

WATER BAPTISM FOR THE CHURCH

PART ONE: Basic Teaching Concerning Baptism

A. Primary meaning

1. The word usually means to dip although there are other meanings indicated.
2. 1 Corinthians 10:2 – When it states the people of Israel were baptized into Moses, it obviously means – multiple choice:
 - a. they were dipped into Moses.
 - b. they were sprinkled into Moses.
 - c. they were poured into Moses.
 - d. they were associated with or identified with Moses in a way that they had not been prior to this time.
3. Isaiah 63:3 (Septuagint) – Here the Greek word for baptized is translated by the word – multiple choice:
 - a. dipped.
 - b. sprinkled or spattered
 - c. poured
 - d. sacrament

B. Water baptism is commanded and not optional

1. Matthew 28:19 – Believers are commanded to make disciples and _____ them in the name of the Father, Son and Holy Spirit.
2. Acts 2:38, 41 – Peter commanded his hearers to repent and be _____.

C. Water baptism is distinct from other forms of baptism.

1. Acts 19:1-6
 - a. 19:3 - The disciples had experienced _____ baptism.
 - b. 19:4, 5 – The disciples were baptized again in the _____ of _____.
2. Acts 10:44-48 cp. Acts 11:15-17 – This speaks of - multiple choice:
 - a. Believers who were baptized by the Holy Spirit being afterward baptized in water.
 - b. Believers who were baptized in water being afterward baptized by the Holy Spirit.
 - c. Water baptism being the same as Spirit baptism.
 - d. Water baptism not being required for the church.

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C. The mode of baptism

1. Romans 6:3, 4 and Colossians 2:12 speak of the Holy Spirit's baptizing work in joining those who trust Christ to Him in His death, burial and resurrection. Which mode of water baptism best pictures the death, burial and resurrection of Christ? – multiple choice:

- a. sprinkling
- b. pouring
- c. immersion by dipping
- d. drinking

2. What phrase in John 3:23 suggests immersion by dipping was used? Much or plenty of _____.

3. Acts 8:36-39 – What mode of baptism best fits the facts here considering that for two of the modes a canteen or cup in the chariot could have been used? – multiple choice:

- a. sprinkling
- b. pouring
- c. immersion by dipping
- d. drinking

4. *Note: Immersion or dipping is the primary meaning of the Greek word translated "baptize". Also church history supports that immersion was the method used in the first few hundred years of the church. The Greek Orthodox Church still practices immersion to this day.*

D. The candidate for baptism

1. Acts 2:38, 41; 8:12, 13, 36-39; 16:30-33 – The sequence is – multiple choice:

- a. believing in or receiving Christ and then being baptized
- b. being baptized and then believing in or receiving Christ.
- c. Both orders in a and b are practiced.
- d. Just anyone was baptized who would let them do it.

2. What would your response to # 1 do in regard to the practice of some groups of infant baptism? _____

E. The practice of rebaptism (Acts 19:1-7)

1. 19:3 - Whose baptism had these men received? _____

2. 19:4 – When John had baptized, he had told people to _____ in Jesus who was coming after him.

3. 19:5 – When these men heard this, they were baptized in or into the name or authority of the _____.

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4. The issue in this passage appeared to be – multiple choice:
- a. John's baptism and Jesus' baptism were identical.
 - b. John's baptism and Jesus' baptism were different or distinct.
 - c. This was a church baptism and not a river baptism.
 - d. People do not have to believe to be baptized.

F. Is baptism necessary for salvation?

1. Luke 7:50; John 3:18; 8:24; 11:25,26; Acts 16:30,31; Romans 1:16; 3:27,28; 4:3-5; Ephesians 2:8, 9; 2 Timothy 3:15 – What is the one condition for salvation in each of these scripture passages? – multiple choice:

- a. baptism alone
- b. faith in Christ plus baptism
- c. faith in Christ plus baptism and good works
- d. belief or faith in Christ

2. *Note: 150 references in the New Testament list faith or belief in Christ as the only condition for salvation.*

3. Baptism and the gospel

- a. 1 Corinthians 15:3, 4 – The gospel is the fact that Christ _____ for our _____ and that He _____ the third day.
- b. Romans 1:16 – The gospel has power to save - multiple choice:
 - (1) everyone
 - (2) everyone who believes
 - (3) everyone who is baptized
 - (4) everyone who believes and is baptized
- c. 1 Corinthians 1:17 – Paul was not sent to _____ but was sent to _____ the gospel.
- d. Based on your answers to the previous 3 questions, is baptism part of the gospel? **Circle** yes **or** no.
- e. *Note: Baptism is part of the great commission in Matthew 28:19, 20. However, the great commission includes more than just the preaching and believing the gospel so people can be saved. It also includes instructions from Christ in addition to the gospel such as His command to baptize those who trusted Christ and His command to teach them to obey everything He commanded.*

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4. Is baptism a work or deed?

a. Matthew 3:13-15 – Jesus was baptized to fulfill all

_____.

b. Titus 3:5 – multiple choice:

- a. We are saved by doing such righteous deeds as being baptized.
- b. We are saved by being baptized but not by doing righteous deeds.
- c. We are not saved by doing righteous deeds.
- d. Our righteous deeds give us new life.

c. Ephesians 2:8, 9 – multiple choice:

- a. Baptism is a work or deed and cannot save us.
- b. Baptism is the only work that can save us.
- c. We are saved by faith plus baptism provided by God's grace.
- d. both b and c.

PART TWO: Scriptures used to teach baptism is required for salvation

A. Acts 2:38

1. According to this verse we are to be baptized for the forgiveness or remission of our _____.

2. Luke 24:39-43 – Who was saved by calling in faith upon the Lord Jesus and was obviously not baptized? The _____ on the cross next to Jesus.

3. Hebrews 9:15-17 – At what moment did the New covenant or New Testament go into effect? The moment that Jesus _____.

4. Since salvation is applied at the moment of faith, when was the thief on the cross saved? - multiple choice:

- a. under the New Testament or New covenant
- b. under the Old Testament or Old covenant

Note: The standard answer to the example of the thief on the cross being saved without baptism is that he was saved under the Old Covenant and baptism was not yet required.

5. Mark 1:4; Luke 3:3 – Prior to the time the thief was saved, John the Baptist was baptizing people for the _____ of sins.

Note: The same Greek word used to translate the word "for" which is "eis" is used in Acts 2:38; Mark 1:4; Luke 3:3.

6. Luke 7:28-30; 20:1-7;— Those who disregarded John's message - multiple choice:

- a. were rejecting men
- b. were rejecting God
- c. were opposing Satan
- d. were doing God's will and purpose.

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7. Luke 16:16 – The law and the prophets were proclaimed until _____.
Since then the _____ of God is preached.
8. Matthew 3:1, 2 – Who was the first person to proclaim the kingdom at hand or near?

9. Matthew 4:17 – Who else proclaimed that same message? _____
10. John 3:22; 4:1, 2 – Jesus started having people baptized who received His message – multiple choice:
- a. after His death in John 19
 - b. after Pentecost in Acts 2:1-13
 - c. during His earthly ministry
 - d. during the time of king David in the book of 2 Samuel
11. In Mark 1:4; Luke 3:3 and Acts 2:38, the Greek word “eis” translated “for” can be translated “because of” or it can be translated “in order to have”. In Matthew 12:41 it states that “The men of Nineveh repented at the preaching of Jonah. The word “at” is translated by the Greek word “eis”. Based on this Matthew 12:41 should be understood to say – multiple choice:
- a. The men of Nineveh repented in order to have Jonah preach.
 - b. The men of Nineveh repented because of the preaching of Jonah.
12. If the phrase “be baptized for the forgiveness/remission of sins” in Acts 2:38 and “baptism ...for the forgiveness of sins” in Mark 1:4; Luke 3:3 was translated “be baptized because of the forgiveness of sins”, it would mean the following – multiple choice:
- a. It would explain why the thief on the cross could be saved without having received the baptism of John or Jesus.
 - b. It would explain why 150 references list faith as the only condition for receiving salvation.
 - c. It would harmonize better with saving grace which excludes works of any kind (Romans 11:6; 4:4, 16)
 - d. All of the above.

Note: Some have understood this verse to mean that we are baptized in order to have our sins forgiven is simply symbolic. They understand baptism symbolically but not literally giving us forgiveness of sins.

B. Acts 22:16

1. Acts 22:6-16; Galatians 1:11, 12 – Paul received the gospel – multiple choice:
- a. directly revealed from Jesus Christ
 - b. from Ananias in Damascus
 - c. he was taught it by the Apostle Peter
 - d. by making up what he thought it should be

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2. Acts 22:13-16 – Who told Paul to be baptized? _____
3. Acts 22:13-16; Galatians 1:11, 12 - We saw in question 1 that Paul received the gospel from Jesus. If baptism were a part of the gospel then Paul would have heard part of the gospel from _____. However, Paul heard the gospel by a revelation from _____ and not from any _____ nor was he taught it by any _____.
4. Romans 1:16 – The gospel is God’s power for salvation to those who – multiple choice:
- a. are baptized
 - b. believe
 - c. do enough good deeds
 - d. both a and b.
5. Acts 22:8, 10 – On the Damascus road Paul called Jesus – multiple choice:
- a. a good man
 - b. an evil man
 - c. a servant
 - d. Lord
6. 1 Corinthians 12:3 – No one can say Jesus is _____ except by the Holy Spirit.
7. Romans 10:9, 10 – If we believe and confess Christ, it is clear that we – multiple choice:
- a. need only to be baptized to be saved.
 - b. need to regularly attend church in order to be saved.
 - c. will be saved.
 - d. need to do good works in order to be saved
8. Acts 22:5-16 and Romans 10:9, 10 - Based on Paul’s confession of Christ as Lord, he was saved – multiple choice:
- a. when he arrived at Damascus and spoke to Ananias.
 - b. while he was on the road to Damascus and before he was baptized in Damascus
 - c. after he was baptized
 - d. both a and c
9. Acts 9:17, 18 – Which came first – multiple choice:
- a. Paul’s baptism
 - b. Paul’s being filled with the Holy Spirit

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10. Romans 8:9 – If someone does not have the Holy Spirit he – multiple choice:
- a. is unsaved
 - b. is saved
 - c. he just needs to be baptized
 - d. he needs to do good works to have Him.
11. John 14:16 – The unsaved world cannot _____ the Holy Spirit because it neither sees Him or _____ Him.
12. Acts 9:17, 18 cp. Romans 8:9 cp. John 6:63 - The fact that Paul obviously had the Holy Spirit prior to being baptized tells us that – multiple choice:
- a. he was not saved until he was baptized.
 - b. he was saved before he was baptized.
 - c. he needed to also do good works to be saved.
 - d. he needed to attend church to be saved.
13. John 1:12; Galatians 3:26 – How do we become a child of God? – multiple choice:
- a. by our good works
 - b. by being baptized
 - c. by receiving Christ by faith
 - d. after we die if we have been true to Jesus all our life
14. Acts 22:13-16 – We know Ananias recognized that Paul had already become a child of God because he addressed him by the word – multiple choice:
- a. neighbor
 - b. brother
 - c. saint
 - d. apostle
15. *Note: There are differing interpretations of how Acts 22:16 should be translated:*
- a. *A.T. Robertson notes that it is possible to understand this verse to teach that baptism brings forgiveness of sins and salvation. However, he goes on to say that his opinion is that this is saying that baptism pictures the washing away of sins by the blood of Christ.*
 - b. *Amplified Bible: “Rise and be baptized, and by calling upon His name wash away your sins.”*
 - c. *Ryrie: “Having arisen, be baptized; and wash away your sins, having called on the name of the Lord.”*
 - d. *Thieme: “By calling on the name of the Lord; your sins are washed away; arise, be baptized at once.”*
- Additional Note: We are left with the conclusion that we are washed from our sins by calling on Christ’s name **or** baptism symbolically, but not literally, washes away our sins.*

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C. John 3:5, 6

1. John 3:9, 10 – Jesus indicated that these were things that Nicodemus as a teacher of Israel should _____.
2. Ezekiel 36:25-27 – The water appears to represent – multiple choice:
 - a. baptism
 - b. the Holy Spirit
 - c. cleansing
 - d. good works
3. 1 Corinthians 6:11 – We are washed or cleansed – multiple choice:
 - a. by baptism.
 - b. by our good works.
 - c. by the Holy Spirit.
 - d. by other believers.
4. Titus 3:5 – We are saved by the washing or cleansing of _____ by the Holy Spirit.
5. Ephesians 5:26 – The cleansing or washing of water is accomplished by or through – multiple choice:
 - a. our good works
 - b. baptism
 - c. God's word
 - d. other believers
6. John 13:10, 11 – Jesus stated that all of His disciples – multiple choice:
 - a. were clean or cleansed.
 - b. were clean or cleansed except for one of them.
 - c. were not clean or cleansed.
 - d. were not clean or cleansed except for one of them.
7. John 6:64, 70, 71 - Why was this one (Judas) who was going to betray Jesus an exception? Because he had not _____ in Jesus.
8. John 15:3 – Jesus stated that His saved disciples were clean or cleansed because – multiple choice:
 - a. they had been baptized.
 - b. because of their good works.
 - c. because they were part of the church.
 - d. because of the word which Jesus had spoken to them.
9. John 3:5, 6 – Jesus stated that no one can enter the kingdom of God unless he is born of _____ and the _____. He stated that the Spirit, i.e. the Holy Spirit gives birth to _____.

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10. John 3:5, 6 - By the scriptures that have been studied it would appear that the water speaks of – multiple choice:

- a. baptism
- b. cleansing by God's word
- c. cleansing by prayers and kindness to the needy
- d. good works

Note: If being born of water had meant baptism, then Nicodemus would have had to be baptized in order to be saved. This would have meant that the thief on the cross would have had to be baptized in order to be saved (Luke 23:39-43). As it was, he was saved by his faith. Another explanation held by many godly Bible students is that John 3:5, 6 simply means that born of water (v.5) = born of flesh (v. 6) and refers to the birth of our body while born of the Spirit (vv. 5, 6) refers to the birth of our spirit.

D. Hebrews 10:22

1. Hebrews 10:22 – Our hearts are sprinkled to cleanse us from a guilty or evil _____ and our _____ are washed with pure water.
2. Hebrews 9:14 – Our consciences are cleansed by the _____ of Christ.
3. Was this application of Christ's blood to our conscience literal or was it judicial in the sense that God used its power to cleanse our heart from an evil conscience? -
CIRCLE: literal OR judicial

Note: Please review the questions concerning washing and water in C under John 3:5, 6

4. If the blood was judicial and not literal, would it be likely that the water would be judicial or would it be likely that it was literal?
CIRCLE: literal OR judicial

E. Mark 16:15, 16

1. Mark 16:15, 16 - This verse tells us that the one who _____ and is _____ will be saved and that the one who does not _____ will be _____.
2. 1 Corinthians 1:16, 17 – Water baptism is distinguished from preaching the _____.
3. 1 Corinthians 1:16, 17 – Water baptism – multiple choice:
a. is part of the gospel
b. is not part of the gospel

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4. 1 Corinthians 12:13 – How many believers experience Holy Spirit baptism – multiple choice:

- a. all believers
- b. just Jewish believers
- c. just Greek or Gentile believers
- d. only those who speak in tongues

5. 1 Corinthians 12:13 – Since all believers experience Holy Spirit baptism, then it takes place – multiple choice:

- a. sometime after salvation
- b. at the time of salvation
- c. at the time we are physically born
- d. after we die

6. Romans 1:16 – The gospel is God's power for salvation to:

- a. just everyone who believes
- b. just everyone who is baptized
- c. just everyone who believes and is baptized

7. Mark 16:15, 16 – Based on the comparison with 1 Corinthians 1:16, 17 and 12:13 it appears that the baptism that is part of believing in Christ for salvation is – multiple choice:

- a. water baptism when someone dips us in water
- b. Spirit baptism when the Holy Spirit joins us to Christ and His spiritual body.
- c. fire baptism
- d. no baptism of any kind

Note: Water baptism clearly is a part of the great commission. The great commission involves telling people the gospel as in Mark 16:15; baptizing in water those who believe and teaching believers to obey everything Christ commanded (Matthew 28:19, 20). However, neither water baptism nor teaching obedience to everything Christ commanded are part of the gospel. The gospel is simply the first part of the great commission. Also 150 scriptures in the New Testament mention faith alone as the condition for receiving Christ as savior.

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. 1 Peter 3:20, 21

1. 1 Peter 3:20 – What is said to now save us – multiple choice:
 - a. the water
 - b. the ark
 - c. baptism through Christ's resurrection
2. 1 Peter 3:20 – What was the instrument of judgment during the flood– multiple choice:
 - a. the water
 - b. the ark
 - c. baptism
3. 1 Peter 3:21 – What was the instrument of salvation during the flood – multiple choice:
 - a. the water
 - b. the ark
 - c. baptism
4. 1 Peter 3:20, 21 – Based on your answers to the previous three questions, baptism corresponds to or is a picture of us being place in – multiple choice:
 - a. the water
 - b. the ark
 - c. fire
5. 1 Corinthians 12:13 – What puts us in the place of salvation which is Christ Himself – multiple choice:
 - a. water baptism
 - b. Spirit baptism
 - c. fire baptism

Note: Bible students are not all in agreement. Some believe that this refers to water baptism and the salvation is salvation from a bad conscience not salvation from the penalty of sin.

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PART THREE: Water baptism – how prompt and how public is it to be?

A. Acts 2:38-41

1. How soon were those who received Peter's message baptized?

2. Was this probably done privately or publicly? _____

B. Acts 8:12-13

1. Those who believed Phillip's message were baptized – multiple choice:

- a. when they placed their trust in Christ.
- b. after they had instruction over a period of time.
- c. when they finally felt led of the Spirit to do so.
- d. when they were babies or very young children.

2. Was this probably done privately or publicly? _____

C. Acts 8:35-39

1. The eunuch was baptized – multiple choice:

- a. after he had instruction over a period of time.
- b. when he finally felt led of the Spirit to do so.
- c. when they came to a congregation of believers.
- d. when they came to some water.

2. Was this probably done privately or publicly? _____

D. Acts 9:4-18

1. Paul was baptized – multiple choice:

- a. after he had instruction over a period of time.
- b. when he finally felt led of the Spirit to do so.
- c. when they came to a congregation of believers.
- d. as soon as another believer came to him.

2. Was this probably done privately or publicly? _____

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PART THREE: Water baptism – how prompt and how public is it to be?

E. Acts 10:43-48

1. Cornelius and his household were baptized – multiple choice:
 - a. when they showed they had placed their trust in Christ.
 - b. after they had instruction over a period of time.
 - c. when they finally felt led of the Spirit to do so.
 - d. when they were babies or very young children.
2. Was this probably done in a public setting like a church meeting or by the nearest water spot in a more private setting? _____

F. Acts 16:13-15

1. Lydia and her household were baptized – multiple choice:
 - a. sometime after her heart had been opened to the truth of the gospel
 - b. after they had instruction over a period of time.
 - c. when they finally felt led of the Spirit to do so.
 - d. when they were babies or very young children.
2. Do we know the setting in which this was probably done? - yes or no.
If “yes” what was that setting? _____

G. Acts 16:30-34

1. How soon were the Philippian jailor and his household baptized?

2. Was this probably done privately or publicly? _____

H. Acts 18:8

1. The Corinthians were baptized – multiple choice (best answer):
 - a. sometime after they believed the gospel.
 - b. after they had instruction over a period of time.
 - c. when they finally felt led of the Spirit to do so.
 - d. when they were babies or very young children.
2. Do we know the setting in which this was probably done? - yes or no.
If “yes” what was that setting? _____

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PART THREE: Water baptism – how prompt and how public is it to be?

I. Acts 19:1-5

1. How soon were the disciples of John the Baptist baptized by Paul – multiple choice?
 - a. As soon as they heard God's word.
 - b. after they had instruction over a period of time.
 - c. when they finally felt led of the Spirit to do so.
 - d. when they were babies or very young children.
2. Was this probably done privately or publicly? _____

Note: Water baptism does not save, but it appears to be clear that the pattern given in scripture is for the person who knows that someone has trusted Christ is to baptize them as soon as you can get to water to do the job. This pattern debunks the idea that this is a ritual to be routinely performed before the church body. The only time it would be performed before the church body would be when the person trusts Christ in a meeting of that body and it is readily known they have done so. What is clear is that water baptism is an act of obedience to Jesus Christ to show that we really have trusted Him for salvation. It must be made very clear to the person being baptized that baptism does not save and that if they believe baptism helps save them, then they are not really trusting Christ and Him alone for their salvation.

PART FOUR: What makes a baptism scriptural?

A. Who has the authority to baptize?

1. Matthew 28:19-20 – The name or authority to be baptized is the name or authority of – multiple choice:
 - a. the Father.
 - b. the Son
 - c. The Holy Spirit
 - d. all the above
2. The name or authority to be baptized is the name or authority of:
 - a. Acts 2:38 _____
 - b. Acts 8:16 _____
 - c. Acts 10:48 _____
 - d. Acts 19:5 _____
 - e. 1 Corinthians 1:13-17 (implied) _____

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PART FOUR: What makes a baptism scriptural?

3. John 15:16; Mark 9:38-41; Acts 19:13-17 – Who has the authority to act in Jesus' name or authority – multiple choice:

- a. Any believer in our church fellowship but not those outside of it.
- b. Any believer whether or not they are in our church fellowship.
- c. Only those who have been appointed as leaders in the church.
- d. Only those whom the church has authorized.

Note: Some have incorrectly stated that the Great Commission in Matthew 28:18-20 was given exclusively to the local church, but nowhere in this text or any other text does it say that it was. If this passage teaches lack of local church instrumentality nullifies a baptism, then it would also teach that it nullifies a conversion. Also since this passage teaches that each of us are to be involved in sharing our faith, it also teaches that we are to be involved in baptizing those who believe and teaching them to obey all Christ commanded.

B. Who is to be baptized?

Acts 8:36-39; Acts 2:41; 8:12, 36-39; 16:30-34 (cp. John 12:44); 18:8 – In order to be baptized a person must be – multiple choice:

- 1. A member of a family whose parents are believers.
- 2. A member of a family of which one parent must be a believer.
- 3. A believer.
- 4. Either a believer or the unbelieving child of a believer.

Note: A baptism is scriptural if the one doing the baptizing is a believer, the one baptized is a believer and the mode is immersion (review Part One, section C which deals with the mode of baptism).