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# **A Study Guide for The New Birth**

# **ANSWER KEY**

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# I INTRODUCTION

(NB, Chapter 1)

## Questions

1. Cite two verses which declare the universal need of salvation, one from the Old Testament and one from the New Testament.

Old Testament: Proverbs 20:9, Isaiah 64:6, 1 Kings 8:46, 2 Chron 6:36

New Testament: Romans 3:9, 10, 19, 23

2. Give a short, precise definition of saving faith in Christ.

Salvation is a free gift from God. The death, burial and resurrection of Jesus Christ made this free gift of salvation available, and the only way to receive salvation is to have faith in Jesus and in the sufficiency of His sacrifice. Saving faith in Christ includes obedience to His gospel and application of His gospel to our lives.

3. Give a brief theological definition of salvation.

Deliverance from the power and effects of sin.

4. State three reasons why the substitutionary, atoning death of Jesus Christ was necessary.

- a. The sinfulness of man.

- b. The holiness of God.

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- c. God's law requiring death as the punishment for sin.

5. Continuance in a life of faith towards God can assure our future salvation. Cite a biblical passage which supports this principle and explain it in your own words.

John 15:1-14. Matt 10:22. John 3:16. Romans 1:16-17. Philippians 2:12

1 Tim 4:16, Romans 11:22. 1 Cor 15:1-2. Gal 5:4, 1 Tim 5:12, Heb 12:14-15, James 5:19-20, 2 Pet 1:10, 2:1, 2:20-21, Rev 3:5

6. Our salvation might best be understood as relating to our past, present and future. Explain these tenses of salvation.

a. Past

At a past point in time we received forgiveness of sin, freedom from sin's control, and power to live for God. Titus 3:5

b. Present

We presently enjoy forgiveness of sins, power to live for God, and freedom from the power and effects of sin. Eph 2:5 "By grace ye are saved." Not only did His death purchase past salvation from sin, but His life provides present victory over sin through His Spirit that dwells in us. (Rom 5:10, 1 John 4:4)

c. Future

We have not yet received final and complete deliverance from all the curse of sin. We still live in this sinful and imperfect world, have mortal bodies, have the sinful nature within us, face temptation, and have the ability to sin. Our salvation will be complete only when we receive glorified, immortal bodies like that of the resurrected body of Jesus.

7. a. Define the present kingdom of God.

It is the rule of God in the hearts of men. This aspect of the kingdom came into existence when God sent His Spirit to dwell in the hearts of believers. The present aspect of God's kingdom actually consist of the riches of His eternal kingdom temporarily come down to this world through the Spirit.

b. What is the nature of the future kingdom of God?

One day God will completely destroy all opposition to His rule and will display His kingship in every facet of the universe. His kingdom will come physically to this earth in the thousand year reign of Christ. It will be established throughout eternity by the judgment of all sinners and by the creation of a new heaven and a new earth without sin.

8. How does Romans 14:17 contrast the present kingdom of God with traditional religion?

Traditional religion does not believe in the experience of receiving the Holy Spirit with the evidence of speaking in other tongues as is seen in Acts 2. If one does not have the Spirit, can they truly have righteousness, peace and joy in the Holy Ghost?

9. How is salvation the same as entering into the kingdom of God?

They both require being born again of the water and the Spirit.

10. What is the most authoritatively apostolic answer to the question, "What must I do to be saved?"  
Acts 2:38 Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
11. Acts 16 states that the Philippian jailer made a specific response when "he believed on the Lord Jesus Christ." What was his response?  
He was baptized, he and all his, straightway.
12. Why does Scripture appear to answer the question "What must I do to be saved?" differently in John 3, Acts 2, and Acts 16? Give a brief explanation.  
Each gives the answer in different terms, from different viewpoints, and in different situations, but it is the same answer nonetheless.
- To Nicodemus Jesus was describing the plan of salvation for the future New Testament church that was about to come into existence.
  - Peter's answer to the Jews on the Day of Pentecost was a direct answer to a direct question about salvation. Peter intended his answer to give implicit instructions and to produce an immediate new birth.
  - In Acts 16, Paul and Silas confronted a man who knew little if anything about God. He had just attempted suicide. He was recovering from the fright of an earthquake and was awestricken in the presence of the supernatural. They answered his question in a simple, general way that would be understandable and reassuring.
13. In comparing the accounts mentioned above, how do their contents agree in teaching biblical salvation?
- Two passages speak of water baptism, and the third refers to the birth of water.
  - Two passages speak of the work of the Spirit in salvation, and the third describes an experience that caused rejoicing, which is experienced when a person receives the Spirit.
  - Only one of the three passages explicitly mentions repentance and only one explicitly mentions faith in Christ, but many other verses teach that both faith and repentance are prerequisites to salvation.
14. What leads to water baptism in the name of Jesus and to the baptism of the Spirit?  
Repentance and faith will lead to water baptism in the name of Jesus and to the baptism of the Spirit.

15. What are two complementary aspects of salvation?

1. It has a minimum requirement, namely, new birth.
2. It is a process of progressively appropriating God's grace throughout a continual life of faith and holiness.

## GRACE AND FAITH

(NB, Chapter 2)

### Lesson in Review Questions

1. Define grace.

Grace is the unmerited favor of God towards man. It is God's free gift to man. It is God's work in man.

2. How did God's grace provide for our salvation?

God has made salvation available to us through the death of Jesus Christ. He extends everything necessary to preserve our salvation. Thus man's salvation is a product of God's grace from start to finish.

3. a. Salvation leads to good works; good works do not lead to salvation. Is this statement true?

Yes.

- b. Cite a scriptural passage which states the biblical principle involved.

Ephesians 2:8-9

4. Some have reasoned that since grace has freed us from the law's penalty of death and ceremonial requirements, we may live a sinful life if we choose to do so and still be saved. Cite two verses of Scripture which oppose this view.

Romans 6:1-2

Romans 6:15

5. What is the relation of faith to grace?

Faith is the means by which man accepts and receives God's saving grace.

Faith is the channel through which God's grace comes to man.

6. What does it mean to be "justified"?

To be counted or declared righteous by God.

7. a. What is the source of our faith?

God

- b. Cite one verse to support this.

Romans 12:3

- c. What is the theological name for the faith which precedes salvation?

Universal prevenient grace.

8. Cite one scriptural passage which teaches that men do not seek God on their own.

John 3:27 John 6:44 Romans 3:10-12

9. Contrast the biblical meaning of faith with its generally understood modern meaning.

Biblical faith is a radical commitment of the whole man to the living Christ, a commitment that entails knowledge, trust, and obedience.

The modern meaning is simply a mental knowledge or assent.

10. Identify and briefly explain three components of genuine, saving faith.

a. To have faith in something, a person must first have a certain degree of knowledge or mental understanding.

b. To have faith, there must be assent or mental acceptance.

c. An appropriation of what is believed, a practical application of truth.

11. What is the critical element lacking in the lives of those whose belief in Jesus Christ is insufficient for salvation?

Total commitment to Jesus and obedience to His Word.

12. The apostle John had an acid test for the Christian in I John 2:3-5. Summarize this passage in your own words.

The Passage: And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keeps not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him.

8

13. How do the views of Paul and James agree concerning the relation of faith to works?

They both agree that saving faith will produce a life-changing reliance upon God, evidenced by works. Paul taught that we are saved through faith; James taught that saving faith will produce works and is only demonstrated by works. If works do not come with a person's faith, there is something wrong with his faith.

14. Scripture describes saving faith as something more than a momentary condition or mental commitment. What would be a scriptural view of saving faith, as described by the author?



The Bible often speaks of faith in the present tense, indicating continuing faith. For example, the word “believeth” in John 3:16 indicates continuous faith. Salvation is not just a past tense experience; it is a present tense relationship that will lead to eternal salvation. We must live daily by faith in order to be saved in the end. It is easier to see the close relationship between faith and works when we realize that fact. Faith is progressive; it leads further and further into God’s will.

15. Describe the relationship of faith to:

- a. **Repentance:** Repentance is the first “faith response” to the gospel, for repentance stands at the beginning of a life of faith and is itself the initial act of faith.
- b. **Water baptism:** Water baptism is an act of faith - a faith response to God. True faith in God and His word will cause the believer to submit to water baptism.
- c. **Receiving the gift of the Holy Ghost:** Faith leads to receiving the Holy Ghost. The true believer will receive the Holy Ghost; his faith is shown to be genuine and complete when God grants him the gift of the Spirit.

16. a. Are repentance and water baptism attempts to gain salvation through works?  
No. They are not works in the sense of things man does to assist in earning his salvation, but they are saving works of God.

b. If not, how might one explain their role in salvation?

Man’s role is to simply believe the gospel, to seek repentance, to submit to water baptism, and allow God to fill him with the Spirit. This “faith response” on man’s part does not earn or pay for salvation, but it is a necessary response for receiving salvation.

17. Many believe that Romans 10:8-10 points to true salvation by mental belief in and verbal confession of Jesus Christ as the Savior.

a. From the context of the passage, how do we know that Paul was not describing in detail the conversion experience itself?

Paul was writing to Christians. His purpose was to remind them of how accessible salvation really is. He did not have to explain the new birth in detail because his readers had already experienced it.

b. Paul quoted a portion of Deuteronomy 30:14 in Romans 10:8. Comparing the two verses, what implication of Paul’s quote becomes obvious?

That confessing and believing necessarily includes obeying the Word of

God.

c. What would be the fullest understanding of “confess with thy mouth the Lord Jesus”?

It means to give a truthful verbal confession that Jesus is Lord. For this to be truthful, however, we must submit our lives to Him as Lord and be obedient to Him. In the fullest sense of this passage, no one can truly confess Jesus as Lord of his life until he receives the Spirit and lives by the Spirit's power.

d. In Romans 10:9, Paul pronounces belief in the resurrection of Christ as critical to salvation. What two points can be made as to why Paul makes this emphasis?

(1) We rely on the resurrection to make Christ's atoning death effective

(2) and to give us new life through the Spirit of the risen Christ.

18. One may miss the point of Romans 10:13 if the context of the verse is ignored. What is the main point of this verse?

It does not give a formula for salvation but to teach that salvation is for all.

a. What would be the fullest understanding of “confess with thy mouth the Lord Jesus”?

First, this does not proclaim an “easy believism” but teaches that God's salvation is freely available to all who see Him and call upon Him in faith.

Secondly, if one truly calls on the Lord he will receive His Spirit and call on His name at baptism.

b. In Romans 10:9, Paul pronounces belief in the resurrection of Christ as critical to salvation. What two points can be made as to why Paul makes this emphasis?

10

(1) We rely on the resurrection to make Christ's atoning death effective

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19. One may miss the point of Romans 10:13 if the context of the verse is ignored. What is the main point of this verse?

It does not give a formula for salvation but to teach that salvation is for all.

20. Though God has dealt with men in various ways throughout the ages, the atoning death of Jesus Christ is the one central event in His plan of salvation for all time. Two principles have been evident in God's dealings with man under both the old and new covenants. What are these principles?

a. Grace

b. Faith

21. What does the doctrine of grace teach concerning the new birth?

That the new birth is a free gift from God which we do not earn or deserve.

22. What does the doctrine of faith teach concerning the new birth?

That we receive the new birth by relying totally and exclusively on Christ and His gospel. Faith is the means by which we appropriate God's grace, yield to Him, and allow Him to perform his saving work in us.

23. Give the twofold definition of saving faith.

Saving faith is acceptance of the gospel of Jesus Christ as the sole means of our salvation and appropriation (application) of the gospel to our lives by obedience to its requirements.

**III**  
**THE GOSPEL OF JESUS CHRIST**  
(NB, Chapter 3)

**Lesson in Review Questions**

1. The word “gospel” means good news. What is the meaning and full significance of the “good news”?

That Christ's death, burial, and resurrection bring salvation to all who respond in faith.

2. a. How do we apply Christ's death to our own lives?

An individual's death to sin, or the death of the old man, occurs when he repents from sin.

- b. What is put to death in our lives when we crucify “the old man”?

We die to the lusts and desires of the old man and decide to live for God.

3. a. By what means do we identify with Christ's burial?

By water baptism we identify with Christ when His body lay dead and buried in the grave.

- b. When baptism is administered scripturally, what two aspects of the ceremony demonstrate that it is truly an identification with the burial of Jesus?

Since baptism is a total submergence, it truly is a burial. Since baptism is done in the name of<sup>12</sup> Jesus, it truly is an identification with Him.

4. a. Does Christ's resurrection only point to a future physical resurrection of the believers?

No.

- b. If not, how does Christ's resurrection apply to the believer in this life?

The resurrection of Jesus Christ becomes effective to give us new life when we receive the Holy Ghost.

5. What three points of John the Baptist's message prepared for the preaching of the gospel of the New Testament?

- a. Repent, and show evidence of repentance
- b. After repentance, be baptized in water to signify your repentance
- c. look for the One who will baptize with the Holy Ghost and fire.

6. Summarize Christ's commands relative to salvation as recorded in the Gospel accounts.

1. You must believe in His deity. John 8:24
2. You must repent of your sins. Luke 13:3, 5
3. You must be born again to enter the kingdom of God. John 3:5

7. a. In what key verse does Peter set forth the salvation experience?

Acts 2:38

b. Did this message apply to Cornelius and other Gentiles?

Yes.

c. Cite two scriptural passages which show that the salvation experience of the Gentiles was the same as that of the early Jewish believers.

Acts 10:44-48 Acts 11:16-18

8. From Acts 8, how do we know that Philip's message of the kingdom of God and the name of Jesus included water baptism?

When the people believed Philip's preaching they were baptized.

9. a. Ananias commanded Paul to have his sins washed away. According to Paul in Acts 22:16, how was this accomplished?

By baptism, calling on the name of the Lord.

b. The message of Ananias to Paul was not limited to water baptism. For what other purpose did God send Ananias to Paul?

That Paul would receive his sight and be filled with the Holy Ghost.

10. Though the Ephesians had experienced John's baptism unto repentance, Paul led them to obedience to the gospel of the New Testament in fulfillment of John's message. What two things did the Ephesians experience in obedience to Paul's gospel message?

a. Paul re-baptized them in the name of Jesus

b. He laid hands on them and they received the Holy Ghost.

11. The book of Hebrews teaches several basic doctrinal truths in Hebrews 6:1-2. List three that are directly applicable to the salvation experience.

a. repentance from dead works

b. faith towards God

c. baptisms

12. a. The apostle John wrote that three elements agree in one (our salvation). What are these three elements?

Spirit, water, blood

b. To what portions of the gospel message do each of these elements refer?

The true believer will have Christ's blood applied to his life at baptism of water and the infilling of the Spirit.

13. What three elements of the Israelites' deliverance from Egypt typify our deliverance from the<sup>14</sup> bondage of sin?

1. The blood of the Passover lamb

2. The water of the Red Sea

3. The cloud of the Lord's presence that guided them

14. How was the old covenant inaugurated?

By separation, blood, water, and the manifestation of God's presence

15. List the furniture of the Tabernacle and describe what each piece typifies in the New Testament experience of salvation.

- a. The altar: points to the death of Jesus Christ who became our supreme sacrifice for sins, and to our repentance, in which we die to sin and apply Christ's death to our lives.
- b. Laver or basin of brass: Points to water baptism, for after we die at repentance we proceed to to water baptism to wash away our sins.
- c. Golden lampstand: signifies God's light in this world, which comes through his people.
- d. Table of holy bread: signifies spiritual nourishment, which we find in Christ, who is the Bread of Life and in the Word of God.
- e. Altar of Incense: represents the prayers of God's people.
- f. Ark of the Covenant: represents a witness of the mutual agreement between God and Israel, with its contents symbolizing Israel's duty to God, God's provision for Israel, and God's power and delegated authority.

16. As a type of our salvation experience, what three things were applied to a leper before he could be restored to the congregation of Israel?

Blood, water, and oil.

17. Under the New Testament, to what are we restored by the blood, water and Spirit?

Spiritual communion with God and the church.

**IV**  
**BIRTH OF WATER AND THE SPIRIT**  
(NB, Chapter 4)

**Lesson in Review Questions**

1. The new birth doctrine is built upon what scriptural passage?  
**John 3:5**
2. Various theological interpretations have provided four possible meanings for Jesus' statement on the "birth of water." List each.
  - a. **It refers to the natural birth, which is accompanied by a flow of watery amniotic fluid**
  - b. **It is identical to the birth of the Spirit**
  - c. **It refers to spiritual cleansing performed by the Word of God.**
  - d. **It is water baptism; not merely the human ceremony, but the work God performs when he remits sin at water baptism.**
3. Jesus was not speaking of a natural birth in John 3 when He spoke of the "birth of water," since this usage does not appear in ordinary speech or in scripture.
4. A careful reading of John 3:3-5 shows that being "born of water and of the Spirit" is equivalent to being born again.
5. If "birth of water" means natural birth, why would Jesus apparently be unfair in His rebuke of Nicodemus?  
**16**  
**Because Jesus either told him to do something he had already done or to do a physical impossibility.**
6. a. Does John 3 establish that the "birth of water" alone is the new birth?  
**NO**  
  
b. What else is needed to complete the new birth?  
**To be born of the Spirit**



7. Some theologians insist that the birth of water and the Spirit are identical experiences, but the apostle John emphasizes the distinction between the two in John 3:3-5 and again in\_\_\_\_\_.

1 John 5:8

8. Some promote the view that the “birth of water” is a cleansing by the Word and use Ephesians 5:26 to support their view. But this interpretation ignores the \_\_\_\_\_meaning of John 3:5 and chooses a\_\_\_\_meaning with no support from the context.

Literal, symbolic

9. Rather than being a part of the new birth experience itself, the Word of God is more appropriately understood to be the agent of\_\_\_\_\_.

Conception

10. From the beginning chapters of the Gospel of John, how can we support the conclusion that the “birth of water” can be literally understood to mean water baptism?

Baptism is the only significant use of water in the New Testament church, so if we interpret *water* literally it indicates water baptism. The early church commonly used *water* to mean water baptism.

11. As a Jewish religious leader, Nicodemus would have understood Jesus to be speaking of water baptism in referring to a “birth of water.” What are two reasons why he could have been expected to have this understanding?

a. He was familiar with the ceremonial cleansing of the Old Testament as well as Jewish proselyte baptism

b. He had the witness of John the Baptist<sup>17</sup>.

12. Water baptism must be a part of the new birth, because God does what at water baptism?

God remits sins at water baptism

13. Paul linked water and Spirit to the new birth in what verse?

Titus 3:5

14. Biblical scholars generally agree that the “washing of regeneration” or

“bathing of the new birth” of Titus 3:5 refers to what?

The rite of baptism

15. Water baptism is not in and of itself a saving act, but the remission of sins is totally dependent upon what?

God's grace.

16. The “birth of the Spirit” is the operation of the Holy Spirit for what purpose?

Salvation

17. Nicodemus would have been aware of prophecies of the Spirit's outpouring, particularly the prophecy of what Old Testament book?

The book of Joel.

18. John baptized with water, but he prophesied of a mightier One to follow who would do what?

Baptize with the Holy Ghost

19. a. In what scriptural passage did Jesus describe the “promise of the Father” as being “baptized with the Holy Ghost”?

Acts 1:4-8

b. What scriptural passage describes the fulfillment of Christ's words and equates being “baptized with the Holy Ghost” to being “filled with the Holy Ghost”?

Acts 2:4<sup>18</sup>

20. In what passage of Acts did Peter describe the “gift” of the Holy Ghost as being “baptized with the Holy Ghost”?

Acts 2:38-39

21. What verse in the epistles demonstrates that the work of the Spirit in salvation is the baptism of the Spirit?

1 Cor 12:13

22. Is salvation complete at either repentance, water baptism, or the Spirit baptism individually?

NO

23. Since the blood of Jesus purchased our salvation, when can we say the blood is applied to our lives in the experience of salvation?

Throughout the salvation process, from the first hearing of the Word until the return of Christ for His church.

24. Name the characteristics of the born-again believer, as described in I John:

- a. Confesses that Jesus came in the flesh
- b. Has love
- c. Confesses that Jesus is the Son of God
- d. Believes that Jesus is the Christ
- e. Overcomes the world
- f. Does not continue to commit sin
- g. Keeps God's commandments
- h. Has the Holy Spirit
- i. Has the witness of the Spirit, water and blood

25. Point out two reasons why Old testament believers were not born again in the New Testament sense:

- a. There was no permanent remission of sins
- b. The new nature in the form of the permanently indwelling Spirit was not available to them

## V REPENTANCE

(NB, Chapter 5)

### Questions

1. Define repentance in the context of biblical preaching:

Repentance is a turn from sin and a turn to God.

2. Repentance is the first act of faith.

3. Repentance is a change of views, feelings and purpose.

4. The four elements of repentance are:

1. recognition of sin
2. confession of sin
3. contrition for sin
4. a decision to forsake sin

5. Cite a verse showing that recognition of sin in one's life is fundamental to repentance.

Mark 2:17, Luke 5:32, Matt 5:3

6. Proverbs 28:13 shows us that confession of sin is one critical element in receiving \_\_\_\_\_.

Mercy

20

7. a. To whom must we confess our sins?

God

- c. Is it ever necessary to confess sin to others?

Yes

- c. When would such a confession be appropriate?

When we seek prayer on our behalf or who we wronged someone and seek his forgiveness

8. According to I John 1:9, what should one do if he sins after conversion?

Confession is still part of repentance.

9. a. How are human emotions involved in repentance?

It will usually bring tears and other physical demonstrations.

b. Is grief or sorrow for the consequences of sin the same as repentance?

No

c. What kind of sorrow produces true repentance?

Godly sorrow, which will cause a person to be sorry for his sins, decide to change his sinful lifestyle, and have no regrets about making the change.

10. Proverbs 28:13 also shows that a decision to forsaking \_\_\_\_\_ sins \_\_\_\_\_ is critical to repentance.

11. Does repentance require a “proving time” to God?

No

12. Correcting the impact of past sins is called restitution.

13. How can the joy and positive feelings associated with repentance actually hinder a person?

He will feel joy because he is being restored to fellowship with God. He will also find relief because he has made his decision and he no longer has to face sin alone. But God has so much more for him. One must not stop when they feel these things, but should proceed to water baptism and receiving the Holy Ghost.

14. What gives us the opportunity and ability to repent?

God's grace and goodness leads men to repent.

15. Repentance cannot earn salvation, but what role does it play in the salvation experience?

It qualifies one for, and begins the work of, salvation.

16. How does the Spirit of God play a role in repentance?

It takes the convicting power of God's Spirit, and the drawing of God Spirit to bring men to repentance.

17. What is the role of the Word of God in repentance?

The preached word brings men to a realization of their sins and their need for God. If we preach the Word, God will apply it to individual hearts.

18. Romans 10:17 states what principle?

The hearing of God's Word brings faith, and faith will cause men to obey the command to repent.

19. a. To whom does the call of repentance apply? Cite two verses in support of your answer.

To everyone. Acts 17:30, 2 Pet 3:9

b. Is repentance thus necessary for salvation?

Yes

20. How does repentance qualify a person for water baptism and the infilling of the Holy Ghost?

When man repents from sin, he can begin to have communion with God on the basis of Christ's substitutionary death. Repentance removes the barrier that sin erected and allows man and God to begin a personal relationship.

21. Repentance and water baptism together complete the full work of forgiveness.

22. From a study of the Greek word *aphesis*, what conclusion can we draw about the relation of forgiveness of sins to the remission of sins?

The words forgive and remit come from the word *aphesis*. Theologically speaking, then, forgiveness and remission are equivalent terms, and forgiveness (or remission) comes with the combination of repentance and water baptism. We should not separate the two experiences.

23. Sincere repentance can give one limited, temporary power over sin through the force of will or personal strength. What gives a believer the power to continue in a new life in Christ? Cite a scriptural passage to support your answer.

22

The baptism of the Spirit. Acts 1:8, Romans 8:10, 13

24. For purposes of discussion, what distinctions can we make about how God deals with sin at repentance and then at water baptism?

At repentance, God destroys sin's present dominion in a person's life, and He removes the barrier preventing a personal relationship with Him. At water baptism, God removes the legal record of sin and erases the penalty for that sin, namely death. God deals with the present consequences of sin at repentance and with the future consequences of sin at water baptism.

25. List three things an altar worker can do to promote a genuine experience of repentance:

- a. Emphasize the moving of God's Spirit.
- b. Attempt to discern where the seeker is spiritually.
- c. Put ourselves in the seeker's position and pray with them. This will show them how to pray and will help us pray with a burden.

26.a. Is the need to repent from sin meant to be a continuing, everyday experience of the Christian life?

Yes, according to Jesus' teaching on prayer in Luke 11:1-4.

The author points to Heb 6:1 to support the idea that a believer at some point should mature to where the need to repent from sin becomes the exception rather than the rule.

b. What is the first principle for the born-again believer, according to I John 2:1?

Do not sin.

## VI WATER BAPTISM

(NB, Chapter 6)

### Lesson in Review Questions

1. Define Christian water baptism.

Christian water baptism is a ceremony in which one who has repented of his sins is immersed in water in the name of Jesus for the remission of those sins. It is an act of faith in Jesus Christ.

2. John's baptism unto repentance was meant to prepare the Jewish people for what?

Christ's message and Christian baptism.

3. As Christ was sinless, He had no need of repentance. Why then did Jesus submit to John's baptism? List four reasons.

- a. To introduce Himself publicly and to inaugurate His ministry.
- b. By this act, Christ sanctioned John's baptism and his message of repentance, water baptism, and Spirit baptism.
- c. Christ provided an example for us to follow. He did not need baptism for Himself, but He submitted to it for our benefit.
- d. Since Christ was baptized to fulfill all righteousness, He did not regard it as a mere ceremony or ritual. He recognized baptism as having moral significance and as being necessary for us.

4. What was the nature of the early baptism by Christ's disciples?

It was preparatory to Christian baptism and did not confer absolute remission of sins.

24

5. Cite two scriptural passages in which Jesus Christ commanded baptism as necessary to the believer.

Matthew 28:19, Mark 16:16



6. The word *baptism* is derived from the Greek word *baptizo*, which in turn comes from the word *hapto*, which means “to dip.” What then is the fullest understanding of the word *baptism*?

The processes of immersion, submersion and emergence.

7. What three nonbiblical practices made baptism by immersion inconvenient?

- a. Infant baptism
- b. Triple baptism by some trinitarians
- c. Postponement of baptism until the deathbed (in an attempt to live one's whole life in sin and still be saved)

8. According to passages such as Acts 8:36 and Acts 10:47-48, we know that the literal use of water is necessary for baptism. Cite three verses which demonstrate that baptism involves *immersion* in water:

- a. Mark 1:5,9
- b. Matt 3:16
- c. Acts 8:38-39

9. Some groups practice baptismal rites of sprinkling or pouring. The author cites six reasons why the biblical mode of baptism should be preached. List these reasons.

- a. Baptism is a biblical command, so we should follow the biblical mode.
- b. Jesus was immersed as an example for us to follow.
- c. Other modes of baptism come from non-biblical tradition and tradition is a poor substitute for biblical teaching
- d. The only advantage sprinkling has is convenience, which is also a poor excuse for not following the Bible.
- e. Immersion demonstrates obedience to God and respect for His Word.
- f. Only by immersion do we retain the significance of baptism as a burial with Christ.

10.a. Explain the meaning of “remission of sins” and its connection to water baptism.

Remission denotes a release, wiping out, cancellation, or dismissal. At baptism, God releases, wipes out, cancels, and dismisses our sins.

b. Does Acts 2:38 mean we are baptized because we already have remission or in order to obtain remission? Support your answer.

In order to obtain remission. The word *for* in the verse means “to receive” or “in order to receive”. Matthew 26:28 uses the same Greek wording as Acts 2:38, pointing to future remission of sins, not pointing back to remission already obtained.

11. What two things are necessary on the candidate’s part to make water baptism effective in the remission of sins?

Conscious faith and repentance.

12. In Mark 16:16, Jesus linked belief and baptism directly to the promise of salvation. Did Jesus provide an alternative for those who would believe but who would not be baptized?

No.

13. What verse states that water baptism saves us and is an appeal to God for a clear conscience toward Him?

1 Peter 3:21

14. Below are three teachings of Paul concerning baptism. Cite the verse or passage where Paul taught baptism as:

a. Burial with Christ - <sup>26</sup>Romans 6:3-4, Colossians 2:12

b. Baptism into Christ - Galatians 3:27

c. Spiritual circumcision - Colossians 2:11-13

15. A study of Old Testament types shows that the blood was applied by means of in purification ceremonies. Water

16. Name two accounts in Acts which show that public confession is *not* the purpose of water baptism:

- a. Acts 8:26-39. The Ethiopian eunuch was baptized in the middle of nowhere with no one else around to observe it.
- b. Acts 16:25-33. The Philippine jailor was baptized at midnight without an audience.
- c. Acts 19:1-5 John's disciples were re-baptized, indicating its significance to salvation.
- d. Acts 10:47-48 Cornelius and his household were baptized after they had spoken in tongues as public evidence to all.

17.a. In I Corinthians 1:17, did Paul teach against the essentiality of water baptism?  
No.

b. What was the point of the passage in which this verse is found?

No one could accuse him of trying to start his own following or to baptize in his own name. The identity of the baptizer was unimportant.

18. Some reject baptism as essential to salvation, arguing that baptism is but a work of man. What would be the truest description of the human element in baptism?

Baptism is an act of faith. God frequently requires an observable faith response on man's part before He performs a spiritual work. He requires a manifestation of faith and obedience.

19. What would be the appropriate course of action for a backslidden believer to restore himself to a relationship with God?

<sup>27</sup>  
He must repent of his backsliding, but does not need to be re-baptized because his original baptism covers his subsequent sins when he repents.

20. Infant baptism is not valid and never can be later in life since infants do not have what?

Conscious faith

21. Water is associated with or symbolic of what three things that make water baptism of special significance in the plan of God?

- a. Water symbolizes death. In Noah's day God used water to bring death to

the entire unbelieving world.

b. Water is universally associated with washing and cleansing.

c. Water symbolizes life itself. No living thing can exist without water.

22. Some have attempted to justify their practice of baptism for the dead by isolating I Corinthians 15:29 out of its context of a discussion on resurrection. Briefly, what are three possible explanations of this verse?

a. Paul referred to those who became converts as a result of the death of Christian loved ones.

b. He referred to baptism by proxy, not to condone it, but to use it as an example of belief in the resurrection. Perhaps some Corinthians taught against the resurrection, yet they baptized on behalf of the dead, and he pointed out their inconsistency.

c. He meant baptism into Christ's death. "The dead" probably does not mean Christ since the Greek word is plural, but it may mean the old sinful selves that died in repentance. Baptism buries the dead ones with Christ so they can rise in newness of life as Christ did. (Romans 6:3-5) Viewed this way, baptism is a confession of faith in Christ's resurrection, which is what Paul affirmed in this entire passage.

23. In summary of the significance of water baptism, answer the following questions by filling in the blanks:

a. God remits sins at water baptism (Acts 2:38; 22:16).

b. Water baptism is part of the New Birth (John 3:5; Titus 3:5).

c. Baptism identifies us with the death and burial of Jesus (Romans 6:1-4).

d. Water baptism is part of the one baptism of water and Spirit that places us into the body of Christ. (Romans 6:3-4; Galatians 3:27).

e. Water baptism is part of our spiritual circumcision. (Colossians 2:11-13)

## VII

### THE BAPTISMAL FORMULA

(NB, Chapter 7; Background reading, NB, Chapter 10)

#### Lesson in Review Questions

1. List the five accounts in Acts of water baptism in the name of Jesus. Give the chapter and verse for each account with a brief description of each.
  - a. Act 2:14, 37-38, 41. First message of the New Testament. The Jews who believed were baptized in the name of Jesus.
  - b. Acts 8:12, 16. The Samaritans believed Philip's preaching and were baptized in the "name of the Lord Jesus".
  - c. Acts 10:48. Cornelius and his fellow Gentiles believed the preaching of Peter and were baptized in the name of the Lord.
  - d. Acts 19:5. Disciples of John the Baptist believed the preaching of Paul and were re-baptized "in the name of the Lord Jesus."
  - e. Acts 22:16. Paul testifies that he believed the preaching of Ananias and was baptized, washing away his sins, calling on the "name of the Lord."
2. How does I Corinthians 1:13 support these five accounts of baptism in the name of Jesus?

It shows that the Gentile believers in Corinth were baptized in Jesus' name.
3. Cite the verses of Scripture which demonstrate the following points concerning baptism in Jesus' name:
  - a. Burial with Christ Romans 6:4, Colossians 2:12
  - b. Identification with Christ Romans 6:3, Galatians 3:27
  - c. Taking on the family name Luke 1:57-63, 2:21, Colossians 2:11-12, Wzra 2:61-62, John 5:43, Hebrews 1:4, Ephesians 3:14-15
  - d. Remission of sins in the name Acts 2:38, Acts 4:12, Acts 10:43, Acts 22:16
  - e. Power and authority in the name Matthew 28:18-19, Acts 4:7, Acts 4:10,

John 14:14, Acts 3:6, 16,

f. Do all in the name Colossians 3:17

g. Jesus is the highest name Philippians 2:9-10

4. The Ephesian disciples of John the Baptist were re-baptized in Jesus' name to express what?

Faith in Jesus and recognized Him as Messiah, Lord, Savior, and the fulfillment of John's ministry.

5. We can understand from Colossians 2:9-12 that baptism in the name of Jesus is a demonstration of faith in the full deity of Jesus and His all-sufficient role in our salvation.

6. a. Is calling on the name of Jesus like reciting a chant or a magical formula?

No

b. What is necessary to make the name of Jesus effective when it is invoked?

We must have personal faith in Jesus

7. Does the biblical account support the historical use of two or more formulas?

No

8. Some contend that "in the name of Jesus" only means in the power and authority of Jesus. Nevertheless, how would that power and authority be invoked?

To invoke His name in faith.

9. Cite one verse that demonstrates the name of Jesus was orally invoked at baptism in the apostolic church.

Acts 22:16

10. A literal reading of Acts supports the conclusion that "in the name of Jesus" was a phrase actually called at baptism. In what other situations was this phrase called in faith?

Acts 7:59 Stephen when he was stoned

11. What is the conclusion of scholars regarding the baptismal formula of the

## Early Church?

The formula used was “in the name of the Lord Jesus Christ” or some synonymous phrase: there is no evidence for the use of the triune name.

12. Why cannot Matthew 28:19 and Acts 2:38 be contradictory?

One must be right and the other wrong, for there can be only one form of Christian baptism. Since God's plan salvation in the New Testament church age is the same for all people, there cannot be two contradictory baptismal formulas. Since the Bible is the inerrant Word of God, it does not contradict itself. If the Bible gives two formulas, which is correct? Which do we trust?

13. Could Peter's bold statement in Acts 2:38 have been in error? If not, give two reasons to support your statement. **No, it was not in error.**

- a. Peter heard Jesus speak Matthew 28:19 only 7 to 10 days earlier.
- b. If Peter was in error, the other Apostles heard him and followed him into error, and if so, then we cannot trust anything the Apostles taught or preached.

14. What does the grammar of Matthew 28:19 indicate?

The word “name” is singular. It denotes only one name that describes the father, son and Holy Ghost.

15. Matthew 28:19 describes one name for three titles of God. Cite Scripture to show how the name of Jesus is associated with each title.

- a. Matthew 1:21 - Jesus is the name of the son.
- b. John 5:43 - Jesus said he was come in his Father's name. John 17:6, 26 Jesus said he declared unto them “thy name” referring to the Father. Hebrews 1:4<sup>31</sup> Jesus received his name by inheritance.
- c. John 14:26 - the Holy Ghost, whom the Father will send in my name.....

16. How does the context of Matthew 28:19 support the conclusion that the singular name referred to is Jesus?

Jesus said in verse 18 that “All power is given unto me in heaven and in earth”. In verse 19 He continues :Go ye therefore... Jesus did not mean, I have all power; therefore baptize in three different names (or in another name). Rather, He was saying, “I have all power, so baptize in my name”.

17. What do Jesus' last instructions to His disciples in Mark and Luke indicate concerning the use of a name?

Their descriptions of the same instructions of Christ show that Jesus was the only name mentioned.

18. Did Old Testament prophecy reveal or predict a unique name to be associated with God? Cite a verse to support your statement.

Yes.

Isaiah 52:6 "Therefore my people shall know my name",

Zechariah 14:9 In that day shall there be one Lord and his name one.

Philippians 2:9-10 says that Jesus is the name above all names.

19.a. Some insist on using Matthew 28:19 as a profession of a particular doctrine. What is that doctrine?

The trinity

b. Does the Bible teach such a doctrine?

No

20. State six reasons given by the author to show that the baptismal formula is of critical importance.

a. The Bible places so much importance on water baptism that we should practice it exactly as the Bible commands.

b. We should follow the example of the apostolic church.

c. Tradition is an inadequate substitute for biblical teaching.

d. Obedience to and respect for God's Word will cause us to follow it exactly. We should obey the clear teaching of scripture instead of inventing another method and attempting to justify it.

e. John's disciples had already been immersed in water unto repentance, yet Paul baptized them again, this time in Jesus' name. (Acts 19:1-5). The only physical difference between the two baptisms was the name, but this was significant enough to require re-baptism.

f. The name of Jesus is uniquely associated with all the purposes of baptism, such



as burial with Christ, identification with Christ, and remission of sins.

## Questions on the Background Reading

(NB, Chapter 10)

1. How can the doctrinal bias of church historians hinder inquiry into historical doctrines?

Modern historians often interpret the statements of ancient writers from the perspective of their own beliefs, finding teaching that simply are not there. On the other hand, the doctrinal positions of historians can limit their understanding of doctrines that did exist.

2. Describe the way in which some ancient manuscripts have been changed over the generations.

There is the possibility of interpolations. Most of our information about church history comes from manuscripts that were copied hundreds of years after the original writings. In many cases the copyists changed or inserted certain lines to create support for particular doctrines.

3. Why would many existing documents not reflect the views of the average believer of a given time period?

In times when many people were not literate and books had to be hand-written, theological documents tended to be written and copied by the educated elite. Then, as now, theologians were frequently more liberal in their doctrines than were the majority of believers.

4. Why does not the antiquity of a writer guarantee his doctrinal purity?

False doctrines existed from the earliest times. There is plenty of evidence in the biblical writings of Paul, Peter, John, and Jude that false doctrines abounded even in the days of the apostles and threatened to overwhelm the church.

5. What later baptismal practice contradicted the early teaching that repentance was necessary for water baptism to be of value?

Infant baptism

6. What was the normal mode of baptism in the early post-apostolic church?

Immersion

7. How do the writings of the early post-apostolic era relate water baptism to salvation?

According to Heick, the post apostolic fathers taught that, “baptism confers the forgiveness of sins,” and baptism was “a washing of forgiveness and a regeneration.” and “it brings pardon and the new life, and is therefore necessary to salvation”.

8. What was the established baptismal formula before the third century?

Immersion in the name of the Lord Jesus, or some similar phrase.

9. What can we learn from references to baptism in Jesus’ name in the fourth century and later?

1. Throughout church history some people were acquainted with the Jesus Name formula.
2. Many theologians regarded it as valid.
3. Since it reappears repeatedly as an issue, people in various ages apparently maintained the practice.

10. Though suppression of baptism in the name of Jesus increased through the medieval age, do we have any evidence that such a practice continued.

In the time of the Reformation, Martin Luther encountered a dispute over the Jesus Name formula. Many sixteenth and seventeenth century Anti-trinitarians baptized in Jesus’ name. In the nineteenth century many of the Plymouth Brethren, as well as some other English groups, taught on the authority of Acts 2:38 that baptism should be in the name of Jesus only.

**VIII**  
**THE BAPTISM OF THE HOLY SPIRIT**  
(NB, Chapter 8)

**Lesson in Review Questions**

1. What is revealed about the nature of God in each passage cited below?
  - a. I Peter 1:16 - God is holy
  - b. John 4:24 - God is a Spirit
  - c. Ephesians 4:4 - There is only one Spirit of God
  - d. Acts 5:3-4; I Corinthians 3:16-17; 6:19-20 - The Holy Spirit is God
  - e. Romans 8:9 - One of the titles of the Holy Spirit is "Spirit of God"
2. What are the two usual translations of *pneuma hagion*?

Holy Ghost and Holy Spirit

3. Some make a distinction between receiving the Holy Ghost and being baptized with the Holy Ghost, as if the Spirit baptism were an act subsequent to the salvation experience. Referring to the chart on page 189, read and cite two verses which demonstrate that these two phrases refer to the same experience.
4. a. Do both the phrases "filled with the Holy Ghost" and "baptized with the Holy Ghost" refer to the initial experience of receiving God's Spirit to dwell in one's life?

Yes.

- b. Does Scripture use the phrase “filled with the Holy Ghost” in another sense?  
Explain the meanings in apostolic church usage.

God renewed the believer's original experience. A special, momentary endowment of power to one who has already been baptized in the Spirit. Sometimes called “being anointed” by the Spirit.

5. How do the grammar and meaning of I Corinthians 12:13 relate the baptism of the Spirit to salvation?

The Greek preposition translated ‘by’ is ‘en’ - the same preposition used in Acts 1:5. We could translate the sentence as, “With one Spirit we are all baptized into one body” or “In one Spirit we are all baptized into one body.” The Greek phrasing demonstrates that Paul referred to the same experience Jesus had promised in Acts 1:5. Thus, the baptism of the Spirit is part of salvation and not an experience subsequent to salvation.

6. To be born again means to be regenerated. How does God accomplish this work in the believer?

By the infilling of the Spirit

7. Is there any difference between the Holy Spirit and the Spirit of Christ? Cite two verses to support your conclusion and state their main ideas.

No, they are the same.

- a. Romans 8:9. The Holy Spirit is the Spirit of Christ.

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- b. Ephesians 3:16-17. Christ dwells in us by the indwelling of the Spirit.

8. What event made possible the beginning of the New Testament church?

The new covenant - ushered in by Jesus' death, burial and resurrection.

9. When did the New Testament church begin?

The Day of Pentecost - the initial outpouring of the Holy Spirit

10. What occurred on the Day of Pentecost in fulfillment of God's plan?

The New Testament Church

11. a. Did Old Testament saints and prophets experience the Spirit baptism?

No

b. Did they know of or predict such an experience?

Yes.

c. Cite two verses from the Old Testament in support of your last answer.

Joel 2:28-29, Jeremiah 31:31-33

12. How does the Spirit help us to fulfill the righteousness of the law?

God writes His laws upon the hearts of His people by the Spirit, who gives us power to fulfill the righteousness of the law.

13. What three important points does the author draw from John 7:37-39?

a. The Holy Spirit is promised to all who believe on Jesus

b. Belief in Christ must be in accordance with the teaching of Scripture, not divorced from it.

c. To believe is not just mental assent at a certain point in time, but continual believing, as the use of the present tense indicates.

14. How are verses such as John 14:26, Matthew 28:20 and Luke 24:49 fulfilled in the apostolic church?

The Great Commission is accomplished in and through us by the power that the Spirit gives us.

15. a. What is the significance of the Book of Acts?

Acts is a narrative history of the New Testament church, describing it's

beginning in Jerusalem and its spread to all Judea, Samaria, and the Gentile world.

b. What purpose do the five accounts of Spirit baptism in Acts serve?

They representative of the way in which God poured out His Spirit across the entire spectrum of humanity.

16. How can we know that more than the twelve apostles received the Spirit baptism on Pentecost?

a. Jesus gave the promise to all those at the ascension not just to the Twelve

b. All the 120 went to the upper room to await the fulfillment of the promise, and we find no record that any of them left.

c. In Joel's prophecy, which Peter applied to Pentecost, God said He would pour out His Spirit on all flesh, including sons, daughters, young men, old men, servants, and handmaidens. This certainly describes more than the Twelve.

17. On what basis can we assume that an additional 3,000 received the Spirit baptism after Peter's Pentecostal message?

a. Peter promised the gift of the Holy Ghost to all who heard his word, and 3000 gladly received his word. Peter began his message by explaining what had just happened to him, and he ended it by offering the same experience to his audience.

b. The 3000 believed his message and applied it to their lives, and he preached that the gift of the Holy Ghost was available to them.

c. The 3000 were baptized. Even if this means water baptism alone, the Spirit was promised to all who would repent and be baptized in water.

d. The 3000 were "added unto them," namely to the 120 who had just received the Spirit.

18. In spite of great emotion, mental belief, repentance, and water baptism, the Samaritans had not received what?

**The Holy Ghost**

19. Why was it important for the Samaritans to experience the baptism of the Spirit?

**There is no salvation without the Spirit, so the Samaritans needed the baptism of the Spirit to complete their salvation.**

20. Laying on of hands is a fundamental Christian doctrine (Hebrews 6:1-2). What three reasons does the author give for the significance and purpose of this practice?

- a. It demonstrates submission to God's plan and leadership**
- b. It symbolizes the bestowal of God's blessing, promise, and calling**
- c. It helps instill faith in the seeker**

21. Was Paul's Spirit baptism subsequent to his conversion or part of it? Explain.

**It appears to have been part of it. We can safely assume Paul received the Holy Ghost when he was baptized by Ananias. Paul's writings and ministry confirm that he indeed received the Spirit. Both Hoekema and Bloesch write that Paul's new birth occurred when he received the Spirit at his baptism by Ananias.**

22. a. How did Peter know when Cornelius and his household received the Spirit baptism?

**He heard them speak in tongues**

- b. In what <sup>40</sup>passage did Peter identify Cornelius' experience as the same as that of the Jews on Pentecost?

**Acts 10:44-46**

23. What two questions did Paul ask of the disciples of John the Baptist at Ephesus?

- a. Have ye received the Holy Ghost since ye believed?**
- b. How were you baptized?**



24. The author quotes a scholar who contends that the Ephesian believers had necessarily received the Holy Ghost with the evidence of speaking in tongues because they did not have a full Christian faith and because special circumstances made the sign of tongues necessary. What were the special circumstances he cited?

a. They had not heard about the outpouring of the Spirit at Pentecost and thus needed tongues to convince them that it had in fact occurred

b. They were a prominent group of believers who were to form the nucleus of the Ephesian church, yet they did not have an adequate understanding of Christianity. For the sake of the Ephesian church, this nucleus needed tongues to complete their understanding.

25. a. Would this line of reasoning apply to all the conversion accounts in Acts?

Yes.

b. Would this reasoning apply today, even in North America?

Yes

26. The five Acts accounts of the Spirit baptism demonstrate what two important concepts.

a. The baptism of the Holy Spirit is an essential part of salvation for the New Testament church age (the new birth) and not a separate experience subsequent to salvation.

b. The baptism<sup>41</sup> of the Spirit is for all people in the New Testament church age (from Pentecost to the Second Coming of Christ), not just for a special group segregated from us by race, nationality, time, or position.

27. How were people saved during the transitional period of Jesus' earthly ministry?

Jesus upheld the Old Covenant as the path to eternal life and commanded his followers to obey the Law of Moses. They were saved in harmony of the Law, not in contradiction to it.

28. Cite three verses which demonstrate that the Spirit baptism was not meant

to be limited to the apostles or the apostolic age.

Joel 2:28, Acts 2:39, Revelation 22:17,

29. Some contend that people in the Book of Acts were saved without receiving the Spirit baptism since there are no explicit accounts of such in several instances. Is this a valid argument?

No, it is an argument from silence. No verse says they did not receive the Spirit. The Bible simply does not go into detail to describe all these conversions. Luke recorded enough to establish a precedent for every situation so that it was not necessary to record every other case or to describe other conversions in detail.

30. Two critical elements required to receive the Spirit baptism are faith and repentance.

31. Since by the Spirit we are born into the kingdom of God and adopted into the family of God, we know that the Spirit is part of our inheritance.

32. In I Corinthians 6:11, we find that the Spirit makes us holy, or sanctified.

33. Ephesians 1:13 says that the Spirit is the seal of our salvation, while the next verse says that the Spirit is the earnest, or \_\_\_\_\_, of our inheritance.  
pledge, guarantee, first installment

34. In what three <sup>42</sup> areas does the Spirit baptism give the believer power?

a. power to witness and be a living testimony that Christ saves from sin

b. power to overcome, live righteously, and mortify the deeds of the flesh

c. resurrection power when Christ comes for His church

35. The Spirit gives us guidance and brings mental, emotional, and spiritual

comfort to the believer. Cite three representative verses that show this is true.

a. Acts 3:19

b. 2 Timothy 1:7

c. John 14:26, 16:13

36. What evidence should exist in the life of a believer to indicate the continuing work of the Spirit?

#### The fruit of the Spirit

37. In summary, list the five accounts in Acts of receiving the Holy Ghost, giving scriptural references and briefly identifying each.

a. Acts 2:1-4 The 120 Jewish believers, including the Twelve on the Day of Pentecost

b. Acts 8:6-16 The Believers in Samaria

c. Acts 9:1-18 The Apostle Paul

d. Acts 10:44-46 Cornelius and the Gentiles

e. Acts 19:1-6 The disciples of John the Baptist

## IX SPEAKING IN TONGUES

(NB, Chapter 9; Background reading, NB, Chapter 11)

### Questions

1. Give a brief definition of speaking in tongues.

The supernatural gift of speaking in another language without it's having been learned.

2. a. Are tongues ecstatic, unintelligible, meaningless utterances?

No

- b. How does Scripture describe tongues? Cite a supporting verse.

Those who speak in tongues so by the power of God's Spirit, "as the Spirit gave them utterance." Acts 2:4

3. a. What Old Testament passage did Paul quote as prophecy concerning tongues?

Isaiah 28:11-12

- b. Where can Paul's use of that passage be found?

1 Corinthians 14:21-22

4. In what two parallel passages in Acts does Peter make a connection between "the rest and refreshing" of Isaiah 28:11-12 and the gift of the Spirit?

Acts 2:38, Acts 3:19

5. Given the apostles' understanding of Isaiah 28:11-12, how do we reconcile that with the interpretation of Isaiah 28 as a prophecy of Israel's invasion by Assyria?

Double fulfillment of prophecy or typology is such a common occurrence in the Bible that it is known as the "law of double reference". On the authority of Peter and Paul Isaiah 28:11-12 does have a valid application to speaking in

tongues in the New Testament church.

6. What are two major objections to Mark 16:17 as scriptural support for the phenomenon of tongues?

a. They point to verse 18, which list several other signs, including, "They shall take up serpents;" so they associate tongues with snake handling in order to discredit tongues.

b. Two important Greek manuscripts of the Bible do not contain Mark 16:9-20. Critics thus imply that this passage is not the inspired Word of God.

7. What answer can be given to the first major objection to Mark 16:17?

Mark 16:18 promises protection in case of accidents. If a child of God is accidentally bitten by a serpent, he can trust God for deliverance. See Acts 28:1-6

8. a. Is either the Codex Sinaiticus or Codex Vaticanus complete or accurate in and of itself?

No

- b. Do other ancient manuscripts include Mark 16:9-20?

Yes. The Codex Alexandrinus, the third oldest manuscript in existence

9. Why is this passage in Mark attacked so eagerly?

Because of the gradual disappearance of spiritual gifts as most of Christendom lost contact with the Holy Spirit. Indeed, some modern critics reject it primarily because of its content.

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10. Would the Bible support the doctrines of Mark 16:16-20 if this passage were excluded?

No. It does not sound like a plausible ending for Mark's gospel. We do not believe God would leave the account at this low point of fear and despair without mentioning the resurrection and the commissioning of the disciples.

11. a. List the three signs that accompanied the out-pouring of the Spirit on the Day of Pentecost and describe what each signified.

(1) A supernatural sound filled the room, signifying that the Spirit had

come to that place to manifest Himself in a special way and to do a special work.

(2) The tongues like fire settled on each individual, signifying that the Spirit was ready to baptize and fill each person.

(3) They were all filled with the Spirit and began to speak other tongues as the Spirit enabled them, signifying that each person had been baptized or filled with the Spirit.

- b. Unlike the sound of wind and tongues like fire, speaking in tongues is a recurring sign of a lasting importance and function that the other signs do not have.

12. What Old Testament prophecy did Peter use to identify the phenomenon of speaking in tongues?

Joel 2:28-29

13. a. How did God use speaking in tongues to make the apostles understand that the gospel was available to all mankind, including the Gentiles?

It was proof that the Gentiles had received the Spirit, just as the disciples had on the Day of Pentecost.

- b. Did God use any sign other than tongues to demonstrate conclusively to Peter and the apostles that Cornelius had received the Spirit baptism?

No

14. What important lesson is illustrated by the Ephesian believers' Spirit baptism with accompanying tongues?<sup>46</sup>

That the baptism of the Spirit with tongues is for all believers.

15. The account of the Samaritans' receiving the Holy Ghost does not mention tongues. List three reasons for concluding that the Samaritan believers spoke in tongues:

- a. Despite the miracles, joy, belief, and water baptisms, everyone knew the Samaritans had not yet received the Spirit. Philip, Peter and John all expected a particular sign and knew the Samaritans did not have the Spirit due to the

absence of the sign.

b. Everyone knew the Samaritans received the Spirit at the moment Peter and John laid hands on them. There must have been a definite sign for everyone to perceive this with such certainty.

c. There must have been a definite, supernatural sign for Simon the Magician to be impressed enough to desire it. The sign impressed Simon in a way that all the other miracles had not.

16. The Bible does not describe how Paul received the Holy Ghost, but Paul's teachings emphasize that speaking in tongues comes by the Spirit. What might we conclude about his conversion experience in light of the fact that he spoke in tongues, as he noted in I Corinthians 14:18?

That he first spoke in tongues when he received the Spirit, just as everyone else did.

17.a. Do the Acts accounts of the Spirit baptism consistently indicate any immediate, individual outward manifestation of the Spirit baptism other than tongues?

No

b. Did the apostles accept any other accompanying manifestation of the Spirit as sufficient proof of the Spirit baptism?

No

18. What fact about the tongue makes it a unique bodily member with which God can display His presence and control?

<sup>47</sup>  
The tongue seems to be the most difficult member of the body to control.

19. Compare or contrast speaking in tongues in the church to the experience of mankind at the Tower of Babel.

After the flood, human beings persisted in dishonoring God and tried to compete with God by building the Tower of Babel. To stop their evil schemes and to scatter them, God gave them many languages instead of one. Beginning with Pentecost, God reversed the process, taking people from many nations and uniting them into one spiritual family by the sign of tongues. Speaking in tongues becomes the new language associated with citizenship in the kingdom of God.

20. Why are tongues a universal and valid sign under any circumstances?  
Regardless of a people's nationality, language, or location, they can recognize speaking in tongues when it happens among them.

21.a. Is speaking in tongues alone proof of the *abiding* presence of the Spirit?

No

b. What is the ultimate test of discipleship?

Love

22. How might one have a continuing ability to speak in tongues and not be saved?

Because God will always honor faith in a certain portion of His Word despite a lack of submission in other areas.

23. If a person continues to speak in tongues frequently, is this in itself a sign of great spirituality?

No. The Bible does not teach that speaking in tongues is a necessary sign after the occurrence at the initial Spirit baptism.

24. Paul wrote that we should covet the best gifts. What gives spiritual gifts—whether tongues, prophecy or any other—their true value?

Love.

25. How does prophecy differ in purpose from that of tongues?

Tongues edifies<sup>48</sup> the speaker, but prophecy edifies others.

26. Which has greater importance in the public meeting, prophecy or tongues?

Prophecy

27. Paul encouraged the Corinthians to be mature in their understanding of when tongues-speaking is or is not appropriate in the public assembly. What does he conclude about unregulated speaking in tongues in church?

A public message in tongues has little benefit unless it is interpreted.



28. List seven guidelines for the use of tongues and prophecy in a public meeting of believers, as derived from I Corinthians 14.

- a. Let there be two or at most three public messages in tongues
- b. Take turns in giving them instead of everyone speaking at once
- c. Let someone interpret each message
- d. If there is no interpretation, the one speaking in tongues should stop giving public messages but he can speak in tongues quietly for his own private benefit.
- e. Let there be two or at most three messages in prophecy
- f. The listeners should judge for themselves whether the message is of God
- g. Take turns in prophecy; everyone is allowed to prophesy.

29. What is one reason we know that I Corinthians speaks of the same phenomenon of speaking in tongues as described in Acts?

The Greek word is the same in both books. Paul talked about literal languages as in Acts 2, not unintelligible, ecstatic gibberish.

30. What are two purposes for tongues in the life of the Spirit-filled believer?

- a. Speaking in tongues has continuing value for edification of the individual in personal devotion.

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- b. For edification of the church as a whole when interpreted.

31. Some critics say that Pentecostals overemphasize the Holy Spirit, implying a subordination of Christ to the Spirit. What would be the appropriate reply to this objection for a Oneness Pentecostal?

We believe the Holy Spirit is the Spirit of Christ, and we receive Christ when we receive the Spirit. The doctrine of the Spirit baptism thus magnifies Christ above all.

32. Some argue that miracles are not for the church today, because miracles occurred only in the early church as God confirmed His Word in power through the apostles. Reasoning from Scripture, how can this argument be shown to be faulty?

The New Testament promises miracles to all believers without restriction or discrimination. Jesus promised that all believers could speak in tongues and experience other miracles (Mark 16:1-18). All believers can receive answers to prayer, including miracles (Matt 21:22, Mark 11:22-24, John 14:12-14, John 15:7). Local elders can pray successfully for the saint's divine healing and all saints can pray for each other's healing (James 5:14-16). Miracles and tongues are God's gift to the whole church (1 Cor 12:8-10, 28). None of the above verses contain a time restriction. Everyone agrees that the Great Commission applies to the church today, and so must its fulfillment. The early church fulfilled it: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16:20); "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will" (Hebrews 2:4). If we have the same Lord, the same commission, the same gospel, the same faith, and the same needy world, surely we will have the same signs accompanying and confirming our message.

33. Some people identify "that which is perfect" in I Corinthians 13:10 with the completed New Testament and argue that tongues ceased with its completion. When do the Scriptures indicate that the spiritual gifts will end?

At the second coming of Christ.

34.a. Taking a close look at the use of the Greek word for "perfect," can we conclude that I Corinthians 13:10 refers to the Scriptures?

No. The Greek word translated as "perfect" is *teleion*, which is neuter singular, but the Greek language always refers to the scriptures in the feminine plural.

b. If not, to what does "perfect" refer?

The establishment of Jesus' kingdom upon His return.

35. I Corinthians 13:8 indicates that prophecies will fail and knowledge will vanish at the same time tongues cease. Has the completion of the New Testament brought an end to these gifts?

No

36. I Corinthians 13:11 refers to “childish things,” and some believe that this means tongues are spiritually immature. What is the implication of such a conclusion?

If speaking in tongues be childish, the Apostle Paul never left the childish stage, for he continually spoke in tongues (1 Cor 14:1-8).

37. What is the proper biblical emphasis on speaking with tongues and receiving the baptism of the Holy Spirit?

Speaking in tongues is a normal part of the believers experience with God, the personal devotion of the believer, and the public meetings of the church. Most of all, we can expect a person to speak in tongues when he first receives the Holy Spirit into his life.

## Questions on the Background Reading

(NB, Chapter 11)

1. What was the belief or practice of early post-apostolic fathers concerning spiritual gifts?

The post-apostolic fathers of the first two centuries believed in the gift of the Holy Spirit, practiced the laying on of hands to receive the Spirit, and testified that the gifts of the Spirit, including tongues, existed in their day.

2. Why do reports of speaking in tongues increase greatly after the Protestant Reformation?

1. Greater religious freedom
2. Renewed emphasis on Bible study, doctrine, conversion, and spiritual experiences
3. The invention of printing
4. The closer proximity to our time

3. a. Is there any evidence to suggest that some people both practiced baptism in the name of Jesus and received the Holy Spirit with the evidence of speaking in tongues prior to 1900?

Yes

- b. If so, what is the significance of this fact?

The apostolic church, as defined by message and experience, has never been absent since the days of the apostles.

4. a. Can church<sup>52</sup> history alone ever prove the validity of a doctrine?

No

- b. If not, what use does a study of church history have?

It provides insight into how these key doctrines were altered or lost over the centuries. It helps to dispel the myth that these doctrines are of recent origin.

**X**  
**ARE THERE EXCEPTIONS?**  
(NB, Chapter 12)

**Questions**

1. List six basic principles necessary to a discussion of proposed exceptions to the New Testament plan of salvation.

- a. God alone will judge the salvation of each person. No human being can condemn a soul to hell or guarantee him a place in heaven, for salvation is a matter between the individual and God.
- b. God is sovereign in His bestowal of mercy.
- c. The Bible is the sole authority for doctrine and instruction in salvation. The Bible contains the only gospel we can preach. All true doctrine must rest upon the Bible.
- d. We must not formulate doctrinal preaching on the basis of unusual or hypothetical situations.
- e. God is the most loving, merciful, and just judge anyone could have. His love, mercy, and sense of fairness are perfect, while ours is not.
- f. We cannot compromise God's plan because only a few follow it.

2. By what standards will God judge those who have never heard the gospel?

Those who have never heard the gospel have a sufficient witness of God in His creation. God has also given a conscience to all. If someone sincerely attempts to follow conscience and diligently seeks after God, we believe He will reveal enough truth to him so that he can be saved.

3. What are the implications of the argument that the heathen are saved without the gospel?

If the heathen are saved without the gospel, then Christ's death was unnecessary and God's command to preach the gospel to every creature was a mistake.

4. Why cannot we call God unfair for making salvation totally dependent on the gospel?

Everyone deserves to be lost. God was not responsible for man's sin and had no obligation to design a plan of salvation. Since salvation is by His grace, He can offer it on His own terms. In our age He has commissioned the church to bring the gospel to everyone. It is not God's fault that men have repeatedly failed to transmit the knowledge of God to their descendants and to their fellow men. God is more than fair - He is gracious - to give every man a witness of Himself through creation and conscience.

5. Why cannot a moral person be saved on the basis of his morality?

No one is righteous in himself, no one is good in God's sight, all are sinners, and no one will be saved on the basis of good works. No one can earn salvation; it is a free gift of God and must be received on God's terms, which include faith in Christ and obedience to His gospel.

6. a. Some who profess Christ may have a certain degree of faith in Him and a valid religious experience with God, but what might those people lack?

Obedience to His Word in being born again of water and Spirit.

- b. What is a biblical example of someone in this situation?

Apollos in Acts 18:24-28.

- c. How might we describe their position?

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They are pre-Pentecost believers, not part of the apostolic church. Despite their valid religious experience with God, they need to be led to further truth.

7. What can be said about professing church leaders who were important in church history?

Under no circumstances should we allow the life of a pious ancestor or a noble leader in church history to dissuade us from believing, obeying, and proclaiming what we know to be God's will today.

8. a. What two passages are frequently used to support a doctrine of a second chance for salvation after death?

1 Corinthians 15:29    1 Peter 3:18-20

- b. How can 1 Peter 3:18-20 be explained differently?

1. The Spirit of Christ preached in Noah's day through Noah to those who are now in prison.
2. The Spirit of Christ went to the underworld while His body lay in the tomb and announced His victory over death to the fallen angels in prison.
3. The Spirit of Christ made this announcement to human spirits in the underworld but did not offer a second chance to be saved.

9. Some point to Old Testament examples or to the thief on the cross in order to show that God saved people in an unconventional or unexpected way. Should we try to generalize these examples and teach exceptions to the new birth message today?

No. Our clear responsibility is to receive and proclaim the complete apostolic experience, expecting to see the apostolic pattern repeated exactly.

10. How would the Bible address the hypothetical example of someone being born of water without involving the name of Jesus at baptism, due to a lack of knowledge or understanding of such a doctrine?

This presupposes that at baptism they had genuine faith in Jesus as Savior and understood practically (if not theologically) that He is the fulness of the Godhead.

11. a. Must one know about speaking with tongues to experience this when receiving the Holy Ghost?

No                      55

- b. Give a biblical example to support this.

Acts 10:44-46. Cornelius and his household received the Holy Spirit speaking in tongues without any prior knowledge of the experience.

12. a. What can one conclude from the Bible concerning the destiny of infants and the mentally incompetent?

The Bible does not say what happens to infants and the mentally incompetent. This is not surprising, for the Bible is a very practical book and addresses only

those who are able to respond.

b. Does this give us justification in withholding the gospel from children?

No. The Bible teaches us to train children in the ways of the Lord (Proverbs 22:6), and we should do this from the earliest ages.

13. On what basis will God assess varying degrees of punishment to sinners?

God will fairly evaluate every sinner's degree of responsibility and will mete out punishment accordingly.

14. a. According to Scripture, what two groups of individuals will receive a more severe punishment?

Hypocrites - Mark 12:38-40      Backsliders - Matthew 12:43-45;  
2 Peter 2:20- 22

b. For what reason will backsliders be punished more severely?

Because they knew the way of righteousness through Jesus Christ and the holy commandment, and escaped the pollutions of the world through that knowledge, but turned back, and were again entangled in them and overcome.

15. a. What scriptural passages state that everyone will be judged according to his works as evaluated by the knowledge available to him?

Romans 2:6, 11-15

b. What is the implication of such a statement?

No one will be saved outside the gospel, but sinners who followed the law of conscience in certain areas will be excused in those areas, while those who transgressed will be punished.

16. Though they<sup>56</sup> are saved by faith, the saints will be rewarded according to their good works for Christ. What scriptural passage teaches this?

1 Corinthians 3:11-15.

17. Do these teachings on rewards and punishments minimize the need for all to obey the gospel?

No. We should preach the full gospel, which includes Acts 2:38 as the norm for the new birth.