

Wilbur Poe - Baptismal Discourse

This transcript was generated automatically. Its accuracy may vary.

From Ohio. Columbus, Ohio will give us the talk on baptism. Brother Holmes will give us the talk on baptism.

We know it said we have changed our address.

Those who made up the program indicate that I came from Columbus. Well, I did just a few days ago, and we're glad to consider with you this evening what we believe to be a very doctrine teaching message. The Lord talked about, the apostles talked about, and we believe that everyone who has given himself whole and unreservedly to the Lord found during the past 19 centuries have talked about it, prayed about it, and meditated over it. So this evening we're merely following in the footsteps of all those who have proceeded in the Christian way.

The very thought of baptism brings to one's mind a hallowed feeling. I'm sure that's true with every truly consecrated child of the Lord. So this evening may we think of the long trek of the Lord's people from the first advent down to the present hour. All of those who have followed in the footsteps of Jesus being immersed in water and thereafter following in his footsteps, which is a true mercy, until they went down into the tomb, we shall use as our basic text Matthew 3:13. Then came Jesus from Galilee to Jordan and to John to be baptized of him.

I'm sure we can all visualize that scene as the Master himself went down to join if he dipped under the wine. Water baptism is practiced by Jesus and the apostles was only the picture of their already having laid a little awe upon the altar. Baptism is a fundamental teaching of the New Testament Scriptures. An immersion in water is the outward evidence of one having dedicated his life to the way of sacrifice. The Greek word baptizo means to whelm, literally to dip under, and signifies that the candidate has already drowned his own will, shall we say?

Because that's what happens when you go down into the wilds. He has drowned his own will and has promised that henceforth he will follow the will of the Lord. Matthew 3:16. Jesus, when he was baptized, went up straightway out of the water, showing the form of his symbolic baptism. He was dipped on them.

Christian baptism is different than baptism as practiced by John the Baptist, which was for the mission of saints and for such Israelites as had neglected the law, and that baptism was not valid for Gentiles because they were never under the Mosaic law. Jesus, though an Israelite, had no sins to wash away, and he set the example for the Christian dispensation. We're following then in the footsteps of Jesus and not in the footsteps of John the Baptist only such as have accepted the Lord Jesus as their example and have had their sins covered by the robe of his righteousness, are ready for the seminal if one has not already placed his eye on the altar, he is not ready for the seminar. May I tell you a personal story to emphasize this Scriptural thought?

It was in the year of 1912. The speaker had been consecrated for some years, but did not consider it necessary that he be re baptized. He had been baptized of John's baptism, and of course he understood at the time that that was a matter of washing away the sin. Russell was giving the baptismal talk, and as he took us down to the little cleft Ephesus as recorded in the scriptures, just 12 there, I believe. But some of you get discouraged about the smallest of numbers.

Wilbur Poe - Baptismal Discourse

Remember that the class down at Ephesus at Paul visited consisted of only 12, and he obviously recognized and noticed that there was not a spiritual atmosphere that should have been there. So he inquired what baptism they were baptized and they said John's. So Paul, after explaining to them, had them go out and be baptized in the name of the Lord Jesus Christ, and the speaker on that occasion did likewise Realize that conditions today are not too different from the conditions back there, and some of our guest speakers, as they travel around the country, tell us that in some places there is not the spiritual atmosphere that they should expect.

And perhaps it's because the brethren, being a little timid, do not engage in spiritual conversation as he might. So we would drop a little hint on this occasion, and when the guest speaker comes in, confine your thoughts and your conversations just spiritual things, and I think that the speaker will go away feeling that there has been a spiritual atmosphere there.

Another point that should be emphasized here is that it was not until the prophet baptism was performed that the Holy Spirit came upon those brethren. They had been consecrated for some time, but they did not understand that it was necessary to be baptized in the name of the Lord Jesus Christ, and it was not until they had kept the proper symbol that the Spirit came upon them, and you remember the record says they praise God and they prophesy. So everyone who receives a spirit of award will not only praise God, but he will want to prophesy.

He will want to tell others about the wonderful things that has come into his own life. If any of you do not feel the proper urge to preach the good tidings of the coming kingdom, it may be well to re examine your own approach to the mind. Whether or not all the ordinances have been kept, the steps in proper order are Repentance, relief, consecration, water and mercy, and thereafter should come the evidences of God's acceptance, which consist not only of the heavens being opened, a deeper appreciation of the purposes of God, and, we think, a stronger inward urge to tell others about the wonderful story that he has learned. When Jesus came to John at Jordan, you remember John Protestant.

For he knew that Jesus had no sins to be washed away, and Jesus, without explaining, said, permit it so now. For thus it becometh us to establish every ordinance. Therefore, water immersion is one of the ordinances of God. Occasionally we hear somebody disparaging or discouraging the symbol according to Jesus own words.

This symbol is one of the ordinances. It's one of the things that's important, and therefore to bear them down at Ephesus, until they had performed, had the symbol performed, did not have the spirit of the lost, what evidence should those be immersed at the final end of the age expect? I'm sure that question is in the minds of these dear ones here, you see, and we think questions of that kind should have an answer, one that they can understand, one that will help them in future days. We answer the same evidences of their acceptance as the evidences back there.

Surely we do not expect the Holy Spirit to come down in the form of a dove upon the heads of these dear ones, and all we know that that was a symbol to John in order that he might recognize that the Spirit had really come upon Jesus. Shall we say the same evidences that have come upon those who have proceeded? Namely, a growing desire to know God, a deeper interest in the study of His Word, and a warmer love for the brethren and a quickening in his service. We believe that all those who have preceded these dear brethren in the narrow ways will agree that those are the evidences that should be in the life of everyone who gives himself wholly and unreservedly to the Lord Jesus.

Wilbur Poe - Baptismal Discourse

After immersion went into the wilderness for study and prayer, and these dear ones are going to have to likewise spend time in study and pray, and like Jesus, after the heavens were opened unto him and he had gotten his bearings, then he went forth to proclaim the truth. So these dear ones, after they had spent more time studying prayer, then they too are going to be prepared to tell others about this glorious message. That raises the question of the two kinds of baptism, the simple and the truth. The first is a dipping into wine, which you understand is going to be performed tomorrow morning while the other is walking in Jesus footsteps, not for a day or year, but until one has breathed his last Breath Paul in Romans 6, verses 1 to 6 dealing with this important distinction.

They're using the diagram that as many as have been immersed into Christ, not into some human organization, but into Christ, have been immersed into his death in the likeness of his death. We have therefore been in tuned with him that immersion into that death, that as Christ was raised from the dead by the glory of the Father, so also we should walk in newness of life. So these dear ones are turning their backs upon the life that they have peevishly lived. Regardless of how uprising, how honest and how good they've been. They're entering upon a new life, and therefore they're turning their backs upon the old.

So also we should walk in newness of life, and we understand with Viv firmly that that is their determination. For if we be planted together in the likeness of his death, surely he will be raised in the likeness of his and that's the goal toward which we're looking. True baptism, like sanctification, is progressive, beginning with the placing of one's offering on the altar and ending when he has finished his course and has gone down into the tomb. That Jesus emphasize this thought is clearly shown by Luke 12:50, when Jesus said, I have an immersion to undergo, and how am I pressed until it be consummated?

Jesus had been immersed in water months before. Now he's saying he was his perfect flesh. This pain until it be accomplished. Now, if perfect flesh was pained during the heavenly part as well, now we should not be surprised if occasionally during the Father's will would may be painful to imperfect flesh.

Muser Ham renders it, how am I distrusted until it's ended? Jesus baptism lasted from Jordan to Calvary.

There he cried, it's finished, and the same thing is true with each of us again in Mark 10 and 38, the account of James and John, when they came to Jesus, one wanting to sit on the right hand and the other on the left in the kingdom, he asked them a question. Can you drink of the cup I drink of, and be baptized of the baptism that I am baptized with?

He had previously been baptized in water, but the baptism it was continuing. There is a bed of his will into the will of the Fathers. The true baptism consists of the many trials, experiences, and buffetings from the world. May all be some, as it has been with all Christians who have preceded you in this way, and these are also indispensable to the development of Christian Catholics.

Hebrews 12 and 6:3 whom the Lord loveth, he chasteneth and scourgeth Every son whom he receiveth. Chason comes from a Latin word meaning it purifies, no doubt attended the fact that the old time silversmith, in beautifying his wares, used chastening tools, and he would hammer and pound until they had become beautiful. We know these dear ones shall not be surprised if our beloved master uses some chastening tools upon them. But when these trials and difficulties come, it will be for the purpose of bringing out the beauty, the design which he has in mind.

Wilbur Poe - Baptismal Discourse

These experiences include the turning of the other cheek when smitten on one, the doing of good unto and praying for those who spitefully use it. Matthew 5:44. In short, it means the sublimating of one's flesh in the interest of spiritual development. The master said, if anyone would come after me, let him deny himself, take up this cross dead and follow me. That does not mean that we just take it up on Sunday either.

We take it up at memorial time. But rather it means day by day, each day at a time, and if we're faithful each day, finally we will reach the course and we'll hear that well done.

Becoming a Christian, however, doesn't relieve one of proper obligations previously assumed. All of us had taken obligations before we became Christians, and those obligations are still a blank.

However, this does not mean that we may drop these obligations in any sense the word. Because we have found that a wife, when she becomes a Christian, becomes a better wife, a husband becomes a better husband, and the children become better children, and at a point it would emphasize is that the husband must not sacrifice the wife. Neither the wife shall sacrifice the husband. Our Lord said that the Heavenly Father seeks such as worship him in spirit and in truth.

And he does not appreciate shouting, intimidation or threats or fear of anything of the crime. It must be from one's own heart and must be of his own choosing. Now let's come back to. Here's a symbol for a moment. One's full surrender to God during the call of the Church.

When accepted is the signing of the death decree for his humanity. We've burned our bridges behind us. He cannot next year say, oh, well, I've changed my mind. I'm going back and check up where I left off. No.

When we have given ourselves wholly and unreservedly and have been accepted, there's no turning back.

No, he may not share in Father Adams estate during the mediatorial phase of the kingdom, or at any other times, a baptismal talk, in reality is the funeral oration for our humanity.

We think, friends, that that Thought should be born in mind and always kept before us. Acceptance of one's consecration is the death of our humanity, and those who have already presented themselves from every legal sense that humanity is dead cannot take up where they're left off, and our bearer always follows death. Therefore one makes his surrender.

The consecrations using the picture of the tabernacle represented the death of the young. No, it means the death of the candidates so far as their human hopes are concerned, and after one dies, the next thing in order is a funeral, and then comes the dark.

Not lest you always be discouraged with the prospects as already mentioned, you can also give them the brainer sign Consecration. There is a brighter sign and it's a wonderful thing. Attempt.

Do you remember the very rich young man who came running to Jesus asking what he should do to attain eternal life?

And Jesus told him to go sell all that he had and come follow him. The young man went away sorrowful. He must have been a lovely person because Jesus said he loved him.

Wilbur Poe - Baptismal Discourse

After he had departed, Jesus turned to the disciples and said, how hardly shall they have riches enter the kingdom of heaven, for it is easier for a camel to go through the needle's eye than for rich man to enter the kingdom of heaven. Heavens. In some of Baxter's helps in the back of our Bibles, there's a picture of the needle's eye. It's a little gate usually to one side. It's a pedestrian gate through which a camel could get in after the big gate was closed.

But he had to get down on his knees and the load had to be taken off his back. So this suggests how unloading the material hopes and ambitions and strivings and so forth if we expect to win. After he had departed, Jesus turned to his disciples and told him how difficult it was going to be. Now that must have been giving Peter a little presence. Remember, Peter said, lord, we have laid everything down.

Oh, we have left all and have followed thee well, that gave the picture a different Islam, did it not? It's Jesus response that we are particularly interested in on this occasion, and we're using Sinaitic notes.

There is not a man that has left house or wife or brethren, parents or children for the kingdom of God's sake, which shall not receive many fold in this present time and in the world to come, life eternal. Now that is a wonderful promise. He was not leaving them in the dark. He was telling Peter that there are other things that are greater than these things laid aside. Blessed are your eyes for they see, and your ears for they Hear.

But that doesn't place a premium upon the abandonment of loved ones. No, it makes our ties stronger so far as our responsibilities are concerned, and we think it means love them less than they love the Lord and our Heavenly Father. As stated in Matthew 10:37. Remember, the Lord said that they love Father and mother more than me.

Isn't that worthy if they love their families more than him? In fact, if they love anything more than they love him, they're not worthy of him. Because he reserves in their heart the chief place for himself. He must come first. Remember, they told Israel when he had led them out of Egypt, he gave them to understand that he would condone no idols before him.

He, because of what he had done for them, reserved the first place in the garden of their hearts. Therefore himself. After that, all these other things could come in that are helpful to their spiritual lives. It further means that for every friend lost to becoming a Christian, a spiritual and more noble one will be found. I think everyone in this room that has been taught walking in the narrow way for many years can substantiate that.

And for every friend lost, through making a consecration to the Lord, other friends took to places that were more lovable, more noble and better friends.

I would thus mean that one must not become so engrossed in anything as to deprive God of the first place in his affection is by the means. For every friend lost, there will be a host of others. As we have already stated, the Christian's joy, the Scriptures tell us, surpasses human. It is natural human understanding, and the Lord's people become more precious to him as the years go by than his natural family ever met before.

Even though he may love his natural family more than he pleased it, large people will become nearer and dearer than his natural family. A question which may be in the mind of some, and I believe it is, is baptism initiation into some sect or human organization? No, dear brethren. Well,

Wilbur Poe - Baptismal Discourse

Paul said their names are written in heaven. That's the important place.

The tie that binds us together is as strong as the promises of God, and, oh, how many of them there are and how precious they are to us. Acceptance of your consecration makes you a part of the sin offering illustrated in the bodies of the beasts whose blood was brought into the sanctuary and whose flesh was burned. Without the cap, you can visualize the scene as the refuse, the horns from the hide and the hair hoofs and so forth were taken. Without the cap, it created an Odom.

It was objectionable to some who were nearby. So this stench from the burning of the refuse symbolizes the odium that has attached to everyone who has walked in the footsteps of Jesus, and no doubt that still attached be attached to your last. Some will misunderstand because they do not understand the spiritual things Jesus suffered. Paul tells us, without the camp, therefore he admonishes, o therefore unto him, without the camp, bearing his reproach.

And that's what we do when we lay our all on the altar. We have joined those who are going to have these experiences which Jesus bore. Paul called it bringing up that which was left behind of the afflictions of Christ. It doesn't mean that our Lord left anything behind, but rather the experiences through which he passed will pass on to his body members, and Paul meant that in his time who's having those experiences and those who come in at this laid out may be sure that they will have similar experiences.

In First Corinthians 15:29, he called it being baptized for the dead, being immersed into the Heavenly Father during the Christian dispensation, and all you might have reproached blessing the world of mankind, the dead world. Therefore these dear ones are entering upon a baptism which is in reality for the world. In 1 Corinthians he made that very clear. Romans 6:6.

He was a little more specific when he said that the crucifying of the body with him has something to do with the elimination of the great bulk of sin in the world, and how gladly any one of us would be to have some part in eliminating sin as it has been and continues to be in the world, connecting it with the symbol. Those buried with him in baptism should walk in newness of life, as he walked in newness of life. Before he came to Jonah Jordan, he could not understand spiritual things, even though he had a perfect mind put out a perfect memory of all the law can take. But when the heavens were opened unto him, then he was able to understand.

And of course, in carrying out, that's the fulfilling of the law, or rather not the keeping of the law, but the fulfilling of the law, which is another thing. Carrying out that which the law represented was the new life which he lived that begins on the day of Spirit begetting, when one no longer follows his own will, but the will of the Lord. The body of Christ, he tells us, is made of many members, Jesus the head and the church's body, and every member, including Jesus, had to pass through these experiences. These, he tells us in Ephesians 4 and 5, will be of one spirit.

That is, they'll have one objective, one mind, one intention. They'll put forth one effort, that of meeting the Heavenly Father's will.

They're called in one whole decorate. They're not called to restitution, they're not called to the Greek heming class. They're called to divine nature. It's the only call that is open up to this time there be but one head, and that head is the Lord. Every seeker is best to know, to follow in the footsteps of the Master.

Wilbur Poe - Baptismal Discourse

They have one faith, that means my brethren, their faith will be, thus saith the Lord, the faith that is once delivered to the saints. They may not go off on a tangent and take up some other idea or something that's different from the scriptures. They just have one faith and one course in life, and that one course in life is that of being immersed day by day into the will of the Heavenly Father in this true baptism until they have reached the end of the course, and they will worship one God over all.

There are no schisms in this body when God accepts both head and body as one sacrifice, as shown in acceptance of the breast burnt offering at the end of Israel's atonement day. Remember how the ram had its head severed? His head, without being washed, was placed on the altar representing the Lord Jesus Christ, separate from sin and undefiled, and then the body was deceptive, cut up into pieces and memory by memory it was washed and laid to the head, picturing the justification that has come to the Lord's people down through the Christian dispensation, and when all were on yard, then the fire came down from heaven and consumed it.

And then people fell on their faces and shouted, so the time is going to come then, when the last member that has been laid on his own, that the Heavenly Father will accept the synonym, and as a result of that there will be some indication that the sacrificing is over, and then the people will shout, oh, what a dreary day it will be when they recognize that they have reached the end of sickness, sorrow and pain, that now they may live everlastingly upon the earth. As a result of the mirror having been accepted on behalf of the world of mankind.

The record is that they had Jesus delighted to do the Father's will. That's a very important point, because since the Heavenly Father seeks those who worship him in spirit and truth, rendering his service to him should be one of joy. We do not think his sleeves with one rendering of service that if he, oh, I'd rather not do it, go out to render Service to the Lord. Very much like we go down to the dentist's office to have a tooth accepted. Oh, we'd rather we'd not do it.

We wish we didn't have to do it. But since the tooth must come out, we're going down and have it out. Well, that's not the way. These dear bearings, they're going to serve the Lord. They're going to do it joyfully, gladly, happily.

They're going to consider every service and honor a privilege rather than an obligation. You may not think that anyone, any Christian, should think that what he does is an obligation. True, it is an obligation after he makes the promise. That is to look at it from the standpoint of a privilege, an honor, a job. This willingness to sacrifice the good things of this life in favor of the things of the Spirit was prefigured by Rebecca's willingness to leave her father's house.

Remember how an Eliezer told her of this very wealthy man who had an only son, how she might become his bride. How she, without turning away, said, I will go, and I'm sure that these dear ones, as soon as they realize that the Holy Father had such a wonderful arrangement and he'd extended an invitation that he would put the impulse in their hearts that they responded in the same spirit.

So she left her home, made that long journey across the desert to become the wife of a man whom she'd never seen. We understand that's the picture of what these dear ones have, the action they have taken in order they might become a part of the Bride of Christ. The blessing of Rebecca be thou the murder of thousands of millions is the hope set before the Church. Only think of the true importance. We are not necessarily thinking of the divine nature which we should get first.

Wilbur Poe - Baptismal Discourse

We must appreciate that because the Heavenly Father has offered it, that's in the overall picture. Those who become a member of the Bride of Christ are going to have the privilege as a mother to cooperate with our beloved Master in bringing forth the thousands of millions of humankind. We have gone into the tomb. We consider no baptismal address complete. Under the candidates prospects are clearly set forth.

We sure they would like to hear something concerning what the Scriptures have to offer just and what they might expect as a result of their walking in the footsteps of Jesus. Some of the questions that occasionally arise is is the doors of the high calling closed? Is there evidence of the candidates having a chance to become members of the Bride of Christ?

These are questions that we believe can be answered quite definitely and answered from the Scriptures what encouragement may we offer today in view of the many evidences that the day is rapidly drawing to a close?

We answer the same as was offered to us a half century ago.

How did we get into the race?

We believe that we could not have gotten into the race ourselves if someone else hadn't dropped out. It's all the same possibility before the Dwelling Tibet There are just two scriptures, at least two that I would emphasize, that gave us encouragement more than a half century ago, and there are still encouragements to those who present themselves today. The first one is Psalm 91:7 and a thousand shall fall at thy side, and ten thousand at thy right hand. Obey the dead as an application to the harvest time, and so far as we can see, it has had a little application. They have truly cropped out by the thousands in our own vest.

Matthew 21:14 there's another thought. Some obviously after coming in during the years of the past, did violence to their covenant relationship to the Lord and were cast out, cast out of the feast to which they had previously been invited and into which they had previously entered. The king said to the servants, bind him hand and foot, take him away, cast him into outer darkness. There shall be weeping and gnashing of teeth. Pretty strong language, language of the Scriptures that indicates that there would be both bitterness and a darkening of their minds concerning the things that they previously understood.

Both are in evidence in our time, which gives the candidates hope, since for everyone cast out there must be a replacement. Now, as unthinkable as it is usually when one begins to lose the glorious truth which he once had, he becomes offended and bitter as his mind begins to darken concerning the things which he wants out, and I'm sure that every one of you is acquainted with someone who gradually, little by little, lost the wonderful things which he once understood, and as a result of that, they usually become better to those who hold on to the precious truths which we learn over so many years.

Most of these are evidences which gives the candidates hope. Again, blindness and fires has happened to Israel until the full number among the Gentiles commence. No one can dispute the fact that Israel is just as blind today as they have ever been. Shakura has the plan of the age is concerned they do not recognize the presence of the Lord, they do not recognize many other things. Some of those have joined various sects throughout the world, various religious organizations, but they do not see the presence of the Lord and many other things in connection with the plan of the age.

Wilbur Poe - Baptismal Discourse

The only say that is another encouragement again the dark Night hasn't as yet set in, in which no man can wait. This sealing for the saints continues as is evidence. We have seen in recent months some who have given evidence our spirit began, and regardless of how much someone should deny that the door is open. When you see one coming into the truth and see them giving evidence of understanding and appreciating, and with a desire to prophesy and to praise God, then what shall we say?

Shall we say the door is closed? No, my brethren, we should not. Then another evidence he is it is still possible for one to suffer for Christ. 2nd Timothy 3:12. The apostle Paul said, all that will live godly in Christ Jesus shall suffer persecution.

That means, brethren, that if we get into the body of Christ, we should expect suffering. Because Paul says all, and I believe he means just what he said, the prospects still look quite bright. So we say to those who feel an impulse to consecrate, those who haven't as yet do so for consecration is always in order. There's little crushing. Better we have come to the 11th hour of this great day is harvest time and summer, discouraging those who would aspire to the High Court and to those we would say Shimon, because the evidences have mattered.

Yet whenever the evidence changed, then it might be proper to say that the door is closed. But we believe the Master would have us say to those who want it served, go ye also into the vineyard. We have no definite promises more than were made to us 50 years ago, although the time is short and the laborers are still few. But the dark night when no man can work has not as yet come in this country particularly. Go in, show your zeal and leave the rewarding to the generosity of our Master.

One thing we can offer with great definiteness is that no man ever served our Master without receiving more abundantly than he could have expected. That we are very sure about. We are very definite on that point. So in conclusion, we would say to all, both consecrated and the unconsecrated, if there be any present that are unconsecrated, let's give our hearts more fully to the Lord, if possible, a little more tomorrow than today, if possible, as the day goes on, that we may fashion. He may fashion us according to his eternal purpose.

Now, in conclusion, we have a couple of questions that we we would like the dear ones to answer, and we would ask the candidates to rise.

I want to tell you folks that the immersion service.

Most gracious and loving Heavenly Father, we would again lift our hearts to the close of this comfortable day. We would thank thee for the mingling of our hearts and our minds together in song and praise and thanksgiving. We thank thee for the truths we have heard. The privileges have been ours. Now we would pray that thou wast dismissed us with such a blessing as is best that we might return on the morrow prepared for the feast that is in store for us.

And therefore we would commit ourselves to thee for the night. In the name and to the merit of Christ Jesus, our Lord, Amen.