

and an emergency for the Christian **upon his repentance**, the very element by which we attest to having believed. You have to make sure **you have done it, and done it well**. We need to **educate** others.

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Find out more

Preliminary Verses

These verses are given because too often the teaching on baptism is not in accordance with the doctrine taught by Jesus Christ and the apostles. To keep people in error, they are made to believe that what they are told is a revelation of the Spirit, which they should not refute with their reason. Curiously, their reason is used to prove it to them. There are teachers who are sincerely mistaken, but there are real workers of the devil acting to lead people to perdition. Let us be aware of this reality.

Proverbs 3:21-22

"²¹ My son, let not them depart from thine eyes: **keep sound wisdom and discretion:** ²² **So shall they be life unto thy soul, and grace to thy neck.**"

2 Peter 3:15-17

"¹⁵ And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; ¹⁶ As also in all his epistles, speaking in them of these things; **in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.** ¹⁷ Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

Galatians 1:8

"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."

2 Corinthians 11:4

"For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him."

2 Corinthians 11:13-15

"¹³ For such are false apostles, **deceitful workers, transforming themselves into the apostles of Christ.** ¹⁴ And no marvel; for Satan himself is transformed into an angel of light. ¹⁵ Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

1 Timothy 1:3

"As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some **that they teach no other doctrine,**"

Titus 1:9

"Holding **fast the faithful word as he hath been taught**, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

Acts 20:29-30

"²⁹For I know this, that after my departing shall **grievous wolves enter in among you, not sparing the flock.** ³⁰ Also of your own selves shall men arise, **speaking perverse things**, to draw away disciples after them."

1 John 2:18-19, 24-26

"¹⁸ Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. ¹⁹ They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

²⁴ Let that **therefore abide in you, which ye have heard from the beginning.** If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. ²⁵ And this is the promise that he hath promised us, even eternal life. ²⁶ These things have I written unto you concerning them that seduce you."

Hebrews 6:1-2

"¹Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the **foundation** of repentance from dead works, and of faith toward God, ² **Of the doctrine of baptisms**, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

Summary

Water baptism is the act that marks the true entry into the Christian family. Absolutely essential, it must be done as soon as possible after believing and **MUST** be preceded by repentance, and, if possible, done by immersion. Done this way, it allows for achieving the following five objectives, which will be specified in detail:

1. Purification of the body and overthrowing demonic altars, spiritual oppressions.
2. Forgiveness of sins (Acts 2:38).
3. Eligibility for salvation and eternal life (Mark 16:16).
4. Preparation of the body to receive the Holy Spirit of God (Acts 2:38).
5. Crucifixion of the sinful flesh and bringing enabling grace, the strength allowing us to walk according to God's commandment, led by the Spirit of God, and never again saying, "the flesh is weak."

It is important to note that water baptism is also called the baptism of repentance. It is not replaced by the baptism of the Holy Spirit. It is normally prior to receiving the Holy Spirit or the baptism of the Holy Spirit, except for exceptions decided by God Himself and not by a man.

My position on baptism is based on the analysis of **ALL** the verses in the Bible speaking about baptism, **ALL**. Therefore, I am not opposing the Bible but restoring a coherent and global vision.

Water baptism **is not optional**. It is **the very act by which one confirms their belief and enters the Christian family**. It corresponds to the command given by the Lord (Matthew 28:19, Mark 16:16), and to the clarification made by Peter (Acts 2:38).

It is said, "**He that believeth and is baptised shall be saved**; but he that believeth not shall be damned." This establishes the fact that believing precedes baptism. One should not baptize someone who has not believed or repented. That is why it is rightly said, "he that believeth not shall be damned," because he who does not believe automatically does not get baptized. Therefore, the second part of the verse should not be considered as canceling the first part (one must believe and be baptized). It rather confirms and reinforces it. Some say the text says nothing about the one who believes without being baptized, and we cannot say anything about it. Assuming they are right, why would anyone choose to put themselves in a situation where they do not know what their fate will be, rather than put themselves in the one which, according to the established rule, gives them to be saved? As we can see in the Acts and throughout the New Testament, belief in Christ and water baptism were almost simultaneous.

The one **who believed expressed this by water baptism**, the same day, even the same night. Philip meets the eunuch, baptises him in water, and is taken away. There is no mention of a baptism of the spirit there. The 3,000 people baptised in Acts at their conversion were baptised in water.

Water baptism alone does not save. If a baptised person lives in iniquity and disobedience, does not observe the commandments, he thereby denies his baptism and does not have a part in salvation. Baptism marks the commitment of a good conscience towards God and must be followed by fruits worthy of repentance. If someone believes and has absolutely no opportunity to be baptised in water (for example, because they are on their deathbed), God in His justice will know how to deal with their case. It should also be noted that going to death, they no longer need some of the functions of baptism. It is not at all the same for the one who, having the opportunity to be baptized, refused baptism. That one is in disobedience and cannot be compared to the first; they will pay the price for their fault.

IMPORTANT!

For those who are absolutely determined to demonstrate that water baptism does not save, note well that it is not the philosophical debate about whether it saves or not that is important. In fact, it has no importance at all from the moment when, being convinced that baptism does not save, you still ask every convert to be baptized as soon as possible, even at their conversion, as was the case in the early church. The primary objective of this document is to remind every convert that they must be baptised in water as soon as possible to mark their conversion and acceptance of Christ, regardless of the salvific value attributed to baptism.

Details are given in the following.

Baptism of the Holy Spirit, Receiving the Spirit of God, Spiritual Birth

One should not confuse receiving the Spirit of God, the baptism of the Holy Spirit, and spiritual birth. These are three completely different things. It is written after the resurrection of Jesus Christ, long after the apostles had been baptised in water, "And when he had said this, he breathed on them, and saith unto them, **Receive ye the Holy Ghost**" (John 20:22). Jesus thus gives the Spirit to the disciples while He is there.

However, their baptism of the Holy Spirit takes place at Pentecost.

Acts 1:4-8

"⁴And, being assembled together with them, commanded them that they should not depart

from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. ⁵ For John truly baptized with water; **but ye shall be baptized with the Holy Ghost not many days hence.**

⁸ **But ye shall receive power**, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Clearly note that it is after making them receive the Spirit (John 20:22) that He said they will **be baptised** with the Holy Spirit, clearly marking the difference between the two. This baptism **is described as being accompanied by power**. It is not simply by believing that one has it (the apostles believed, Apollos believed, the Christians of Samaria believed). One does not decree oneself to have it, but it must manifest visibly and indisputably in one of the ⁹ spiritual gifts cited by Paul. It is accompanied by signs and miracles. It is also said:

Acts 2:43

"And fear came upon every soul: and many wonders and signs were done **by the apostles**." It specifically says "by the apostles" and not by all the Christians or all the believers.

Apart from the apostles to whom this baptism was announced, nowhere else in the Bible is it mentioned that someone else received the baptism of the Holy Spirit from the apostles or disciples. The order to baptise given by Jesus Christ 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:" corresponds to the baptism of water. However, in several places, it speaks of receiving the Spirit of God, which was mainly transmitted by the laying on of hands of the apostles or by listening to the apostles.

(Paul baptized those who had not heard of the Holy Spirit in the name of Jesus Christ and laid hands on them, and they received the Spirit. But the term "baptism of the Holy Spirit" is not used there).

It must be noted that the apostles had spent 3 years with Jesus Christ, had been baptised in water, but had not been baptised with the Holy Spirit. After the resurrection, He announces this baptism to them. He also tells them how it will manifest:

Acts 1:8

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The baptism of the Holy Spirit manifests with power, or a gift, or signs. It does not replace the baptism of repentance, the baptism of water. The proof is that, as we will see later, the apostles baptized only with water and sometimes gave the Holy Spirit by laying on of hands.

Jesus Christ did not send His disciples to baptise with the Holy Spirit but with water. He, Jesus Christ, baptises with the Holy Spirit, but His disciples baptise with water.

John 1:33

"And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

The baptism of the Holy Spirit does not replace the baptism of water. Christ's order until the end of time is to make disciples by baptizing with water. This is also what Peter reminds

when asked what to do:

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."

And it is also written:

Ephesians 5:25-26

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word,"
purifying by the washing of water with the word.

The baptism of the Holy Spirit does not replace the baptism of water, as attested in Acts 10. When Peter speaks to the Gentiles and they receive the Spirit by listening to him, he then baptises them with water, saying that he cannot refuse the water of baptism to those who have received the Spirit. He thus clearly shows that receiving the Spirit does not replace water baptism:

Acts 10:47-48

"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 baptised in the name of the Lord."

Baptism Brings Enabling Grace

Baptism after repentance brings enabling grace, granting:

1. The strength to walk according to the commandments (Ezekiel 36:25-27, Romans 6:1-6, Galatians 3:27)
2. Liberation from spiritual or demonic bonds (Titus 3:5, Romans 6:1-6, John 3:5, 2 Corinthians 5:17, Colossians 2:12)
3. Preparation for receiving the Spirit of God (Ezekiel 36:25-27, Acts 2:38, Acts 19:2-7)

Ezekiel 36:25-27

"25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Matthew 3:16

"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:"

John 1:31

"And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water."

John came to baptize "that Christ might be made manifest." This is not just historical. Even today, baptism establishes the foundation for the manifestation of Christ in our lives. Baptism after repentance washes us from "spiritual leprosy" (as Naaman was washed from his physical

leprosy by dipping in the water) and helps sever our spiritual ties with the past, overturning demonic altars against us.

Acts 22:16

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

God had commanded the people of Israel to overthrow the altars of the peoples in the conquered territories before setting up their own. We do not mix the altar of God with that of the devil. Thus, the act of repentance is necessary to overthrow the devil's altar in our lives, while water baptism is necessary for the establishment of God's altar. Let us not forget that the Lord Jesus Christ preached repentance and the Kingdom of Heaven. John also baptised, and water baptism is also called the baptism of repentance. Therefore, anyone who goes to be baptised without repenting tries to make the altars of God and the devil coexist.

Paul makes no distinction between a Christian and one baptised in water, and he specifies that water baptism crucifies the flesh of sin.

Romans 6:1-4

"1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Romans 6:6-7

"6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin."

Colossians 2:12

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Galatians 3:27

"For as many of you as have been baptized into Christ have put on Christ."

Note here that, based on the position of the comma, this verse from Galatians clearly states that all Christians have been baptized into Christ.

John 3:5

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

2 Corinthians 5:17

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

1 Peter 3:21

"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:"

Note that it is not baptism itself that purifies, as it must be preceded by repentance. Baptism and repentance lead to forgiveness, as announced by Peter below.

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."

Titus 3:5

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;"

Acts 19:2-7

"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. ³ And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. ⁴ Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. ⁵ When they heard this, they were baptized in the name of the Lord Jesus. ⁶ And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. ⁷ And all the men were about twelve."

Jesus Christ waited to be baptized with John's baptism (water baptism) to begin his mission.

Acts 1:21-22

"²¹ Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, ²² Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."

Acts 2:38 Peter said to 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.

1. Jesus Himself was baptized with water, demonstrating the importance of the act and visually illustrating the reception of the Holy Spirit that baptism allows, as further clarified by the apostle Peter.

Matthew 3:16 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.

2. It is the act of baptism itself that "makes" one a disciple of Christ, and it precedes obedience.

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: **20** Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.

Here we see that baptism precedes the teaching to observe ALL that has been commanded, and in the ALL that has been commanded, there is baptism!

Mark 16:15-16 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.

Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

3. Refusal of water baptism nullifies God's plan for the one who refuses.

Luke 7:29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. **30** But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Luke 3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened.

John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Mark 16:15-16 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.

A reminder from Jesus of the importance of baptism. Some might argue that John's baptism is not the baptism in the name of the Lord Jesus to refute Luke 7:29. However, John's baptism prefigures the Lord Jesus' baptism and replaces it. It at least fulfills the mission of that baptism to remain consistent with the prophecy of Ezekiel. This is evident because Paul, when speaking of Christians, says that they are all baptised (Galatians 3:27, Romans 6).

Regarding Mark 16:16, the continuation "he that believeth not shall be damned" first reflects the fact that one should not baptise those who have not believed, as belief precedes baptism. Therefore, if this prerequisite is not met, the continuation is unnecessary. As is known, p and q is false if either is false.

4. Peter's response to the question of what to do to follow Christ:

Acts 2:37-38 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? **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. **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.

5. The people were baptized for the remission of sins:

Matthew 3:6 And were baptized of him in Jordan, confessing their sins.

Ephesians 5:25-26 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; **26** That he might sanctify and cleanse it with the washing of water by the word,

It is very important to note here that sanctification by the word comes after purification by the water baptism.

6. Paul's first official act at his conversion, when he regained his sight, was to be baptised.

Acts 22:16 And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

7. Philip baptized the eunuch as soon as they came to a water source, and immediately afterward, the Spirit took Philip away, showing that the climax of their encounter was the water baptism, the act after which Philip could immediately depart.
8. Those who believed were generally baptized immediately or as soon as possible:

Acts 8:36-38 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.

Acts 18:8 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.

Acts 16:15, 31-34 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Some, seeking to refute water baptism, claim that the baptism mentioned in Titus refers to the Holy Spirit. However, **Ephesians 5:25-26** clearly states that it is through water baptism that the church is cleansed.

9. **Ezekiel 36:25-27, Colossians 2:12, and Romans 6** clearly remind us of the role of water baptism in its enabling role. Replacing "baptism" in Titus with "baptism of the Holy Spirit" yields nonsense. One would get Titus 3:5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Why this repetition of the Holy Ghost?

BAPTISM BRINGS ENABLING GRACE

BAPTISM after repentance BRINGS ENABLING GRACE GIVING:

1. **THE STRENGTH TO WALK ACCORDING TO THE COMMANDMENTS** (Ezekiel 36:25-27, Romans 6:1-6, Galatians 3:27)
2. **LIBERATION FROM SPIRITUAL OR DEMONIC BONDS** (Titus 3:5, Romans 6:1-6, John 3:5, 2 Corinthians 5:17, Colossians 2:12)

3. **Preparation for receiving the Spirit of God** (Ezekiel 36:25-27, Acts 2:38, Acts 19:2-7)

Ezekiel 36:25-27 “25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. **26** A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. **27** And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

Matthew 3:16 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.

John 1:31 “And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.”

John came to baptise **so that Christ would be made manifest**. This is not only historical. Even today, baptism establishes the basis for the manifestation of Christ in our lives.

Baptism after repentance washes us from “spiritual leprosy” (as Naaman was washed from his physical leprosy by dipping in the water) and helps sever our spiritual ties with the past, overturning demonic altars against us.

Acts 22:16 And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

God commanded the people of Israel to overthrow the altars of the conquered peoples before establishing their own. The altar of God and the altar of the devil should not be mixed. Thus, the act of repentance is necessary for the overthrow of the devil’s altar in our lives, while water baptism is necessary for the establishment of God’s altar. Let us not forget that the Lord Jesus Christ preached repentance and the Kingdom of Heaven. John also preached, and water baptism is also called the baptism of repentance. Thus, someone who goes to be baptised without repenting tries to make the altars of God and the devil coexist.

Paul makes no distinction between the Christian and the one baptised with water, emphasizing that water baptism crucifies the flesh of sin.

Romans 6:1-4 “1 What shall we say then? Shall we continue in sin, that grace may abound? **2** God forbid. How shall we, that are dead to sin, live any longer therein? **3** Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? **4** Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

Colossians 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Galatians 3:27 For as many of you as have been baptized into Christ have put on Christ.

Note here that according to the placement of the comma, this verse in Galatians clearly states that all Christians have been baptized into Christ.

John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

2 Corinthians 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

1 Peter 3:21 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.

Note that it is not baptism that is the purification, as it must be preceded by repentance. Baptism and repentance lead to forgiveness, as Peter announced.

Acts 2:38 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.

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

Acts 19:2-7 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. **3** And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. **4** Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. **5** When they heard this, they were baptized in the name of the Lord Jesus. **6** And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. **7** And all the men were about twelve.

Jesus Christ waited to be baptised with John's baptism (water baptism) before beginning His mission.

Acts 1:21-22 "21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, **22** Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."

Matthew 3:16 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.

Why is water baptism in God's plan for salvation despite verses that might suggest otherwise?

Let us review **Acts 2:37-38** where people, touched by the gospel and wishing to commit, ask Peter what they should do, and Peter's response.

Acts 2:37-38

"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? 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."

Peter clearly describes the steps of entering Christianity:

1) believe in Jesus Christ, 2) repent, 3) be baptized with water baptism. We remind again that in Acts 10:47-48, it is clearly stated that it is water baptism and not another baptism.

Some Verses Suggesting Another Understanding

Today, many preachers who try to answer the same question that was asked of Peter no longer speak of baptism. Some do not speak of repentance or baptism. Others speak of repentance, but not baptism. When asked, they say that baptism does not save, that it is not necessary for salvation, according to their understanding of several verses, among which are the following:

John 3:16-18 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

1 John 5:11-13 "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

Ephesians 2:8-10 "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Romans 10:8-11 "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed."

Acts 16:31 "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Basic Questions

According to the initial understanding that some have of these texts, that only believing would save, one can ask the following questions: 1) Is repentance necessary for salvation? 2) If so, is it mentioned in John 3:16 or in the verses above? If it is not mentioned, why would it be necessary for salvation? Is it not a work?

If someone can think that repentance is not necessary for salvation, he directly opposes what Jesus Christ demanded (Mark 6:12 "And they went out, and preached that men should repent.") and what is said in Revelation, each time it is said that men did not repent. I do not need to demonstrate that his doctrine is a doctrine of perdition. If he believes repentance is necessary for salvation, he already joins the beginning of the scheme given by Peter in Acts

2:38, and why would he give himself the right to remove the baptism of repentance from this scheme under the pretext that the verses above do not speak of it, while he kept repentance?

Similarly, the text of John 3:5, what would be the birth of water that would condition salvation while being distinct from the birth of the Spirit?

Behavioral Analysis

These verses suggest that it is enough to believe to be saved and do not mention baptism. That is why some have chosen to act as if all the verses mentioning the importance of baptism do not exist, limiting themselves to the verses cited here. However, the understanding of the Bible cannot be based on a selective basis. All verses must be integrated and given a coherent interpretation.

We will now show how these verses do not change the necessity and importance of baptism for salvation. We start with the last cited, Acts 16:31. For this, let's read just the following verses.

Acts 16:32-33 "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

This clearly translates how one manifested the fact of having believed in the Lord Jesus: by being baptized. Being baptised was the means of showing that one had believed. It should be noted here that the apostles promise salvation to the jailer and his family, and then they baptise the jailer and all his family (him and all his). It is noted that his belief leads to his salvation and that of his family through his baptism and that of all his family.

If now you understand that the attestation of belief is baptism, you see that all these verses that speak of belief did not include baptism, because it is implicit. This case shows all the more the importance and urgency of baptism that despite the fact that it is night, he and his family are baptised as soon as they have believed. It is seen that the order of Jesus Christ in Mark 16:16 and the scheme given by Peter in Acts 2:38 are perfectly respected.

To show that baptism is part of the attestation of belief, let us consider the following verses of the Bible.

Hebrews 11:1 "Now faith is the substance of things hoped for, the evidence of things not seen."

This comforts us in the fact that faith is demonstrated, it is not content to be affirmed.

Next, note that God had made a first covenant with Abraham, and it was at that moment that he foreshadowed the covenant that would be made in Jesus Christ. In the first covenant, here is what was said, giving circumcision of the flesh as a sign of his covenant.

Genesis 17:10-11 "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you."

In Christ, a new covenant is established in Christ as reminded in Hebrews. Water baptism is given to us as a sign of entry into this new covenant, the first visible act of manifestation of the faith of the new convert. This is also reminded in Colossians 2:12 where we are told of a circumcision not made with hands.

Colossians 2:11-12 "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

If water baptism had so little importance that one could tell someone what to do to be with Jesus Christ without mentioning it, why did the apostles systematically baptize on the same day of conversion and even at night? Why did they come to not differentiate between Christian and baptised (Colossians 2:12, Galatians 3:27, Romans 6:1)? I remind you that the verse in Galatians clearly states that all have been baptised into Christ. So there is no unbaptised Christian. How can one cite the words of the apostles who systematically baptised to explain that baptism is not necessary? How is this understanding of their words compatible with their behavior and actions? I believe their actions are the best translation of the understanding we should have of their teachings.

How can one cite Paul, who did not delay in baptising, who was asked to baptise from the start, and who even re-baptised people when he found they had not been baptised in the name of Jesus Christ, to explain that baptism is not necessary for salvation? Yet the verses cited in the previous sections of this document are so clear on the issue!!!

Note well that in Acts 2:37, they ask Peter "What shall we do?" and it is filled with the Holy Spirit that he gives the answer of Acts 2:38. How can we today change the answer he gave and say that it would be under the inspiration of the Holy Spirit? How can we even believe that he made a mistake in his answer or that it is no longer valid? Some no longer even mention repentance, as they believe faith alone is sufficient. Others say not to be baptised, as faith alone suffices. Yet, baptism is not a work of the law, as it is not written anywhere in the law.

Logical Analysis

In terms of logical abstraction, if I have two elements p and q, I would say simply, "If q saves and p implies q, then p saves." If someone comes to affirm that p saves, we would not say that it is proof that q is not necessary for salvation or does not save, because in fact, p saves only because it implies q, which saves. Even if the one who said that p saves did not go into this detail, it can be discovered by other means. This is the case with the relationship between belief in Jesus Christ and baptism in salvation.

Let me give a more specific and less abstract example. Imagine a hospital that has the serum for snake bites. When someone is bitten, if they arrive at this hospital, they are given the serum and are saved. Therefore, someone talking about what happens to a bite victim says this: "If you make it to the hospital, you are saved."

You hear this. The same person who made the first statement says elsewhere, "If you arrive at the hospital and are injected with the serum, you are saved." You say, no, the serum is not necessary for salvation, because it was first said that if you arrive at the hospital, you are

saved. For you, this first statement is proof that the serum is not necessary for salvation. However, the person who made the statement knew that precisely arriving means you will be saved because you will be injected.

Consider the snake bite as our state of sin, for which the wages are death. Arriving at the hospital is believing in Jesus Christ, and the serum here is water baptism. And I say this all the more because it is clearly and explicitly written in some verses that this baptism saves us. And some have made void the plan of God for themselves by refusing to be baptised with John's baptism (water baptism).

If you understand this allegory well, you will understand what I said in the abstract model above.

Practical Analysis

Let us now analyse a situation that clearly confirms this logical analysis.

Acts 19:2-7 "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve."

A deeper analysis of this situation confirms Peter's words in Acts 2:38. Paul asks these men if they have received the Holy Spirit when they believed. They reply no. Paul does not tell them that since they have believed, they should have received the Holy Spirit, or that it is enough to believe in Jesus to receive it. Confirming that it is baptism that normally precedes the reception of the Holy Spirit, he then asks them with what baptism they were baptised. It is clear that for him, it is not in doubt that belief leads to baptism, and it is this baptism that normally allows one to receive the Holy Spirit. He does not say, "Okay, believe firmly, and you will eventually receive the Holy Spirit." He baptises them immediately and lays hands on them. Acts 2:38 is fully confirmed, as is the logical analysis done here, according to which belief automatically implied being baptised.

It must be noted definitively that belief has implications, and is not limited to affirming with the mouth that one believes.

Luke 6:46 "And why call ye me, Lord, Lord, and do not the things which I say?"

John 8:31 "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed."

Belief implies being baptised with water, and this is what the Bible reports of all the Christians in the early church, from their repentance, even at night, or in the absence of water as soon as they found an appropriate watercourse. And that is why there was no difference made between Christian and baptised.

Pragmatic Analysis

If we were to understand the verses analysed here plainly without considering the implications of belief in Jesus Christ, we would conclude that anyone who believes is saved, even if they live a life of iniquity worse than that of the pagans, considering that belief is limited to saying and thinking that Jesus Christ is the Son of God who died for our salvation. This view is entirely incompatible with many texts reminding us that those who commit iniquity will not inherit the kingdom of God. This helps us to reconstruct and complete the chain already presented earlier: belief implies repentance and baptism, which in turn implies putting on Christ, receiving the Spirit of God, which implies obtaining the ability to walk in the way of God, which leads to salvation. From belief to salvation, we simply pass through logical implications that include baptism.

It is not possible to move towards an understanding that renders baptism unnecessary or optional and give an acceptable explanation to Mark 16:16 (believe and be baptized) or to Matthew 28:19 or to Acts 2:38, or explain why all Christians were baptised and there was no distinction between Christian and baptized.

Some people say that it is stated that we are saved by faith and not by works, and baptism is a work. This is a very curious extremist view. In such an understanding, one could just as well decide to stop eating and drinking because these are works and only faith saves us!

However, what the text tells us is rather that our salvation does not come from works that we have done. It is somewhat like a prisoner condemned to death who awaits his execution (the wages of sin is death). One day he learns that he has received a presidential pardon that frees him. He has done absolutely nothing as a work to receive said pardon. He is therefore not saved by his works. However, to leave prison, he must sign his release paper and take a free medication that will help him avoid the weakness of falling back into the faults that led him to prison (water baptism). Until then, he is still saved by grace and not by works, as he has done nothing that merits a wage or recompense. This is how it should be understood.

However, while we are not saved by works, we can be lost by works. Galatians 5:17 lists several works that lead to perdition. Was accepting John's baptism an act of faith or of works? Why did those who refused it nullify the purpose of God for themselves? There is no work that saves, but there are works that kill. We cannot guarantee our longevity through our works, as an accident or illness could take us away. On the other hand, we can end our lives in minutes through works that kill. Faith is manifested and demonstrated by works of faith and by the elimination of works of perdition. Remember that Revelation does not say that we will be judged according to our faith but according to our works.

- **Revelation 2:22:** "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds."
- **Revelation 20:12:** "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Operational Analysis

Someone might choose to believe that water baptism is not necessary for salvation; this is not the most serious issue. What matters is the practical implication of this belief. If it means not

asking those who accept Jesus Christ to be baptized, or not considering the urgency and importance of their baptism, it is serious. This is a practice unknown to the early church and a disobedience to the command of Jesus Christ (Mark 16:16) and the recommendation of Peter. It is not possible to claim this on the basis of the declarations of Jesus Christ and the apostles, who systematically asked people to be baptized. It would seem that they themselves did not understand their own statements when they systematically performed water baptisms. One might believe that baptism does not save but still adhere to Peter's response to the question "What shall we do?": repent and be baptised. Likewise, one should conform to Jesus Christ's order to make disciples: baptise them and teach them. And this refers specifically to water baptism.

- **Mark 16:16:** "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Confusion Analysis

Some people try to make it appear that the baptism verses mentioned in previous sections refer to a different baptism than water baptism. Some argue it refers to the baptism of the Holy Spirit, others to the baptism of regeneration, and yet others to various types of baptisms.

As stated, the baptism of the Holy Spirit was not prescribed to the Church. It is administered by Jesus Christ Himself at His discretion. We have seen Peter administering water baptism to those who had already received the Holy Spirit, as they had. It is explicitly stated, as we have seen, that it is through water baptism that the church is purified, and that water baptism saves us. There is no ambiguity.

The baptism of regeneration is nothing other than water baptism. This is clear from the texts in Romans 6:3 and Colossians 2:12. If it were another baptism, when was it prescribed in the Bible? In what form is it administered? By whom?

The baptism mentioned in Galatians 3:27 cannot be that of the Holy Spirit, for until Jesus Christ had departed, the apostles were Christians, had believed, had been baptised in water, but had not been baptised in the Holy Spirit. Therefore, it cannot be assumed that every Christian is baptised in the Holy Spirit, and thus that the baptism of Galatians 3:27 is that of the Holy Spirit. The case of the Samaritans (Acts 8) and Acts 10 clearly shows that one can be baptised without having received the Spirit, and that Peter did not confuse the baptism of the Holy Spirit with the reception of the Spirit, or with the outpouring of the Spirit manifested by those who received the Spirit after his laying on of hands.

Another proof that the baptism of Galatians 3:27 and that of Titus cannot be that of the Holy Spirit is 1 Corinthians 6:8-10:

- **1 Corinthians 6:8-10:** "Nay, ye do wrong, and defraud, and that your brethren. 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

If you pay attention to this text, saying that this baptism is that of the Holy Spirit would imply that all Christians are baptised in the Holy Spirit but do not perform miracles (contrary to

what Jesus Christ said about the baptism of the Holy Spirit), and worse, some baptised in the Holy Spirit would still be committing injustice, defrauding their own Christian brothers, and thus would not inherit the kingdom of God. Such a conception seems to us to be a blasphemy against the Holy Spirit if one is truly aware of its implications.

There are also other baptisms mentioned in Luke 12:50 and Mark 10:38:

- **Luke 12:50:** “But I have a baptism to be baptized with; and how am I straitened till it be accomplished!”
- **Mark 10:38:** “But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?”

The fact that the Bible does not specify what these baptisms are makes it clear that this baptism was not prescribed for Christians. Moreover, Jesus Christ speaks of it for Himself, already baptised. For someone citing these to create unnecessary confusion, they must answer the following questions: a) Was this baptism prescribed for Christians? If so, what is the reference? b) Who administered this baptism? c) How does this imply that when speaking of water baptism in various verses cited here, it is not water?

It is worthwhile to recall the following passage for meditation:

- **2 Peter 3:15-17:** “And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.”

Understand that the one who twists the meaning to their own destruction is the one who gives a sense that if they are wrong, perdition is their fate. One who thinks and teaches that baptism is optional, if they are wrong, will lead many to ruin (perdition). If they believe it themselves and do not baptise, they also lead themselves to ruin.

Why Baptism is Necessary for Salvation Despite Exceptions

People often cite the thief on the cross to argue that baptism is not necessary for salvation. Nowhere does it say that the thief was not baptized with John’s baptism before his arrest. One might even believe he was, as it is written in Luke 3:21:

- **Luke 3:21:** “Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened.”

The thief was part of the people.

What about someone who does not get baptised because they are unable to do so (e.g., a believer on their deathbed)? If someone believes and has no opportunity to be baptised in water (for example, because they are on their deathbed), God in His justice will deal with their case. It should also be noted that when approaching death, they no longer need certain functions of baptism. It is quite different from someone who, having the opportunity to be

baptised, refuses baptism. That person is in disobedience and cannot be compared to the former. They will pay the price of their fault for having refused to observe one of the major prescriptions of the Lord Jesus Christ.

One who believes that an exceptional situation where someone is unable to be baptised might still lead to salvation cannot make this a rule, as it would be akin to someone thinking that because a person can recover from an illness without medication, they should not recommend medication to the sick, or worse, think that medication does not heal.

IMMERSION VS SPRINKLING

Acts 8:36-38: "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?..."

John 3:23: "And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized."

Why did he baptize at Aenon? *Because there was much water.*

1 Corinthians 6:11: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Acts 22:16: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Ezekiel 16:9: "Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil."

Hebrews 10:22: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

The Apostle said, "Be ye followers of me, even as I also am of Christ." By baptising by sprinkling, you become followers of whom??? For Christ was baptised by immersion and baptised by immersion Himself.

Note that baptise normally means "to dip" or "to immerse." How can this be done by sprinkling?

Ezekiel 36:25-27: "²⁵ Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."

This represents a prophetic announcement of baptism, telling us that the water intended is pure water, that is, not subjected to actions or transformations. Ideally, it is flowing water from rivers or streams, or at worst, natural water from lakes.

CAN CHILDREN CAPABLE OF UNDERSTANDING BE BAPTIZED?

I come to provide additional verses to confirm the urgency of baptism for converts, the correct and biblical nature of the baptism of children, and also, as I mentioned, the necessity for this baptism to be done with parental approval. I am not talking about babies, as belief and

repentance precede baptism. A baby believes nothing and cannot repent, thus does not meet the prerequisites for baptism.

Acts 2:38-39: "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. 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."

Acts 16:33: "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

Acts 16:15: "And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

Acts 18:8: "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."

1 Corinthians 1:16: "And I baptized also the household of Stephanas: besides, I know not whether I baptized any other."

Matthew 19:14: "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

Galatians 3:27: "For as many of you as have been baptized into Christ have put on Christ."

It is not reasonable to believe that all baptised families had no children or were composed only of adults. Likewise, if you have considered all the functions of baptism, how do you believe you can bring children to Christ without baptising them? We are told that those baptised into Christ have put on Christ. I have received from God the command to baptise my children, through this invitation repeatedly made in Matthew 19:14, which I stopped receiving once they were baptised.

Some people will say that in Acts 2:39 "your children" refers to descendants, which is indeed true. How does the descendant exclude those who are currently your children? Do they not also belong to the descendants? Adding an unwritten exclusion is dangerous. The descendant starts with the present children. Why would someone listening to Peter at that time think that their current children are excluded from the promise or that they must reach adolescence before being included? Peter was speaking orally to people who were not consulting books or doing philosophical cross-references on the spot. If someone speaking to you now says that the promise is for your children and you, would you understand that the promise does not concern your current children? Or that it concerns children chosen not based on their capacity to show moral consciousness of repentance (that is, capable of understanding and intelligence), but rather based on a fixed age?

Why was Jesus Christ not baptised as a child?

John the Baptist introduced baptism, and he was likely around the same age as Jesus, as when the birth of Jesus is announced to Mary, she goes to meet the mother of John the Baptist who

is pregnant with John. Thus, there was simply no one baptizing when Jesus Christ was a child. This helps us understand why Jesus Christ's baptism is quite late.

Why did Jesus Christ not baptize children?

There is not a single verse in the Bible that says Jesus Christ baptized anyone with water, whether child or adult.

John 3:22: "After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized."

John 4:2: "Though Jesus himself baptised not, but his disciples."

One can thus understand why Jesus might not have baptised children. However, can we show a verse where He prohibited baptising them?

1. **Nehemiah encourages both parents and children to observe the word of God, without waiting to observe people in their lives or for children to grow up.**

Children commit to respecting the word of God, with the approval of their parents. This commitment is reminiscent of baptism, presented as the commitment of a good conscience toward God.

Nehemiah 10:28-29: "28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, everyone that had knowledge, and having understanding; 29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes."

Note well the criterion of distinction; it is not age, but "everyone that had knowledge and understanding," which generally corresponds to those who are in primary school or beyond.

We can also cite the following New Testament verse as a parallel:

Luke 3:21: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,"

Considering the reading of Nehemiah above, what suggests that children were automatically excluded here?

The mistake of thinking that a young child is necessarily without conscience

There was a child who became king at the age of 8 in the Bible. Serious books on child psychology tell us that by the age of 7, the essential base of a child's personality is formed. Children, even at 4 years old, have a strong sense of justice, of what is good or evil in terms of justice or wickedness, especially if their surroundings have taught them so. Moral conscience in children forms mainly between the ages of 2 and 7. We have many stories of child witches, even holding positions of command in witchcraft before the age of 8. At Class 1 in some

primary schools, we have seen child witches harm their teachers with moral accusations. One should not confuse psychological maturity with moral conscience. God does not generally account for times of ignorance. He can chastise children based on their moral conscience, what they already know and do not adhere to, and He does it as a father. Beyond chastising them, He also trains them, as I have seen with my own children.

Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it."

Acts 17:30: "And the times of this ignorance God winked at; but now commandeth all men every where to repent."

If you believe in Proverbs 22:6 and Acts 17:30, and if you understand the importance of water baptism in the crucifixion of the flesh of sin, in putting on Christ, in establishing God's altar, and thus in the ability to walk in God's ways, why would you deny your child water baptism when he himself desires it? By doing so, you are only keeping your child away from God and making him a point of weakness within your home, someone whom the devil can more easily attack.

2. Why might parental approval be necessary? Let's read Numbers, and all will become clear.

Note that parents, having the duty to instruct their children in the way they should go, it is desirable that they approve this way, especially for daughters.

Numbers 30: "¹ And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded. ² If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth. ³ If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth; ⁴ And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her, then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. ⁵ But if her father disallow her in the day that he heareth, not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her. ⁶ And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; ⁷ And her husband heard it, and held his peace at her in the day that he heard it; then her vows shall stand, and her bonds wherewith she bound her soul shall stand. ⁸ But if her husband disallow her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her. ⁹ But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her. ¹⁰ And if she vowed in her husband's house, or bound her soul by a bond with an oath; ¹¹ And her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. ¹² But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her. ¹³ Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. ¹⁴ But if her husband hold his peace at her from day to day, then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at

her in the day that he heard them. ¹⁵ But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity."

Numbers 30:17: "These are the statutes which the LORD commanded Moses, between a man and his wife, between a father and his daughter, being in her youth in her father's house."

One can be baptized again if the previous baptism was not valid.

Acts 19:2-7: 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. ³ And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. ⁴ Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. ⁵ When they heard this, they were baptized in the name of the Lord Jesus. ⁶ And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. ⁷ And all the men were about twelve."

Here are people who were baptised a second time because the first baptism, that of John, was not done in the name of Jesus Christ and therefore did not allow them to receive the Holy Spirit. Thus, those who have undergone an incorrect first baptism (whether in form or substance, or a baptism performed by a sorcerer or magician of so-called holy magic, or an impostor pretending to be a servant of Jesus Christ) must undergo another baptism, in accordance with the word.

Who can baptise?

Not every supposed Christian is qualified to baptise. Many people who call themselves Christians or are called Christians fall under the Lord's words in Matthew 7:23: "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." The Lord speaks of people who considered themselves Christians to the point of performing miracles in His name, but whom He never knew! During John's baptism, it was John who baptised, not just anyone. Baptisms performed by those chosen by Jesus Christ were also not done by just anyone. The one who baptises must have received the authority to baptise. This should first be manifested by a life of sanctification, a life free from Baal worship, witchcraft, sects... and all that is associated with Satan. It is also desirable that they have received an anointing from God for baptism (they should be able to describe how this occurred), or from church members who themselves have received the authority to baptise.

It is advisable to seek God's face before any baptism by someone whose life is not clearly known or for whom the authority to baptise is not proven, to ask God to prevent the baptism at the appointed time or to give another sign if the one who should baptise is not approved by God for that baptism.

It is important to note that Ezekiel's prophecy, which says, "I will sprinkle clean water upon you," implies that the one who baptizes does so with authority received from God, as an ambassador of Jesus Christ. Therefore, they should not be like those sons of the priests who tried to cast out demons in the name of Jesus Christ, and the demon speaking through the possessed person said that it knew Jesus and Paul, but not them, and it harmed them. Baptisms performed by those who do not know Christ and live in iniquity are unfortunately often mere simulacra of baptism without real value.

The baptised may lose their salvation if they return to a life of iniquity

Hebrews 6:4-8: "4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: 8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."

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."

The apostle Paul, speaking to those baptized, says:

Romans 8:13: "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

The baptised are also concerned by the following verse:

Galatians 5:19-21: "19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Is the reception of the Spirit simultaneous with water baptism?

Not necessarily. There may be simultaneity, or there may not be. No verse establishes that simultaneity is the rule and its absence the exception, and vice versa. The Samaritans had been baptized, but the Spirit had not yet descended upon any of them. Peter and John had to lay hands on them.

Acts 8:14-17: "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."

Moreover, repentance should precede baptism. However, some come to be baptised without having fully repented, or while still living in iniquity, still holding others in chains. They try to establish the altar of God without overturning the altar of the devil. It is normal that such people do not receive the Holy Spirit immediately. That is why it is crucial to pay attention to repentance and even after baptism, to examine if we have truly severed our ties to iniquity, all connections with false gods, Satanism, spirits, and idols.

Baptising in the name of the Father, the Son, and the Holy Spirit or in the name of Jesus Christ?

This is an important question because Matthew instructs us to baptise in the name of the Father, the Son, and the Holy Spirit, while Acts 2:38 instructs us to be baptised in the name of Jesus Christ, and various baptisms mentioned are performed in the name of Jesus Christ.

It should be noted that baptising in the name of Jesus Christ means baptising according to the authority conferred and the mission entrusted by Jesus Christ, as an ambassador of Jesus Christ. Both formulas should be considered.

"In the name of Jesus Christ, I baptise you in the name of the Father, the Son, and the Holy Spirit." This is similar to making requests in the name of Jesus Christ. You declare that you are making the request in Jesus Christ's name, and then you state the request.

The testimony of my baptism and that of my family

I had undergone an initial sprinkling baptism, but God made me understand that I needed to be baptised by immersion. So I was baptised by immersion. My wife was already baptised. Subsequently, God told me that I should baptise all my children. They were all baptised on the same day, just like the jailer of Paul. When possible, it is good to baptise the whole family to ensure that no member remains who has not put on Christ, and thus could easily be a point of access for the devil.

Don't know where to be baptised or who should baptize you?

You can contact us by sending an email to amourroyaumejusticedeDieu@gmail.com You can also message us on our YouTube video about new birth or in our Telegram group, with contact details at the end of this document. We do not require you to join a particular church. We baptise people in a flowing body of water, not in a "church." You don't need to organise a party or undergo months of learning.

Additional elements to confirm the importance and urgency of water baptism

The story of Naaman

1 Kings 5:9-15

⁹ "So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. ¹⁰ And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. ¹¹ But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. ¹² Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. ¹³ And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? ¹⁴ Then went he down, and dipped himself seven times in Jordan, according to the

saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.¹⁵ And he returned to the man of God, he, and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant."

The unbaptised person is somewhat like Naaman, suffering from leprosy or spiritual uncleanness. He tries to present himself to God without being purified, similar to how Naaman approached the prophet Elisha's house but was not received. Here, Naaman is baptised in the water of Elisha's baptism, who had received a double portion of Elijah's spirit. John the Baptist is, as we know, the Elijah who was to come. After his baptism, he could now be received by Elisha.

Today, people still suffer from various spiritual problems, engage in all kinds of prayers with pastors and others, but avoid repentance and water baptism, which are the foundation of our purification. Remember the question posed by Naaman's servants: Why would you be willing to do something difficult and not what is simple? Get baptized or have others baptized.

Believe me, I have numerous testimonies from people who, after their proper water baptism by someone who truly knows Jesus Christ, have been delivered from sins they couldn't shake off, received God's grace in their lives, and been freed from various blockages and issues, even in their social or professional lives. The devil does everything to prevent people from being baptised in water, keeping them under his influence. Many have spent time in all sorts of prayers and deliverance sessions without success or with only temporary apparent success that always returned to the basic problems.

Experience or help others experience the power of true water baptism and be delivered or deliver others from the power of the devil and his agents, becoming a living altar for God.

Historical Symbolic Baptisms

1 Corinthians 10:2

"And were all baptized unto Moses in the cloud and in the sea;"

Since it is written that all the Jewish people were baptised unto Moses at the crossing of the Red Sea, one might consider that this people was baptized again under Joshua at the entry into the promised land via the crossing of the Jordan. This allowed all the children born in the wilderness to be baptized too, and not just anywhere, as the Jordan is the preferred river for baptism, the same place where Naaman and Jesus were baptized! Those who were not dead were thus baptized twice, at the exit from Egypt and at the entry into the promised land!

Questions for those who continue to deny the necessity or importance of baptism

Question 1: Which Bible verse states that water baptism is not necessary for salvation?

Question 2: Why, when not being baptised with John's baptism (water baptism), was the purpose of God rendered null, knowing that one can repent without being baptised?

Question 3: And Jesus Christ, who had no sin, what was He repenting of by undergoing John's baptism?

Question 4: If water baptism is only symbolic, why was Jesus Christ baptised with water before the Spirit descended on Him in the form of a dove? Before He began His ministry (He was already over 24 years old)? Before performing His first miracle?

Question 5: Can you find in the Bible an example of someone who is said to have believed and was not baptised with water while remaining alive and free (Note that the Apostle Paul did not distinguish between believers and those baptised, and even the thief was not said to have been unbaptised with water)? To show that the promises made to those who believed did not consider their baptism?

Question 6: Can you name a verse that says "believe without baptism" allows one to be sealed with the Holy Spirit (given that Paul addresses baptised individuals)? Because simply believing, the Bible never adds that this belief was without baptism. Also, considering Matthew 7:21-23, one should ensure they have the right definition of "having believed," as the people mentioned there thought they had believed.

Question 7: Why did the apostles not receive the Holy Spirit when they believed? (It was necessary for Jesus to give it to them explicitly after His resurrection, as He breathed on them saying, "Receive the Spirit.")

Question 8: Why did some of those whom Philip baptised (Acts 8) believe but not receive the Holy Spirit?

Notes on Errors in Reasoning

Note: Read all the errors mentioned here before answering the questions. I am trying to highlight some subtle logical errors.

Error 1: Confusing "saved by faith and not by works" with "saved by faith without works"

Here's a first apparent error in your reasoning. You read that we are saved by faith and not by works, and you conclude that we are saved by faith without works. The two expressions are not synonymous. The proof is that you simultaneously acknowledge that faith without works is dead, meaning it does not exist. However, you base your entire argument against baptism being useful for salvation on the assumption that it is a work. Nowhere is it written that we are saved by faith without works.

To better understand the error, answer these questions:

1. The blind man to whom Jesus said to wash his eyes in the pool—was he saved (in the sense of regaining his sight) by faith in Jesus, yes or no? Did this faith manifest without the act of washing his eyes? If he had not washed, would he have regained his sight?

In the same vein, you cite verses like John 3:16 to say that believing without works is sufficient for salvation (though John 3:16 never says this), and yet, in the face of Matthew 7:21-23, you recognise that without works, faith is indeed dead.

Error 2: "If faith saves, then nothing else saves."

It is also written that baptism saves (Titus 3:5, 1 Peter 3:21).

Error 3: If a person can be saved without baptism, then baptism does not save.

This is the biggest reasoning error. It's like saying, "If someone can recover from an illness without taking the medication, then the medication does not cure the illness." I hope you see the absurdity. During COVID, many people recovered without treatment or vaccination. Does this prove that the treatment is ineffective or unnecessary? No, as each case is unique. The proof that a treatment is ineffective would be if people taking it died at similar rates to those who did not take it, not merely because some people recover without it. The general recommendation is for everyone to take the medication, as we do not know in advance who will recover without it, especially if it is a deadly disease.

Error 4: Inappropriate absolutist understanding

I used the command "Thou shalt not kill" to show that understanding it without restriction makes it absurd. This is exactly what many do with salvation by faith alone, without works. To understand faith, let's look at verses that talk about faith and works.

Romans 3:28 : "Therefore we conclude that a man is justified by faith without the deeds of the law."

Galatians 2:16 : "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ..."

Titus 3:5 : "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;"

What is particular here is that faith is not even mentioned for our salvation, but baptism is.

James 2:24 : "Ye see then how that by works a man is justified, and not by faith only."

James 2:22 : "Seest thou how faith wrought with his works, and by works was faith made perfect?"

Clearly, the works not mentioned as contributing to salvation are the "works of the law" or "works of righteousness." Baptism does not fall into either category (law, righteousness).

Question 4.1: How do you establish that water baptism is not part of the works mentioned in James 2:24 and James 2:22?

Question 4.2: Was Naaman, who washed in the Jordan (equivalent to a baptism), saved by his faith in the prophet Elisha's word or by works of righteousness or the law? Would he have been healed if he had refused to wash, claiming that faith alone would save him?

Question 4.3: Why did the prophet not simply tell him to believe and repent?

Question 4.4: Why did people in the law have to wash to remove their impurity, and not just believe and repent?

Question 4.5: What verse says that believing without the act of baptism leads to salvation (I remind you that if we say belief leads to salvation without specifying that it is belief without baptism, it is adding to the scriptures)?

In another context, you cite texts like "Ephesians," where Paul says "you believed," forgetting that for him, "you believed" meant "you were baptized with water." There was no belief that existed without water baptism. This is also why he says "you all" who have been baptized. In other words, in his writings, believing without having been baptized does not exist.

Question 4.5: How do you establish that believing without being baptized with water saves (a type of believer that does not exist at all according to Paul)?

Error 5: Thinking that God imposes useless symbols and therefore rejecting all texts showing otherwise

Water baptism would be unnecessary because, fundamentally, God does not need you to show men your repentance, as it is in the heart above all. Thus, God would impose something unnecessary on a whole people! Repentance has existed at all times, so water baptism would be completely useless.

Question 5.1: How to understand Jesus' words in Matthew 11:12-13: "12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John."

What new thing does John bring? Since people could repent before him, why is it only from him that the kingdom of heaven suffers violence?

Question 5.2: Why are we told that all the people of Israel who came out of Egypt were baptised unto Moses? Why recall this given the "uselessness" of baptism?

Question 5.3: Why did the people, to enter the promised land, get "baptised in Joshua" by crossing the Jordan after the waters were parted by Joshua as they were by Moses?

Here, I acknowledge that it is my assertion. But it makes complete sense if we consider the baptism in Moses and that this generation baptised in Moses largely died in the desert and that over 40 years, there were many people who had not experienced this baptism.

Error 6: Claiming that baptism does not save while asserting "sola scriptura"

1. Without providing a single verse that says this, and by rejecting verses that explicitly state that baptism saves, or by trying to transform this baptism into a baptism of the Holy Spirit despite the contradictions and the fact that it is not written.
2. By denying the text of Ephesians which clearly tells us that purification by water baptism precedes sanctification.
3. By denying Titus 3:5 and Peter, which explicitly say that baptism saves.
4. By altering Peter's response to the question "What shall we do?" to replace it with one's own interpretation of the verses.

This seems incorrect. It is not "sola scriptura"; it is denying and modifying the scriptures. Similarly, there are many changes to the written text based on personal interpretations. You

replace John's baptism with repentance, which would even remove the meaning of Acts 2:38, making it like an invitation to repent twice! And it would not justify the existence of John's baptism since there is no need to go through water to repent!

Error 7: Believing that baptism began with John

1. We are told that people were baptised unto Moses.
2. Elisha had Naaman baptised to be cleansed of his leprosy.
3. Impure Jews had to undergo a form of water baptism (being sprinkled with purification water and then washing) to become pure again. Repentance alone was not enough.
4. If God baptised people through Elisha, Moses, Joshua, etc., without explicitly calling it baptism, no one can establish that in ancient times God did not use other means or prophets to baptise those who were to attain salvation. However, this was never done by just anyone. Even for the purification of the Jews, it was a pure person who had to apply the purification water to the impure.

Note that water baptism was administered by John and also by the disciples of Jesus Christ.

Error 8: Rejecting all the numerous texts that recall the role of baptism in salvation

Or forcing oneself to replace this baptism with the baptism of the Holy Spirit, which no one can assert that every believer has received. Paul states with certainty that all the brothers he wrote to had been baptized.

Error 9: Denial of people's experience

Making a total denial of all the experiences of those who, after their water baptism, received the Spirit, deliverance, freedom from sins, or other things they had never received while only "believing" and repenting.

Conclusion

Believing whether water baptism saves or not is not the most important. Reminding people that it is the very act by which we show we have believed, as was the case in the early church, is essential. This involves adhering to the response given by Peter in Acts 2:38.

Believing that faith saves without works is heresy. It is a rejection of scripture (James, Matthew 7), and it is written nowhere because faith without works is dead. The faith that saves is manifested by works. We acknowledge that we are saved by faith, but this faith normally leads to salvation through water baptism and is manifested by the works of faith and the abandonment of works of perdition.

No New Testament text says that faith requires repentance without water baptism to lead to salvation. Anyone who believes such a situation could exist should not make it a rule, as it would be like someone thinking that since a person can have an illness and be cured without medication, they should not recommend the medication to the sick.

For the believer not baptised in water, they should remember not to gamble their salvation and deliverance based on theories from people who create a risk of perdition. They should

remember the words of Naaman's servants, reminding him that if he would have accepted doing something difficult, he should accept this easy thing.

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Note: It is recommended to read the entire text without seeking references first, then revisit the points of doubt and search for references as explained at the end of the text.
