



Today's Sermons

Morning: TBA

Evening: TBA

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FOR THE RECORD

Sunday Bible Study	36
Sunday AM Worship	47
Sunday PM Worship	21
Wed. Bible Study	26
Offering	\$1900



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Number 17

Was The Philippian Jailer Saved Before Baptism?

Bob Prichard?

The story of the Philippian jailer is found in Acts 16. The jailer was in charge of Paul and Silas, who had been arrested on false charges by the owners of a slave girl. They had cast a demon out of the girl, depriving her owners of the money they made by exploiting her (16:20-21). Because of this, Paul and Silas were arrested, beaten, and put into the innermost prison, with their feet in the stocks. The jailer was to keep them safely until the officials could deal with them.

Beaten and bleeding and locked in the inner prison, Paul and Silas prayed and sang praises to God even though it was midnight (16:25). Suddenly an earthquake shook the prison. Awakening from sleep, the jailer was ready to kill himself rather than face his superiors because he was sure that the prisoners had escaped. When Paul calmed him, assuring him that the prisoners were still there, "He called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?" (16:29-30). Paul and Silas answered very simply: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (16:31). Since the jailer was not told to be baptized, does this mean that he was saved before baptism? Consider the rest of his story.

Continued Inside

Minister:

Tim Canup

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Times of Services:

Sunday

Bible Study:... 10:00am

AM Worship...11:00am

PM Worship...6:00pm

2nd Sunday:.....1:30pm

Wednesday

Bible Study:.....7:00pm

Radio Program

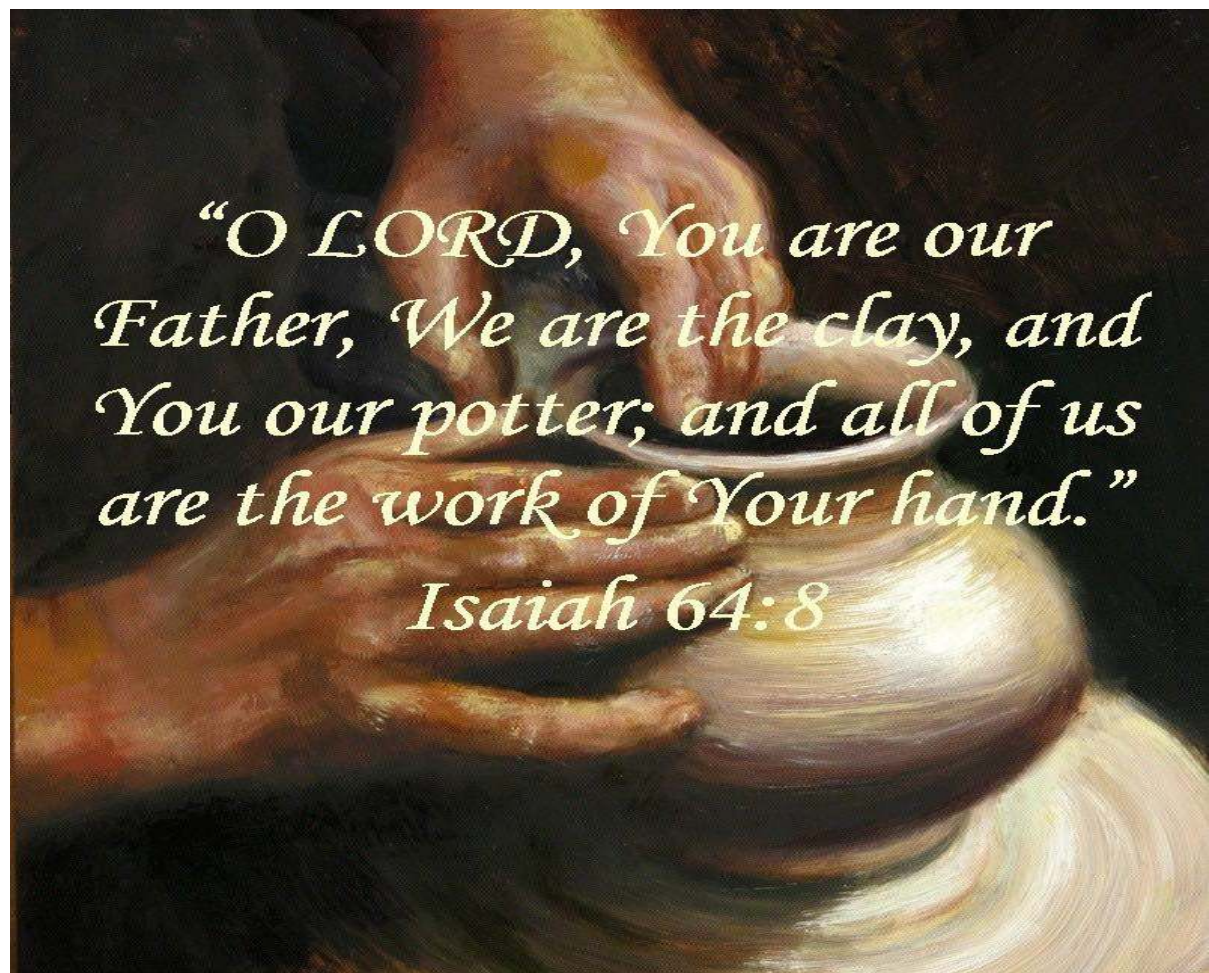
Sunday:.....7:30am

"Back to the Bible"

AM 580 WSKK

93.5 FM

**We Extend A
Warm & Cordial
Welcome
To All Our
Visitors!**



*"O LORD, You are our
Father, We are the clay, and
You our potter; and all of us
are the work of Your hand."*

Isaiah 64:8

Paul and Silas had told the Jailer that salvation would come from believing on Christ, but what did this jailer know about Jesus? It is unlikely that he had heard any of the sermons that Paul and Silas had preached in Philippi. He evidently knew nothing about Jesus, other than what he had learned from hearing their songs and prayers. They had to teach him. "And they spake unto him the word of the Lord, and to all that were in his house" (16:32). Did speaking the "word of the Lord" include the necessity of baptism?

Two appropriate questions are, "When were the jailer and his family baptized?" Luke records, "He took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway" (16:33). When was "the same hour of the night?" Remember the prisoners were worshipping at midnight (16:25). Then the earthquake came and they had spent time teaching him the "word of the Lord." Without question it was in the wee hours of the morning when the jailer responded. Why didn't they at least wait until morning light before they were baptized, if baptism was not essential?

A second appropriate question is, "When did they rejoice?" That would give an indication into when the burden of sin was lifted. Was it before or after baptism? "...And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (16:34). It was after their baptism. They rejoiced, knowing that their sins were forgiven, and they had truly obeyed the Lord. The jailer had a saving faith, a faith that responded to the sacrifice of Christ by obeying Him. His obedience in baptism demonstrated his faith, and his faith was demonstrated in his baptism. The jailer was like all other Christians we read of in the New Testament. He was saved after baptism.

"Rejoice in the Lord always: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus"
(Philippians 4:4-7).

ANNOUNCEMENTS

- Apr 30 – Song Service
- May 14 – **No** Preach-N-Eat or 1:30 Worship – HAPPY MOTHER'S DAY!
- May 21 - Preach-N-Eat & 1:30 Worship
- May 21-25 – Our Gospel Meeting with John Daniels
- Please give support money for Chinese orphans to Minnie Kennell

INTO WHAT THEN WERE YE BAPTIZED?

Michael Cox

One of the more difficult issues when studying God's word with people who come from denominations can be the subject of their immersion. In many religious groups, baptism by immersion in water is practiced, even though they don't believe it's a necessary condition for receiving God's grace. Baptism, they believe, follows salvation and is done to show other people that one has become a Christian; it's "a profession of their new faith in Christ", they may say. Immersion may even be required to become a member of their congregation. Do the conditions surrounding one's baptism matter? If one is immersed in water, for whatever reason believed at the time, would he ever need to be re-immersed? Let's examine the scriptures to determine if we have a pattern for such a situation.

Most would agree that in order to be saved, we must be in Christ. So the question becomes, how do we get into Christ? If salvation comes before baptism through some other means (i.e. faith alone, saying believer's prayer, coming forward to the "alter", etc.) then it must be reasoned that one is therefore in Christ at that time. Baptism would therefore put that person into nothing they weren't already in. If that were so, it would contradict what Paul said in Galatians 3:27, "For as many of you as have been baptized into Christ have put on Christ." Paul wrote in similar manner to the church in Rome, "Know yet not, that so many of us as were baptized into Jesus Christ were baptized into his death." I've searched the New Testament cover to cover and have not found another passage that tells us another way to get "into Christ", or to "put on Christ". So it is clear, if we simply rely on what the scriptures teach, that one gets "into Christ" through obedience to Christ's command to be baptized.

It's important to realize that being scripturally baptized means being baptized under the authority of Jesus Christ. Matthew 28:18-19 tells us, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." To do something "in the name of" someone is to do it under his authority (cf Col 3:17). According to Jesus' words above, His disciples are commanded to baptize them [all nations] in the authority of the Father, the Son, and Holy Spirit. However, in many religious groups, one is voted on and approved for baptism by the congregation. Whose authority would that be under?

The Ephesian disciples in Acts 19 had indeed been baptized (verse 3), however, they were baptized into John's baptism, not into Christ. If one act of immersion in water is as good as any other, then those in Acts 19 would have not had need of being re-baptized, as recorded in verse 5. Their former baptism was not into Christ, and it was not in the name of, or in the authority of, the Lord Jesus Christ.

Scriptural baptism is for the forgiveness of sins (Acts 2:38, Acts 22:16); it brings one into the Lord's church (Acts 2:41,47); through it one is buried with Christ and then born again (John 3:5, Rom 6:3-4); it saves us (1 Pet 3:21); and puts us into Christ (Gal 3:27). So, let each ask himself honestly, "Into what then were ye baptized?"