



Raised to a New Way of Life
Colossians 3:1-17

Lesson 3: *What's the Big Deal About Baptism?*

I. Review:

 The “how” of NT baptism— _____

 The “why” of NT baptism—a _____ to the gospel

II. The “so what” of NT baptism—a _____ of _____

Ethical Implications of Christian Baptism:

1. Commitment to a _____

2. Commitment to a _____

3. Commitment to a _____

III. What the New Life Means for Me:

1. I don't have to—and shouldn't try to— _____.

2. I don't have to let the _____.

3. I should never again let _____.

Other Voices on Baptism

“Cleansing, death, birth, refreshment, illumination, the Spirit are all New Testament baptismal themes. But none of these negates the essential image of baptism as participation in the converting, life-changing, submission-evoking power of the gospel, the good news of the kingdom which begins with a cross...Baptism is clearly the demarcation between the old world and the new, between death and life. All conceptions of the Christian life that see converts as basically nice people who gradually become nicer, or see Christian moral formation as orderly development or minor tinkering and fine tuning of fundamentally good people are inimical to the way Paul sees it. Nothing less than death will do, nothing less than baptism.” William H. Willimon in *The Service of God*, pp. 97 and 101. Willimon is a United Methodist and is Dean of the Chapel at Duke University.

“Initiation (into the body of Christ) without baptism is hopelessly incomplete; to proceed in initiation without baptism is to deprive those evangelized of a vital means of grace...Separating conversion from baptism, a practice that is such a marked feature of modern evangelism, is a theological scandal...If baptism is a means of grace, then to ignore it in evangelism is to deprive both the convert and the church of an important source of spiritual renewal. It is imperative, then, that the church find a way to reunite conversion and baptism in a coherent, unified process of initiation.” William J. Abraham in *The Logic of Evangelism*, pp. 130 and 133. Abraham is a United Methodist who teaches evangelism in the Perkins School of Theology at Southern Methodist University.

“In the New Testament, conversion involves five integrally related components or aspects, all of which took place at the same time, usually on the same day. These five components are repentance, faith, and confession by the individual, regeneration, or the giving of the Holy Spirit by God, and baptism by representatives of the Christian community...(After discussing problems with Roman Catholic, Lutheran, and Reformed approaches to baptism, the author addresses his own heritage.) Baptist theology also deviates from the New Testament pattern. Although repentance, faith, confession, and regeneration are associated with baptism, baptism is separated in time from these four components. Thus baptism is an act which witnesses to a prior experience of repentance, faith, confession, and regeneration. As a result such passages as Romans 6:4, 1 Peter 3:21, Titus 3:5, John 3:3ff., and others, which associate baptism with the experience of conversion, are embarrassing to many Baptists and often receive a strained exegesis at their hands.” Robert H. Stein, “Baptism and Becoming a Christian in the New Testament,” an article in the *Southern Baptist Journal of Theology*, Spring

1998, pp. 6 and 16. Stein is Professor of New Testament Interpretation at Southern Baptist Theological Seminary.