



BAPTISM TESTIMONY

Just moments before you are baptized, you will give a testimony to a public audience. Like most people, you may be afraid to speak in public, but don't let the fear hold you back. Since baptism is an act of public proclamation, it is appropriate to share with the public witnessing your baptism why you are being baptized. In this paper, you will be walked through some basics about your baptism testimony to prepare you for the big day - your baptism.

Before entering the water, a pastor will explain to the audience the meaning of baptism. Since you have read the booklet on baptism ("Baptism: What Can We Agree On?"), you should understand the meaning. Baptism is an act of obedience for a Christian to show that they are believer, having been cleansed of their sin and welcomed into the church, God's people. We don't want to assume that everyone knows this about baptism, so it will be explained. After a brief explanation from a pastor or his designate, you will be invited to enter the water (in some cases you may already be standing there). A pastor will then introduce you to the audience (e.g. "This is Bill, a sinner saved by grace, who comes to be baptized today"). After briefly introducing you, it will be time for you to share your testimony to everyone in about 3-6 minutes.¹

What is a testimony?

A testimony is the re-telling of how you came to realize that you were a sinner and that Jesus Christ was the only one who could save you from the penalty and power of your sins. Your testimony is the story of how God saved you when you came to trust His one and only son, Jesus Christ, personally as Lord and Savior. In a testimony you want to make very clear what is sin, who is Jesus and how He alone solves humanity's problem with sin by His atoning death and resurrection.

Testimonies are extremely powerful. As Christians giving testimony of Jesus is an incredible privilege. We are called to give testimony of Jesus to the entire world. The Christian faith is a testifying faith. The Bible says, "If you confess [that is, testify] with your mouth, "Jesus is Lord," and believe in your heart that God raised Him from the dead, you will be saved" (Romans 10:9).

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A testimony shares how the story of Jesus has merged with the story of your life. The world may argue about the truth of the story of Jesus, but they cannot argue with you and your story - it's yours. And because of this, a testimony is a powerful way to point people to the story of Jesus. For example, a guy may doubt the story of Jesus, but he cannot doubt that his close friend has changed after becoming a Christian.

In a testimony you want to share 4 basic things: (1) Your life before Jesus, (2) How you heard the gospel of Jesus making clear the message and identity of Jesus Christ, (3) when you received Jesus Christ and (4) how your life has changed as a result of knowing Jesus. Just think of it like our dating system BC and AD, that is, before Christ and after Christ (AD comes from the Latin phrase *Anno Domini*, meaning in the year of our Lord). So, the four steps look like this:

1.	2.	Your Salvation 	3.	4.
Your Life Before Jesus	How you heard the gospel of Jesus		When you received Jesus	How your life has changed because of Jesus
BC: Before Jesus			AD: After Jesus	

¹ The time allotted can fluctuate depending on how many people are going to be baptized and other things going on in the church worship service. Talk to a pastor about the time allotted if you need more or think you can do with less, we want to be flexible to the Spirit of God and let your testimony have maximum impact.

Testimony Of Baptism

J Rink



Testimony Of Baptism:

United Testimony of Two Hundred Pedobaptist Scholars to Christian Baptism N. L. Rigby, 2024-03-26 Reprint of the original first published in 1875 **The sacrament of responsibility; or Testimony of Scripture to the teaching of the Church on holy baptism, with especial reference to the case of infants, and answers to objections [by M.F. Sadler]. By the rev. M.F. Sadler** Michael Ferrebee Sadler, 1870 **A Testimony on Baptism, as Practised by the Primitive Christians, from the Time of the Apostles**, 1819 **A clergyman's baptism, confession and testimony** Archibald Edward Glover, 1902 Infant Baptism Tested by Scripture and History William Hodges, 1844 *The Testimony of Baptism* Hulse, Erroll Hulse, 1982 A Historical and Theological Look at the Doctrine of Christian Baptism Randolph A. Miller, 2002-03 This historical approach will help us work through the contradictory and diverse testimony of the Protestant church in regard to baptism Why this can't be done without appeals to history is that all positions like all of the multiple Protestant denominations claim to be derived purely from the Bible and thoroughly apostolic That equally brilliant scholars can disagree so extremely on such a thoroughly articulated and prominent doctrine leaves nowhere else to turn for the critically minded person Excerpt from *A Historical and Theological Look at the Doctrine of Christian Baptism* *Baptism* Larry Dyer, A comprehensive but simple and inexpensive guide to believer's baptism by immersion what it is why it is important and how a person should prepare for it Perfect for baptism classes **The Collected Works of Witness Lee, 1957, volume 1** Witness Lee, According to the available records Brother Witness Lee ministered in the Philippines until near the end of January 1957 After Brother Lee returned to Taipei Taiwan Brother T Austin Sparks visited Taiwan in February for the second time his first visit was in 1955 After visiting Taiwan Austin Sparks went to Hong Kong in March for a short visit Brother Lee accompanied him during the entire time The result of these visits caused much confusion concerning the practice of the church in particular concerning the truth of the ground of the church After Austin Sparks left the Far East Brother Lee spent about six months in Taiwan where he conducted conferences and trainings on the truth concerning the church Near the end of September he went to the Philippines and spent about a month there At the end of October he traveled to Hong Kong again and stayed until the end of December conducting various conferences and fellowships many of which were to clarify the confusion concerning the truth of the church In January 1958 he again visited the Philippines and remained there about a month before returning to Taipei via Hong Kong In the 1957 set volume 1 comprises Brother Lee's messages and personal notes given during his travels in Taiwan and throughout Southeast Asia including fellowship and messages given during the visit of T Austin Sparks to Taiwan and Hong Kong in February and March Volume 2 continues with Brother Lee's speaking in Taiwan on topics related to the church Volume 3 is composed of his speaking in Manila Philippines and in Hong Kong from the end of September through December The Collected Works of Witness Lee 1957 volume 1 contains messages given by Brother Witness Lee in January 1957 through January 1958 Historical information

concerning Brother Lee's travels and the content of his ministry in 1957 can be found in the general preface that appears at the beginning of this volume. The contents of this volume are divided into ten sections as follows:

1. Eighty-seven personal notes written by Brother Lee during his travels in the Philippines, Taiwan, and Hong Kong from January 1957 through January 1958. These notes are divided into seven chapters and are included in this volume under the title *Witness Lee's Personal Notes*.
2. Seven messages given in 1957. The place and time of the speaking of the first three messages are unknown. The last four messages were spoken in Taipei, Taiwan, in January 1957. These messages were originally published in *The Ministry of the Word* in February through August 1957 and were previously published in a book entitled *God's Need and God's Goal*. They are included in this volume under the same title.
3. Eight messages and private talks given in Taiwan and Hong Kong in February and March 1957. These messages and talks are included in this volume under the title *Fellowship*. Given during the Visit of T. Austin Sparks.
4. Two messages given in Hong Kong on March 31 and April 4, 1957. These messages are included in this volume under the title *Messages Given during the Visit of T. Austin Sparks*.
5. A letter written probably in Taiwan on April 25, 1957. This letter is included in this volume under the title *A Letter concerning the Ground of the Church*.
6. An article written in 1957 and published in the periodical *The Ministry of the Word*. This article is included in this volume under the title *The Ministry of the Word: Miscellaneous Messages 1957*.
7. Five messages given in 1957. The place and time of the first three messages are unknown. The last two messages were given in Taipei, Taiwan, in April. The five messages were published in 1957 in the periodical *The Ministry of the Word* and were also published in a book entitled *God's Plan concerning the Church*. These messages are included in this volume under the same title. Portions of the last two messages are included later in this volume in chapter 2 of *The Ground of the Church and the Service of the Body*.
8. Seven messages given in Taipei, Taiwan, in May 1957. These messages were originally published in the periodical *The Ministry of the Word* in 1958 and were also previously published in a book entitled *The Faith Testimony and Ground of the Church*. They are included in this volume under the same title.
9. Eleven messages given in Taipei, Taiwan, in May 1957. These messages were originally published in the periodical *The Ministry of the Word* in 1958 and are included in this volume under the title *The Recovery and Practice of the Testimony of the Church*.
10. Nine messages given in the Philippines and in Taipei, Taiwan, in 1957. These messages were previously published in a book entitled *The Ground of the Church and the Service of the Body* and are included in this volume under the same title.

The Secularization of Baptism Mark G. McKim, 2025-01-31. Does God actually do anything in baptism? Is it more than just a symbol? Most early Baptists would have answered yes. Most Baptists today would answer no. How and why did this change happen and does it matter? Providing thorough documentation of the changing understandings of baptism among American, Canadian, and English Baptists from the 1600s to the present day, *The Secularization of Baptism* demonstrates that four factors led to the symbolic-only position becoming dominant. These were: suspicion in reaction to Roman Catholicism; the idea of God revealing himself through the physical; the influence of the Enlightenment; and

embarrassment with claims that God could be acting in the world today reaction against the Oxford Movement and reaction against the understanding of baptism advocated by the Disciples of Christ Campbellites The now dominant symbolic only position so focuses attention on what the believer is doing in baptism that God is seen as largely absent from and doing nothing through the rite in effect believers baptism has been secularized A carefully reasoned biblical and theological argument is made for a return to the Regular Particular Baptist view that God is both profoundly spiritually present and active in baptism while at the same time rejecting the sacramentalist position advocated by a small number of mid twentieth and twenty first century Baptists such as H Wheeler Robinson George Beasley Murray Stanley K Fowler and Anthony R Cross

Tradition as Testimony Ida Heikkilä ,2025-03-05 **Baptism** Gordon L. Heath,James D. Dvorak,2011-01-10 In this book Gordon Heath and James Dvorak bring together three traditions that are not often brought together under one roof Orthodox Catholic and Protestant Authors from a number of Protestant traditions as well as one from Orthodoxy and one from Catholicism have contributed to a volume that provides a grander vision of the diversity of the church as well as a deeper sense of the differences that divide and the similarities that unite This book provides a much needed and helpful forum for a variety of Christian positions to be presented and defended so that Christians can at least operate out of understanding rather than ignorance The authors also hope that such understanding will nudge people closer together as baptized followers of Jesus Christ The gracious spirit of each contributor to this volume indicates that it is possible All contributors in this volume write about their own tradition and a number write not just as academics but also as ordained leaders in their churches The insider s perspective that each author brings allows passionate presentations of each perspective but also committed defenses of the same *Baptism Today* Thomas F. Best,2008 Our common belonging to Christ through baptism creates a bond that transcends the historic and theological differences among the churches and the mutual recognition of baptism has emerged as a cornerstone of the modern ecumenical movement Yet significant differences some threatening the search for the unity of the Church remain This book explores the significance of baptism for the churches and the ecumenical movement today Descriptive articles explain the understanding and practice of baptism within a wide range of Christian churches and confessions these are complemented by baptismal liturgies from many churches examples of mutual recognition agreements and reflections on topics such as the role of baptism in increasingly secularized societies The volume is enhanced by survey articles by prominent liturgists reviewing the current opportunities and challenges facing the churches in the area of baptism This book will be an important resource for all who wish to explore the understanding and practice of baptism and its role in the life of the churches and of the ecumenical movement today

Baptism. The testimony of Archbishop Leighton. Extracted from his Commentary upon the First Epistle General of Peter. With an introduction by C. W. Bingham Robert LEIGHTON (successively Bishop of Dunblane and Archbishop of Glasgow.),1850 Testimony in the Spirit Mark J. Cartledge,2016-04-01 This book explores the ordinary beliefs and

practices of Pentecostal and Charismatic Christians in relation to the Holy Spirit It does this by means of a congregational study of a classical Pentecostal church in the UK using participant observation focus groups and documentary and media analysis This approach develops a framework in which the narratives of informants can be interpreted Focusing on specific areas of interest such as worship conversion healing and witness each contribution from respondents is situated within the context of the congregation and interpreted by means of the broader Christian tradition This book makes a unique contribution to scholarship by offering a rich and varied picture of contemporary Christians in the Pentecostal and Charismatic traditions enabling a greater understanding to be appreciated for both academic and ecclesial audiences

United Testimony of Two Hundred Pedobaptist Scholars to Christian Baptism N. S. [from old catalog] Rigby, 1875 **A**

Practical Commentary on the Code of Canon Law Stanislaus Woywod, 1925 **The Sacrament of Responsibility, Or Testimony of Scripture to the Teaching of the Church on Holy Baptism** Michael Ferrebee Sadler, 2017-07-12 Excerpt from **The Sacrament of Responsibility or Testimony of Scripture to the Teaching of the Church on Holy Baptism With Special Reference to the Case of Infants and Answers to Objections** The Bishop of Exeter had refused to institute Mr Gorham to a living because on examination he seemed not to hold absolutely the Regeneration of all Infants in Holy Baptism The Bishop took his stand upon the plain words of the Baptismal Service If Mr Gorham administered Baptism to Infants in the words of that Service he must assert in the face of God and of the congregation respecting each particular infant that as soon as ever he had baptized it it was regenerate About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at www.forgottenbooks.com This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works **Infant Baptism an Invention of Men** Irah Chase, 1863 **Testimonies and Authorities, Divine and Human, in Confirmation of the Thirty-nine Articles of the Church of England** Richard Bentley Porson Kidd, 1848

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