

# BAPTISM

AT THE RED DOOR COMMUNITY CHURCH

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## WHAT WE BELIEVE

Jesus commanded and committed the ordinance of Baptism to the church. Baptism, by immersion in water, is the testimony that a believer identifies with Christ's death, burial, and resurrection. The believer is considered dead to sin and buries the old life while walking in the newness and power of the resurrection. It is a sign of fellowship and identification with the body of Christ. A believers' salvation is not dependent on baptism...the Lord commanded it.

## **HOW TO USE THIS MATERIAL:**

What a person believes about baptism affects how they see the significance of the ordinance. It affects whom they believe should be baptised. When and how should a person be baptised? These questions are examined as we reflect upon what baptism means.

This information is designed to give an overview of the theological convictions of The Red Door Community Church on the topic of baptism, and exists as an additional resource to BASIC. BASIC is our seven week course designed to cover the foundations of the Christian faith as understood at The Red Door Community Church. This course provides an opportunity to ask questions about baptism and the other fundamental beliefs.

## WHAT IS BAPTISM?

Baptism and communion (the Lord's Supper) are the two ordinances prescribed by our Lord Jesus Christ as visible symbols of invisible grace. They are discernible and tangible representations of both the invisible realities of the Kingdom of God and the Spirit's application of this Kingdom's reality to our lives.

With both ordinances, believers have an opportunity to "remember" God's goodness and grace, especially as revealed in the person and work of Jesus Christ. Both baptism and communion picture Christ's death and resurrection and our participation in His death and resurrection through union to Him in faith. As we enter into the waters or watch another do so, we are reminded that Christ was crucified and raised from the dead and that we too have died to the old self and now live for Christ.

Romans 6:4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

Colossians 2:11 - 12 In him you were also circumcised with a circumcision not performed by human hands. Your whole self ruled by the flesh was put off when you were circumcised by Christ, having been buried with him in baptism, in which you were also raised with him through your faith in the working of God, who raised him from the dead.

At The Red Door our belief is that baptism, by immersion in water is the testimony that a believer identifies with Christ's death, burial, and resurrection. What do we mean by identification?

As a symbol, baptism illustrates our identification with several significant realities:

- An individual's belief that Jesus Christ chose to lay down His life, was crucified, buried and died. In response we choose to lay down our lives - to die, so to speak: to consider ourselves dead to our old way of life.
- We identify with Christ's burial in declaring that the old life is gone. It is dead and buried. There is no resurrection for our old life.
- We identify with His resurrection; the life we now have is a new life. In Christ we have a new beginning, the old has passed away the new has come; we are now a new creation in Christ Jesus. Our sins have been washed away. We now chose to live our lives for Him, (Romans 5:17).
- Just as the death, burial and resurrection of Christ declared to the heavens and the earth who Christ is and who He belongs to, baptism declares to heaven and earth that the believer belongs to the Body of Christ - the Church.

## IS BAPTISM MERELY A SYMBOL?

Mathew 28:18 - 20 And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptising 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.”

We are baptised in the Name of the Father and of the Son and of the Holy Spirit.

What this means is best illustrated in Ephesians 1:3-14: “Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. For He chose us in Him before the creation of the world to be holy and blameless in His sight. In love he predestined us for adoption to sonship through Jesus Christ, in accordance with His pleasure and will - to the praise of His glorious grace, which He has freely given us in the One He loves. In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God’s grace that He lavished on us. With all wisdom and understanding, He made known to us the mystery of His will according to His good pleasure, which He purposed in Christ, to be put into effect when the times reach their fulfillment - to bring unity to all things in heaven and on earth under Christ. In Him we were also chosen, having been predestined according to the plan of Him who works out everything in conformity with the purpose of His will, in order that we, who were the first to put our hope in Christ, might be for the praise of His glory. And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in Him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession - to the praise of his glory.”

- Baptism makes a public declaration through the purpose of the Father that we have been chosen to be adopted as His children – not because of our own worthiness or achievement but because of His love and grace. We are now included in His family. 1 John 3:1 “How great is the love the Father has lavished on us that we should be called children of God! And that is what we are.”
- Through the work of Christ the Son alone we have forgiveness of sin. Because of this, we can stand before God the Father holy and blameless. Ephesians 1:7 “In Him we have redemption through His blood, the forgiveness of sins.”
- Because of the indwelling of the Spirit, we are ‘sealed’ – the Spirit now lives and works in and through us to bring about God’s Kingdom on earth. Romans 8:11 “And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you.”

It is important to bear in mind a few helpful truths regarding what baptism is not and does not do:

### **BAPTISM DOES NOT SAVE**

Though grace is mysteriously mediated through the ordinance, it is not saving grace but rather sanctifying grace. We are more conformed to the image of Christ as we obey Him in the call to be baptised.

Ephesians 2: 8 For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God.

### **BAPTISM IS NOT “NECESSARY” FOR SALVATION**

Without in any way diminishing the duty and delight of baptism for a believer, we must also warn against thinking which suggests that salvation is dependent upon baptism. The gospel is one of salvation by grace alone, through faith alone.

Romans 10:9-10 If you declare with your mouth that ‘Jesus is Lord’ and believe in your heart God raised Him from the dead you will be saved. For with your heart that you believe and are justified, and it is with your mouth that you profess and are saved.

1 Peter 3 states, “baptism...saves you,” it is important to note the context and particularly Peter’s immediate clarification that it is not the water but the “appeal to God” which saves. This corresponds to passages such as Romans 10:13, which states that “everyone who calls on the name of the Lord will be saved.” We appeal to God and call upon Him as an expression of faith. Baptism is a symbol of this faith which alone saves.

## **IF IT IS NOT NECESSARY FOR SALVATION, WHY DO YOU BAPTISE PEOPLE?**

- Because we encourage people to follow Christ's example. Jesus himself was baptised. He was not a sinner, yet he humbled himself in obedience to identify with us and give us an example to follow. Mark 1:9 "At that time Jesus came from Nazareth in Galilee and was baptised by John in the Jordan."
- Because Christ commanded it. Water baptism is an act of faith and obedience to the commands of Christ.

Matthew 28:19-20 'Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.' John 14:15 "If you love me, you will obey what I command."

- Baptism declares that the person being baptised is a follower of Jesus Christ. It is a public confession of the person's faith in, and commitment to, Jesus Christ. It is the next step after salvation through repentance and faith and is an important foundation for the Christian life (Hebrews 6:1-2).

Mark 16:16 "Whoever believes and is baptised will be saved . . ."

Acts 2:38 "Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins."

## WHO SHOULD GET BAPTISED?

We practice what is called “believer’s” or “confessor’s” baptism, which means we only baptise those who believe and confess Jesus Christ as their Lord and Saviour. Reading through Acts, we find baptism explicitly relates to repentance, receiving the Word. Believing and receiving the Holy Spirit. There is no explicit evidence to suggest that nonbelievers were baptised.

Acts 2:41 So those who received his word were baptised, and there were added that day about three thousand souls.

Acts 8:12 But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptised, both men and women.

Galatians 3:27 For as many of you as were baptised into Christ have put on Christ.

Romans 6:3–4 Do you not know that all of us who have been baptised into Christ Jesus were baptised into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

## **FREQUENTLY ASKED QUESTIONS**

Please note that just because the questions are listed below, does not mean you cannot ask them again of a Red Door Pastor. As is noted this section deals with frequently asked questions - there are lots of others that come up as well. All questions are welcome - it is important to understand the significance of baptism.

### **I FEEL LIKE I NEED TO DO SOME STUFF BEFORE I CAN GET BAPTISED?**

Acts 22:16 “And now why do you wait? Rise and be baptised and wash away your sins, calling on his name.”

As soon as a person trusts Christ, he or she can be baptised. The Scriptures do not speak of a delayed baptism in which a new believer refrains from obedience to the ordinance. In all the accounts in the Scriptures, baptism is usually immediate. This pattern of immediate baptism should be emulated unless there are convincing reasons to delay baptism.

This question can be motivated by:

A. Fear of doing this in front of people

Though this can be a real fear, it is one which can be overcome as Christ called us to live our lives for Him in front of others. Please chat this through with the pastoral team. For most this can be the beginning of a newfound freedom in being a follower of Christ.

B. Fear of not being good enough

There will never be a time where a person will be “good enough”. Our right to enter the baptismal waters is not grounded upon our goodness or worthiness but upon God's love and Christ's completed work. If we have given our lives to Him and are committing to living our lives for Him, we should confidently draw near in obedience to His command and example.

C. Fear of submersion in water or inability to swim

Firstly, we do not enter deep enough water that you cannot stand. You are in safe hands when you are lowered into the water and brought up. Your pastor will explain the practicalities clearly.



## **I DON'T FEEL GOD TELLING ME TO DO IT.**

Scripture is clear that this is not a question of 'being led' to it - it is commanded. In the same way as we are commanded to love - its not feelings-based.

## **SHOULD A PERSON GET RE-BAPTISED?**

For those who were sprinkled or immersed at an earlier age, it is important to understand that we only need to be baptised once. If you trusted in Christ at that time, your baptism is valid and need not, indeed should not, be repeated. If, however, you experienced sprinkling with or immersion in water before being born again and trusting Christ, your experience was not literally 'baptism', and thus you should get baptised. The question is therefore, "Was I truly trusting in Christ when I was baptised?"

There should always be seasons of growth and greater periods of maturity in the life of those who have trusted in the gospel. Believers should not be rebaptised each time they experience greater joy and sanctification, or every time they walk away and come back. However, if you believe that your original experience was prior to truly trusting in Christ as Lord and Savior, you should pursue obedience in this area by being baptised now.

## **WHEN CAN I GET BAPTISED?**

At The Red Door, we ask believers who wish to be baptised to temporarily delay for a brief season until our next Church wide baptism. This allows the church the opportunity to celebrate together as a congregation sharing in the joy of a person's obedience and agreeing to walk with him or her in fellowship. It also allows the person being baptised to invite family and friends who will have an opportunity to celebrate and hear the proclamation of the gospel.

## **WHAT ABOUT HOUSEHOLD BAPTISMS?**

Though the explicit mention of the baptism of an entire household is only made in the two accounts in chapter 16, the narrative of Cornelius' conversion probably implies the same. Proponents of infant baptism (paedobaptism) believe that such baptisms can be used as implicit justification for infant baptism. If households were baptised and if those households included infants, we have biblical evidence of paedobaptism. What are we to make of these claims? Here are a few thoughts:

First, it must be noted that the entire argument is founded upon the presumed presence of

infants within the household. The text itself does not necessitate such a reading. There is no convincing evidence of infants in the households (though to be fair, there is no explicit statement otherwise either).

Second, the texts in question have clues which at least suggest that all who were baptised had been converted.

Acts 10 explicitly states that Cornelius “feared God with all his household.” In other words, all in his household were described as fearing God. Those who were baptised were those who “feared.”

Acts 16 describes the baptism of the jailer’s household. In verse 31, Paul or Silas says, “Believe in the Lord Jesus, and you will be saved, you and your household.” Surely this does not mean that if the jailer believed, his household would be saved as Protestant paedobaptists would agree. The best interpretation of this text is that those who believed would be saved and that those who were baptised were those who believed. In addition, the word is spoken to his entire household, v32 and his entire household rejoiced together v34.

Additionally, consider the relationship between 1 Corinthians 1:16, which states that Paul baptised “the household of Stephanas” and 1 Corinthians 16:15, which states that his “household” consisted of devoted converts.

SUMMARY: While the timing and mode of baptism are not absolutely essential to the Christian faith, they are nonetheless important theological convictions that we hold firmly. We love and respect our Protestant brothers and sisters who disagree with believer’s baptism, but we believe and consequently teach it as the biblical form of baptism.

## **WHAT PRACTICALLY HAPPENS IN THE WATER?**

The Red Door practices baptism by immersion in water. We do so in light of the following considerations:

1. The Greek word βαπτίζω (baptizo) literally means to plunge, submerge or immerse.

Our English word baptism is a transliteration of the Greek baptizo. Baptizo was used in Greek literature to describe the act of immersing something in water or another liquid. It later became a technical term that referred specifically to the Christian ordinance of baptism.

2. The representation of union in Christ’s death and resurrection is best expressed through immersion.

Whether buried below or above ground, the symbolism of burial is still that of being placed under something. Likewise, resurrection is accomplished by coming out of something (whether grave or tomb). Immersion best symbolises this reality by actually submerging the

believer under the water and lifting them out immediately.

In this way, the believer entrusts their body to those assisting them, demonstrating a child-like vulnerability. This symbolises the complete surrender of their life, a total washing by the blood of Christ, and is a symbolic picture of their identification with the death and resurrection of the Lord Jesus Christ. The new life is to be lived in His strength, by His grace, and in submission to His Lordship.

Some other relevant verses:

Matthew 3:16 “And when Jesus was baptised, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him...”

Mark 1:5,10 “And all the country of Judea and all Jerusalem were going out to him and were being baptised by him in the river Jordan, confessing their sins...And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove.”

John 3:23 “John also was baptising at Aenon near Salim, because water was plentiful there, and people were coming and being baptised...”

Acts 8:38–39 “And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptised him. And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing.”

You will be asked whether you believe:

- that Jesus died on the cross to forgive your sins;
- that He was buried and raised from the dead on the third day;
- that He now lives for your justification and you are now eternally united with Him.

If you can say yes to the above then the person baptising you will say words to the effect of: ‘on the confession of your faith we now baptise you in the name of the Father, the Son and the Holy Spirit. You will then be immersed and immediately brought back out of the water.

## **WHERE DOES IT HAPPEN?**

Although there are no prescriptions in the Scriptures regarding location, or how many people should be present to make it authentic, we prefer to baptise people at a designated Church event. These are planned regularly because it is about your declaration to follow Christ, as well as our declaration of love and support for you as a follower of Christ.

This usually happens at our local beach, Coogee Beach - Western Australia, or at the church.

However, we do not want to prescribe what the Scriptures do not, and thus we allow baptism to occur outside of these occasions. Please chat with us if you are unable to

attend one of our planned baptisms but would still like to be baptised.

## **WHO WILL BAPTISE ME?**

The Bible gives no prescription for the requirements to perform baptism. Contrary to some traditions, there seems to be no biblical reason to restrict the duty to men who have been ordained to vocational ministry. Therefore, we allow any believer, male or female, who has been baptised (or who is in the process of being baptised) to perform the ordinance. We love to see parents involved in baptising their children since they are their key disciplers, as well as those who have been significant in your spiritual journey.

## **WHAT IF I HAVE SPECIAL NEEDS?**

If you are disabled and this hinders your ability to be baptised we are only too happy to make other arrangements for you to be baptised at a special place, or organise people to help you to participate in the Beach baptisms. Don't hold hesitate, we will help you find a way to make it happen.

## **WHAT DO I BRING?**

- We recommend you wear your bathers and or dark shorts / dark shirt to maintain modesty.
- Bring a change of clothes, towel and bag for your wet clothes.
- Arrive 30 minutes prior to the start of the baptisms. You will receive an email the week before with further details.

## **OTHER INFORMATION**

### **CREDOBAPTISM VS. PAEDOBAPTISM**

As discussed in the section on “Who Should be Baptised?” The Red Door Community Church only baptises those who profess to be believers in the person, work and deity of Jesus Christ. However, not all denominations and traditions follow this practice. Roman Catholicism, Eastern Orthodoxy, Lutheranism, Anglicanism and a number of mainline Protestant denominations practice infant baptism (called paedobaptism, from the Greek ‘paidon’ meaning infant or child). While all practice the same form, the underlying theologies of each are quite distinct. Without going into detail regarding each, we will look briefly at the two most common in the particular context of The Red Door Community Church, Roman Catholicism and Protestant Paedobaptism.

### **ROMAN CATHOLICISM**

Roman Catholicism teaches that all infants should be baptised at which time the child is regenerated or born again. In the case of infants, who are unable to exercise saving faith, the faith of the church is effective to remove original sin and bestow saving grace.

#### **OUR RESPONSE:**

The faith of another person will not substitute for a person’s own response to the gospel, and the baptismal waters hold no magical powers of regeneration. An individual is the only person who can make their confession of faith; it is a “believer’s” baptism.

The Roman Catholic understanding of baptism is precipitated upon the same system of works-righteousness which stands in utter contrast to the gospel of Jesus Christ. As Paul wrote in Galatians, a gospel of works is ultimately “another gospel” to be corrected or condemned. For a more in-depth analysis of Roman Catholic theology, see What Distinguishes Roman Catholic and Protestant Theology in our Resource Library.

### **PROTESTANT PAEDOBAPTISM**

Protestant paedobaptism is similar to Roman Catholic infant baptism in form only. According to Protestant theology, faith alone is the instrument in justification, and therefore saving grace is not bestowed in the waters. Therefore, those who practice infant baptism in the Protestant tradition are our brothers in the faith in regards to the essential elements of orthodox Christianity. Without diminishing our overwhelming agreement on the fundamentals of the faith with those who practice infant baptism, it is nevertheless important to highlight this area of disagreement.

Protestant paedobaptism prescribes baptism of adults who convert to Christianity but differs in practice from those who perform believer’s baptism by additionally prescribing infant baptism for children of believing parents. This view is founded upon three main arguments:

- Male infants were circumcised in the Old Covenant.

- Baptism is the sign of the New Covenant as circumcision was the sign of the Old.
- There is essential continuity between the Old and New Covenants.

This discussion centres on the degree of continuity between the Old and New Covenants. Within the Old Covenant, Israel were commanded to circumcise their sons on the eighth day as a sign and seal of their being included within God's covenant with the nation. Protestant paedobaptism interprets baptism as analogous to circumcision (using Colossians 2:11-12 as a reference) and thus teaches that the sign and seal should be performed for children of New Covenant believers. As Acts 2:39 states, "the promise is for you and for your children and for all who are far off."

### **OUR RESPONSE:**

- The Old Covenant community was primarily entered into physically (by birth), whereas the New Covenant is entered into spiritually (by rebirth – being "born again"). Whereas Protestant paedobaptism prescribes baptism for those in physical infancy, credobaptism (believer's baptism) insists upon the baptism of those in spiritual infancy, having been born again through the Holy Spirit.
- The Old Covenant community was a mixed community comprising of both believers and unbelievers (Romans 2:29, 9:6). The New Covenant community is technically a congregation of believers (Jeremiah 31:34).
- Though there is a great degree of continuity between the covenants, there is also substantial discontinuity. The Old Covenant consisted of shadows which pointed to the substance fulfilled in Christ (Colossians 2:17; Hebrews 10:1). We need to be careful about directly applying elements of the Old Covenant without recognising the essential distinctions.
- Passages such as Acts 2:39 do not affirm the paedobaptist position. The "promise" affirmed is the promise of the Holy Spirit (see Acts 1:4 and 2:33), and it is specifically applied to "everyone whom the Lord our God calls to himself." The fact that the promise is for "your children" should no more lead us to thinking that all children are covenant community members, or that "all who are far off" should lead us to conclude that all people everywhere are. The passage teaches that the Holy Spirit will be given to all whom Christ calls to Himself, not that we should baptise children.

Our theological conviction regarding believer's baptism is confirmed as we look in the book of Acts. Here are the baptisms in Acts and the descriptions given of those who were baptised.

### **ACTS 2:**

In chapter 2, we find Peter preaching the word in the midst of the crowd gathered in Jerusalem at Pentecost. The crowd cries out in conviction, "Brothers, what shall we do?" to which Peter responds, "repent and be baptised." In verse 41, we read that those who were baptised were "those who received his word."

## ACTS 8:

There are two accounts of baptism in chapter 8. The first occurs in response to the preaching of Philip (one of the seven selected in Acts 6 to assist the apostles) in Samaria. In verse 12, we read that many were baptised: “When they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ.”

The second account again involves the ministry of Philip as he encounters the Ethiopian eunuch. After preaching Christ from Isaiah 53, the eunuch, requests baptism, and Philip obliges. The text itself does not specify the conditions for such baptism; although, some manuscripts record the eunuch stating, “I believe that Jesus Christ is the Son of God.”

## ACTS 9:

Chapter 9 contains the baptism of Paul immediately after his experience on the Damascus road. Within the context, we read that Ananias was specifically sent to minister to Paul that he might receive sight (having been blinded by the vision of Christ in 9:3-9) and “be filled with the Holy Spirit.”

## ACTS 10:

The 10th chapter includes the baptism of Cornelius and, presumably, his household. After Peter preached the gospel to those who were gathered, “the Holy Spirit fell on all who heard the word.” Peter describes this as having “received the Holy Spirit.” When Peter recounts the experience to the church in Jerusalem, their interpretation of the event is that it evidenced that “God has granted repentance that leads to life.”

## ACTS 16:

As in chapter 8, this chapter also includes two distinct accounts of baptisms. The first involves Lydia and her household. Though nothing is specifically stated about the condition of her household (see below “What About Household Baptisms?”), Lydia’s baptism is related to the reality that “the Lord opened her heart to pay attention to what was said by Paul,” and her subsequent appeal is based upon her perceived faithfulness (10:15).

The second account in chapter 16 involves the jailer and his household, who heard the “word of the Lord” that was preached to them by Paul and Silas (vs. 32). As in the case of Lydia, no explicit mention is made as to the spiritual condition of the jailer’s household, but his own is specifically included as vs. 34 indicates that they rejoiced “that he had believed in God.”

## ACTS 19:

The final account of baptism in the book of Acts is found in chapter 19. In this context, Paul discovers some “disciples” who had been baptised into John’s baptism of repentance but had not yet received the Holy Spirit. In response, Paul baptises them, lays his hands on them, and they receive the Holy Spirit.

## **GLOSSARY OF TERMS**

CREDOBAPTISM – the view that only those who have been regenerated and trust Christ as Lord and Savior should be baptised, also known as believer’s or confessor’s baptism

PAEDOBAPTISM – the view that infants of believing parents should be baptised

IMMERSION – a mode or form of baptism in which the baptisee is submerged under the water

SPRINKLING – a mode or form of baptism in which the baptisee is sprinkled with water, also known as effusion or pouring

REGENERATED – to be “born again,” regeneration refers to the event in which God grants new life to His children, and they subsequently exercise faith and love toward Him

JUSTIFICATION – the term for the declaration of righteousness that God credits to our account. It is distinct from “sanctification”

SANCTIFICATION –a progressive work of God in which believers are continually conformed to the image of Jesus Christ



## **FOR FURTHER STUDY: RELEVANT SCRIPTURE PASSAGES**

- Matthew 3, 21, 28
- Mark 1, 6, 7, 10, 11, 16
- Luke 3, 7, 11, 12, 20
- John 1, 3, 4, 10
- Acts 1,2,8,9,10,11,13,16,18,19,22
- Romans 6
- 1 Corinthians 1, 10, 12, 15
- Galatians 3
- Ephesians 4
- Colossians 2
- Hebrews 6, 9
- 1 Peter 3

All verses quoted from: The New International Version, (Grand Rapids, MI: Zondervan, 2011).

**PREPARATION QUESTIONS**

After you have found the verse, in your own Bible, write a few words to describe your answer.

**A. JESUS IS OUR EXAMPLE TO FOLLOW**

- 1. What was Jesus’ example to us regarding baptism in water?  
Mark 1:9

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- 2. What reason did Jesus give for being baptised, when speaking to John the Baptist?  
Matthew 3:15

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- 3. What must we do before being baptised?  
Acts 16:31; Acts 2:38

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**B. JESUS COMMANDS US TO BE BAPTISED**

- 4. Write out “The Great Commission” Jesus gave his followers.  
Matthew 28:19, 20

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**C. NEW TESTAMENT CHRISTIANS OBEYED AND WERE BAPTISED (BY IMMERSION)**

5. How soon after becoming Christians were the people baptised?

Acts 16:33 \_\_\_\_\_

Acts 22:16 \_\_\_\_\_

6. How do we know that baptism was by full immersion in New Testament times?

A. Acts 8:38 \_\_\_\_\_

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B. Matthew 3:16 \_\_\_\_\_

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**D. THE MEANING OF WATER BAPTISM**

7. Going down into the water symbolises what?  
Romans 6:4

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8. Coming up out of the water symbolises what?  
Colossians 2:12

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9. Read Romans 6:1-11 about the death, burial and resurrection of Jesus Christ. Write a few words about how you understand this passage might relate to you.

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10. Does baptism in water cleanse us from the sin of the old life?  
1 John 1:7

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11. As well as water baptism, what else does Jesus expect of those who are baptised?  
Matthew 28:20

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12. What question should you be asking your pastor?  
Acts 8:36

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## **RECOMMENDED RESOURCES:**

- Believer's Baptism: Sign of the New Covenant in Christ – edited by Thomas R. Schreiner & Shawn D. Wright



[WWW.THEREDDOOR.CC](http://WWW.THEREDDOOR.CC)