



WATER BAPTISM

**Its Meaning and the Declaration it makes in Heaven, to the Church,
and in the World**

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Why Must We Have A Baptismal Creed?

The word **creed** comes from the Latin *credo*, meaning “**I believe.**” A creed is a concise, authoritative statement of what the Church believes and confesses concerning the faith revealed in Holy Scripture. It does not replace Scripture, add to Scripture, or stand above Scripture. Rather, it declares plainly what the Church understands Scripture to teach.

A **baptismal creed** states what we believe and confess concerning water baptism. Because Christ commanded baptism and the apostles practiced and taught it, the Church should be able to say clearly what baptism means and what we are declaring when we receive it. Our baptismal creed therefore gives the THCCI family a common confession by which we can **believe together, speak together, teach faithfully, and practice baptism consistently with Holy Scripture.**

What we confess together, we must understand clearly; and what we understand from Scripture, we must faithfully live.

THE HOLY CHRISTIAN CHURCH INTERNATIONAL

Baptismal Credo

We believe and confess that water baptism is a sacrament commanded by our Lord Jesus Christ and entrusted to His Church, whereby those who have repented of sin and believed the Gospel publicly confess their faith in Jesus Christ and are baptized in the Name of the Father, and of the Son, and of the Holy Spirit. We therefore receive baptism neither as an optional religious ceremony, nor as an empty symbol, but as a sacred act of obedient faith instituted by Christ and practiced by His apostles.

We believe that in baptism the believer visibly identifies with Jesus Christ in His death, burial, and resurrection. Having been baptized into Christ, we confess that the old life has been brought under the judgment of the Cross and that, as Christ was raised from the dead through the glory of the Father, we are called to walk in newness of life. Baptism therefore bears continuing moral consequence: the baptized believer is summoned to live under the lordship of Jesus Christ, dead to the dominion of sin and alive to God. (*Romans 6:1–14; Colossians 2:11–14*).

We believe that baptism is the answer of obedient faith toward God through the resurrection of Jesus Christ. Its significance does not reside in the physical cleansing of water, nor do we attribute saving power to water considered in and of itself. Rather, baptism belongs to the biblical response of repentance and faith by which the believer calls upon the Name of the Lord and appeals to God for a good conscience through the resurrection of Jesus Christ. (*Acts 2:38; 22:16; 1 Peter 3:21*).

We believe that baptism is simultaneously a confession before Heaven, the Church, and the world. Before Heaven, the believer confesses allegiance to the triune God into whose Name he or she is baptized. Before the Church, the believer publicly identifies with the people of God and the apostolic faith they confess. Before the world, the believer declares that Jesus Christ is Lord and that his or her supreme allegiance, identity, and manner of life are now determined by Him. (*Matthew 28:18–20; Acts 2:37–42; Galatians 3:26–29*).

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We believe that baptism belongs to discipleship and therefore cannot properly be separated from a continuing life of obedience. Those who received the apostolic word were baptized and then continued steadfastly in the apostles' teaching, fellowship, the breaking of bread, and prayer. Accordingly, baptism is not the conclusion of Christian discipleship but the solemn beginning of a publicly confessed life with Christ and among His people. (*Matthew 28:19–20; Acts 2:41–42*).

We therefore baptize those who personally repent, believe the Gospel, and confess Jesus Christ as Lord, ordinarily by immersion in water, in the Name of the Father, and of the Son, and of the Holy Spirit. In doing so, the Church receives their public confession of Christ and calls them to persevere in the faith once delivered to the saints, in holiness of life, communion with the Church, obedience to the Word of God, and faithful witness to Jesus Christ until the end.

We therefore confess: having died with Christ, we shall also live with Him; having been buried with Him in baptism, we are called to walk in newness of life; having confessed Him before the Church and the world, we will not be ashamed of His Name. Our baptism declares that we belong to Jesus Christ. Therefore, by the grace of God and the power of the Holy Spirit, we will live as those who belong to Him.

This we believe. This we confess. This we teach. And by the grace of God, this we endeavor to live.

MAIN LESSON ON BAPTISM

Primary Text: Romans 6:1–11

Principal Supporting Texts

Matthew 3:13–17; 28:18–20; Acts 2:37–42; 8:26–39; 10:44–48; 16:25–34; 22:16; Galatians 3:26–29; Colossians 2:11–14; 1 Peter 3:18–22.

Water baptism is the divinely commanded act by which a believer publicly identifies with Jesus Christ in His death, burial, and resurrection and thereby confesses a new allegiance, a new identity, and a new manner of life. It is not an isolated religious ceremony detached from discipleship. In the New Testament, baptism belongs to conversion, confession, incorporation into the visible community of believers, and the beginning of a life that must continue under the lordship of Jesus Christ.

In Romans 6:1–11, the Apostle Paul does not merely explain what happened when the Roman Christians were baptized. he appeals to their baptism as a theological argument against continuing in sin. Baptism, therefore, is not simply something the Christian remembers. It continues to bear witness concerning how the baptized person is now obligated to live.

I. BAPTISM BEGINS WITH THE AUTHORITY OF JESUS CHRIST

Matthew 28:18–20

18 And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

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Jesus places baptism within the Great Commission itself. He commands the apostles to make disciples of all nations, “baptizing them in the name of the Father and the Son and the Holy Spirit,” and then “teaching them to observe all that I commanded you.” Baptism consequently cannot be treated as a peripheral Christian custom. It belongs to the Lord’s own description of how disciples are to be made.

The order is important. Baptism is not the completion of discipleship, but neither is it dispensable to discipleship. Christ joins baptism and obedience together. The baptized are then taught to observe everything He commanded. Therefore, the person who can say, “I was baptized,” but who has ceased seriously following Christ should not regard baptism as evidence that nothing more is required. Baptism was the beginning of an openly confessed life of obedience.

The earliest post-apostolic Christian evidence confirms how seriously this command was taken. The Didache directs: “baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water.” This witness is important because it shows that Trinitarian baptism and deliberate instruction concerning baptism belonged to very early Christian practice. (Didache 7.1.)

The question in this study should therefore not merely be, “Have you been baptized?” The more searching question is, “Are you presently living the life into which your baptism confessed that you had entered?”

II. BAPTISM DECLARES UNION WITH THE DEATH & RESURRECTION OF CHRIST **Romans 6:1–4**

1 What shall we say then? Are we to continue in sin so that grace may increase? 2 May it never be! How shall we who died to sin still live in it? 3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? 4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

Paul begins with an ethical crisis: “Are we to continue in sin so that grace may increase?” His answer is emphatic: “May it never be!” He then immediately appeals to baptism: “Do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?” The controlling reality is union with Christ. Baptism visibly identifies the believer with Christ’s death, burial, and resurrection. Paul concludes in verse 4 that just as Christ was raised from the dead, “so we too might walk in newness of life.” The purpose of the passage is therefore not simply to explain a baptismal ceremony. Paul is arguing that a Christian cannot consistently confess participation in Christ’s death and resurrection while intentionally returning to the dominion from which Christ has delivered him.

Romans 6:5–11

5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, 6 knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; 7 for he who has died is freed from sin. 8 Now if we have died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. 10 For the death that He died, He died to sin once for all; but

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the life that He lives, He lives to God. 11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

Paul continues by explaining that if we have become united with Christ in the likeness of His death, we shall also participate in the likeness of His resurrection. The “old self” has been crucified with Him so that the body of sin might no longer exercise mastery. Verse 11 therefore commands believers to reckon themselves “dead to sin, but alive to God in Christ Jesus.”

The significance is profound. Baptism does not merely say, “Christ died.” It confesses, “His death has become determinative for my relation to sin.” It does not merely say, “Christ rose.” It declares, “His risen life is now the pattern of the life I am called to live.”

John Piper captures the breadth of Paul’s conclusion: “Newness of life—that’s everything—not a part of life, all of life.” That observation presses Romans 6 beyond the baptismal moment itself. If baptism confesses death and resurrection with Christ, then the newness into which the believer rises cannot be restricted to worship services or religious activity. The baptismal confession lays claim to the whole life. (John Piper, “United with Christ in Death and Life, Part 3,” Romans 6:1–7, October 8, 2000.)

III. BAPTISM MAKES A DECLARATION IN HEAVEN

Matthew 3:13–17

13 Then Jesus arrived from Galilee at the Jordan coming to John, to be baptized by him. 14 But John tried to prevent Him, saying, “I have need to be baptized by You, and do You come to me?” 15 But Jesus answering said to him, “Permit it at this time; for in this way it is fitting for us to fulfill all righteousness.” Then he permitted Him. 16 After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him, 17 and behold, a voice out of the heavens said, “This is My beloved Son, in whom I am well-pleased.”

Jesus’ own baptism establishes an important theological pattern. When the Son comes up from the water, the heavens open, the Spirit descends, and the Father speaks: “This is My beloved Son, in whom I am well-pleased.” Christ’s baptism is unique and cannot simply be transferred in every respect to Christian baptism, but the event unquestionably demonstrates that baptism is not merely horizontal. It occurs before God and under divine witness.

1 Peter 3:18–22

18 For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; 19 in which also He went and made proclamation to the spirits now in prison, 20 who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water. 21 Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ, 22 who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.

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Peter gives us perhaps the strongest text for baptism's Godward dimension. He says baptism is "not the removal of dirt from the flesh, but an appeal to God for a good conscience, through the resurrection of Jesus Christ." The Greek noun *eperōtēma* has generated substantial discussion and can convey the idea of an appeal, request, answer, or pledge. Whatever precise nuance is adopted, the orientation is clear: baptism is directed toward God.

This means that baptism is more than a public statement before human witnesses. It is an act of faith rendered in the presence of God. The believer comes confessing dependence upon the resurrection of Christ and pledging a conscience turned toward God.

Justin Martyr describes the candidates as those who "are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly." His language joins belief to an undertaking to live in accordance with the faith confessed. Baptism, therefore, appears in this early witness not as an isolated rite, but as part of a conversion that makes a claim upon the believer's subsequent life. (Justin Martyr, First Apology 61.)

Matthew 28:19

19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

The Godward declaration is also Trinitarian. Baptism is administered "in the name" singular, of the Father, Son, and Holy Spirit. The baptized believer is confessing belonging under the revealed Name of the triune God.

Thus, before Heaven, baptism declares:

1. I belong to God through Jesus Christ.
2. I appeal to God through the resurrection of Christ.
3. I submit myself to the Father, Son, and Holy Spirit.
4. My former life cannot remain my governing identity.

IV. BAPTISM MAKES A DECLARATION TO THE CHURCH

Acts 2:37–42

37 Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" 38 Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. 39 For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself." 40 And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!" 41 So then, those who had received his word were baptized; and that day there were added about three thousand souls. 42 They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

The Pentecost narrative provides one of the clearest apostolic patterns. Peter commands his hearers to repent and be baptized. Luke then tells us that those who received his word were baptized, about three thousand souls were added, and "they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer."

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The sequence deserves careful attention:

- They received the apostolic word.
- They were baptized.
- They were added to the believing community.
- They continued in the life of that community.

Baptism therefore functioned visibly as an identification with the apostolic people. The baptized did not simply confess a private relationship with Jesus. They entered the fellowship that confessed Him as Lord.

Galatians 3:26–29

26 For you are all sons of God through faith in Christ Jesus. 27 For all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you belong to Christ, then you are Abraham's descendants, heirs according to promise."

Paul says, "For all of you who were baptized into Christ have clothed yourselves with Christ." Baptism marks a new corporate identity in which Jew and Greek, slave and free, male and female stand together as one in Christ Jesus. The context does not erase created distinctions, but it decisively establishes the new covenant identity shared by those who belong to Christ.

1 Corinthians 12:13

13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

Paul further explains that believers are baptized into one body. Whatever distinctions must be made between water baptism and the Spirit's inward work, the ecclesiological point is unmistakable: Christian initiation is not aimed at religious individualism. Christ saves a people and joins believers to His body.

Thus, to the Church, baptism declares: "Your Lord is my Lord, your gospel is my confession, and your people are now my people."

V. BAPTISM MAKES A DECLARATION TO THE WORLD

Acts 8:26–39

When the Ethiopian official hears Christ preached from Isaiah, he sees water and asks what prevents him from being baptized. The chariot is stopped and he is baptized immediately. The urgency of the narrative demonstrates that baptism belongs naturally to the response of faith. A person who has come to believe in Christ desires visibly to identify with Him.

Acts 16:25–34

The Philippian jailer likewise hears the word of the Lord and is baptized without delay. In the setting of the Roman world, this was not necessarily a culturally neutral act. Religious identity was bound to household, social order, civic loyalties, patronage, and public custom. To be baptized into Christ was therefore capable of announcing a new supreme allegiance.

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Galatians 3:27

To be “clothed with Christ” is identity language. Baptism announces that Christ now defines who the believer is.

This is one reason baptism carried such weight in the early centuries. Tertullian begins his treatise by speaking of the “sacrament of water” through which believers are “set free and admitted into eternal life.” Whatever distinctions later traditions make concerning baptismal efficacy, Tertullian’s words demonstrate that early Christians did not regard baptism as a casual or inconsequential ceremony. It marked a decisive entrance into the life confessed in Christ. (Tertullian, On Baptism 1.)

G. R. Beasley-Murray states the ethical force of baptism with remarkable economy: “Death and resurrection must appear in this life.” That sentence gives force to Paul’s argument in Romans 6. The believer’s baptism does not merely look backward to the historical death and resurrection of Jesus. It declares that the pattern of death and resurrection must now become visible in the baptized person: death to the former dominion of sin and a life ordered toward God. (G. R. Beasley-Murray, Baptism in the New Testament, p. 133.)

Thus, before the world, baptism declares: “My supreme allegiance is now to Jesus Christ.”

VI. BAPTISM DECLARES A CHANGE OF LORDSHIP

Romans 6:12–14

12 Therefore do not let sin reign in your mortal body so that you obey its lusts, 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not be master over you, for you are not under law but under grace.

Paul moves directly from baptismal union with Christ to the command: “Therefore do not let sin reign in your mortal body.” The language is political and royal. Sin seeks to reign. Grace establishes another dominion. The Christian is therefore commanded not to present the members of his body to sin but to present himself to God.

This gives baptism a powerful ethical significance. Baptism declares that the former ruler has lost his rightful claim. Sin may tempt the believer, but it must no longer rule him. The world may pressure him, but it must no longer define him. The old life may call him backward, but he has confessed another Lord.

This is where Romans 6 becomes particularly strong for those who have been baptized but have not continued faithfully. Paul does not tell the Romans to repeat their baptism every time they fail. He tells them to understand the baptism they already received and then live consistently with what it confessed.

The declaration is therefore not: “I will never struggle again.” The declaration is: “Sin is no longer my rightful master because I belong to Jesus Christ.”

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VII. THE EARLY CHURCH DID NOT UNDERSTAND BAPTISM AS A CASUAL SYMBOL

The fathers must be heard carefully and historically. Their language about baptism is frequently stronger and more sacramental than later evangelical formulations. We should neither distort them into modern Baptists nor accept every later baptismal formulation without exegetical examination.

- Justin Martyr: “are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly.” The emphasis is not merely upon receiving water, but upon faith joined to a declared intention to live according to the truth received. (First Apology 61.)
- Tertullian: baptism is the “sacrament of water” through which believers are “set free and admitted into eternal life.” His language is stronger than many later evangelical formulations, but it is valuable precisely because it demonstrates the seriousness with which baptism was regarded. (On Baptism 1.)
- Cyril of Jerusalem describes the baptismal action as “an image of Christ’s sufferings.” His point is that baptism visibly identifies the Christian with the death and resurrection of Christ, the same theological movement Paul develops in Romans 6. (Cyril of Jerusalem, Mystagogical Catechesis 2.4.)

The historical lesson is not that all later evangelical debates were already settled in precisely our categories. The clearer conclusion is that the early Church regarded baptism as weighty, covenantal, ecclesial, and morally consequential. What the fathers do not permit us to do is trivialize baptism into a ceremony that has no continuing claim upon the life of the baptized.

VIII. WHAT DID MY BAPTISM DECLARE?

In Heaven:

My baptism declared that I appeal to God through the resurrection of Jesus Christ and that I submit myself to the triune Name of the Father, Son, and Holy Spirit. The act was Godward before it was merely ceremonial. See Matthew 28:19 and 1 Peter 3:21.

To the Church:

My baptism declared that I receive the apostolic gospel and identify myself with the people who confess Jesus Christ as Lord. I am not merely a religious individual. I belong to Christ’s body. See Acts 2:41–42 and Galatians 3:27–29.

In the World:

My baptism declared that my ultimate allegiance has changed. Christ now defines my identity, my loyalty, and the way I am called to live. See Romans 6:4–14 and Galatians 3:27.

To My Own Conscience:

My baptism continues to remind me that the old life does not possess the final claim upon who I am. I have confessed death with Christ and resurrection with Christ. Therefore, when I fall, drift, or grow cold, baptism summons me not merely to remember water, but to return to the Christ whom I confessed in that water.

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IX. THE BAPTIZED PERSON MUST CONTINUE

Acts 2:42

42 They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

Those baptized at Pentecost did not merely have an initiation experience. They “were continually devoting themselves” to apostolic teaching, fellowship, breaking bread, and prayer.

Matthew 28:20

“20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

Jesus likewise commanded the apostles not merely to baptize but to teach baptized disciples “to observe all that I commanded you.” Thus, the New Testament pattern is not: Believe, be baptized, and consider the matter completed.

The pattern is:

- Receive the gospel.
- Repent and believe.
- Be baptized.
- Enter the life of Christ's people.
- Continue in the teaching and obedience of Jesus Christ.

X. PASTORAL APPEAL: RETURN TO THE CHRIST YOUR BAPTISM CONFESSED

For the believer who has continued faithfully, remember your baptism and continue walking in newness of life.

For the believer who has never been baptized, take seriously the command of Christ and the apostolic pattern. If you have truly believed, do not regard obedience to Christ in baptism as an insignificant matter.

For the person who was baptized but has drifted from God, your baptism is not merely a photograph in an album or an event recorded on a church certificate. It testifies that you once stood before God and His people and confessed that you belonged to Jesus Christ.

Romans 6 does not allow that confession to become meaningless.

You confessed His death as the end of the old dominion.

You confessed His burial as the judgment of the former life.

You confessed His resurrection as the beginning of a new life.

Therefore, the call tonight is not merely:

REMEMBER THAT YOU WERE BAPTIZED. Rather, it is, **RETURN TO THE CHRIST WHOM YOUR BAPTISM CONFESSED.**

Paul gives the final word: “So we too might walk in newness of life.”

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Romans 6:4

Water baptism points backward to Christ's death and resurrection, inward to faith, upward toward God, outward toward the Church and the world, and forward toward a life that must continue under the lordship of Jesus Christ. That is the declaration baptism makes.

APPENDIX: ADDITIONAL PRINCIPAL SUPPORTING TEXTS

Acts 10:44–48

44 While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. 45 All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. 46 For they were hearing them speaking with tongues and exalting God. Then Peter answered, 47 "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?" 48 And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days.

Acts 22:16

16 Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name.'

Colossians 2:11–14

11 and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; 12 having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead. 13 When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, 14 having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.

Acts 8:26–39

26 But an angel of the Lord spoke to Philip saying, "Get up and go south to the road that descends from Jerusalem to Gaza." (This is a desert road.) 27 So he got up and went; and there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship, 28 and he was returning and sitting in his chariot, and was reading the prophet Isaiah. 29 Then the Spirit said to Philip, "Go up and join this chariot." 30 Philip ran up and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?" 31 And he said, "Well, how could I, unless someone guides me?" And he invited Philip to come up and sit with him. 32 Now the passage of Scripture which he was reading was this: "He was led as a sheep to slaughter; And as a lamb before its shearer is silent, So He does not open His mouth. 33 In humiliation His judgment was taken away; Who will relate His generation? For His life is removed from the earth." 34 The eunuch answered Philip and said, "Please tell me, of whom does the prophet say this? Of himself or of someone else?" 35 Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him. 36 As they went along the road they came to some water; and the eunuch said, "Look! Water! What prevents me from being baptized?" 37 [And Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."] 38 And he

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ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him. 39 When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing.

Acts 16:25–34

25 But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them; 26 and suddenly there came a great earthquake, so that the foundations of the prison house were shaken; and immediately all the doors were opened and everyone's chains were unfastened. 27 When the jailer awoke and saw the prison doors opened, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. 28 But Paul cried out with a loud voice, saying, "Do not harm yourself, for we are all here!" 29 And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, 30 and after he brought them out, he said, "Sirs, what must I do to be saved?" 31 They said, "Believe in the Lord Jesus, and you will be saved, you and your household." 32 And they spoke the word of the Lord to him together with all who were in his house. 33 And he took them that very hour of the night and washed their wounds, and immediately he was baptized, he and all his household. 34 And he brought them into his house and set food before them, and rejoiced greatly, having believed in God with his whole household.

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