

Northview Community Church

Baptism Manual

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Article 1: Qualification & Process of Baptism

Baptism Qualification

Confession of Jesus Christ as Savior and Lord.

Baptism Process at Northview

1) Register for the class by completing a Baptism Questionnaire.

- Visit our website at **northview.org/baptism** to see our registration options.

2) Attend the Northview Baptism Class

- Each class will include a testimony workshop. After you have completed the Baptism Class you are asked to write out your testimony (300 words) and email it to **baptism@northview.org** by a certain date. This will be used for our Baptism Testimony Booklet and given out at the baptism service.

3) Baptism Interview

- Interviews are 30-45 minutes in length.
- Daytime and evening interview times will be offered.
- Interviews will be held at the Northview offices (Downes Road or Mission)
- The purpose of the interview is to get to know each person and to clarify anything from the Baptism Class and/or Baptism Questionnaire.
- You will talk about the gospel, your testimony, and who is going to baptize you.

4) Before your Baptism (after completing your baptism interview)

- Invite friends and family to your baptism.
- Make sure your baptism testimony has been completed and sent in.
- Confirm with us who is going to baptize you:
 - Northview must “sign off” on any person you would like to do this.
 - We allow any Christian who is in a leadership role to baptize you. (ie. Community Group leader, pastor, family member)

*Baptism Certificates are only provided upon request.

Article 2: The Gospel and Salvation

The gospel is both simple and complex, big and small. It is the work of God. It reveals His master plan of saving rebellious sinners for His own glory and is described in the 66 books of the Bible. The message can be summarized by the simple phrase, “Jesus saves sinners.” Since the gospel is both cosmic and personal, it is helpful to look at the gospel from two different perspectives: the big picture story or “macro-gospel,” and the personal story or “micro-gospel.”

The macro-gospel refers to the entirety of salvation history from the creation of the universe to the return of Christ. We will examine this more closely in [Figure 1](#) below.

The micro-gospel refers to individual sinners passing from death to life after trusting in Jesus Christ to be saved from their sins (John 5:24). We will examine this more closely in [Figure 2](#) further down.

Macro-Gospel

The Macro-gospel is best understood by using several keywords (see below) to describe the order of events in salvation history, which describe God carrying out His plan to “make all things new” (Revelation 21:5) for His own glory.

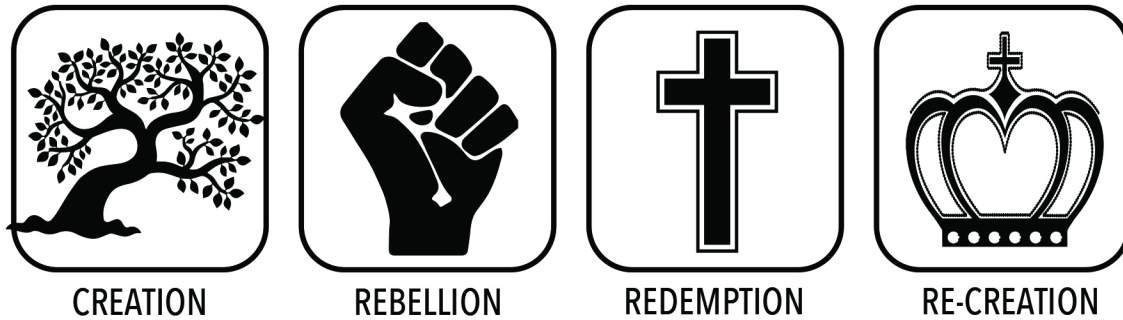


Figure 1

Creation - God created everything that is and declared that it was good. All of the good creation was meant to stir up affection for God in our hearts and minds.

(Genesis 1; Romans 1:19-20)

Rebellion - Humankind sinned in the garden. Then sin came into the world through one man (Adam), and death through sin, so death has spread to all people. As a result of the first sin, all of creation has been affected and subject to corruption and death. Now, we all prefer the creation rather than the Creator. Our affections have been turned away from God and instead, we love and trust in earthly things. Sin has affected everyone and has caused a separation between people and God.

(Genesis 3:16-19; Romans 1:21-25; Romans 5:12)

Redemption - Jesus Christ came to make all things new and separate a people for His own glory and possession. Jesus Christ lived a perfect life that we could not live, died the death we should have died, and rose again three days later, conquering sin and death. Because of this work by Jesus, we have peace with God and can rightly be called His children. As children of God, we have been filled with the Holy Spirit which empowers us to pursue holiness for the glory of God.

(Revelation 21:5; 2 Corinthians 5:19; Romans 5:1; Ephesians 1:13, 2:18; 1 Peter 1:13-16)

Re-Creation - One day Jesus is coming back! This will be the fulfillment of His saving work, the consummation of His Kingdom come, where all creation will be made new. We will be able to enjoy a complete relationship with God, face to face, as He dwells with His people forever.

(Revelation 21:1-8)

Micro-Gospel

The personal story of the “micro-gospel” describes how the individual is affected by the gospel. This smaller personal story (or testimony) fits within the “big story” of what God is doing in the world, specifically in the RE-CREATION portion of the Macro-Gospel. This deliverance from Sin and Death can be understood in the three different “tenses” of salvation: the past, the present, and the future.



Figure 2

JUSTIFICATION: I have been saved.

This happens at the moment of our repentance and acceptance of Jesus Christ as our Lord and Savior. Justification is an instantaneous legal act of God in which He considers our sins forgiven and Christ’s righteousness as belonging to us. We are declared righteous in God’s sight and free from all guilt and sins.

“God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.”

-- 2 Corinthians 5:21

We were guilty, but now God has forgiven us and counts Jesus’ righteousness as our own. We are justified when we acknowledge Jesus Christ as our Savior and repent of our sins. Usually, when we talk about salvation in the past tense, saying that **WE HAVE BEEN SAVED**, we are talking about Justification.

“Yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.”

-- Galatians 2:16

SANCTIFICATION: I am being saved.

Sanctification is the work of the Holy Spirit. The Spirit works with us (and through us) to convict us of sin, and progressively make us more like Jesus Christ in our beliefs and actions. In Sanctification, **WE ARE BEING SAVED.**

The Christian life is like a marathon. The race is long, and there are times when we get tired and want to quit, but the Holy Spirit empowers us to continue running the race! The Christian life is not a ride, we are not passive passengers, but are active participants. We are expected to continue growing in faith and seeking after God. If we don't we might not finish the race! The Lord gives us strength, and *with His* strength we can persevere in the faith.

"Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure."

-- Philippians 2:12-13

GLORIFICATION: I will be saved.

Glorification will happen when Christ returns and raises the bodies of all believers who have died and reunites them with their souls. He will also change the bodies of all believers who remain alive; giving them perfected resurrection bodies like His own.

Once we are resurrected with Christ, we will no longer suffer from the effects of the Fall. For His name's sake, we will be perfected in that day (Philippians 1:6), and God will dwell among His people and be their God (Revelation 21:3-4). Glorification is what we are striving towards; the prize, the goal, the gift from God to those who faithfully persevere. It is in Glorification that **WE WILL BE** saved.

"...being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus."

-- Philippians 1:6

"And I heard a loud voice from the throne saying, 'Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. 'He will wipe every tear from their eyes. There will be no more death' or mourning or crying or pain, for the old order of things has passed away.'"

-- Revelation 21:3-4

"For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the children of God."

-- Romans 8:18-19

Article 3: Christian Life

Two Ordinances: Baptism and The Lord's Supper

There are two ordinances which Jesus Christ has instituted and established for His Church. An ordinance is a "prescribed practice." It is something that has been prescribed and ordered by Jesus Christ, and thus must be practiced by the Church. The New Testament makes it very clear that the early Church practiced and observed two ordinances: Baptism and the Lord's Supper (Acts 2:41-42).

(Taken from Northview's Statement of Faith)

"Those who accepted his message were baptized, and about three thousand were added to their number that day. They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer."

-- Acts 2:41-42



Baptism

We believe that Christians should be baptized in water upon confession of their faith in Jesus Christ. We practice baptism by immersion; although we receive into fellowship those who have been baptized on confession of their faith by another mode (sprinkling/pouring). Baptism is a public declaration that the believer identifies with Christ in His death and resurrection, and has become part of His body, the Church.

(Matthew. 28:18-20; Acts 2:38; Romans 6:2-6; Colossians 2:12-13; 1 Thessalonians. 5:23-24; 1 Peter 3:21)



The Lord's Supper (Communion)

In preparation for the fellowship of the Lord's Supper, all believers must examine themselves. All those who understand its meaning, confess Jesus Christ as Lord in word and life, are accountable to their congregation, and are living in right relationship with God and others are invited to participate in the Lord's Supper which helps us remember Jesus' sacrifice, and celebrate His resurrection.

(Matthew 16:24, 26:26-30; 1 Corinthians 10:16-17, 11:23-32; Revelation 3:20)

The Three “P’s” of True Faith



Christian faith has three qualities that must all be present and increasing for faith to be considered genuine. Christians must **profess** faith in Jesus, they must **practice** holiness, and they must continue to grow in the faith (a.k.a., **persevere**). All three qualities are practiced in the context of community (Acts 2:42), thus our hope is that the faith journey of every Christian involves a strong commitment to the local church. Where does baptism fit into all of this? Baptism is a Christian “practice” that is an important and necessary step of growth in the faith. After a Christian has believed the gospel, they are baptized as a public declaration of their faith in Jesus, and as a symbol of their commitment to Jesus and His Church.

Profess

When confronted by the Gospel a person must make a choice, either to accept it as truth and then live by faith or to reject it. Those who repent of their sins need only to believe the Gospel and **PROFESS** their belief in Jesus Christ, in order to be saved.

“For if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved. For the Scripture says, “Everyone who believes in him will not be put to shame.”

-- Romans 10:9-11

Practice

Once a person has placed their faith in Jesus, they *must* live differently. Christians must **PRACTICE** their faith, and those who do not cannot rightly be called Christians. The faith journey of Christians will involve ups and downs, but it *must* be marked by growth: both in character (i.e - “fruits of the Spirit,” c.f - Galatians 5:21-23) and in good works.

“...and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.”

-- Galatians 5:21-23

“For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.”

-- Ephesians 2:10

Persevere

As a Christian matures in their faith, it may be tempting to prematurely celebrate success due to good profession and practice. In this instance, the metaphor of running a race proves helpful. As the Apostle Paul would say, it is only the runners who finish the race that get the prize (1 Corinthians 9:24). The Christian life must be marked by good theology, character, and works; which are all constantly increasing in measure, closer and closer to the standard that we see modelled in the life of Jesus Christ. This continual process is known as **PERSEVERANCE** and is the third quality of genuine Christian faith.

“Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize.”

-- 1 Corinthians 9:24

“I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day, and not only to me but also to all who have loved his appearing.”

-- 2 Timothy 4:7-8

Article 4: Testimony Workshop

Looking back over our lives, each of us has a unique story that tells how we got to where we are today and how God has shown us His grace. Although your story isn't finished, what you have experienced is a testimony to God's goodness and grace that should be shared for His glory. Your personal story is part of His greater story.

From before the foundation of the earth, God has set in motion His plan of redemption, to deal with the problem of sin and death. He has done this for the sake of His own glory and will make all things new! Until Christ returns, as His follower you get to participate in sharing this good news and living out a transformed life because of this good news.

A way of framing your testimony can flow in the following way:

- Who were you before you gave your life to Christ?
- How did God work in your life to bring you to Himself?
- What has God been doing in your life since you began following Him? (this can include the good and the hard times)

These memories comprise an outline of your story. You can use these memories to build your testimony to share with others and at your baptism. Also, they can serve as reminders as to where you came from as well as "anchor points" to remember what God has done for you.

In 1 Peter 3:15, Peter encourages the believers to always, with gentleness and respect, be prepared to make a defence to anyone who asks for a reason for the hope that is in you. Your testimony of how God has worked in your life (Justification, Sanctification, Glorification) is a wonderful way to open the conversation with someone who wants to know the reason for why you believe what you believe. Then, when possible, you can move from your experience into the reasons for the Truth of the Gospel (Creation, Rebellion, Redemption, Re-Creation) and the hope that it brings.

"But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect..."

-- 1 Peter 3:15

As followers of Christ, we get to share the Truth that has saved us with the people around us. Christ wants us to make disciples and this can be done in multiple ways; however, it begins with them hearing the Gospel. Our hope is that by explaining the Gospel in the previous section and helping walk through how to present your testimony, you may be better equipped to make disciples of Christ.

Article 5: Biblical Foundation for Baptism

Here at Northview, we believe that Christians should be baptized in water upon confession of their faith in Christ. We practice baptism by immersion, although we receive into fellowship those who have been baptized on confession of their faith by another mode (pouring or sprinkling). Baptism is a public declaration that the believer trusts in Jesus, identifies with Christ, and has become part of His body, the local church.

(From the Northview Statement of Faith)

Baptism is a beautiful demonstration of the Gospel in the life of every Christian. It is done in obedience to God and His commands, and as a declaration of our submission to His lordship. It is also a symbolic act indicating our death to sin and resurrection life in Christ, and is a starting point (or important checkpoint) of the Christian life.

We Baptize as Christians because it is understood to fulfill, in part, the command of Jesus to confess Him before humanity.

"Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven."

-- Matthew 10:32

"...If you confess with your mouth, "Jesus is Lord", and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."

-- Romans 10:9-10

Baptism is part of fulfilling the command to make disciples in the Great Commission.

"And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

-- Matthew 28:18-20

Jesus showed by example that we are to be baptized by being baptized Himself and as disciples of Jesus we should follow in His footsteps.

Then Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented. And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."

-- Matthew 3:13-17

The Symbolic Meaning

Baptism, as it is practiced in the New Testament, is both a literal and a symbolic act. In Romans 6:3-7 we are informed that we have been *“baptized into Christ Jesus” and “into his death”*. The literal act of baptism is being plunged into the water. Symbolically, we are baptized into union with Jesus Christ and into His death and life. The act of being submerged in and rising out of the water represents our going into the grave and rising again to new life.

“Or don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin because anyone who has died has been freed from sin.”

-- Romans 6:3-7

For these reasons, we believe baptism by *immersion* most accurately represents what was practiced in scripture and makes the most sense symbolically.

Also, we believe that baptism is an outward display of an inward reality that the person being baptized is *already* saved. The act of baptism does not have any special saving powers. To be saved, you only need to confess with your mouth and believe in your heart that Christ Jesus is Lord (Romans 10:9-10). Baptism is an expected action of all believers to show their union with Christ and His church, however, if something were to happen before a Christian was able to be baptized, it would not affect their salvation (i.e., the thief on the cross to whom Jesus said, *“...[T]oday you will be with me in paradise.”*; c.f - Luke 23:39-43).

Method for Baptism. How is Baptism to be performed?

At Northview, we practice what is called immersion baptism, where the individual is fully submerged in water and then raised up out of the water. The reason we do this is that in the Bible both the grammar and the context of the passages describing baptism indicates that immersion is what was practiced by Jesus, John the Baptist, and the early Church.

In Mark 1:10 we see the most descriptive language concerning baptism when Jesus himself was baptized by John. The text says *“He came up out of the water.”* The language indicates that He had been submerged under the water.

“And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove.”

-- Mark 1:10

The word itself is a good indication of the method used. *“Baptizo,”* the Greek word used in the Bible, means, *“to plunge, dip, immerse”* something in the water. We see in Mark 1:5 that the people being baptized by John were being baptized in the water.

“And all the country of Judea and Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins.”

-- Mark 1:5

Later, in the book of Acts, the Ethiopian Eunuch who was met by Philip was baptized in the river, rather than sprinkled with water (Acts 8:36).

“As they travelled along the road, they came to some water and the eunuch said, ‘Look, here is water. What can stand in the way of my being baptized?’”

-- Acts 8:36

Another method used by some Christian denominations is called sprinkling. This is where water is either sprinkled or poured on the brow of the person to indicate the cleansing of sin (Acts 22:16); however, we believe that this does not fully encapsulate the entire meaning of baptism. Romans 6:1-11 and Colossians 2:11-12 emphasize that baptism demonstrates a death and rebirth. Certainly, the cleansing of sins is a part of the symbolism of baptism but so is the death and rebirth, which is symbolized far more effectively by immersion, rather than with sprinkling or pouring.

“And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name.”

-- Acts 22:16

“What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We are those who have died to sin; how can we live in it any longer? Or don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

For if we have been united with him in a death like his, we will certainly also be united with him in a resurrection like his. For we know that our old self was crucified with him so that the body ruled by sin might be done away with, that we should no longer be slaves to sin—because anyone who has died has been set free from sin.

Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God.

In the same way, count yourselves dead to sin but alive to God in Christ Jesus.”

-- Romans 6:1-11

“In him you were also circumcised with a circumcision not performed by human hands. Your whole self ruled by the flesh was put off when you were circumcised by Christ, having been buried with him in baptism, in which you were also raised with him through your faith in the working of God, who raised him from the dead.”

-- Colossians 2:11-12

Who should be Baptized?

At Northview, we practice “Believer’s Baptism,” which means that we baptize individuals who are capable of professing faith in Jesus Christ as Savior and Lord. The Scriptures speak of belief and baptism as fundamentally intertwined. Those who had believed and confessed faith in Jesus were then baptized to symbolize their belief.

[See Appendix 1: Credobaptism vs Paedobaptism]

“So those who received his word were baptized, and there were added that day about three thousand souls.”

-- Acts 2:41

“But when they believed Philip as he preached the good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.”

-- Acts 8:12

“While Peter was still saying these things, the Holy Spirit fell on all who heard the word. And the believers from among the circumcised who had come with Peter were amazed because the gift of the Holy Spirit was poured out even on the Gentiles. For they were hearing them speaking in tongues and extolling God. Then Peter declared, “Can anyone withhold the water for baptizing these people, who have received the Holy Spirit just as we have?” And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days.”

-- Acts 10:44-48

The New Testament authors wrote with the assumption that all those participating in baptism personally trusted in Christ and experienced salvation (Galatians 3:27).

“...for all of you who were baptized into Christ have clothed yourselves with Christ.”

-- Galatians 3:27

At Northview, we believe that baptism is a natural next step in the faith journey of Christians. It is a public act which symbolizes a person’s death to self and new life in Christ. As part of this next step, a person also makes a commitment to the body of Christ - the local church. Thus, at Northview, baptism is the first step towards official membership.

Sometimes people are baptized at an early age and due to life circumstances end up discontinuing church attendance or living in disobedience to and disregarding God’s word. Once these people return to the church, many would like to be rebaptized in order to symbolize their rededication to Christ. While this desire is commendable, it shows a misunderstanding of the symbolism of baptism which is meant to signify the beginning of the race rather than perfection in the race.

[See Appendix 2: Should I be Baptized Again?]

Article 6: What are Your “Next Steps”?

Throughout the Bible, our faith in Christ is often described as a race or a journey. It is also clear in the Bible that a Christian should be connected to the local body of believers known as the Church. Because of this, we want you to consider what the “next step” is in your faith journey during your time at Northview Community Church.

NEXT STEP - Commit to regular attendance at a Weekend Service

Downes Road Campus

Worship Center - Our largest venue (1100 seats) which is great for first-time guests. Has live worship and live preaching.

Saturday at 5:30pm (*meal served at 4:15pm in Center Court*)

Sunday at 9:00am & 11:00am (*brunch served between services in Center Court*)

West Court - Seats 250 providing a “small church” feel within our large home. Has live worship at all services. Morning services use video preaching and our evening service uses a combination of live and video preaching.

Sunday at 9:00am, 11:00am & 5:30pm

Children’s ministries (6 months - Gr. 5) and **Middle School Bible Classes** (Gr. 6-7) are available at all services except Sunday nights.

Mission Campus - Sunday at 9:00am & 11:00am

Worship Center - Seats 500 and has live worship with a combination of live and video preaching.

Children’s ministries (6 months - Gr. 5) and **Middle School Bible Classes** (Gr. 6-7) are available at all services.

East Abbotsford Campus - Sunday at 9:00am & 11:00am

Abbotsford Christian Secondary School Gymnasium - Offers live worship and a combination of live and video preaching.

Children’s ministries (6 months - Gr. 5) are available at all services.

Middle School Bible Class (Gr. 6-7) is available at the 11:00am service.

NEXT STEP - Attend Membership Class

A natural next step for those who have been baptized is to attend **Membership Class**. This 3-week class begins the week after the baptism class and describes the “how” in regards to connecting and serving at Northview. At these classes, you will meet the Northview pastoral team and learn how our mission of Loving God, One Another, and the World practically works itself out within all that we do!

Being a member means that the leadership of Northview is committing themselves to watch over your spiritual growth. The believer is saying, "I am placing myself among this group of committed followers of Christ, and under Christ, to *Love God, One Another, and the World* for the season that God would have me here." This commitment to the local church begins with baptism and is solidified through membership.

Our counsel, for all Northview members, is to do three things: attend weekend services, serve in the church, and join a Community Group. Membership is the best way for people to demonstrate this commitment to Northview, and to be held accountable to that commitment.

NEXT STEP - Community Groups & Bible Studies

Community Groups

Community Groups are where Loving God, One Another, and the World is put into practice as smaller groups of Northview believers meet together for a season.

Sign up at **northview.org/community-groups**

Bible Studies

Bible Studies are Community Groups that meet at the church around tables to study and discuss particular books of the Bible together.

Sign up at **northview.org/men** or **northview.org/women**

NEXT STEP - Serve

Another important step as we grow in Christ is to get involved in the work of the local church! This just might be the most exciting aspect of the Christian life - to see God's work and love in action... through you!

- If you already know where you want to serve, follow the Application Process below.
- If not, please check out our website for a variety of ways you can be involved:
northview.org/serve

Application process to volunteer:

- 1) Fill out an Application Form (found at the Info Booth or by contacting the Church Office)
- 2) Provide a valid Criminal Record Check (CRC). CRC's are valid for 5 years. If you don't have a current CRC email: **reception@northview.org** and ask for the link to the free online application. If you need to apply in person bring your receipt to our office for a refund.
- 3) Drop off both your completed Application and Criminal Record Check to the Church Office (on weekends drop off at the Info Booth)
- 4) Wait for the church to contact you.

Email **reception@northveiw.org** with any other questions.

Article 7: Checklist and Information for the Baptism Service

Use this list, after completing your baptism class, to remember everything needed leading up to your baptism.

PLEASE KNOW:

- You are responsible for confirming with the person who will be baptizing you.
- Eligible baptizers include church leadership (pastors, elders, small group leaders, directors, etc.) or someone approved by the Pastor of Discipleship.

WHAT TO WEAR:

- Wear cotton pants or modest length shorts (mid-thigh or longer) and a dark shirt (no white please).
- Bring a change of clothing for after your baptism.
- Bring a large towel and a plastic bag for wet clothing.

NOTES FOR THE DAY:

- An email will be sent to you on the details of the Baptism Service and what time you are to come to the church/venue. If you have any questions please contact **baptism@northview.org**
- A link to the entire baptism service will be emailed to you shortly after the baptism service.
- Just before going under the water, clasp hands, hold your arms in front (so the person baptizing you can hold your arms), and bend knees.
- The person baptizing you can receive baptism instructions upon request by contacting us at **baptism@northview.org**.

CHECKLIST:

Date of your baptism _____

After attending the baptism class you will need to:

- Sign up for a baptism interview (a link will be emailed to you with instructions).
- Confirm with us who is going to baptize you (ASAP).
- Attend your baptism interview (bring Baptism Manual).
- Hand deliver or email **baptism@northview.org** your baptism testimony (300 words).
- Email us a profile picture (if you did not have it taken at the class).
- Invite friends and family to your baptism.

Appendix 1: Credobaptism vs Paedobaptism

Paedobaptism and Credobaptism

Paedobaptism is the practice of baptizing infants. Credobaptism is the practice of baptizing believers. Northview practices credobaptism.

Those who practice infant baptism believe that baptism in the New Testament is a direct parallel to circumcision from the Old Testament. In the Old Testament, every Jewish male child was to be circumcised to indicate that they were part of the chosen people of God. Paedobaptists believe that baptism is the new sign of the covenant.

However, in the New Testament, the emphasis on one's belonging to the Church is always due to an **internal** change rather than an ethnic heritage. The line of argument in the New Testament is that real circumcision is a matter of the heart, and is best understood as a **spiritual**, rather than literal, reality (Romans 2:29). When the New Covenant community is talked about in scripture it is voluntary, spiritual, and internal.

"No, a person is a Jew who is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a person's praise is not from other people, but from God."

-- Romans 2:29

In Romans 6 and Colossians 2:12, the text cannot be talking about infants in baptism because infants could not have had a saving faith since they have not professed Jesus Christ as Lord nor walked in newness of life.

"Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life."

-- Romans 6:3-4

"...having been buried with him in baptism, in which you were also raised with him through your faith in the working of God, who raised him from the dead."

-- Colossians 2:12

Therefore, to justify the baptism of infants the interpreter must make the meaning of baptism an **outward** act concerning an **outward** association. However, in Scripture, baptism always accompanies an **inward** change and that is why we believe that the baptism of those who cannot understand (infants), or who have not professed faith, is not the best interpretation of these texts.

The majority of people become citizens of a country through birth. This is an acknowledgement that they belong there, that they are a part of that people. If they escaped or left their previous country, they may renounce their association with that country and become a member of a new one. As Christians, we have become part of a new kingdom (Philippians 3:20), we do not gain entry to this kingdom of Jesus Christ through birth, but rather through faith; through the heart

rather than a physical association or an act. All humans are born sinners. All humans are born into a different kingdom than Jesus Christ's (Romans 5:12-14). We are all foreigners because birth does not guarantee anyone citizenship to the Kingdom of God.

"But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ..."

-- Philippians 3:20

"Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned—

To be sure, sin was in the world before the law was given, but sin is not charged against anyone's account where there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come."

-- Romans 5:12-14

Although we do not practice paedobaptism at Northview, because of the reasons stated above, we do not believe that there is no benefit to the individual having gone through the process of infant baptism and confirmation. Both are acts of a person's parents which indicate that they have a strong desire to raise their child in the family of faith. At Northview, a family dedicates their child, by this, they indicate that they will do their utmost to raise up the child in faith so that when they come of an age where they can believe they will make the choice to join God's Kingdom through faith. Parents are also declaring that this infant belongs to God and they are trusting Him with their child. This does not have a basis in scripture but culturally it is a practice we believe is in line with the attitudes a parent should have in raising their child.

So what is Baptism?

A person is ready for baptism when they have repented of sins, received forgiveness for their sins, and have died and been raised to newness of life in Christ. All of this is the work of the Holy Spirit and happens through the empowerment of the Holy Spirit. Baptism is an **outward** sign of an **internal** reality and symbolizes the believer's incorporation into the body of Christ as expressed in the local church.

Appendix 2: Should I be Baptized Again?

To be baptized as a believer, the only thing that a person must do is confess faith in Christ and believe God raised Him from the dead (Romans 10:9-10). As we have noted several times in this book, Baptism is best thought of as an external symbol of an internal reality. For these reasons, many children and youth who grow up in the church wish to be baptized at a young age to demonstrate that they believe in Jesus and to publicly declare their faith as their own.

Being baptized as a child or teenager can be both beneficial and detrimental. On one hand, as individuals mature in age, they have the opportunity to grow in the faith by publicly declaring their faith in Jesus through baptism. On the other hand, sometimes young people get baptized for the wrong reasons: to please their parents or to follow the example of their peers. Furthermore, sometimes a young person is baptized, only to later walk away from an active faith and church attendance. By God's grace, some of these young people return to genuine faith, and face the difficult question: should I be baptized again?

There are two answers to this question. Yes and No!

If upon reflection, individuals realize that they did not previously believe in Jesus' saving work when they were originally baptized, but simply went through the motions because of family or cultural pressures, they may wish to be baptized again to confirm that their journey of faith has truly begun.

If, however, a person genuinely believed in Jesus at a young age but experienced a season of living in disobedience to and disregarding God's word, there is no reason for them to be rebaptized when they return to a life of active faith. In this instance, it would be helpful to remind this person that baptism symbolizes the beginning of the race, not perfection in the race. Though runners may stumble - even for a long period of time - they do not start over when they fall down, they simply get up and keep going! These people can praise God for His mercy in pursuing them while they rejected Him, and walk forward in faith.

Appendix 3: The Lord's Supper

At Northview, we believe all those who understand the meaning of the Lord's supper, confess Jesus Christ as Lord in word and life, are accountable to their congregation and are living in right relationship with God and others are invited to participate in the Lord's Supper.

(From our statement of faith)

The Testimony of the Lord's Supper

Jesus never asked His disciples to remember His birth but He did instruct them to remember His death and resurrection. He gave the Church two visible symbols, called Ordinances, as reminders of His death. These two ordinances are "Baptism" and "The Lord's Supper". The Lord's Supper is an object lesson that represents a great spiritual truth for believers.

What is the Lord's Supper?

"For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me. In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes."

-- 1 Corinthians 11:23-26

It is a meal.

"The Lord Jesus, on the night he was betrayed, took bread." (vs. 23)

It is a memorial.

"...and when he had given thanks, he broke it and said, "This is my body, which is for you; eat in remembrance of me." (vs. 24)

It is a celebration.

"In the same way...he took the cup, saying, "This cup is the new covenant in my blood whenever you drink it, remember me." (vs. 25)

It is an anticipation.

"For whenever you eat the bread and drink the cup you proclaim the Lord's death until he comes back." (vs. 26)

Who Should Take the Lord's Supper?

Only those who are already believers.

"While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take it; this is my body."

Then he took a cup, and when he had given thanks, he gave it to them, and they all drank from it.

"This is my blood of the covenant, which is poured out for many," he said to them. "Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new in the kingdom of God."

When they had sung a hymn, they went out to the Mount of Olives.

-- Mark 14:22-26

"For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment upon himself."

-- 2 Corinthians 11:29

How Do I Prepare Myself For the Lord's Supper?

"Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A person ought to examine himself before he eats of the bread and drinks of the cup."

-- 1 Corinthians 11:27-28

Self-examination

Confessing sins

"If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness."

-- 1 John 1:9

Re-commitment to follow Christ

"Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship."

-- Romans 12:1

Restoring relationships with people in the Church

"Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift."

-- Matthew 5:23-24

Appendix 4: Our Identity in Christ

I AM ACCEPTED

John 1:12	I am God's child.
John 15:15	I am Christ's friend.
Romans 5:1	I have been justified.
I Corinthians 6:17	I am united with the Lord, and I am one spirit with Him.
I Corinthians 6:19-20	I have been bought with a price. I belong to God.
I Corinthians 12:27	I am a member of Christ's body.
Ephesians 1:1	I am a saint.
Ephesians 1:5	I have been adopted as God's child.
Ephesians 2:18	I have direct access to God through the Holy Spirit.
Colossians 1:14	I have been redeemed and forgiven of all my sins.
Colossians 2:10	I am complete in Christ.

I AM SECURE

Romans 8:1-2	I am free forever from condemnation.
Romans 8:28	I am assured that all things work together for good.
Romans 8:31-34	I am free from any condemning charges against me.
Romans 8:35-39	I cannot be separated from the love of God.
2 Corinthians 1:21-22	I have been established, anointed and sealed by God.
Colossians 3:3	I am hidden with Christ in God.
Philippians 1:6	I am confident that the good work that God has begun in me will be perfected.
Philippians 3:20	I am a citizen of heaven.
2 Timothy 1:7	I have not been given a spirit of fear but of power, love and a sound mind.
Hebrews 4:16	I can find grace and mercy to help in time of need.
I John 5:18	I am born of God and the evil one cannot touch me.

I AM SIGNIFICANT

Matthew 5:13-14	I am the salt and light of the earth.
John 15:1-5	I am a branch of the true vine, a channel of His life.
John 15:16	I have been chosen and appointed to bear fruit.
Acts 1:8	I am a personal witness of Christ.
1 Corinthians 3:16	I am God's temple.
1 Corinthians 3:9 2 Corinthians 6:1	I am God's co-worker.
2 Corinthians 5:17-21	I am a minister of reconciliation for God.
Ephesians 2:6	I am seated with Christ in the heavenly realm.
Ephesians 2:10	I am God's workmanship.
Ephesians 3:12	I may approach God with freedom and confidence.
Philippians 4:13	I can overcome all [suffering] through Christ who strengthens me.