

Mode Of Baptism

Intro: *Mode* is not really a proper term when discussing baptism as it is a misnomer. However, we use the term because of the way in which man uses *baptism*.

I. DICTIONARY DEFINITION OF BAPTISM

A. Webster:

1. One definition: “a Christian sacrament marked by ritual use of water and admitting the recipient to the Christian community.”
2. In the noun form: “a Christian ceremony in which a small amount of water is placed on a person's head or in which a person's body is briefly placed under water.”
3. It explains: “In Christianity, *baptism* is the sacrament of admission to the church, symbolized by the pouring or sprinkling of water on the head or by immersion in water.”

B. Purpose of dictionaries:

1. Some mistakenly think they are to give you the definition of a word (if so, they would not need continual updating).
2. A dictionary's purpose is to give the modern usage of a word.
3. The modern usage of a word does not necessarily mean that is the definition of the word.
4. The modern usage of *baptism* is as defined.

II. DEFINITION OF THE GREEK TERM

A. Baptize (or any of its forms) means to immerse, or to dip or plunge.

B. Some scholar's definition of baptize.

1. BAGD: “*dip, immerse, mid. dip oneself, wash* (in non-Christian literature also ‘plunge, sink, drench, overwhelm”
2. BDAG: “In Greek literature generally to put or go under water in a variety of senses... to use water in a rite for purpose of renewing or establishing a relationship w. God, *plunge, dip, wash, baptize.*”
3. Thayer says, “to dip repeatedly, to immerge, submerge.”
4. Little Kittel's says, “‘to dip in or under,’ ‘to dye,’ ‘to immerse,’ ‘to sink,’ ‘to drown,’ ‘to bathe,’ ‘wash.’”
5. Vine says, “consisting of the process of immersion, submersion and emergence (from *bapto*, ‘to dip’).”
6. Many others could be listed, but they would say the same basic thing.

C. Expressing *sprinkling* or *pouring*.

1. If the New Testament writers wanted to express these ideas, they had words to do so.
2. Sprinkling:
 - a. The Greek word *ῥαντίζω* (*rhantizo*).
 - b. Heb. 9:13 “¹³For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:”
3. Pour:
 - a. There is the Greek word *βάλλω* (*ballo*); Mat. 26:12 “¹²For in that she hath poured this ointment on my body, she did *it* for my burial.”

- b. There is the Greek word χεω (*cheo*).
 - (1) χεω (*cheo*) is used with various prefixes (kata, ek, epi) in the New Testament, but not by itself.
 - (a) κατά (*kata*) meaning down
 - (b) ἐκ (*ek*) meaning out
 - (c) ἐπί (*epi*) meaning upon
 - (d) ὑπέρ (*hyper*) meaning above or over with ἐκ (*ek*) thus meaning overflow.
 - (2) The basic meaning is “pour out.”
- D. **Lev. 14:15-16** ¹⁵And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand: ¹⁶And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:”
 - 1. In the Septuagint (LXX).
 - 2. *Pour* is from ἐπιχέω (χέω with the prefix ἐπι).
 - 3. *Dip* is from βάπτω (*bapto*) from βαπτίζω (*baptizo*).
 - 4. *Sprinkle* is from ραίνω (*rhaino*) from ραντίζω (*rhantizo*).
 - 5. Baptism is neither sprinkling nor pouring but means immersion.

III. BIBLE MAKES IT CLEAR.

A. Baptism takes much water.

- 1. John 3:23 ²³And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.”
- 2. So one can go down into and come up out of it; Acts 8:38-39 ³⁸And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. ³⁹And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.”
- 3. 1 Pet. 3:20-21 ²⁰Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. ²¹The 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:”
- 4. These descriptions do not fit the act of sprinkling or pouring, but they do fit immersion.

B. Baptism is a burial.

- 1. Rom. 6:3-4 ³Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? ⁴Therefore 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.”
- 2. Col. 2:12 ¹²Buried 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.”
- 3. When a burial takes place, the body is placed completely under the ground.
- 4. Jerry Moffitt wrote, “We don’t bury people by sprinkling or pouring a little dirt on them.”

C. The act of baptism is immersion or submersion.

Conclusion: If a person has not been submerged, then they have not been baptized. If we have authority to keep one part of the body out of the water, then we have authority to keep any part or the whole body out of the water.