

# Baptism Quiz

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Pick *the best* answer for each question.

- \_\_\_ 1. In scripture, baptism means and signifies
- dedication of a child to the Christian faith
  - ceremonial cleansing in accordance with the law of Moses
  - the putting away of the filth of the flesh
  - salvation, cleansing of sins, and union with Jesus and other believers
- 1Pet 3:21; Col 2:12; Rom 6:3-4; Acts 2:38; 22:16; Eph 4:5; 1Cor 12:13; Gal 3:26-28; Jn 17:22
- \_\_\_ 2. Baptism is to mark
- the end of a person's life who has faithfully lived for Christ
  - the confirmation of one as a true believer after a significant period of testing
  - the beginning of a new life for a believer in Christ, the old life of sin having been put off for the new life in Christ
- Rom 6:3-4; Col 2:11-12; Gal 3:27
- \_\_\_ 3. The English word *baptism* in its various forms is
- a transliteration of the Greek word *baptizō* and its various forms and generally means immersion
  - translated from the Greek word *dipso* which means to dip
  - translated from the Hebrew word *warsh* meaning to bathe
- \_\_\_ 4. Water baptism in scripture is explicitly and specifically said to be
- a sign, symbol, rite, ritual, ceremony, tradition, token, and institution
  - a sacrament
  - an ordinance
  - the answer of a good conscience toward God
- (1Pet 3:21)
- \_\_\_ 5. The relationship between the word *baptism* and *water* is such that
- baptism is always associated with water
  - baptism is sometimes but not always associated with water
  - baptism is never associated with water
- 1Pet 3:20-21; 1Cor 10:2; Jn 1:26; 4:2; Acts 8:38; 10:47; Luke 12:50; Jn 4:2; Mark 1:8; Acts 1:5; Mark 16:16; Matt 28:19-20; Acts 2:38; 19:1-5; Matt 3:10-12 with Acts 1:5; Rev 20:15
- \_\_\_ 6. John the Baptist's baptism
- was to prepare the way for Christ and to make him manifest to Israel
  - marked the arrival of the New Covenant, the veil in the temple being rent upon John's baptism
  - represented the reincarnation of the prophet Enoch, ushering in the modern ecumenical movement
- Isa 11:2; 42:1; 53:7; 61:1; Matt 3:10-17; Mark 1:2-4; Jn 1:31
- \_\_\_ 7. Jesus was baptized by John
- in exchange for Jesus baptizing John
  - to fulfill all righteousness, endorsing John's identification of Him as the Christ
  - for the remission of Jesus' sins, thus qualifying him to be the Savior of mankind

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Jn 1:29, 36

- \_\_\_ 8. John the Baptist said Jesus would baptize
- as a continuation of John's water baptism
  - John did not mention Jesus baptizing, since Jesus came to save, not to baptize
  - with the Spirit, as contrasted with John's baptism with water

Mark 1:8

- \_\_\_ 9. In accordance with Joel, John the Baptist, and Jesus, Jesus' baptizing with the Holy Spirit began to occur
- with Adam and Eve in the garden of Eden after the fall
  - with Moses and the Israelites at Mt. Sinai at the giving of the ten commandments
  - with the Apostles of Christ in Jerusalem on the day of Pentecost

Joel 2:28 with Acts 2:27; Jn 14:16; 15:26; 16:7; Mark 1:8; Acts 1:5; 2:1-4; 10:47 with 11:16

- \_\_\_ 10. According to the Apostle Paul in 1Cor 12:13, by one Spirit all believers are baptized into
- the Holy Spirit, with evidence of the apostolic signs
  - one body, joining every believer to the church which is Jesus' spiritual body
  - water, symbolizing an outward expression of an inward change

1Cor 12:13; Gal 3:2; 3:26-28; Rom 8:9; 1Cor 12:3,7; Jn 7:37; Acts 10:44-48 with Acts 11:1-14; Col 2:10-13; Eph 1:22-23

- \_\_\_ 11. Jesus baptizing all believers with the Holy Spirit
- negates the need for believers to be baptized with water
  - is water baptism by the Spirit
  - is a spiritual operation to be followed by the ritual of water baptism

Mark 16:16; Matt 28:19-20; Acts 2:38-41; 8:12-13; 8:38; 9:18; 10:48; 16:15, 33; 18:8; 19:5; 1Cor 1:14-16

- \_\_\_ 12. Peter preaching repentance and baptism in Acts 2:38 is best explained as follows
- Peter was preaching to Jews before the church started; Paul as the minister of the Gentiles didn't preach the gospel of water baptism as did Peter
  - Peter understood that water baptism was required for salvation
  - Peter was following the Lord's great commission, preaching the gospel and instructing sinners to repent and baptized

Acts 2:41; 3:19; 9:18; 10:43, 47; 14:1; 15:11; 16:33; 17:1, 17; 18:4, 8, 20:21-24; 26:20; 1Cor 1:14-16; Gal 1:8-9; Acts 15:11; 20:21, 24; 26:20

- \_\_\_ 13. The two aspects of Christian baptism (with the Spirit and with water) are related to each other in a similar manner to
- circumcision in the Old Covenant, since both circumcision and baptism are to be applied to infants
  - circumcision in the Old Covenant, since physical circumcision which did not save was symbolic of heart circumcision which does save (water baptism which does not save is symbolic of Spirit baptism which does save)
  - there is no similarity since there were no rituals in the Old Covenant; rituals began after the first coming of Christ

Gen 17:11; Deut 10:16; 30:6; Jer 4:4; Rom 2:29; 4:11

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- \_\_\_ 14. On two occasions where Spirit baptism is definitely identified as occurring in scripture
- Spirit baptism was not simultaneous with water baptism
  - Spirit baptism was simultaneous with water baptism
  - Spirit baptism is clearly shown to be a phenomena isolated to the infant church before the New Testament scriptures were completed
  - Spirit baptism normally follows water baptism and is a second blessing possessed only by some Christians but not all

Mark 1:8; Acts 1:5; 2:1-4; 10:44-48 with 11:16

- \_\_\_ 15. The scriptural prerequisite(s) for water baptism is/are
- belief in Jesus
  - belief in Jesus and local church membership
  - belief in Jesus--or as an infant, being born to at least one Christian parent

Mark 16:16; Acts 8:12, 13, 37; 10:47; 18:8; 19:4-5

- \_\_\_ 16. Water baptism relates to faith as follows
- faith is not necessary to be baptized (baptism can legitimately precede faith)
  - water baptism should always follow belief in Jesus Christ
  - surrogate faith is allowed for baptism (e.g., infants baptized based on the church's faith and living believers baptized for the dead)

Mark 16:16; Acts 2:38, 41; 8:12, 13, 37; 10:47; 18:8; 19:4-5; Gal 3:26-28; Col 2:10-13

- \_\_\_ 17. New Testament practice was to baptize people
- as soon as possible after they believed on the Lord, water baptism being an initiatory rite
  - as soon as the weather warmed up
  - after a trial period to assess whether the baptismal candidate was truly a devoted follower of Christ (this minimized false baptisms, protecting this holy ordinance)

Acts 2:38; 8:36; 9:18; 10:47: 16:30-33; 19:5

- \_\_\_ 18. Proper water baptism is
- to be often partaken of throughout one's life, as it shows forth Christ's death until he comes, and so much the more as believers see the day approaching
  - a one-time initiatory rite that needs not be repeated, since water baptism signifies the believer's union with Christ (not any Christian denomination or sect)
  - to be repeated for forgiveness if one has fallen again into sin

- \_\_\_ 19. Contextually, New Testament water baptism appears to be by
- immersion
  - sprinkling
  - pouring

Mark 1:5, 10; Matt 3:6, 16; Acts 8:36-39; 16:13, 15, 32- 32; 22:16

- \_\_\_ 20. Baptism relates to ethics as follows
- baptism marks the beginning of a new life in Christ. Baptism into Jesus Christ not only means deliverance from the *penalty* of sin but also from the *power* of sin to rule the believer's life as he yields himself to God

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- b. baptism identifies and unites the believer with the Lord Jesus Christ in his death and resurrection positionally, but has no bearing on the lifestyle one lives
- c. true water baptism by the Spirit results in sinless perfection

Rom 6:1-18

- \_\_\_ 21. Infant baptism is scripturally justified by which principle
- a. Someone believes for the infant (surrogate faith) (Matt 28:19-20; Rom 9:6-8; Jn 1:13; 3:16; Jer 31:29; Ezek 18; Matt 10:34-36; 28:19-20; Rom 9:6-8; 1Jn 1:13; 3:16)
  - b. The infant has faith in Christ without any understanding (Rom 10:17; 2Tim 3:15; Heb 4:2; 11:6)
  - c. Faith is not required for baptism (Mark 16:16; Acts 2:38; 8:12, 13, 37; 18:8; 19:1-5; Gal 3:26-28; Col 2:9-12)
  - d. None of the above. The apostolic pattern and teachings clearly established under the New Covenant is the baptism of individuals confessing personal faith in Jesus Christ (Mark 16:16; Acts 2:38; 8:12, 13, 37; 18:8; 19:1-5)
- \_\_\_ 22. Infant baptism can be scripturally justified by the fact that
- a. Infants are explicitly mentioned being baptized
  - b. Christian parents are commanded to have their infants baptized
  - c. In scripture, a separate baptismal theology is presented for infants versus adults
  - d. None of the above. Infant baptism cannot be scripturally justified.
- \_\_\_ 23. Infant baptism is not inferred from the Old Testament practice of circumcision for the following reason(s)
- a. Jesus and the Apostles never said that baptism was the replacement or fulfillment of Old Covenant circumcision
  - b. A one-to-one correspondence between Old Covenant circumcision and New Covenant baptism is invalidated by observing the great differences between the two rituals, not just their similarities
  - c. It is obvious that there are many Old Covenant practices and laws that have never been explicitly rescinded, yet they do not necessarily have a continuing binding force in the New Covenant. There is no good reason to assume the principles of physical circumcision would continue in the New Testament.
  - d. All of the above
- \_\_\_ 24. Children of believers in the New Covenant
- a. are members of the New Covenant just as children born to the chosen people of Israel were members of the Old Covenant by physical birth, and are thus entitled as infants to baptism, which is the sign of the New Covenant
  - b. have the privilege of being baptized as infants, being regenerated and forgiven of original sin by God's grace without any human works or merit
  - c. have the privilege of being brought up in the nurture and admonition of the Lord, and if in time they personally believe on the Lord Jesus Christ for themselves, they also have the privilege of being baptized with water as the answer of a good conscience toward God who commanded baptism of all his disciples
- Matt 28:19-20; Mark 16:16; Rom 9:6-8; 1Jn 1:13; 3:16; Luke 22:20; 2Cor 3:6; Heb 9:15; 12:24; Acts 2:47; 1Cor 1:2; 1Thes 1:1; Heb 12:23; Col 1:24

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- \_\_\_ 25. Household baptisms in the New Testament suggest
- infant baptism
  - household belief (since in the three cases where there are details given, the households are said to have heard, believed, repented, spoke in tongues and/or rejoiced, indicating those baptized were capable of understanding)
  - another world-wide flood as in Noah's day
- Acts 10:2, 24, 44-48; 11:14-17; 16:34; 18:8; Jn 4:53
- \_\_\_ 26. Jesus' reception and special care for very little children shows that
- Infants born to at least one Christian parent are included in the covenant people and should be baptized
  - Young children have no sin
  - Little ones are subjects of God's righteous kingdom and are models of humility and dependence on God that adults should copy
- Matt 19:14; Mark 10:14; Luke 18:16; Matt 18:1-6
- \_\_\_ 27. Baptism saves in the sense that
- Jesus baptizes believing sinners by the Holy Spirit into his body
  - water baptism metaphorically saves since it pictures salvation
  - believers become children of God during water baptism
  - a and b only
- Mark 16:16; Acts 2:38; Rom 6:3-4; Gal 3:27; Col 2:12; 1Pet 3:21
- \_\_\_ 28. Water baptism relates to the gospel in that
- Water baptism is not part of the gospel but signifies the salvation of the gospel
  - "Repent and be baptized" is the gospel
  - The two are not related at all
- 1Cor 1:14, 17; 5:1-5
- \_\_\_ 29. Salvation from eternal death is by God's grace through
- faith, without works or ritual, as it has always been
  - faith plus water baptism (in the New Testament age only)
  - faith, only as expressed in water baptism (in the New Testament age only)
- Eph 2:8-9; Rom 4:1-6
- \_\_\_ 30. The timing of water baptism as it relates to faith and salvation is as follows
- Water baptism is a separate response which normally follows *initial* saving faith (faith does not require physical effort, water, and a human baptizer as does water baptism)
  - People are not normally standing in baptismal waters being baptized the very moment they hear and initially believe the gospel
  - Water baptism normally follows a person receiving the spiritual blessings received by faith (eternal life, the Holy Spirit, new birth, etc.). A person is therefore to be baptized with water because he is saved, not in order to be saved.
  - All the above
- Mark 16:16; Acts 2:38; 8:37; Acts 10:43-48; 15:17-9; Gal 3:14

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Answer code: 1d, 2c, 3a, 4d, 5b, 6a, 7b, 8c, 9c, 10b, 11c, 12c, 13b, 14a, 15a, 16b, 17a, 18b, 19a, 20a, 21d, 22d, 23d, 24c, 25b, 26c, 27d, 28a, 29a, 30d