

The Purpose of Baptism

Baptism is dying to our own name and being immersed into the name of Jesus: “Repent, and be **baptized every one of you in the name of Jesus Christ** for the remission of sins” (Act 2:38); “they were **baptized in the name of the Lord Jesus**” (Act 8:16); “And he commanded them to be **baptized in the name of the Lord**” (Act 10:48); “they were **baptized in the name of the Lord Jesus**” (Act 19:5); “arise, and be **baptized**, and wash away thy sins, **calling on the name of the Lord**” (Act 22:16).

We’re no longer trying to make a name for ourselves but even allowing our name to be smeared in the mud for His to be glorified: “And ye shall be hated of all *men* **for my name’s sake**” (Mat 10:22); “he that loseth his life **for my sake** shall find it” (Mat 10:39); “And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, **for my name’s sake**” (Mat 19:29); “and ye shall be hated of all nations **for my name’s sake**” (Mat 24:9); “And ye shall be hated of all *men* **for my name’s sake**” (Mar 13:13; Luk 21:17); “Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, **for the Son of man’s sake**” (Luk 6:22); “but whosoever will lose his life **for my sake**, the same shall save it” (Luk 9:24); “But all these things will they do unto you **for my name’s sake**” (Jhn 15:21); “And they departed from the presence of the council, rejoicing that they were counted worthy to **suffer shame for his name**” (Act 5:41); “For I will shew him how great things he must suffer **for my name’s sake**” (Act 9:16); “Men that have **hazarded their lives for the name of our Lord Jesus Christ**” (Act 15:26); “I am ready not to be bound only, but also **to die at Jerusalem for the name of the Lord Jesus**” (Act 21:13); “*We are* **fools for Christ’s sake**” (1Co 4:10); “For we which live are alway delivered unto death **for Jesus’ sake**” (2Co 4:11); “**If ye be reproached for the name of Christ**, happy *are ye*; for the spirit of glory and of God resteth upon you” (1Pe 4:14); “and **for my name’s sake** hast laboured, and hast not fainted” (Rev 2:3); “and thou **holdest fast my name**” (Rev 2:13); “and hast kept my word, and hast **not denied my name**” (Rev 3:8).

Jesus Christ prescribed baptism as the point we begin obeying everything He commanded, “Teaching them to observe all things **whatsoever I have commanded you**” (Mat 28:20). We declare publicly that He is our Lord and that we’re committed to faithfully serve Him, “Well done, *thou* good and **faithful servant**” (Mat 25:21),

“And why call ye me, Lord, Lord, and do not the things which I say?” (Luk 6:46), “That if thou shalt **confess with thy mouth the Lord Jesus**, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Rom 10:9).

Baptism is immersion into His death, “Know ye not, that so many of us as were baptized into Jesus Christ were **baptized into his death?**” (Rom 6:3). We’re committing ourselves to possibly die unjustly as He did. When we come up from out of the water, we reckon or consider as gone the old sinful person we used to be, to now live unto God, “Knowing this, that **our old man is crucified with him**, that the body of sin might be destroyed, that **henceforth we should not serve sin**” (Rom 6:6), “Likewise **reckon ye** also yourselves to be **dead indeed unto sin, but alive unto God** through Jesus Christ our Lord. (Rom 6:11).

Peter wrote that the flood prefigured or foretold baptism, “God waited **in the days of Noah**, while the ark was a preparing, wherein few, that is, eight souls were **saved by water. The 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” (1Pe 3:20-21). As with the flood, “**And GOD saw** that the wickedness of man *was* great in the earth, and *that every imagination of the thoughts of his heart was only evil continually*” (Gen 6:5), baptism is our turning point from evil thoughts in our hearts and minds to live with “good conscience toward God.” Peter had been teaching, “For this *is* thankworthy, if a man **for conscience toward God endure grief, suffering wrongfully**” (1Pe 2:19), “**Having a good conscience**; that, whereas they speak evil of you, as of evildoers, they may be ashamed that **falsely accuse your good conversation in Christ**” (1Pe 3:16). We live with a pure heart and good conscience toward God though we suffer wrongfully and endure false accusations.

After having been baptized Himself, Christ left us an example to follow, “Christ also suffered for us, **leaving us an example, that ye should follow his steps**: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but **committed himself to him that judgeth righteously**” (1Pe 2:21-23). He suffered unjustly for living to the glory of His Father, “I have glorified thee on the earth” (Jhn 17:4). Likewise, we’ve been called to live and suffer unjustly to the glory of the Son.