Water*

Acts 8:35-39 (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, I believe that Jesus Christ is the Son of God.
(38) And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.
(39) And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.
The ordinance that Philip was teaching the Eunuch was, a believer baptized, is the conditional rite to salvation because Jesus commanded it and it is recorded in the 4 gospels (Mat 28:19, Mark 16:16, Luke 24:47, John 3:5). Many believe firmly that what the Bible says is true, but yet they do not believe the things which the Bible says, therefore they oppose Christ by rejecting His words. This is just the fact and is the reason why so many oppose the salvation ordinance established by Christ; "He that believeth and is baptized shall be saved." *How few believe it! Jesus said;* "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." *How few believe it. My prayer to God is, that no one would be so delusional as to believe that what the Bible says is true, and yet reject the doctrines which it most explicitly affirms! Often members of the Church of Christ are accused of being unfriendly, divisive and being an exclusionest. If that is true, that would have been the accusation against Paul also. He was divisive in speech. He was guilty of teaching exclusion to those going about to establish their own righteousness.*

Paul wrote, But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (Gal 1:8-9). *That may seem unfriendly toward unbelievers, however, he just wanted people to have an honest chance at salvation. Even zeal may portray a personality trait that is not consistent with Biblical reality, turn your Bibles to;*

Romans 10:1-3 (1) Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
(2) For I bear them record that they have a zeal of God, but not according to knowledge.
(3) For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Divisiveness means; creating dissension or discord. The Apostle Paul was accused of creating discord several times during his career as an Apostle. As a result he became the victim of stoning, jailed repeatedly and finally beheaded for his divisiveness for the cause of Jesus Christ. In Romans 10:3 what do you suppose the reaction was, after Paul's accusation that they were "ignorant of God's word?" Did that mean Paul was unfriendly? No, not in the least, but he may have seemed so. Would he have been guilty of divisiveness? ***Yes****, his message was different than what they believed. Would he have been guilty of being an exclusionist?* ***Yes****, because a sinner will be excluded from all heavenly blessings in Christ. And that is exactly the point. Therefore teaching a sinner to come to repentance could result in backlash or an eternal friendship. The point is;* The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance (2Pet 3:9). *Will all come to repentance? Judge for yourselves, the answer is in;*

Matthew 7:21-23 (21) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that

doeth the will of my Father which is in heaven.
(22) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
(23) And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
Iniquity is gross injustice or wickedness. So why would Jesus pronounce "depart from me ye that work iniquity?" *It is evident they believed on the name of Jesus. They had the appearance of doers, but they were working iniquity by leading people astray with false doctrines, perhaps "just believe" or "baptism is not necessary" was the injustice. We, within the Church of Christ yearn as Paul, our heart's desire and prayer to God is that they might be saved for many have a zeal of God but not according to knowledge. I should ask, what happened when Philip baptized the Eunuch in water according to the gospel? Answer, the old man of sin was crucified (Romans 6:6) and when the Eunuch came up out of the water, he was risen with Christ. Christ said;* I am the resurrection (John 11:25), *a resurrection the Eunuch now had part in (Romans 6:5). How did the Eunuch know to be baptized in water (Acts 8:36)? Philip preached unto him Jesus (Acts 8:35). Jesus said in;* Matthew 28:19; Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
Peter preached in; Acts 2:38 Then Peter said unto them, Repent, 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.
Philip preached in Acts 8:12; 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.
Philip taught the Eunuch in Acts 8:38; And he commanded the chariot to stand still: and they went down both into the water,

both Philip and the eunuch; and he baptized him.
So what does "When they were come up out of the water" of Acts 8:39 infer? Correct language inference is that after immersion they both exited the water, something impossible in sprinkling or pouring. The purpose was not to go into the water to stay there, but they went, both Philip and the eunuch, down into the water, one was the subject of baptism, one the administrator. Prophesying baptism for remission of sins, by its very nature, places one under attack, as unfriendly, divisive or exclusionist because of scripture in support of the ordinance of baptism that Jesus established.
The best example of coming up out of the water is in;
Matthew 3:16-17 (16) And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
(17) And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.
One would be at a loss at first sight, for a reason why the Evangelist should relate this circumstance; because after all righteousness was fulfilled, why should He stay in the water? What should he do there? Everyone would naturally and reasonably conclude, without the mention of such a circumstance, that as a consequence of His baptism, He would immediately come up out of the water. However, we learn from it, that since it is said, that He came up out of the water, He must first have gone down into it, and was baptized in it; a circumstance strongly in favour of baptism by immersion. So, "Coming up out of the water" may not infer the act of baptism exclusively, because at the conclusion of the act they would naturally walk out of the water. However, "coming up out of the water" portrays a resurrection event as the administrator lifts the subject up out of the water, and at completion one is in an "exclusionest" club. Why? In the man-made doctrine of sprinkling or pouring, they can neither "come up out of the

water" or "walk out of the water" or have sins remitted. Another point of importance to review is that after Jesus "come up out of the water," God said, "this is my Son in whom I am well pleased." "This is my Son" *is an important acknowledgment and can also apply to a person through obedience to his word;* But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: (John 1:12). *It is dependent upon each believing soul to utilize the power to become sons of God. Both scripture and history confirm the Church of Christ is composed of baptized believers. Unbelivers do not agree that salvation is dependent on baptism of the believer, listen to this;* {I don't agree that "one baptism" means that "water baptism is essential." I don't agree that coming up out of the water means immersion. I believe that Mark 16:16 is saying believing in Jesus is essential not water baptism is essential. Paul told the Church at Corinth, "By one Spirit are we all baptized into one body." But he is clearly saying the Holy Spirit baptizes people into the Body of Christ. The one baptism is the baptism of the Holy Spirit. *(My views of the Church of Christ by Raymond Duck*.} *He missed the point, both believing and baptism for remission of sins are essential. However let's analyze this quote very carefully and answer the question, is "water baptism essential?" Jesus said;* Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *By "water," here, is signified "baptism." However, lest Nicodemus should suppose that this was all that was meant, he added that it was necessary that he should "be born of the Spirit." By this it is clearly intended that the heart must be changed by the agency of the Holy Spirit and excepting the terms of baptism for remission of sins. This is the appropriate way of entering into the kingdom here and in the hereafter. One cannot enter into the true Church here, or into heaven in the world to come, unless born of the spirit, and born by the terms of baptism appointed by the Saviour.*

From whence does that power come? Answer;
For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Romans 1:16). *Christ said;* Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: (Matt 28:19).
Here Christ places responsibility of baptizing believers into the hands of men through the appointment given to the Apostles. The validity of Holy Ghost baptism is finalized in obedience to the terms of baptism into Christ, turn to;
Galatians 3:26-29 (26) For ye are all the children of God by faith in Christ Jesus.
(27) For as many of you as have been baptized into Christ have put on Christ.
(28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
(29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
1Peter 3:18-21 (18) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:
(19) By which also he went and preached unto the spirits in prison;
(20) Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.
(21) The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:
Salvation here is likened unto the eight souls that were saved by instruction from God and water. Altho some say baptism is Holy Ghost baptism only, there are clues this is not so. Listen;

scripture says, "eight souls were saved by water," *a parallelism to* "baptism doth also now save us." *Which is set forth in;*
Matthew 28:18-20 (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 world. Amen.
This is a stated command to the Apostles to both teach and baptize, in the name of the Father, the Son, and the Holy Ghost. This does not mean the Father, or the Son or the Holy Ghost will do the baptizing. No, it means to be baptized by the authority of the Father, the Son and the Holy Ghost. So baptizing another must be something an ordinary man can do and the word of itself infers water. Therefore, a man can physically baptize another in water but Holy Ghost baptism is the realm of God and that is what leads one to the water. To do what? To be born again.
I do not say such people opposed to this view are evil, quite the contrary, they are good people, but deceived. As an example I remind you of Eve, she was not evil, did not know what evil was, she was deceived by satan, but she did know the command God had given. So, the very fact that one should entertain such thoughts against water, is reason enough to conclude that such a one knows of the concept involving water. Otherwise why should one object? Did not Jesus teach both water and spirit were the combination to gain entrance into the kingdom? (Jo 3:5). This being the case, why try to eliminate water, which cannot be done by faith that cometh by hearing the word of God. Obedience is the test of ones faith to the stated commands as revealed in God's Holy Word. Obedience is compliance to a command or known law and rule of duty prescribed. To constitute obedience, the command must be known to the person, and ones compliance

must be in consequence of the stated command, or it is not obedience. It is ones performance of what is required by authority. Are you listening to Jesus?; Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: (Matt 28:19). *Now what we are discussing here is the command given to become a child of God, to be added to the Kingdom. The essence of obedience is willing submission to authority. Obedience is something learned:* Though he was a Son, yet learned obedience by the things which he suffered (Heb 5:8). *Every human being must learn obedience. The parent does his child an irreparable wrong when he fails to teach him obedience. Training the child to respect parental authority prepares him to be more respectful for all other rightful authorities, both civil and divine. Failure of parents to discharge this God-given duty is flooding the country with men and women without respect for constituted authority, making of them criminals and an unrepentant population disrespectful to the requirments set down by divine authority:* He that believeth and is baptized shall be saved (Mark 16:16);, *which is of course, born of water and of the spirit. From the time that satan tempted Eve there has been waging a great war, before which all other wars pale into insignificance, both as to numbers engaged, time of duration, and in some way every human being. There can be no neutral ground, every intelligent creature has by voluntary choice lined up on one side or the other. God seeks an enlightened, willing, and whole hearted obedience.*

You must listen to;

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(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?

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mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
(38) And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.
If baptism in water is not the correct interpretation, then what is? Our salvation is not due to the righteousness of our own meritorious works or to our own precept, but to the mercy and grace of God. Favor is extended to the needy; mercy to the sinner. And our salvation is not due to the perfection of our works. Some have used this in an effort to prove that salvation does not depend on our being baptized. In the process of believing and repenting the sinner is active--these are things he does himself--but in baptism he is passive--it is something done to him. Believe on the Lord Jesus, repent, so run the commands; the sinner is active in both. He himself believes and by faith repents and confesses, but he is commanded to be baptized. Baptism is something done to him; tho he is passive. Baptism is not something a man does to himself; it is something done to him by his approval. Baptism, even if one should call it a work of righteousness, it is not a work of righteousness which we do ourselves, but which the Lord's agents did to us. Paul affirms that we are not saved by works of righteousness which we do ourselves, but according to God's mercy we are saved by baptism, or the washing of regeneration (Titus 3:5).
God seeks the present and eternal good of man; satan seeks the present and eternal ruin of man. So it must be evident to every one who believes in the gospel, that satan offers an opposing view. The devil is a relentless adversary. He will use any means possible to deceive people, even adjustments to God's word. Consequently there has been ***no more error*** *taught in the supposed name of Christianity, than error concerning baptism. This is one subject that the Devil has adjusted to advance his own protocol more than any other, for*

it is through baptism that a person is saved and added to the Church of Christ. It has been said that "Baptism has become the Devil's workshop" and that saying is well justified! For if he can cause one to accept, "baptism is not necessary," the devil has won. However the devil can be defeated by faith. What faith? Faith in Christ that is the effect of belief, faith in the ordinance of baptism that Christ established before He left this earth; therefore only those who first believed the testimony of God that bringeth forth faith, and by that faith repent of their sins, and confess that Jesus is the Son of God, and by that faith are baptized for remission of sins, have the full and explicit testimony of pardon. God is all powerful, He could have chosen any method of salvation, but having selected and announced this method, there is no choice but to disobey and be lost, or obey and be saved.
No man has any proof that he is pardoned until he is baptized! It's not who you are, or where you have been, it's where you are going that counts and it is an eternal decision based upon faith that cometh by hearing the word of God. So, if one is ready to become a pardoned, justified, sanctified, reconciled, adopted, and in a saved state, then by faith come repenting, confess Jesus Christ and be baptized into Him, also prayer requests for other reasons will be taken, in either case come while we persuade with song.

I approve this message
Jack Warford
a minister for Christ

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