

Notes used in the Message

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16-0529am - New Race (Another Creation) - (2 Schools of Thought) Pt.36 - Samuel Dale

REVELATION 3:14

» 14 † ¶ And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

II PETER 1:1-8

» 1 † ¶ Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:
» 2 † Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,
» 3 † According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:
» 4 † Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
» 5 † ¶ And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
» 6 † And to knowledge temperance; and to temperance patience; and to patience godliness;
» 7 † And to godliness brotherly kindness; and to brotherly kindness charity.
» 8 † For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

1) EPHESIANS 4:4-6

» 4 † There is one body, and one Spirit, even as ye are called in one hope of your calling;
» 5 † One Lord, one faith, one baptism,
» 6 † One God and Father of all, who is above all, and through all, and in you all.

2) 65-0221M MARRIAGE.AND.DIVORCE_ JEFFERSONVILLE.IN V-3 N-13 SUNDAY_

« 68 † **It's just like, today, there is two great schools of doctrine in the church; one of them is Calvinism, the other one is Armin-... Arminianism. One of them is legalist, the other one is grace.** And we come to find out that the people who believe in grace, the Calvinists, they say, "Bless God, it don't hurt me to smoke. It don't hurt me to drink. I can do these things, I've got Eternal security." Then we find the other side, on the legalist, said, "Oh, I would like to bawl him out, I would like to show him a piece of my mind, but, I'm a Christian, I have to keep still." **See, you find yourself on two different roads, and neither one of them is right. Now, that's hard to say that, but it is the truth.**
69 We find ourselves on two different roads; one going one way, one another. Now let's see what Truth is.

3) 65-0221M MARRIAGE.AND.DIVORCE_ JEFFERSONVILLE.IN V-3 N-13 SUNDAY_

« 73 † **Now, the correct way of it, is, there is both of them has got a truth, but not the exact Truth.**

74 Now when I go overseas, to make it right, my little family gathers around, and we pray with one another. And I commit them to God, and they commit me to God. And when we do, we go over sea, I go overseas. Now, I know she loves me; I have confidence in her. And I love her; she's got confidence in me. As long as I love her like that, she don't have any worry about me taking any other woman out. As long as she loves me right, why, there is no need of me thinking about any other man going out with her, because she is my wife and I believe her.

4) 65-0221M MARRIAGE.AND.DIVORCE_ JEFFERSONVILLE.IN V-3 N-13 SUNDAY_

« 76 † And that's the way it is with God. If I... if a phileo love, which is human love, fellowship love, can make a man feel that about his wife; what about agapao love, the Greek word meaning "the love of God," how would that make me do about Jesus Christ? I, as long as I want to go do it, it's in my heart to do it! Whether... I say, **as long as it's in my heart to do it, I go do it. Legalism won't let me do it, is because that I knowed I'd get punished for doing it. But the real Truth of it is, is when the love of God comes into your heart till you want to do It. That's the Truth of it. There is the two schools. Not legalism or other, or the Calvinism, it's both.**

5) 62-1111E WHY.I'M.AGAINST.ORGANIZED.RELIGION_ JEFFERSONVILLE.IN V-12 N-1 SUNDAY_
« **233** † Now look. God's got to judge the world by something. You cannot have judgment unless you have first a law. There's got to be something, you got to break something in order to be judged. See? And then there cannot be judgment, correctly, without penalty. Now, see, you can't have a law in town that says "five-dollar fine for running a red light," and the next law say "no, he can go free." See, you can't do that. **So there can't be two laws in existence at one time. And there's one law, one God, one Book, one Christ. That's all. One Faith, one hope. That's all. That's the Bible, Christ.**

6) ROMANS 8:14-23

» **14** † For as many as are led by the Spirit of God, they are the sons of God.
» **15** † For ye have not received the spirit of bondage again to fear; but ye have **received the Spirit of adoption**, whereby we cry, Abba, Father.
» **16** † The Spirit itself beareth witness with our spirit, that we are the children of God:
» **17** † ¶ And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.
» **18** † For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
» **19** † **For the earnest expectation of the creature waiteth for the manifestation of the sons of God.**
» **20** † For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,
» **21** † Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
» **22** † For we know that the whole creation groaneth and travaileth in pain together until now.
» **23** † And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

7) II CORINTHIANS 5:19

» **19** † **To wit, that God was in Christ**, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

8) II PETER 1:1-8

» **1** † ¶ Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:
» **2** † Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,
» **3** † According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:
» **4** † Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
» **5** † ¶ And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
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» **7** † And to godliness brotherly kindness; and to brotherly kindness charity.
» **8** † For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9) « 144-3 † SMYRNAEAN.CHURCH.AGE - CHURCH.AGE.BOOK CPT.4

To begin with you will notice that in my meetings when I have finished preaching an evangelistic service, or some teaching message, I cast the net and invite a response from the people. **I ask them to come forward and receive the Holy Spirit. My Pentecostal friends, upon hearing me say this believe that I am inviting people to come forward to be baptized with the Holy Ghost because they are already born again. So when I invite those who are Spirit-filled to come and deal with those who have answered the invitation to receive the Spirit**, these dear ones surge forward and deal with the people in such manner as to encourage them to yield to **God and believe to speak in tongues. This has caused a great deal of confusion and I want to tell you exactly what I mean. I mean for the sinner to come forward and be born again, which is to be baptized into the body of Christ by the Holy Ghost which is exactly what took place at Pentecost when the church was launched. In other words, to be born of the Spirit is to be truly baptized with the Holy Ghost. It is one and the same.**

Now I realize that it is going to be confusing for a moment here, as most people know that I was ordained a **Baptist preacher and I have steadfastly declared that the Baptists have missed it for saying you receive the Holy Ghost WHEN you believe, for that is not so. You receive Him "SINCE you believed."**

Acts 19:2-6.

"He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance saying unto the people, that they should believe on Him Which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the Name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came upon them: and they spake with tongues, and prophesied."

There it is. Paul asked, "Have you received SINCE, NOT WHEN you believed." And there is a great difference there, for it is AFTER we believe that we receive. Ephesians 1:13 is an exact word repeat of what happened in Ephesus according to Acts 19,

"In Whom ye also trusted, AFTER that ye heard the Word of truth, the Gospel of your salvation; in Whom also AFTER that ye believed (not when ye believed), ye were sealed with that Holy Spirit of promise."

Now here is my point. Too many of our modernists and even our fundamentalists (so-called) believe unto salvation at a certain specific time which in many cases is called "making a decision," and that has been called receiving Christ or being born again. Now to receive Christ is to receive His Spirit. To receive His Spirit is to be born again. To receive His Spirit is to be baptized with the Holy Ghost. Amen. These folks believe. That is wonderful. But they stop there. You receive the Holy Ghost AFTER you believe. It has always been that way and always will be. The very first word of direction to the people was by Peter at Pentecost and he said,

"Repent and be baptized every one of you, in the Name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Ghost, For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call."

10) << 145-1 † SMYRNAEAN.CHURCH.AGE - CHURCH.AGE.BOOK CPT.4

These directions came as a direct answer from Peter relative to what had actually happened at Pentecost. What came to pass was that God according to Joel was pouring out **the promised Holy Spirit upon all flesh.** He was not poured out before that time or given before that time. This was it. But THIS was to come from now on by repenting, being baptized in the Name of the Lord Jesus Christ, and then God was duty bound to fill the ones who came. **Peter, or any of the apostles never said, "Ye must be born again, and then filled with the Spirit."**

11) << 146-1 † SMYRNAEAN.CHURCH.AGE - CHURCH.AGE.BOOK CPT.4

That this is the pattern of experience relative to receiving the Holy Spirit, note carefully the very next time that the Spirit fell upon a people.

Acts 8:5-17,

"Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man, called Simon, which before-time in the same city used sorcery, and bewitched the people of Samaria giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet He was fallen upon none of them: only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."

According to verse 12, THEY BELIEVED THE WORD. They were then baptized in the Name of the Lord Jesus. But according to verse 16, **in spite of all that, they had STILL NOT RECEIVED THE HOLY SPIRIT. It was only AFTER believing and being baptized correctly that they received the Holy Ghost. That is the exact pattern as set forth by Peter in Acts 2:38-39.**

12) << 146-2 † SMYRNAEAN.CHURCH.AGE - CHURCH.AGE.BOOK CPT.4

Another Scripture that casts wondrous light on this is found in Galatians 3:13-14,

"Cursed is everyone that hangeth on a tree:

That the blessing of Abraham might come on the Gentiles through Jesus Christ, that (in order that) we might receive the promise of the Spirit through faith."

Now by no means can it be said that the "blessing of Abraham" is the rebirth, and that the "promise of the Spirit" is the Baptism with the Holy Ghost as two separate events. For the Scripture reads thus: "Jesus died on the cross, and by means of that death and resurrection, the blessing of Abraham came on the Gentiles, leaving the Jews. This transpired in order that the Spirit might become available to the Gentiles."

<< 147-1 † SMYRNAEAN.CHURCH.AGE - CHURCH.AGE.BOOK CPT.4

To understand what I have just said is to clear up why students have never ever found Paul saying at any time, "Be born again and THEN be Spirit-filled." They have inferred it is there, and they have put their own meanings to make it say it, BUT SCRIPTURE DOES NOT SAY THAT. Jesus never said it either.

Look at John 7:37-39, and read it now with understanding.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink.

He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.

(But this spake He of the SPIRIT, Which they that believe on Him should receive; for the Holy Ghost was not yet given: because that Jesus was not yet glorified.)"

Now it says here distinctly and emphatically that the believer upon drinking by coming unto Jesus in faith would have rivers of living waters pouring out of him. And it places this experience at Pentecost.

Now keeping this thought in mind we read John 4: 10 & 14,

"If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water.

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

This same living water is mentioned, but this time it is not called a river; it is called an artesian well. **There is where the people make their mistake. Because it is called a well and a river, they think that in one place it is eternal life given by the Spirit and in the next place where it is called a river (implying a great dynamism) it has to be the Spirit now given as an enduement of power. Not so. It is one and the same. It is the Spirit that gives life and power, and that came at Pentecost.**