



BAPTISM

W O R K B O O K

Meaning and Practice of Believer's Baptism
NEW LIFE BIBLE CHAPEL



THIS WORKBOOK IS DESIGNED FOR THREE IN-CLASS SESSIONS
To prepare you, the believer in Jesus Christ, for the believer's baptism.

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WHAT IS BAPTISM?

Ephesians 4:4-6. "There is one body and one Spirit - just as you were called to the one hope that belongs to your call - one Lord, one faith, *one baptism*, one God and Father of all, who is over all and through all and in all."

The church is one body filled with one Spirit and united around one hope, worshiping one Lord and one God in one faith. And, we are told, there is one baptism. Why then is there so much misunderstanding over baptism?

The purpose of this workbook is to know the biblical pattern of believer's baptism in accordance with the confession as followed by the members at New Life Bible Chapel.

WHAT WE WILL COVER

1. Meaning: What is baptism?
2. Mode and administration: The 'how' of baptism.
3. Efficacy: The 'why' of baptism.
4. The role: What does it accomplish?

Q: WHAT DO YOU UNDERSTAND BY "BAPTISM"?

The word baptism is the transliteration of the Greek word '*baptisma*' meaning to:

- Dip repeatedly, to immerse, to submerge.
- To wash one's self, bathe.
- To overwhelm.

"Baptism is a visual and symbolic demonstration of a person's union with Christ in the likeness of His death and resurrection. It signifies that a person's former way of life has been put to death and a rising again to newness of life."

Q: IDENTIFY THE DIFFERENT BAPTISMS MENTIONED IN MATTHEW 3:1-17.
WHAT IS THE UNIQUENESS OF BELIEVER’S BAPTISM?

- *John’s baptism of repentance (Matthew 3:6; Mark 1:4; Luke 7:29; John 1:31); Though John baptized people by water for repentance, he had no authority, nor the ability to grant the remission of sins. People were not saved from their sins by John’s baptism.*
- *Jesus’ baptism (Matthew 3:13-15; Luke 3:21; As our high priest (Leviticus 8); As our Saviour (Hebrews 2:10). R.C. Sproul writes, “Jesus had to submit Himself to the entire law of God. His vocation was not simply to die for the sins of His people, He also had to obey the law perfectly to achieve the righteousness that would be imputed to those people. Every requirement imposed on Israel was imposed on Israel’s Messiah - including the command to be baptized which command was delivered by John the Baptist, a prophet of God. So Jesus was baptized.”*
- *Baptism of the Holy Spirit (Matthew 3:11).*
- *Baptism of fire (Matthew 3:11). Jesus is not just a Saviour but also the Judge. There is an eternal consequence for those who reject the offer of salvation. Some have suggested that the baptism of fire is the same as that of the baptism of the Spirit, as in Acts 2. However, what follows this reference deals with judgement (Matthew 3:12). Those who are not baptized by the Spirit will be baptized by the ‘unquenchable fire’.*
- *Believer’s baptism (from our study). This is the New Testament practice for those who have already being baptized by the Spirit. John’s baptism was the invitation to repentance; Holy Spirit baptism is the inducement of repentance; But, Believer’s baptism is the indication of repentance.*
- *Jesus’ baptism of death (Not in our passage. Luke 12:50). Jesus was referring to His death on the cross.*

In our sessions, we will also address some other kinds of baptisms one frequently encounters. These are not necessarily relevant but it is good to know so that there is no confusion.

Our endeavour, however, will be to understand “Believer’s baptism” which a born-again believer of Jesus Christ will undertake in obedience to the Lord’s command (Matthew 28:19-20).

FREQUENTLY ASKED QUESTIONS ON BAPTISM

Q: IS BELIEVER'S BAPTISM NECESSARY FOR SALVATION? GIVE REASONS:

<https://www.gotquestions.org/baptism-salvation.html>

Q: WHO SHOULD BE BAPTIZED?

*Matthew 28:18–20. "A disciple who has received the saving benefits of Christ's atoning work."
Acts 2:41. "Those who received his word were baptized;" Acts 8:12. "When they believed."
Galatians 3:27. "Have put on Christ."*

Q: WHO DOES IT EXCLUDE?

Paedobaptism both Roman Catholic and Protestant.

Q: WHEN SHOULD A PERSON BE BAPTIZED?

- i. Immediately? (Acts 2:38; Acts 8: 36-38; Acts 16:14-15; Acts 16:33; Acts 22:16).
 - ii. Practicality? (Baptism Class; opportunity to celebrate together).
 - iii. Age of accountability?
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BAPTISM IS PART OF THE GREAT COMMISSION

“Go therefore and
make disciples of all nations,
baptizing them in the name of the Father and
of the Son and of the Holy Spirit,
teaching them to observe all that I have
commanded you.
And behold, I am with you always, to the end
of the age.”

1. Commission given under authority
2. Mandate to all Christians
3. Trinitarian confession.
4. Obedience is mandatory
5. Done not just by the apostles but till end of age.

In baptism I own that in myself I have no hope. Death is my just portion. But Christ has died, and that for me. His death is my only ground of confidence. Therefore I am buried to it. But not that alone. His death is my death. I died with Him. All that I was by nature God dealt with judicially in the cross of Christ. So having died it is right that I should be buried. My old condition is at an end, and of this the watery grave is witness. Faith says: "I am crucified with Christ" (Gal.2:20). Baptism is the confession of burial with Him. Henceforth "I live, yet not I, but Christ lives in me;" or, ..."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."

If sin would seek to control me, I am to point back to the grave and say, I was buried there. I died with Christ from under your authority. You cannot expect my service this side of the tomb. I am a resurrection man.

Baptism has outwardly separated me from your sphere – H. A. IRONSIDE.

Q: WHY IS BAPTISM IMPORTANT TO A CHRISTIAN? GIVE REASONS:

- *A command of the Lord (Matthew 28:18-20; Mark 16:5-16)*
- *Symbolic of the work done in us. (Titus 3:5)
(Lord's Supper. Symbolic of the work done for us. Matthew 26:26-29).*
- *Meets the requirement for a church teaching - Instituted in the gospels (Matthew 28:19); Practiced in the Book of Acts. (Acts 2:41; 8:12, 38; 10:44-48; 16:15, 31-33; 18:8); Explained in the Epistles. (Romans 6:1-10)).*

Q: WHY IS WATER USED FOR BAPTISM?

- *A natural agent for washing and cleansing. (Numbers 8:5-7)*
- *Symbolizes the work of the Holy Spirit who is the great sanctifier and cleanser (Titus 3:5; John 4:14; Ephesians 5:26)*
- *Water is a picture of judgement and death. (Noah's Flood. (Genesis 7:17-24; 2 Peter 2:5); Moses and the Red Sea. (1 Corinthians 10:1-2); When Christ died He went under the waters of judgement and death to put away our sins (Psalm 42:7); Paul uses water as the imagery of death. (Romans 6:1-10)).*

Q: HOW SHOULD ONE BE BAPTIZED? GIVE REASONS:

- i. Immersion (Completely submerged)
 - ii. Affusion (Pouring)
 - iii. Aspersion (Sprinkling)
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Death and burial are portrayed when the new believer is submerged under the water. Romans 6:3-4. "Death... burial...resurrection..."; Colossians 2:12. "buried with him in baptism..."; John 3:23. "...because water was plentiful"; Mark 1:10. "Coming up out of the waters..."; Acts 8:38. "they both went down into the water."

IS BAPTISM A NEW COVENANT SIGN?

(LIKE CIRCUMCISION IN THE OLD TESTAMENT)

YES, IT IS

- i. Covenant remains since we are Abraham's spiritual children (Gal. 3:29).
- ii. N.T rite a continuity of the OT rite: An outward sign of the covenant people of God. (Acts 8:12)
- iii. Way of identifying the believers (Mt. 28:19-20)
- iv. Circumcision is no longer a sign to the new covenant (Acts 15; Gal 2:3-10; 5:7-12; 6:12-16) but baptism takes on an added significance
- v. Romans 4:11. Circumcision functioned as a "sign...and seal of the righteousness
- vi. Col. 2:12. "By the circumcision of Christ"
- vii. Isaac received the sign before he believed, similarly NT households are given sign of covenant (Gen. 17:26-27)

NO, IT IS NOT

- i. Water baptism is a sign of Spirit baptism.
- ii. Need is for a spiritual circumcision of the heart (Deut. 30:6), promised in the new covenant (Jer.31:31-34)
- iii. Rom. 4:11 refuted: Holy Spirit is the seal (1 Cor.1.22; 2 cor. 5:5; Eph. 1:14)
- iv. Col 2:12 refuted: Christ is the cause not the rite.
- v. 1 Cor. 7:14. Sanctification is not based on baptism but belief.
- vi. Circumcision, only for males unlike baptism, the inclusive nature of baptism does not take away the sequence of baptism (Acts 8:12; Mt. 28:19-20).

SHOULD I BE RE-BAPTIZED?

If you were baptized before you came to the saving knowledge of Jesus Christ, whether as an infant or baptized as a means of salvation – should you get baptized again?

In the New Testament, baptism is reserved for those who personally and willingly respond to the call of salvation. Those who received the Word (Acts 2:41) and received the Spirit (Acts 10:47), were taught (Matt. 28:30), and were baptized.

The Biblical pattern is: (1) hear, (2) believe, (3) be baptized.

It is the privilege and responsibility of the believer to publicly identify with Christ and His body through baptism. Therefore, it is not a renunciation of the earlier "baptism" (which in some cases was initiated by sincere, godly parents) but rather an acknowledgment that baptism is something God commands the believer to do, not something parents can do for them.

It is therefore recommended that a person be baptized as a believer, as a new creation in Christ, regardless of whether or not he or she has been "baptized" as an infant.

Q: WHAT IS THE DIFFERENCE BETWEEN ORDINANCE AND A SACRAMENT? WHAT IS THE BIBLICAL VIEW?

<https://www.gotquestions.org/ordinances-sacraments.html>

Q: WHAT IS THE DIFFERENCE BETWEEN SPIRIT BAPTISM AND BELIEVER'S BAPTISM?

Galatians 3:27; Romans 6:3, 4; Colossians 2:12; 1 Corinthians 12:13, and 1 Peter 3:21; Acts 8:36; Acts 10:47.

Q: IS SPIRIT BAPTISM A VISIBLE MANIFESTATION? GIVE REASONS

The book of Acts lists five separate and dramatic instances of the outpouring of the Holy Spirit on the believers. (Acts 2:1-4, 4:28-31, 8:15-17, 10:44 and 19:6). These are in fact the fulfillment of Acts 1:8.

Q: WHY REQUIRE BELIEVER'S BAPTISM BEFORE PARTAKING OF THE COMMUNION?

Baptism and the Lord's Supper are the two signs given to churches by Christ for those who belong to Him. These two ordinances are public identity markers. They are not just individual acts, but corporate acts of the church. In baptism, the church declares that someone is identified with "the name" of Father, Son, and Spirit (Matthew 28:19), such that those individuals can now gather "in the name" of Christ (Matthew 18:20). At New Life Bible Chapel, we practice the sequence of A.B.C--Acceptance, Baptism and Communion. Accepting Christ as our Saviour and Lord; Baptism as an act of obedience; and Communion (Lord's Table) as enjoying with the local body of Christ.

INFANT BAPTISM?

There is no biblical command or example of infant baptism.

Believer's baptism, defined as baptism *following* belief, is the pattern in Corinth (1 Corinthians 1:14-17).

This is the regular pattern in Acts: the gospel is preached, people believe, and they are baptized. (Acts 18:8).

Even when households were baptized, as with Stephanas (1 Corinthians 1:16), or with the Philippian jailer (Acts 16:31), the baptism came to the believers of the household.

"...And he rejoiced along with his entire household that he had believed in God. (Acts 16:32-34).

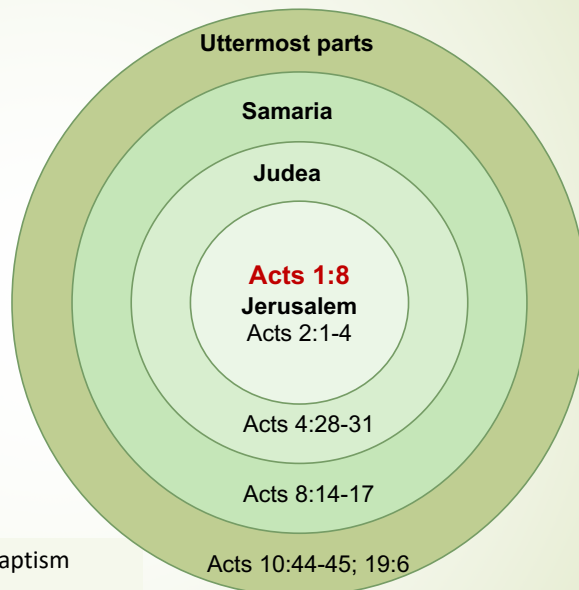
Historical records show the origin of infant "baptism" did not occur until the practice of "emergency baptisms" began in the third century.

Faithful church leaders and churches should aim to affirm evident faith as soon as possible.

It is important in the case of young children particularly that the difference between what may be their external obedience versus a true inner regeneration be differentiated before getting them baptized.

https://www.9marks.org/article/waters-that-unite-five-truths-about-water-baptism/#_ftn1

"IS THE SPIRIT BAPTISM VISIBLE?"



Five separate and dramatic instances of the Spirit baptism fulfills the command of Acts 1:8.

WHAT DOES BAPTISM SIGNIFY?

BAPTISM AS A PUBLIC CONFESSION OF FAITH.

Matthew 28:19.

BAPTISM AS A PERSONAL ASSOCIATION WITH CHRIST'S DEATH AND RESURRECTION.

Romans 6:3-4.

BAPTISM AS REPENTANCE FROM A LIFE OF SIN.

Acts 22:16, 1 Corinthians 6:11

BAPTISM AS A PLEDGE TO LIVE A SANCTIFIED LIFE.

1 Peter 3:21

BAPTISM AS ENTRY INTO THE COVENANT COMMUNITY, THE LOCAL CHURCH.

1 Corinthians 12:13

BAPTISM AS A MARK OF FELLOWSHIP, ACCOUNTABILITY ETC.

1 Corinthians 5:2-4, John 20:23, 2 Corinthians 2:10.

UNDERSTANDING TOUGH VERSES

1 Peter 3:21.

Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ,

Q: HOW DO YOU UNDERSTAND THIS VERSE?

The predominant symbolism of water baptism is to identify with Christ in going down to the grave in death and being raised (born) again (see Romans 6:4). Here, Peter says something different -- Peter is comparing the water into which we are immersed in baptism with the waters of the flood in Noah's time.

God brought Noah and his family through the waters of judgement (the flood) and kept them safe though everyone else perished. Similarly, by going under the waters of baptism and coming out, we acknowledge that we have passed through the judgement of God and are alive, not because of our own merit but because of God's gracious saving work that have been applied to us through the resurrection of Jesus Christ.

The water of baptism does not wash off our physical dirt but rather demonstrates the inward spiritual reality of salvation which provides us with forgiveness of sins, a cleansed heart and thereby a good conscience before God.

Now read the passage again:

*Baptism, which corresponds to this,
(Ark and baptism as a figure)
now saves you,
(Imagery of having passing through the judgement of God and are alive, not of our own merit)
not as a removal of dirt from the body
(not the external – circumcision or ceremonial washing)
but as an appeal to God for a good conscience,
(internal change demonstrated)
through the resurrection of Jesus Christ,
(Cause)*

1 Corinthians 15:29.

Otherwise, what do people mean by **being baptized on behalf of the dead**?
If the dead are not raised at all, why are people baptized on their behalf?

Q: HOW DO YOU UNDERSTAND THIS VERSE?

This is one of the toughest verses in all of Paul's epistles because we are not provided with enough context as to what exactly was the practice that is referred to here as "being baptized on behalf of the dead." The translation itself can mean baptized "for the dead", "on behalf of the dead" or "for the sake of the dead." It is important to remember that this chapter is not talking about baptism but about the resurrection of believers from death.

The Corinthians were denying that there would be a bodily resurrection and Paul uses chapter 15 to demonstrate why they are wrong. Given that there is no support for vicarious (substitutionary) baptism anywhere in the New Testament and since the New Testament is very careful to not ascribe any 'magical' properties to baptism, we can be confident that Paul did not support anyone being baptized as a substitute for someone who was dead.

Instead, given the frequent references to baptism as identification with Christ in his death and his resurrection (Romans 6:3-11), it is likely this passage is talking about why some people were converted to faith in Christ and being baptized; they were convinced because of the hope that Christians who were dying had about their future resurrection life with Christ.

*So Paul seems to be asking the Corinthians "Are you saying that you do not share their confidence of life after death by denying the resurrection, especially since you all are baptized and baptism means identification with Christ in his death and his **resurrection**" (read the rest of chapter 15 for Paul's argument around the importance of Christ's bodily resurrection for us.)*

BAPTISM AND THE LOCAL CHURCH

1 Corinthians 12:12

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.

Baptism is identification with the body of Christ, the church.

Baptism is not only a picture of your unity with Christ but also a picture of a believer's unity with everyone else who has put their faith in Jesus Christ.

Baptism affirms the entry of an individual, saved by faith, into Christ and simultaneously binds him or her to the ongoing fellowship of a local church.

BAPTISM AS THE ENTRY INTO THE CHURCH

Q: TO WHOM WERE 3000 PEOPLE ADDED UPON THEIR BAPTISM? (Acts 2:40-42)

Q: WHAT ARE THE COMMON ELEMENTS OF THE MEMBERS OF THE CHURCH?
(Ephesians 4:4-5)

Q: WHAT IS THE SIGNIFICANCE OF THE WORD 'INTO' IN THIS VERSE?
(1 Corinthians 12:12-14)

Q: WHAT DOES BAPTISM SYMBOLIZE IN THIS VERSE?

(Galatians 3:25-28; See also Rom 6:3-4)

Q: HOW IS THIS IDEA SIMILAR/DIFFERENT TO THE VERSES IN ACTS AND 1 CORINTHIANS?

Q: COMPARE THE IDEAS EXPRESSED IN MATTHEW 10:32-33 WITH ACTS 2:39-40.

BAPTISM AND AUTHORITY

Q: IS BAPTISM AN AUTHORITATIVE ACT? JUSTIFY YOUR ANSWER?

(Matthew 28:18-20. Jesus' authority. Invocation of the Trinity)

TRACING BIBLICAL AUTHORITY:

Q: ANSWER THE FOLLOWING QUESTIONS FROM MATTHEW 16:13-19.

*What are the 'keys'? What is Peter able to do with them? Can Peter command God's will?
Is Peter the only recipient of the keys?*

Q: ANSWER THE FOLLOWING QUESTIONS FROM MATTHEW 18:15-20.

What do the keys do in this context? Who can wield the keys?

Q: ANSWER THE FOLLOWING QUESTIONS FROM MATTHEW 28:18-20.

*What change in authority does Jesus have after the resurrection?
What does that authority provide Christians with the ability to do?
What is the relationship between making disciples and baptism?
How does this verse compare with Ephesians 4:11-13?*

EXPLAIN IN YOUR WORDS THE CONNECTION BETWEEN BAPTISM AND THE LOCAL CHURCH:

*Who should baptize someone?
Who should be in the audience for a baptism?
Can there be a situation where someone can be asked to wait on baptism?
How can exceptions to the common pattern be justified (Philip and the eunuch, a missionary in a remote tribe of Papua New Guinea with no church?)*

PREPARING TO SHARE YOUR TESTIMONY?

What an opportunity to share what the Lord has done in you. Yet, how does one prepare, so that the Gospel is presented clearly and our God is glorified greatly? Here are some tips:

Write down in your words using the questions as prompts to guide you along, using the pattern from Paul (See 1 Timothy 1:12-17).

LIFE BEFORE I MET CHRIST (v.13a)

- a. What were your attitudes, needs, problems?
- b. What did your life revolve around? What was most important to you?
- c. How did you find your activities unsatisfying?

HOW I MET CHRIST (vv. 13b-15)

- a. When did you first hear the Gospel? How? (Be specific - to allow people to relate)
- b. Speak of the eternal forgiveness that you found in Christ.
 - A realization of guilt and condemnation
 - Discovery that I was unable to pay for my own sin
 - Christ's death on the cross is the only adequate payment for sin
 - Christ's resurrection is my hope that we can be freed from sin
 - Admit one's guilt to God and turned to Christ, trusting Him to forgive and cleanse

LIFE SINCE I MET CHRIST (vv. 16-17)

- a. What does Jesus mean to you now?
- b. Briefly state the role of prayer and the Bible in your life.

DO!

- a. *Ask the Lord to give you wisdom and guidance as you write (James 1:5, 6).*
- b. *Use at least one, possibly two Scriptures.*

DON'T!

- a. *Avoid the use of Christian jargon.*
- b. *Do not be too long. Keep it short (3minutes).*
- c. *Refrain from mentioning church denominations in a derogatory way.*

PRESENTING YOUR TESTIMONY

- a. *Share with loving enthusiasm in the power of the Holy Spirit (Ephesians 5:18).*
- b. *Speak loudly and clearly in a natural, relaxed tone of voice.*
- c. *Don't be afraid to smile.*
- d. *Practice reading your testimony until it becomes natural.*



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