says, 'Know ye not that so many of us as raised our hands in an evangelistic meeting... Know ye not that so many of us went forward to the altar call...' No, he says, 'know ye not that so many of us as were baptised into Christ...' You see, a New Testament body doesn't have an altar. There, I've done it! In a New Testament body, a building is not important. In fact, you don't read about buildings in church history until about the third or fourth century.

I recall the first time, I was so excited, I was invited to dedicate a church building. Oh, I thought, this is tremendous, just a young minister, going to dedicate a church building, and I thought, I'll find out how Jesus did it! *laughter* So I went to the Bible to see how Jesus did it, and Jesus didn't dedicate them, he tore them down! So, I didn't get any help from him! But I was sure that Paul, my hero, he surely had dedicated some! And I didn't find that he dedicated any either. I found that he went in and got a bunch of people out of the synagogue, and then went up the street and rented a hall. So, I wasn't getting any... I knew that there were sermons to dedicate church buildings, because I'd attended them, and I knew there were... then I remembered that in my library I had a book entitled 'Sermons for Special Occasions', and in desperation I went to this book and sure enough, there was a section on dedicating churches. So I turned to this section, and there were all kinds of outlines, and I said, 'Hallelujah, I've arrived!' But the thing I noticed was that all of these sermons were from the Old Testament. The dedication of the Tabernacle, the dedication of Solomon's Temple, the dedication of

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Zerubbabel's Temple, all from the Old Testament, nothing from the New, and I said there's something here. Then I discovered that the material buildings of the Old Testament were fulfilled in the spiritual building of the New Testament, and that the New Testament building is composed of living stones, redeemed human beings, who are built together to become an habitation of God through the Spirit, and the only use that we have for a building is to keep the rain and the snow off the house. We are the house. We are the people of God. This is the building. We are the building. Alright?

Now, I don't remember how I got into that, and I'm wondering how to get out of it! *laughter* Well, I'll just go back and talk about what I wanted to talk about, and that is baptism. They were baptised unto Moses. Now among other things... oh yeah, back to the altar, I knew it would come! These are the signs of ageing! In the New Testament redeemed community, the only piece of furniture, literal, physical, feel-able furniture that is authorised by the New Testament is the table. There is no altar in the New Testament here on earth, our altar is in heaven. The blood covered body of the Lord Jesus Christ is our altar before the Father. We don't have an altar. I'm sorry about that, I know that this runs right smash bang into some of the most sacrosanct, nostalgic traditional things that many of us have held. The altar has been the sacred place, but when you come to the New Testament you don't find an altar. An altar in the Old Testament was for offering, for sacrifice, but Jesus Christ was offered once for all, and we have an altar, the Bible says, which they who served the Tabernacle had no right to attend. If men are still attending earthly altars and offering up earthly sacrifices, they have no right to our altar, because our altar is the permanent altar of the body of Christ before the Father, with the fresh, ever efficacious blood of his sacrifice upon it, and when I come to the Father, I come to the Father through Jesus Christ, my heavenly altar, and the only piece of furniture I have down here is the table, with simply set upon it a loaf, and a cup. And I meet at a table, and that table can be in the middle of a field, there's nothing in the New Testament about pews, nothing in the New Testament about a pulpit, nothing in the New Testament about a platform. All of the things that we have made so important are not there, and the thing that is important is the thing that we haven't majored on, and that's people. God is not concerned with places, he's concerned with people in places. And we are the people of God. That's why I have no problem with this. This is great, hallelujah! When I listened to you worship tonight, I was just so thrilled, because that is where it's all at, that's the content of it, that's the whole of it. Glory to God, I'd rather be in an old barn with a bunch of people worshipping God than be in a cathedral with a bunch of mummies that are dead! *laughter* I don't wish to be offensive, but I don't wish to be inoffensive either! I'm getting just a little fed up, on people sacrificing Jesus Christ and his truth, for musty, nostalgic, death-dealing traditionalism. It's high time we kicked up our heels and took our hinds' feet and went for the mountains, hallelujah!

Now, one of the things about baptism is that they were baptised unto Moses. What does that mean? That means that they were baptised coming under the authority of Moses, as God's sovereignly delegated ruler over his people in the earth. Every man who followed Moses through the Red Sea said in essence, by that act, 'Moses, I will hear you as I hear God!' That's why Moses stands both in contrast and comparison with Christ, and he said, 'A prophet like unto me shall the Lord thy God raise up, and him shall ye hear. And whosoever heareth him not shall be cut off from among the people.' Who is the prophet like unto him? Our Lord Jesus Christ! Moses had his church! Moses was the typical saviour of the redeemed community of the Old Testament. It was he who took them through the Red Sea, and they followed him through the sea of death, and he brought them out on the other side of resurrection, and the water closed in behind and covered up their enemies, and they stood on resurrection ground! Miriam was about ninety-eight years old at the time. She grabbed a tambourine, God oiled her old bones, and she led the sisters in a resurrection dance on the banks of resurrection.

'Now,' you say, 'why are you going over this again?'

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Because, the beginning of a matter is very important, and I am more and more convinced as I travel and as I counsel, although I counsel less and less, and I'll probably deal with that before the week is out, I am finding that Christians are having problems because they had bad beginnings. The beginning, the foundation of a building determines the nature and the permanence of the superstructure. If you haven't got a right beginning, you're not going to have a right ongoing. And I really feel that this is important, and that's why I wrote the two books that I did. I did it under divine direction as I saw so many people, who when you asked them what constituted being a Christian, they had no idea. And the Lord instructed me to write a very simple study manual on the beginnings of Christian life, and then one on the beginnings of church life, and a third one that is in formation now, the beginnings of ministry life. These are three areas that are important to the whole ongoing of what God is doing, and yet they're being neglected. But we are coming, beloved, to the crunch. The charismatic honeymoon is over, and now people who have been charismatically blessed for five, six, eight, ten years are beginning to say, 'What's this all about? What is intended by this? Where are we going? Surely this is not the end of the matter?' Of course it's not, it's the beginning of the matter! Repentance, trust in the blood, water baptism, being filled with the Holy Spirit, speaking in tongues, all of this is simply the introduction into the training. Many people treat it as having arrived. You haven't arrived, you've just started! The journey's only begun. On the day of Pentecost, when Peter said, 'Repent and be baptised and ye shall receive the gift of the Holy Ghost', he didn't say 'and having done this you shall have arrived at maturity'! He said this is initiation! This is getting into it! And so it's very important that we understand 'crisis beginning'.

Now when they crossed the Red Sea, they came out into the wilderness. And out in the wilderness, they entered into the training process to get them ready for going into their permanent vocation which is the land. Now let me just anticipate one point, and that is that as I said last night, when I began to study the land... In fact it's interesting, I remember taking a course in hermeneutics in a Bible college in America years ago, and I was expected to follow a text, and the hermeneutical principle in this textbook was that the land was heaven, and I recall that when I wrote my paper on it, I said, 'I know that the textbook says the land is heaven, but I am having some problems with this.' I said, 'I find in the land that there are giants,' and I said, 'and I have hope that when I get to heaven that I wouldn't have to fuss with giants.' And I got my paper back, and the professor wrote on the bottom, 'Please stay with the text.' And I've found that is rather the nature of crystallised religion, 'stay with the text'. 'Don't rock the boat.' 'Don't shake the tree.' 'Don't upset the status-quo.' Everything is comfortable, just like a graveyard. *laughter* I hadn't thought of that until tonight, you know, that class that I had. But when I eventually came to study the land, I found that the land was the place of permanent vocation, and it is not the coming of the Lord, it is not heaven, it is something in the now situation, and that we've got to first have a crisis beginning, where we get out of Egypt. Then we've got to be trained to go in to our permanent vocation, and at the end of this conference, I want you to know what our permanent vocation is. One parenthesis that's very important, and it is this: that the history of Christian revivals has been that the people who come into the revival move on to some form of maturity, but in moving onto maturity themselves, they forget that there is an ongoing process where babies are to be born and trained. So that while I'm talking to you as though we are now a people in this convention, who are all travelling together towards the land, in actuality this is going on all the time, and one of the dangers of those of us who think we are mature is that we become a bit snobbish about having babies born, and this is why churches die. We get everything all nice and mature, and we have our cosy little meetings for deep truth teaching, and if a baby is born, we don't want him to upset things, because babies don't understand mature protocol. Babies have a kind of an innocent vulgarity. You know they just don't pay attention to the niceties of the social atmosphere. They attend to the exigencies of life right in the middle of a polite conversation. *laughter* I tried to put that as nicely as I could! Now I have actually seen churches of very fine Christians who resented new converts! You can't

do that! No matter how mature, I tell you, wake up! And realise that one of the joys of being a Christian and going on to maturity is to see other people coming into it. And the older you get, every age has its compensations, and you reach the grandfather stage, you become a grandparent, and that has its compensations.

When you're a parent, you have to look after your own kids. But when you're a grandparent, you can play with the kids of your kids, and when they fuss you give them back! *laughter* You see I'm a grandparent now, don't tell them back in Lauderdale because they tried to lay that on Derek Prince and me, to say, 'You're the grandfather figures.' We said, 'We're not grandfathers, we can beat the bunch of you!' But, you know time-wise we are, and one of the privileges of a grandfather is that we go round saying to elders, 'How are the children doing?' And so they hand us the children, and we play with the children, and when the children get a little bad we say, 'Here, take care of your kids!' I go to visit my daughters, I've eight grandchildren, and my daughter has a kind of a sense that when the children have climbed all over me, and anointed me in various places, she'll take a look at me and she'll say, 'Daddy's ready to go back to the motel for a rest', and Daddy is! And Daddy kisses the dear little things goodbye, and goes back to the motel. You see every age has its compensations. Now what am I saying? Don't ever get so old and mature that you don't get excited at the birth of a baby. Just thank God you don't have to look after it! *laughter*

I think this needs to be said because we're always going to have children born into the family of God, so that this is an ongoing process. They'll come in and they'll upset your meeting. They'll talk in tongues when they shouldn't. They'll have to be taught how to behave. And they'll burp when they shouldn't. Is that what you call it over here, burp? You know when you're mature you do it politely. *laughter* But the baby doesn't know enough about it, so it burps! Everybody gets a little embarrassed and says, 'Well, he's just a baby'. But I tell you, if he's twenty-one and he does it, you've got trouble. You see, Paul's problem with the Corinthians was they were as babes. He didn't say they were babes, he said they were 'as babes', and the two parallel books in the New Testament are Corinthians and Hebrews and there are parallel passages, and in both of them he chides the people for having been converted so long and acting like children. The whole world loves a baby, they're not really embarrassed when a baby does all of those things that babies do. He's a baby! But if at twenty-one he's still sitting on your knee and you're feeding him, that's a bit disgusting. So babies are supposed to grow up, but while they're babies, enjoy them! I enjoy young people. I think young people are tremendous, and I find that to be among Christian young people just infuses me with life, and I identify with them and I'm thrilled about them, because they're the ones that are really going to go into the land in actuality. For when we come to the land the Bible says, 'there remaineth a rest for the people of God.' There is a generation that is going to go in. And I have a sneaking suspicion that this is the generation. And there's Calebs and Joshuas that go in with the new generation. So when you kids are going in, then look around for an old Caleb! *laughter*

Now the purpose is to get through the wilderness. You don't want to stay in school forever. Get it over with, and so the name given by the Jews to all places which were not cultivated was 'wilderness'. It's an uncultivated place, not a place where you stay. God took them deliberately into the wilderness, cut them off from Egypt: no supply lines; no jet planes bringing in food; completely cut off. Three million people totally dependent on God. No conduits to Egypt. Out in the middle of a howling wilderness. Three million! Brother, you talk about authority, you talk about discipline, you're talking about people. People have wondered why the laws of God were so stringent on the community of Israel, why a son who came against his father had to be stoned. Somebody said, 'That's cruel!' You don't understand! Three million people out in the middle of a wilderness, if you didn't strike that rebellion at its root it would spread throughout! And that's why they had hygienic laws, they had social laws, they had moral laws, they had dietetic laws, they had no Frigidaires. The law of God for Israel was very practical, it was to tell a people three million strong how to live in the midst of a howling wilderness, and

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how to get along. That's why when anybody came in and started a divide, or sinned against the community, God dealt with them because it was important that the community should not be disrupted, for its very existence depended on its unity and its relationship and it staying together, and everybody knowing their place and staying in their place.

Now when you come into the wilderness it's full of the miraculous. When you come into the land the miraculous diminishes. You say, 'Well, I don't understand that. I would think that the miraculous would increase as you grew older as a Christian.'

Well, you don't need the miraculous! I don't need a miracle tonight. I believe God, I don't have to have a miracle to prove God. I don't have to have a prodigy of power to prove God's going to look after me. When they came into the land they had matured to the point where they understood that God was the God of the whole earth, and he sent the rain in its season, and he dealt with them through natural means, because they had matured now to understand that they didn't need to have special visitations of God, like a little child has to have, special little pats on the head to say, 'I love you, dear.' Now some of you have missed that, but we'll pick it up again because it's important, for I find Christians all over the world that say, 'It's not like it was'. Of course it's not like it was! When I was a boy, my Dad paid the rent, paid my school tuition, bought my bike, gave me my allowance. That was terrific! It was just a series of happy miracles! And then I got married and became a father and somebody else got the miracles. Now when they came into the wilderness, one of the first things that happened to them was they had supernatural healing. Let's have a look at some of these things now, Exodus chapter 15. Now this is maybe going to upset you a bit, but that's my ministry, as you probably have already discovered, and so let us look at verse 23. 'Then Moses led Israel from the Red Sea and they went out into the wilderness of Shur, and they went three days in the wilderness and found no water, and when they came to Marah they could not drink the waters of Marah for they were bitter. And therefore it was named Marah. So the people grumbled at Moses saying, "What shall we drink?" Then he cried out to the Lord, and the Lord showed him a tree, and he threw it into the waters, and the waters became sweet. There he made for them a statute and regulation, and there he tested them.'

Now, I'm going to stop right there, and I'm going to say to you that when you hear sermons on healing, or you talk to one another about healing, you will say to one another, or the preacher will preach a fervent eloquent sermon on, 'I am the Lord that healeth thee.' And the whole idea is left that God just heals you when you get sick. When you get sick God heals you, that's it. You're sick, God heals you. 'I am the Lord that healeth you.' Now we do this with so many texts, we take them out of their context, and they become a pretext. Now when you leave this text in its context, it doesn't say that at all. Notice what it says. 'And he said,' verse 26, '*if*'. 'And he said,' verse 26, '*if*'. 'And he said *if*!' How many know he said '*if*'? Alright? '*If* you will believe that healing is in the atonement, and come forward I will pray for you! And you will get healed because you believe that healing is in the atonement.' Is that what he said? No, he said, '*If* you will give earnest heed to the voice of the Lord your God, and do what is right in his sight, and give ear to his commandments, and keep all his statutes, I will put none of the diseases on you which I have put on the Egyptians, for I the Lord am your healer.' '*If*.' 'I am your healer *if*.' 'I am your healer *if*.' '*If*!'

Now thousands of people have been preached at about Jesus as the healer, and it's a kind of a straightforward offer without any provisos, without any demands or requirements. 'The Lord will heal you brother.' And some of you may know that I travelled for many years with the late William Branham, and in the beginning of those meetings, when we were packing the largest auditoriums across the world, I believe there's a lady here from South Africa who can remember the service we had in Durban at the racetrack, where the press reported 200,000 people attended. In those days we would have as many as five to ten thousand people come through a healing line each night. And I'd see people coming through the healing line that I knew as Christians, good devout people who loved God – I had no reason to believe otherwise. And

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Brother Brahman would lay hands on them and nothing would happen. Some fellow would come through, obviously didn't know God, in fact you'd hear people saying they were coming for a treatment, and this fellow would come through the line, Brother Brahman would lay hands on him, he'd throw his crutches in the air and go screaming down the aisle, and I said to ... 'Whoa, whoa, there's something wrong here! This nice sweet saint doesn't get anything, and that old sinner gets the whole thing! There is something wrong! Why is that Christian not healed?'

The Lord said, 'You'd better go find out.' So I went to the Word of God and I found at least ten reasons why Christians are not healed. Now when you come to Christ in the crisis beginning, one of the things that should accompany this is a strong healing emphasis. That is, men come into Christ, they get a blanket deal. God will save you, forgive you, heal you, start you off on the right foot, but now you're in the family of God, and you come under the rules and regulations of the household, and no longer is it a matter of, 'Come to Jesus Christ and give him your life, and he will cleanse you and heal you and the whole thing.' Now, your healing is dependent, as was the covenant nation of Israel, after they had come out of Egypt, their healing was dependent upon their relating to the authority of Moses. I'm going to give you one illustration. In the great communion passage, in fact I think I dealt with this in London last year, in the great communion passage, Paul says, 'For this cause many are weak and sickly among you and many sleep.' 'For this cause' - what cause? Somebody says, 'Well if you're sick, it's the devil!' Well, in this case it wasn't the devil. In this case, it was the fact that there were people in the Corinthian church who were disobeying the statutes of Christ's law, or Christ's commandments, and they were dividing the body of Christ, and for this cause, many of them were physically weak, and they were sick, and some were prematurely dying, because when you get too bad for earth God takes you home to heaven, and just put that in the back burner and let it slowly simmer.

In the Corinthian church was the gifts of healings and the gifts of miracles and the elders with oil. But the elders could anoint that man with oil and he wouldn't get healed. The gift of healing could come by and he wouldn't get healed. The gifts of miracles could come through and they wouldn't get helped. There was only one way that that man could get healed in the Corinthian church, and that was by correcting the thing that was causing the sickness, and the thing that was causing the sickness was that he was divisive in the body of the church, and no amount of laying on of hands, anointing with oil, gifts of healings were going to heal him. He had to straighten out his relationship. Now it is my firm conviction that one of the great things that is up ahead for us is a massive visitation of God's healing upon our bodies. Once we get the body together, there will be such a flow of divine life through the related members of the body, that sickness will just automatically go, because we've got it together. Our divisions are making not only God sick, they're making us sick. How many understand what I've said now? Alright.

Now that's just one reason, I could give you nine more in the Bible, where sickness has got nothing to do with your believing. For instance, when I was travelling with Brother Branham, I'd have great large Bible studies in the afternoon, five, eight, ten thousand, and I'd say to them quite often, 'How many here believe in divine healing?' And every hand would go up. 'How many here need divine healing?' Every hand would go up. I'd say, 'Somewhere between your believing and your getting there's a short circuit.' Now they thought if they could get to Brother Branham they'd get healed. But when I began to see these things, I went to Brother Branham, and I said, 'Look, I'm seeing these things, is it alright if I minister them?' He said, 'Brother Ern, I am so tired, I can only minister to so many.' He said, 'We send thousands home every night, and we never touch them.' He said, 'If you've got something that can reach them where they are, go ahead!' So I started to minister these things. And I said, for instance, 'Healing for some of you tonight is not at the hands of Brother Branham with his gift. Nor is it at the hands of your elders with their oil. Healing for you is as close as the nearest phone.' And people would go out and they'd long distance back home, to their farmer neighbour, to patch up a difference, and come back to announce that God had healed them.

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Many of us tonight are sick physically. We've been prayed for by everybody that's come along, we've been prophesied over, there have been barrels of oil poured over our heads, hands laid on us. We've been shaken and jerked and jumped and pushed and pulled, and prodded and preached at, and we're still sick! Because you see, we rise or fall together, and the whole body is sick, because it's separated from its members. There are parts of the body missing, and so there are parts of the body not functioning, and the body is sick. Now that's just one emphasis. Now what God had to teach Israel out in the wilderness was, 'Look, you've got no doctors here, they're all back in Egypt. I'm going to be your doctor, but I will only heal you if you will walk in my statutes.' Now do you honestly believe, dear child of God, that you or I have a right to come to God because we hold a correct doctrine on healing presumably, and say, 'God, I want you to know that I took a correspondence course on divine healing, and I believe in divine healing, and I wish to be healed please, because I hold correct views'?

The Lord says, 'How are you behaving?'

'Well what's that got to do with it, I believe!'

Well, if you believe you will obey, for faith and obedience are synonymous. To say you believe and don't obey, means you don't believe. All you're doing is believing in your belief! Many people believe in their beliefs, sing to their songs, pray to their prayers.

God is saying, 'I have entered into a covenant of healing with you. Have you read the covenant? Have you read the fine print? Have you read the bottom line? Or did you sign it without reading it?' You can't tear up the body of Christ, brother, without having it reflected in your physical condition. You cannot grumble against God without getting a literal belly-ache, the Bible says. There are ten things at least that I know of in the covenantal relationship of God with his people which preclude healing from a Christian, no matter how accurately he may hold the doctrines of healing, and actually he doesn't hold them accurately, if he doesn't understand that wrapped up with being healed as a Christian, is obedience to the covenant. So when you're in training for going into the land, one of the things you must learn out here is that God will deal with you through your body. Did you ever notice how we quote that Thessalonian passage? 'Body, soul and spirit'. How does the Bible quote it? How? See a great many of you don't know! How many of you when you talk about it say 'Body, soul and spirit'? Now be honest! Come on be honest, get it up, get it up! Alright. In the Bible it's, 'spirit, soul and body'! Why? Because that's the order of importance to God, spirit, soul, body. What's the order of importance to me? Body, soul, (whatever it is). Now you go to the average clinical psychiatrist, he's got a body and a psyche. But when you come into the Word of God you've got a body, and a psyche, and a spirit, and the most important to God is the spirit. But I'm all concerned with my body, I want my body to be well, I want my body to look good, I feed my body, I want to bathe my body, I want to fix my body up, I want to coiff my body! This is where we've got in trouble with modern permissive love. My body falls in love with your body. We're so body conscious that everything is the body. Clothes for the body, meats for the belly, the belly for meats, everything is for the body. God says, 'I know how to get at him.' *laughter* Amen?

So the minute something happens to our body we say, 'Pastor, will you pray for me?'

Pastor says, 'How you getting along?'

'Just pray for me!'

'Er, how are things going?'

'Well, I just want you to pray for me! My body hurts!'

Body conscious, and the Lord is really poking you in the body to get at your spirit, and all you want, - dear old Dr Bosworth, he was such a gentle soul, he wasn't like me! He was so gentle, and he would say kind of apologetically, he'd say, - 'You know dear people, I sometimes think that many of you just want your bodies to be healed so that you can serve the devil better.'

And I think that's the truth. The Lord says, 'That child of mine down there, he's carnal', and so he does a little work on the body, and you say, 'Lord I want my body healed.'

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'Oh,' he said, 'do you?' Could we talk about some other things?'

'Well, Lord, it was really just my body I wanted attended to. Maybe later on we could get around to ... I have a number of important things to do Lord, would you mind healing my body?'

Are you hearing me? Are you alive? Say, 'Hallelujah!' Good, I was beginning to think you'd all gone up in a private rapture. Alright. *laughter* Now I'm sure that some of you here tonight heard something for the first time. And you've wondered why you weren't getting healed, because you believe healing is in the atonement and you believe that if you're anointed, or whatever, you should be healed, and you never before understood that God gets at your soul and your spirit through your body, because that's the thing that you're most conscious of, so he speaks to you through your body. So one of the first things that Israel had to learn out in the wilderness, was that if they were to keep their bodies well, and if God was going to supernaturally heal them, they had to walk in obedience! That was the first piece of training! And many of them got miraculously healed, because they obeyed the Lord. Now, while I'm busy in this business of debunking things, let's have a whack at another one!

Somebody says, 'It was marvellous, because when they came out of Egypt there was not a feeble one among them.'

That's right, there was not a feeble one among them, because all the feeble ones got killed off. *laughter* The Bible says that as they came out into the wilderness, some of them straggled. It doesn't mean there were necessarily weak or sick, it means they were stragglers, and they straggled behind, and the Amalekites came up on their flank, and shot them off, and the reason that there were no feeble ones in the congregation was all the feeble ones got shot, by Amalekites, and the simple lesson in that, is that if you don't want to get an Amalekite's arrow in your back, stay with the pack! *laughter* Oh, I am mischievous tonight! But how many casualties are there among these independent, straggling, lazy people, who don't want to go through the risk of being vulnerable to the congregation, and so they decide to walk along in holy pride as they straggle along, just keeping in sight of the congregation, and then suddenly, pooooosh! 'Anybody seen brother Joe lately?' *laughter* Brother, you want to stay healthy, you stay with the body! Alright. Let's go on to something else.

Anybody here got some catching up to do? Maybe when you go back home you'll want to join yourself. It's awful lonely out there, and you're terribly vulnerable. If there is one thing in this renewal, in this revival that's going on, that I thank God for, it's relationships. When I knew that I wasn't going to be able to come over with Bob³, the first thing was a sinking feeling in my stomach, until I remembered Bryn, and the other brothers over here. When I phoned Bryn to tell him Bob couldn't come, I said, 'Bryn, I'm sorry about it, but I feel comfortable, because I'll be with you.' I think if there had been no related body of men here, I wouldn't have come either. I refuse to be alone. It's not good for a man to be alone. That not only has to do with marriage, brother, that has to do with ministry. That's why Jesus sent them out two by two, because the Bible says, 'Two are better than one. Because if one falls down the other one will lift him up, and if one gets cold the other one will keep him warm.' Snuggle up saints! Hallelujah! God doesn't want you to be out in the cold, and the only way you can keep warm is get up close. Alright.

Now another miracle that they had out in the wilderness, remember all of these miracles were in the wilderness, was the miracle of the manna. Back in Egypt they got their allocation of leeks and onions, but now they're out in the wilderness and there are no leeks and onions, and you can't grow anything in the wilderness, and here's three million people, and not a grocery store in sight.

And they said, 'We're hungry.'

Moses said, 'They're hungry.'

God says, 'I'll take care of it.'

Moses said, 'God'll take care of it.'

³ Baxter was still expecting to come to the two later Bible Weeks in England in 1976 when he was at Capel in June that year.

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The people said, 'Good.'

Moses said, 'Good. How are you going to do it?' *laughter*

'Well,' he said, 'tomorrow morning, tell the people when they get up to go out and I will have delivered their groceries, and they'll just collect them after the dew has gone up, and it'll be all nice and moist.' Because there's nothing worse than dry manna. *laughter* So they were all excited, they didn't know what to expect, but then the next morning they all went out of their tents and there it lay, like hoar frost, all over the wilderness, and they looked at it, and they said, 'What is it? What is it? It's good. Tastes like honey. But what is it?' And that's where the manna got its name, because that's the meaning of manna, 'what is it?' *laughter* So every morning they went out and collected their 'what is it'. *laughter* One sister said to another, 'How are you going to fix the "what is it" today?' *laughter* Have you any new recipes for "what is it"?' *laughter* Which leaves the question yet unanswered, what was it? *laughter*

The Bible says it was angels' food, so all night long the angelic bake ovens... *laughter* And in the morning by special delivery, hosts of angels came down the avenues of the stars and deposited Israel's groceries all over the sand. Isn't that beautiful? I never cease to marvel at the miracle of three million people in the middle of a wilderness, dependent on God for everything, under a lesser covenant than ours. You know something, this is just me talking, I believe that before this age ends, when economic, political and religious Babylon has collapsed, that we will enter into a dimension in God, where we will probably also go out and collect our manna. Now maybe not literally, but God will supernaturally provide. I am not dependent on the world's economic situation to be looked after. If God sent a raven to the prophet, I'm sure he'll take care of me, so let Babylon fall! Ker-plonk! *laughter*

Something really thrilled me when I was at Capel, and I notice you're doing it here, and it's beautiful in my eyes, when I went back to America that hasn't entered into this dimension yet. Down at Capel they got up and very simply, 'We need so many thousand pounds.' There was no pulling, it was just stated, and at the end of the conference they had all expenses paid, they paid my fare, they gave me an honorarium, they took care of all the help, and they had money left over, and I said to Gerald Coates, I said to him, 'Brother, what do you do about the inflation? What do you do about it?' And oh, I thought his answer was classic, because it was what I had been preaching, and now I was seeing it. He said, 'We ignore it.' *laughter* That's beautiful. That is beautiful. We haven't yet reached the point where we ignore it. I haven't heard any Christians in this country lamenting what is happening economically. Now you, some of you may do, but I'm simply saying I've not heard it. And I think you are already entering into a dimension of end time reality that has hit other parts of the world but hasn't certainly hit America. Because if you and I are dependent on Egypt in any way for our survival, we're sunk, because when I came through the Red Sea, I said, 'I trust in a covenant God, who will send down free trainloads of manna every morning to feed three million people.'

'Ah,' somebody says, 'surely Baxter, you're sufficiently knowledgeable to know that that's just a myth? Why, it wasn't that way at all. Don't you understand that science has researched the whole matter, and that on the desert there is a plant, and it has a fruit, and what they did, they went out every morning and they just collected the fruit off of those little branches.'

But that puts a greater strain on my credulity than the miracle. *laughter* That means that that little old plant has got to grow a new crop of fruit every night. *laughter* And what is more, it would be a miracle in the whole world of growth, because every weekend it would have to grow a double crop! *laughter* I think I'll just stick with the miracle, *laughter* eh?

You know it's like this whole evolution thing, that you and I are here by a fortuitous concurrence of atoms. You know what that means? We just happened. And so in Darwin's *Origin of Species*, some 2,800 times he says, 'Let us assume... that in the beginning there was matter and force.' Three cheers! *laughter* That's exactly what we believe, but we believe that the force was God, and we believe that the matter was what God by creative genius brought to pass,

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and we are not left in the barren wastes of speculative evolutionary philosophy, which says that some little piece of protoplasm that came from somewhere, floated on some primeval waters sometime, and the sun shone upon it, and it just happened to evolve – thank God it evolved with such symmetry and order. It would have been terrible had it evolved with a nose in the middle of the back, and an ear sticking out of the top of your head. *laughter* I think I'll stick with the miracle. I find the miracles much easier to believe than the brilliant apologetics that embarrassed, unregenerate men make for the Bible. The Bible doesn't need any help. Man stands on the rim of the universe, and he cries, 'What's out there?' And there's no answer, because his radar, his receiving set, is broken. But a Christian stands and says, 'Who's there?' And the answer comes back loud and clear. 'In the beginning God...' The Christian says, 'Hallelujah!' And the sinner said, 'Did you hear something?' *laughter*

Well, they were not only hungry, they were thirsty. God teaches us they were thirsty.

They said, 'We're thirsty.'

Moses says, 'God, they're thirsty.'

God says, 'Well, give them water.'

Moses said, 'God, we're in a desert – how?'

He said, 'Out of a rock.'

'Out of a what?' *laughter*

You know, we need to hear this people, in our technological age where we press a button, or pull a little goo-gaa, where everything is ... We need to hear, because already, already we are starting to cancel out our brilliance with its results. Already we are in ecological trouble, already this globe is enveloped in a thin envelope of smut and muck and pollution that has come out of our brilliant technological discoveries, and it is threatening to keep from us the life sustaining rays of the Sun. And you and I need to hear that when we can no longer use a lot of our technological things, and we start to journey back to God and primitive beauty, we're going to have to learn to know that God can provide, apart from all this brilliant unrestrained genius of unregenerate men. Water out of rock? So Moses smote a rock and out came water, and the people drank. Water out of a rock?

You say, 'How is God going to do it?' I don't know how he's going to do it, I just know he's going to do it. All he asks you and me to do is walk in covenant. You say, 'How will he heal me?' I don't know, but I'll tell you something, people, I've watched a little blue baby, and you know that it takes all the genius of medical science, with long hours of surgery, to even try to correct the heart condition that produces a blue baby. I've watched a little blue baby, kept my eyes open as prayer was made in Jesus' name, and in seconds some strange, mysterious hand has reached down, and done instantaneous surgery on that little heart, changed the whole bloodstream, and instead of that ghastly purple, there's a healthy, rosy hue. How did he do it? I don't know. He did it. He did it. I don't ever want, I don't care how mature I get, I don't ever want to get away from the miracle of my God, who is able to do anything, but who will not do it promiscuously, but who will do it in relation to my growth and maturation. God will not do things for you just to satisfy your curiosity. He will do things for you as you walk in covenant relationship with him.

One more thing. When they came out into the wilderness, God gave them a cloud, a special cloud. By day it was a pillar of smoke, and by night it was a pillar of fire. They had their own mobile electrical system, and when they were to move they followed the cloud, and when the cloud would begin to shimmer and shake, a cry would go out, and they'd all start to break camp, and the mothers would get the kids ready, and the pots and pans all wrapped up, and Dad would take down the tents, and the Levites would start to take the Tabernacle apart, and then they'd cover all the sacred vessels, and they'd all get ready to march, and then the cloud would start out.

Now can you imagine three million people going across the wild, howling desert following a cloud? And you can see all the nomadic tribes out in the desert looking over the sand

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dunes. *laughter* And the word got around that there is a group of people going round the wilderness who have their own private cloud. *laughter* What was God teaching them? He was teaching them the obedience of divine guidance, and he said to Moses, 'If the cloud settles for a week, you stay for a week. If it settles for a month, you stay for a month. If it settles for a year, you stay for a year. But when that cloud moves, you move. Can't you imagine some people in the revival – the cloud revival – 'Hallelujah, we're in the cloud revival! We've made three moves already. Glory to God! But I think this is the last one.'

Somebody said, 'Have you heard, the cloud is moving?'

'No, not again. *laughter* Well I think I've gone as far as I'm going to go. I'm going to stay here.' Now they were in the cloud revival. They're not in it now. Are you hearing me? Because I'm trying to say something to you, and I'm trying to keep it fairly light tonight, because it's been a long day, but still I'm saying some very serious things to you, that God reserves the right to disturb your religious comfort at his will. And many came into the charismatic thing, and they said, 'Are you in the charismatic revival?'

'Oh, hallelujah, I'm in it.'

And then the cloud moved, and somebody said, 'What's happening?' Somebody said, 'Well, the cloud's moving.' *laughter*

Somebody said, 'I liked it when the cloud was *here*.' *laughter* 'But if anybody thinks I'm going to go to the cloud *there*.'

'Well, you can stay here without a cloud. I'm going there with a cloud. I don't know where the cloud's going to take me. Wherever the cloud goes, that's where I'm going.'

Somebody said, 'Where are you going today?'

'I'm going with the cloud.'

'Where's the cloud going?'

'I've no idea.' *laughter*

Somebody says, 'What in the world have I got into?' The cloud revival. You know that the cloud is not going to stop until it brings you right up to the border of the land, and when the cloud gets you into the land, you'll need no more cloud, because in the land each man will sit under his own vine and fig tree. Let me just finish tonight by saying this. I keep saying I don't want to be unkind, and I don't, I really don't, but I realise I have to be disturbing. My Jewish friend Art Katz says regularly, he says every time God calls me, he calls me to inconvenience. There is an inconvenience in moving with God, because you never know what he's going to do next, or where he's going to take you, and the constant danger you face is saying, 'I've gone as far as I'm going to go.' And listen, dear people. The people that are most vigorously opposed to the newest move of the cloud, are the people who moved with the cloud last, and you may be that people tomorrow, because I want you to know the cloud has not stopped moving, and I don't know if you've caught the inference of what I'm saying, but I am saying that we as a people are still in the wilderness. We're on our way to the land, and by the end of this series, when I tell you what the land really is, you'll know that we're still in the wilderness. But right now we're following the cloud, and as long as the cloud didn't inconvenience us overmuch, we were all for the cloud, but when the cloud started to take us on out into the wilderness, further and further, we didn't know where it was taking us, then we said, 'We want security. That last oasis, where the cloud left us, we like that.'

And so the Christian centuries are filled with oases where people have said, 'I'll stay here, thank you, you can go on with the cloud.' And it won't be long until there will be charismatic oases where people decided to stay. The congregation is moving on, I don't know what you call where you are tonight, but it's not permanent. There is new light to break from God's word, there is new territory to take. We're on our way to the land, we're on our way to 'permanent vocation', we're on our way to kingship, we're on our way to authority, we're on our way to a place where God is going to manifest his glory in a mature people, that will make the

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world wonder at the grace and glory of God, manifest through mortal men. How can mortal men be mature, how can they do that? It's because they followed the cloud into the land.

We'll try to get through the wilderness tomorrow night, but we're in training tonight. Is God testing some of you in the matter of relationships? Is he testing you through your body perhaps? Is God testing you in the matter of economic provision? Are you concerned tonight about what's going on in the world? Do you think it's rough in Great Britain? Let me tell you that the world economy is in such serious condition, that world economists, who have studied the science of world economy, are no longer able to give advice on world economy. A friend of mine in Kansas City who is the president of a large stock brokerage firm told me one day, as we were driving down the city, he said, 'Ern, we have two groups of people that we turn to for professional advice in this business. One is a group of men who advise us on the trends in the market, and advise us what stocks are good to buy, and which stocks are good to sell, and so on.' Then he said, 'We have a scientific group that advise us on the nature of world economy, based on economic laws.' He said, 'Two years' ago,' – that would be about four years' ago now – he said, 'Two years' ago, they advised us that they could no longer give us readings on the world economy, because something had come into the world economy that they could not scientifically define.'

Now I sat besides this hard-headed businessman, and I looked at him out of the corner of my eye, and he was driving straight ahead, and I said to him, 'Are you saying to me what I think you're saying to me?'

He said, 'Yes, I believe you know what I'm saying.'

Then I said, 'Let me articulate it. You are saying to me that there is a supernatural something, that has come into the world economy, that has so disrupted it, that all the scientific economic laws are no longer valid, and they cannot define what is happening.'

And he said, 'That's right.'

I went to Duke University to speak at a seminar there, and I mentioned this, and a young man came up to me after I had mentioned it, and he said, 'I am a Business Major in Harvard University.' He said, 'I just want to confirm what you've said, our professors have categorically stated to us that something has come into the world economy that they can no longer scientifically grapple with.'

I'm not an economist. I don't understand all of that stuff, but there was one thing that quickly came to my mind. 'Alas, alas, for Babylon the great is fallen.' I believe there's a supernatural hand in world economy, I believe there's a supernatural hand in world politics, I believe there's a supernatural hand in the religion of the world, because those are the three definitions of Babylon in the book of Revelation, and God's going to bring them all down. He's going to bring down economic Babylon, he's going to bring down political Babylon, he's going to bring down religious Babylon, and he's going to raise up the church of the holy city, and there is going to come into focus the people of God, that are going to offer the world an alternative to what they've got, a counter culture, an alternate society, where we've got it together, according to the laws of the kingdom of God, and the kingdoms of this world are going to become the kingdoms of our God and of his Christ.

Message 4: The God-governed Life (Monday August 2nd 1976, evening)

We are talking this week about God's purpose for us, in the matter of where he intends in that purpose to bring us, 'Where are we going?' And I believe we have shown satisfactorily, and I trust conclusively, from the Word of God, that there are three prepositions that tell us of God's purpose, and they are, 'out', 'through', and 'into', and in the New Testament the apostle Paul, and the writer to the Hebrews, make it very clear that the Old Testament Israel is a type of the new covenant redeemed community, and that what happened to them happened to them as examples, or types, admonitions and warnings for us, upon whom the ends of the ages have come, and if I could do so without stirring in us an improper kind of a pride, I would like to say that you are the highest, and the most important body of people that God has ever entered into covenant with. We are God's last corporate word to the world. God has no aces up his sleeve. God has nothing better coming after this age, because this is the climax of history. You people here tonight, from wherever you are, are the people in your community who represent God's enfleshed word to that community. You are God's residence in your town, you are where God lives, you are the source from which he operates. Paul called the church in Corinth 'Christ'. If we are the body of Christ, or a body of Christ, then you and the brothers and sisters, and all who call upon the name of the Lord, where you live, that is Christ, not the Christ who is at the right hand of God, but the body of Christ in the purpose of God, which is to manifest the Christ at the right hand of God, in the earth, before men, redemptively. You are the reproductive body in your community. You are the evangelisation factor in the purpose of God, and I'm saying this to lay on you a sense of your importance, and a sense of the crisis that we are in at the present time, as a world that has run out of options, and is looking for an answer. Not any old answer, because they've tried all of the answers available, and you're God's answer.

Now we dealt with coming out of Egypt, and the fact that coming out of Egypt is the crisis beginning, and how we begin is extremely important, and the apostle Paul in 1 Corinthians 10 tells us how the Old Testament covenant community came out of Egypt, first, by the shedding of blood, which provided a legal basis upon which God could justly deliver his people, and then the functional salvation, which meant that the people had to submit to their mediator, saviour-in-type, Moses, and so they followed Moses right up to the shores of the Red Sea, and then they were baptised unto Moses in the miracle of the sea, and they committed themselves to Moses' headship and authority, and were baptised unto Moses in the sea and in the cloud. 'In the sea' is baptism in water, 'in the cloud' is baptism in the Holy Spirit. The baptism in the sea was their act, they had to walk through the sea. The baptism in the cloud was God's act, they couldn't provide the cloud. In the New Testament, the Bible says, 'Repent, and be baptised.' Ananias said to Saul of Tarsus, after his Damascus confrontation with Christ, he said, 'Why tarriest thou?' It seems that even at that point of crisis Paul was tarrying on the matter of baptism. He said, 'Why tarriest thou? Rise up' – and this is the force of the Greek – 'get yourself baptised.' Now when you repent, and give your life to Christ, and come under his lordship, he doesn't sovereignly pick you up, whisk you off to a river, and immerse you. Now I want to make this point very clear. He says, 'The proof of your obedience...' and I noticed this morning as Bryn was ministering in Galatians, and I think we'll just take a look at it, because somehow we have been able, with our usual perverse cleverness, to somehow evade the commandments of Christ. In Galatians 3:26 he said, 'For you are all sons of God through faith in Christ Jesus.' Now that's where we as evangelicals have usually stopped, so that baptism has been sort of optional. But he goes on to say that the proof, or the manifestation of your faith in Christ, is because all of you were baptised.

Now there's only one baptism, so don't go getting sophisticated about saying that's not about water baptism. They didn't know anything other than water baptism. The manifestation of your faith in Christ is you get up and go and get yourself baptised. And then he said, 'You shall receive the gift of the Holy Spirit.' You do what you're supposed to do, then he'll do what he's promised to do. Your being baptised is you setting your seal to your faith. God has ordained that

as the means whereby you set your seal to your faith. Now if God had said, 'Repent and jump six feet...' But there was meaning in baptism, it was a tableau, it was a drama, it was a picture, which Paul develops in the sixth chapter of Romans. It's not only immersion, burial in death, it's emersion, emergence to life, so that in the very act of baptism you have an acted out drama, or tableau, of the redemptive thing in your life. But that is your and my responsibility. When we do that, then he sets his seal upon us. Now that's the order in Hebrews 6, in fact it's the order in Romans. The foundation of a Christian's life is repentance from dead works, faith toward God, baptism, laying on of hands for the reception of the Holy Spirit, rising to walk in resurrection life unto the moral government of God's eternal judgment. Now that's foundational. To some people that's deep truth. There's nothing deep about that, that's what you got in the cradle of your new birth. That's the beginning of it.

I was teaching on this one Sunday morning up in Canada, and I come from the Pacific North West, where the lumber business is the great business, and the great Fraser River brings down these rafts of logs from way up in the mountains. Ephesus was a lumber city, and it's in the Ephesian letter that Paul says, 'You were sealed with the Holy Spirit unto the day of redemption.' What he was talking about was the man who went up into the mountains for his master, and there he cut down the great timbers, and then he set a seal on the timber, and it was moved down and floated down the river to the mouth of the river, where it was claimed by the owner. What Paul is saying, is that wherever he found you, and wherever he felled you, he put his seal on you, put you into the river of life, and said, 'I'll pick you up at the end.' *laughter* I was teaching this, 'Repent, be baptised, be filled with the Holy Spirit', because let me say to you, especially those of you that are ministers or workers, or evangelists, or whatever you are, you're seeking to win men to Christ, don't try to ease them in, dynamite them in! The Bible says, 'We are not ashamed of the gospel of Jesus Christ, for it is the dynamite of God.' We've tried to ease them in. We don't want to shock them. Well, we might as well face facts, it's a shock, and they might as well get it at the beginning. I call it the 'Peter package'. Give them the whole package - 'Repent, be baptised, receive the Holy Spirit.' Now I tell you something, if you preach that, you get it. Because whatsoever a man soweth, that shall he also reap. You preach, 'Only believe', you'll get, 'Only believe.' Whatever you preach is what you'll get. People believe you're a man of God, you're telling them the truth. Well, you tell them that God says, 'Repent, be baptised, receive the Holy Ghost', they say, 'Oh yeah, okay, let's go, here is water, what doth hinder me?' And then you get the whole thing, and it works, and I know it works. I've seen it work, and the one place that I like to dance before the Lord is in the baptistery. Nothing I enjoy more than baptising, and I get so happy, I believe both in immersion and sprinkling. I immerse the candidate, and sprinkle the audience. *laughter*

So I was teaching this one Sunday morning, and there was a brother in the audience, and he was just so agitated, I thought he was going to come right up to the platform. After, he came to me, and he said, 'You know, when you were talking about God sealing the repentant baptised believer,' - because in the church where I was last senior minister we would gather round, the baptismal service was not a kind of a processing people through - I think that's been one of the sad things. Baptism for a man among other things is a wedding. When you are baptised you're being married to Christ, you're taking on a new name, that's where you are married, and turn your life over to Christ, your heavenly husband, and you take his name, and so we make a great thing of baptism. It's also the place where the new convert receives the Holy Spirit, because when you preach it this way they usually come out of the water speaking with tongues. Then you lay hands on them, and sometimes the gift of the word of knowledge comes, and they already know where they're going in ministry. Now I don't want to lay too much on you, but we've only put our toe in the water of what God is doing. And he said, 'When you talked about sealing them,' he said, 'I don't know if you know it, but they now have an electronic device that they use to seal a log, and this thing hits the end of the log with such tremendous force, that you can cut the log any place along the length of the log, and the force of the impact of that seal has gone

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clean through the log, and anywhere you cut it, you'll see the mark of the seal in the grain.' I said, 'Glory to God! Now I know why you were jumping up and down!' When God seals a believer, you cut him anywhere, you'll find Holy Ghost! *laughter* And with my strange sense of humour, from that time on, every time somebody comes up out of the water, and I lay my hands on them, or they come up speaking in tongues, I can see God going, 'Boing!' *laughter* 'Hallelujah, there's another one!'

It works, I want you to know that. I'm not teaching you something tonight just to be novel, I am saying that in the restoration of what God is doing, let's not go on to all the esoteric, sophisticated restorations on up the road. Let's get restoration right at the beginning, and I taught this to the young leaders, back in Florida, in the States, and two of our young men who were doing prison work, it really gripped their hearts, and they went to the prison one day, and they were in the women's section, and the lady warden said, 'We've got a rough one here, her name is Tiger Sue.' And they said, 'We believe that you're the only hope for her. She and her boyfriend raped a girl, murdered her, and threw her body in the canal. Her boyfriend in turn was murdered. She is in her cell, hallucinating, and she sees the face of the murdered girl, and the face of her slain boyfriend, and we don't know what to do with her.'

And so the two young men went in, and they started to talk to her, told her about Jesus, gave her the Peter package, told her that if she would repent, if she'd turn her life over to Christ, and she did, and she was delivered, and out of her came spirits, and then the two fellows said, 'Now look, here we are in this jail cell, and all we've got is some paper cups and a sink. But we've got to do it.' So they went over and filled a paper cup, and they came back to Tiger Sue. And they said, 'Now, remember what we told you. You've repented, we're going to baptise you, and you're going to receive the gift of the Holy Ghost.' And they let her have the whole cup of water, *laughter* laid hands on her, and Tiger Sue burst out into other tongues. Tiger Sue is now doing her time in a women's jail, for I don't know how many years, but they say that her life is transformed. She is writing to these young men. I read her first letter – it was beautiful. She said, 'I don't know all that I'm supposed to do, but I'll be keeping in touch with you, and you will instruct me.' She said, 'I'm so glad Christ came into my life.' They were so excited about it, that they now have the ministry of baptising with paper cups in the jail. *laughter* They've gone on to other cases. Alright, I don't know why I took the time for all of that, but I suppose God knows, but I think it's very necessary that we understand the crisis beginning.

Now, we come out into the – we've got the manna here. I know that this isn't helping you much, but on this blackboard we've got Egypt, the wilderness and the land, and we've called Egypt the 'crisis beginning'. The wilderness is the 'training process'. Now, I'm probably talking to a limited number in what I'm about to say, but I'm wondering how many ministers and how many Christians would think that you were in the midst of a great revival, if people were coming in, repenting, being baptised, and being filled with the Holy Spirit? You'd say, 'Glory to God! This is it! We can hardly get them in to hear a sermon, let alone getting them to repent.' But here they are by the hundreds, coming three thousand in one day, repented, trusted in Christ, were baptised, and filled with the Holy Spirit. You say, 'That's revival.' But then these people came out here, and one of the first things they got was healing. Remember last night, healing. 'Praise God, we've really got a revival now. Repentance, and water baptism, and filled with the Holy Ghost, and healing, and then supernatural provision, manna, three trainloads every morning, fresh from the angelic bake ovens to feed three million. Glory to God, have we got revival, and man, you should have been around the other day, we had water right out of a flinty rock. Moses just hit it with a rod, and there was a whole river came out. Oh, this is revival!'

We'd think we'd arrived, wouldn't we? But we're still in the wilderness, still in the wilderness. It really makes you wonder where we are in the purpose of God, if this is just wilderness experience, and then there was not only water, but they had that private cloud, their own private cloud. Think of a congregation of people that have repented, been baptised, filled with the Holy Ghost, healed, eating supernatural, God-blessed manna, water out of the flinty

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rock, and following the Holy Ghost. You'd say, 'Hallelujah! This is the millennium twice over! This is revival!' And we're still in the wilderness. All of this is preparation for us to go into the land, to do a job. I'm not going to give you the last chapter. But we need everything that I'm talking to you about in the wilderness, which is the training process. We need it if we're going to do the job in the land. Do you know why we're failing so miserably in making any impression upon the world? We are so poorly prepared, that we can't even make a dent on them. We have not been trained. We don't even know that we're supposed to do it. What the most of us think is, 'I'm saved, and going to heaven. And that's it. I've got my pass. When I die I'll go to be with Jesus. In the meantime, I'm blessed if I know what I'm supposed to do, but I'm hanging on. I'm enduring to the end.'

Just one other little thing that I drop in here is that while they were in the wilderness, the shoes grew on little Johnny's feet. You know how fast little Johnny grows? You turn to your wife, and you say, 'What do you mean, he needs another pair of shoes? I just bought him a pair last week.' But his feet have grown three sizes since last week, yes. But this supernatural people in the wilderness, the clothes grew, the shoes grew, God kept them in good repair. 'Man,' you say, 'that's revival! Glory to God.' But we're still in the wilderness. This is the cloud revival in the wilderness.

Now, let's settle down to some real solemn business. Up until now it's been exciting. 'Man, wasn't it exciting, we're still talking about it, how we stood at the Red Sea, and the Egyptians were coming behind us, and the Red Sea was in front of us, and there was no escape on either side, and we all looked at Moses, and said, "Now, what's he going to do?" And suddenly he lifted his rod and that water moved back, and we saw it on either side like two great mounds of jelly, and it just sort of congealed and hung there. And all that night we heard a strong wind blowing, and it was God with his hot breath, black topping' – I don't know what you call it over here – 'tarmacking.' *laughter* Listen, can you imagine three million people walking through a sea bottom – there'd be feet of mud. The Bible says a strong wind blew all night – that was God going – 'phoooo!' Next morning, three million people walked through on dry ground. God tarmacked it. Oh they were so excited talking about it, how tremendous it was, and then when they got in the other side and the Egyptian army tried to follow them, the Bible says, 'God looked down from the cloud', and just at the psychological moment when the whole Egyptian army was right out in the middle, he spoke to the two walls, and he said, 'Now!' And it went – wheesh! *laughter*

'Brother, that's revival. Glory to God!' No, that's just the beginning. See that's why thousands of people got up tight even about the charismatic thing. See, if you get people charismatically born, they'll have no problem with charismatic goings on. If they come up out of the water talking in tongues, they're not going to get up tight about raising their hands. But if you kind of ease them in gently, with the soft lights, and the gentle music, and everybody with their heads bowed. *laughter* 'I see that hand.' *laughter* 'Man,' somebody says, 'you did that well.' I should, I did it long enough. *laughter and applause*

Now I don't want to tell you how seriously I view that kind of mixture. Can you imagine on the day of Pentecost, when people said to Peter, 'What do we do?' He said, 'John, take the organ right away please.' *laughter* 'Now let every head be bowed.' No sir, man, he shot, he threw dynamite into that crowd, he said, 'Repent and be baptised every one of you.' And the same day three thousand came in. He dynamited three thousand in. That's how Tiger Sue got in. I think there's a lot more Tiger Sues are going to be coming in when we start to see what the meaning of 'crisis beginning' is. Alright. Now they had talked about all these marvellous things, and the manna, and the water out of the flinty rock, but now they've come to Sinai, and God wants to get down to business with them, and he wants to tell them what he plans for them. This whole business of getting them out of Egypt and drying up a path through the sea, and giving them the supernatural cloud, and this manna every morning, water out of a flinty rock, making the clothes grow on their back, that's all exciting, and wonderful and legitimate. And

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legitimate. We have built into us a kind of perverse imbalance that it's, 'either – or'. It's not, 'either – or', it's both. There's no reason why you cannot dance before the Lord, beat your tambourine, sing your choruses, pound the daylights out of your banjo, or whatever it is. There's no reason why we shouldn't have goose bumps on our goose bumps, and our hair stand on end. All of that is legitimate, but that's not all. There's another side to it. Some of the young people who danced before the Lord tonight may die, and be beheaded. You see, it's not, 'either –or'. It's the whole thing.

I sat with some leaders in the States a few months' ago, and we were talking about what God was doing, and one of them, very quietly, unemotionally, undramatically, said, 'Brethren, some of us may die for these things.' And as he said it, something registered deep down in me. You see what we are doing here tonight is a threat to hell. But it's also a threat to some other areas, for remember it was the Pharisees and the Sadducees that met to counsel together to see how they may kill him.

And so I want you to turn please to Exodus 19. God says, 'I brought you out because I want to make you a people of purpose.' And may I say to you what I said to Bryn last night. I was deeply moved last night, at the end of the service. The message was a bit difficult for me, but at the end of the service, during the praise, I was deeply moved. Ruth was deeply moved. Where are you, Ruth? Oh, there you are, okay. I looked over at her, and she was weeping, and I was weeping, and the rest of you were all rejoicing and praising God, but I... God was saying something into my spirit. And I want to say this very carefully, but I have believed now for five or six years, since God started to talk to me about the world, and about nations, in a special way, that God is going to have model or sample nations, like Thessalonica was a sample church. Paul said, 'You are a model.' God's going to have model nations, because remember the Great Commission says, 'Make disciples of nations.' And when I began to see 'nation', it was interesting how it happened, because in the church where I was ministering at the time, suddenly it was coming out in prophecy, and it was coming out in the choruses, and I found God leading me to passages. I found nations. It seemed every time I opened the Bible I saw the word 'nation', and we were having a great conference, and I was called from the platform – no, it was two o'clock in the morning that's what it was – this is a later thing I started to tell you about. Two o'clock in the morning my phone rang by the side of my bed, and I reached down and picked it up, and as I picked it up, there was a voice saying, 'This is Australia calling.' Now I'm under no illusions about it being the Prime Minister, but there was something very significant in the fact that they didn't say, 'This is so-and so.' 'This is Australia calling.' A few days later in the midst of this conference, I was on the platform and my secretary came and beckoned to me and said, 'It's long distance', and I picked it up and they said, 'This is New Zealand calling.' And God said to me, 'The nations are calling.'

Now you can treat this any way you like. I'm only giving it to you as something that is very deep in me. For years I have wanted to come to England, never understood why I couldn't come to England. I'm a Canadian, my roots are here, this is my native soil, this is where I trace my lineage. My father was born outside of Glasgow, my whole lineage is rooted in this land, and I'd go through this country to Africa, and I'd go through to Sweden, and I'd go through to Finland, and I'd go thorough to India, but I never stopped, I never seemed to be able to stop. Oh, I had invitations to come here, but God never said, 'Come', and it's only since I've seen 'nations' that God's let me come to England, and the first time I met the brothers in London, I remember I finished my remarks by saying, 'I believe that the hope of the nation rests in you.' Now I'm sure there are people who will hear this tape, and maybe people are sitting out there who are hearing this, who are saying, 'I can't accept that.' That's fine, you don't have to, I'm not asking you to, but I somehow last night had a deep conviction, that I was seeing and hearing the people of God's purpose for this nation, and that God is going to have a people that are going to go into the land, and God is going to have a people in England, that are going to be the people of his purpose. Now I don't care a fig what your denominational background is, that's got nothing to

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do with what I'm talking about. But God is going to have a people in this hour, that are going to come together in the unity of his purpose, and they're going to present Christ to this nation, and last night I got a sense that I had my finger on the pulse of God's purpose, as I listened to your paeans of praise going up to God.

But you say, 'Brother Baxter, that's very gracious of you, and I appreciate what you're saying, but here we are in this building, and we're really nobody.' Ah, but that's always been the kind God uses. He takes the things that are not, to bring to naught the things that are. Do you know that there's enough dynamite here tonight, if it was ever released, could blow this entire nation clean into the kingdom of God? I don't know if I've got that over to you, but I have a feeling that if you will hear what is being said this week, you're going to go out ten feet tall, and you're going to say, 'I will be a part of the purpose of God.'

You see the danger has always been, and you know this, that when God sends revival, we get proud. And God had to pull Israel down. He said, 'Now just a minute, before you go strutting around popping all your vest buttons, let me remind you that I didn't choose you because you were the greatest nation in the world.' He said, 'You're really a bunch of stiff-necked....' *laughter* God is going to do this through mortals. He's not going to do it through glorified people and angels. He's going to take knock-kneed, hammered-down, squee-geed, sawed-off, pigeon-toed, lock-beard, cock-eyed, buck-toothed, bald-headed... *laughter* See, I think if there's one thing that stands in the road of people accepting the purpose of God, it is that they say, 'Who, me?'

You know, some of you are sitting there, and your husband may be going to be a great leader in God. You say, 'My husband? You know my husband? Ever seen him in the morning?' *laughter* Oh, I'll guarantee the Apostle Paul wouldn't take any beauty contest in the morning. *laughter* See, what I'm simply trying to say to you is that God will take you as a human being, and if you're a part of his purpose, he can make you an apostle, a prophet, an evangelist, a shepherd, a miracle worker. He can do anything he likes with you, because he's not choosing you because you're a demi-god, or because you're some kind of a super creature, you're just Joe Doe, ordinary, ruffle-headed, knock-kneed, hammered-down, squee-geed, sawed-off, pigeon-toed, buck-toothed, bald-headed, Joe Doe. *applause* You know, I've watched this thing for years, over in Canada, we'd have someone come from England or Australia. That was good for a hundred extra people. A man was going to speak in the church *from England*. *laughter* The very fact he was from England. He'd get up and he preaches a dud of a sermon. Your youngest elder could preach twice as good, but of course he lives here. 'That man's from England.' *laughter* You know we've got all these false evaluations. You may be sitting next to a Dwight L Moody, or a Charles Haddon Spurgeon. You may be sitting next to somebody... there are young people here tonight that may be the apostle to a nation. I don't want to embarrass my young black brother, and I don't know where he comes from, but God may mantle that young man, and send him out from here to disciple a nation. I don't think you're hearing me. You say, 'Me?' Yes, you! You know who preached the Pentecostal sermon? A horny-handed, weather-beaten old fisherman! And he didn't say, 'Hooley, hooley.' Man, next to sin, the thing I hate worst is religion. *laughter and applause* Have you ever seen some nice young fellow, after he gets ordained and he gets his ordination voice? *laughter* Before he was ordained he just talked normally, and he gets his ordination voice. He used to say 'Praise the Lord!' Now he says, 'Pra-ise th-ee Ll-ord.' [said in a warbling voice] I don't know what it does to God, but it makes me sick in the stomach. Alright, I don't know if I'm getting very far tonight or not. It's a strange night.

Alright, Exodus 19: 'In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai. When they set out from Rephidim they came to the wilderness of Sinai and camped in the wilderness, and there Israel camped in front of the mountain, and Moses went up to God, and the Lord called to him from the mountain saying, "Thus you shall say to the house of Jacob and tell the sons of Israel, 'You yourselves have seen what I did to the Egyptians, and how I bore you on eagle's wings, and

brought you to myself. Now then *if...*” We’re always bumping into that little word, aren’t we? ‘Now then *if* you will indeed obey my voice and keep my covenant, then you shall be my own possession among all the peoples,’ and tuck this away in your minds, it’ll come in handy about Thursday night, ‘for all the earth is mine.’ What did he put that in there for? ‘And you shall be to me a kingdom of priests and a holy nation.’

And so what do we have now out here in the wilderness? Brother, some of us don’t understand it yet, but this is just wilderness training, covenant. God didn’t dynamite you out of Egypt, God didn’t dry up the Red Sea, God didn’t give you that cloud, God didn’t send the manna, and the healing and the water, and all the miracles, just for you to have a lot of fun. He was telling you, ‘You are a special people, and I’ve got a job for you to do, and now I’m going to tell you about it, and I, God, am going to come down from heaven and I’m going to enter into a covenant with you.’ ‘My covenant’ – never ‘our covenant’. The word for covenant, *berith*, in the Hebrew, and *diatheke* in the Greek, is not an arrangement between equals. It is the imposition of a superior on an inferior, the Creator upon the creature, and he said, ‘This is my covenant. Here it is – if you will obey it, I will make you a kingdom of priests and a holy nation, in the midst of an earth that belongs to me.’

Now let’s turn to chapter 24. ‘Then he said to Moses, “Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and you shall worship at a distance. Moses alone however shall come near to the Lord, but they shall not come near, nor shall the people come up with him. Then Moses came and recounted to the people all the words of the Lord, and all the ordinances. And all the people answered with one voice and said, “All the words which the Lord has spoken, we will do.”’ And that’s the only answer they should have given.

‘And Moses wrote down all the words of the Lord. Then he arose early in the morning.’ If you ever have time, take your concordance and trace ‘early in the morning’ and you’ll find that all of God’s servants did what they had to do early in the morning. What does that mean? That means if you don’t do it early in the morning, you’ll find reasons to not do it at all. ‘Then he arose early in the morning, and built an altar at the foot of the mountain, with twelve pillars for the twelve tribes of Israel. And he sent young men of the sons of Israel, and they offered burnt offerings and sacrificed young bulls as peace offerings to the Lord. And Moses took half of the blood and put it in basins, and the other half of the blood he sprinkled on the altar. Then he took the book of the covenant and read it in the hearing of the people, and they said, “All that the Lord has spoken, we will do, and we will be obedient.” So Moses took the blood.’ Now remember, half of the blood, he sprinkled on the altar, the rest he put in basins. He took the blood, and he took those basins one by one, and he flung that blood out. He took another basin and flung that blood out. He took another basin and flung it out. And the blood that was flung out on the congregation was the same blood that was put on the altar, so that the blood of the sacrifice went to God, and went to the people, and it was blood that bound them together. And I can imagine many an Israelite, as he looked at his garment with the blood on it, touched it reverently, probably never washed that garment, probably went home in a daze. The blood of the covenant was on him.

‘And he said, “Behold the blood of the covenant which the Lord has made with you in accordance with all these words.”’ And you know tonight, dear people, that you are in a covenant relationship with God, sealed by better blood than that, that Jesus bore his blood into the presence of God, but he sprinkled your consciences with that same blood, and that you are in a covenant relationship with God, that you sealed that covenant in baptism, and he seals you into that covenant by his Holy Spirit. Why have we lost the meaning of baptism? Why did we lose the baptism of the Holy Spirit? Why did holy communion become an empty rite? Why did Satan disembowel the things that are so meaningful? Because he knew in doing that, he took the vitality out of God’s relationship with his people. If you’re a baptised, Spirit filled, born again child of God tonight, you have entered into covenant with God, and he with you, sealed by the blood of his Son Jesus Christ, and that covenant has been written out, and that’s what we’re

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talking about, the book of the covenant. And when you came, you said, 'I confess Christ as the Lord of the covenant. I will obey my Lord's words, for I have entered into covenant with him, and I will obey, and whatsoever he says, I will do.'

That's the meaning of communion. When we come to communion, we're renewing covenant, just like Israel every year renewed Passover. We've lost the meaning of communion. Communion, among other things, is saying, 'We', not, 'I'. I hear people say, 'I'm going to take my communion.' You don't understand the meaning of communion. You've reduced it to a superstitious ritual of mechanical grace. I can't take 'my communion' – that's a contradiction of terms. Communion requires community. When I take communion, I am saying in that very act, 'I renew my covenant vows with the people of God before my God' – we together. Paul said to the Corinthians, 'What is this I hear about you at communion? I hear that you come together not for the better but for the worse. What you're eating is not the Lord's Supper. Call it anything you like, it's your own supper, it's not the Lord's Supper. For while you're divided, that's not communion.' When you come together in communion, it is as important that you be right with one other as that you be right with God. You can't sit out there in solitary isolation, taking your communion, and ignoring your responsibility and relationship to the community of the redeemed. It is the meal of the redeemed community, that has entered into covenant with God, and who are obedient to God's covenantal word. Do you understand me?

You say, 'I liked it better about the manna, and the water out of the rock. This is getting serious. I didn't mean to get serious. I just wanted to get saved and go to heaven. I like this new addition, this baptism in the Spirit, that's good, I like that, but this serious talk frightens me. This sounds like we're up to something.'

We are. I'll tell you if you won't tell anybody. We're going to take over the world! *nervous laughter* Hope that doesn't get out!

Ruth and I both have our birthdays in June, and the fellowship to which we belong back in America had a little party for us, and they did a skit, and the skit – they had it all fixed up as a radio station, and my initials are W.J.E.B. and the radio station was WJEB, and the young man was dressed up like I dressed, and had my mannerisms and so on. *laughter* And then they got my young Timothy who lives with me to filch some pictures out of my albums, and they had done a very clever job of a biography of my life, and putting it on a screen, and they called me up to comment on it. But first they introduced me, and I sat and listened to the introduction. It was facetious, and it was humorous, and yet there was something in it that really shocked me, and I could understand how the troublemakers for the Christians said, 'They are preaching another king.' Because the young man said, 'It is reported that a man has moved into this part of the country from Canada. This man is wanted for behaviour that is suspicious. This man has been recorded as saying that he is a part of a company that intends to take over the nations. And he went on to describe perfectly somebody who was going to overthrow the government, and that was me! *laughter* Now this whole thing was very cleverly done, but as I was listening to it I thought, if somebody came in and heard that... *laughter* But you're laughing. But do you know that that's exactly what will happen when this thing really starts to break? 'These have come here also who are turning the world upside down. They just wrecked our business down in Ephesus. We can't sell our little idols any more. They're closing up our temples. We've got to get them.' You're hearing aren't you, you bunch of holy saboteurs! *laughter*

So you're going to overthrow, you're going to take over? That's right. We have entered into covenant with God, and God has covenanted with us, and we are under responsibility to respond to that covenant. In the covenant he gave the law, and this nation became the first nation to have a law that was given by God, and incorporated into that law were so many things that were valid for all human behaviour, that British jurisprudence is based on that law. There is no system of law that has ever evolved or been formed that can compare to the law that was supernaturally revealed to Moses on the mount, to a nomadic body of people out in the wilderness, three million of them, separated from all the other nations, following their private

cloud, eating supernatural food, drinking supernatural water, living by a supernatural law, and they learned that law in the wilderness. Why? Because they had to learn it here, to live it here.

We are a people who are subject to the highest laws of the universe, revealed to us in the sacred scriptures. How many of you have read that rather interesting book, *None of These Diseases*? Good. Do you remember the passage on circumcision? A remarkable thing. God said to Moses that the male child should be circumcised on the eighth day. Medical science only recently has discovered that on the eighth day of a child's life, is the one point in its entire life when there is a factor in its blood that is at its highest peak, which is an ant-coagulant, and will keep the child from bleeding excessively. The eighth day, God revealed it to Moses. 'The life of the flesh is in the blood' was given to Moses by God. It was centuries before men discovered that the life of the flesh is in the blood. It was in the law that there is a flesh of birds, and a flesh of fish, and a flesh of human beings. Evolutionists are still trying to reverse the divine order, but men who understand anything of these things say that there is a fixed gulf between the nature of the flesh of species. They talk about the Bible being unscientific. Science is slowly catching up to the book. I'm not saying that it's a book on science, but I say that everywhere it touches on any scientific matter, in simple vernacular language, it speaks the truth. When men thought the world was flat, the word of God spoke about 'the circle of the earth'. You and I are not confined to information available only to the senses. We leave this to ordinary folks like PhDs. We have moved into a super dimension, where we have direct contact with the source of cosmic intelligence. We know the unknowable, see the un-seeable, feel the un-feelable, hear the un-hearable. Right? Some years' ago, when I was President of the Vancouver Ministerial Association – Evangelical Association, the Canadian television network had a Sunday afternoon series in which they interviewed religious leaders of various types, and I was chosen to represent the evangelical ministers of our city and to be interviewed, and I was interviewed by a professor of philosophy in the university, who was an avowed and blatant atheist. We had to have three or four sessions, because in those days they didn't tape, it was live, and so we talked, we had two or three sessions, he was very courteous. We talked, we found our frames of reference, and we talked about historical Christianity and philosophy, and the whole bit, so that he could arrange some questions, and when he had satisfied himself that he had some kind of a format for the thing, just before we broke up, he said, 'May I ask you how you got into this religious thing?'

I thought, 'You asked for it, mister.' *laughter* So I gave him a little autobiographical sketch. I won't give it all to you, but I broke in at the point where as a rebellious young man in my teens, having rebelled against a legalistic religion that caricatured God as a tyrant, that I had turned from that caricature vowing that I would never go back, and I turned with such a vengeance that I dissipated my body, until in my late teen years I lay on my back, with a spot on my left lung, facing in those days the inevitability of long months of tuberculosis, when into that room a young man came, sent by God, who said something to me that I had not ever heard, although I had gone to church from a child. He said, 'Ern, being a Christian is not what you do for God, it is what God in Christ Jesus has done, and will do, for you.' I was touched. Inside I was all melted. I wanted that kind of a God, but nobody told me about him. The God that I'd heard about was a man with a beard and a club. I could hardly wait for that fellow to get out of the room. I didn't let him know he'd touched me, but the minute he got out of the room, I'll never forget, I looked up at that white ceiling and I said, 'God, if what he says is true, I'm your boy. I'm a moral, spiritual, physical wreck.' And in that moment something happened, and that was the beginning of something that's still going on.

I told him this, and he smiled, but he had answers for it all. After all it was an emotional thing, and the healing, well, that was functional, and he had it all worked out, but I carried on, and I said, 'I was a musician. That was my ambition. I was going to make music my life. The piano was my instrument.' And I said, 'Shortly after that a man came by, an evangelist, and asked if I would join he and others in the instrumental department.' And I said, 'I joined him, and as I travelled with him for about three months, and we came to a large conference, and in that

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conference I had another experience.' I said, 'I was baptised with the Holy Spirit, and I spoke with tongues.' My conversion hadn't touched him, my healing hadn't touched him, but the minute that I mentioned tongues, he came off that seat like he was being electrocuted.

He said, 'You did what?' *laughter*

I said, 'I spoke in tongues.'

He said 'What is that?'

I said, 'I spoke in languages that I had not ever learned.'

He said, 'How can that be?'

I said to myself, 'Aha!' *laughter* That had him. Now, I didn't convert him. But I had young people in my church, brilliant kids that were in his class, and he used to take it out on them. One little sensitive girl, he'd reduce her to tears again and again, and she'd come into the services some nights, eyes all red with crying, and I knew what it was. One night she came in and she was smiling, and I said, 'You look better tonight.'

And she said, 'I got my answer.' She said, 'He has persecuted me.' She was a brilliant girl, and she bore a good testimony, and he hated that. And she said, 'I've got an answer.' She said, 'I've read in the Psalms this morning, where it says that the child of God knows more than all his teachers.' *laughter*

But some of them came to me, and they said, 'Pastor, what did you do to that fellow? He has a special dislike for you.' They said, 'Before you went on that television thing he would harangue religion and the supernatural. But now he harangues it and he finishes up almost purple with rage, and he says, "There's a crazy fellow in this town by the name of Baxter, that believes this!' *laughter* They said, 'What do you think that is?'

I said, 'It's bugging him. He can't handle it.' You see, this is the thing that will impress the world. I have never been impressed with the evangelical's attempt to prove that he is as intellectually and academically competent as the sinner, and so at the bottom of the article in the magazine it says, 'Doctor so-and-so graduated from so-and-so, did postgraduate work in Switzerland, studied under Karl Barth', and that's supposed to prove that he knows something about the baptism of the Holy Ghost, and you read the article, and he's an idiot! *laughter* Now don't go out of here and say I don't believe in education. I believe in education, but I tell you, a PhD won't do you one whit of good when you sit in the kind of a meeting that a New Testament meeting should be, when it says, 'How is it then brethren? When you come together every one of you hath a psalm, hath a tongue.' What's a PhD going to do in there? Here's some little old soul getting up and speaks in tongues, and somebody else gets up and gives an interpretation, and the PhD says, 'I never took a course on that.' *laughter* Let's say, 'Hallelujah!' *Hallelujah!* Let's say, 'Hallelujah!' *Hallelujah!* We have supernatural access to supernatural knowledge.

You say, 'Baxter, you're out of your cords. You're standing up there telling us, a bunch of ordinary people, that we can take over England. You don't know what you're talking about.'

You're wrong, I do. You're not hearing me. I'm saying that the God who took a Moses, the God who took a Peter, the God who took a Gideon, is the God that can take you, and clothe you as the people of the Lord, and shake England from centre to circumference. Hallelujah! *applause*

I haven't done what I intended to do tonight, but I pray God I've done what he intended. I want to put something into your spirit tonight. For long enough we've been sitting around in our little storefronts, and our little 'bless me' clubs, waiting for Jesus to come. It's time we got our shoes on, girt up our loins, put the sword of the Spirit in its sheath, and go out and start to take over, glory to God! *laughter* The simplest soul in this room tonight who understands spiritually the nature of John 3:16 has more ultimate cosmic information in that one verse, than the best trained PhD three times over has in his whole body, if he's not born again. The scientists can't make up their minds on the future of the earth, what's going to happen to it. Some say it's going to freeze to death, some say this, some say that, if they'd only ask me, I'd tell them! *laughter*

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Alright, I'm putting that in a humorous vein, but listen to me. By the time I'm through, I'm going to ask you people to believe that God has vested in you his covenant purpose to do things that cannot be done by the best trained unregenerate man in any field of endeavour. You are going to see yourselves as a people equipped to bring heaven to earth. You! Don't pass it on. Grab it as it's going by. You know the Bible says, 'God sent a word unto Jacob and it landed on Israel.' Jacob missed it but Israel got it. If you're a steamer you'll miss it, but when God's wrestled the devil out of you, you'll get it. Some of you didn't get that. Well, one more night will do it. All of this, we're still in training. I haven't said anything tonight to do with the ultimate thing, this is just preparation. Do you know where we are tonight? We're in the wilderness. We're just getting ready. There has not been a people yet, since Christ ascended, that have done what God intends should be done. Could this be the generation?

For as truly as I live
All the earth shall be filled with the glory of the Lord
For as truly as I live
All the earth shall be filled with the glory of the Lord
The glory, the glory, the glory of the Lord
For as truly as I live
All the earth shall be filled with the glory of the Lord

I tell you how I want to close the service. I want you to get that in the right key, my brother. That's my key – I have a two-note range. But I want us to sing that, and all I'm asking you to do tonight is to say as we sing it, 'God, burn this into my heart, and when the moment strikes, and you call me to fall into line in my place in the army this week, God, let me be ready. Let me see myself as you see me. I am no pygmy. I am not a nobody. I'm the elect of God. I'm your delegated authority. I'm King Baxter.' *applause* That's who you are – we're kings and priests. Let's say it all together, 'I am a king.' Come on, 'I am a king.' Alright, adjust your crown now, and let's sing.

Message 5: The God-ordered Life (Tuesday August 3rd 1976, evening)

I believe that last night God was sort of going out of his way to say to us specifically, to rise to the occasion. We didn't cover much of our intended material last night, but I am sure it was God's purpose to do what we did, and say what we said. Because when the time came for the first generation of Israelites to go into the land, and do the thing God wanted them to do, they weren't up to it, and they entered not in, because they didn't believe God was able, in spite of all that he had done for them in the wilderness. They didn't believe that God was able to give them the land and drive out the Canaanites.

I think last night what God was saying to us was, 'rise to the occasion', because God is not going to do this job with a lot of automatons and puppets on the end of a string. If that was his purpose he would have done it long ago. He is waiting for a generation of men and women, morally responsible, spiritually equipped, to rise up and believe him, and go in and do the thing that he's asked to be done. I believe we can be that generation. If we're not, one of his names is the God of patience.

Now we have dealt with the fact that he brought them out of Egypt, to take them through the wilderness, to bring them into the land. In Egypt it was 'Crisis Beginning'; in the wilderness it was 'Training Process'; the land is the 'Permanent Vocation', and we'll spend the next two nights on that. But we want to finish this tonight – hopefully – get out of the wilderness. And we dealt with healing, manna, water, cloud, covenant and law. I think when we got to covenant we realised that God didn't just bring them out so they would have happy charismatic meetings in the wilderness, with healings, manna and water, and all the spectacular things, but he moved in upon them very solemnly, very solemnly, at Mount Sinai. He called Moses up into the mountain, and committed to him the word of covenant. Moses came down from the mountain and wrote the covenant in a book, gathered the congregation in solemn assembly, shed the blood of animals, put half of it on the altar and the other half in basins, and then he flung the blood in the basins out over the congregation, and what he was saying was that this people were now linked to God by blood in a covenantal relationship. In that covenantal relationship God began to communicate his purposes and his desires.

The whole approach of God to man is one of covenant, that God has laid his character on the line to do what he has said he will do, if we will respond. The covenant is conditional. 'If you will obey my voice, I will make you a kingdom of priests, for all the earth is mine.' And so within that covenant he began to unfold what he wanted from his covenant people, and how they were to respond to him, and how that he and they would go on into the land, and do the great world job that God intended to do, and within that covenant communication, he gave them all the aspects of the law to provide for them a total context in which to conduct a life under God. He provided them with laws to govern every area of their lives – social, personal, hygienic, nutritional – every aspect of individual, interpersonal and social life was covered in the law, and then he came to the matter of their relationship to him, because it was only as they retained and maintained their relationship to him that they would be empowered and enabled to be the people and do the job that God wanted them to do, and so he called Moses up into the mountain, and he gave him the pattern for his house. Now before we talk about his house, because that's what we're going to talk about tonight mainly, I want you to notice one thing, that everything that happens in here, is happening to covenant people. Everything in the wilderness is happening to covenant people. By that I mean that these people have had the Passover blood applied, they've been baptised unto Moses in the cloud and in the sea, they've come out of Egypt, they are God's people. I'm saying that deliberately, because as we talk tonight about the Tabernacle, and the priesthood, and the offerings, I want to simply say that the gospel to the sinner is not there. Now many times you'll hear people preaching the gospel to the sinner from the Tabernacle. The Tabernacle has nothing to do with the sinner. The sinner meets God here, at the Passover. But when we come out here, this is covenant people. Now if

you'll hold that principle, then when we talk about the Tabernacle, the offerings, and the priesthood we're talking about the ongoing relationship of God's people as covenant people, in preparation and in equipment for the job and task that God has for them to do. We're talking about how we relate to God. Now we talked about it this afternoon to those that assembled, and I want to say very simply in the light of this afternoon, without a lot of repetition, that when Jesus first mentioned the church, and it was right that he should be the first to do it, when he first mentioned the church in Matthew 16, he said, 'I will build my church', and he used the analogy of a building. Peter remembered that, because it was to Peter the words were spoken, and in Peter's epistle he says that that building consists of living stones, but then we come to chapter 18, which we dealt with this afternoon, where Jesus speaks about relationship. Now relationship is the cement, or the mortar, that keeps the stones together, and right from the beginning God purposed to have a people, not a person. God wanted a corporate company, he wanted a people, always he wanted a people, right from the beginning he wanted a people. He said to Adam and Eve, 'I want you to multiply and cover the earth with beautiful people like yourselves.' God wants a people, so relationship to God and to one another is the stuff that God's purpose is made out of. If we don't have a right relationship with God and with one another, you can be as orthodox as Paul, and as carnal as demons.

Now what I am saying to you is that I am not saying orthodoxy is negotiable. I believe one should be sound in doctrine, but what I am saying is that there is a prior requisite, and the prior requisite is that you be right with God, and right with one another, and in that relationship you have an ongoing appreciation of sound teaching and everything that is involved in the covenant life. I know of many men through the years of my experience, who were intellectually sound doctrinally, but totally unrelated, and who lived their lives as a waste. You and I cannot fulfil God's purpose for us individually outside of our relationship to one another, and of course to God with one another. Let me make that point very clear. You cannot relate rightly to God outside of community. I don't think some of you heard that, so I'm going to say it again. You cannot relate totally to God, properly, outside of the community relationship of the people of God.

Alright. Now I wonder brothers, if we can turn that thing over? Do you think that's possible, or turn it around? I just want to get to the other side of it. That's it. Hallelujah! It looks like somebody ate my chalk. Now for many years God commuted from heaven to earth, and he did that as long as he was only coming down to visit his odd friend, here and there. He came down in the cool of the evening and talked to Adam, and he and Methuselah used to go for walks together, and Enoch, he and Enoch walked, in fact Enoch walked home with him one night! *laughter* And he used to come down and talk to Abraham and Isaac and Jacob, and then his purpose changed with Jacob. Jacob had twelve sons, and then God's purpose was vested in a nation, and speaking anthropomorphically, I guess God decided that it was better to come down and live rather than commute to a whole nation, and so he decided to build a house down among his people, and so we read in the twenty-fifth of Exodus: 'And the Lord spoke to Moses saying, tell the sons of Israel to raise a contribution for me for a printing press.' *laughter* Not this time, but that's very valid. 'Tell the sons of Israel to raise a contribution for me, from every man whose heart moves him, he shall raise my contribution.' Drop down to verse 8, he tells all the things they're to raise, 'and let them construct a sanctuary for me, that I may dwell among them.' He said, 'I've decided to move down and live there. According to all that I am going to show you is the pattern of the Tabernacle, and the pattern of all its furniture, just so shall you construct it.' Now the Bible tells us that the Tabernacle is a reproduction of God's native dwelling place. It is a materialisation of God's moral, spiritual residence. God doesn't really live in the kind of a Tabernacle Moses built, but that Tabernacle describes God in his moral, spiritual glory, as he lives in relationship to his creatures, that's projected to the earth. That is why again and again he said to Moses, 'Moses, don't deviate an inch, do it exactly according to the pattern that I gave you on the Mount, because everything about it speaks about my moral, spiritual,

redemptive nature, and I am projecting myself, I'm materialising myself, my purposes and my attitudes into this building, so build it exactly the way I tell you.'

Now this is all done out in the wilderness, so that this people will be prepared when they come into their permanent vocation, they will be educated as to their relationship to God, their relationship to one another, their relationship to God's supply, their relationship to order, they will be a people trained and equipped and ready to go in to do the job. And so the Tabernacle was fenced in, with a gate, and inside of the fence there was a sort of an oblong building with two unequal rooms. Out here there were two other objects out in the front. Now in here in this smaller room was the Ark. That was God's private residence, and on top of the ark there was a lid called the *taporeth* or the mercy seat, and over the top of the mercy seat there were cherubim, those mysterious creatures that we are first introduced to at the eastern gate of the garden of Eden, as Adam and Eve are being put out, and the Bible categorically said that God dwelt between the cherubim above, upon the mercy seat. That's where God lived. Then there was a curtain in front of him.

Out here there was another altar. Now this is gold, and this is gold. Up here there was a table, and down here there was a golden candlestick, or a lampstand, or a menorah. That's in the second room. Now out here this is a brazen laver, and this is a brazen altar. Everything inside is gold, these two pieces are brass. Now whether you come from the Ark out, or you come from the brazen altar in, we're talking about God's relationship to his people, and he wants to teach them what kind of a God he is, and how they are to relate to him. Now all of the people couldn't get into that Tabernacle, and so God chose one tribe, the tribe of Levi, to represent the entire congregation, and out of the tribe of Levi, he chose Aaron and his sons to be the priests who should go in for the people, Aaron a type of Christ, the high priest, Aaron's sons a type of us, the ordinary priests, so that when we talk about the priests coming in here, we're talking about the whole congregation coming in, in the person of their priests.

Now, let's bring it right down to tonight. We're going to call this in here the assembly, where you have your membership, to which you are joined. Now that's what it is, with one difference of course, that this here is no longer there. Now under the old covenant it was there, but when Jesus died that veil was rent in twain, and God was exposed because the blood of Jesus was now on the mercy seat. Under the old covenant once a year Aaron came in and he put the blood of animals on there, and he got out as quickly as he could and got ready to come in next year, and every year, the Bible says, there was a remembrance made of sin, but when Jesus died it says, 'this man after he had made one sacrifice for sin forever sat down at the right hand of God', he stayed there. He didn't come out and go in, he's in there, he's there now, he's appearing in the presence of God for us. In fact, he's the mercy seat.

Okay, now I want to be very practical about this, because we're talking about relationship. To come into God's golden room, to come into the assembly, to worship and minister to the Lord, you first had to come to two brass objects. Now gold speaks of deity, brass speaks of judgment. Remember, we're not talking about sinners, we're talking now about saints. We're not talking about people coming to Christ in initial conversion, we're talking about people coming into the presence of God in worship and ministry and fellowship. The brazen altar is the place where the bloody offering was made, the blood offering, the sin offering, not the sin offering for initial sin, but the sin offering which was the ongoing value of the Passover offering, so that when a priest was going to come in to minister here, he first had to see to it that blood was shed, so that he was legally ready to come into the presence of God.

When I come into the presence of God now, I come into the presence of God by virtue of the ongoing value of Jesus' blood before God, and I receive that blood as my legal admission to the presence of God. I never go into the presence of God – in fact, I'll tell you something, it's quite personal, I'm sure that all of you imagine things when you're worshipping – you have things in your mind - you imagine the Trinity, you imagine heaven, you imagine angels, and so on. I have a mental picture when I'm praying or worshipping, I've had it for years. I always come

by way of the Tabernacle, because the Tabernacle is basic. People can make fun of teaching on the Tabernacle, they can say the Tabernacle was not as spectacular as Solomon's Temple and all of that. All of the other temples that were ever built were based on this. This is God's basic manifestation of what he is like, and when he sent his Tabernacle in flesh, his Son, his Son fulfilled this – 'the word was made flesh and tabernacled among us', and when the Son went back to heaven he gathered another Tabernacle, and we are that Tabernacle, and the assembly that we're coming into isn't a building, it's coming in among the people, for we are now the Tabernacle of God, where God tabernacles. So it's very important that we know how to come, and when I come into the presence of God, in fact it's a ritual with me if you like, you can condemn me for that, it's the last bit of liturgy I guess I've got left in my soul, when I come in here tonight, I either do it back in the room, Ruth and I usually have prayer together, or I do it coming in, but I say, 'Father, I take the value of the blood of the brazen altar, which is the continuing value of the blood of your Son, I take it as a legal defence against everything that could be charged against me.' I don't know of anything, but if I do I tell him, but I take the blood as my legal basis of forgiveness and right of entrance into the presence of God. When I get that done, I say, 'And Lord, I want to move on to the laver where there's water, and I don't want to spend forever getting forgiven for the same sin, because I've got an awful lot of ground to cover yet, and so Lord, whatever it is that I'm asking forgiveness for in coming into your presence, I want it to be cleansed. I want the judgment of the blood, and the judgment of the Word and the Spirit to minister to me and prepare me to come into your presence.'

The assembly is not the place for you to get right with God. I want to make this very practical. As a pastor of many years before I understood some of these things, we'd come into the Sunday morning meeting, and to me in my tradition, Sunday morning was the highlight. That was the morning when the people of God gathered, and there were times when I sensed that there was something wrong, and I have a kind of a little receptor, that wherever there's something wrong, it comes up to me like a cold wave, and I kind of run it down like a radar beam, and so I would kind of look around. You see a pastor and a shepherd is an overseer, and if he's an overseer, he's got to see over, and so when I came in Sunday morning, I would see over my flock, and although it was a great large auditorium, I knew where people should be, and if they weren't there I was concerned. But many times I'd get this cold vibration and I'd run it down, and sure enough, there was the wife sitting looking out that way, and the husband was sitting looking out that way, and the little kids had tears, and I knew what had happened. They'd had a rough morning, and by the time they got to church, the kids had all got spanked, and Mum and Dad weren't talking to one another, and they brought that beautiful spiritual situation right into the assembly. *laughter* And so as the Spirit started to move he'd come there, and what I was really seeing was the short circuit. The Spirit couldn't make it through. That's how important it is. You are doing a serious disservice to the whole body of which you are a member if you bring into its worship and its ministry, if you bring unconfessed sin to it. The place to deal with sin is outside the assembly. As a covenant believer, get it all cleared up out here, then you can come in, but if you bring unconfessed sin in here, you could be in bad trouble, especially if the tide of the Spirit starts to rise. You see Ananias and Sapphira bypassed this and came in, and were carried out.

Now there's a beautiful thing about this, that the blood of Jesus Christ is permanently effectual for me, and the work of the Holy Spirit is permanently effectual for me, but these are in a little different relationship. For instance, let me put it in New Testament language, 'If we sin we have an advocate with the Father, Jesus Christ the righteous.' Now the minute I sin as a covenant believer, Jesus Christ appears before the Father for me, right away. I've got an everlasting retainer on Jesus. He is my legal representative, and the minute I'm in trouble he heads for the Father, and says, 'Father, I want to maintain relationships with Ern, he's got problems.' It was Wesley who put it so beautifully:

Ern Baxter/ Where Are We Going?

Five bleeding wounds he bears
Received on Calvary,
They pour effectual prayers,
They strongly plead for me.
Forgive him, O forgive, they cry,
Nor let that ransomed sinner die.

Every Christian in this room tonight, if it hadn't been for the permanent representation of the blood of Jesus, at the hands of Jesus as our high priest before the Father, every one in this room at some time or other in his life would have been damned, but having entered into covenant you now have one in the presence of God for you, and the minute you sin he is your advocate, he is your legal representative, and he goes to the Father, and he says, 'Father, I declare my blood on behalf of that sinning covenant believer.'

You say, 'Oh, I like that, that's great, I didn't know that. I'm sure glad you told me. That's great, so I can sin and everything's taken care of.'

Oh no, that's just half the story, that's this half. Now we come to this half.

There are two advocates. I have an advocate with the Father, but the Father has an advocate with me, and that's the Holy Spirit in me. 'And if any man have not the Spirit of Christ, he is none of his.' So if what I'm about to describe doesn't apply to you, we'll have an altar call, and sing 'Just as I am.' *laughter*

Now I have sinned, and my advocate has gone to the Father, and said, 'Father, my blood on behalf of Ern,' and the Father says 'Fine.' I want you to notice the words here. 'If we sin we have an advocate with the Father, Jesus Christ the righteous.' 'Righteous' is a legal term, not, 'Jesus Christ the meek and the mild, and the lovely, and the beautiful' – 'the righteous'. Jesus Christ goes to the Father and he says, 'Father, I shed my blood for him. And I declare the value of my blood before your presence on behalf of that sinning, covenant believer.'

So everything's kept open there, but now the Holy Spirit in me comes knocking on my door, and I say, 'Yes? Who is it?'

He says, 'The Holy Spirit.'

'Yes, what did you want?'

'I want to talk to you about something.'

'Well, I'm just getting off to sleep. Come back in the morning.'

[Knocking sound.]

'Yes, who is it?'

'This is the Holy Spirit.'

'What do you want?'

'Well, I want to talk to you about something.'

'Well, I'm sleepy.' (I'm also a liar, I'm wide awake.) *laughter*

So I get up and get a glass of milk and some aspirin, and I got news for you, milk and aspirin won't help conviction. They may take care of a headache, but it's no good for conviction.

[Knocking sound.]

'Yes, who is it please?'

'This is the Holy Spirit.'

'What do you want?'

'I want to talk to you.'

'What do you want to talk to me about?'

'Well, don't you know?'

'Well, yes, I think I do.'

'Why don't you want me to talk to you?'

'Well, I'm embarrassed.'

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'Well, you don't need to be embarrassed, if you think that the Father doesn't know about it. He knows about it already, and he's sent me to talk to you about it.'

'Oh, he did?'

'Really.'

'Well, come in.'

You know what happens. The Holy Spirit comes in and he says, 'Now, shall we get this thing straightened out?'

You say, 'Well, okay, yeah, ahem, fine, uh, do I have to mention it? Couldn't I just ask for forgiveness in general?'

'No,' the Holy Spirit says, 'you already have forgiveness in general. What you need right now is forgiveness in particular. So if you want to get right, you'd better name it.'

'Well, I don't know as I want to...'

'Well, the Father knows about it already, so why don't you name it?'

You see, when you invite a sinner for the first time to Christ, you don't ask him to confess his sins. That's impossible. I've seen them try to do that.

'You confess all your sins.'

So the poor fellow gets down. An hour later he thinks he's got them all out, and he just gets up and all of a sudden something says, 'You've forgot the summer of '34.' He thinks he's got them all done, then something says 'The winter of '39.' It's impossible. What does he do? He confesses himself a sinner. Why? Because everything he ever did was sin. 'The ploughing of the wicked is sin.' When you're a sinner, everything you do is wrong. Why? Well, you're on the wrong road. If you go down here – I don't know my geography around here – but if you go down here and catch a train and you want to go to London, I think I know it well enough to give this illustration – and you get on the train, and you find you're on the way to Edinburgh, everything you do on that train is wrong. You're breathing on the wrong train, you're looking out the wrong window. *laughter* You've got the wrong conductor, you're going to the wrong bathroom. *laughter* Everything a sinner does is wrong. The Bible says, 'The ploughing of the wicked is sin.' There's that industrious farmer out there, ploughing his field, sinning. You're on the wrong road, everything you do is wrong. You don't ask a sinner to confess his sins and enumerate them. He just says, 'God, I'm a sinner.'

Now, when he gets cleansed, God cleans him clean, and whereas in terms of colour it was all black, now if it's all black, how can you confess little bits of the black? You just say, 'Lord, here's the whole black thing.' The Lord cleans it all up, and hands it back, and it's all white. Now, when you sin, and that black thing on that white background, you know what you've done, and so he says, 'If we confess our sin...' What one? That one! You know the one. How do you know the one? Because now you can tell sin against the white background of your new heart. So listen now, when you sin you have an advocate with the Father, and Jesus keeps the line clear there. Then the Holy Spirit represents the Father down here, and he gets you around to the point where you are glad to take care of the situation down here. It may take a little time, but he manages to get you there.

'Now,' he says, 'if we confess our sin' – notice the words again, it doesn't say, 'he is loving and lenient and considerate and generous'. Oh no. 'If we confess our sin he is faithful and just.' Those are legal terms. What does that mean? That means that when I confess my sin, God is legally bound to forgive that sin because of the blood of Jesus, that my heavenly advocate has already presented. And in faithfulness and in justice, the Father forgives my sin. Not out of loving leniency, but because the blood of Jesus has rendered God just, so that he can deal with sin on a just ground in a moral universe, and he can forgive that sin, not because you cry a lot, but because the blood of Jesus Christ has never lost its ability and its efficacy, and its thoroughness, and its legal authority in the presence of God, and your sin is forgiven for Christ's sake, because God forgives you because of that blood that the Son already presented to him when you sinned.

Ern Baxter/ Where Are We Going?

You say, 'What are you going through all of that for?' Because there are hundreds and hundreds of Christians who don't understand how to keep a right relationship with God. They figure if they cry a lot, that that'll impress the Lord. Your tears are not nearly as impressive as the blood of Jesus. I was preaching on this one night in a big church in Canada, years' ago, in fact it was the first time I'd ever been in a big church. It was a big church, and I was scared as it was, and I was preaching on 'joy' and I said, 'Joy is the character of the believer. A believer's character is joy.' And I hadn't hardly got into my message and a woman stood up, crying. *laughter* Now a woman crying anywhere is a problem. I don't know how to handle weepy women. I think women know that the glistening tear is their best weapon. 'Oh, you don't love me!' *laughter*

Here I am a young minister with a great crowd of people presenting this Bible study, I got Belshazzar-itis as it is – my knees are smiting together – and up gets this weepy woman, and she says, quote, (sniff), 'I don't believe what you're saying. I got converted two years' ago, and I've been crying ever since.' *laughter* Well, I said, 'Dear lady, I really just don't know how to take care of your situation, but if you'd be kind enough just to sit down and let me finish, maybe something will work out.' So I dealt with what I've just dealt with now. You'd be amazed how many people don't know that. You heard me caricature, and probably some of you have been offended, and I'm sorry about that, but I have such a deep dislike for replacing God's truth with sentiment, that I have no apology for caricaturing the kind of stuff that's gone on in evangelism in trying to get people, quote, 'saved.' It usually finishes up with a sob story about Mother, or some deathbed scene or some gory affair. It's always a working on the emotions. Someone says, 'Don't you believe in emotion?' Yes, listen, there are three things you've got to do, whether you're preaching to a sinner or to a saint. You've got to inform the mind, stir the emotions and move the will. Now if you only stir the emotions without informing the mind, you get an ignorant emotionalist, and if you only inform the mind without stirring the emotions, you get a barren, doctrinaire, know-it-all, but if you inform the mind and stir the emotions, you still haven't done it. You've got to command the will until they say, 'I will.' I will what? 'I will do what the information says to do, and I will do it with the petrol power of my Spirit-inspired emotions.'

That's why all three must come into play. Your emotions must be stirred, but Mr. Finney had so little confidence in the stirring of the emotions alone, that when an entire congregation would be visibly and literally emotionally stirred, when the ordinary evangelist would have said, 'This is the time to bring them to the altar', Mr. Finney would say, 'I want you all to come home and we'll reassemble in two or three hours', or whatever. If you've never read any of Mr. Finney's sermons, you should read them. When Mr. Finney came into a place, he had no organ, he had no choir, in his day he had no preliminaries, but he'd get on his knees and pray for half an hour. By the time he'd prayed for half an hour he knew what he was going to preach on, and the people were ready to hear it, because he'd softened them up with the prayer. But why did he send them home? Because he knew that if they came on the basis only of an informed mind and stirred emotions, that they would make an emotional decision that didn't reach down into their will. Jesus tells us about it in the parable of the sower and the seed. He said, 'They had no root in themselves.' Remember the two men at the end of the Sermon on the Mount? Both went out to build a house. One digged down deep and laid his foundation on the rock. What did he do? He removed all the dirt between him and Jesus. And so everybody would go home, and on the way home a husband and wife would talk, and they'd say, 'You know what this means? If we take this step you know what it's going to do? You know how it's going to alter our lives.' What was happening? The implications of that word that had stirred their emotions was now seeping down into the area where they had to make a commitment of their will, as morally responsible agents before a holy God, and then they would come back. That's why 87% of Mr. Finney's converts continued in manifest faith and activity. 50% of Mr. Moody's, and much less for many others, and modern-day evangelists, the best of them will admit that less than 5% of their so-called come-forward converts have any continuing relationship to spiritual activity. There's something wrong.

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Number one, we don't preach repentance any more. Now if people understand this, then you know how to stay right with God. You get legally right by the blood, you get functionally right, behaviourally right, by the cleansing of the Spirit. Now you're ready to come into the assembly. Now when you come into the assembly, there is no natural light in there, there are no windows. The assembly of God's people – what I'm trying to say to you this week is look, what God is asking you to do in this hour in going into the land, what God is asking you to do, he's not going to ask you to do it with atomic bombs. He's not going to ask you to do it with fleets of warships. There is no natural light in the assembly of God's people. "It's not by might nor by power, but by my Spirit", saith the Lord.' When you come into the assembly, the only light in the assembly came from the golden candlestick. It lit up the assembly. What's the golden candlestick? That is the manifestation of the Spirit of God, it's the presence of the Holy Spirit, it's the oil burning in the assembly. In the New Testament assemblies, when they came together the very nature of their worship was super...listen, you can go into many church gatherings today, and you don't need an itty-bitty part of the Holy Ghost to do what is done there. You don't need any Holy Ghost. You don't need the Holy Ghost to get up and read a psalm, you don't need the Holy Ghost to give the announcements, you don't need the Holy Ghost to sing an anthem, you don't need the Holy Ghost to take an offering, you don't need the Holy Ghost to give a lecture, you don't need the Holy Ghost to give the benediction. It's like a little boy that went to church for the first time with his grandmother, and she was telling him about all the things in the church, and explaining it all to him, and there was a plaque for the war dead, up on the wall, and the little fellow said, 'What's that?' And Grandma said, 'That's in memory of those that died in the service.' He said, 'Which one, the morning or the evening?' *laughter*

Even in the Corinthian church with all its corruption, and its misuse of the gifts, Paul said, 'How is it then brethren? When you come together one has a psalm, one has a doctrine, one has a tongue, one has an interpretation.' These were supernatural manifestations of life. When the word of God came forth, it was supernaturally endowed and empowered, there was Holy Ghost there, and he said if somebody happens to come in who doesn't know the Lord they'll fall down and say, 'God is among you of a truth.' Hallelujah!

When we come into the assembly, the light in the assembly is the Holy Spirit. The bread of the presence, the showbread, is the word ministered in the light of the Holy Spirit, which produces worship at the golden altar, before the presence of God. That's part of our training for going into what God is doing. There has to be a restoration of the function of the body, so that when we come together it's not one person doing everything. 'How is it then brethren? When you come together one hath a ...and another hath a.. and another hath a...' In the New Testament church everyone brought a 'hath a'. *laughter* Did you bring a 'hath a' tonight? Now, this is a conference, this is different, we're teaching, and this isn't an assembly meeting, but in what God is doing, beloved, in breaking us up into small companies, one of the reasons for that is so that you can exercise your 'hath a'. And I'll tell you something, in the old days you could go into church out of touch with God, fussing with your wife, cheating on her and everything else, and sit there and it didn't matter, because there wasn't enough power in the place to blow the fuzz off a peanut, let alone convict you. *laughter* I don't know where that came from! What God is doing now, he's getting us ready... You know people say, 'I wish God would send revival.' Do you really? Brother, when revival comes, some Christians are going to be carried out. I never forget as a young minister, I said to one of my old Bible teachers – a bunch of us young fellows were sitting at his feet, and he was talking to us, and he told us how he'd been called into a church that was all messed up, to straighten it out, and we were naïve young fellows, and I guess probably I was the Peter in the bunch, always opening my mouth and I said, 'And what did you do first?'

He said, 'The first thing I did was cancel the communion.'

I said, 'What did you cancel the communion for?'

He said, 'Because I didn't want to have a lot of funerals.'

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I said, 'What...?'

So he very patiently said, 'As I started to minister the word of correction, had there been communion services I would have precipitated the judgment of God, because the communion table is the place where covenant people either renew covenant or ignore covenant to their own hurt.'

Brother, we have yet to learn the significance of the communion table. The table of the Lord is not only a place where you commune with one another, but it's a place where you keep right with one another, and if you don't keep right with one another, then the Lord will take care of you, that you be not judged with the world.

And he'll say, 'Let's take a walk.'

'Where are we going, Lord?'

'We'll just go out back.' And on the way he cuts a branch, you know, he's trimming it as he's ...

'Where are we going?'

'You'll see.' *laughter*

One of the things that God is doing is breaking us up into these smaller groups so that you can exercise your 'hath a'. You've been wanting to exercise it, but with five hundred people, what chance have you got? Now that there's only twenty or thirty of you, you're not so anxious to exercise it. Because do you know something? If you're really going to function in that cell, or that house meeting, or that group or whatever you call it, you're going to have to be prepared before you come, because even if you bring a 'hath a' in, unprepared, it'll sound funny. People will say...they know. You know what God is restoring? Honesty. Candour. Hypocrisy is going out the door. Professionalism is done, brother, and I'm going to tell you ministers in the presence of the sheep, the next line of satanic attack, since we have found relationship, is going to be in your homes. I lived in the fifties and the sixties, when the great ministries lived up there in their eyrie heights, in their ivory towers of unilateral glory, and Satan popped them off one by one. When the healing movement started in the early fifties, I wrote an article that made me *persona non grata* with peers, for twenty years, right up to the present time, and the title of the article was, 'The Curse of Carnal Comparisons.' And I took the thing because I saw it, I saw healers saying, 'I've got the biggest tent, I get the biggest crowds, I've got the biggest magazine.' Yes, and they fell with the biggest flop. Look, don't laugh – this is no time for humour. I knew some of those men. It's no joy to me that a man who blessed thousands died an alcoholic⁴. It's no blessing to me that a man who blessed thousands died in a needless automobile accident, having gone into delusion⁵. I loved that man! It's no joy to me to know of men today that are living out of touch with God, who once thrilled the hearts of great audiences. That's no thrill to me. All I'm pointing out is why it happened.

I said to Bob Mumford time and again, as we both came out of a similar background, I said, 'Bob, how did we ever make it?' It's the grace of God. I had a big church, I had the tallest steeple. I stood behind the pulpit where proudly every Sunday morning I went with my striped trousers, and my black coat and my poplin tie, and I stood there in my beautiful open pulpit, looking down over the congregation, and I felt the ghosts of the past, for F.B. Meyer had stood there, Campbell Morgan, and all the greats, and I preached, and I built a congregation on my preaching, but I never shepherded them. They didn't know shepherd care, and I've repented a thousand times, and I'm thanking God for what's happening now, and I'd go from that service up into my office, and there wasn't a lonelier man in the city than I was. And in 1958 I suffered a heart attack and a nervous breakdown at the same time, and I came crashing to the ground. And for six months I lay wanting to die. In the mornings they'd want to put the blinds up, open the shutters, and I'd say, 'Leave them closed.' And God killed my Isaac. And when I came out of that I said, 'I never again want to stand alone.' And I never have, and I never will. God never intended

⁴ A.A.Allen.

⁵ William Branham.

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it, but God showed me a while ago that Satan can't get me now. I got four, five, six, ten, I've got twelve brothers back in America with whom I have a covenant relationship, who love me too much to let me get off with anything. They cover me front, side and back, and I do the same for them. If they see me doing anything wrong, they're on my case, and I like it. And I have the same privilege, and they like it. And we look at one another sometimes, and we're all strong men, with strong backgrounds, who have big churches and large ministries, and we'll sit there, and we'll speak into one another's lives, and we'll wonder what has happened to us, because twenty years' ago no man would ever talk to me like that. I was Ern Baxter, pastor of the biggest church in the city, president of the ministerial association, chairman of the Mayor's committee for Hungarian Relief. I was a wheel! But as somebody said, 'Blessed are they that are wheels, for they shall go in circles.' *laughter*

What I'm saying tonight is very relevant. I'm talking about us getting it together according to the pattern. No more 'going to church', no more taking your hypocrisy in, no more taking your bad marital relations in. So God showed me that no longer could Satan get me, but that the next line of attack was our wives, and then I understood in the qualifications for an elder why the wife of an elder had to qualify also. And I'll tell you something, that Ruth and I are both aware of the fact, time and time again, I think Satan knows that he's got a short time. What Satan is trying to do in the marriages of God's servants today is brazen and audacious, and I tell you sheep, you need to pray for your shepherds, because if Satan can break the domestic life of your shepherds, he knows what he's doing, and Ruth and I know, that I can't come into this pulpit any more, if there's something between us. Oh, I used to be able to do it, I could cuff the kids and cuss my wife and preach a dandy, but I can't any more. You don't have to have a big thing, you know, you don't have to throw a big banquet. Sit out on the parking lot, turn off the ignition, just reach out and take her hand. This goes for all of you, or you take his hand. We're getting right down to the nitty gritty now. That's all it takes, maybe just a squeeze. With Ruth and me usually it's just a few moments before we leave the motel, we're in one another's arms, and I usually ask her to pray for me, 'Bless me', so that I can come up here, because really she's here with me, she's sitting there, but she's here. First thing I'll say after service is, 'How was it? How did we do?' Now you think that's a bunch of sentiment – oh no, because brother, in the Word of God the family is the mysterious type of the church, and if you can't get it together at home, you can't get it together in the assembly.

And we're becoming very sensitive to this, and we're very sensitive to the fact that Satan is going to want to break our homes, because God is bringing us now into relationship, and we've got to come in here as one flesh, and when we come into assembly, we have to have it together. In here is not the place to get your relationships right, it's out there, don't bring that stuff in here. When we start to come in here with pure hearts, having dealt with our sins, we're going to have the kind of assembly meetings where everybody will have a 'hath a'. Glory to God, your 'hath a's will be popping all over, and I'm going to tell you something else about that 'hath a'. They can make fun of it if they like, and downgrade spiritual gifts. The Corinthians went overboard on them and the Thessalonians forbade them, those are the extremes, but time and again I've come into an assembly in doubt as to exactly what I was going to say, having two lines of thought in my mind, and right at the last moment I wouldn't know, and I'd be sitting there waiting to speak, and a prophetic word would come forth with the very text in it. I don't have all the answers, people. I've been forty-five years in the ministry, and if I came to your little house meeting of twenty people, I would be as helpless as anybody else, if God Almighty didn't help me. Now I could dig into my bag of tricks, and do some ministerial things for you out of my professional days, but I couldn't be a servant of God if the Holy Ghost wasn't there, and not just on me, on us. How many times I've gone into the pulpit and blown it! I didn't have the message, I didn't have the key. The key was out there. That's why I had a nervous breakdown. I don't have nervous breakdowns any more. Hallelujah! God's putting it together.

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A manifestation of the Spirit is given to every man to profit the rest. Every Spirit filled believer in this hall tonight has got a 'hath a' resident in you, which at some time, in assembly, is going to come forth, not just to exhibit your prophetic abilities, or whatever, but to bless and edify the body. But your 'hath a' isn't going to function if you don't know how to come in right. God is saying we've got to get our relations right, got to get our lives straightened out. How many understand what I'm saying?

Alright, let's talk about something else for a moment. We're still in the wilderness. This is the training for coming into the land. We've got to bring this kind of thing in, and if we don't know how to do it now, later on is too late, so what is happening now across the country, is God is getting this in shape. Now the one other thing that they learned out in the wilderness was that they all had to camp around the Tabernacle in order, all of the tribes. Moses and Aaron, they lived out here. The Levites, they all lived out here, the Kohathites, the Merarites, and all the others, the ones that served the Tabernacle, then all the tribes were camped in order. Everybody knew where they belonged. They were placed in the covenant nation. The Bible says, 'God has placed us in the body as it hath pleased him.' You know what's going on today across the world? God is starting to place people, he's getting us ready, because when we move, in the move into the land, we're going to have to move in order, and when that cloud would start to shake they'd all start to get ready to move, but when they moved it wasn't a mad scramble, with people running over one another. First one tribe, then the next tribe, then the next tribe. By the time the sixth tribe had followed them in, Moses would let out a shout, 'Let God arise, and his enemies be scattered!' The Levites would reach down and pick up the Ark, and they'd fall in, then six more tribes would come following their private cloud. When the cloud would stop, they'd all say, 'We wonder where we'll camp tonight?' No, they wouldn't, they'd all find out where the Tabernacle was, the leaders would find out where the Tabernacle was, and every tribe knew where to camp in relationship to the Tabernacle, they moved in order.

God is getting us in order, I don't care what anybody says, God is getting us in order, and I'm going to tell you, I don't like to have to say this, but in the process of getting us in order, God is not above removing anything or anybody that gets it wrong. You see, death is not that important to God. It's terribly important to you and me, but not to God. If he sees you're going to make a mess of it here, he'll just take you home. So if you want to stay here... *laughter*... you'd better get in line. And don't treat lightly this business of where I should worship, or where I should relate. I'm getting past the stage of being apologetic about that. I'm prepared to take the brickbats. They can say what they like about me. But I tell you, you'd better find out where God wants you placed in a life joint. Oh Jesus.

'I am the vine. You are the branches.' Now he didn't say, 'I am the root.' He didn't say, 'I am the stock.' He said, 'I am the whole thing. And you're the branches. And every branch in me...' Have you got a life joint? Or are you going to church? What's a life joint? Someone says, 'I'm joined to Jesus.' You're joined to Jesus if you're joined to somebody else that's alive. That finger's alive because it's joined to that hand. That finger doesn't say, 'I'm alive because I'm joined to the head.' That finger gets life joined there. You know that I have men across America, ministers, to whom I'm a life joint? There are men that are my life joints. Somebody says, 'But I have Jesus.' Come on now, every analogy of the people of God requires that they be joined to other living members. Take any analogy you like. The building of living stones, the vine and the branches, the body, every cell receives life from the cell next to it. Here's my brilliant hand, it plays a piano, it writes an essay, it does all kinds of things, feeds my body, it's a brilliant thing. Rachmaninov's hands sculpted beautiful hands, magnificent. So one day my hand says, 'I am so magnificent and so capable, I can go it on my own, and so I'm going to leave you.' Why do you laugh? Because it's ludicrous. My beautiful hand looks at my big old elbow and says, 'I don't need you!'

'Oh yes you do! You wouldn't get along too well without me.'

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Where are you joined? Or are you carrying around a dead body? Brother, you'd better get a life joint. Don't depend on coming to a conference once or twice a year to get a shot of life, you need life flowing, flowing, flowing, flowing, from one to the other, that's where it is. Where does the Holy Spirit live? He isn't in the atmosphere, he doesn't live in the Vatican, he's not in Westminster Abbey. Where is the Holy Spirit? He's living down there tonight, and he's got joints, and marrows, and bones, and ligaments, and where are you joined? Do you know who you're joined to? Do you know your shepherd? Have you got a shepherd that feeds you? And is faithful enough to fleece you? *laughter* No, I mean it, faithful enough to talk into your finance. I've been in Australia and New Zealand. In New Zealand there's sixty million sheep and three million people, and sometimes they'll find a sheep that has strayed, and the shepherd hasn't found it, and it's grown so much wool, it's fallen on its back and can't get up, and it dies because it's got all its money in the bank. *laughter* Do you have a shepherd? Not, do you have a minister? I asked if you have a shepherd? Do you have somebody that God has appointed and given a shepherd's heart, that's looking after you, that you can go to? Are you hearing me tonight?

I was teaching a Bible class in Fort Lauderdale, and a young lad came from Miami from a great large church, and I was teaching on this very thing, that every man should have a shepherd. After the service this big old boy came up to me, and said, 'Would you pray for me?'

I said, 'Why?'

He said, 'I don't know. I believe you're a man of God, and I heard you tonight, and would you just pray for me?'

I said, 'Son, do you have a shepherd?'

He said, 'I don't know what you mean.'

'Well,' I said, 'I'll put it then in language you'll understand. Do you go to church?'

'Yes.'

I said, 'What church do you go to?'

He said, 'The first so-and-so church in Miami.'

I said, 'Do you know your minister?'

He said, 'I know his name. I've never met him.'

I said, 'Is there anybody in that church that you can go to who loves you and cares for you, puts their arm around you, counsels with you?'

'No.'

I said, 'Then, what do you do?'

He said, 'Well, I have Jesus.'

'Oh,' I said, 'that's fine. Bless you son, I'm glad you came.' And I looked back, and I'll never forget the look in his face. He looked at me as much as to say, 'Please don't go. Please don't leave me.' It just about broke my heart.

And I came back to him, and I said, 'Son, you know why you wanted me to pray for you?' I said, 'You wanted Jesus to come and put his arms around you, and that's why Jesus has reproduced himself in hundreds of shepherds across the country.' I said, 'Come here.' I took him in my arms and he just shook with sobs. I said, 'God, I pray only one thing for this boy. Let him find a shepherd.'

There are thousands of Christians tonight that don't have a shepherd. They're stuck in stultified, crystallised situations where there's no life flow. They're trying to keep alive. They're full of traditional sentiment. Great God, save your soul! Find a life joint! Get somewhere where somebody loves you, where they can put their arm around you, where they can feed you. We're beginning to find out that being a Christian is more than going to church. It's being the member of a body, it's being a branch in a vine, it's being plugged into something that's got life, in an area. I don't want to make a phone call five hundred miles away for somebody to come! I want a shepherd nearby. That's why in the Bible shepherds were with their flocks. And I'll tell you something, a shepherd can't shepherd a whole lot of sheep.

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John Wesley said twelve. Bob Mumford and I were in California recently, spent a whole day with a group of leaders. We were talking about shepherding and caring for the sheep. Somebody said, 'How many do you think one can adequately care for?'

Bob said, 'Well, sociologists say that twelve is the greatest number that can really have a vital relationship.'

There was a brilliant young physicist in the group, and he spoke up, and he said, 'Brothers, may I speak?'

We said, 'Surely.'

He said, 'In the atomic structure of the universe, the number of atoms that can be neighbours to one another is twelve. From six to twelve.'

I said, 'God, you've built it into the very structure of the universe. In the atomic structure of the universe, only twelve atoms can really have a life joint with one another.'

And then there was a brilliant young Jewish doctor, and he spoke up, and I never could follow him. Man, he went into anatomy, he went into the chemical structure, he went into the diseases, and – twelve, twelve, twelve, twelve, twelve, twelve, twelve. Everything was twelve. And then simple old me, I'm just a kind of an intellectual dum-dum, I said, 'Well, there were twelve tribes, and there were twelve apostles.' Then a light went on, and I remembered what the Bible said – that Jesus prayed all night, and he said, 'Father, I got a whole bunch of disciples. In fact I know about five hundred in my congregation, and then there's about seventy that are kind of special.' But he said, 'I really need some close.'

Somebody says, 'Oh, well, now, Brother Baxter, you know of course that he was choosing the apostolate.'

Okay, he was choosing the apostolate, but get off your horse. Don't go religious on me now, come on back down. Jesus needed somebody close, and all night he prayed. He said, 'Father, I need somebody close to me. I want to minister to the whole world, but Father, it's kind of lonely, and I need some close to me. Out of all those, I don't do anything but what you tell me to do, which ones shall I choose?'

The Father said, 'Well, Son, I think I'd choose Peter.'

'But Father, he's terribly impulsive, and he's really a big mouth.'

He said, 'Son, I think you'd better choose Peter. You need him to develop your own humanity. And then I think you should have John.'

'John? He's pretty thundery too.'

'You'd better have a Scot in there too – you get Andrew.' *laughter*

And he named them off, and he said, 'I think you should have Judas Iscariot.'

'Judas Iscariot, Father? I always feel a bit strange around him.'

'I want you to have him.'

Do you know that the Father told Jesus who to choose, and it says, 'he chose the twelve', – now listen – not to become cardinals, or great flaming apostles, it says, 'he chose twelve that they might be with him.' The Father chose the twelve to be with Jesus, to mature Jesus' humanity. And one of them was a devil from the beginning.

You say, 'Why would the Father put a devil in there?' You know why? The Father put a devil in there, and even made him secretary treasurer, and that devil was in on everything that Jesus ever did, every little secret thing that was ever spoken among the disciples, that devil had his ear in on it, and at the end of Jesus' journey, that devil had to admit, 'I have betrayed innocent blood.' God let him be planted there, so that hell would have to admit that Jesus was genuine.

And when he got the twelve, the Father knew he needed some right up close to him, to sandpaper him, so he put Peter, James and John up close.

You say, 'I don't know why the Lord's put me in this group.' [Rasping noise, sawing noise, sandpaper noise, hammering noise.] Someone says, 'I can't stand it in here, that sister so-and-so is driving me crazy. I'm going down to that other church.' You go down there, and what do you

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find? She's got a twin sister. *laughter* You know something? There was one of those disciples that was, I would respectfully call him, maybe Jesus' life joint. Everywhere Jesus went, there was John. When he sat down John would plop down beside him, lean over and put his head on him. *laughter* You think Jesus resented it? No. That was his life joint. If Jesus needed that, don't you think you do? Stop being a professional. Stop being a church attender. Get yourself into a real body of living people. Some of them will sandpaper you. Some of them will work you over. It's all part of the programme. Just think what you're doing to them! *laughter*

They're all different. You see that's what God is doing, because look, beloved, as Bob Mumford has said so many times, God is getting us into relationships where we love and trust one another, because when we go into the big battle, I don't want to go into the battle with somebody I don't know. I want to go into the battle with somebody that I've been in the wilderness with. I've got buddies that I can trust, I've got men tonight that when I'm not there, nobody dare speak against me, I've got men that I can go to now, and spill my garbage. They're not going to put it in the bulletin. I've got men that I can go to and trust with my deepest secrets. That's why I've got no more nervous breakdowns. God's getting us ready for something, people. Now I don't want to have to say this, but some of you are going to miss it, because you're trying to play both sides of the fence. You're trying to keep your religious respectability, and get down to the nitty gritty of relationship at the same time, and it's making a schizophrenic out of you. Make up your mind.

I was invited – I'm over time, brother, could I just have another few minutes? I was invited to a multi church meeting four or five years' ago, and I was to close on the Friday night, and Ruth and I Saturday morning were going to drive a great distance to start another meeting on the Saturday night, and the Friday night, one of the ministers came and said, 'There's about thirty-five ministers, and they wondered if you'd have breakfast with them in the morning?'

I said, 'Alright.' I was terribly weary, and I was a little late for the breakfast, and I came in and they'd saved a place for me, and I sat down, and the man to my left, I started to make conversation with him, and I said, 'How did you get into this renewal?'

And he smiled. He said, 'Well, I'm a Presbyterian minister.' He said, 'I'm the minister of a very prestigious church in this area', and he said, 'My daughter got into drugs, and my wife and I were heartbroken', and he said, 'I watched the life light go out of my wife's eyes, and her shoulders stoop. She began to fade. I'd kiss her goodbye in the morning, and come away with my lips wet with her tears.' He said, 'I would never let her see the extent of my own sorrow.' But he said, 'I'd go to the church, I'd go into my study and I'd lock the door. I'd weep in my study', and he said, 'Several times I thought, "I'll go to one of my fellow ministers and try to get some help."' And I'm sorry to have to say this folks, but he said, 'I was afraid of exposure.' He said, 'At last it got so desperate that I decided, at the risk of exposure and shame, I would do it.' And he said, 'I – and he pointed to a big old brother sitting down there, a young fellow that I knew – he said, 'I went to him.' And he said, 'I started to tell him about my daughter being on drugs.' He said, 'I didn't know how he would react.' He said, 'He reached out his arms and he gathered me in, and he said, "It's alright brother, we'll get your daughter."' And he said, 'He and his wife went and got my daughter, and got her converted and filled with the Holy Spirit.' And he said, 'That's how mother and I got in.' And so the breakfast finished and Ruth and I got in the car, and we were driving along the road quietly, and you know when you're close to somebody you know that you can be quiet for mile after mile, and you both understand.

The Lord and I were having one of those inside conversations, and he said, 'That was a beautiful thing about that Presbyterian minister.'

I said, 'It sure was.'

He said, 'I let you hear that for a reason.'

I said 'Oh?'

He said, 'I want you to tell it everywhere you go.' He said, 'Because there are thousands of ministers weeping in their studies.'

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Some of us think we're doing ministers a service by maintaining them in the status quo. We'll serve them best when we leave them vulnerable and open, so that they'll have to seek God. Make right decisions for Christ's sake, and for your own sake, and for your children's sake. Be sure you're plugged into a life joint. Be sure you've got a shepherd that can feed you, love you, pour in the oil and the wine when you're wounded, take his crook and pull you out when you've stumbled over the side. Don't play games any more. I know I'll get static for what I'm saying. But if that's the worst I get I can take it. I love you too much to give you a lot of gobbledygook. I'm saying to you tonight, Christian, if you don't have a shepherd, you're vulnerable. You find a shepherd, and if you're not in a body of people where you're joined to living people, then you're going to become dead flesh in the body of Christ, and you can't afford that. You're going to become a dead branch that's going to fall off. Now do I have to come right out and say it, or are you hearing me? How many are hearing me? Thank you. Because when we get that all done, and let me tell you, I have invitations to several nations that are wanting to hear these things, if you think you're alone in what's going on, you're wrong, this is happening in every nation under the sun. This is happening behind the Iron Curtain. God is bringing his body together. The bones are coming together. There's flesh coming on the bones. Right now there's a noise because the bones are coming together. Hallelujah! There's a racket as the bones come together! Bone to his bone. Be sure you get to the right bone. You'll look awful funny sticking in the wrong place. I'm not saying any of you are in the wrong place. *laughter*

Do you sing, 'Father, I adore you' here? I feel like singing it. I just feel bathed in love tonight. You know what I'd like to do? I'd just like to go down and say to each one of you, 'Have you got a shepherd? Where do you live?' And find a shepherd for you, and say, 'Here, take care of this lamb, will you?' I don't want anybody to go out of here tonight without a shepherd. Hallelujah. Give me a chord.

Message 6: Defining the Destination (Wednesday August 4th 1976, morning)

I want to talk about 'The Land' this morning, and there is just one other thing that I wanted to say, and I'd like you to turn please to Leviticus 23, because this has to do with this very conference. This is something that is very exciting to me, and I will tell you why. I think I will tell you why first. I have been a conference speaker for years, and never thought there was anything improper in being called by a group of interested people, in a city, or a church, or whatever. Various organisations, that there is no need to mention, would hold a conference, and I would go as one of the speakers, and during the last two or three years I, and my brothers that I am related to, have had a discomfort about conferences. We just felt that there was something about them that wasn't exactly right. Then the Lord began, we felt, to show us why we were feeling this uneasiness. As we began to see the truth of shepherds and authority, and that every sheep should have a shepherd, and that every man should be under authority, that every believer should be responsible to someone who has the rule over them as a shepherd, as an elder, we noticed that in these conferences there were thousands of people who were there totally unrelated, coming out from various denominational churches, and we were preaching our sermons, and planting our truths, and to put it very bluntly, we realised that what we were doing was, we were tampering with other ministers' sheep.

It really got so intense that just before I came over here, I served notice on a very large conference council, that out of the conviction of my conscience, I wouldn't be able to come back. They said, 'Why?' and I said that I can no longer feel right in my conscience in speaking to a gathering of people, many of whom are there not with the permission of their leaders, and I don't feel that I have a right to tamper with other people's children. Now some of you may not understand this, and it may be a little heavy for you. Then they said, 'Well, what do you think is right – do you think all conferences are wrong?'

I said, 'No.'

They said, 'What do you feel would be right?'

I said, 'I will just tell you what the Lord has been showing me, and that is that part of the preparation in the wilderness for the people of God, when they came into the land, is here in Leviticus 23. Let's just look at it for a moment. I want you to drop down to verse 10 first of all. If you have Bibles please turn to this, because I think it's very important that you should see it. Verse 10 of Leviticus 23 – remember this is spoken yet in the wilderness.

'Speak to the sons of Israel and say to them, "When you enter the land"'. Now that's all I want to say. That is when this is to take place. Now what is it? Let's go back then to verse 1. I just wanted you to find out where 'it' was. 'The Lord spoke again to Moses saying, "Speak to the sons of Israel and say to them, 'The Lord has appointed times which you shall proclaim as holy convocations. My appointed times are these: for six days work may be done, but on the seventh there is a Sabbath of complete rest – a holy convocation. You shall not do any work – it is a Sabbath to the Lord in all your dwelling. These are the appointed times of the Lord – holy convocations which you shall proclaim at the times appointed for them.'"

Then he goes on to speak about the times, that's all you need to read now, he goes on to speak about three times a year when the whole nation, when it came into the land, would come up to Jerusalem, which was the appointed place, the city of God, and they would come up in their tribes, with their leaders, with their princes, with their shepherds. They would come up to holy convocation, where Moses and the leaders of the nation would address them, where they would mingle with one another, where they would fellowship, but where at nights they would go back to their tribal allotments, so that every one of them was up there under proper tribal order. Now I said to this conference, 'This is the way it is.' I know that it sounds idealistic, but I said that I believe that as surely as God is restoring shepherds and authority, and people will know their shepherds, and know to whom they are submitted in their allotments, in their groups, in their flocks, that we will have holy convocations. This will be the valid basis of a

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conference, where no longer will a man speak promiscuously to people who are out from under authority, who don't know authority, who are rebellious against authority, but where people will be spoken to who are under authority, so that what is spoken will be judged by peer ministries – 'when one prophesies the other prophets will judge' – when one teaches, the other teachers will evaluate – so that there will be order in God's people. I said, that may be idealistic, but I believe that that is what is coming, as we come into the land, and we will have conferences where there will not just be apostles and prophets addressing them, but where the shepherds and the elders will come with their flocks to these holy convocations, and will camp around, just like they did around the Tabernacle, as I showed you last night. And at night you will go back to your flocks under your shepherds, and when you come in to places like this - I don't think they will hold it – I think we will have to hold it in great open fields like we have in America. I spoke to 32,000 last year in one convocation. But you will come together in great masses. Can you imagine what the world will do when they see the tribes coming from all over, led by their princes and their leaders and their shepherds, and all camping in their flock allotments, and all coming to holy convocation? Can you imagine what that will be?

So when I arrived here, Bryn started to tell me that he hadn't noticed it, but as he looked over the conference, that there are shepherds and ministers here who have brought your flock, and that you are camped around here, and while it isn't ideal, that there are many of you here with your shepherds, here in flocks, and this might well be the beginning of what God is going to be doing across the world, in bringing his people together, in order. Hallelujah. I don't know if that means anything to you, but brother, that means an awful lot to me. I feel released in my spirit, and I feel that we are going to see this thing grow and increase, and the world is going to see what it is for God's people to move in order, in a world of disorder. The world is going to learn authority from us, the world is going to learn submission, the world is going to learn love, the world is going to learn loyalty. You know the world doesn't know anything about loyalty anymore? But the world's going to learn that there are people that are loyal to one another. The world is going to see heaven reproduced in us, and in these holy convocations they're going to look on and say, 'That's heaven on earth – can we get in on it?' Let me just simply say you can go through the Acts of the Apostles and you won't find any altar calls. In the early church, the gospel was so attractive that people came and wanted to get in. You didn't have to beg them to come in – they wanted to get in. 'Men and brethren, what shall we do?' Peter said, 'Just a minute till I get the key, and I will open the door.' They were beating the door down.

Alright, now we are going to talk about the land. At last. *laughter*

Number one, if you're taking notes, we want to talk about, 'The land located and described.' This is a very important introduction to all that we are going to be saying about the land. But first we have to look at a principle of interpretation, and the principle of interpretation is very simple, once you grasp it, and that is, well, about I guess St Augustine put it as well as anybody, he said, 'The new is in the old concealed and the old is in the new revealed.' Maybe Paul did it better. He said, 'That which is natural is first, then that which is spiritual.' You will find that in 1 Corinthians 11:14. Now this is inherent in the very nature of the material universe. If you want to turn to Romans 1:20, I would like you to get this, because everything I say from now on is going to rest on your understanding of this principle of interpretation. Romans 1:20 'For the invisible things of him' – that is his invisible nature, or his invisible attributes, or characteristics, speaking of God – 'from the creation of the world' – or ever since the world was made – 'are clearly seen, being understood by the things that are made.'

Let me give you a couple of other translations, 'have been made intelligible and clearly visible by his works', another translation says, 'Have been made clearly perceptible and understandable through the things he has made, even his eternal power and Godhead' – or his eternal power and deity, or his eternal power and divine character – 'so that men are without excuse – there is no possible defence for their conduct', or as J B Phillips puts it so colourfully, he said, 'thus leaving these men without a rag of excuse.'

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Now what is Paul saying here? Just as we said last night, that in the building of the Tabernacle, God projected and materialised what he was like in his native element, he put it in a building, he put it in furniture, he put it in a physical, literal, materialised thing that people could understand, and by understanding that, they could understand what God was like, what you had to do to reach God, what you had to do to stay in relationship with God, how you related to God, and what they saw was what God was like. Now in bringing understanding to men, God had to first do it naturally. I don't know, I think I have already mentioned this, about dedicating churches, when I discovered the first time I was asked to dedicate a church that in the New Testament there were no church buildings, but in the Old Testament there were holy buildings. But that which is natural, or physical, was first. The Old Testament is God's picture book. The New Testament is full of precept and principle – the Old Testament gives you the picture. But that which is natural is first, then it is fulfilled spiritually, so that the stones in Solomon's temple now become living stones in the temple of God, for inhabitation of God through the Spirit.

I want you now to go to Genesis with me, to see the land as it was promised in the natural. Genesis 15:18 'On that day the Lord made a covenant with Abram saying, "To your seed I have given this land, from the river of Egypt as far as the great river, the River Euphrates – the Kenite, and the Kenizite, and the Kadmonite, the Hittite, the Perizzite, and the Rephaim, the Amorite, the Canaanite, the Girgashite and the Jebusite.'" You know I always thought that would make a good chorus too, but there isn't much edification in it. *laughter* Now the point to be made here – watch this carefully, because if you get this, you're going to understand what the land is. The land here is geographically described, it is not only geographically described, but it is described in terms of its occupants, and this is the land into which the nation of Israel was to go. God brought them out of Egypt, took them through the wilderness, into this geographically described land. Now remember the principle – that which is natural is first, then that which is spiritual. Now, if the Red Sea has a spiritual meaning in baptism; if the manna has a spiritual meaning in Christ the true bread from heaven; if the Tabernacle has a fulfilment in the Church; if the High Priest has a fulfilment in Jesus; if the lamb whose blood was shed under the old covenant has a fulfilment in Jesus the Lamb of God; and you know I could go on and on – does not then the land have a spiritual fulfilment under the new order? Yes it has.

So what is the land? Now as the land was literally located and described for the natural Israel, so the land must have a spiritual counterpart for the new covenant people. It is that domain, the boundaries, the rules and the functions of which are described by Christ and the apostles and prophets. The land is, according to Romans 4:13, what? Let's look at Romans 4:13. Here is the apostle Paul giving the spiritual fulfilment of the natural promise. Now Jesus had already done it. 'Blessed are the meek for they shall inherit Palestine.' *laughter* Is that what he said? 'Blessed are the meek for they shall inherit the earth.' Come on, dare to say it. *The earth* Don't be scared! Alright, look at verse thirteen now, 'For the promise that he should be the heir of the world was not to Abraham or to his seed through law, but through the righteousness of faith.' What is the land? *The world* Don't be so tentative! *laughter* You're frightened. It's frightening! Do you know why it's frightening? It is frightening because many of us here in this room including me for years never dreamed of for a moment, doing what our dear brother here, and incidentally thrilled my heart as he talked, none of us dreamed for a moment that we would have any part in taking over the world. If we could make it to heaven ...! *laughter* 'I just want to go to be with Jesus when I die!' *laughter* So the thing you are really looking forward to is death, or the coming of the Lord. Now the land is the world, and the natural Israel (as Bryn has already told us), from whom the kingdom was taken, and given to a nation bringing forth the fruits thereof, is described for us in 1 Peter 2:9. We are the people of the kingdom of God – you and me – where there is neither Jew nor Gentile, bond nor free – where the middle wall of partition has been broken down, where God has made of twain one new man.

Now I want you to look at this because it is exciting. 'But ye are a chosen generation.' Let's stop right there, because the American Standard correctly renders that, 'You are an elect

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race.' Now a race equates with genealogy, which equates with genes, and races have special genes, and those genes are in their blood, so that what you are genetically determines your race. Now he says, 'I have created a new race, and he said, 'This new race also has genes, but they are not in the blood.' They are spiritual genes, and when you are born into this race, you are born by the Spirit of God, and your genetics are spiritual genetics, and while your natural genes may produce you a black man, or a red man, or a yellow man, or a white man, if you belong to this race your spiritual genes will produce you a God man whether you are black or yellow, and that is why the great multitude comes from every tongue, tribe and nation, because they have got spiritual genes. That doesn't excite you? *laughter* I've got goose bumps from my big toe right up to here! *laughter*

All over the world today people of every colour and tribe and nation who have been born into the kingdom of God are the new people of God, the new race. There is a race of people that are transcontinental, transnational. The immigration authorities can't stop the spread of this race! We all carry our passports! *laughter*. And this race is destined to rise up and inherit the earth. Oh, hallelujah! And this can only come about by a tremendous acceleration of reproduction, which means that there must be thousands more people than now are born again, being born again, which means that we're going to have the greatest revival these last days, and the fullness of the Gentiles is going to come in! Do you know what that means? That means that there's going to be a Gentile revival of such dimensions that there are going to be more Gentiles saved in the closing generation of this age, than have ever been saved in all Christian history. It's going to do something on a natural level to ethnic Israel. It's going to make them mad! *laughter* The Bible says it's going to provoke them, and right about the time they are so provoked that they just don't know what to do, the 'miracle of the mystery' that Paul talks about in Romans 11 is going to take place, and the judgement that has rested on ethnic Israel for two thousand years coincident with their provocation is going to be lifted, and they're going to see the deliverer coming out of Zion. Now what is Zion? Zion is the people of God, and the deliverer they're going to see is Christ in the gospel, and all Israel is going to be saved, and there's going to be a tremendous national revival among the Jews, and they're going to come in almost in total! Paul says it's going to be like life from the dead. Can you imagine when the bulk of the human population in the earth is going to far outnumber the unbelievers?!

I am sorry about what this is doing to your theology. *laughter* But let me, if it's any comfort to you, - I went through it too. But somebody said, 'Brother, but doesn't it say that men are going to get worse?' No, it doesn't say that. It says the wicked are going to get worse. But as the wicked get wicked, the righteous get righteous-er. *laughter* And as the wicked get fewer, the righteous get more-ther. *laughter* Bryn quoted it in John - we miss it in the Authorised Version. I sometimes wonder whether if somebody didn't have a hand in the Authorised Version to hide some things from us. He says, 'the light shines into the darkness and it is going to keep shining, and shining, and shining, and the darkness cannot arrest it, can't stop it, and the path of the just groweth brighter and brighter and brighter and brighter.' What's happening to the darkness? It's getting smaller and smaller! Let's say, 'Glory!' *Glory!* If you can't say it because you believe it, say it by faith, again! *Glory!* Hallelujah!

Now what if the world is the land, and if Israel is now the new nation of Jew and Gentile, which towards the end of the age, and let me say to you quite frankly, everything that I observe happening in the earth in terms of the Bible, even the coming into existence of Israel as a nation, is extremely significant. Now this is hard for us to take. I'm a Canadian and I was raised in Canadian schools where we were taught the sun never sets on the British Empire. 'Britannia rules the waves', and now Britannia has a hard time with the English Channel. *laughter* I said that over in America where I was sharing a conference with Michael Harper, and he came to me after and he said, 'Dear brother, we do have a few more ships than are in the English Channel.' *laughter* There is still some British pride left! All I want to say is this: is it not significant that in my lifetime there has been such a resurgence of nationalism, that the earth is now literally

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peopled by many, many, many nations? What is this all about? It makes it much more manageable to make disciples of all nations! Now somebody says, 'But the Bible says, when you see the fig tree ...' Ah, but you should read all four gospels. Luke says, when you see the fig tree *and all the other trees*, so the fact that Israel has become a nation is only in preparation for its national conversion, as is the emergence of all the other nations. God is just setting them up to knock them down! *laughter* Somebody says, 'Baxter, you're dreaming!' It's God's dream! Do you think God is going to let this age wind up with his Son a loser? He's going to vindicate his Son! He's going to cover the earth with his glory as the waters cover the sea! We say, when Jesus comes every knee will bow and every tongue confess. Go back and take another look at that scripture. It doesn't say anything about the second coming! And go back and put it in context in Isaiah! 'Look unto me all ye ends of the earth and be saved, for every knee shall bow unto me, and every tongue shall confess!' And there was silence in heaven for the space of half an hour. *laughter*

You know we have got off the hook of responsibility by having a nice futurist eschatology, so that every challenging verse that says, 'Now is the time God wants to do it', we put it up there. *laughter* Oh, there's another hard one. We'll let the Jews do that in the great tribulation. Oh, that one's for the Millennium! *laughter* I feel your pain, but brother, let me tell you I have never known genuine excitement until I got my Bible back, and I began to realise that the gospel is the power of God unto salvation, and if it is 'the' power then there is no 'the-er' power! And Jesus said, 'All authority is given unto me in heaven and in earth', and if he has got it all, he can't get any more! If you've got it 'all' you can't have 'all-er' authority! *laughter* How much authority has Christ got today? *All!* How much? *All!* Where? In heaven and where? *On earth!* Where? *On earth!* You're sure? *Yes.* He is the King of all those that are king-ing! That is the literal meaning of that passage! Anybody out here king-ing? He's the King over the king that's king-ing. He is the Lord of all those that are lord-ing! He's the King of the whole earth, the King eternal, immortal, invisible, the only wise God! Jesus Christ sits in the place of supreme authority and he must reign until his enemies are made his footstool, and the heavens must retain him until the time of the restoration of all the things the prophets spoke about, one of those things being that everyone shall see eye to eye in Zion! *applause*

Somebody said, 'You mean we're all going to see eye to eye?' That's what he says! 'That's impossible!' That's what you say. Now if I have to make a choice, I am going with him! How many of you, ten, twelve years' ago, would ever have believed that what is happening right here could happen? John Poole said something, in the conference we shared together at Oberland University, that I felt was prophetic – I really did. John said, 'Ten years' ago we could not have imagined what is happening today. Ten years' from now we will not be able to look back and say we saw this at the present time', and I believe it. I was talking to Bryn this morning – there are things happening in the earth that I don't dare think about. My head won't handle it! I can't even share it with you – it would blow you right out of the water. Some of the things that are going on in the kingdom of God this morning are absolutely mind-boggling. God is up to something! You say, 'Why didn't he do it before?' It wasn't time! 'Are you going to restore the kingdom to Israel now Lord?' Jesus says, 'It is none of your business! It is not for you to know the times and the seasons which are hidden in the Father.' But when he chooses to do it, he will do it. And he 'do-ed' it. *laughter* About ten years' ago all kinds of things began to happen. He did things that I would never have done. *laughter* He's got me into more trouble... *laughter*

I just wouldn't believe the things I am doing these days. I am working with, I'm relating to, I'm loving, I'm entering into relationship with men that ten years' ago we wouldn't speak to each other, and now we can't wait to get together! We don't see eye to eye, but we sure feel heart to heart, and that's the order. Ephesians 4 says, 'Let us keep the unity of the Spirit, until we come to the unity of the faith.' Get your hearts together and then we will work on your heads. We say, 'Lord, that isn't the way it is. If he doesn't believe like I believe I won't fellowship with him.' Well, you're dispensable. *laughter* Like I said last night you either get in line with

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what God is doing or ... bye bye! See you later! Alright. Let's go back to 1 Peter 2:9, 'But you are an elect race, a holy nation, a people claimed for God's own.' We are God's people! Say it all together. *We are God's people.* Do you notice how many times when God is laying down a promise, he lays it down in terms of his creative power? The God who made the heavens and the earth, that's my Father! The God who raised Jesus from the dead, that's my Father! Hear me, precious people: the success of these mind-boggling things that I am talking to you about does not rest with our little committee conclusions. It is in the purpose of God. This is a time thing. This is a season. This is a thing that God is doing. God is on the move! And I can hardly keep up with him! He's moving so fast. We are God's people. Now if God wants to use you to blast open a nation – do you think he can do it? You, I mean you! Don't pass it to the other fellow, you! If God picks any of you up and says, 'I want you to go and dynamite a nation open', do you think God can use you to do it? Come on now, do you believe God can do it? That is all I am asking you to believe. I am not saying you should try to figure out how you can help God figure it out.

I remember when Ruth and I were being ministered to by the laying on of hands, and there was a prophetic utterance, and it was very powerful. I'm not going to share that with you. But I remember that as they ministered to Ruth, her tearful response, between sobs, was beautiful. I shall never forget it. All she said was, 'Lord, we want to be available. We want to be available.' God is not asking you to work out the logistics of this. He is not asking you to form a committee to work out how you shall do it. All he is saying is, 'Are you available?' How many are available? I'm available. Do you hear that, Lord? Alright, let's go on. Verse 10 'Which in time past were not a people, but are now the people of God.' We were nobody! Now we are everybody, not just somebody. We are everybody that is anybody! *laughter* You say, 'Well, okay, but boy, that world out there is rough.' That brings us to point number two.

The land, which is the world, is divinely prepared for us. Let's go to Exodus 23:20 'Behold I am going to send an angel before you, to guard you along the way and to bring you into the...' What? *Place.* What kind of place? What does it say in the King James Version? *Which I have prepared.* That's what it says in the New American Standard. Let's say it all together. *The place which I have prepared.* Our evangelical theology, which most of us have subscribed to, which has been prominent among saved people for over a hundred years, because it emerged in its battle with German higher criticism and liberalism, but our evangelical theology has been all redemptive. 'I am saved, I am going to heaven, take the communion.' We have lost the great theological fact that our fathers were so aware of, the kind of thing that made some of the great moves of the past possible, and that is the doctrine of providence. What is providence? The doctrine of providence is that God isn't just God of Christians. But Psalm 24:1 – what does it say? 'The earth is the Lord's and the fullness thereof, the world and all that dwell therein.' Who owns the communists? God. Who owns the conservatives? God. The kingdom of God is supra-political. I don't want anybody equating Christianity with political left or political right. We are political top! The Bible says our politics are in heaven. Our citizenship is in heaven. We are without boundaries! This new race doesn't carry an earthly passport. Now please, don't think I'm crackers when I say this, but I wouldn't be a bit surprised but what we start to have some of the Philip Transportation Company restored. *laughter* If they insist on continuing to put up air fares it may come quicker than we ... Now you don't dare rule that out! I believe that we are going to see anything God wants to do to get his job done.

How many have read anything about Sadhu Sundar Singh, the great Indian Christian? Any of you read anything about it? God always gives us previews. Remember when he went up into Tibet, and they threw him into the well, which was capital punishment, screwed the top on, took the key back to the head Lama, and he put it on his ring, and the Sadhu landed in a pile of mouldering bones that were at different stages of decay and hurt his arm. He was down there in that stinking thing to die and heard a scraping, and off came the top of the well and a rope was let down. He put it around his waist and he was pulled up, got up and the rope was taken off and he turned to thank his benefactor and there was nobody there. He came to a swollen stream

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and wondered how he would get across. Suddenly somebody appeared and said, 'Get on my back', and they took him across, and he turned and they were gone. What was it? Angel. *laughter* Don't you believe in angels? The place is full of them this morning. *laughter* There is at least one for everybody here! And probably there's more than that, because I think some of you need more than one! *laughter* The way I get around I think I've got about five! *laughter* Look, dear people, once you posit God, all things are possible. We say, 'How can these things be?' Gabriel said to Mary, 'You are going to have a child.' She said, 'Oh, that isn't reasonable, Mr. Angel. I am a devout Jewish girl, I'm a virgin and I know all about the Levitical code, and I have not known a man. I declare it, and you know it to be true, sir. How can these things be?' Now Mary was a precious little peasant girl, she loved God devoutly, she was pure, but her little old head, when this angel said she was going to have a baby, and nobody had ever had a baby without a man. Everybody knows that. She said, 'How can these things be?' And he told her how. 'Oh,' she said, 'be it unto me then according to the word.' And God wrought a miracle, and that little peasant girl became the bearer of the Messiah which had been the dream of every Jewish mother, generated by God in her womb.

You say to me, 'Baxter, these things you are talking about, how can these things be? Seeing that we don't have a committee big enough! *laughter* And what do we do for money?' Eat manna. Follow the cloud. Get water out of the rock. What do you think he put them all through that training for? You and I are going to take over the world and we're not going to do it with guns. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. First of all, we're going to have to get together, and when you get all this dynamite together, one good prayer meeting will clean up a whole legislature. *laughter* Hallelujah! Exodus 23:21 'Be on your guard before him and obey his voice. Do not be rebellious toward him for he will not pardon your transgressions since my name is in him.' That was quite an angel. That is the one who followed them, who was Christ. 'But if ...' Oh, dear. There we go again. 'But if you will truly obey his voice and do all that I say, then I will be an enemy to your enemies, and an adversary to your adversaries, for my angel will go before you, and bring you into the land of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites, and I will completely destroy them.'

'Oh, you are going to go in there ahead of us? I see, and so when we come in, all we do is blow... Oh, hallelujah! I like that!' Who do you think is messing up the pea patch out in the world right now? Who has got men knocking their heads together? Who do you think is doing all of that? Who's reducing the world to a drooling, dribbling idiot that doesn't know where to turn? Who's doing that? God is out there working on the Hivites, the Jebusites, and all the other parasites. *laughter*

Verse 24 'You shall not worship their gods.' Don't get messed up with them now. We have had enough trouble with that – trying to run the kingdom with their methods. 'You shall not worship their gods nor serve them nor do according to their deeds, but you shall utterly overthrow them, and break their sacred pillars in pieces.' Remember, that which is natural, then that which is spiritual. This doesn't mean you get an axe and go out and start to chop material things down, but this means that you start to move in on the powers of darkness. Hallelujah, I can't get into that right now. Verse 25 'But you shall serve the Lord your God, and he will bless your bread and your water, and I will remove sickness from your midst.' When? When you get into the land. Remember what I said the other night? We're going to have one of the biggest healing services you ever saw. Man, there's going to be a mass healing, when we get it together. Verse 26 'There shall be no one miscarrying or barren in ...' What? Whose land? Our land! Who owns the world? God, and me! *laughter* Do you see the subtle out in that answer? Do you see the subtle out? We are heirs of God and joint heirs with Jesus Christ! You say, 'It's God's.' It's God's and ours. 'The meek shall inherit the earth.' Whose world is it? Ours! Come on, stick your chest out! 'My Father is rich in houses and lands, he holdeth the wealth of the world in his

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hands, of rubies and diamonds, of silver and gold, his coffers are full, he has riches untold! I'm a child of the King, a child of the King, with Jesus my Saviour, I'm a child of the King!' *applause*

Verse 27 'I will send my terror ahead of you and throw into confusion ...' What's going on out there right now? Confusion. What's the confusion waiting for? The orderly people of God, coming in in their tribes, to take over the land. You better get it together! Are you ready to take over England? Yes, sir. Don't look at me like that. This wasn't my idea! *laughter*

'I will send my terror ahead of you and throw into confusion all the people among whom you come, and I will make all your enemies turn their backs on you.' Hallelujah! Notice, 'And I will send hornets ahead of you.' Buzz. Somebody says, 'Where in the world are they coming from? What's happening?' Buzz. That's God's hornets. 'That they may drive out the Hivites, the Canaanites and the Hittites before you.' Now drop down to verse 31. 'And I will fix your boundary from the Red Sea to the sea of the Philistines and from the wilderness to the river Euphrates.' That which is natural is first. 'For I will deliver the inhabitants of the land into your hands.' That's God's side. 'And you will drive them out before you.' That's your side.

Do you believe that God is getting the world ready for us to take it over? Alright. Now don't go getting spiritual about it and say, 'God, you do it.' He says, 'What do you mean, "you do it"? I've done my part – you go on and do your part!' That's what our brother was talking about this morning. That's exciting! All little old Paul had in his day was a little old donkey. What have we got today? Jet planes, tapes, even got the British Airways working for us. *laughter* Of course we own the British Airways. *laughter and applause* See, I own a great deal, I just haven't time to take care of it. So I let the Rockefellers and the Morgenthau take care of a lot of those things, I'm really busy right now with other things. *laughter* Verse 32 'You shall make no covenant with them or with their gods.' Remember, don't compromise. They will want you to ease up! Cut their heads off! I'm not talking about people – no compromise with sin! No compromise with religion! No compromise with melting down first principles and making them acceptable! No compromise! Samuel said to Saul, 'I told you to clean out the Amalekites!' 'Well,' he said, 'I saved the best of them.' There is no best Amalekite. 'I saved the king!' 'The king of the Amalekites? He's as bad as the poorest peasant! Where is he? Bring him to me!' And the Bible says that Agag came unto him 'mincing delicately'. And he said, 'Surely, you are not going to do anything now. The bitterness of death is over – the war is past.' Samuel said, 'You think the war is past? The war isn't over till you're done. Give me a sword!' Phut, phut, phut! There was Agag. Someone says, 'Oh, that's so cruel!' That which is natural is first. Somebody said, 'Oh now, there are some nice things in the old order that we could ...' Phut, phut, phut! Verse 33 'They shall not live in ...' What? *Our land.* Whose land? Our land! Praise God! 'Lest they make you sin against me.'

Alright. Point number three, it's the place of God's personal presence. Exodus 33 'Then the Lord spoke to Moses, "Depart and go up from here, you and the people whom you have brought up from the land."' Remember, they had just had that bad scene where Aaron had caused Israel to sin, and the Lord is angry about it, and he tells Moses to go ahead and take the people up. He said, verse 2 'I will give it to you, and I will send an angel before you, and I will drive out the Canaanite and the Amorite and the Hittite and the Parasite and the Hivite and the Jebusite to a land flowing with milk and honey. But I am not going with you. I will send an angel along but I am not going, because you are an obstinate people. If I go and you keep on being obstinate, one day I'm going to get so uptight with you, I'm going to destroy the bunch of you, so I will send an angel up.' Now God is talking anthropomorphically. He is talking here as a man, you've got to understand that. 'Now when the people heard this sad word they went into mourning and none of them put on his ornaments, for the Lord had said to Moses, "Say to the sons of Israel, 'You are an obstinate people.'" Incidentally, that is us.

Drop down to verse 12. 'Then Moses said to the Lord, "See, thou dost say to me, 'Bring up this people,' but thee thyself has not let me know whom thou wilt send. You say, 'They are my people.' They are your people!"

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God said, "They are not my people – they're your people."

Moses said, "God, they're your people!"

He said, "They are not my people – they're your people."

He said, "They're your people."

God said, "No, they're your people."

"Oh," Moses said, "They give me a headache!"

He says, "Come up into the mountain and I'll give you a couple of tablets." *laughter and applause*

I just couldn't resist that, forgive me. Alright, let's go, here, I've got about four more minutes. Verse 13 'Now therefore I pray thee, if I have found favour in thy sight, let me know thy ways that I may know thee so that I may find favour in thy sight. Consider too this nation is thy people.' Moses said, 'God, you and I are on good terms.' If you go back to verse 11 it says that 'he spoke to Moses face to face, just as a man speaks to a friend.' He said, 'God, you know me, and I know you pretty good. We are really on a pretty good footing with one another.' He said, 'Couldn't you give me an outline of your plans for the next thirty days? Kind of tell me what you're going to do?' You know, we would all like to know that, wouldn't we? 'Lord, what are you going to do tomorrow?' What did he answer? He answered by saying, 'No, Moses, I'm not going to give you a detailed account of what I am going to do, but tell you what I will do. My presence will go with you.' But somebody said, 'If I knew what he was going to do, then he wouldn't really have to bother to stick around. I would just know. This way I've got to stay close to him to find out what he is going to be doing.' That's what it is all about. If you're going to know what God is going to be doing, you'd better stay close. You want to know what he's going to do, you'd better stay where he is. 'What are you going to do today Lord?'

'Just stay with me, you'll find out.'

'That means I've got to stay close to the Lord all the time!'

Yes, all the time. *laughter*

Verse 15 'Then he said to him, "If thy presence does not go with us, do not lead us up from here." Now here is a tremendous verse, 'For how then can it be known that I have found favour in thy sight, I and thy people? Is it not by thy going with us, so that we, I and thy people may be distinguished from all the other people who are upon the face of the earth?'

He said, 'The thing that makes us different to everybody else is your presence.' Precious people, the thing that has happened to us in the last ten years, the thing that I see here meeting after meeting, that runs the gamut of my emotions from tears to shouting – this presence of God! Sometimes this morning, I heard for a few seconds the high praises of God, when there was an intensity in your worship that I literally felt. I don't know if any of you heard about the last meeting in the Shepherds' Conference in Kansas City? Any of you hear of that, or hear the tape? Almost five thousand shepherds in Kansas City. I was to speak that night, and a prophetic word came, 'Take off your shoes for the ground on whereon you stand is holy.'

I never saw a sight like it in my life, to see five thousand men with their shoes off, lying prostrate all over that great auditorium, and the presence of God came in, and those men began to worship God, and it mounted and mounted and mounted until it became a roar! Like the sound of many waters! Then they stood and again it came, and my young Timothy who lives with Ruth and me, he is a healthy young man, no superstition about him, he loves God, but he said he stood there with his hands up, and he said to me, 'Ern,' he said, 'something brushed by me.'

I said, 'I believe that.' I said, 'I was standing on the platform, and I didn't dare turn around. I knew that there was standing behind me an angel.' The place was full of angels! The place was full of the high praises of God! I travel all over America. A Baptist minister in Florida came to me, and he said, 'I have worn out the tape of that meeting and your sermon. I have literally worn it out!' All over America I find ministers, denominational ministers, to whom have been given a tape of that meeting. When I got up to speak I declare to you I was off the ground!

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For forty-five minutes my pulpit was up there, my feet never touched the platform! It was something like I had never had before, and I realised that night, that the thing that was going to enable us to do the things that we are talking about now, is not our clever theological insights, it's not our human abilities, our human gifts, it is the presence, it is the presence, it is the presence, it is the presence of God that will make us different, that will empower us, that will enable us to go in, and blow on the giants, and down they go!

'My presence.' The land, when we go into it, beloved, he's going to have been there ahead of us. The confusion that's in the world this morning is divine confusion. What do you think God is doing while he's confusing the world? What is he doing in his kingdom? He is putting it together. Hallelujah! How many here last night got some things together? Do you know that that is happening all over the world? While God is putting the world in confusion he is putting his kingdom in order, and one of these days there will be a sound of a blast of the silver trumpets, and that will be the signal for us to rise up and go over this Jordan. Look out Hivites, Jebusites and all the rest of you parasites – here we come! What's going to do it? His presence!

Thy presence shall fall like rain.
Thy presence shall fall like rain.
Feel my heart Lord.
Fall again.
For thy presence shall fall like rain.

Father, we laugh, we cry, we shout, we wave our arms, we dance, we play our instruments, we worship on the harp and the organ, we pound our tambourines, we scream, yet down beneath all of that is the deep subterranean conviction that we are the people of the generation that is going in. And this morning we sense thy presence saying, 'It won't be long now.' God help us to know the urgency of the hour, find our place in the army of God, get ready to march. Amen.

Message 7: The Place of World Witness (Wednesday August 4th 1976, evening)

How many were not here this morning? Where were you? Well, for your sakes we'll engage in a brief review, but I can't reproduce this morning. In fact, that's one tape I'm going to get. *laughter and applause* I said things this morning I've got to hear again!

We started to unfold the meaning of the land, and we showed that the land that was promised to Abram in Genesis 15 was described and defined: its geographical boundaries and its inhabitants were identified, so there could be no question about where this piece of ground existed in the earth. And then we dealt with the principle of interpretation which Paul lays down when he says, 'that which is natural is first, then that which is spiritual', or Saint Augustine says, 'the new is in the old concealed, and the old is in the new revealed', and that the things that happened under the old economy, happened in the realm of the natural, or the carnal, as the writer to the Hebrews says. So that if the Red Sea and the manna, and the water out of the flinty rock, and all of these things which were natural material things have a spiritual fulfilment, as is very clear in the New Testament, so then must the land have a fulfilment in the New Testament, and Hebrews chapters 3 and 4 establish this, and then we noted in Romans 4:13 that the natural land, geographically defined in Genesis 15, had its larger fulfilment in the world, and Romans 4:13 says that Abram was made heir of the world. Now in Genesis 15 he was made heir of a little piece of ground, in the centre of the earth, with certain boundaries inhabited by Hivites and Hittites and Jebusites, and all the other parasites. So, very simply then, the land becomes the world. The nation of Israel becomes the new race, the kingdom of God, the people of God, the Jew and Gentile, with the middle wall broken down, made one body through the cross, and no longer are God's people confined to a little piece of ground in the middle of the earth: but now God's people are out of every tongue, tribe and nation, and they're not known for genes in their blood, but for genes in their spirit, so that the land becomes the world. Israel becomes the new nation: the holy nation, the new race, the kingdom of God, every born again child of God in every part of the whole wide world. The Canaanites, the Hivites, the Jebusites, the Hittites, the Amorites: these stand for the powers of darkness, back of the world system.

Now, I appreciate questions because at best what I am saying in this series, if you are a sincere and a dedicated Bible student, is only going to drive you to the Word of God. At best I'm only giving you hints. If you're going to develop this thing yourself until it possesses you, obsesses you, drives you, and you eat it and drink it and sleep it and share it and ... it becomes a very part of you, as it is of me. The brother who spoke to me tonight, and I appreciated him speaking, he was very courteous and gracious, he said, 'I just had one problem,' he said, 'it seemed that the land in Genesis 15, if it's to have a spiritual fulfilment, and you say it's the world, then the earth is material also.' And I appreciated that question, because if others have that hang up, then I want to deal with it. There's never been any question about the material earth belonging to God, so, the world that I'm talking about is not the world of land and sea and trees and flowers and mountains and shrubs. The world I am talking about is the world of mankind. Now, when you're talking about the world, in the New Testament 'God so loved the world'. Now God didn't so love the trees and the mountains and the streams, I'm sure God appreciates them, he made them, and he said they're good, but that's not the area of his redemptive love. 'God so loved the world' - what world? The world of men. Then he turns around and he says to us, 'Love not the world'. Now there is a love for the world that you and I have redemptively, on the other hand, we are not to love the world in any sense of being involved in its conduct. Bishop Gore, I think, has given us the finest capsulated definition of the world in a moral sense that I have ever read. He says, very simply, that the world, morally considered, is mankind organising itself apart from God. And I think that's an excellent definition - mankind organising itself apart from God. Now that's the world we're talking about, and the Hivites and the Hittites and the Jebusites and the Amorites that you and I have got to deal with tonight, is not the Englishmen and the Czechoslovakian and the Russian and the American and

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the Canadian, that's not what we're at. We are at the powers that are back of the conduct of men in the spiritual realm. When Israel went into Canaan, they took swords and lopped off the heads of the Jebusites, and drove them out, and it was physical warfare. You and I are not in physical warfare. You and I are not going to win this battle with army tanks and atomic bombs. We are going to win this warfare by coming against the already defeated principalities and powers, and paralysing them in such a manner, that we will release mankind to the glorious redemptive power of Jesus Christ. Our battle is a battle against principalities and powers.

Now, we showed this morning that God said to Israel, 'I have already gone before you, I've softened them up, I've already put the fear of you in them. They're ready to be taken over. I have gone before you and I have already put a fear in them, all you've got to do is go in and go "poof", and they'll fall over. That's all there is left for you to do.' Now what I am saying to you is that, as Bryn said the other morning, 'now is the prince of this world cast out.' The crisis of history is not future, it's past. The crisis of history occurred at a place called Calvary, where Jesus Christ destroyed principalities and powers, made a show of them openly, triumphing over them in his cross. Tonight, Satan and all his demons are legally defeated. God has already declared Satan and his kingdom as legally defeated, and he's waiting for you and me to get it together and go in, and in the power of concerted prayer and authority, to take authority over these principalities and powers, and so paralyse their activity, as to release entire nations into the kingdom of God, until the kingdoms of this world become the kingdoms of our God and of his Christ.

Now that's the battle that we're in. There are a number of scriptures that I have here, and you're welcome to look them up. I'm not going to take time to go into them: Luke 11:15-22, if you want to jot them down, Luke 11:15 – 22, Colossians 2:15, Colossians 1:13, John 16:33, 1 John 5:4-5, Revelation 12:10 -11. Now all of those scriptures, if we were to take time to read them, tell us that already the world is crucified and overcome. 'I have overcome the world', Jesus said. The prince of this world is cast out. Personally, and I hold only me responsible for this, because it's an interpretational thing, I don't believe that Satan goes into the presence of God to accuse me. I believe he was cast out of heaven when Jesus went up. There wasn't room enough for the both of them, and he's out. I don't believe he's up there accusing me, he's down here making a mess for me, but he isn't accusing me there, because, 'there is therefore no condemnation'. He got cast out. His power and authority is broken. Now, I want to make something very practical. In the book of Ephesians, in chapter 1 we have a tremendous revelation of what Jesus Christ wrought. I'm not going to turn to it myself, if you want to turn to it, but Paul prays that the Ephesians may be filled with the spirit of revelation and insight in the knowledge of Christ, having the eyes of their heart enlightened, that they may know three things, each of them beginning with 'what'. 'What is the hope of his calling' - what does that mean? It means what has God called us to do, and there's where we're in trouble. God's people don't know where we're supposed to be going. Where are we going? Well, we're going handing out tracts, we're going to go knocking on doors, we're going to do this, well, do you know where we're going? This thing isn't being done in the corner, this isn't some small operation, this is cosmic. God's a world person. He's not interested in making a little dent in McGurkle's crossing, he's interested in taking over the nations. Jesus died for the world! God is going to redeem the world of men. Christ died for men. This isn't something small, this is something gigantic! Do you know what God called us to do? I'm dead sure he didn't call us to be the miserable, pitiful, piddling, inconsequential, little bunch of fearful people that we are, hiding behind doors, scared stiff somebody's going to identify us.

Have you ever noticed how self-intimidating we are? Do you notice the scriptures we pick? 'Where two or three are gathered together ...' What would a minister do without that on prayer night? You know, when five people show up, and he looks out, musters up his courage and says, 'Beloved, where two or three are gathered together'. That's not the meaning, that's not the heart of the text at all. Where two or three are gathered together, there am I in the

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midst, and with me in the middle of two or three, in no time at all you've got two or three thousand. Bang! Boom! Pow! Whee! Or, you can't use that every prayer meeting night, there's that other one. 'Fear not, little flock...' But finish that one! '...it is your Father's good pleasure to give you the kingdom!' Hallelujah! I said, hallelujah! Come alive! Hallelujah! Alright. Do you know what is the hope of his calling? What has he called us to do? He has called us to disciple all nations. Nations. I was teaching this, and I was looking into the eyes of the same kind of an incredulous audience as I'm looking at tonight, and the Lord said to me while I was preaching, that sometimes gets a bit disconcerting when you've got, you know, a two way thing going, and he said, 'It will make it a lot easier for you to get this thing over, if you can see nations as I see them.' I said, 'Good, Lord, I can take all the help I can get. How do you see nations?' He said, 'I see the nations as a drop in a bucket.' I said, 'Glory to God, I can handle a drop.' Pick your drop. What nation do you want to tick? See, if you start to think God's thoughts, instead of thinking those little, miserable, wizened up things ...

'What is the hope of his calling? And what the riches of his inheritance, in the saints? And what is the exceeding greatness of his power, measured by what he did when he raised Jesus Christ from the dead, and set him at his own right hand, far above principalities and powers, and every name that is named, not only in this world but in that which is to come, and put all things under his feet, and made him to be head over all things to the...' Jews and the great tribulation? *laughter* To whom? 'to the church' - which is his what? His body. Now you and I read the four gospels and we marvel at Jesus as he moves around, and people are healed, and miracles happen, and he walks on water, and he multiplies bread in his hands, and he raises the dead, and we say, 'Oh, isn't that marvellous?' And he very simply said, it wasn't a great dramatic pronouncement, he just very simply said, 'the works that I do shall ye do, and greater works than these shall ye do because I go to my Father.' Was he talking through his hat, or was he telling us some truth? Thank you. He was saying, 'What I am doing, as the incarnate, individual, incomparable Son of God, you are going to do, as the corporate son of God, but you're going to do it on a greater scale.' The greater works are not qualitative, they are quantitative. Everything Jesus did as a man, we are to do as a corporate body, until in every place, those that call upon the name of the Lord stand out, as the corporate Christ, with all the qualities of the historical Jesus compositely resident in that body, and manifesting the glory of God. Brother, with Jesus Christ multiplied a thousand-fold across the earth, it's a small thing to take over the world!

Now, that sounds great, but then we get into chapter 6 and he says, 'Finally, brethren, be strong in the Lord and in the power of his might. Put on the whole armour of God,' because he said, 'we wrestle not against flesh and blood, but against principalities and against powers and against the rulers of the dark places of the world, and against spiritual wickedness in heavenly places.' Now what's he saying? In chapter 1, he says, 'I have legally defeated all your enemies and the hope of your calling, the thing that I have called you to do, is to move in on the basis of what I have done and take over.' Now, I'm going to be very practical. Every normal New Testament Christian can cast out a demon. If you're a Christian tonight, full of the Holy Spirit, you qualify to cast out a demon. We've had a lot of that in the last few years, and I believe it's part of God's plan that we should understand we have power over demons. I can cast out a demon, but I don't want to try to handle a prince. I don't even want to take on single-handed a ruler of a dark place. I don't want to take on a princely deputy, and I certainly don't want to take on the old boy himself, alone. And every one of the pronouns in Ephesians 6 is plural. I can cast out a demon, but when it comes to the kind of a job that God is calling us to do in the land, in the world: in dealing with the Hivites, and the Hittites, and the Jebusites, which are satanic princes back of the world system, that are holding it bound, we have to do it together, brethren. Satan doesn't mind you kicking around a few of his buck privates. In fact, he says, 'That's fine, whack away, as long as you think you're doing a big thing casting out a few demons, go ahead, as long as you don't wise up to the fact that the prince of England remains unhindered in his

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operations, while you're fooling around casting out a few demons here and there, and his deputies in the various counties in England are holding sway, and there are concentrated headquarters in England, which are denominated the dark places, and you're not touching them, so go ahead, cast out a demon, I don't mind, as long as you don't wise up to the fact, that if you ever get together you can smash my kingdom.'

You see, if you look at what is going on at the present time, and you start to put all the parts together, and you have any knowledge of the Word of God, you can see that God is getting us ready to do the great thing that needs to be done, and it's not going to be just preaching the gospel, it's when we get it together and we get into this wrestling thing, and we have it so together, that in our town, we can take authority over the little, demonic leader of our town. We can paralyse his power. These are the Hittites and the Hittites that we've got to deal with. That was an interesting thing tonight, I don't know if any of you listen to the church service on BBC. Did any of you listen to that, and hear the first lesson or the second lesson? The first lesson was taking the land. I said, 'Glory to God!' Whether the fellow believes it or not, he's reading it over the radio, and I thought that that was significant. The Bible reading on the broadcast night was, 'Taking the land'. Now taking the land is taking the world, and taking the world requires that we get together. You see what I envision? I tried to get it through to you last night. Do you know that when the communists took over China - I had a friend who was a college president - he said that when the communists took over China, three million well-trained cadres that had been trained in their cells over a period of time, you talk about the beast out of the earth, he said three million of these well trained people just rose up out of the populace, knew exactly where to go, and took over the nation in no time at all. They were ready. You know what I see? I see communism as the great counterfeit. I think it's the great counterfeit. It's stolen our thunder. Do you know where they got the cell meeting from? They copied the Methodist class meeting. That's where it came from.

Do you know that when Satan wants to do a job, he forms a demonic Bible study committee? And he says to those demons, 'I want you to research how God does this particular thing, because I've got a high regard for him.' And so the demons come back and said, 'God's system is the cell system. That's the way he makes a human being. A microscopic cell is sown in the womb of the female, and cell grows to cell grows to cell.' Satan says, 'That sounds sensible, let's do that.' And so in my lifetime, I have personally witnessed over three fifths of the globe taken over by communism, with Christian methods, while we're holding meetings, and doing everything our own way. But you know what I saw last night? O Lord, what I saw last night, I saw England honeycombed, with dynamic Holy Ghost cells, of submitted men and women, under divine authority, under their shepherds, not only learning how to live and to love, but learning how to bind their hearts in a symphony of prayer, that rocks the kingdom of hell. I can see Christians taking over a nation. I have no problem with it. Some of you are batting your eyes at me like an owl. I've got no problem with it. How many have got a little bit of faith to go along with me tonight? Work at it! *laughter*

Every time I touch on this subject I can feel things tighten up. I haven't been in this thing for forty-five years without knowing when I'm touching a sore spot. Satan doesn't mind you being a nice, innocuous, courteous, gentle, delightful, nominal Christian. He doesn't mind it at all, but he doesn't want you to find out that you've got power to knock his block off. You understand that expression over here? That's exactly what you've got to knock off. That's why the Bible says that the heel is going to crush the serpent's head, because the only way you can kill a snake is crush his head - no use cutting his tail off. Cut him in half, he'll keep on living. You've got to hit him on the head! So I'm out for knocking his block off! Praise God. This is the serious business that we're into, people. The early church continued steadfastly in the apostles' teaching, and in fellowship, and in breaking of bread, and prayers. Why after the first persecution, and the apostles came back, and they came to their own company, they said, 'Oh Lord', and they didn't use the Greek word *kurios*, the common word for 'Lord', they used

another Greek word, *despotes*, from which we get our English word 'despot'. They said, 'Oh, thou art benign, almighty, independent, powerful sovereign of the universe, stretch forth thy hand,' and they quoted the second Psalm. Boy, those people didn't think small. The second psalm said, 'The kings of the earth are upset, and the people are raging, and the populace is seething' - they understood that language, they knew what was happening, they knew that they were out to upset the world, and they did, with the world's weapons. They took Goliath's sword and chopped his head off with it. The early Christians walked the Roman roads that were made for human conquest, the roads that the Roman soldiers had walked to build an empire, became the roads that Christians apostles walked to smash the Roman Empire, and build the Christian empire, the kingdom that will not stop being the kingdom, until it has crushed every other stone and stands as the only stone in the earth.

Alright, I want to get in to one point tonight, the purpose of God. I know many of you can't see it, and you folks on the tape can't see it, but on the chalkboard I'm going to put a large circle, or a reasonable facsimile thereof, and in the centre of it I'm going to put another circle, and that's the land. Now when you read in the New Testament about the Jews, you get a picture of the Jews, and of Israel, and of the nation - apostate, deteriorated, external, hyper-critical, self-righteous, and ready to kill its God, so full of national prejudice that a Gentile was a dog. And even after Pentecost God had to take Peter, who announced on the day of Pentecost, 'The promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call', God had to take the prejudice out of Peter, because Peter didn't even hear what came out of his own mouth, and God had to meet him on the rooftop down there at Joppa, and let down that sheet full of ceremonially unclean animals, and he said to Peter, 'Peter, rise up, kill and eat.' And Peter, being the fine apostle that he was, and the first Pope, responded with true loyalty and obedience, and he said to the Lord, 'No'!

Now I'm making a deliberate thing of that to show to show you that a man like Peter, who walked with our Lord, who got the assignment for the Pentecostal sermon, who preached a message that brought in three thousand souls, who spoke a word of truth by revelation on the day of Pentecost, was so filled with prejudice that God had to work on him, to get him to do the thing that God had in his heart. And tonight, precious people, there's enough prejudice in you and me that has been received by our small petty provincialism in theology and religion, there's enough prejudice to paralyse us from doing the thing God wants us to do. I'm more interested in perpetuating my own petty, pretty little doctrines, than I am in getting the job done that God wants done. I am more interested in promoting and maintaining musty smelling, traditionalistic, dead as death things that haven't had life in them for years. I'm dedicated to my prejudices, instead of being dedicated to his purposes.

When God called Abraham, as Bryn has already told us, he told Abraham, he said, 'In thee all the families of the earth are going to be blessed.' God's idea in calling the Jews wasn't to make them his pets in the earth. They were to be his mediatorial, delegated authority to evangelise the world. Under the old covenant they were to be the theocratic, evangelistic centre of the earth. You see God's purposes do not change. Let this be the garden of Eden if you like, and God put Adam and Eve in the garden of Eden, and before the Fall, he said, 'I want you to multiply, replenish the earth, and I want you to rule over it, because you are my delegated team. I want you and Eve, two beautiful perfect people, from my creative genius - can you imagine Adam, that magnificent man? He's not some blubbing, salivating baboon, he's a magnificent physical creature, with all systems go! No taint of sin in his memory, no aberrations in his thought patterns, his nervous system is perfect, his circulatory system is perfect, his respiratory system is perfect, he's a perfect man, fresh from the hand of God, and that exquisite, beautiful thing at his side is superior to all the accumulated beauty contest winners of all time. She's a wow! That's what Adam thought when he saw her. He said, 'This is it!' That's exactly how the Living Bible translates it. See, Adam was suspicious. The first time God ever said anything wasn't good was when he saw his man. He said, 'Hey, that's not good.' Up until then he said, 'It's good.'

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He made this and said, 'Oh, that's good.' He made something and said, 'Oh, that's good.' Made a man, seemed to be pretty good, and then he took a second look, and said, 'That's not good.' And then right after that he had Adam name all the animals, because Adam didn't have a helpmate. Now Adam knew something was wrong. Every night about sundown, all the animals went home in pairs. *laughter* And so God wanted to destroy right at the beginning the evolutionary hypothesis, and so he deliberately had all of the animals go by Adam, and Adam named them one by one, and then it says, 'And in all of these there was not found an helpmate.' Now sisters, that is not meant to be unkind. But as the animals went by, Adam looked at them. He looked at the rhinoceros, he said, 'Forget it!' *laughter* When the giraffe came by, he said, 'God, you've got to be fooling!'

Now what was God saying in that whole operation? He was saying that you and I don't come from animals, and we can't relate to animals, and we can't integrate with animals, for animals are not in the human species, that's what he was saying, and so he performed surgery, administered the first anaesthetic, put Adam into a deep sleep, and took a side out of him. He took living tissue, but the Hebrew is more than living tissue, he took a side. Have you ever said about somebody, 'You know, I never saw that side of him before?' Well, that's exactly what he took out of Adam. He not only took living tissue, but he took a side, or a part of Adam's personality, and when Adam woke up, he said, 'Boy, you sure did it this time, Lord!' *laughter* Now, God said to these two beautiful creatures, and please, I'm using the word 'beautiful' deliberately, get your concordance and look at it. You know what's going to make us attractive to the world is our beauty? But you've got to define beauty. If you've got a good dictionary, beauty will tell you that it's not involved in cosmetics, and how you do your hair. Beauty is uniformity, it's everything in order, and when we get it all in order, we'll be beautiful, and attractive, and the world will fall in love with us. Right now we look like an old hag! Now he said to Adam and Eve, 'I want you two beautiful people to have beautiful children, and I want you to train your children in the garden of Eden, and I want you to send them out all over the world.' And for years I couldn't understand why the Lord used up so much ink telling us about four rivers that went out of Eden. He said there were four rivers that went out of Eden. Four is the number of the earth. The river is the symbol of communication and transportation, and he said there were two purposes for the river, it was to water the garden, and it was to go out throughout the earth. God's purposes are to feed his people, and then to be exported. We've always got into imbalance on that. We've either overfed ourselves and become exclusive, or we've extended ourselves and become anaemic. You've got to come in to feed, and out to minister, in to feed, and out to minister, in to feed, and out to minister. If you stay in feeding you'll die of indigestion. If you stay out there you'll die of malnutrition. So it's in to feed and out to minister, in to feed and out to minister. That would make a good chorus! *laughter* I hope you're picking these things up! Alright. He said I want you to export the garden of Eden, and Adam blew it, and he didn't export the garden of Eden, he exported death. And by one man sin entered.

Now is the second one, he picks Abraham, Isaac, Jacob, twelve sons, a nation, takes them down into Egypt so that the perfect plan will be formed, brings them out of Egypt, trains them in the wilderness, and says, 'Now, let's have another go at it. I want you to come in to the centre of the world, and I want you to become a theocratic, evangelistic centre, and I want you to let the world know that Jehovah is your God, that you have the finest laws, that you grow the best crops, that you've got the finest domestic situation, that you've got the greatest way of life, until the whole world is evangelised by your way of life.'

'Father, I pray that they may be one, as you and I are one, that they may be one in us, that the world may know.' How is the world going to know? The world is going to know by seeing us producing the finest grapes, the most prolific barley and wheat crops, having the most beautiful marriages, with the healthiest kids, the finest highways, the best government, the finest justice, the most advanced laws of hygiene and nutrition. I'm talking about Israel in the land. What was all that preparation in the wilderness? To get ready a nation that would be

super, a nation that would be God's nation, a nation that would be theocratic, it would be a nation governed by God, that would attract all the nations of the earth. Now that I want to prove, so let's turn to Exodus 19. I told you the other night to put this on the back burner, that we'd be back to it, just let it simmer. When he entered into covenant with a nation, look what he said, 'Now therefore *if ...*' Have you heard that before? It still stands tonight. 'Now therefore *if* ye will obey my voice in deed and keep my covenant, then shall ye be mine own possession from among all peoples, for all the earth is mine, and ye shall be unto me a kingdom of priests and a holy nation.' He said, 'If you will obey my voice I will make you unique among the nations, because all the world is mine, and I want you to become my evangelistic nation in the earth.' Let's go to Exodus 34:10. Matthew, Mark, Luke, Exodus - have you got it? Exodus 34:10 'And he said, "Behold I make a covenant before all my people, I will do marvels such as have not been wrought in all the earth, nor in any nation, and all the people among which thou art shall see the work of Jehovah."'

God didn't call Israel to be an introverted, self-satisfied, gathered-together, bless-me club. He called Israel to be a sample, listen, he called Israel to be his son, like Adam was his son. What God is looking for, I'm labouring to get this to you, we heard it in the prophecy, was it tonight? About the Trinity? What God is looking for is an extension of himself in the earth. God made man in his image. Now he said, 'Cover the world with my images.' God made Israel in his image. At Sinai he gave his laws, his mind, his will, his Spirit, his leader. Now he said, 'Be an extension of me, obey my word.' What's he doing tonight? This is his last goal. There isn't another one coming up. What he said to Adam, what he said to Israel, he is saying finally to us. 'You are to be an extension of me in the earth, that my will will be done in earth as it is in heaven, through you, through us. Numbers 14:21. The setting of this is very interesting. We'll deal with it tomorrow night when we talk about the Kadesh crisis. Israel had got up to Kadesh, and they'd refused to go in, and God and Moses were having one of those conversations, and Moses was pleading for Israel like he always did, and he said, 'Please God, pardon them, won't you pardon them?' God said, 'I'll pardon them', and then he paused. There is a scripture which says of God that he will not be discouraged until he sets judgment in the earth, and right in the middle of that deep disappointment, he trained these people, he brought them right up to the door, right up to Kadesh. You'll see tomorrow night all about it, he said, 'Now, go in, because I've given it to you. Take it!' And they turned back, and God said, 'Oh no, oh no, after all the investment I've put in, the miracles and Pharaoh's court, the Red Sea, the cloud, the manna, the water out of the flinty rock, Sinai, the lightning, the giving of the law. I prepared them for this moment, and they haven't gone in. I'll wipe them out!'

Moses said, 'Don't wipe them out. Please don't wipe them out. Forgive them.'

He said, 'Alright, I'll forgive them', and then he goes on to tell what he's going to do to them however. They're not going into the land. They're going to wander for forty years, and there are going to be funerals every day. But before he says that, he pauses and his encouragement breaks through, and he said, 'Moses, listen to me. They've let me down and they haven't gone in, but as truly as I live, someday in a time-space world there is going to be a generation of men and women who are going to go in and do the job, and as truly as I live, saith the Lord, the whole earth is going to be filled with my glory, as truly as I live!' Hallelujah! You want to be that generation? How many want to be that generation? I believe we're going to be, hallelujah! But one more day here and I'll go in alone, if you don't come with me!

I think that's a tremendous scripture, right in the middle of disappointment God says, 'Okay, there's another generation down the tube, but as truly as I live, it's going to happen, as truly as I live.' Alright, let's turn to Deuteronomy. Deuteronomy 28, I'm trying to show you what Israel was to do in the land, and what we're to do in the land, in the fulfilment. Deuteronomy 28:1 'Now it shall be *if ...*' Oh dear! Oh well, here we go! 'Now it shall be *if...*' That 'if' keeps getting bigger all the time doesn't it? 'Now it shall be if you will diligently obey the Lord your

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God, being careful to do all his commandments which I command you today, the Lord your God will set you high above all the nations of the earth.'

'Oh, Brother Baxter, I've always wanted to be humble, I don't know about that being above all the nations of the earth, I'm just a simple little Methodist.' *laughter* You know something? A lot of humility is nothing but inverted unbelief. 'Oh, I wouldn't want to go that far.' How far? Well, look, you go as far as God wants you to go, and get off that humble kick. The simplest believer in this room tonight has enough power to blow up the universe. God says he will make us the head. He will give us authority. He said, 'All authority is given unto me in heaven and in earth.' Now, hear, grab some of it, and go into all the world and make disciples of all nations, baptising them in the name of the Father and the Son and the Holy Ghost, and don't stop there, teach them to obey all the things that I have commanded you.' Teaching is in the Great Commission. We've evangelised, we've got people saved, whatever that means, but we've never taught them what the Lord commanded them to do. That's why there's a revival of teaching right now. God's people need to know what to do, to take over a nation. You're not going to take over a nation all splintered. Jesus says the devil knows better than that. They came to Jesus, and they said, 'He casts out demons by the prince of demons, Beelzebub.'

'Oh,' Jesus said, 'I give the devil more credit than that.' He said, 'A kingdom divided against itself goes to ruin', he said, 'Satan isn't going to cast out Satan', he said, 'Satan isn't that dumb.' What does that do for us? Satan won't cast out Satan, but saints are casting out saints all the time. Do you know a fellow is better to remain a sinner most of the time? He's more loved as a sinner than he is when he becomes a saint. When you're a sinner everybody wants to get you saved. When you get saved everybody wants to boot you. I think that you get a whole lot more love from Christians if you stay a sinner. When you become a Christian, boy, are you in for it? Pow! Pow! Pow! A kingdom divided against itself can't stand. Now he says, 'I will set you high above all the nations of the earth.' Where do you think we are tonight? 'And you who were dead in trespasses and sins, hath he quickened, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, and had your conversation in the lusts of the flesh, and were the children of wrath even as others, but God who is rich in mercy for his great mercy wherewith he loved us, raised us up together with Christ, and made us sit together with Christ in heavenly places.'

Where are we tonight? High above the nations! 'And all these blessings shall come upon you and overtake you, if you will obey the Lord your God, blessed shall you be in the city and blessed shall you be in the country. Blessed shall be the offspring of your body, and the produce of your ground, and the offspring of your beasts, and the increase of your herds, and the young of your flock, blessed shall be your basket and your kneading bowl, blessed shall you be when you come in and blessed shall you be when you go out. The Lord will cause your enemies who rise up against you to be defeated before you. They shall come out against you one way and shall flee before you seven ways. The Lord will command the blessing upon you in your barns, and in all that you put your hand to, and he shall bless you in the land which the Lord your God gives you. The Lord will establish you as a holy people to himself as he swore to you, if you will keep the commandments of the Lord your God, and walk in his ways, so all the peoples of the earth shall see that you are called by the name of the Lord, and they shall be afraid of you. And the Lord will make you abound in prosperity, in the offspring of your body, and in the offspring of your beast, and in the produce of your ground, in the land which the Lord swore to your fathers to give you. The Lord will open for you his good storehouse, the heavens, to give rain to your land in its season and to bless all of the works of your hand, and you shall lend to many nations, but you shall not borrow.' Won't it be something when the government comes to us to get a loan?

Verse 13: 'And the Lord shall make you the head and not the tail.' How's that fix your humility? 'I'm just a tail.' I knew a man in my church, he got the scriptures all screwed up all the time, and he'd always get up, and one of his favourites was, 'All I want to be is a doormat in the

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house of the Lord.' Well, you try wiping your feet on him, and you'll find out on that one. 'And the Lord shall make you the head and not the tail and you only shall be above, and you shall not be underneath, if you will listen to the commandments of the Lord your God which I charge you today, to observe them carefully, and do not turn aside from any of the words which I command you today, to the right or to the left, to go after other gods to serve them.' Now tomorrow afternoon I'm going to diagram how this can be accomplished, and all we've got to do is obey the commandments of the Lord. The reason we are in the mess we are in tonight, is because we've been disobedient. You can go out and build your cathedrals and your churches and raise your money and hold your bazaars, and do the whole cotton picking bit. That's got nothing to do with what God said to do. If we will start to obey God, he will make us the head and not the tail, and we won't be dependent on anybody but God.

There came a famine in the land, and Abraham ran down to Egypt, and got into all kinds of trouble. Later on his son was in the land, and there was a famine come, and he said, 'I'm not going to do what Dad did. Dad missed a miracle, I'm going to stay home.' And he stayed in the land, and his land was the only land that got rain, and the Hivites, and the Hittites, and the Jebusites and all the other parasites had a drought, but Isaac's tribe, he had a bumper crop, his cattle were fat. Hallelujah! You're having a hard time believing this, aren't you? God will rain on your patch. Come on now. *applause* Dear people, if ever there was a time when we're ready for this, it is now. I listened to your radio since I've been here, like I listen to ours at home. If I wasn't a Christian I'd go in jump in the Thames. Is there any water in the Thames? *laughter* There's no good news in the world. It's all bad news. But God is raining on my patch, hallelujah! *applause* You see dear people this is the way it's got to be. We learned that this morning. God is confusing the nations, God is disrupting the world economy, God's got them beating their heads together, scientists are committing suicide, economists are going out of their minds. I understand psychiatrists have the highest death rate. *laughter* Well, I suppose if you were the psychiatrist's wife you wouldn't laugh, but men who are confronted with human problems are going crazy, and it's almost indecent for us to be this happy! *laughter*

Somebody said, 'Baxter, you've got to be drunk!' I am! Are you seeing what I'm seeing? I'm seeing God's people obeying him, and coming together, and loving one another, and starting to flow together, and God raining on their patch while the world goes 'Huff, huff, huff,' and we're getting fatter by the minute, and they're getting skinnier, and they're saying, 'Hey, what's the secret?' Like those first disciples said, 'Master, where dwellest thou?' He said, 'Come and see.' They're going to come to us and say, 'Hey, we knew you when your marriage was on the rocks, now you two look like you're on your honeymoon, what's happened?' 'Come and see. Come over to my house.' Look folks, I don't put any restrictions on this. Name anything that is valid for a full life, and I believe we're starting to move into a realm of the miraculous, where God will coin money. We are moving into a realm of the miraculous, where there is nothing that God will not do for us, if we obey him, until the world will be batting its eyes. Look, they've heard our sermons, they've read our tracts, and they're not impressed, because back of the tract is a broken marriage, back of the sermon is a hyper-critical preacher, back of all the religious cant is an empty, musty smelling church building, that hasn't had a touch of God in it, an angel hasn't even visited it in the last fifty years. I'm not trying to be unkind, but I'm trying to shock you into realising that the world is waiting for the sunrise, it's waiting for us to get it together. You know it's happening in little small instances, where you get it together, and people are attracted to you, and you get them together. Now if two of you get two other people together, can you imagine if the whole church gets together, how many will get together?

Now it says that, verse 10, 'So all the peoples of the earth shall see that you are called of the name of the Lord, and they shall be afraid of you.' Somebody said, 'Do we want the world to be afraid of us?' Yes. You say, 'Well I don't think there's much grace or gospel in that.' Yes. 'Well, you haven't got any scriptures for it.' Yes. 'Where?' Well, let's have a look. Acts 2:43 'And fear came upon every soul, and many wonders and signs were done by the apostles.' When they

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start to see God moving among us, they're going to get frightened with a good kind of fright. 'Oh,' you say, 'that's just one scripture.' Well, let's have another one. Acts 5:5 'And Ananias hearing these words fell down and gave up the ghost, and great fear came on all them that heard these things.' We don't have any Ananiases giving up the ghost these days, we don't live that purely. 'Why, what Ananias did is nothing. I don't see why God killed him. He just really didn't do much, just pretended, that's all. He didn't kill anybody, he didn't commit adultery, he just pretended that he sold all of his property and brought the money, it wasn't much, not enough to get killed for, most Christians do it all the time, and they don't get killed.' No. Because we don't have enough electricity in the wire, but when we get it together it will be so pure, that we will have Ananiases and Sapphiras carried out, and the world will know that God is among us. The world looks at us today and can't tell the difference. We do business like they do business, we cut corners like they cut corners, but when the Spirit of burning starts to purge us, for remember there's another side to this, it's not all excitement, because the Bible says that a large number will be cut off, as we'll learn tomorrow night. All kinds of Christians aren't going to make this. God is going to remove from his kingdom all things that do offend, he's going to bind the tares into bundles for burning. What are the tares? Bastard wheat. You say, 'Baxter, how can you go from laughter to such seriousness?' Because it's all involved. The paradox of Christianity is enunciated in the Thessalonian Epistle, where Paul said, 'You received the word with much joy and persecutions.'

You see what I am saying to you is, that if you will move with God, the joy of the Lord will be your strength, but if you don't, they will carry you out. You say, 'That's a serious alternative.' Yes, and quite an incentive to obey the Lord. I want to stick around, I want to be here for the fireworks, I don't want to leave in the first act, I want to be here for the grand finale, hallelujah! If you want to be here for the grand finale, you'd better get it together. You say, 'Fear?' Want another one? Let's take one more, Acts 9:31, there are others but we'll stop with this one. 'Then had the churches rest throughout all Judaea and Galilee and Samaria and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.' When you and I start to walk in the fear of God, then the world will be afraid of us. They won't be able to touch us, they'll be electrocuted. There will be so much power running through our wire, that they won't be able to come near, when we get it together. We're so full of short circuits now, there's not enough power to make anybody scared, but when that power starts to pulsate through a body that has got it all together...

Alright, let's go on to Joshua chapter 4. What I'm trying to show you tonight is that Israel going into the land, went into the land, was supposed to go into the land to win the world. Now look, Joshua 4:23 'For the Lord your God dried up the water of the Jordan before you until you had crossed, just as the Lord your God had done to the Red Sea which he dried up before us until we had crossed.' What for? Look at it. 'That all the peoples of the earth may know that the hand of the Lord is mighty, so that you may fear the Lord your God for ever.' What was the Red Sea for? A testimony to the world. What was the drying of the Jordan for? A testimony to the world. What was the land for? A testimony for the world, not just preaching the law and preaching nutrition, no, but living a theocratic life, the life of redeemed community, where we've got it so together, that we are the body of Christ, we are Christ embodied in the earth.

1 Samuel 17:45 'Then David said to the Philistine Goliath, you come to me with a sword, a spear and a javelin, but I come to you in the name of the Lord of hosts, the God of the armies of Israel, who you have taunted. This day the Lord will deliver you up into my hands, and I will strike you down and remove your head from you, and I will give the dead bodies of the army of the Philistines this day to the birds of the sky, and the wild beasts of the earth.' Look at it now. 'That all the earth may know that there is a God in Israel, and that all this assembly may know that the Lord does not deliver by sword or by spear, for the battle is the Lord's, and he will give you into our hands.' David said, 'I'm going to do this today for two reasons. Number one, so that all my backslidden Christian friends will know that God is still able to take a slingshot and kill a

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giant. Number two, they think that they've got to depend on swords and spears, they're so backslidden that they won't even defend the name of Jehovah.' You know when little David walked into the camp, he said, 'Who is that big guy out there?' He said, 'He's blaspheming Jehovah.' Now that's all David needed. He said, 'If he's blaspheming Jehovah, I'll take his head off!' He had a hard job. His brother said, 'Go on home kid, what are you doing here?' 'What's the matter with you, big brother? That guy is blaspheming Jehovah.'

They said, 'Oh, you just came here to make trouble. Now go on home.'

But word got to Saul, and Saul called him in, and said, 'What's this I hear?'

He said, 'Sir, I can take care of that fellow.'

'You can?'

'Sure can. I've been watching my father's sheep. I took care of a bear, I took care of a lion, and if I could take care of a bear and a lion that were just coming after my father's sheep, don't you think I can handle that fellow who's blaspheming the name of Jehovah?'

Saul said, 'I like what I hear, but let me help you out son, try on my armour.'

So he put on Saul's armour. He said, 'I can't do it, let me do it my way.' Saul's armour, that head and shoulders stuff won't work.

He said, 'Saul, you keep all your bazaars, you keep all your committees, you keep your swords and your spears and keep your armour, and keep your own little self protected. I'll go in the name of the Lord, with my bare face hanging out, glory to God!'

He went down and he picked five smooth stones. Five is the number of grace. He took five smooth stones and took his slingshot. He said, 'Here we go, glory to God!'

Somebody says, 'Where's that guy going? He hasn't got a sword, he hasn't got a spear.' You know, that's what they are going to say about us. 'Who are those people? They don't have this, and they don't have that.' We go in the name of Jehovah, we go in the name of the Lord, glory to God! Hallelujah! Well, I'm about out of time. I have a real bad time, see I don't go by this, I have eternal life, and I have a hard time. *laughter* Well, let's take one or two more, anyway. What about Psalm 48? Anybody know Psalm 48? What's our reputation? Were glorious things spoken of Israel? How many see what I'm getting at? Can we take one more? I know my time's way past. Let's take Psalm 67, and I'll stop. Tomorrow night, the Kadesh Crisis. Hallelujah! It's not only from glory to glory, it's from crisis to crisis! Psalm 67 'God be gracious to us and bless us, and cause his face to shine upon us.'

Somebody says, 'It seems to me I've heard that before.' Alright, 'God be gracious to us and bless us, and cause his face to shine upon us,' here it is now, 'that thy way may be known on the earth, thy salvation among all nations. Let the peoples praise thee, oh God, let all the peoples praise thee. Let the nations be glad and sing for joy, for thou wilt judge the peoples with uprightness, and guide the nations on the earth. Let the peoples praise thee, oh God, let all the peoples praise thee. The earth has yielded its produce, God our God blesses us, that all the ends of the earth may fear him.'

That's why God took them into the land. Spurgeon says, about this Psalm, 'Despite the gloomy notions of some, we cling to the belief that the kingdom of Christ will embrace the whole habitable globe, and that all flesh shall see the salvation of God.' I'm with Spurgeon. Spurgeon and I, we are with the Psalmist, and the Psalmist was with the Lord. We are in terrific company! Glory! This is a night for shouting, let's say glory! *Glory!* How many believe that where Adam failed, and where Israel failed, we will not fail? We will not fail. Young people, the burden is on you. The burden is on you. I'm so thrilled in these conferences and conventions, across the country where we've got related people coming together, do you know that we had two thousand related people in a conference on July 4th, and that there were hardly any of them over thirty-five? You say, 'Where's that put some of us old people?' Well, I tell you Caleb! We're going in too, hallelujah! When you kids are going in, taking over the land, just look around. I'll be there, glory to God! *laughter and applause* The land is the world. The commission is go into all the world, and disciple all nations. You! Me! Now!

Message 8: The Kadesh Crisis (Thursday August 5th 1976, evening)

Tonight we are going to talk to you about the Kadesh Crisis. All that we have been saying about the preparation of three million people, brought out of Egypt, trained and prepared in the wilderness to go into the land, all that we have been saying about that has been exciting and full of promise and hope and challenge, and then we come to the point of time when God says, 'Now'. And we find that that great body of people, so signally blessed, so mightily visited by God, who had seen signs and wonders and miracles, who had witnessed God engage in prodigies of power: drying up the bottom of the Red Sea so that they walked through on dry land, they didn't slug it through in the mud; manna on desert sand every morning; water out of the flinty rock. They lived in a miracle realm, sat in the presence of God, heard Moses mediate the law of God, saw the Tabernacle reared by the Spirit-inspired craftsmanship of God-chosen men, the beautiful garments of the priests woven supernaturally by Bezelial and his specially anointed craftsmen helpers, the pillar of fire and cloud constantly hovering there, reminding them that God was with them, and then they come right up to the moment of crisis, the time to go in and take the land.

And tonight is a very solemn message because we are just going to deal with it as it happened historically, draw some lessons from it and let him that hath an ear to hear, hear what the Spirit is not only saying to the churches, but is saying to you and me in this very significant week that we have convened together, and so if you will take your Bible we're going to turn first of all to Deuteronomy 1. We will be moving back and forth between Numbers and Deuteronomy. Let me just say a word about Deuteronomy. It's a great book. Deuteronomy contains Moses swansong. He is going to go home shortly to be with the Lord. I have a deep, poignant love for this man, there is something majestically beautiful about this meekest of all men, and this man that the writer to the Hebrews says was loyal in God's household, and yet God holds such a tight reign on his leaders, that for one small slip of anger, God said to Moses, 'You can't go in.' Leaders carry a special responsibility, and James says, 'Be not many teachers, brethren, for theirs is the greater judgement.' If you aspire to leadership, you must aspire to excellence, for God holds you to a higher standard. You must be an example to the flock. And when the time came for the second generation to go on in – forty years had transpired – and Moses just mentioned it to God. He said, 'I know you said I couldn't go in but ... er ... I was just wondering if ... you know, maybe perhaps.' God was very abrupt with him. He said, 'Moses, you're not going in, and I don't want to hear any more about it.' Now Moses could have gone away and moped and pouted in a corner like a spoiled child. But he didn't, and that's where my respect for him rises. I see this man who can't go into the land that he has trained the people to go into. He can't go in himself, just for one small violation of the law of leadership, and yet he stands before the people and he is faithful to the end.

And the book of Deuteronomy is Moses speaking to a new generation. What an experience it must have been, as the old eagle-eyed leader stood up in front of a whole new generation, and he looked down and he saw strong broad-shouldered young men, and I imagine he had to bite back the tears as he looked at them and said, 'I remember your mum and dad, and your uncles and your aunts, forty years' ago.' It must have been mixed emotions, but he held himself in strong emotional restraint, and spoke a word of warning to them, that they mustn't make the mistakes their fathers made, and that now that they are going in, there are some things that they must know, and he recites what had happened forty years previously, and so we break in now at Deuteronomy 1:6. Remember, Moses is speaking about something that happened forty years' before. It must have been very difficult for Moses to speak of this, but he says quite clearly, without a P.A. system, in that great beautiful natural amphitheatre at the foot of Sinai, if you ever go you will see it, this great throng of people with the mountain rearing up behind him and serving as a sounding board. Now he is full of years, but his eye is not dimmed, and his voice is clear, and his heart is strong in his God, and then he remembers and he tells

them. He says, 'The Lord our God spoke to us at Horeb saying, "You have stayed long enough at this mountain. Turn and set your journey and go to the hill country of the Amorites, and to all their neighbours in the Arabah, in the hill country and in the lowland and in the Negev and by the seacoast, the land of the Canaanites, and Lebanon as far as the great river, the river Euphrates. See, I have placed the land before you, go in and possess the land which the Lord swore to give to your fathers, to Abraham, to Isaac and to Jacob, to them and to their descendants after them."' "

He said, 'You have been around this mountain long enough.' Bryn and I were speaking this morning just briefly before the morning service, and we were talking about this week, and Bryn very graciously was speaking of what he felt had been my contribution to the week, and I said to him, 'Bryn, I appreciate that, but really I think we are just blessed to be in the timing of God.' We just happen in the grace and goodness of God to be men present when God is doing a seasonal thing, and how I thank God for it. I sure don't deserve it, but I'll take it Lord! And there is a timing in God, and if you haven't learned it, you will learn it, that you seem to go along for a time and then the Lord will say, 'That's enough of that. I want you to move on', and then you will move on and you will camp again, and he will set a time on it, maybe a week, it may be a month, it may be a year. But now he had been doing this for quite a while as they broke camp and moved on, and then the cloud would stop and they would camp and the cloud would shiver and shake and they would take off again and camp, and then they got to Horeb, got to Sinai, and they stayed there for quite a while. Big business was done at Sinai, and at last it was all finished and God said to Moses, 'You have been here long enough. This is D-Day. You go in now. This is the time.' There is a timing in God.

Precious people, I believe sincerely, and Ruth will bear witness that I have said this all over the world, I believe that this visitation of the last ten or more years is God saying, 'You have been around your ecclesiastical mountains long enough. It is time to move on.' And so in the timing of God, the Lord our God said to us, 'Behold I have set the land before you, go in and possess the land.' And so they start off and very dramatically in verse 19 it says, 'Then we set out from Horeb and went through all that great and terrible wilderness which you saw on the way to the hill country of the Amorites, just as the Lord our God had commanded us', and here's the drama, 'and we came to Kadesh-Barnea.'

Could it be, dear people, that we tonight are standing on the border at Kadesh? Could this be our hour of crisis? Whether or not, let's learn the lessons. They didn't go in. We know that, so there is no sense of me saving that for later. They didn't make it, but I want to know why they didn't make it, and so we see the beginning of the disobedience, they came to Kadesh, verse 21 says, 'And I said to you,' – remember this is what he'd said forty years' before – 'And I said to you, "You have come to the hill country of the Amorites which the Lord our God is about to give us. See, the Lord your God has placed the land before you. Go up, take possession, as the Lord the God of your fathers has spoken to you. Do not fear or be dismayed."' "

Now that was Moses' best counsel. That was Moses the man, the leader, the man of God, the type of Christ, the head of the first church. That was him speaking the clearest word of God. There is no equivocation. There is no hesitation. Everything in it is positive. It's full of faith and confidence in God. This is a leader speaking with his heart fresh with divine inspiration. His eye is keen, and he is speaking to the people that he has led thus far, and he says, 'Let's go in and take the land that the Lord our God has given us.' No hesitation here, none whatsoever. Now look at it, verse 22, 'Then all of you approached me.' They held a congregational meeting. And it was a whopper. *laughter* Can you imagine a three million congregational meeting? Now I am relatively sure that all three million didn't come, but they sent a healthy representation.

'Then all of you approached me and said, "Let us send men before us that they may search out the land for us, and bring back to us word of the way by which we should go up." "

He said, "You came near unto me every one of you and said, 'We will send men.'"

'We will.' We will? What business has 'we' willing against his will?

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He had said, 'Go up and take the land.'

They said, 'Just a minute God. *We will* take some precautions. *We will* send men before us. We will send men before us and they will search out the land and find out the way by which we should go up.' And so they moved from cloud direction to man direction. God had not said, 'Go in and see if you like it.' Since when were they to determine by what way they must go up? What's happened to the cloud? It's still there. It has been good enough up until now. But now they are facing the crisis of going in, and they decide to hold a council meeting to determine whether or not they should trust God.

The book of Hebrews very simply says, 'And they entered not into the land because of unbelief.' They simply did not believe what God had told them and they started to reduce the divine dictum – the divine decree - they reduced it to something negotiable.

Men and women, God's decrees are not negotiable! When he said, 'Ye must be born again', he didn't offer any viable alternatives! The new birth is not negotiable! The Great Commission is not negotiable! Repentance is not negotiable! Baptism is not negotiable! Discipling the nations is not negotiable! And yet we have spent centuries sitting in our ecclesiastical and theological councils, watering down the decrees of God, to accommodate our unbelief, while the world outside waits for a generation to obey God.

They would send men in and decide whether they liked the will of God, and if they did like it, in what manner they would fulfil it. God never asked me to pass my opinion on his will, and he never asked me how I would like to obey it. He told me what it was and he said, do it. Because if I do not have in my faith the ingredient that believes that my God in his will has determined the highest best for me, my faith is deficient. Whatever my God says to me, even though it may seem painful and difficult, I have to have such confidence in his ultimate and infinitely accurate love and concern for my highest best, that I will do it, because I believe in the character of God. What happens to Moses? *Vox populi, vox dei*. Verse 23 'And the thing pleased me.' 'And the thing pleased me.'

Alright, let's go to Numbers now, chapter 13:17 'When Moses sent them to spy out the land of Canaan, he said to them, "Go up there into the Negev, go up into the hill country and see what the land is like, and whether the people who live in it are strong or weak, whether they are few or many, and how is the land in which they live, is it good or bad, and how are the cities in which they live, are they like open camps or with fortifications?"' And Moses sent them to spy out the land to see the land. God didn't say, 'Go, look at it.' He said, 'Go, take it!' Do you know why some of you have hesitated on the brink of believing what I have preached this week? 'Those giants are too tall! Those walled cities are too impregnable!'

'The thing that I have asked you to do is beyond your power to do it.'

But God said, 'I have already gone ahead and softened them up. They are ready, all you have got to do is go in and mop up the situation.'

'And Moses sent them to spy out the land, and see the land, what it is.' What do you mean, 'what it is'? You have already been told what it is. 'It's a good land,' God said, 'flowing with milk and honey.' Do you mean you don't believe God's word? Why do you have to go in and look at what God has pronounced good? 'And the people that dwell there, whether they be strong or weak, few or many.' So what? What's that got to do with it? Weak or strong, tall, skinny, short, fat, bald-headed – what does it matter? God said, 'Go in and take the land!' What are you going in to check it out for? Because Moses, you have yielded to the voice of the people, and you have dropped down to their level of rationalisation, and now you are going to consider whether you have the means to take the land. You are going to go in and check it out, and see if you have got the capacity to handle it.

I don't look at you tonight and say, you look like people that can take over the world. That's not where my faith lies. My faith lies in the decree of God. Paul understood it. He said, 'I bear in my body the dying of the Lord Jesus, that the life of Jesus may be made manifest.' I don't believe we are going to do what God wants us to do because we are clever, brilliant, cultured or

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wealthy. I don't think any of those things count! It's because we believe God, and take the divine equipment, and go in and believe that he will confirm his decree if we will obey him! And he said, 'Check out the land and see whether it be good or bad.' Good or bad? God has said it is a good land! You are going to go in and see whether it is good or bad, whether you like it or not?

It's not easy to be a leader, and I am not critical of Moses, because I don't know what I would do if I had been waited on by a congregation of three million people, who pressed me not to be so foolhardy as to go in without checking on the situation, and he was caught between God's word and people pressure. I don't want to be easy on us leaders, yet I don't want to be unduly hard. I just want to say this, that I understand your pressures, precious men of God here tonight, I know you are here, and some of you are caught in a vice, and I know what it's like! I didn't pastor a church for twenty-five years, I didn't have annual business meetings all those years without knowing the pressures that leadership is under. I'm not being critical, but I am saying this, that if we are going to be leaders worthy of God, there are times when we must stand alone and obey God, and let him confirm his decree. Moses yielded to people pressure.

Now because there are going to be questions asked, I should take care of this situation right now, because it says God told him to send in the spies. (Numbers 13:2). And it looks like the whole idea was God's, but you have got to understand something, that God offers you his highest, and when he finds that you will not accommodate his highest, and you drop down to the level that you choose, then God goes with that level even though he knows he is going to have to impose sanctions on you. Let me give you another illustration altogether. Later on in the days of Samuel, Israel came to Samuel and demanded a king, and Samuel went to God, and he said, 'God, they want a king.' And God said, 'Samuel, don't be upset. They've not rejected you, they've rejected me.' Then God turned around and commanded them to get a king. What did he do? He came down to their level. Now we'll see more of that in a moment, but I want you to understand that principle. God's highest best was not the spy operation, God's highest best was not for them to send in spies, but God already knew that this was an obstinate people, who in spite of all that he had done were not going to go in, and he came down to the level of their operation, he said, 'Alright, go ahead. But you will suffer the consequences.' But he sent them in.

Now if I can move with deliberation, by the end of the message you're going to see the difference between covenant purpose and covenant mercy. Many of us tonight are where we are because of covenant mercy, but if we had walked in covenant purpose, heaven alone knows how far ahead of where we are we might be. Their unbelief and disobedience had to manifest itself somewhere, and this was the beginning of the end. The spy plan was not God's. God could only deal with them according to their faith, or rather their unbelief. Now who were the spies? Let's look at verse 3 of chapter 13.

'So Moses sent them from the wilderness of Paran at the command of the Lord.' Now watch this. 'All of them were men who were heads of the sons of Israel.' They were tribal leaders. They were responsible men. They didn't send up a bunch of boy scouts. They didn't send a bunch of church janitors. They sent up the leaders of the tribes. These were responsible men – hear me now, because I feel a solemnity in what I am saying tonight. The men that were chosen to spy out the land were men who had proven their worth to be leaders in their tribes. They were men who were Moses' counterparts on the lower echelon of tribal life. These were not novices. It is invariably the decision of leaders that influences the people. I would probably be indulging only a calculated guess if I were to say that had Moses withstood the spy plan, that the tribal leaders would have stood with him, and they would have gone in, but Moses vacillated and once you start to vacillate at the top, it seeps down through the whole structure. Now from verse 4 on he lists the leaders, and then we come to verse 16, and God the eternal optimist shows his hand.

'These are the names' says verse 16, 'of the men who Moses sent to spy out the land. But Moses called Hoshea the son of Nun, Joshua.' Why did he do that? God knew what was going to happen and God looked down at the list of those men to find out who it was that he

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could rest his confidence on. Was there anybody in that bunch of leaders that he could trust? And he saw one young man, and he looked deep into that young man's heart, and he saw an integrity and a loyalty, and he said, 'Moses, that young man Hoshea. I want you to change his name. He is from the tribe of Ephraim, but I want you to change his name to Joshua, because I see him as the beginning of a whole new order that will be ultimately successful!' And the meaning of 'Joshua' is 'Jesus' - for Jesus in the New Testament is Joshua in the Old, which means 'Jehovah - the Saviour'. And God knew that this obstinate bunch were going to blow it, but in his infinite optimism which is still alive and well tonight, and will never give way to the obstinacy and the failure of his people, he will one day succeed, if he has to bury ten thousand generations in the wilderness. And he said, 'I've got a man', and before the spy operation ever got under way, before the spies ever brought back a report, before the spies knew which side they would be on in the final report, God already fingered Joshua for the future.

In this conference I have been aware all week that the hot finger of God is being pressed on the hearts of some young men and women in this audience, and God has marked you out, and God has got his hand on you, and I declare to you in God's name, walk in your integrity. Don't sell your tomorrows for a bit of sexual pleasure! Don't sell your tomorrows for a bit of deviation! Don't sell the high calling of God for a mess of pottage! Some of you know who I'm talking about. You walk in your integrity, and when this generation goes into the land you will be up front, because God is honouring the purity of your intention. Before the spies go into the land and the people refuse to obey, God marks a man and renames him, in view of something that's going to happen forty years' later. I could digress now to tell you a lot of things right out of life that fit that.

I imagine that Saul of Tarsus as he left Jerusalem, Ananias had told him that he was going to be a great man, the Lord spoke to him and showed him what things he must suffer and that he was going to be a servant to the Gentiles. He preached in Damascus, he was a firebrand, he tore up every synagogue he preached in, he went to Jerusalem and tore Jerusalem up, the apostles got him one day, they said, 'Look, Brother Saul, you are too hot to handle. Why don't you go home, and kind of cool off a bit?' And I can see that little bow-legged, beetle-browed, hook-nosed Jewish rabbi, as he walks up the shores up around the end of the sea to his home in Tarsus and he is saying, 'I was sure God said I was going to be the apostle to the Gentiles.' For twelve long years he waited, but he walked in his integrity, and at the end of twelve years revival broke out in Antioch, and Barnabus went down to Antioch, and he knew if he ever went back to Jerusalem and reported what was happening in Antioch they would squelch that revival, and then he remembered what Paul had shared with him, and he made his way all the way up to Tarsus, and he didn't even have Paul's phone number or his address, and the Bible says that he went hunting for him. He walked down the streets, through the bazaars, he knew he would probably find him at a tentmaker's shop. He enquired, he stopped people, he said, 'Do you know where I can find a little man bow-legged, long-nosed, heavy brows?'

'No.'

'Can you tell me where I can find a little man, bow-legged, heavy browed? Down that street? Thank you.' Turns down the street and there he is, cross-legged, in front of his bazaar, sewing the goat skin, talking in tongues. He did it all the time! That will hold you sometimes, when the years start to get long. Oh, I wish I could be autobiographical now, but I won't yield. *laughter* And while he is sewing away a shadow catches his eye.

'Barnabas!'

'Brother Paul.' And they are in one another's arms.

'Why are you here, Barnabas?'

'It's happened Paul! It's happened.'

'Really?'

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'Remember what you shared, the Gentile thing? It's happened. It's broken out down in Antioch. People are getting converted and filled with the Holy Ghost, and they are still eating pork chops on Friday!' *laughter*

Paul said, 'Just give me a few minutes and I will pack my toothbrush and I will be with you.' *laughter* And that was the beginning of it, but twelve long years!

For forty years Joshua trudged through the wilderness, with the hot hand of God heavy on his passionate young heart, until the day arrived when God said to Joshua, 'Rise up and go over this Jordan.' I have infinite confidence in the decrees of my God. You can call me what you like, you can lampoon my theology and my eschatology, I don't care a hoot, all I say tonight is that my God will do that which he hath declared, and he has said, 'As truly as I live the whole earth shall be filled with the glory of God.' *applause* And so they sent the spies. Verse 25 says, 'And when they returned from spying out the land at the end of forty days, they proceeded to come to Moses and Aaron and to all the congregation of the sons of Israel in the wilderness of Paran at Kadesh, and they brought back word to them and to all the congregation, and showed them the fruit of the land. Thus they told him and said, "We went in to the land where you sent us, and it certainly does flow with milk and honey and this is the fruit."'

It's a tremendous revival, there is no question about it. God is moving up there. We saw things that has got the wilderness beat! Oh, hallelujah, that's revival! But ... 'The people who live in the land are strong and the cities are fortified and very large, and moreover we saw the descendants of Anak there. Amalek is living in the land of the Negev and the Hittites and the Jebusites and the Amorites are living in the hill country, and the Canaanites are living by the sea and by the side of Jordan.' That is the majority report. No doubt God's blessing is there. That is the place, oh, it would be great, but ... but.

Now for the minority report. Verse 30: 'Then Caleb quieted the people before Moses and said, "We should by all means go up and take possession of it, for we shall surely overcome it.'" Caleb said, 'We can do it!' He quieted the people. He said, 'It can be done! But don't debate! Let's go immediately! That's what God wants', he says. Do you know what doubt is? The meaning of doubt is inner debate. I mentioned to you already this week, every man of God in the Old Testament when God gave him something to do, rose up early in the morning and did it, because if he didn't do it early in the morning, by high noon he would be debating it. I could tell you stories of men that I know today whom God spoke to in years gone by, and had they acted immediately they would be in different places today. But they tarried and they debated and they backed up. When God speaks to you, buddy, you go! Don't you debate! Caleb said, 'Let's not debate with God. God said we can take it. Let's go up and take the land, let's go on in!'

Somebody said, 'But Baxter, I have heard you this week and my faith has risen so high, and I believe we are able to go in. But you know I was listening to the news tonight, and ...' That is something I have had to learn. I don't take my theology from the news, I don't take my theology from the magazines or the newspapers, God is not dependent on the fulfillment of his decree on whether the economic situation is good or bad, what he is dependent upon is the obedience of his people. And so the minority report was, 'We are well able to overcome.' Now the majority comes down hard, verse 31, 'But the men who had gone up with him said, "We are not able."'

Now I hesitate to say this, but I feel free to say it, that if what I said last year caused a stir among many people in this country, I am sure that what I have said this year is going to cause a stir. You are going to hear all kinds of gloomy Christians saying, 'It can't be done. Come quickly Jesus, and get us out of the mess. Oh, come blessed heart attack, and bring me into victory.' *laughter* You mark my words. It is going to be said that Baxter has said that the church of God could do this and that, and doesn't he know that the world is going to get worse and everything is going to get terrible, and poor God isn't going to be able to handle it. Doesn't he know that? No, I hadn't heard. *laughter and applause* The men who had gone up with him said, 'We are not able to go up against the people, for they are too strong for us.' Of course they are too

strong for us. But whoever suggested that we were going to pit our strength against theirs? That was never in the decree, that was never part of the deal, that was never discussed. I am no match in the realm of academics, in the realm of economics, I am no match in the realm of theology for many a brilliant brain. That's got nothing to do with what I am saying. I am just a bleeding dumb-dumb and when God says do it, I say, 'Hallelujah, I will do it!' *laughter*

You know, I remember when I first started out in the ministry, and I figured a minister had to be a walking encyclopaedia, you know I had to have all the answers, and one of Satan's best devices is derision and it usually comes on like this. 'Now Baxter, you are an intelligent fellow.' *laughter* He is setting me up. And I used to smile and accept the compliment, and then he would ask me about where Cain got his wife, and how the whale swallowed Jonah, and did I really believe in that manna story? Now here I am trying to keep an image of intelligence, and I believe that a fish swallowed a man, and I believe that the angel sent bread every morning to three million people in the desert, and I believe all of that, and I'm intelligent, and I am trying to stay intelligent without looking stupid. *laughter* But usually in the end I either finished up compromising my faith or looking stupid. So I decided right from the beginning, so that now when somebody says, 'Now Baxter you are an intelligent fellow', I say, 'Der, der, der.' *laughter*! Now lest there be any question about my actual intelligence, I am very brilliant! *laughter* It is the other fellow that is dumb! The problem is that my brilliance is not communicable to him in his condition. 'For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned.' When the natural man comes against me with that intelligence bit and he wants me to discuss the miraculous in the realm of unregenerate academics, forget it. I have one word to him and one word only, and that is where does he stand as a morally responsible human being in the presence of God? Has he honoured the historical Christ that God sent? And if he rejects that then I have no more to say to him. I can't argue him into the kingdom of God, I can only dynamite him in with the gospel, all I owe him is the gospel, if he thinks I am the biggest nincompoop in the world that's not my problem, that is his!

'They are too strong for us.' Sure they are too strong for us, but one with God is a majority, and if God has already gone in and caused confusion and softened them up, he is getting them ready for us to take over. Somebody says, 'But just a minute Baxter, I have got a moral problem here. I don't understand how Israel had the right to go in and kick those people out of their own country.' God answers that. God's timing is immaculately and infinitely perfect, and God had watched the Canaanites, the Hittites, the Jebusites, the Hivvites and all the other parasites, with their rotten filth and their idolatry and their ungodly garbage, and the Bible says that when their cup was full, absolutely full, and God couldn't retain his infinite morality and allow them to go on any longer, he said, 'You have gone round this mountain long enough. I am going to kill two birds with one stone. I'm going to judge those ungodly Canaanites, and I am going to bring you in to a place of my purpose.' Right on time. I know all kinds of Christians who are all upset with world conditions, and the economy, and the whole thing. I am not a bit upset. God is right on time. As the world fills its cup of iniquity God is keeping step, and he is going to move right in at the psychological moment, and I am going in with him. *laughter*

Now look at verse 32. The ten said, 'So they gave out to the sons of Israel a bad report of the land.' I think the King James says, 'an evil report', doesn't it? An evil report. Did you ever hear of anybody giving an evil report about the things of God? Brothers and sisters, we must be careful that we don't allow our unbelief to put us in the category of slandering God's decrees. God said, 'It is a good land and it flows with milk and honey.' They said, 'It is a bad land. God has lied to us.' Oh, they wouldn't go that far. They did it religiously. Unbelief with religious coating is still the same stinking product inside. I have more respect for the blatant agnosticism of an unregenerate man than for the sugar-coated unbelief of a professing Christian.

'They gave out a bad report of the land which they had spied out saying, "The land through which we have gone in spying it out is a land which devours its inhabitants."'

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'Man, they eat one another in there! If we go in there, they will have us for breakfast! Lord, the minute we step over that border, those guys eat one another and they are giants! You should see them! There is a whole bunch of Goliaths in there, and they chew up one another! And here's poor little us going in there, man, we will just be an aperitif!'

'A land that devours its inhabitants, and all the people whom we saw in it are men of great size. There also we saw' 'We saw ... we saw ... we saw!' Well, why did you look, stupid? *laughter* That is our whole problem, 'we saw!' 'Oh, look at the world!' I don't want to look at the world! I would rather look unto Jesus, hallelujah! Crowned with glory and honour, reigning in the heavenlies. That's what John saw! He saw a throne set in heaven, hallelujah! That is the centre of the universe, not 10 Downing Street, not Moscow. The centre of the universe this evening is a throne set in God, and as sure as God lives, that throne is going to ultimately conquer, and every knee shall bow and every tongue confess that Jesus Christ is Lord! God has set his King on his holy hill of Zion! *applause* Verse 33 'We saw the Nephilim,' the sons of Anak are part of the Nephilim, 'and we became like grasshoppers in our own sight.' It serves you right! *laughter* 'And so we were in their sight.' You are an unlikely looking bunch to take over the world. If you think you are going to do it by human means, let's have the benediction now. *laughter* But if you believe with me that God takes the things that are not to bring to naught the things that are...

He took a fellow by the name of Shamgar back in the days of the Judges. Shamgar, his very name means 'a coward.' He was just a farmer and every time he was just about to harvest the crop, the Philistines would come pounding down out of the hills and take his harvest away. His kids were skinny and scrawny, his wife was half dead with malnutrition, and he was mad but cowardly. But there came a moment when he said, 'I have had enough.' And he heard the Philistines coming, and he was out in the barn. The guy had never had a spear in his hand, wouldn't have known what to do with a sword if he had one. But he had an ox-goad hanging up there on a nail. An ox-goad? It's like a broom handle with a metal point on the end of it. You poke the ox in the rump to make it go. Hardly a likely weapon for a war-hero. But something stirred in Shamgar, and he said, 'I have had it up to here with those Philistines. I would rather die fighting than have my crop taken. I can't live with my kids and my wife another year. Glory to God, I am going to do something about it.' Man, those six hundred Philistines come riding down into his farm and this little old cowardly farmer comes out swinging his ox-goad. *laughter* Whatever got a hold of him, when he was all through there were six hundred dead Philistines and he had a bloody ox-goad in his hand. Go to Gideon, go to Samson! That's the way God does it.

So what I see out there tonight are not a bunch of ordinary people. I see spiritual princes, kings, I see swords of the Spirit shining at your side. I see the metal of your armour glistening in the light. I see the sparkle in your eye, the determination in your chin. You are not ordinary people, you are God's army! You have got heavenly equipment! Let the Philistines come, glory to God! But listen – when leaders won't take you in, look what it does to the congregation.

Numbers 14:1 'Then all the congregation lifted up their voice and cried, and the people wept that night, and all the sons of Israel grumbled against Moses and Aaron, and the whole congregation said to them, "Would that we had died in the land of Egypt! Or would that we had died in this wilderness!"' Well, that's one prayer that got answered! *laughter* "'And why is the Lord bringing us into this land to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?" So they said to one another, "Let us appoint a leader and return to Egypt."'

Dear friend, it's not that easy. Once you have come out of Egypt you don't have the option to go back. God didn't take them back and drown them in the Nile. You don't have the option of going back to Egypt. The best you can do is stay in the wilderness. You are spoiled, brother. You will either go on in to glorious victory, or you will weep yourself to sleep night after

night, at the thought of what you have missed. The wilderness, yes, continuing immaturity with dust in your eyes, no vine, no fig tree, no pomegranates, no raisins, no dates, no flowing rivers, no milk and honey, just an everlasting tent, a nomadic wandering in the wilderness with the dust storms clogging your nostrils and blinding your eyes, and the goodness of God bearing with you until the day that God with hot scalding tears, with his own finger digs you a grave and buries you. That's why it's so serious tonight. Your option is not to go on in what God is saying or go all the way back. Your option is to go on or wander aimlessly until you die, and I am sorry to have to say this, but I believe there are already thousands of Christians across the world that have made their decision, and they will die in the wilderness.

Now look at the leadership. Verse 5 'Then Moses and Aaron fell on their faces in the presence of all the assembly of the congregation of the sons of Israel, and Joshua the son of Nun and Caleb the son of Jephunneh, of those who had spied out the land, tore their clothes and they spoke to all the congregation of the sons of Israel saying, "The land which we passed through to spy out is an exceedingly good land. If the Lord is pleased with us then he will bring us into this land and give it to us, a land which flows with milk and honey. Only do not rebel against the Lord, and do not fear the people of the land, for they shall be our prey. Their protection has been removed from them, and the Lord is with us. Do not fear them." But the congregation said, "Stone them with stones.'"

Stone the leaders! Do you know that there are Christians who want me stoned for simply saying that I believe in the victory of the gospel? They say, 'Stone him! Put him out of business!' If you stand for what God is doing, you have got to be ready for brickbats. Let me tell you something, if they stone you, you'll just get up and walk back into Lystra. 'Then the glory of the Lord appeared.'

God said, 'I've had it.'

'The glory of the Lord appeared in the tent of meeting to all the sons of Israel. Then the Lord said to Moses, "How long will this people spurn me? And how long will they not believe me, despite all the signs which I have performed in their midst? I will smite them with pestilence and dispossess them, and I will make you into a nation greater and mightier than they.'" Then this magnificent man rises to the occasion. Oh, what a beautiful man! 'And Moses said to the Lord, "Then the Egyptians will hear of it, for by thy strength thou didst bring up this people from their midst, and they will tell it to the inhabitants of this land. They have heard that thou O Lord art in the midst of this people, for thou O Lord art seen eye to eye, while thy cloud stands over them,' – aha, so the cloud was there, so they had violated God's guidance in sending in the spies, 'and thou didst go before them in a pillar of cloud by day and a pillar of fire by night. Now, if thou dost slay this people as one man, then the nations who have heard of thy fame will say, "Because the Lord could not bring this people into the land which he promised them by oath, therefore he slaughtered them in the wilderness.'" I say the same thing tonight, if God cannot bring a people in by the power of the gospel, then the nations and the unbelievers have a right to say that this gospel is not what God claims it to be, the power of God unto salvation, but I assert and affirm that the gospel of Jesus Christ is the dynamite of God to perform the purposes of the Almighty, and it will succeed.

"But now I pray let the power of the Lord be great just as thou hast declared. The Lord is slow to anger and abundant in loving-kindness, forgiving iniquity and transgression, but he will by no means clear the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation. Pardon I pray the iniquity of this people, according to the greatness of thy loving-kindness, just as thou also hast forgiven this people all the way along from Egypt, even until now.' So the Lord said, "I have pardoned them according to your word.'"

Don't miss that last phrase, because if you can jump ahead a few thousand years, you will see God looking at one rebellious generation after another of Christians, as Jesus says, 'Father, please pardon them', and the Father looks at Jesus and says, 'I will pardon them according to your intercession.' But his optimism comes through.

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He said, 'Moses, I will pardon them. They have failed me, and they'll not go in after all I have done. But Moses, I want you to know something, and I want to go on record. I want you to know, that as I live, all the earth will be filled with the glory of the Lord. They will fail but there will come a time when there will be a people that won't. Surely all the men who have seen my glory and my signs which I performed in Egypt and in the wilderness, yet have put me to the test these ten times, and have not listened to my voice, shall by no means see the land which I swore to their fathers, nor shall any of those who spurned me see it. But my servant Caleb, because he has had a different spirit and has followed me fully, I will bring into the land which he entered, and his descendants shall take possession of it. Now the Amalekites and the Canaanites live in the valleys. Turn tomorrow and set out to the wilderness by the way of the Red Sea.' And the Lord spoke to Moses and Aaron saying, 'How long shall I bear with this evil congregation who are grumbling against me? I have heard the complaints of the sons of Israel, which they are making against me. Say to them, "As I live" says the Lord, "just as you have spoken in my hearing so I will surely do to you. Your corpses shall fall in this wilderness, even all of your numbered men, according to your complete number from twenty years old and upward, who have grumbled against me. Surely you shall not come into the land in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun. Your children however whom you said would become a prey, I will bring them in, and they shall know the land which you have rejected. But as for you, your corpses shall fall in this wilderness, and your sons shall be shepherds for forty years in the wilderness, and they shall suffer for your unfaithfulness until your corpses lie in the wilderness. According to the number of days which you spied out the land, forty days, for every day you shall bear your guilt a year, even forty years, and you shall know my opposition. I, the Lord have spoken. Surely this I will do to all this evil congregation who are gathered together against me. In this wilderness they shall be destroyed and there they shall die.'"

They provoked God, but he pardoned them, but he punished them, but he loved them and he stayed with them. The general punishment was that the whole generation would die in the wilderness with the exception of Caleb and Joshua. The specific judgement is terrifying. Look at verse 36 'As for the men whom Moses sent to spy out the land and who returned and made all the congregation grumble against him, by bringing out a bad report concerning the land, even those men who brought out the very bad report of the land died by a plague before the Lord.'

I'm not sure all that that means in type, and God forgive me if I say anything wrong, but the ten leaders, tribal princes, who brought back an evil report of the land that God decreed that they should enter, those men died on the spot by the hand of God. 'Be not many teachers, brethren, for theirs is the greater judgement.' If you aspire to leadership tonight, remember what you are aspiring to, for God holds you responsible for those whom you lead, and the ten spies that brought back an evil report, and kept those people from going in, God killed them on the spot. Now I speak with deliberate care. I don't know what that means in typical fulfilment. But may I carefully make this suggestion. I am not saying that men who discourage God's people from going in to what God is doing in this hour will physically die. But it is my deep conviction that men who are withstanding what God is doing in this hour will have their ministry dried up, and they will die to all intents and purposes in the service of God.

This is a hard thing to say and I say it pleading the grace of God, and blessing him for it in my own life. I was talking to a man very close to me, who is very close to Billy Graham. One night as we were sharing our hearts under an Arizona moon, and talking about other days, and he was telling me about Billy. He said, 'Ern, Billy runs scared.' He said, 'God met him in the desert as he knelt beside his old car on the way to Los Angeles, when the first break came in his ministry.' And he said, 'from that day to this Billy runs scared.' I run scared tonight. You say, 'You shouldn't.' Ah, but I should. Paul says, 'I keep under my body, lest after having preached to others, I myself be disapproved. I am what I am by the grace of God.' If I have gift, God gave it to me. If I have influence, God granted it to me. If I have blessed you, I am only a pipe through which it is channelled. I run scared. The hand that rests heavy on me now in anointing could be

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lifted, and leave me standing cold and barren. I don't know what it means, but I suggest that for every servant of God who hears my voice, here or by tape, dear brother, as my fellow in the service of God, don't bring up an evil report about what God is doing, lest you spend the rest of your days in barrenness, or probably worse still, be called home prematurely, like a Samson who died in his prime.

Some of us are very harsh. We would say, 'Well, I guess those people all went to hell, didn't they?' No. No, for forty years that cloud guided them through the wilderness. For forty years the manna fell. For forty years God worked the miracle of keeping their clothes from wearing out. For forty years, that I dare say there were gallons of tears shed in those years, not only by them, but by God. Every day in every tribe there were funerals. The wilderness was marked by graves, and if you walked through the tents of Israel's tribes at night you would hear a thousand weeping souls. You would probably hear a conversation that went like this. 'Oh God, why didn't we go in? Oh God, why didn't we go in?'

Deuteronomy 2:7 says, 'These forty years the Lord thy God hath been with thee, thou hast lacked nothing.' That disobedient people were cared for by God in covenant for forty years. Now don't get hostile. If this upsets your theology, be honest, and take a good look into your own heart. This supernatural presence and provision did not indicate that they were where they should be. It was the action of covenant mercy, not covenant purpose. Somebody said, 'Baxter, I have heard what you have said this week, very interesting, but God is blessing me where I am. I don't want to get mixed up in any of that sort of thing. I don't want to press into what you're talking about. God's blessing us.' The blessing of God is no sign that you are right. The only sign that you are right is that you are obeying the word of God.

You say, 'If I don't do what you've said this week, are you threatening me?' No. No, I am not threatening you. I feel sorry for you, because when this thing breaks and you want to go in, you won't be able to. Israel said, 'We'll go up.' God said, 'Moses, tell them not to go up, for I am not with them.' They tried to go up, you remember, the next day, and many of them were slain. You don't pick your times with God. God picks his times with you. Sam Jones, the great Southern evangelist in the United States, years' ago used to tell a story, of a little boy who lived on the Atlantic seashore. And right near his house there was the hulk of a big old ship stranded up on the beach, and the little boy took a personal interest in that ship, until that ship became to him a friend. And he would go out when the tide was in, and the tide would surround that old ship, and that old hulk would creak and groan and lurch, and the little boy would shout and he'd say, 'Go out old ship! Go out! Now's your chance, go out!' And then the tide would recede and the old ship would settle back in the sand. Many times the little boy would go home crying. That ship was almost human to him. He did it day after day. One day he stood there and the tide seemed higher than ever, the ship creaked louder, it lurched promisingly. It looked like it might go out! The little boy pulled off his cap and flung it in the air, he said, 'Go out old ship! Go out! This is your chance, go out!' And the tide began to recede, and the little boy watched, and then suddenly he heard what he had never heard before. The tide had been too much, and the old ship began to make strange noises, and suddenly it collapsed on the beach like a pile of matchsticks, and the little boy flung himself on the sand and mingled his tears with the salt surf as he said, 'Now you will never go out, old ship. You'll never go out.' Folks, the tide is in. Let's go out, because I don't want to be there when the ship crumbles, and it is going to crumble. The religious Babylon is going to fall, and I don't want to be there. I want to be in the Jerusalem church! I want to be on Mount Zion! I want to be where I should be when the tide goes out! The tide is in, people! Are you ready to go out? Are you ready to go out? Hallelujah! The Kadesh Crisis – we are facing it.

I want to pause for a moment. I am not going to ask you to do anything dramatic, you know, bow your heads and close your eyes. I just want you to sit there quietly. Think this through young people, Mum, Dad. I don't know what the challenge is going to be, but I know this, that with what God is going to be doing in the next few months, there is going to be

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challenges made on you that are going to precipitate crises. There is going to be pain incurred, but there's going to be joy. You are going to have to make painful decisions and, oh, how painful they can be, when you must turn and walk away from things that you have sentimentally been attached to. But I am going to ask you very deliberately and very thoughtfully, if you are prepared to go with God tonight, without going in to measure the giants, or evaluate the width of the walls, but just because God says, 'Go.' If you can make that decision, and say by the grace of God, 'I make that affirmation', then I want you to start to stand.

I didn't do that to embarrass anyone, so everyone stand now. I am going to pray with you, and that will be the end of my ministry with you, but I am going to ask the brothers if they will sing number 1 in the song sheet. Will you bow your hearts with me now?

Father, I think you know how grateful I am for the privilege of being here this week. And I think that you know that I am suspicious that you are doing something very wonderful. And I think you know I am very excited, and Father, as I leave this people, I pray for their shepherds. I pray for the apostolic leadership among these flocks. I pray for the men who move from flock to flock to counsel. I pray O God, that we may be seeing now before our eyes the birth of your ultimate purpose for the gospel, and I commend to you and the word of your grace this entire people. Bless every man and woman who responded to the challenge, and God, when the hour of confrontation comes, and they bleed, may they stand remembering this night, knowing that on the other side of every Calvary there is an open tomb, knowing that over every hill of difficulty there is a lush valley of accomplishment. Take them from glory to glory, from grace to grace, and from strength to strength, until we all stand on Zion's hill and look down from its lofty heights, and celebrate our victory over the Jebusites, and declare that Jesus Christ is Lord, to the glory of God! Hallelujah!