

The world says all of these methods are baptism, are they?



Baptism in the New Testament:

Baptism requires water. ([Matthew 3:11](#))

Baptism required plenty of water. ([John 3:23](#))

Baptism requires going down into the water. ([Acts 8:38](#))

Baptism requires coming up out of the water. ([Matthew 3:16](#), [Acts 8:39](#))

Furthermore, the figures of speech used by the Apostle Paul accord well with immersion. Baptism is called a “burial” in [Romans 6:4](#) and [Colossians 2:12](#). Baptism is “into his death” and involves being “raised to walk in newness of life.” It is difficult to see how sprinkling or pouring could convey these meanings.

Finally, the testimony of church history is that immersion was indeed the mode of baptism practiced in the early church.



How Baptism Relates to Jesus

1. It means we have turned from the old life of sin to a new life in Jesus Christ.
2. It means we are publicly identifying with the death, burial, and resurrection of Christ.
3. It means we are openly joining the ranks of those who believe in Christ.

When you are baptized, you are in fact visually preaching the gospel. As you stand in the water waiting to be baptized, **A**, you symbolize Jesus dying on the cross. As you are lowered into the water, **B**, you symbolize Jesus buried in the tomb. As you are raised from the water, **C**, you symbolize Jesus rising from the dead.

And since you personally are being baptized, you are also saying, "I died with Jesus Christ, I was buried with him and now I am raised with Christ to brand-new life." In short, in your baptism you are preaching a sermon without using any words at all. And your sermon in your baptism will be more effective with your friends than any sermon the preacher preaches on Sunday morning—more effective because it comes directly from you.

The Greek word translated “baptize” is the verb baptizo. According to most contemporary lexicons, the primary meaning is “to dip, plunge, immerse.” The secondary meaning is to “bring under the influence.” Dr. Merrill Tenney notes that “after making allowances for certain occasional exceptions, such as passages where washing is implied, the etymological meaning indicates that baptism was originally by immersion. (Basic Christian Doctrine, p. 257)

Matthew 3:15-17

John 3:1-8

3:30

Matthew 28:18-20

Acts 2:38

Acts 8:30-39

Acts 19:1-7

Romans 6:2-10

A Brief Historical Background

Leviticus 14:15-16. This passage describes certain duties of the priests. The specific words “pour,” “dip” and “sprinkle” are separate actions.

The first translation of the Hebrew Bible was made during the period between the testaments. It translated the Hebrew into Greek and it was called the Septuagint (LXX) as there were 70 scholars who worked on this translation. The word “dip” was the only one translated “*baptizo*” meaning to “dip, plunge, submerge.”

When the religious world began to apply *baptizo* to all three actions (pour, dip, sprinkle) translators chose not to translate the word but to put an Anglicized ending on the Greek word and leave it up to everyone to translate it their own way. Hence, the confusion unto this day.

In 1951-52 a translation of the Bible came out that actually translated “baptize” instead of transliterating it. Therefore, there was “John the Immerser,” etc.

A religious college in North Carolina burned every copy they could find. However, today, a Jewish translation of the New Testament renders baptize as immersion. In other words they actually translated the word.