

1983-0424 Baptism #3

Shall we pray.

Heavenly Father, we are very grateful for the privilege of being here in this building. Knowing we are not only assembled with the Holy Spirit indwelling with us ...?... but also the bride is now gathered around You, the revealed Word, and we are so thankful for that.

We ask You now to be with us in the study of Your Word. May the scripture take its proper rightful place in our hearts and in our lives and may we give heed unto it as a light that shines in a dark place, knowing that this is the hour the Daystar rises in our hearts.

Let that more sure word of prophecy which we know absolutely deals with the Presence Himself, in this hour coming our way that there is nothing that shall not be fulfilled. And we know Lord that there is a people standing here that shall not see death, but will enter right into the Kingdom of God Immortal. We are very grateful for that, Lord and we are to that place where the prophet said if we are not bride, there's a bride out there somewhere, by the grace of God we will not stand in her way.

And we're glad Lord, You brought us this far, knowing if You brought us thus far there is no doubt that we will go all the way, for hitherto hath the Lord led us. We appreciate that, committing and commending ourselves unto You in Your grace. In Jesus name we pray, Amen.

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1 Lesson number three on the importance of water baptism, and it's quite likely on Tuesday we will take number four, and that should pretty well finish the series. And what we will be doing is attempting to have these messages, we'll have maybe a couple copies of all of them made, and we'll have them on file so that they'll be available to anyone who wishes to be baptized in water, because I feel that it's obligatory on their part to know a little bit more that just have the understanding that this is something that should be done.

2 So, on the importance of water baptism, for two messages, that's last Sunday and Wednesday, we tried to point out the importance of water baptism, and doing so we saw that many people do not regard water baptism with a due respect, because certain scriptures seem to minimize its necessity, and that is people use them in a way that would minimize the necessity of water baptism, or at least relegate the place of water baptism to a place of indefinite importance.

3 In other words, it's not respected. The true value is minimized, and there's the constant relegation to water baptism's value is that which is vague or very indefinite, so that by the time you view it, the rights of water baptism would hardly be commensurate at this hour with the reality that it must have assumed in the First Church Age. Now it's even suggested by some that water baptism is not necessary, when one considers the scope in power and authority of the Holy Spirit baptism. A bunch of people say, "well, who needs to take the bread and the wine, when you got the Holy Spirit and the Word?"

4 So they conveniently symbolize it, and say who needs symbols when you got the real thing. So there are people today who simply do not accept water baptism as a fact. They say “well, it’s just merely a symbol, and we really don’t need it.” So there is no commitment to it.

5 Such scripture that people distort in order to come to such a conclusion, we saw was over here in First Peter, so I want you to be very familiar with this so that you know how to answer people. As Paul said, when it is time you became teachers, you got to be taught all over again. That’s a pretty raunchy situation.

6 However, we are speaking now of the age in which we live, the teaching of this age is so completely fallacious as to be no longer the Word of God, but there came a prophet who brought us the revelation of the Word.

7 There’s a certain preacher wrote a book and he passed it around I guess, Lloyd got one, and different ones.... he calls it Logos and rhema, and he said you know “there is such a thing as rhema, which is like a written word, a letter, and so on, but the Logos, of course, refers to that thought expressed, which thought includes the idea really the life and so on, and you know, he went into a big song and dance about that. And one of his statements was while he said they say the prophet came to restore the word, well he said this word doesn’t need any restoring.

8 You see, it’s the same fat-headed, satanic hogwash brought on the scene all the time. “You know, well here it is, and we know it.” Well, ha! Anybody knows you can’t call Jesus Lord but by the Holy Ghost and there are millions and millions without the Holy Ghost calling him Lord.

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...and pretends to believe this message. I have more respect for Jannes and Jambres, Mark Condra...?... said, because he carried his own stick. Why doesn’t he use his own name instead of using William Branham’s name. See? So what? They’ll pull that stuff off, you know.

Well, the Word absolutely is, like Brother Branham said, Jesus came according to scripture but not according to their interpretation of the scripture then. It needed restoring. There was a time when the Word was given in Its true understanding.

9 The old prophet said a virgin shall bare a child, he knew very well that was not virgin as you know, like some people understand it to be, which back in those days was *alma*, which was simple a young woman. He knew was a virgin, untouched by a male, she could have a male child without male intercourse, which would be no way you could have a male child without a male intercourse, because the woman just contains one of the x and y chromosomes, the man contains two of them. So how in the world could a woman have this baby without male intervention? I’ll tell you, it would have to come by a certain intervention of Almighty God. He understood when he gave that word it was going to be literally a virgin birth. And then it got to the place where a woman, a young woman, was going to bear a child. Well she certainly has to be a young woman to bear a child. Sarah had to turn back to bear a young child.

10 But anyway see, let this scripture over here in Peter, they wrested where Peter talking about the flood coming on the earth, he said there the light figure whereunto even baptism doeth also

now save us. Not the putting away of the filth of the flesh, but of the answer of a good conscience toward God.

11 Now, that little spot in there, not the putting away of the filth of the flesh, it steadily makes people think well now hey, that's not the forgiveness of sin, which is true, but it is an answer of a good conscience toward God, which if that is all it really is, then it doesn't really mean too much. Because, the main thing would be the good conscience to God, and if I've got it, God already knows it, so therefore even if I weren't baptized, it's not such a big thing. You see, that is where their reasoning goes.

Also, in 1 Corinthians 1:14-17, notice it says:

- (14) I thank God that I baptized none of you, but Crispus and Gaius;
- (15) Lest any should say that I had baptized in mine own name.
- (16) And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.
- (17) For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

So there again you have an emphasis put on the fact that Paul said, "I came to preach, not to baptize."

12 So therefore, because preaching is the main thing, you instantly relegate, without meaning to, the baptism to a very obscure place of no importance, so then if you weren't baptized well, so what? Now you see, what I'm trying to get to show you is the more you get a so-what attitude, you've got nothing left, even if you do get baptized, because your attitude in the water is, so what?

13 Well, I already got a good conscience. Doesn't put away the filth of the flesh, I've already got this, I've already got that. So you see, instantly when you look at these things if you don't get a real understanding of the value of water baptism, you could be baptized in water, and it just doesn't carry an impact.

Let's go to Acts, the eighth chapter. We're going to be as little while at this, I'm sorry to be that way, but... If I'm going to bring back amongst us the solemnity and the Word-relevancy of water baptism, I've got to take my time and preach it as it's in the Bible, because that is where I got to get it.

All right, beginning at the ninth verse of chapter eight--now notice, now, this is sticky, you see, where people can get thrown.

- (9) But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

- (10) To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.
- (11) And to him they had regard, because that of long time he had bewitched them with sorceries.
- (12) 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.

That's right, men and women got to be baptized. Even children are candidates.

- (13) Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.
- (14) Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:
- (15) Who, when they were come down, prayed for them, that they might receive the Holy Ghost:
- (16) (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)
- (17) Then laid they their hands on them, and they received the Holy Ghost.
- (18) And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,
- (19) Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. (Now he's thinking, you see, from the old days, he's going to make a gimmick out of this.)
- (20) But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.
- (21) Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Now this man that is saying this is the fellow that wrote *the answer of a good conscience towards God*. Now the question comes up how good of a conscience did this man have towards God when he got baptized in water? See? You got to think of these things.

15 Repent! Start all over. You had a wrong understanding of this, now you have to get a right understanding of this. Because the word repent means change of mind. Be changing your mind. That word in there is be changing your mind. Repentance is a once for all, yet continuing thing.

You never say, "I have arrived." You're always moving. The changing of the mind which lies within that channel that merely takes you to a higher and deeper revelation, not contrary.

(22) (Be having therefore a change of mind.) Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

(23) For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

16 Now this is the prime example of why people pervert 1 Peter 3:18-22, wherein he said water baptism is not the putting away of the filth of the flesh, but of an answer of a good conscience toward God. Now, they say here is the case where this man evidently did not have truly a good conscience before God, but he went in the water, came up out of the water, evidently things weren't right as they should be at that time.

So therefore they say "see, water baptism, well, it's there, but then so are also the Straights of Gibraltar and I don't see any particular reason to swim in them."

And there's a lot of confusion on water baptism, that's why one person says, "hey, we need the Holy Ghost, never mind water baptism."

Somebody else says, "well, it's just little symbols, so we'll just make a little symbol out of it."

Somebody else says something else, until today there is a lack of the definitive scriptural understanding of what water baptism really is. Now I don't claim I have all the answers, we are trying to get some of them.

Now thus has led to a prevalent and greatly accepted thing that unbalances the scriptures on water baptism. You can go down a dry sinner and come up a wet one, and you certainly can. You go down a dry sinner, come up a wet one.

17 I'm not going to say anything bad about Simon, but I'm not going to say too much good, either, because something wasn't right, you see? Now that you can go down a dry sinner and come up a wet sinner is true. Now I said that's true, but it is not necessarily the truth. Ha! That's the difference. In other words I'm saying it's right that you can go down a dry sinner and come out a wet sinner, but that's not the truth. We are trying to get to the truth of water baptism, you see? And this is what's wrong.

Now you say, "Bro. Vayle, I don't know."

18 Well, I do know, because I know that your subconscious, which you have allowed through the years to come on down here is more you than your conscience, because your conscience will draw on your subconscious, because there is no such thing as learning, except from what you have already learned, see?

So, it is not the truth, especially as we see in Acts 16:25-34. Now let's take a look at that. Here's another case.

- (25) And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.
- (26) And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

19 Now you show me an earthquake that would do that. Open the doors? What would happen, an earthquake here that happened naturally in one of our cities, and it hit a hospital? Would all the doors open? Let's say that we had a cell and locked doors, and an earthquake comes and every door opens and everybody walk out in his right mind? Because it said the prisoners were loosened. That means the handcuffs fell off, the shackles fell off the feet and they walked out. Let's have earthquakes like that. I think myself that God would be very happy to do this if we were very happy to believe for it, or get a new understanding of God.

- (27) And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. (And he was responsible. He said, "I won't get a chance of torture, I'll just take the easy way out.)
- (28) But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.
- (29) Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,
- (30) And brought them out, and said, Sirs, what must I do to be saved?
- (31) And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.
- (32) And they spake unto him the word of the Lord, and to all that were in his house.
- (33) And he took them the same hour of the night, and washed their stripes; and (he) was baptized, he and all his, straightway.
- (34) And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Now here's a fellow, he never came up a wet sinner. So, you just don't pit scripture against scripture. You can begin to see that there is a negative side in the sense that you can have a case like Simon's, but you can have a case like the Philippian Jailer.

20 So we want to look at the positive side, for exactly what is said about how important this ministration is in this church, and it is a ministration. Now, to do that we must strike a balance immediately. That is, sure, there is a time when water baptism is an event, you know, that's just

to the formula, that's all it comes to, it's a formula. But there is also a time when the event is made a part of the Word of God in action, within the scope of redemption.

21 See, this, what was done in the case of perhaps Simon the Sorcerer and others. No work of redemption had been done, see? Now, in the area where a work of redemption has been done, this must be applied. Are you following? See? Now you must strike the balance, and the balance is yes, this formula, this what is done, this ministration, there's a time it's not a part of the reality of the Word of God in redemption and there's a time when it is.

So, we read the scriptures which form the great axis upon which this subject actually turns or revolves. All right. We go to Mark 16:14-16. Now this is where we really start.

- (14) Afterward he appeared unto the eleven (That's Jesus and the resurrection.) as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.
- (15) And he said unto them, Go ye into all the world, and preach the gospel to every creature.
- (16) He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Condemned.)

All right. You notice categorically what it says. Go and preach, and the preaching will bring believing, and the believing will bring baptism in water, because he said you are to preach and you are to baptize.

22 Now, you will notice in here it says the believing brings salvation, the lack of believing brings condemnation. So, water baptism does not add to grace. It is not a measure of grace and a part of redemption, as is the believing, which is predicated upon hearing the Word of God.

Let's go to Matthew 28. These are the end-time references of Jesus and the resurrection concerning preaching and baptism. [Matt 28:16-20:]

- (16) Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
- (17) And when they saw him, they worshipped him: but some doubted.
- (18) And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- (19) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
- (20) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the- (Ages.)

Luke chapter 24, another time, when He met them in His glorified form. 46 to 49:

- (46) And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:
- (47) And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
- (48) And ye are witnesses of these things.
- (49) And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Now we go to Acts, the second chapter. Of course, that is the great chapter, Pentecost got her baptisms in there. Now watch. [Acts 2:37-41:]

- (37) Now when they heard this,...

Now they must have heard something, in fact, they heard a whole dissertation on the presence, birth, and presence by birth of the Lord Jesus Christ, his ministry, his death, and his resurrection, his exultation, the outpouring of the Spirit.

- (37) Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? (Just like the Phillipian jailer said, “what am I going to do to be saved?”)
- (38) Then Peter said unto them, Repent, (Repent and be having therefore a change of mind.) and be baptized 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.
- (39) For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.
- (40) And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

23 Now where was the salvation? In the hearing of the Word and believing it. Changing their minds from what they once believed concerning that Word. And how then believing how they stood. They had a complete re-understanding, or new understanding, of the Word, which placed them in another position from which they had formerly placed themselves. See?

Now hearing that is what was bringing salvation. Now it says:

- (41) Then they that gladly received his word were baptized:...

Now you can't say one thing about those baptisms. Say well, “you think a bunch of those went down dry sinners and came up wet sinners?”

24 I haven't got the least idea! I'll tell you one thing, three thousand didn't, because it said three thousand were added. So you better believe they did not go down dry sinners and come up wet sinners. And you better believe that this is the true record of the requirement of Almighty God as the part of the Word acting in you, and your reaction toward the Word.

All right, now if we look again at Mark 16:14-16, which we took as the major axis of water baptism, to get the thing lined up right: [Mark 16:16:]

(16) He that believeth and is baptized shall be saved; but he that believeth not ...

There's no use in getting baptized. And if you don't believe--now it looked like Simon had the wrong thing--and you do get baptized, it hasn't done you any good, really. See? All right. *He that believeth and is baptized shall be saved*; ... now what is that based on, the believing? Preaching the gospel. And he that does believe shall be saved.

So, if we look again at Mark 16:14-16, especially verse 16:

(16) He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

You can readily see that this was fulfilled in Acts 2, the first part of verse 41: *Then they that gladly received his word were baptized*, so that tells you what baptism is about, receiving the Word of God.

Now notice, see? Acts the eighth chapter, and verse twelve, also fulfills Mark 16. Over here in the twelfth verse of the eighth chapter it says here:

(12) 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.

25 And how do you think they were baptized? In the name of the Lord Jesus Christ. On what grounds? On the ground of preaching. Preaching demands a water baptism, a water baptism demands the preaching. The preaching is supposed to bring a repentance or a change of mind, and the water baptism will follow it. Now that's just plain as ABC. Acts 9:17-18:

(17) And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

(18) And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

Now, the confrontation with Christ the Word, who said, "I am Jesus," made him a believer. And immediately he was a candidate for water baptism, and he couldn't stop it.

26 Now he could have gone down a dry sinner and came up a wet sinner, I'm not going to argue that, but that does not destroy the scriptures. That's one of those scarecrows, one of those bugaboos, one of those things the devil likes to throw in and say, "Ha! Well, it doesn't always work, so who needs it?"

Ha! I have a lot of things in my house that don't work. I either get them fixed or I just go right back and get a new one. In other words I'm not stupid as a human being, and I should certainly be less stupid as a spiritual person.

Let's go to Acts 18:5-11:

- (5) And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.
- (6) And when they opposed themselves, (Now notice what happened to those Jews, they opposed themselves.) and blasphemed, (Then you notice what happened?) he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.
- (7) And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.
- (8) And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

Now we are coming right to the Gentiles. Now notice, these people here, the Jews, turned down the Word of the hour, and the minute that they fought It, they blasphemed. Now it says here, these people didn't, they received It. They worshipped God and consequently they were baptized in water.

- (9) Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:
- (10) For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.
- (11) And he continued there a year and six months, teaching the word of God among them.

Now remember, Paul himself said, "I did not baptized very many. He said only in the house of Gaius, and he said Stephanus, and a couple more."

27 Now Paul might not have done the baptizing here, but we know positively it was incumbent upon the people to be baptized. Now these scriptures, or these scriptural allusions, or pointing to. You allude to a thing, you point to it. These scriptural allusions of baptism in water, set the

record straight by perfectly illustrating Mark 16:15-16, *Go ye into all the world, and preach...* (and) *...He that believeth ... shall be saved...* See? And those are the ones you baptize in water. Now it's just something laying down there that we believe.

This also vindicates Paul, in 1 Corinthians 1 and 17, what we looked at. Now remember, Paul is in this ministry, the same as these other brethren were. Now he says here: [1 Cor 1:17:]

(17) For Christ sent me not to baptize, but to preach the gospel:

Now, is he saying here, "I don't have any use for baptizing. I am not supposed to baptize?" No, what he is telling you, he was sent to preach, because without preaching truth, baptism is no good anyway. And if you don't receive the truth, what have you got? But if you do receive the truth, then you will be baptized in water. See?

Then they gave it. Certainly. It brings out Mark 16 perfectly, yet notice, in 14-16: [1 Cor 1:14-16:]

(14) I thank God that I baptized none of you, but Crispus and Gaius;

(15) Lest any should say that I had baptized in mine own name.

(16) And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

Now notice that Paul saw this thing carried out that Jesus demanded in the book of Mark, and the nineteenth chapter of Acts, verse five and six. Now Paul... I might as well read it, more than that. [Act 19:1-3:]

(1) And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

(2) 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.

In other words, "what are you talking about? We don't understand what you are saying."

(3) And he said unto them, Unto what then were ye baptized?...

28 Now notice right there! What were you baptized unto, if you didn't hear about the Holy Spirit coming? So the water baptism is the link between the leaning unto salvation, and being sealed in by the Holy Ghost. Now, he knew they believed something, he knew they had been baptized, but flat, something wrong, because he knew nobody had the Holy Ghost. So he began to ask the question, "have we got some kind of a messed up baptism of the Holy Ghost? Have we got some kind of an experience here that doesn't add?"

You know--listen to me. People are so scared, is it going to cramp on someone's post to find out if the thing is real? "Oh, we should all love everybody, be sweet and nice, and never mind this."

Well I'm going to--I'm not going to be never mind, because it says right here, I'm interested in what you fellows really got, because he said "something is not right." He said, "What were you baptized unto?"

They said, "unto John's baptism."

Well he said, "Hey, that's wrong. It was okay for its time, but it's no good anymore. Because you see, John baptized unto the One who is coming, He has already come and gone. And now you get baptized in His name in order to receive the Holy Spirit."

Well they said, "man, we don't even know if there be any Holy Spirit. You better preach us a sermon on that."

So he preached them a sermon, and when they heard the sermon they said, "that's fine now, I'll buy that." They said, "that's great, now we understand what John was trying to tell us, what this was all about."

29 So what happened? They are baptized in the name of the Lord Jesus, and they receive the Holy Ghost. Now, thus, as we see such scriptures and 1 Peter 3:21, 1 Cor 1:17, so on, we know there is nothing contained in those verses to detract from the mighty importance of the very command of God, to baptize in water.

30 Water baptism is a part of the gospel, and it can not be evaded or avoided. But it was never a vehicle of grace, as is the blood and the Holy Spirit, for water does not have redemptive qualities in it, and it simply can not impart merits to the candidate as do the Blood and the Spirit, neither is it a substitute for anything, and certainly no life is imparted from it. But it is there, and it's a part of it.

31 Okay, it is exactly as said by Peter, an answer of a good conscience toward God, it is man identifying himself with God, so that God may answer back to him, see? It is the man's thing that he has accepted God according to the Word revealed to him, and then God identifies the man by pouring out His Spirit upon him.

32 See, that's the link! See, that's the link between the death, the resurrection, the substitution, redemption by blood, justification, and sanctification. That's the link, water baptism. Between those spiritual things to the next spiritual, which is the baptism with the Holy Ghost. Now that is the precedent, and that is the procedure. Precedent and procedure are laid right here before us, with a fair explanation to this point.

33 Now, we would really like to see these statements perfectly illustrated, what I read about them, that there's no grace in water baptism, there is no life, there is no blood. We want to see them illustrated, as perfectly as we can. So, we go first to the book of Acts chapter 8, 26-39, because this is the Holy Spirit in action in the First Church Age. All right. This is after this little fiasco with Simon. Now here is Phillip, down there in Samaria. [Acts 8:26-37:]

(26) And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

He gave him explicit instructions, better than the AAA would do. Believe me, I've had their maps.

(27) And he arose and went:...

...Even after I paid for it. You get this for nothing! Amazing Grace! I'm not kidding. I tell you, when God speaks to your heart, you've got no problem. When the AAA gives you a map--I read it backwards every... I'm sure glad we have four lane highways. I don't know about you guys, I got more lost around this country, fifteen years ago, then you can shake a stick at, but I never had and trouble with God. If He ever spoke to my heart, it was everything, that was the best road map in the world. This is tremendous, He gave him a road map.

(27) And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

34 Now you see, this point right back from old King Solomon, when the Queen of Sheba came down, and these people were literally worshipping-blacks. In other words they worshipped the true God but they were black. They still have a race of people right today that's are black Jews from this here, understand. I don't remember their names. I'm not much for history, but it's true anyway. Now:

(28) Was returning, and sitting in his chariot read Esaias the prophet.

(29) Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

(30) And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

This man is reading out loud. He was smart. If you read out loud and pray out loud, you get more than if you just pray silently--your mind wanders. This old boy was pretty smart, he was reading out loud there. Maybe reading it unto God, so to speak.

You understand what you are reading?

(31) And he said, How can I, except some man should guide me?

A lot of people say, "I read the Bible, it doesn't do me a bit of good."

Read it anyway! At least you are not going down to a fellows' barn, John's barn, boozing yourself up or something

And he desired Philip that he would come up and sit with him.

(32) The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

- (33) In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.
- (34) And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?
- (35) Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.
- (36) And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?
- (37) And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, (Now listen what belief in his heart said.) I believe that Jesus Christ is the Son of God.

“Hold the chariot,” he said. “Stop the horses.” Said, “here’s water, I’m going to get baptized right now.”

Now, there's a perfect example, a perfect example of what it's about, what is done. Then how can someone minimize it or put it to symbols or say “well maybe, it could be, but...”

35 There is nothing negative in this. Look, you can make anything negative and mute. Very simple, you could take a radio and hit it with an axe, it would be negative and mute in one minute just because you couldn't get a certain channel. Or you could pretend amateur repairman and cross the wires and watch the thing squawk and squeal and if you don't disconnect your speakers, just about rattle your house down. You can do the same with water baptism.

36 See, this is exactly what happened even to simple water baptism, until Methodists, Presbyterian, I think Reform Church, Roman Catholic, Greek Orthodox, take a little dab water for a drop...?... show me a scripture--for a little child who cant even talk. How could a child repent? There's nothing to repent of. If he could talk he'd say, “I repent of my stinking parents for bringing me here in sin.”

Preach it, baby! Little baby, come on.

I've heard some funny stories you know, about little kids, supposed to, one just three months old, said, “Christ is coming soon,” or something, and died. I don't believe that for nothing. That's a bunch of hogwash in my books. But if some little kid could tell his parents, “you can seed me in sin, I'm shaped in iniquity.” That's why David said after he's an old man. I could understand that. What was a little baby? A little baby can't hear anything! Their little smiles are mostly gas pains, to begin with.

What are they doing? See, this is...well then, some carry it too far. They say all you got to do is be baptized in the church and you got it made. Show me that! Where are they getting it? You are getting the picture.

No preaching or reading--it's the same thing, because Revelations says him that heareth and he that readeth. You got the facts right in there, you can be read or heard. Until there come to a place where the human mind can repent, it doesn't mean anything. You can just admit it, that man could be thirty years of age and can't repent. You heard exactly what I said. Unless that person can repent, he's not going nowhere, because there is nothing in there to receive it. Jesus said that to the Pharisee. He said, "You can't hear my word because there's nothing in there to get it."

That's right. Let's get down to sovereignty, right down to brass tacks.

So here, water baptism is laying right here in the scriptures and it is absolutely necessary, and the reason I'm preaching this way because I want to restore the solemnity, the sincerity and the importance of this right within this church, or we are not a restored church, we are just playing on the fringes, see? There's got to be the understanding.

All right. We are reading in Acts, we were in the eighth chapter, twenty-six to thirty-nine, somewhere in there. We read enough of it. He said in the thirty-ninth verse, *they came up out of the water*. Now, there are some people that say, "well, we'll go in the water, when you are in the water I'll..."

Have you ever seen this pictured by some of these churches where Jesus is standing there, and John the Baptist has got a jug in his hand? Yeah, he reaches in the water and gets the jug of water and pours it on his head. And that symbolizes burying? No, you don't do that. You see? It's the devil behind it. The devil perverts everything, and if he can pervert this, he's happy.

Philip was down there, come up out of the water, Phillip was caught away by the Spirit, the eunuch went on his way rejoicing.

All right, notice, specifically, verse thirty-five.

(35) Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

(36) And as they went on their way, they came unto a certain water:...

The eunuch now was fully convicted, he had repented, he had accepted the preaching of the Word on Jesus.

...and the eunuch said, See, here is water; what doth hinder me to be baptized?

Now notice. Now I want you to get this please, because I'm going to bring this stronger than ever. Philip, after preaching, must have conveyed something to this man that the Holy Spirit used, and he said, "here's water. I've come this far, let me go another step. What's to stop me?"

Now there better be some kind of a dynamo moving in the people toward water baptism or something is wrong somewhere. Now that's what I want to talk about. That's what I wanted to get you as far as we've gone. Now I'm going to tell you that dynamo doesn't move if you have some mealy mouthed preacher that denigrates it, or denies it, waters it, or misuses it. A person

that started out in redemption will have something that demands water baptism. I don't care what anybody says because this Bible proves it.

You say, "Bro. Vayle, why didn't I have it?"

Because you had a mealy-mouthed, itchy-eared preacher, who preached his creeds and his dogmas for a salary. Let him be where I've been. I didn't even have too much truth back there. No guaranteed salary, no nothing, except everybody wanted to get in your pocket and ride you to death.

I want to tell you, with Christ you can stem the swelling tide and cross over Jordan in full flood. You don't have to have your stinking creeds and your dogmas, associate yourself with the cult of Satan, the church of the antichrist. There should be something so preached in this Word. As the First Church Age men like this would say, "what stops me from water?"

God Almighty could reveal his Word, God reveals that. Oh this great seven seal mystery, this great this and this great church and this great thing. Ah, take your lousy rotten stuff and burn it, because it is going to burn. Let's get down where the nitty-gritty is.

God moving on a person, there should be this here. It should be in the preacher, it should be in the people, it should be in the penitent ones coming in.

All right. Now, just as soon as he said, "now what was the answer?"

37 Why he said, "If you believe with a true heart, the answer of a true conscience toward God. If you really believed that this One died for sins. This is that One that fulfilled scripture. This was that Messiah. Do you understand that in Him the Gentiles trust? You don't even have to go that far. You go to the place where He is the only sacrifice for sin, when you need help He is the only One to give you help."

And he said, "All right," he said. "I'll believe that He is the Christ. I believe He the Son of God. I believe that's the One that should come into the world and die for sins. I see that's the One in Isaiah." He said, "now, can I get baptized in water?"

He said, "absolutely."

Now then, for greater emphasis. Now here's where we are coming to, the greater emphasis. We're all scripture, scripture, scripture. We go to Acts ten. As much as I don't like to read whole scripture passages, I'm going to read them. [Acts 10:]

- (1) There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,
- (2) A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

- (3) He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.
- (4) And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.
- (5) And now send men to Joppa, and call for one Simon, whose surname is Peter:
- (6) He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

38 There's another roadmap. And people say God can't tell you what to do. Do you know why God can't tell you? Because you are not like Peter and Cornelius. You're not just busy sitting back, in the sense of sitting back from the world and biding your time and doing the things of God.

39 See, this man here was trying to serve God. He was praying and he was giving alms and he was thinking nice thoughts and he got himself all cooled down, he wasn't all gung-ho. He just got himself nice and quiet. And God slipped in the nice quiet time and tells him.

That's what I keep telling you folks, if you ever get in neutral God will talk to you. If you never get in neutral God will never talk to you because you have too many, you know. You are trying to run too many directions!

40 Some of these young people want to get married. The most important thing for you to do is to get so quiet before God, you know that's the person for you. And when you both really know that's the person for you, you are as good as married. So therefore you come to me, I'll have my license right away, I'll marry you, here in a few days Sure. It won't even cost you nothing. I don't marry and bury for money. Some people want to give me gifts sometimes but I really don't need it. God never told me to do things like that. He told me to take care of you. And if you've been prayed out, and you know who your wife, know who your husband is, you know... I won't go into that any further, I just telling you, it works the same way, you got to learn to get quiet. You learn to get neutral.

41 If you ever get neutral you can hear from God, just like a shotgun shell went off. I know what I'm talking about. Some of the biggest decisions in my life were absolutely made that way. When you know you know. This old boy sitting here--just get quiet, learn to get quiet. Don't get gung-ho for anything but God.

[Congregation member answers.]

Huh! That was the way to put it. Almost missed that one myself. That's the answer! That's the answer! Sure! I could preach a sermon on that, but I hate to spoil a bad sermon now to get in a worst.

All right. He said, "what is it Lord?" Beautiful!

He said, “your prayers and alms go up for a memorial. I’ll send you to Joppa, I’m going to give you a road map.” [Acts 10 continued...]

- (7) And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;
- (8) And when he had declared all these things unto them, he sent them to Joppa.
- (9) On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: (Now heres old Peter praying, the centurion already done got through praying.)
- (10) And he became very hungry, and would have eaten: but while they made (the meal) ready, he fell into a trance,

A lot of people fall into sin. This fellow fell under a trance. When you get messed around you fall into sin. You pray to God, you fall into a trance. That’s true, that can happen. I kid you not. That’s beautiful.

- (11) And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:
- (12) Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.
- (13) And there came a voice to him, Rise, Peter; kill, and eat.
- (14) But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. (In my whole life.)
- (15) And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.
- (16) This was done thrice: and the vessel was received up again into heaven.
- (17) Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,
- (18) And called, and asked whether Simon, which was surnamed Peter, were lodged there.

- (19) While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.
- (20) Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.
- (21) Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?
- (22) And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.
- (23) Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. (Took a nice little group down to hold a baptism service.)
- (24) And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

Now they have a real group, they are going to have a good time right now. You can see that coming up.

- (25) And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.
- (26) But Peter took him up, saying, Stand up; I myself also am a man. (Just like you are. Don't do that.)
- (27) And as he talked with him, he went in, and found many that were come together.
- (28) And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. (See, the blood of Christ is very affective.)
- (29) Therefore came I unto you without gainsaying, (Or arguing the point.) as soon as I was sent for: I ask therefore for what intent ye have sent for me?
- (30) And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

- (31) And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.
- (32) Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

Now that's the whole purpose of this. Peter has to preach.

- (33) Immediately therefore I sent to thee; and thou hast well done that thou art come. (It is wonderful, your presence among us.) Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Now he said, "God told me to bring you here, so therefore you must have something from God for me."

So he said, "get moving!" Now he said, "that's what it is all about, there's no more time to chatter, this is it. Talk!"

- (34) Then Peter opened his mouth, and said, (That's one time, open your mouth.) Of a truth I perceive that God is no respecter of persons:
- (35) But in every nation he that feareth him, and worketh righteousness, is accepted with him.
- (36) The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)
- (37) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

Now notice, he capitalizes on the history they already can begin to build from, see? he said, "I'm going to settle this question about this One called Jesus."

- (37) That word, I say, ye know, which was published throughout all Judaea, (verse 37) and began from Galilee, after the baptism which John preached;
- (38) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.
- (39) And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

- (40) Him God raised up the third day, and shewed him openly; (That's in the resurrection.)
- (41) Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

Now, spirit doesn't eat and drink. See? That's why all the idols leave food untouched. Jesus came and ate it, see?

- (42) And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.
- (43) To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Now notice, the preaching is believing in him and you get remission at that point.

- (44) While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.
- (45) And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.
- (46) For they heard them speak with tongues, and magnify God. Then answered Peter,
- (47) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?
- (48) And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

42 Now, you will notice in here, verses one to thirty-three was the setting. There is the setting right there. How did it occur? How did Peter get there to preach? All right, here is the preacher there to preach. Now, Peter opens his mouth.

43 Now, verse thirty-four and he preaches through to verse forty-three. And from forty-four to forty-six-A, you will find out there what actually happened. The Holy Ghost came upon them because Peter had preached the Word of Faith. And the Word of Faith brought the Holy Spirit, which it's supposed to do. Now you notice, water had not taken place. So water is not the conveyer of a grace, but then he said, "who can forbid it?" So you got to have it. So no man can turn it down.

44 Now, it should have been in between. But evidently there was no way God could do this. In order to bring the truth of the revelation of the seed of Abraham being among the Gentiles, so He did it His own way. Then Peter, right away knowing that believing brings water baptism,

and water baptism, having believed, signifies that God will answer back to you because you answered back to God. Publicly. See? So God lets them be full of the Holy Ghost.

Now notice again, forty-six-B, said here:

(46B) Then answered Peter,

(47) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

(48) And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

45 So the beautiful thing is, can any man forbid water? So therefore, water must never be forbidden. It can not only not be forbidden, it is commanded. God doesn't deal with foolish things, and leave foolish scripture in the way, as though we can take it one way and then another way, as though there is not a set perfect way. See, the church got away from it.

46 The Roman Catholic Church itself has the records, and I have seen part of those records through Time Magazine, that in the first century the Roman Catholic Church baptized in the name of the Lord Jesus Christ, then made up its own baptism. And from that time on everybody's gone astray, which is a pitiful, pitiful thing, because if you destroy one thing, you'll notice you'll destroy another, and Peter did not destroy, he held to it.

He could have said, "well hey, what is all this? The Gentiles really don't need the water. Ha! Well, we'll just skip this."

Now, it wasn't a vehicle of grace, it was a witness. It always was. That is what John says, "see, when this one comes to the water, God says that's the witness."

47 Now, let's elucidate. Verse forty-seven, *who can forbid water?* And we are going to get that perfectly from Acts 11. We are going to read a bunch more, to verse seventeen. There's a lot of reading but I'm sorry about that. We're just going to--if I take too long we'll just close and we'll finish it Tuesday. I'll have to preach another message Sunday, which doesn't bother me one little bit. We'll just continue to get everything we can get in here. [Acts 11:1-17:]

(1) And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.

48 Now it didn't say they heard they received the Holy Ghost, it said, received the Word of God. Now they knew they had to receive the Word of God to get the Holy Ghost, they knew they had the Holy Ghost to receive the Word of God, for the promise is unto you. The manifestation is the interpretation. See, to Jew first, then to the Gentiles. There in Jerusalem, Judah, Judea, Samaria, uttermost parts, for the promise is unto you: Jews, your children: Jews, and to all that are afar off: Gentiles. Now there it is, here is your interpretation because here is the manifestation:

(2) And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

- (3) Saying, Thou wentest in to men uncircumcised, and didst eat with them.

49 Now a lot of people right today they get very unhappy because--there's a big argument now, is He here or is He not here? And of course, those who say He is not here expect us to shut up and not to contend. Well, I'm a contender. I don't understand these guys. They want you to shut up while they run around yelling.

50 I just got word from a phone call in Norway that a man over there has sent word out that on a certain tape in Beaumont that I said a certain thing, which I did not say. Now either this man does not understand English or else he is a bare-faced liar. So don't think we are not going to have trouble. There's geezers in here that gave trouble. Let's understand that.

51 A lot of people think, you know, that salvation is pool being prayed by the holy angels. Well I've got news for you, there are a bunch of dirty angels, and they play dirty pool. Pardon my language, but that's the way I talk. Oh I could talk much sweeter. Ha! What's it going to get you? Gets you a reputation of being nice. That's one thing I will not tolerate. I'm known as a troll already. That's so I can take care of the goats who want to go across the bridge.

Well, they said, "*Thou wentest in to men uncircumcised, and didst eat with them.* What a terrible thing!"

Ah Peter, he just kept his cool.

- (4) But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,
- (5) I was in the city of Joppa praying: (Good old Peter, he's pretty cool at this point. He didn't used to be this cool.) and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

52 Now you see, they had visions too. Now if they had said, "well Peter, you didn't have the vision," they would have cut their own throat, because it said your old man will see dreams, your young men will have visions, and so they had visions too. Like Abbicus...?... could prophesy, these fellows were really alive with the things of the Spirit, and boy, they were moving in high gear. Let me tell you, they didn't have one of those gears, what's the floating gear called, that puts the car in cruise? They had a passing gear, and when you jammed down, that thing roared, boy!

You bet, they were in passing gear in the Gospel. That's right, I kid you not. This was the age of the Lion roaring. You didn't have a bunch of mamby-pambies here!

He said, "I had this vision:"

- (6) Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

- (7) And I heard a voice saying unto me, Arise, Peter; slay and eat.
- (8) But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.
- (9) But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

Now you see, he had them right over the barrel. See, the vision is running true to the word.

- (10) And this was done three times: and all were drawn up again into heaven. (Where it came from.)
- (11) And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.
- (12) And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: (that's Cornelius's house.)
- (13) And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; (and these men will tell you that's the truth.)
- (14) Who shall tell thee words, whereby thou and all thy house shall be saved.
- (15) And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.
- (16) Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

53 How come he didn't remember that at Pentecost, at his own baptism? He didn't. He didn't! I'm sorry about that, but I've got to disillusion you nice people, and you are so nice you know, and I'm so cruddy. It's hard to disillusion you. But Peter only woke up to what Jesus said later on. But I'm very happy to tell you if you and I should wake up later on, thank God we woke up.

And Peter didn't say, "well you know, I've very embarrassed people, so therefore this can not be a real true revelation or a true vision, because you see, I should have known back there, and when I didn't know back there, this can not be right."

It was like new truth to this fellow. The Word was like a new truth.

Do you love the Lord? That's fine, just don't love me, just love the Lord. I can be pretty nasty up here. I may be nasty to you, you know my way of preaching. Look:

(16) Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

54 He said, "I even remembered my promise." Look-it. Anybody being filled with the Holy Ghost in a church moving on with God does something to everybody there, even though he has already been there. It awakens in him a greater revelation. Every water baptism ought to do something to us vicariously.

(17) Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

55 Well, he couldn't say, "dear hearts and gentle people, we have boobos. Now Cornelius, I'm sorry. Gee, son you just don't know how sorry I am. I know you are a wonderful fellow, and look, I know it. Look, I can't deny what has been going on, but you know, we got to put a stop to this."

He said, "who was I to withstand God? When I saw this scripture and it dawned on me, not at the time I was borned again, but the time this fellow was borned again," he said, "I saw it! I saw it!"

56 Why are people so afraid of seeing things? I never say serpent seed until I got kicked in the teeth by a prophet called William Branham. I never saw the Baptism of the Holy Ghost until he took my head off, screwed it around several times to get it off, then screwed it on several times to get it back on again. I don't feel bad about that, I feel great. Thank God I'm learning. It shows I can't be too stupid. Well, that's not up for question. I'm not going to argue the point. I'm happy the way I am, you be happy the way you are. You don't think I don't got it, I don't think you don't got it. Let's face it, it's up to God. It's up to our own personal gifts.

Now he said, "who am I to withstand God?" He said, "Bring on the water!"

57 Now let's get it, see, I'm not making this up, I'm telling you the Bible said. What the thing is brother/sister, until it begins to dawn on you of a reality here, and a pertinence, see? What are you going to do but sit around in your old frame of mind, "well, ah, well, well, well..."

What if I suddenly said, "cheesecake!"

You say, "what kind? Cherry, strawberry, chocolate? Huh, what you got?"

58 Ah-huh! I've got you right where I want you. Shame on you! And shame on me, but that's the truth. That is the truth. There is a vitality, my brother, in this age that was in the first age, and don't you believe otherwise or there is something wrong somewhere.

59 That's why they hate this understanding of the Presence, because it is taking young men and revolutionizing their lives and setting them on fire. And it doesn't set them on fire to say see how nice we are, and see how nice our church is, and we have confessed our sins, and we have

done this, and hallelujah we are so nice. They scream about Jesus like eagles screaming back! It's a reality.

It's kind of like Bro. Branham saying, "Here, why aren't we prostrated on our faces before he won't come."

"Oh I'm a nice guy! ...?... Like chickens and turkeys."

Ah! Strike that off the record! I told you I was not nice. And I done proved the point and spoiled the whole thing!

Yeah, he said, "what was I to withstand God?"

60 William Branham came on the scene. Jesus came on the scene. Paul came on the scene. Great men of God all come on the scene and they all try to withstand God. I want to tell you, men that are really called of God never try to withstand God. Gamaliah stood there and said hold it, hold it, hold it. Just leave it. If it's not of God it will die. If it is of God it will come back and get you.

61 If William Branham was that prophet of God, this earth will be at the Great Tribulation, and the people who defied him will die the death which is not common to men, it will be by universal fire. The judgments and plagues which are not common. It will be called as the insurance companies call it, an act of God. Yeah. Truth.

All right, we see that there now, we are not through yet, because we are just getting to where we want to go. It's only one o'clock. Nobody is in a rush except me and I'm very relaxed!

So we go to Acts 15:1-6:

- (1) And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

62 Now that's not what Jesus said. He said preach and believe, and you get saved. And you get baptized in water, not circumcised. Now water baptism can be a type of circumcision, which very nicely we can talk about, sure. Circumcism is certainly not the Holy Ghost, it's only a type. It was a sign in the flesh. The sign in the flesh now is the Holy Ghost in you, the hope of glory. Now:

- (2) When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.
- (3) And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.
- (4) And when they were come to Jerusalem,...

Let's go to Jeffersonville, or Tucson or somewhere. When they were come to Jeffersonville, they were--no, Jerusalem...

...they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

- (5) But there rose up certain of the sect of the Pharisees which believed,...

63 Now there's a bunch of Pentecostals of this hour, who came out of Pentecost, but Pentecost didn't come out of them. So they are going to have you no matter how they get you. They are going to tell you all kinds of things to hold you in subjection and bondage. So if you don't end up with all your salary shot, it's most of it. Hell of a nice thought. Then I could say more things but then I'd be nasty. All right, let's just keep reading.

- (5) But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

See? What good did it do them? It just killed Christ by doing it.

- (6) And the apostles and elders came together for to consider of this matter.
- (7) And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

64 Now I want you to notice something here. Everyone of these people were full of the Holy Ghost, but wholly fallible. So how much do you know just because you are baptized with the Holy Ghost, unless God sets apart a ministry that really knows for you?

That's why I said a while ago, this fellow with this brain of his, thoroughly incapacitated by the enemy, and his tongue was used by the devil. Said, "the Word does not need restoring."

65 As though we really have it! Why does he pick up different versions? Why does he go to the Greek? Why does he do a lot of things?...

[Blank spot on tape...]

...Right here! That whole bunch of people, that no doubt they baptized in the name of the Lord Jesus Christ, full of the Holy Ghost and talked in tongues. Stood right here and argued, "let's go back to the law."

66 Well I'm going to tell you something, the Holy Ghost didn't let them down. He said, "somebody knows the answer, so you guys don't. Let's get the guys who know the answer. That's the truth. A messenger in every age hath the Word for the hour. Don't think God lets you down. Whole bunch stood up, arguing and fussing.

(7) And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

(8) And God, which knoweth the hearts,...

67 Not the male sex organs! Yeah. He doesn't look at your primary sex organs or something else, it's hearts. You could be like Brother Branham said, dieing, "Oh God, I never committed adultery." So you didn't commit adultery--well go and do it, because you are going to Hell anyway.

Later on William Branham could sing:

nothing in my hands I bring,

simply to Thy cross I cling.

Rock of Ages, cleft for me,

Let me hide myself in Thee....

On Christ the solid Rock I stand...

68 These bunch of birds standing, "you better be circumcised!" There's neither male nor female on Christ and no man or woman should ever be circumcised. What utterly ridiculous, filthy, adulterous, clap-trap, hogwash, and balderdash. God, which knoweth the hearts. That's what he said:

(8) And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

(9) And put no difference between us and them, purifying their hearts by faith.

69 And that's what we are talking about. When a man truly is regenerated, justified by the Blood of Jesus Christ and knows he is forgiven, and goes into that water, that is the witness unto God, that's a conscience void of offence toward God. Your sins are washed away by the blood, you claim it, and God, knowing your heart, gives you the Holy Ghost. That's why Simon the Sorcerer couldn't get anywhere, God knew the heart. God dealing with the heart doesn't say just Word, he said water. Then stand back, let's see where it goes. Sure.

So, we look at it. Hurry. Fifteenth chapter, that's right. One to six was the setting. Seven to nine was the baptism with the Holy Ghost, answers back to the circumcism of the heart, not the circumcism of organs.

70 So we see that water baptism is on the part of the candidate, for eternal life. That is, we see what it is on the part of the candidate concerning eternal life. It is his answer to God. It is his

witness to God before Him. See, you are dealing with eternal life. You are dealing with the things of God. What has it got to do with it? It is his answer toward God. It is his witness before men. All right. Since this is so, we better know what the correct witness is to begin with. It is the witness to what has been heard, through someone's preaching.

That is exactly what it says in Mark 16:15-16:

(15) And he said unto them, Go ye into all the world, and preach the gospel to every creature.

(16) He that believeth and is baptized shall be saved ...

See? That is what God said here. Jesus said in his resurrection, "go into all the world and preach the Gospel." Exactly!

That brings us to Romans 10:17. And it says:

(17) So then faith cometh by hearing, and hearing by the word of God.

71 A man is justified by faith, declared perfectly righteous on no other grounds than faith in the shed Blood of Jesus Christ the Lord for remission of sin. In other words, he stands there as that vessel. God says he justifies the sinner, calls him righteous. That is that step, then water baptism is the witness, then God answers back by proving his righteousness, which is filling him with the Holy Ghost. Now, we'd be here a long time yet but we'll let you go.

72 So we come to the place, thoroughly seen what we have looked into, concerning water baptism. In the realm of the Spirit, convicting even a sinner, there is the consciousness of the necessity of water baptism. In other words, it is though something began to churn within him.

"What can I do, what is there to show what I have laid a hold of because of what has laid a hold of me?"

73 Well you know the great cry is for the Holy Spirit. So water baptism is first of all the answer and every church must preach it and practice it right to the hilt. So therefore, the gospel of repentance must always be preached to every creature under Heaven. That is what it says: to everyone.

74 And everyone must be baptized in the name of the Lord Jesus Christ, and if your baptism in Jesus' name only, you have a wrong baptism. If your baptism is in the name of the Father, Son and Holy Ghost, you still have a wrong baptism. If you even doubt your baptism, though it has been correctly done, because it was in a wrong church, or you had wrong ideas, or you are fearful, Brother Branham said you stop exactly where your faith stopped, then get baptized over again, though I don't like to see people baptized over and over again, until you have a conveyer belt line.

You might as well put it in church, and everybody today jump on and swoosh, run you through the car wash. Not even the car wash. It's ridiculous.

75 I'm not here to preach a water baptism, a water baptism, a water baptism like a cracked gramophone record. I'm here to tell you what the truth is, and when you come to the truth, and you come to the place where you are baptized unto the truth, that's done it! For years I thought an answer of a good conscience toward God eliminated everything else. I said, "who needs to be rebaptized? Father, Son and Holy Ghost, what is the difference?"

But there was a difference, the prophet said Thus Saith the Lord there was. So I got rebaptized, I did it. Now I can look back and say "well I was in quite a frame of mind. I didn't understand the Seals as I do today, hopefully understand right. I didn't understand this, I didn't understand that"

76 I could go back and get baptized and baptized until the day I drop dead, waste all my time and somebody else's time. Forget it! You've been baptized in the name of the Lord Jesus Christ, understanding that is it. You've been filled with the Holy Ghost. What more do you want? That's the scripture. Are you going to try to add? Or are you going to try to take away? It won't work!

77 So the answer you see, of that good conscience toward God: the Word of the Hour comes, Christ died for the sinners. This is that One we were looking for. This is the One spoken of. A man convicted, he comes under repentance. He said, "I want that, that's mine! Oh God!"

You've come right to the place of water baptism. Why? Because you've heard the word and you believe. And the next step is God appears with the Holy Ghost. See? That's the idea.

78 All right. I'm not going to take any further, I'm going to stop right here on this verse. We'll recap on Tuesday and finish it off. We just take this step by step through the Gospel to see these things and hopefully add a few more notes to bring you to the end of the hour. It's just...I've only got four pages out of nine. We are just going to let it go at that. All the scripture time, but I trust you understand a little better now, and you are a little more aware of...

Your zeal for the word of God, brother/sister, is not something measured where you have some little Gallop poll, or some little thermometer, or better still, some indicator, and you say this truth of the Bible squeezed, oh, that's a red thirty degrees hot. You say that's very good, but I want you to know, I like this something better so you give it a bigger squeeze and you say hey, that's sixty degrees hot. But you see, there's a third subject I like better still, so I gave it a harder squeeze, and you say hey.

Now, let's pretend this is Celsius, because I'm getting tired of Fahrenheit. It will take me too long to get there. Now we are up to ninety degrees, which is almost boiling. And somebody else comes along and he said there's nothing like sovereignty--squeeze and knocks the end of the thermometer clean out.

79 No! It's all the Word of God. I'm so glad I could come under conviction hearing the Word. I've very, very glad. I'm very, very glad they pointed me to something else. I'm not glad they pointed me wrong and got me all confused, but hey! Yeah, I was one of those guys who needed to be baptized in water.

80 The Gentiles got the Holy Ghost first before they got water, so I'll get the Holy Ghost first then I'll get water. Boy, that set me back! I wasn't baptized with the Holy Ghost for years later. And they say, "hey, I've got to get baptized in water!"

I'm going to tell you what did it. Wrong teaching. You get somebody preaching the people and say, "hey the minute you go in that water, you are born again."

80 You watch what happens. Give that person his room. They'll get us speaking in tongues. What does it mean? Nothing. Witnesses all around the country how people speak in tongues, with abject sin from that point on. Didn't even get an anointing evidently.

Look-it, the Bible is clear. Repent, through preaching. Receive of Whom it is preached, that He is your savior. Be baptized in water as a witness, and you will receive the Holy Ghost.

Oh you say, "It's too simple!"

Yeah, it was too simple for Eve, too. The devil came on and said, "now ha ha, hold it, hold it, hold it," he said, as though the mystery lies here. "I'll tell you a few things to add to it."

Ruined the whole thing! It was too simple! It was too simple for Adam, to just be co-regulator under God, the headship. And the animals come by and name them all. Ha!

81 How many of you people like biology? How about I give you two hundred animals right now in a row. Zoology, better still. What's the difference? We are not in the zoo anyway, but something like that. How many know the name of what, forty butterflies? There's only about what, a half million! Huh? Adam, just be there and God just breathed through you! It was too simple, he had to mess it up. And they've been doing it all these years, just messing it up!

On the day of Pentecost, Peter said, "hey," he said, "Man," he said, "these fellows received the Holy Ghost, who can forbid water?"

And Phillip is preaching to the man in the chariot, telling them as they are going down the road. He said, "that's wonderful! I believe that, can I be baptized in water now?"

"Well," he said, "if you believe with all your heart."

"Come on, let's go down there right now."

[end of tape]