

Sermon Notes

"Baptism: Why do we do this?"

Various Texts

April 12, 2015

4. Read Matthew 3:13-17. "There were several reasons for [Jesus'] baptism: 1. The first, mentioned [in 3:15], was to "fulfill all righteousness." The baptism indicated that he was consecrated to God and officially approved by him All God's righteous requirements for the Messiah were fully met in Jesus. 2. At Jesus' baptism John publically announced the arrival of the Messiah and the inception of his ministry (Jn 1:31-34). 3. By his baptism Jesus completely identified himself with man's sin and failure (though he himself needed no repentance or cleansing from sin), becoming our substitute (2Co 5:21). 4. His baptism was an example to his followers." (NIV Study Bible, Zondervan, Grand Rapids, 1995, p. 1441, n. 3:15)

a. Why do you think John felt awkward about baptizing Jesus?

b. How is Jesus' baptism similar and different from our own?

5. Jesus commanded us to baptize his disciples (Matthew 28:19). Have you been baptized? Share your story of how and when you were baptized. If you have not been baptized and are a believer in Christ, pray about taking this step.

Let's Pray:

For our missionaries:

Tim Thomas – AWANA

Pray for churches to have strong AWANA programs. Pray that the Gospel will be presented in a clear way to reach boys and girls for Jesus.

Introduction:

1. NOT for _____.

Titus 3:5

Rom. 3:28

Eph. 2:8-9

1 Cor. 1:11-17

2. A _____ of _____.

Conclusion:

Growth Group Homework

For the week of 4-12-15

Questions adapted from James Galvin, ed., et al., New Testament Lesson Maker, NavPress, Colorado Springs, CO, 1992, pp. 12.

Getting Started:

1. What are some initiation rites or affiliation procedures that organizations make new members go through?

Digging Deeper:

2. Some churches teach that one must be water baptized in order to be saved and go to heaven. In the early church, a similar debate was discussed, but there, the rite was not baptism, but circumcision. Read Acts 15:1-11. What was the early church's conclusion to this debate – did the Gentiles need to be circumcised and obey the whole Law in order to be saved (15:28-29)? What principles in this chapter could be likewise applied to the errant teaching that one must be water baptized in order to be saved (15:9-11)?

3. A principle of Bible study is that "Scripture interprets Scripture." That's fine, until two texts seem to be pointing in opposite directions. How, then, do you decide which text should govern the interpretation of the other? "Obscure and secondary passages are to be interpreted in light of clear and primary passages" (Roy Zuck, Basic Bible Interpretation, Victor Books, Wheaton, IL, 1991, p. 72). If one text is ambiguous (can be interpreted a couple different ways), while the other is unambiguous, the unambiguous text should govern.
 - a. For example, consider the following texts. Which texts seem to argue for the necessity of water baptism for salvation? Which texts seem to argue against the need of baptism (or any good work) for salvation?

Mark 16:16

Acts 2:38

Acts 22:16

Romans 3:28

Ephesians 2:8-9

Titus 3:5

1 Peter 3:21

- b. Which, if any, of these texts would you consider to be clear and unambiguous? Which texts do you think could be interpreted in multiple ways? How could the ambiguous texts be interpreted in light of the clearer texts?