

Discussion Questions

Lecture 1: What the Early Christians Believed about Infant Baptism and Believers Baptism

Use these questions after watching the complete lecture. Each prompt is grounded in the teaching and is designed for personal reflection, family study, or group conversation.

1. Lecture 1 contrasts a "title lawyer" with a "trial lawyer." How can beginning with a conclusion distort a study of baptism, even when every quotation used is genuine?

Another way to ask: How can starting with the answer you want make a Bible study misleading?

2. What would change in a church's baptism practice if it treated belief and discipleship in Mark 16 and Matthew 28 as the normal order rather than as optional details?

Another way to ask: What happens if churches make belief and becoming a disciple come before baptism?

3. Acts 2 describes hearers who were cut to the heart, repented, received the word, and continued in teaching and fellowship. Which of those signs should a church look for before and after baptism?

Another way to ask: What signs of real response appear around baptism in Acts 2?

4. Why is it important to read the whole promise in Acts 2:39, including "all who are far off" and "as many as the Lord our God will call"?

Another way to ask: Why should we read the whole sentence about the promise to children and people far away?

5. What are the risks of treating the word "household" as though it supplied ages and relationships that the text never states?

Another way to ask: Why should we be careful not to imagine infants whenever Acts says "household"?

Continue the Conversation

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6. Lydia's household is often central to this debate, yet Acts does not mention a husband or children. How should Christians reason from an account with genuine unknowns?

Another way to ask: How can we discuss Lydia's household honestly when Acts does not list everyone in it?

7. The jailer's whole household heard the word and rejoiced in belief. How does that context guide the way we understand the household's baptism?

Another way to ask: Why do the hearing and believing details matter in the jailer's story?

8. Lecture 1 identifies two uncertainties: the ages within named New Testament households and the age at which the next generation was baptized. What conclusions are responsible when evidence is incomplete?

Another way to ask: What can we responsibly say when the Bible does not give every person's age?

9. First Corinthians describes the household of Stephanas as devoted to serving the saints and as people other believers should submit to. How should that context control the way its household baptism is used?

Another way to ask: What does the ministry of Stephanas's household tell us about its baptism?

10. If no explicit New Testament infant-baptism account exists, what burden of proof should rest on someone who wants to make the practice apostolic or mandatory?

Another way to ask: Who needs to provide evidence if the New Testament never clearly shows an infant baptism?

Return to the lesson page for transcript-linked audio and the full Discussion Jumpstarters.