



Should Everyone Be Baptized?

Mark 10:39: (NASB) *They 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.*



Humanity loves ritual and tradition, as they give us a sense of our roots and a sense of belonging. Christianity has its rituals, one of which is baptism. The problem is there are many ways different Christian groups define baptism. So, what part should baptism play in our Christian faith? Is it necessary? Should babies or adults be baptized? Does baptism actually change you or is it a symbol of a change within you?

There are many perspectives on this important topic. We respectfully start with one that is different from our own:

 **Origin, Why Do Catholics Baptize Infants? Father Mark Goring**

- *I want to explain to you why we have been baptizing infants for the last two thousand years. First of all, the historical foundation for infant baptism is rock solid. We have early leaders who speak very explicitly about infant baptism being passed on from the Apostles: Hippolytus, Origen, Irenaeus, Augustine, just to name a few. It's also important to highlight that the Catholic Church and the Orthodox Church have been practicing infant baptism since the beginning, as well the Anglicans, the Lutherans, the Presbyterians, the Methodists and other Protestant denominations practice infant baptism as well.*

We believe baptism to be two things:



- 1** Baptism is a symbol of change and not an event that actually changes you.
- 2** Baptism symbolizes the life-changing decision to live one's life in dedication to Christ.

2 Corinthians 5:17-18: (NASB) *¹⁷Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come. ¹⁸Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation...*

He is a new creature - something has changed; something is different. We believe baptism is a symbol of being *in Christ*.

Here is another view:

 **Baptize or hell, You Have to be Baptized in Water to be Saved, finalcall07**

- *You have to be baptized in water after believing in Jesus Christ and repenting or else you will not enter the kingdom of heaven. You will not have salvation. Infant baptism is a doctrine from Satan. It will take many people to hell. If you were baptized as a baby, you were never baptized. You first have to believe in Jesus Christ, repent and obey him. Be baptized in water else you will not enter the kingdom of heaven.*



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...**



We just said baptism was a symbol, but here it clearly says *baptism now saves you*. The answer lies in the previous verse: *Jesus was put to death in the flesh but made alive in the spirit*.

Our baptism is *an appeal to God for a good conscience*, sin remission and the mind of Christ. These texts give the picture of Noah and the Ark saying it is a picture of baptism. Noah and his family are on the ark and the boat is in the water - did they get wet? No. It shows the symbol of passing through the water. It is not showing the personal act of baptism but rather the symbol of passing through the water.

How many baptisms did Jesus have?

1 We know he was baptized at Jordan:

Matthew 3:13-17: (NASB) ¹³Then 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...

2 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!*

This baptism is the *real* baptism of Christianity. It is the real immersion into the calling of living and dying for Christ. Jesus was about to undergo the baptism of death. (...*put to death in the flesh, but made alive in the spirit*)

Mark 10:38-39: (NASB) 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.

He spoke of this as a future event and definitely as a symbol of something much bigger. He was referring to the process of his trial, crucifixion, death and resurrection.

We believe Christian baptism is the *result* of a profession, not the profession or intention of a later result.



It is great to say baptism is a symbol - but how do we know?

The only way to really know is to go to the Scriptures and see what baptism looked like. The remainder of our program will primarily focus on biblical baptisms. We will look to see who was baptized as well as why and when they were baptized...

No sin and accept Jesus, *Why Do Catholics Baptize Infants? Father Mark Goring*

- *First of all, when we baptize infants we understand that the infant doesn't have any personal sin. The infant is completely innocent, but the infant does have the stain of original sin. We hear about the original sin in Romans and 1 Corinthians and so baptism removes the stain of original sin. And also when we baptize as a child, it's with the understanding that the child will be raised in the faith and throughout his or her life will accept Jesus personally.*

Let's look at the two kinds of baptisms in the New Testament - the baptism of John and baptism in the name of Jesus. Were either of these two used to erase the stain of original sin?

John REPENTANCE

Repentance to get ready for Messiah was only the first stage.

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

Mark 1:4-5: (NASB) ⁴John the Baptist appeared in the wilderness preaching a baptism of **repentance <3341>** for the forgiveness of sins. (Forgiveness would come later when Jesus came onto the scene) ⁵And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins.

Was this erasing original sin or were people confessing their personal sins? These were the personal sins they committed.

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

This was written long after John the Baptist died, Jesus was crucified and raised, reviewing the type of baptism John performed. The people of Israel would have recognized repentance as an important concept from the Old Testament sacrifices required to atone for their sins.

John's type of baptism made them ready for something different. Christianity is about readying ourselves - being prepared - to realize the importance of Jesus.

Jesus REMISSION

The remission of sins comes after repentance and is accomplished through the sacrifice of Jesus.

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

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



This is at the end of his ministry and sums up the two types: There is to be both repentance and remission of sins. John’s baptism only included repentance.

Does Jesus’ baptism take away original sin? Yes, it covers us and grants us the opportunity for life eternal for which we never had an opportunity. Jesus’ ransom was the exchange of his human life for Adam’s life. Adam sinned and we are all born in sin. Jesus, as a perfect man, sacrificed his life and “bought back” Adam and his progeny stuck in sin.

An analogy of Jesus dying as a ransom is like him presenting us with a present of forgiveness of original sin for the entire world but with a label on it for the world that says, “Do not open until the Day of Judgment.” For his true followers now, there is a more immediate application.



BIBLICAL BAPTISM

CORNELIUS AND HIS HOUSEHOLD

Acts 10:1-8: An angel appears to Cornelius.

Peter and company arrive at his home:

Acts 10:30-33: (NASB) ³⁰*Cornelius 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.*

Cornelius was years in waiting for God’s direction - he was a believer without a teacher. For much more on Cornelius and this life-changing story, see our programs called, “Why Cornelius? Why a Soldier?” (Part I) May 17, 2015 and (Part II) June 14, 2015.

Peter preaching to the first Gentile convert, Cornelius:

Acts 10:44-48: (NASB) ⁴⁴*While 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.*

Baptizing was to show they had dedicated their lives to something bigger than themselves. These were obviously adults - those who were given the Holy Spirit, enabling them to speak in tongues (speaking in a language not native to their own; not gibberish) were those who were baptized. We do not have any scriptural evidence that any child was ever given the Holy Spirit.

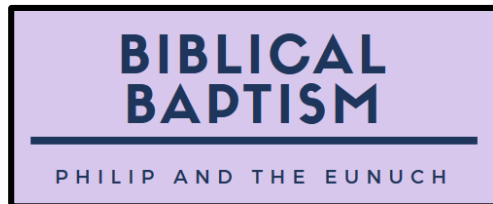
Cornelius and his household loved God - they showed it and lived it. They were finally given a teacher and the gift of God’s Spirit. Baptism became appropriate for those of a mature age who believed and professed Jesus. Notice the personal change in them happened *before* the physical baptism.



Is baptism for those of a mature age who believe and profess Jesus only?

 Philip, *A True Bible Baptism*, TeamJesusPreachers

- *It's a false teaching in the Catholic Church to baptize a baby. The Scripture to prove that is in Acts 8:34-39. When Philip came upon the eunuch who was reading the book of Isaiah, the eunuch asked Philip in verse 34, "I ask you of whom does a prophet say of himself or of some other man? And Philip opened his mouth, and in the beginning of the Scripture preached Jesus to him. And he answered him and said, I believe Jesus Christ is the Son of God, so he commanded the chariot to stand still and both Philip and the eunuch went down into the water and he baptized him." We see that Philip said very clearly that this eunuch needed to believe with all his heart that Jesus Christ was the Son of God. He was making a declaration of faith and obviously a baby cannot do that.*



Let's drop in on this story...

The eunuch was absolutely searching and ready to believe spiritual truth the moment he saw it:

Acts 8:34-39: (NASB) ³⁴The eunuch answered Philip and said, Please tell me, of whom does the prophet say this? Of himself or of

someone else? ³⁵Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him. ³⁶As they went along the road they came to some water; and the eunuch said, Look! Water! What prevents me from being baptized? (This next verse is left out of many translations and is not found in the original manuscripts:) ³⁷~~[And Philip said, If you believe with all your heart, you may. And he answered and said, I believe that Jesus Christ is the Son of God.]~~ ³⁸And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him. ³⁹When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing.



Observations: (Taking that one verse out does not change the fabric of the account.)

- The eunuch was searching, studying and questioning about Messiah - he wanted to know and follow.
- He knew baptism was appropriate and sought it out at the first opportunity. He paid attention to Christianity developing around him.
- He rejoiced afterward, for his life had been given the clear purpose of following Jesus. He was ready, willing and able to accept Jesus; he just needed a teacher to help him understand. The commitment was made before the physical act of baptism.



A caller from Connecticut suggests that baptism is an offering subject to God's approval. Just because a person is baptized does not mean God accepts it.

Baptism is a picture of something that has already taken place in your heart. It is nice to see the eunuch *went on his way rejoicing* at the prospect of living his life with this new purpose. His rejoicing was because of what Philip taught him and not that he had been physically in the water.



Baptism does NOT necessarily change us!

Acts 8:9,12-15,17-21: (NASB) ⁹Now there was a man named Simon, who formerly was practicing magic in the city and astonishing the people of Samaria, claiming to be someone great;...¹²But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike.¹³Even Simon himself believed; and after being baptized, he continued on with Philip, and as he observed signs and great miracles taking place, he was constantly amazed. ¹⁴Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John,¹⁵who came down and prayed for them that they might receive the Holy Spirit... ¹⁷Then they began laying their hands on them, and they were receiving the Holy Spirit. ¹⁸Now when Simon saw that the Spirit was bestowed through the laying on of the apostles' hands, he offered them money, ¹⁹saying, Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spirit. ²⁰But Peter said to him, May your silver perish with you, because you thought you could obtain the gift of God with money! ²¹You have no part or portion in this matter, for your heart is not right before God.



Observations:

- Simon chose to be a follower and was baptized.
- Simon watched Philip in amazement - what Philip did was genuinely miraculous!
- Simon’s base character wanted the glory of real miracles.
- Baptism did not “change” the people - the Holy Spirit did. For the Holy Spirit to come upon people, they had to have humility and be willing to be changed.
- Simon was reprimanded for his sinful desires and saw the error of his ways further in the account.

Baptism was a symbol of a life change, showing what one decided in their heart. Again, we see baptism as an act for those who could discern right from wrong - those who could be responsible.

Scriptural support, *Why Do Catholics Baptize Infants? Father Mark Goring*

- *Now there are many Scripture passages that point to infant baptism. For example in the Acts of the Apostles when Peter was preaching on the day of Pentecost, he told the people that they needed to be baptized and he said this promise is for you and for your children. And also Lord Jesus said “let the little children come to me and do not prevent them for such as these belong in the kingdom of God.” We also see in the Acts of the Apostles whole households being baptized and there are many other Scripture references.*

Let’s look closer at that event...



Peter gives a clear and vivid description of who Jesus is:

Acts 2:32-41: (NASB) ³²This Jesus God raised up again, to which we are all witnesses. ³³Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. ³⁴For it was not David who ascended into heaven, but he himself says: the LORD said to my Lord, sit at my right hand, ³⁵until I make your enemies a footstool



for your feet. ³⁶Therefore let all the house of Israel know for certain that God has made him both Lord and Christ - this Jesus whom you crucified.

Peter received the Holy Spirit - the influence of God working in his life - and is speaking as a mouthpiece for Jesus. The Holy Spirit focuses who we are in our service for Christ. Peter was "the bold one." This influence took his bold nature and made the boldness work in a God-glorifying manner.

After such bold statements of truth and prophecy, the crowd (who had previously seen and heard of Jesus and his works) reacts:

³⁷Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, Brethren, what shall we do? (Their hearts were ready!) ³⁸Peter said to them, Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.

These are adults reacting to an adult crisis of conscience. What were they to do to make amends? Repent (John's message) and be baptized in the name of Jesus Christ for the forgiveness of your sins. (Remission)

³⁹For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself. ⁴⁰And with many other words he solemnly testified and kept on exhorting them, saying, Be saved from this perverse generation! ⁴¹So then, those who had received his word were baptized; and that day there were added about three thousand souls.

The promise is for you and your children (generations to follow), as well as those not part of your generational lineage...Gentiles. The promise was NOT a promise of baptism, it was a promise of the Holy Spirit.

Jesus did love children for their trust, humility and innocence and used them as an example:

Mark 10:13-16: (NASB) ¹³And they were bringing children to him so that he might touch them; but the disciples rebuked them. ¹⁴But when Jesus saw this, he was indignant and said to them, Permit the children to come to me; do not hinder them; for the kingdom of God belongs to such as these. ¹⁵Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all. ¹⁶And he took them in his arms and began blessing them, laying his hands on them.

Restated, those who will enter the kingdom of God are those who have the characteristics of children - obedience, full of energy, wanting to learn. He used childlike characteristics as an example for adults who would follow him.

Laying his hands on them - this does not mean he touched them and gave them the Holy Spirit. There is no record of giving the Holy Spirit to another at any time. Here he simply touched them and gave a blessing.

In summary, biblical baptism had to do with thousands who saw and knew of Jesus for several years. The illegal crucifixion 50 days before this time of Pentecost rocked all of Jerusalem. Now the people were seeing the truth of the matter and chose to follow Christ.

Baptism was not something done for a child in hopes of a profession later. It was done as a result of their profession to follow Christ.



Could baptism have been put in place to replace the Jewish national rite of circumcision?



Replace circumcision, *Why Do Catholics Baptize Infants?* Father Mark Goring

- *Now one of the most important scriptures for infant baptism is the reality that in the Old Covenant, a child would enter into the Old Covenant at the age of eight days old through circumcision, so infants could enter into the people of God, the Covenant of God, even as infants because they would be raised in the faith, and we see the parallel in Colossians 2 that infant baptism now replaces circumcision. So, the idea is if God would bring infants into the Old Covenant, why would He not bring infants into the New Covenant?*

If circumcision was to the Jew as baptism is to the Christian, this would be significant as this interpretation would lend itself towards infant baptism.

Old Testament circumcision:

Genesis 17:1-12: (NRSV) (selected verses) ¹When Abram was ninety-nine years old, the LORD appeared to Abram, and said to him, I am God Almighty; ...this 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,...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...

There was a name change from Abram to Abraham. The covenant was put in place and then a sign of the Covenant was given - circumcision. This was a physical symbol given in the context of a name change and a land inheritance. It showed Israel was different from any other nation. This was all given as outward evidence of God's promise.



Circumcision was one of the symbols of God's Covenant with Abraham, but it was not THE Covenant.

Colossians 2:10-13: (NASB) ¹⁰and in him you have been made complete, and he is the head over all rule and authority; ¹¹and in him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ;

Circumcision was a symbol of separation, of being different than the world. Was he talking to little children here? No, this was a letter to the Colossian church, those who were worshipping and following Jesus.

We are separated as well...

¹²having been buried with him in baptism, in which you were also raised up with him through faith in the working of God, who raised him from the dead. ¹³When you were dead in your transgressions and the uncircumcision of your flesh, he made you alive together with him, having forgiven us all our transgressions,

...and we are "dead" with Christ.

Baptism did not *replace* circumcision, it was another symbol built upon circumcision. It is a "circumcision of the heart."



Having been buried with him in baptism - this is obviously a symbol, as no one gets literally buried when they are baptized. It symbolizes the death of your own will.

Raised up with him through faith in the working of God - raised up to a new life, a new way of living.

For the Jewish people, circumcision was a symbol of separation. In the context of Christian baptism, circumcision is also a symbol of separation - sanctification (set apart for holy service) - to be a basis for being *dead with Christ* through baptism.

Where the Old Testament focused on children (who were circumcised), the New Testament proclamations regarding infants and children are actually 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...*

A newborn Christian must be "babied." As Christians when we just start out, we are likened to babies - immature with a lot to learn.

Ephesians 4:11,13-15: (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...*

Growing up means being tested as an adult. Children is used as a description of those who are young in Christ, drinking the milk of the word - basic knowledge.

What happened in other households that were baptized - did they all follow the same pattern?

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.*



Lydia made a personal decision to be a part of the Gospel.

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 it was only adults who believed.

Households would follow the lead of the owner regarding their beliefs and worship.



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.*



The Apostle Paul speaks of trouble going on in Corinth. He wanted them to refocus their choices. These were adults following in what was supposed to be the footsteps of Jesus.

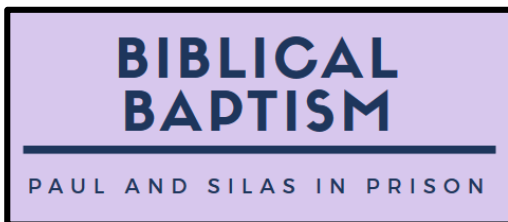
That same event is referred to here:

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.*

Act like men, be strong - this is not the kind of command one would give to an infant or child.

Notice the *household* that had been baptized in 1 Corinthians was *devoted for the ministry to the saints* and in 1 Corinthians 16:16 are spoken of as *men* who heard and believed the Gospel.

We think baptism is a ritual or symbol of a choice that has been made in your heart to follow in Jesus' footsteps. It is an outward symbol of what is being professed inwardly. We believe baptism is a full water immersion - **see the bonus material for more**. It is a picture of your own will "dying" and being raised up, "alive" in Christ. It does not change you; it just shows the world what you have decided.



Acts 16:26-33: (NASB) *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.*

Same story! There was a heart belief - the guard and his household changed their direction completely.

The Scriptures give us a sensible explanation of what baptism is supposed to be.



Observations of where baptism came into play in all of our examples:

- For those in Cornelius' house, it was after hearing, believing and receiving the Holy Spirit.
- For both the eunuch and Simon, it was after hearing or seeing the Gospel made plain.
- For those at Pentecost, it was after their consciences were pierced. There were thousands of people who already knew who Jesus was. Some might have even been healed by him or otherwise touched by his teaching.
- For Lydia and her household, it was after she heard the word and opened her heart to it.
- For Stephanas and his household, it was after the preaching of Paul.
- For the jailer and his household, it was after seeing miracles and believing.

The pattern is always the same: An adult decision based on an acknowledgment of who Jesus is and a willingness to follow him.

Baptism today has a lot of denominational perspectives. In examining these biblical "case studies," the only time Christian baptism is appropriate (according to the Bible, not tradition) is one based on desire and the will to follow Jesus; the willingness to lay down your life for him. Baptism is the lowering of your body into the water symbolically in death and then being raised up in a newness of life as a footstep follower of Christ.

*So, should everyone be baptized?
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!***



What does the biblical word for baptism actually mean?

Strong's #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: (KJV) And were **baptized <907>** of him in Jordan, confessing their sins.

Matthew 3:16: (KJV) 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: (KJV) 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.



- 1) to dip repeatedly, to immerse, to submerge (of vessels sunk)
- 2) to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe
- 3) to overwhelm

(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 'baptised' (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 baptising 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!

Baptism: Strongs #908 baptisma (bap'-tis-mah) immersion, baptism (technically or figuratively) KJV-- baptism

Ephesians 4:5: (KJV) *One Lord, one faith, one **baptism <908>**...*

Colossians 2:12: (KJV) *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: (KJV) *John did baptize in the wilderness, and preach the **baptism <908>** of repentance for the remission of sins.*

Mark 10:38: (KJV) *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?*

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

Mark 7:8: (KJV) *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: (KJV) *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: (KJV) *Which stood only in meats and drinks, and divers **washings <909>**, and carnal ordinances, imposed on them until the time of reformation.*

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

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

Matthew 11:11: (KJV) *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.*

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



Observations about the baptism ritual based on these words and their uses:

- Baptism was a VERY important part of Christian teaching in the New Testament.
- In the New Testament it was designed as an immersion process for the one being baptized.
- The word specifically refers to a permanent alteration (and as we have seen, water baptism is a symbol of that permanent alteration) of that which is baptized.
- The New Testament baptism is contrasted with a mere “rinsing off” or a dip.