



Why Do We Baptize?

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



Baptism - it is one of the central themes of Christianity and is held as sacred by all denominations. Now, you would think that with such widespread agreement, that Christianity would be in agreement, but alas we are not! Here are the areas of concern - who should be baptized, what does baptism actually mean, when (at what age) should baptism take place, why should we be baptized and how - how is baptism properly administered? So, let's see what baptism is all about!

How many kinds of baptism are used in the New Testament?

))) Baptism gets its meaning from the Gospel, John Piper

- *Baptism gets its meaning and its importance from the death of Jesus Christ, the Son of God, for our sins and from his resurrection from the dead. We are not talking mainly religious ritual. We are not talking mainly about a church tradition. We are talking mainly about Christ. We are talking mainly about his death, resurrection, and how he has appointed that his life, death and resurrection be dramatized as people pass from death to life.*

Does baptism change you, or is it a symbol of what changes within you? How many kinds of baptisms are discussed in the New Testament?



One kind of baptism discussed was that of John the Baptist. His mission was to baptize into repentance:

Mark 1:1-5: (KJV) ¹The beginning of the gospel of Jesus Christ, the Son of God; ²As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. ³The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. ⁴John did baptize in the wilderness, and preach the baptism of **repentance <3341>** for the **remission** of sins. ⁵And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

Repentance: Strongs #3341 metanoia (met-an'-oy-ah); (subjectively) compunction (for guilt, including reformation); by implication reversal (of [another's] decision):

Repentance in Mark 1:4 means "a changing of my ways."

But how could John baptize for the *remission of sins*? Wasn't that what Jesus was for? Let's look closer.

Acts 13:24: When John had first preached before his coming the baptism of **repentance <3341>** to all the people of Israel.

...no mention of *remission of sins* here...

Hebrews 6:1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again **the foundation of repentance <3341>** from dead works, and of faith toward God,

Here repentance is a very beginning stage of reversing one's self away from sin. John's baptism was about "setting the stage."

The remission of sins comes *after* the repentance stage and is accomplished through the sacrifice of Jesus. John’s baptism only symbolized the repentance - Stage 1.

Remission: Strongs #859 *aphesis* (af'-es-is); freedom; (figuratively) pardon

Luke 4:18: *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach **deliverance <859>** to the captives, and recovering of sight to the blind, to set at **liberty <859>** them that are bruised,*

Luke 24:47: *And that repentance and **remission <859>** of sins should be preached in his (Jesus’) name among all nations, beginning at Jerusalem.*

So, John’s baptism described in **Mark 1:1-5** was for the purpose of repentance in order to get ready for the coming remission of sins by Jesus. If we add a comma, it makes perfect sense:

⁴*John did baptize in the wilderness, and preach the baptism of **repentance <3341>**, for the (future) **remission** of sins (which would come from Jesus later).*

Acts 11:16: *Then remembered I the word of the Lord, how that he said, John indeed **baptized <907>** with water; but ye shall be **baptized <907>** with the Holy Spirit.*

Here there is a baptism not only of water, but also of the Holy Spirit, referring to Pentecost.



Observations:

- John’s baptism was only linked to repentance - never anything more - to get ready for the coming remission of sins. John only baptized the Jews, God’s chosen people who had drifted away and were coming back.
- John refocused the people on Jesus. Step 1: You have to get your heart right so that Step 2: Jesus can change your life.
- Jesus’ baptism was linked to repentance, *forgiveness* and the Holy Spirit.
- Jesus’ baptism *replaced* John’s - it covered the repentance and added much more. John’s baptism was a temporary baptism to get the hearts of the Jewish nation ready for the coming of Jesus who would come six months after.

How many times was Jesus baptized?

We know that he was baptized at Jordan:

Matthew 3:13-17: (NASB) ¹³*Then Jesus arrived from Galilee at the Jordan coming to John, to be baptized by him. ¹⁴But John tried to prevent him, saying, I have need to be baptized by you, and do you come to me? ¹⁵But Jesus answering said to him, Permit it at this time; for in this way it is fitting for us to fulfill all righteousness. Then he permitted him. ¹⁶After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on him, ¹⁷and behold, a voice out of the heavens said, This is My beloved Son, in whom I am well-pleased.*

This was not for repentance or the remission of sins, as Jesus was not sinful. This was the beginning of something new...



Much later in his ministry, Jesus speaks of yet another baptism:

Luke 12:50: (NASB) *But I have a baptism to undergo, and how distressed I am until it is accomplished!*

So, was one baptism “real” and the other “symbolism” or do they both symbolize something?

 Israel saved by baptism from Egypt, *Why Baptism?* www.YouTube.com

- *God sends Moses to leave. He put his hands outstretched over the waters of the Red Sea and the waters literally part as the people of Israel walk through on dry ground. Now Pharaoh’s armies think they can get to them, so they pursue them, except as they enter the Red Sea, the waters come back and swallow all of them up. All of a sudden you are Israel and have been saved twice already. You are standing on dry ground. You come up out of the water.*

This was an illustration or symbol of baptism. The Israelites were saved by this act. Also please see this confirmed by the Apostle Paul in

1 Corinthians 10:1-2: ¹Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; ²And were all baptized unto Moses in the cloud and in the sea;

Jesus not only had this path before him, he also placed it before his followers:

Mark 10:35-39: (NASB) ³⁵James and John, the two sons of Zebedee, came up to Jesus, saying, Teacher, we want you to do for us whatever we ask of you. ³⁶And he said to them, What do you want me to do for you? ³⁷They said to him, Grant that we may sit, one on your right and one on your left, in your glory. ³⁸But Jesus said to them, You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized? ³⁹They said to him, We are able. And Jesus said to them, The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized.

So, here it was near the very end of Jesus’ ministry and two of his closest followers ask him for position. He emphatically warns them that position comes with a price, and they would have yet to be baptized with “his” baptism. What was the price?

Let’s look at the preceding verses:

Mark 10:32-34: (NASB) ³²They were on the road going up to Jerusalem, and Jesus was walking on ahead of them; and they were amazed, and those who followed were fearful. And again he took the twelve aside and began to tell them what was going to happen to him, ³³saying, Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes; and they will condemn him to death and will hand him over to the Gentiles. ³⁴They will mock him and spit on him, and scourge him and kill him, and three days later he will rise again.

Let’s go back for a moment. We have the disciples who follow Jesus and see that wherever he goes he heals people, he preaches the good news of the kingdom of heaven, he always gives answers to the challenges from the scribes and Pharisees, he always gives praise to the Heavenly Father, and he puts things in a perspective that no one has ever heard. He is like a magnet, drawing people to him. This sounds like a great deal to be with this man who



not only heals the sick, can provide food when necessary, and has the most profound truths! He can even calm the stormy seas!

But here Jesus prophesies that he is going to die in a horrible way. This was the baptism he was to be baptized with. So when in the next verses, James and John ask to be elevated with him, he knows that they did not understand what they were asking. Could they go through the experience of sacrifice and death? That is what his baptism truly was.

This is the true baptism of Jesus!

Romans 8:17: (NASB) *and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with him so that we may also be glorified with him.*

It takes a life of sacrifice in order to become an heir and be glorified with him.

Some denominations see baptism as an initiation into a membership of their church. But does that have anything to do with suffering? No. But Jesus here talks about the truest baptism being focused on suffering and even death.

Some denominations believe it is to cancel out original sin, and therefore every baby born is born in sin and needs baptism to have a road to heaven paved. But is that what this baptism is talking about?

Are we left to our own denominational understandings or can we find the answers in the Scriptures?

Does baptism change you, or does it represent a change IN you?

Matthew 3:11: *I indeed baptize you with water unto repentance <3341>: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire:*



Baptism frees, Sacraments 101 Baptism, bustedhalo.com

- *(Catholic perspective) Not only is baptism an initiation into the faith community; it also frees us from (original) sin. See, all of us are born with what we call the “stain of original sin,” and baptism cleanses us from that stain, sort of like a Windex for the soul. So it isn’t just kind of a big deal, it is a very big deal. Because all of us, no matter our age, are in need of salvation. God offers us this completely free gift in the grace of baptism.*
- *Children also have need of the new birth in baptism, to be freed from the power of darkness and brought into the realm of the freedom of the children of God, to which all people are called.*

We believe baptism to be a symbol of a life-changing dedication to Christ:

2 Corinthians 5:17-19: (NASB) ¹⁷*Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.* ¹⁸*Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation,* ¹⁹*namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.*



1 Peter 3:18-21: (NASB) *¹⁸For Christ also died for sins once for all, the just for the unjust, so that he might bring us to God, having been put to death in the flesh, but made alive in the spirit; ¹⁹in which also he went and made proclamation to the spirits now in prison, ²⁰who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water. ²¹Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ...*

Baptism isn't a physical cleansing here, but it shows an appeal to God for a good conscience, using the illustration of Noah in the ark, surrounded by water.



Symbol: Put to death in the flesh then made alive in the Spirit; picture of being immersed in the water then being raised up to life.

Symbol: Our baptism is an appeal to God for a good conscience.

Here are some manifestations of the internal change that baptism represents:

Ephesians 4:1-6: (NASB) *¹Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, ²with all humility and gentleness, with patience, showing tolerance for one another in love, ³being diligent to preserve the unity of the Spirit in the bond of peace. ⁴There is one body and one Spirit, just as also you were called in one hope of your calling; ⁵one Lord, one faith, one baptism, ⁶one God and Father of all who is over all and through all and in all.*

Here we have they symbol of baptism coming to life:

Romans 12:1-2: (NASB) *¹Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, (We present ourselves into the hands of our baptizer - trusting him with our very lives) acceptable to God, which is your spiritual service of worship. (We are only acceptable through Christ and his ransom price paying for our sins, shown as we lay down our lives in the immersion process) ²And do not be conformed to this world, but be transformed by the renewing of your mind, (Not conformed, but transformed or metamorphosed. Our minds are renovated by the begettal of the Holy Spirit, shown in being pulled up out of the water cleansed) so that you may prove what the will of God is, that which is good and acceptable and perfect.*



This is so we can live differently than before! There is magnificent dedication required in order to be a true footstep follower of Jesus. Water baptism is a symbol of living a “baptized life” - a life focused on and dedicated to the following of Jesus, the service of God through Christ, and putting aside our own will and way of thinking. We take on the thinking of Christ so that we can be transformed individuals, lowered down into the water and brought back up.

Does baptism replace the circumcision rite from the Old Testament?

 **Circumcision Old Testament, Baptism New Testament, vaticancatholic.com**

- *Infants were circumcised in the Old Testament. If baptism is the new circumcision, it follows that infants are to be baptized in the New Testament. If not, then God would have been more generous, more universal, more*

inclusive in the inferior Old Covenant than He is in the New, but this is not the case. The salvation which is made available through Jesus is open to all people, Jews and Gentiles. It is unthinkable that Jesus would not establish a means to incorporate children into his spiritual kingdom and to give them his blessings and salvation.

It is said that circumcision was to the Jews as baptism is to the Christian. If true, this would be significant as this interpretation would lend itself towards infant baptism.

Remember this pre-dates Judaism. Circumcision was indeed an important act to being identified as one of God’s chosen people:

Genesis 17:1-14: (NRSV) (selected verses) ¹When Abram was ninety-nine years old, the LORD appeared to Abram, and said to him, I am God Almighty; ...⁴this is my covenant with you: You shall be the ancestor of a multitude of nations. ⁵No longer shall your name be Abram, but your name shall be Abraham; ...⁷I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you. ⁸And I will give to you, and to your offspring after you, the land where you are now an alien, all the land of Canaan, for a perpetual holding; and I will be their God...¹⁰This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised... and it shall be a sign of the covenant between me and you. ¹²Throughout your generations every male among you shall be circumcised when he is eight days old...¹⁴Any uncircumcised male... shall be cut off from his people; he has broken my covenant.

Abram’s name changed, he was given the promise of being a blessing nation, and was given the promise of land. Not only are big things happening, but the rite of circumcision is established. It was a very significant inclusion. Without circumcision, you were not one of God’s chosen people.



Observations about circumcision:

- Circumcision was a symbol.
- It was a physical transformation, all inclusive, and given in the context of a name change and a land inheritance.

In the context of Christian baptism, it is a symbol of *spiritual* transformation. It is inclusive of all the called-out ones who have decided to take the name of Christ and live a Christ-like life. It is not just that you live, but that you decide to live in Christ.

There are parallels between circumcision and baptism, but where the Old Testament focused on children, the New Testament proclamations regarding infants and children are actually all referring to adults.

1 Peter 2:1-2: (NASB) ¹Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, ²like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation...

Newborn Christians must be babies! We need to learn the fundamentals before learning the deeper things. There is way more to this than just saying, “I love Jesus and I want to be saved.” Jesus himself said, *are you able to be baptized with the baptism with which I am baptized?* We propose that only an adult capable of making the conscious decision could decide to put their will aside

and take on the will of Christ. Even though you make that mature decision, you start out as a figurative baby.

Hebrews 5:12-14: (NASB) ¹²For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. ¹³For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. ¹⁴But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

We are required to grow up!

Ephesians 4:11-15: (NASB) ¹¹And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,...¹³until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. ¹⁴As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; ¹⁵but speaking the truth in love, we are to grow up in all aspects into him who is the head, even Christ...

We see Christian baptism as being a circumcision of the heart. When you decide to follow Christ as an adult, you are actually just a baby in Christ. You “grow up” and sacrifice your life’s desires for God’s will.

Were children and infants baptized in the New Testament?

Old enough to profess faith, Mars Hill

- *But we will baptize children who are old enough to have a profession of faith. And we set this up with their parents...you are first pastors; you’re raising your kids. If they love Jesus and want to get baptized, I don’t want you to push your kids to make a profession. I don’t want you to push them to communion. I don’t want you to push them to baptism, but if and when they’re ready and their hearts open up to Jesus, we are glad to baptize them. It was really great seeing at Easter when by the grace of God, we baptized 724 people. Some of them were children and mothers and fathers were assisting with the baptism. That’s what we believe!*

So far we have reviewed three basic schools of thought on baptism of children:

1. You should be baptized as an infant in order to have original sin canceled out in your life so you can be welcome into the church;
2. If you are old enough to profess faith, you are old enough to be baptized; and
3. It is a baptism that symbolizes sacrifice. You need to be old enough to make the conscious decision to live a life of sacrifice in Jesus’ footsteps.

Acts 10:1-8: An angel appears to Cornelius. He wants to serve God and receives a vision from the angel. He is an incredible example of zeal and faith.

Peter and company arrive at his home...

Acts 10:30-33: (NASB) ³⁰Cornelius said, Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments, ³¹and he said, Cornelius, your prayer has been heard and your alms have been remembered before God. ³²Therefore send to Joppa and invite Simon, who is also called Peter, to come to you; he is staying at the house of Simon the tanner by the sea. ³³So I sent for you immediately, and

you have been kind enough to come. Now then, we are all here present before God to hear all that you have been commanded by the Lord.

The conversion...

Peter preaching to the first Gentile convert, Cornelius:

Acts 10:44-48: (NASB) ⁴⁴While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. ⁴⁵All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. ⁴⁶For they were hearing them speaking with tongues and exalting God. Then Peter answered, ⁴⁷Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he? ⁴⁸And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days.

There is no place in Scripture where individual children were baptized, but there is the phrase *he and his household*. This was the case with Cornelius. The argument presumes that children are in a household, so therefore they were baptized.

But here those in the household spoke in tongues, were given the Holy Spirit and exalted God. There is no example of any small child doing any of these things or receiving such gifts.

Let's look at other “households.” (Please see [CQ Rewind Bonus Material for more.](#))

Stephanas' household:

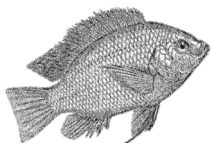
1 Corinthians 1:14-17: (NASB) ¹⁴I thank God that I baptized none of you except Crispus and Gaius, ¹⁵so that no one would say you were baptized in my name. ¹⁶Now I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized any other. ¹⁷For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, so that the cross of Christ would not be made void.

So does household here mean small children? Let's read further in the book:

1 Corinthians 16:13-16: (NASB) ¹³Be on the alert, stand firm in the faith, act like men, be strong. ¹⁴Let all that you do be done in love. ¹⁵Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints), ¹⁶that you also be in subjection to such men and to everyone who helps in the work and labors.

Notice that the *household* who had been baptized in 1 Corinthians 1 was devoted for the ministry of the saints. In 1 Corinthians 16:16 they are spoken of as *strong men*. All were about the ministry of the Gospel.

One more interesting point on this...do you remember when Jesus fed the multitudes? He first fed the 5,000 and then later fed the 4,000.



Matthew 14:21: (NASB) *There were about five thousand men who ate, besides women and children.*

Matthew 15:38: (NASB) *And those who ate were four thousand men, besides women and children.*

There were many more fed, but these miracles focused on the count of the men. That is the way society counted in those days. To understand the teaching, we have to look at it in the context of the thinking in those days.


When we see baptizing of households, it is those who are capable of making the decision of following Jesus.

Being a true follower is more than just a profession of faith.

Romans 8:14-17: (NRSV) ¹⁴For all who are led by the Spirit of God are children of God. ¹⁵For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, Abba! Father! ¹⁶it is that very Spirit bearing witness with our spirit that we are children of God, ¹⁷and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

Is a toddler capable of suffering with Christ? We believe baptism is a symbol of great significance, a path actively chosen by the person baptized. It shows they are willing to walk after Jesus and live a sacrificial life unto death.

Does getting baptized put you in a pickle?

 New Testament word does not mean immersion, vaticancatholic.com

- Some people also say that the word “baptism” in Greek exclusively means “immersion.” This is not true. The word is used to signify immersion, but it is also used to signify washings which are not immersions. Examples where baptism means “washing” but not “immersion” are found in Luke 11:38 and Hebrews 9:10.

First, the word used for baptism: (See CQ Rewind Bonus Material for a more exhaustive word study.)

Baptize: Strongs #907 baptizo (bap-tid'-zo); to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: KJV-- Baptist, baptize, wash.

Matthew 3:6: And were **baptized <907>** of him in Jordan, confessing their sins.

Mark 7:4: And when they come from the market, except they **wash <907>**, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

For the Pharisees to properly wash, they had to submerge their hands up to their elbows in water. That was part of the Law. It definitely showed submersion.

The root word for Strongs #907 is *never* used for baptism in New Testament:

Baptize: Strongs #911 bapto (bap'-to); a primary verb; to overwhelm, i.e. cover wholly with a fluid; in the New Testament only in a qualified or specially, sense, i.e. (literally) to moisten (a part of one's person), or (by implication) to stain (as with dye).

A couple of uses:

Luke 16:24: And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may **dip <911>** the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

John 13:26: Jesus answered, He it is, to whom I shall give a sop, when I have **dipped <911>** it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

Even the concept here is not to sprinkle but to submerge.



Here is a commentary that confirms that the actual Greek word *does* mean to immerse:

(Source: Bible Study Magazine, James Montgomery Boice, May 1989) Not to be confused with 911, bapto. The clearest example that shows the meaning of baptizo is a text from the Greek poet and physician Nicander, who lived about 200 B.C. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be 'dipped' (bapto) into boiling water and then 'baptized' (baptizo) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptizing the vegetable, produces a permanent change. When used in the New Testament, this word more often refers to our union and identification with Christ than to our water baptism. e.g. #Mark 16:16. 'He that believes and is baptized shall be saved.' Christ is saying that mere intellectual assent is not enough. There must be a union with him, a real change, like the vegetable to the pickle!

BE THE PICKLE! True baptism symbolizes the fact that you have changed from a cucumber to a pickle! It is a literal change at how we look at our lives. We no longer live for ourselves, we live for Christ. We have changed direction!

The faithful are those who are willing to walk the walk of Jesus, to deny themselves, take up their cross daily and follow him. For everyone else, there is the grace and mercy of Jesus' ransom, which is a story for a different Sunday. What about those who do not take this step of baptism?

Genesis 22:18: (NASB) *In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.*

But who is Abraham's seed that blesses all these nations?

Galatians 3:16: (NASB) *Now the promises were spoken to Abraham and to his seed. He does not say, And to seeds, as referring to many, but rather to one, And to your seed, that is, Christ.*

Jesus is the spoken seed of Abraham in the promise. God gives the promise that all the families of the earth will be blessed through Jesus Christ.

Galatians 3:27-29: (NASB) ²⁷*For all of you who were baptized into Christ have clothed yourselves with Christ...* ²⁹*And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.*

Here is the answer! If you have been baptized into Christ - into his death and not just as a profession of faith - you have clothed yourself with Christ, living a new life you go down to death (of this worldly life) and arise anew. You are different than you used to be, following a different pattern for every thought and action in your life. Be the pickle!

**So, why do we baptize?
For Jonathan and Rick and Christian Questions,
Think about it...!**



**And now even more to think about...
only in the Full Edition of CQ Rewind!**

First, a fuller look at the words that surround and define baptism:

Actual word used for baptize:

Baptize: Strongs #907 baptizo (bap-tid'-zo); to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: KJV-- Baptist, baptize, wash.

Some uses:

Matthew 3:6: And were **baptized <907>** of him in Jordan, confessing their sins.

Matthew 3:16: And Jesus, when he was **baptized <907>**, 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:

Mark 7:4: And when they come from the market, except they **wash <907>**, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.

Luke 11:38: And when the Pharisee saw it, he marveled that he had not first **washed <907>** before dinner.

See note below on how this washing was accomplished.

(Source: Biblical commentator Matthew Poole) that he had not first washed before dinner: especially since he had been in a crowd of people, Luke 11:29 for the Pharisees not only washed their hands, by immersing them up to the elbow before eating; but when they had been at market, or among any large number of people, or had reason to think they had, or feared they had touched any unclean person or thing, they immersed themselves all over in water: and which is the sense of the word baptizomai, here used;

Root word that baptize comes from:

Baptize: Strongs #911 bapto (bap'-to); a primary verb; to overwhelm, i.e. cover wholly with a fluid; in the New Testament only in a qualified or specially, sense, i.e. (literally) to moisten (a part of one's person), or (by implication) to stain (as with dye) KJV-- dip.

All uses:

Luke 16:24: And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may **dip <911>** the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

John 13:26: Jesus answered, he it is, to whom I shall give a sop, when I have **dipped <911>** it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

Revelation 19:13: And he was clothed with a vesture **dipped <911>** in blood: and his name is called The Word of God.

Word for baptism:

Baptize: Strongs #908 baptisma (bap'-tis-mah); from 907; immersion, baptism (technically or figuratively): KJV-- baptism

Ephesians 4:5: One Lord, one faith, one **baptism <908>**,

Colossians 2:12: Buried with him in **baptism <908>**, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Mark 1:4: John did baptize in the wilderness, and preach the **baptism <908>** of repentance for the remission of sins.

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 <908>** that I am baptized with?*

Another word derived from baptize:

Baptism: Strongs #909 *baptismos* (bap-tis-mos'); ablution (ceremonial or Christian)
KJV-- baptism, washing.

Mark 7:8: *For laying aside the commandment of God, ye hold the tradition of men, as the **washing <909>** of pots and cups: and many other such like things ye do.*

Hebrews 6:2: *Of the doctrine of **baptisms <909>**, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.*

Hebrews 9:10: *Which stood only in meats and drinks, and divers **washings <909>**, and carnal ordinances, imposed on them until the time of reformation.*

Finally, the word for Baptist:

Baptist: Strongs #910 *Baptistes* (bap-tis-tace'); a baptizer, as an epithet of Christ's forerunner
KJV-- Baptist.

Some uses:

Matthew 3:1: *In those days came John the **Baptist <910>**, preaching in the wilderness of Judaea,*

Matthew 11:11: *Verily I say unto you, Among them that are born of women there hath not risen a greater than John the **Baptist <910>**: notwithstanding he that is least in the kingdom of heaven is greater than he.*

Some scriptures comparing the baptism of John with the baptism of Jesus:

Acts 19:1-5: (KJV) ¹And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, ²He 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. ³And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. ⁴Then 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. ⁵When they heard this, they were baptized in the name of the Lord Jesus.

Matthew 3:11: *I indeed **baptize <907>** you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall **baptize <907>** you with the Holy Ghost, and with fire:*

Acts 11:16: *Then remembered I the word of the Lord, how that he said, John indeed **baptized <907>** with water; but ye shall be **baptized <907>** with the Holy Ghost.*

Finally, two other instances of whole households being baptized:

Lydia's household:

Acts 16:14-15: (NASB) ¹⁴A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul. ¹⁵And when she and her household had been baptized, she urged us, saying, If you have judged me to be faithful to the Lord, come into my house and stay. And she prevailed upon us.

Acts 16:40: (NASB) *They went out of the prison and entered the house of Lydia, and when they saw the brethren, they encouraged them and departed.*

There is NO indication of any children - the implication is that it was only adults. The tradition of the day was that those in a household would follow the lead of the owner regarding their beliefs and worship.

The Jailer’s household:

Acts 16:22-34: (NASB) ²²The crowd rose up together against them, and the chief magistrates tore their robes off them and proceeded to order them to be beaten with rods. ²³When they had struck them with many blows, they threw them into prison, commanding the jailer to guard them securely; ²⁴and he, having received such a command, threw them into the inner prison and fastened their feet in the stocks. ²⁵But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them; ²⁶and suddenly there came a great earthquake, so that the foundations of the prison house were shaken; and immediately all the doors were opened and everyone’s chains were unfastened. ²⁷When the jailer awoke and saw the prison doors opened, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. ²⁸But Paul cried out with a loud voice, saying, Do not harm yourself, for we are all here! ²⁹And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, ³⁰and after he brought them out, he said, Sirs, what must I do to be saved? ³¹They said, “Believe in the Lord Jesus, and you will be saved, you and your household. ³²And they spoke the word of the Lord to him together with all who were in his house. ³³And he took them that very hour of the night and washed their wounds, and immediately he was baptized, he and all his household. ³⁴And he brought them into his house and set food before them, and rejoiced greatly, having believed in God with his whole household.

This was a middle of the night event; again the implication is that there were obviously no children involved.