A Study Guide for

The New Birth

David K. Bernard & Neil Stegall

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by David K. Bernard and Neil Stegall

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Preface

This is a companion study guide to *The New Birth* by David K. Bernard. It is designed to be used for independent study, group Bible studies, Sunday school, church day schools, evening institutes, Bible colleges, seminars, and other training programs. The level of instructions can be adapted to the type of use.

This study guide outlines each section of *The New Birth* (designated as *NB)*. The outline is designed for a teacher to use in lecturing or for a student to use in personal study. It does not cover every detail of the book, but seeks to cover the most important points relative to a Bible study of the conversion experience. Chapters 10 and 11 of *The New Birth*, which deal with teachings in church history, are not outlined; a few questions on them are included in parts VII and IX of the outline respectively.

The outline was developed by David Bernard from college lecture notes on systematic theology. In that setting, it has taken approximately thirteen to fifteen hours to cover the material. This is roughly equal to one quarter of a year in a weekly program such as Sunday school, or one semester hour in a college program. Of course, the amount of time can be adjusted by the degree of coverage or by adding or omitting material. Most sections of the outline conclude with a short list of Scripture verses or word definitions. It is highly recommended that, as a minimum, the student memorize and learn to discuss these verses and definitions.

Following each section of the outline are study questions over important concepts. These questions call for short answers or discussion, and they can be used for independent study, homework, discussions, quizzes, or

tests. Answers to the questions can be found in the back of the study guide, along with citations to relevant page numbers in *The New Birth.* The questions and answers were prepared by Neil Stegall.

It is hoped that this study guide will be a useful tool for both teacher and student as they study the new birth doctrine in the Scriptures.

David Bernard
Neil Stegall

OUTLINE WITH STUDY QUESTIONS

I
INTRODUCTION
(*NB*, Chapter 1)

A. Universal Need of Salvation (Romans 3:23; 6:23)

B. Salvation Only Through Faith in Jesus (Romans 3:24-26)

C. Salvation Defined
   1. Deliverance from the power and effects of sin.
   2. Past, present, and future aspects (Acts 15:11; Ephesians 2:5; Titus 3:5).
   3. A continual process in this life.

D. New Testament Salvation: Three Explanations
   1. Reply to Nicodemus (John 3:3-5)
      a. The present aspect of the kingdom of God: the rule of God in the hearts of men.
      b. The future aspect of the kingdom of God: God's eternal rule in heaven and on earth.
      c. Entering into the kingdom of God means salvation.
      d. The new birth involves water and Spirit.
   2. Reply on the Day of Pentecost (Acts 2:37-39). Repentance, water baptism, receiving the Holy

Ghost.

3. Reply to the Philippian Jailer (Acts 16:30-34). Belief on Jesus, water baptism, experience of rejoicing.
4. Comparison of the three explanations: They are equivalent.

E. Approach in Study and Teaching
   1. Those who have experienced the new birth according to Acts 2:38 need to understand the significance of what has happened to them.
   2. Those who have not experienced Acts 2:38 need to understand its importance and necessity.
      a. We do not condemn them or deny any past experiences with God, but we wish to lead them into further truth.
      b. It is a great privilege, opportunity, and right to receive this experience. It is God's plan for today.

Scripture Memorization: Acts 2:38; Romans 3:23-24; 6:23

Definition: salvation, kingdom of God (present and future aspects)

Questions

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

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

3. Give a brief theological definition of salvation.

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

   a.

   b.

   c.

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.

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

   a. Past

   b. Present

   c. Future

7. a. Define the present kingdom of God.

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

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

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

10. What is the most authoritatively apostolic answer to the question, "What must I do to be saved?"

11. Acts 16 states that the Philippian jailer made a specific response when "he believed on the Lord Jesus Christ." What was his response?

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.

13. In comparing the accounts mentioned above, how do their contents agree in teaching biblical salvation?

14. What leads to water baptism in the name of Jesus and to the baptism of the Spirit?

15. What are two complementary aspects of salvation?

II
GRACE AND FAITH
(*NB*, Chapter 2)

A. Grace
   1. Definition: the unmerited favor of God towards man.
      a. It is a free gift from the love and mercy of God.
      b. It is God's work in us.
      c. It cannot be bought, earned, or deserved.
   2. Salvation comes only by God's grace (Ephesians 2:8-9).
      a. God gives both desire and power (Philippians 2:13).
      b. Grace does not eliminate man's choice. Man must still accept or reject God's work.
   3. Grace leads to good works (Ephesians 2:8-10; Titus 2:11-12).
   4. The relationship of grace and faith: Mankind is not automatically saved because of God's grace; God's grace must be appropriated by faith.

B. Faith
   1. Faith is man's positive response to God's grace; the means by which man accepts God's grace.
   2. Justification by faith (Romans 3:20-25).

   a. Sinners are declared righteous through their faith in the atoning sacrifice of Jesus Christ.
   b. Benjamin Warfield: This does not mean believing instead of doing right. It means pleading Christ's merits instead of our own.
3. God is the source of faith.
   a. Universal prevenient grace: the grace that precedes salvation and that is given to all mankind; the ability to have faith. (Titus 2:11).
   b. God gives faith to all (Romans 12:3).
   c. Faith comes by the Word of God (Romans 10:17).
   d. Man is responsible for using and developing his faith.
4. Definition of *pisteuo* (the Greek word for faith).
   a. Amplified: to adhere to, trust, rely on. Believing on the Lord Jesus Christ means to have an absolute personal reliance upon Him as Savior.
   b. Vine: firm conviction that produces a full acknowledgment of God's revelation, personal surrender, and conduct inspired by that surrender.
   c. Erdman: a personal relationship to Christ, which means trust, obedience, and love, and which results in holy conduct.
   d. Bloesch: total commitment; lifelong discipleship; includes knowledge, trust, and obedience.
5. The components of genuine faith.
   a. Knowledge: understanding what is believed.
   b. Assent: acknowledging the truth of what is believed.
   c. Appropriation: applying that truth to one's life.
6. Examples of insufficient or inadequate belief. It is possible to have a degree of mental belief but not have saving faith (Matthew 7:21-27; John 2:23-25; 12:42-43; Acts 8:12-17; James 2:19).
7. Faith and obedience are inseparable (Romans 1:5;

10:16; 16:26; Acts 6:7; Hebrews 11:6-8).

a. This is evident from the definition of genuine faith.
b. Love issues forth in obedience (John 14:15, 23; I John 2:3-5).
c. Old Testament believers had to obey. For example, at the original Passover, mental acceptance was not enough; they had to apply the blood. This was part of their faith (Hebrews 11:28).
d. Bonhoeffer: "Only he who believes is obedient, and only he who is obedient believes."

8. Faith and works must go together (Titus 3:8; James 2:14-26; Hebrews 11).
   a. Romans: We are saved by living faith (a relationship of reliance, trust, and obedience), not by dead works (works done to earn salvation).
   b. James: Living faith will always produce living works (works that flow from our relationship with God). The kind of faith that saves will always produce works. A lack of works is evidence of a lack of genuine faith.
9. We must continue in faith (Romans 1:17; Colossians 2:6).
10. The object of faith must be God and His Word.
    a. There is no merit in faith itself.
    b. We are not saved by faith in and of itself; we are saved by the One in whom we have faith.

C. Faith and the Acts 2:38 Experience

1. Faith brings and includes repentance (Mark 1:15).
2. Faith brings water baptism; baptism is an initial act of faith and not something apart from faith (Mark 16:16).
3. Faith brings the baptism of the Holy Spirit; receiving the Spirit is part of saving faith (John 7:39; Acts 11:15-17; 19:2; Galatians 3:14; Ephesians 1:13).

4. These are not works of man to earn salvation, but God's work in us. God breaks the chains of sin at repentance, washes away sins at baptism, and fills us with the Spirit.

D. Confession, Belief, and Calling on the Name (Romans 10:8-13)
   1. Mere verbal confession and mental belief do not save.
      a. Demons do this.
      b. The example of Matthew 7:21.
   2. Context of Romans 10.
      a. Written to Christians. This passage does not explain conversion to a sinner, but describes for Christians what is the underlying basis of their salvation.
      b. Explanation of Israel's condition. God has rejected them because of their unbelief and refusal to confess Jesus as Lord.
   3. Salvation means safety, preservation. We have continued salvation by continuance in right relationship with God.
   4. Quotation of Deuteronomy 30:14. That context shows the necessity of obedience.
   5. Confession of Jesus as Lord.
      a. This speaks of a truthful confession, implying total obedience to Jesus (Luke 6:46).
      b. Includes water baptism (Acts 22:16).
      c. Includes receiving the Holy Spirit (Acts 2:4; I Corinthians 12:13).
   6. Belief in the resurrection.
      a. True belief includes obedience (See B-7.)
      b. The resurrection makes the atonement effective (Romans 4:25), so this includes application of Christ's death, burial, and resurrection to our lives. (See III-B.)
      c. We apply the resurrection to our lives by

receiving the Holy Spirit (Romans 6:4-5; 8:9-11).

7. Calling on the Name (Romans 10:13).
   a. This is not a formula for salvation; it emphasizes the universal availability of salvation (Romans 10:11-13).
   b. Associated with baptism of water and Spirit (Acts 2:16, 21; 22:16).

E. One Plan of Salvation Throughout History
   1. Based on Christ's atonement.
   2. By God's grace.
   3. Received through faith.
   4. Faith is always expressed by obedience to God's specific will, to His instructions for the age.
   5. Old Testament requirements such as circumcision and blood sacrifice are consistent with this and so are New Testament requirements such as repentance and water baptism.

F. Saving Faith
   1. Definition
      a. Acceptance of the gospel of Jesus Christ as the sole means of salvation.
      b. Appropriation (application) of that gospel to our lives, by obedience to its requirements.
   2. Grace is conditioned on man's faith. God grants saving grace upon certain conditions, namely the obedient faith response. Meeting these conditions does not constitute salvation by works; a person does not thereby earn, merit, or accomplish his own salvation. (See the analogy of a $1000 gift, *NB*, p. 62.)
   3. Grace and faith do not eliminate the necessity of the new birth.
      a. Grace is the source of the new birth.
      b. Faith is the means of receiving the new birth.

Scripture Memorization: Mark 16:16; John 7:38-39; Ephesians 2:8-10.

Definition: grace, faith, justification, saving faith (two parts), three components of genuine faith.

Questions

1. Define grace.

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

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

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

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.

5. What is the relation of faith to grace?

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

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

b. Cite one verse to support this.

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

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

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

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

    a.

    b.

    c.

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

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

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

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?

15. Describe the relationship of faith to:

    a. Repentance

    b. Water baptism

    c. Receiving the gift of the Holy Ghost

16. a. Are repentance and water baptism attempts to gain salvation through works?

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

    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?

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

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)

(2)

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?

19. 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.

b.

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

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

22. Give the twofold definition of saving faith.

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

A. Definition
   1. The word *gospel* means good news.
   2. Death, burial, and resurrection of Jesus (I Corinthians 15:1-4).
   3. The good news is that Christ's death, burial, and resurrection bring salvation to all who respond in faith.

B. Personal Identification with the Gospel
   1. Death.
      a. Death of the old man—the unregenerate lifestyle, the dominion of sin (Romans 6:1-2, 6-7; I Peter 2:24).
      b. This happens at repentance (by the very definition of the word) and is signified at baptism (Romans 6:1-4).
   2. Burial.
      a. The old sins and old lifestyle are buried.
      b. This happens at water baptism (Romans 6:3-4; Colossians 2:12).
      c. Only baptism by immersion and in the name of Jesus properly signifies burial with Christ.

3. Resurrection.
   We receive new life in the Spirit (Romans 6:4-5; 7:6; 8:2).

C. The Gospel According to New Testament Preachers
John the Baptist, Jesus, Peter, Philip, Ananias, Paul, the author of Hebrews, and John the Apostle all preached the same response to the gospel. (See chart, *NB*, p. 77.)

D. Passages Teaching Water and Spirit Baptism
Numerous scriptural passages teach that baptism of water and Spirit are necessary to the gospel message. (See chart, *NB*, p. 78.)

E. The Gospel in Old Testament Typology
1. Israel's deliverance from Egypt (I Corinthians 10:1-2).
2. The giving of the Law (Exodus 19:10-22; Hebrews 9:18-20).
   a. Blood typifies Christ's death and our repentance.
   b. Water for cleansing typifies water baptism.
3. The Tabernacle in the Wilderness (Exodus 25; 26; 30).
4. The consecration of the priests (Exodus 29:1-7). Anointing oil typifies the outpouring of the Spirit (Compare I John 2:20, 27 with John 14:16-17, 26.)
5. Animal sacrifices (Leviticus 1:1-13).
   Fire typifies the Spirit (Matthew 3:11; Acts 2:3-4).
6. The cleansing of ex-lepers (Leviticus 14).
7. The purification of unclean people (Numbers 19).
8. The purification of spoils of war (Numbers 31:21-24).
9. The two cleansings of the earth—flood and fire (I Peter 3:20-21; II Peter 3:5-7).

Scripture Memorization: Romans 6:1-4; I Corinthians 15:1-4
Definition: gospel, gospel of Jesus Christ

Questions

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

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

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

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

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

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

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

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

   a.

   b.

   c.

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

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

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

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

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?

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

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

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.

    b.

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.

    b.

    c.

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

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

13. What three elements of the Israelites' deliverance from Egypt typify our deliverance from the bondage of sin?

14. How was the old covenant inaugurated?

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

    a.

    b.

    c.

    d.

    e.

    f.

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?

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

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

A. John 3:3-10
   1. Born again = born of water and the Spirit.
   2. Entrance into the kingdom of God begins with the spiritual rule of God in the heart.
   3. Nicodemus was expected to understand.

B. Birth of Water
   1. Not the natural birth.
      a. This would be an unusual way to describe natural birth. It is not used in Scripture or in common speech.
      b. Nicodemus mistakenly thought of natural birth, but Jesus spoke of a new birth.
      c. Jesus did not tell Nicodemus to do something he had already done or to do an impossibility.
      d. It is superfluous to say we must be born naturally.
      e. Verses 3 and 5 are parallel; thus, the new birth is birth of water and the Spirit.
   2. Not identical to the birth of the Spirit.
      a. The literal reading, supported by all major

translations, distinguishes water and Spirit as two elements.

b. Many other passages emphasize water and Spirit as two distinct elements in the gospel message (Acts 2:38).

c. I John 5:8 distinguishes the two elements.

3. Not merely cleansing by the Word (Ephesians 5:26).

a. Ephesians 5:26 may refer to water baptism. F. F. Bruce interprets: "Cleansing her by the washing of water accompanied by the spoken word." (See Acts 22:16.)

b. This ignores the literal meaning of the word *water*, choosing an unwarranted symbol. Why would Christ use an obscure symbol for this important message? Why did He not use a symbol for the Spirit also?

c. This supposed symbolism occurs nowhere in the Old Testament or teachings of Jesus. How could Nicodemus be expected to understand it?

d. The context gives no indication that this is symbolic.

e. The Word relates more to conception or planting of the seed than to the birth itself (I Peter 1:23; Luke 8:11).

4. Remission of sins at water baptism.

a. Not the mere ceremony, but the work of God.

b. This is the literal interpretation of the word *water*, as in Acts 10:47 and I John 5:6, 8.

c. This is the only meaning Nicodemus could have understood, based on Jewish proselyte baptism and John's baptism.

d. By parallel construction, if birth of the Spirit means Spirit baptism (see C), then birth of water means water baptism.

e. There is only one baptism (Ephesians 4:5), so water baptism and Spirit baptism must be

joined as one; they are two parts of one whole.

f. Water baptism is for the remission of sins (see VI-F), which is necessary for salvation, so baptism must be part of the new birth.

g. Titus 3:5 includes water in the new birth. Most scholars say "the washing of regeneration" means baptism.

h. Many other passages link water baptism and Spirit baptism together in the salvation message.

C. The Birth of the Spirit is the Baptism of the Spirit

1. This is the one meaning Nicodemus could have understood.
   a. From Old Testament prophecy (Joel 2:28; Acts 1:5; 2:16-17).
   b. From the preaching of John the Baptist (Luke 3:16).
2. Acts equates all the terminology of receiving the Spirit: "received, filled, baptized, poured out, fell on, gift" (Acts 1:4-8; 2:4; 10:44-48; 11:15-17). If this is not the birth of the Spirit, we have no account of anyone being born of the Spirit in the Apostolic Church.
3. The Spirit can only dwell in us if we receive the Spirit.
4. The baptism of the Spirit is involved in placing us into the body of Christ (I Corinthians 12:13).
5. Many other passages teach the need of the Spirit baptism.

D. The New Birth is a Whole

1. John 3:5; Romans 6:3-4; Galatians 3:27; Ephesians 4:5; Colossians 2:11-13; I John 5:8.
2. The biblical pattern is to receive water baptism and Spirit baptism together (Acts 2; 8; 9; 10; 19).
3. When is the blood applied?

a. That is, when does Christ's death make grace available to us individually?
b. Answer: Throughout the salvation process. The blood is "applied" at various times for various purposes.

E. A New Testament Experience
1. It was prophesied, but not received, in the Old Testament (Jeremiah 31:31-34; Ezekiel 11:19; 36:25-26).
2. It was fulfilled in the New Testament church, which began at Pentecost (Matthew 16:18; Luke 7:28; 24:47-49; Romans 8:2-4; Hebrews 10:14-18).
3. Remission of sins was deferred until Calvary.
4. The indwelling of the Spirit came only after Calvary, the resurrection, and the ascension (John 7:39; 16:17).

Scripture Memorization: John 3:5; Titus 3:5.

Questions

1. The new birth doctrine is built upon what scriptural passage?

2. Various theological interpretations have provided four possible meanings for Jesus' statement on the "birth of water." List each.

   a.

   b.

   c.

   d.

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 _____.

4. A careful reading of John 3:3-5 shows that being "born of water and of the Spirit" is equivalent to being _____.

5. If "birth of water" means natural birth, why would Jesus apparently be unfair in His rebuke of Nicodemus?

6. a. Does John 3 establish that the "birth of water" alone is the new birth?

b. What else is needed to complete the new birth?

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 _____.

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.

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 _____.

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?

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.

    b.

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

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

14. Biblical scholars generally agree that the "washing of regeneration" or "bathing of the new birth" of Titus 3:5 refers to what?

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

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

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

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

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

    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"?

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

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

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

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?

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

    a. d.

    b. e.

    c. f.

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

    a.

    b.

V
REPENTANCE
(*NB*, Chapter 5)

A. Definition
   1. Repentance is a turn from sin to God.
   2. It includes a change of heart, mind, and direction.

B. Four Elements of Repentance
   1. Recognition of sin (Mark 2:17; Romans 3:10).
   2. Confession of sin to God (Proverbs 28:13; I John 1:9).
   3. Contrition (godly sorrow) for sin (Psalm 51:17; II Corinthians 7:10).
   4. Decision to forsake sin (Proverbs 28:13; Luke 3:7-8).

C. Examples
   1. Prodigal son (Luke 15:10-32).
   2. Tax collector (Luke 18:9-14).
   3. David (Psalm 51).

D. Repentance Produces Restitution
   1. Restitution means restoration; making good the damage done to others to the extent possible.
   2. We cannot repent and still enjoy the fruits of our sin.

3. See Matthew 5:23-24; Luke 19:8.

E. The Source of Repentance
   1. God gives the opportunity and ability (Romans 2:4).
   2. The Spirit draws and convicts (John 6:44; 16:8); thus, we must not rely on gimmicks, techniques, oratory, or human scare tactics.
   3. The Word convicts (Acts 2:37).
   4. Faith motivates repentance.

F. What Happens at Repentance?
   1. With God's help, man decides to turn from sin to God.
   2. God enables man to break away from sinful habits and desires.
   3. Repentance deals with the present consequences of sin: the dominion of sin; the barrier between holy God and sinful man that prevents fellowship.
   4. Repentance is incomplete without water baptism, which deals with the past record of sins and the future (eternal) consequences of sin by burying the old man. For example, if a person stains another's carpet, complete restoration requires both a person's apology (repentance) and removal of the stain (water baptism).
   5. Repentance is incomplete without the Spirit baptism, which brings permanent, unlimited power to overcome sin and to have new life in Christ. (See Luke 11:24-26.)

G. Guidelines for Altar Work
   1. Emphasize the moving of the Spirit, not techniques.
   2. Discern where the seeker is spiritually. He must repent before he can receive the Holy Spirit.

3. Put oneself in the seeker's position and pray as he should pray.
4. If the seeker is not making progress, try to identify the problem and offer specific help.
   a. Failure to understand what repentance is.
   b. Failure to surrender everything.
   c. Lack of desire (hunger, desperation, urgency).
   d. Lack of godly sorrow.
   e. Lack of faith.
5. Do not try to teach the seeker how to speak in tongues, but rather how to yield to the Spirit.
6. Avoid distracting practices.

H. The Need to Emphasize Repentance
1. Biblical command (Ezekiel 18:30-32; 33:11; Matthew 4:17; Luke 13:3-5; Acts 2:38; 3:19; 17:30).
2. Necessary for an effective water baptism.
3. Necessary to receive the Spirit (as opposed to "learning" to speak in tongues or seeking to receive an instant blessing).
4. Necessary to a genuine Christian life.
5. Repentance is available for the Christian (I John 1:9; 2:1).

Scripture Memorization: Luke 13:3
Definition: repentance, restitution, four elements of repentance

Questions

1. Define repentance in the context of biblical preaching:

2. Repentance is the first act of _____.

3. Repentance is a change of _____, _____ and _____.

4. The four elements of repentance are:

   a. c.

   b. d.

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

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

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

   b. Is it ever necessary to confess sin to others?

   c. When would such a confession be appropriate?

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

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

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

   c. What kind of sorrow produces true repentance?

10. Proverbs 28:13 also shows that a decision to _____ ____ is critical to repentance.

11. Does repentance require a "proving time" to God?

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

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

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

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

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

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

18. Romans 10:17 states what principle?

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

    b. Is repentance thus necessary for salvation?

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

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

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?

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.

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

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

    a.

    b.

    c.

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

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

VI
WATER BAPTISM
(*NB*, Chapter 6)

A. John's Baptism
   1. Prepared the way for Christian baptism.
   2. Baptism of repentance for the remission of sins.
   3. Required prior repentance.
   4. Pointed to future remission of sins available by Christ's death and through Christian baptism.

B. The Baptism of Christ
   1. Introduced Christ publicly and inaugurated His ministry. (Note the presence of water and Spirit.)
   2. Endorsed John's ministry.
   3. To "fulfill all righteousness," by serving as an example to us.
   4. Underscored baptism's moral significance and its necessity for us.

C. Early Baptism by Christ's Disciples
   1. Continuation of John's baptism.
   2. Christian baptism could not be instituted until after Christ's death, burial, and resurrection.

D. Christian Baptism
   1. Commanded (Matthew 28:19; Mark 16:16).

2. Practiced (Acts 2:38, 41, etc.).

E. Baptismal Mode: Immersion
   1. The Greek root words *bapto* and *baptizo* mean to dip, plunge, or immerse.
   2. John baptized in rivers and places of much water.
   3. Jesus was immersed (Matthew 3:16).
   4. Philip immersed the Ethiopian (Acts 8:38-39).
   5. Paul knew only immersion (Romans 6:4; Colossians 2:12).
   6. We should immerse today.
      a. To follow the biblical pattern.
      b. To follow Christ's example.
      c. To show respect for God's Word.
      d. To preserve the significance of baptism as a burial.
      e. Other modes come from nonbiblical tradition and desire for convenience, which are inadequate reasons.

F. Significance of Baptism
   1. Expressing faith in Jesus as Savior (Mark 16:16; Acts 2:41; 8:12; 18:8; 19:4-5).
   2. For the remission of sins (Acts 2:38), which means "in order to obtain," not "because of."
      a. This is the most literal reading. The *NIV* says, "so that your sins may be forgiven."
      b. This is the correct meaning in the context of sinners asking for salvation.
      c. This is the meaning of the same phrase in Matthew 26:28.
      d. Baptism is for the washing away of sins (Acts 22:16).
   3. Burial with Christ (Romans 6:4; Colossians 2:12).
   4. Part of personal identification with Christ; part of spiritual baptism into Christ (Romans 6:3; Galatians 3:27).

5. Part of salvation (Mark 16:16; I Peter 3:20-21).
6. Part of the new birth experience (John 3:5; Titus 3:5).
7. Part of spiritual circumcision (Colossians 2:11-13).
8. This is not "baptismal regeneration."
   a. To be effective, baptism requires the faith of the candidate (Mark 16:16; Acts 8:37; 10:43).
   b. The ceremony itself, the water, and the baptizer do not remit sin; only God remits sin, based on the obedient faith demonstrated at baptism.
   c. Regeneration requires the baptism of the Holy Spirit.
9. More than a public confession. Examples: eunuch, Cornelius, Philippian jailer, disciples of John at Ephesus.
10. Baptism of water and baptism of the Spirit are not the same.
    Examples: Samaritans (Acts 8), Cornelius (Acts 10).

G. Typology
1. Already covered: Red Sea crossing, giving of the Law, the laver in the Tabernacle, consecration of priests, animal sacrifices, purification of an ex-leper, purification of the ceremonially unclean, purification of the spoils of war, the Flood, circumcision. (See III-E and VI-F-7.)
2. Consecration of the Levites (Numbers 8:7).
3. The high priest, Day of Atonement (Leviticus 16:4, 24).
4. Naaman (II Kings 5:10-14).
5. Typological indication of the necessity of baptism (Exodus 30:20; Leviticus 17:16; Numbers 19:13, 20).
6. Typological indication that blood is applied by water (Leviticus 14; Numbers 19; Hebrews 9:19).

H. Forgiveness and Remission
   1. Translated from one Greek word, *aphesis*.
   2. In the New Testament, *aphesis* is associated with the blood of Jesus, faith, repentance, the name of Jesus, and water baptism. (See chart, *NB*, p. 144.)
   3. Repentance and baptism are both necessary for the complete work of forgiveness or remission (Acts 2:38). Repentance deals with present consequences of sin; baptism deals with past record and future consequences of sin. (See V-F.)
   4. Baptism without prior repentance.
      a. Baptism is only effective for sins repented of (whether committed before or after baptism).
      b. If the initial baptism was not an act of faith, the person should be rebaptized. Examples: infant baptism, baptism for social reasons.
   5. Sins after baptism.
      Repentance is needed, but not rebaptism.

I. Objections Answered
   1. "Christ sent me not to baptize" (I Corinthians 1:17). In context, Paul taught that instead of looking to the personalities of the baptizers we must look to Christ.
   2. The human element.
      a. God uses people to proclaim the salvation message.
      b. God often requires a physical faith response before performing a spiritual work.

J. Infant Baptism
   1. Invalid because there is no faith or repentance.
   2. Household conversions must be understood in this context. Example: the babies in Cornelius' household did not speak in tongues or get baptized.
   3. Old Testament circumcision related to physical birth, identity, and separation; New Testament

baptism relates to spiritual birth, identity, and separation.

K. Baptism for the Dead
   1. Baptism by proxy for the dead is invalid because there is no faith or repentance and because men are judged by their own response in this life.
   2. I Corinthians 15:29 must be understood in that light. (See *NB*, pp. 150-151.)

L. The Significance of Water
   1. Death and destruction.
   2. Washing and cleansing.
   3. Life.
      a. Essential to life.
      b. Enables the blood, the life of the body, to flow.

Scripture Memorization: Mark 16:16; Acts 22:16
Definition: baptism (from the Greek)

Questions

1. Define Christian water baptism.

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

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

   a.

   b.

   c.

   d.

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

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

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

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

   a.

b.

c.

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.

   b.

   c.

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.

   b.

   c.

   d.

   e.

   f.

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

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

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

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?

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

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

    a. Burial with Christ

    b. Baptism into Christ

    c. Spiritual circumcision

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

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

a.

b.

17. a. In I Corinthians 1:17, did Paul teach against the essentiality of water baptism?

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

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?

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

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

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

    a.

    b.

    c.

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.

b.

c.

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

    a. God _____ ____ at water baptism (Acts 2:38; 22:16).

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

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

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

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

VII
THE BAPTISMAL FORMULA
(*NB*, Chapter 7; Background reading, *NB*, Chapter 10)

A. The Biblical Record
   1. Five biblical accounts of actual baptisms refer to a name or a formula. In every case the name referred to is Jesus (Acts 2:38; 8:16; 10:48; 19:5; 22:16).
   2. The epistles allude to Jesus Name baptism (Romans 6:3-4; I Corinthians 1:13; 6:11; Galatians 3:27; Colossians 2:12).

B. The Significance of Jesus' Name in Baptism
   (See VI-F for the significance of baptism, with references.)
   1. To demonstrate faith in Jesus as the only Savior.
   2. Remission of sins is in the Name (Acts 10:43; 22:16).
   3. Baptism is a burial with Jesus only.
   4. Baptism is a personal identification with Jesus.
   5. Salvation is in the Name (Acts 2:21; 4:12).
   6. To take on the family name at the new birth (Ephesians 3:14-15).
   7. To take on the family name at circumcision (Luke

2:21).

8. All power and authority is in the Name (John 14:14; Acts 4:7, 10).
9. Jesus is the highest name (Philippians 2:9-10).
10. We are to do everything in the Name (Colossians 3:17).
11. To confess Jesus as the incarnation of the fulness of the Godhead (Colossians 2:9-12).
12. To follow the biblical pattern.
13. To show reverence for and obedience to God's Word over human tradition.

C. The Name Is not a Magical Formula
   1. Faith in Jesus is necessary (Acts 3:16; 10:43).
   2. There is no power without faith (Acts 19:14-17).

D. Objections Answered
   1. Jesus Name baptism is for all mankind.
      a. Jews (Acts 2).
      b. Samaritans (mixed Jew and Gentile ancestry) (Acts 8).
      c. Gentiles (Acts 10).
      d. Those already baptized another way (Acts 19).
   2. The Name is to be orally invoked.
      a. This is the literal, common-sense reading.
      b. Power and authority is always exercised by an actual invocation.
      c. Biblical example (Acts 22:16).
      d. Other biblical allusions (Acts 15:17; James 2:7).
      e. Parallel example: prayer for healing in the Name means an actual invocation (Acts 3:6, 16; 4:10).
      f. If Jesus Name is not a formula, we have none.
      g. Theologians and church historians generally agree that the name Jesus was the earliest formula. (See *NB*, pp. 169, 264-268, and 279 fn. 29.)

3. Variations in the wording of the biblical accounts. All of them describe the name Jesus.

E. Matthew 28:19 Teaches Jesus Name Baptism
   1. Grammar—the name is singular.
   2. Context—Jesus was speaking of His power (Matthew 28:18). Therefore He commissioned the apostles to make disciples unto Him and to baptize in His name.
   3. Parallel passages speak of Jesus' name (Mark 16:17; Luke 24:47).
   4. The Early Church, which included Matthew, fulfilled this commission by Jesus Name baptism (Acts 2:14, 38).
   5. The name of the Father, Son, and Holy Ghost is Jesus. Each role is revealed in Jesus' name (Matthew 1:21; John 5:43; 14:26).
   6. Jesus is the one name that reveals God in the New Testament (Zechariah 14:9; Revelation 22:3-4).
   7. The Bible does not teach trinitarianism, so there is no theological reason to use a trine (threefold) formula.

F. We Should Use the Proper Formula
   1. Importance of baptism in the Bible.
   2. Importance of the name.
   3. Importance of obedience.
   4. Tradition is an inadequate reason to change.
   5. The example of rebaptism demonstrates how important the name is in baptism (Acts 19:1-5).
   6. If the formula is irrelevant we could baptize in anyone's name.
   7. The formula expresses the essence of saving faith.
      a. Faith in Christ's person: who He is.
      b. Faith in Christ's work: death, burial, resurrection.
      c. Faith in Christ's power and authority: His

ability to save us by Himself.

8. An incorrect formula confesses faith in a false doctrinal system.

Scripture Memorization: Matthew 28:19; Acts 4:12; 8:16

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.

   b.

   c.

   d.

   e.

2. How does I Corinthians 1:13 support these five accounts of baptism in the name of Jesus?

3. Cite the verses of Scripture which demonstrate the following points concerning baptism in Jesus' name:

   a. Burial with Christ

   b. Identification with Christ

   c. Taking on the family name

   d. Remission of sins in the name

   e. Power and authority in the name

   f. Do all in the name

   g. Jesus is the highest name

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

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

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

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

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

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?

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

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?

11. What is the conclusion of scholars regarding the baptismal formula of the Early Church?

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

13. Could Peter's bold statement in Acts 2:38 have been in error? If not, give two reasons to support your statement.

    a.

    b.

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

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.

    b.

    c.

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

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

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

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

    b. Does the Bible teach such a doctrine?

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

    a.

    b.

    c.

    d.

    e.

    f.

Questions on the Background Reading
(*NB*, Chapter 10)

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

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

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

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

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

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

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

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

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

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?

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

A. Terminology
   1. The Holy Spirit (or Holy Ghost) is God.
      a. Holy—God's fundamental moral nature.
      b. Spirit—God's fundamental non-moral essence.
      c. The title refers to God in activity.
   2. Baptism means a plunging or immersing.
   3. Filling is a complementary term. An empty vessel is filled when it is immersed.

B. The Baptism of the Spirit is Part of Salvation
   1. This is clear from the equivalence of the various terms for receiving the Holy Spirit: baptized, received, filled, etc. (Acts 1:5, 8; 2:4, 33, 38; 10:44-48; 11:15-17). (See chart, *NB*, p. 189.)
   2. We are born of the Spirit (John 3:5). (See IV.)
   3. The Spirit baptizes us into Christ (I Corinthians 12:13).
   4. The Spirit adopts us into God's family (Romans 8:15-16; Galatians 4:5-6).
   5. The Spirit is our seal (Ephesians 1:13).
   6. The Spirit is our earnest (down payment)

(Ephesians 1:14).

7. We are justified and sanctified by the Spirit (I Corinthians 6:11).

C. Filled with the Spirit (in the New Testament church)
   1. Initial Spirit baptism (Acts 1:5; 2:4).
   2. Specific empowerment, anointing or renewal (Acts 4:8, 31).
   3. Continual indwelling; spiritual walk (Ephesians 5:18).

D. A New Experience for a New Church
   1. The New Testament church began on the Day of Pentecost (Matthew 16:18; Luke 24:47; Hebrews 9:15-16).
   2. The Holy Ghost baptism was first given at Pentecost (John 7:39; 16:7; Luke 24:49; Acts 1:4-8).
      a. We have a new covenant, and the Spirit baptism is part of it (Jeremiah 31:31-33; Ezekiel 11:19; Romans 8:3-4; Hebrews 8:6; 11:39-40; I Peter 1:10, 12).
      b. John 20:22 was a command for the future; it parallels Luke 24:49.
      c. The Spirit baptism is different from Old Testament experiences; we have the Spirit in a more powerful, abiding way.
      d. John the Baptist and his parents had an Old Testament experience, similar to the definition in C-2, not the New Testament Spirit baptism (Luke 3:16; 7:28; Acts 19:1-6).

E. Old Testament Prophecy
   Joel 2:28-29; Jeremiah 31:31-33; Ezekiel 11:19; 36:26; 39:29.

F. New Testament Promise and Command
   1. The preaching of John the Baptist.
   2. The teaching of Jesus (Luke 11:13; 24:49; John 3; 4; 7; 14; 15; 16; 20; Acts 1).

G. New Testament Examples
   1. The significance of Acts: Only Acts presents historical accounts of conversion in the New Testament church.
   2. There are five accounts of receiving the Holy Spirit.
      a. Pentecost—3120 Jews (Acts 2).
      b. Samaria (Acts 8).
      c. Paul (Acts 9).
      d. Cornelius and the Gentiles (Acts 10).
      e. The disciples of John at Ephesus (Acts 19).

H. Objections Answered
   1. Those saved in the Gospels were saved under the old covenant, before the New Testament church, as they waited for the new covenant.
   2. The Spirit baptism was not just for the apostles or the apostolic church (Joel 2:28; Luke 11:13; Acts 2:16-18, 38-39).
   3. Acts contains no evidence of salvation without the Spirit.
      a. No account excludes the Spirit; many imply the Spirit.
      b. The five representative, detailed cases establish the pattern and cannot be wiped out by silence in the other accounts.

I. Receiving the Spirit
   1. Two prerequisites: repentance and faith.
   2. No requirement of tarrying or seeking many times.
   3. Importance of correct instruction, altar work, and

building of faith. (See V-G.)

J. The Work of the Spirit in Us
   1. Part of salvation. (See B.)
   2. Power (II Timothy 1:7).
      a. To be a living witness (Acts 1:8).
      b. To overcome sin (Romans 8:4, 13).
      c. Resurrection power (Romans 8:11).
   3. Teacher (guide, illuminator) (John 14:26; 16:13).
   4. Rest and refreshing (Isaiah 28:11-12; Acts 3:19).
   5. Intercessor (Romans 8:26-27; Ephesians 2:18).
   6. Producer of spiritual fruit (Galatians 5:22-23).

Scripture Memorization: Acts 1:5; 2:1-4
Definition: Holy Spirit (or Holy Ghost); filled with the Spirit (three parts)

Questions

1. What is revealed about the nature of God in each passage cited below?

   a. I Peter 1:16

   b. John 4:24

   c. Ephesians 4:4

   d. Acts 5:3-4; I Corinthians 3:16-17; 6:19-20

   e. Romans 8:9

2. What are the two usual translations of *pneuma hagion?*

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?

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

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

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

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.

   a.

   b.

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

9. When did the New Testament church begin?

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

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

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

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

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

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

a.

b.

c.

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

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

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

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

a.

b.

c.

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

    a.

    b.

    c.

    d.

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

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

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.

    b.

    c.

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

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

    b. In what passage did Peter identify Cornelius' experience as the same as that of the Jews on Pentecost?

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

    a.

    b.

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.

    b.

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

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

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

a.

b.

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

28. Cite three verses which demonstrate that the Spirit baptism was not meant to be limited to the apostles or the apostolic age.

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?

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

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 _____ _____.

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

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.

34. In what three areas does the Spirit baptism give the believer power?

    a.

    b.

    c.

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.

    b.

    c.

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

    b.

    c.

    d.

    e.

IX
SPEAKING IN TONGUES
(*NB*, Chapter 9; Background reading, *NB*, Chapter 11)

A. Definition
   1. The Spirit miraculously empowers the speaker.
   2. To speak a real language that the speaker does not know.
   3. May be human or angelic (I Corinthians 13:1).

B. Speaking in Tongues Foretold (Isaiah 28:11-12; Mark 16:17)

C. Five Accounts of Receiving the Holy Spirit
   (For a summary, see chart, *NB*, p. 234.)
   1. Day of Pentecost (Acts 2:1-4).
      a. Sound—sign of the Spirit's coming and availability.
      b. Fire—sign that the Spirit was for each individual.
      c. Tongues—sign that the Spirit filled each person.
   2. Cornelius (Acts 10:44-47).
      a. Tongues was the evidence that convinced skeptical Jews.

b. Tongues alone was enough to identify this as the Pentecostal experience (Acts 11:15-17).

3. Ephesus (Acts 19:5-6).
   a. Precedent value: The Spirit baptism with tongues did not come just once to each national group; it is for every believer.
   b. Prophecy came after the tongues or perhaps the tongues-speaking was prophetic.
4. Samaria (Acts 8): There was a supernatural sign.
   a. They knew they had not received the Spirit yet, despite miracles, joy, belief, and water baptism.
   b. They knew exactly when they received the Spirit.
   c. Simon the Magician wanted to buy the power to perform this definite miracle, which was apparently more immediate and impressive than what he had already seen.
5. Paul (Acts 9:17).
   Acts 9 gives no description, but later we find he spoke in tongues often (I Corinthians 14:18).
6. Are tongues necessary?
   a. Tongues do not save.
   b. On the biblical evidence, tongues always accompany the Spirit baptism.
   c. As an analogy, works do not save, but works always accompany saving faith.
   d. The emphasis should be on seeking the Spirit, not on seeking tongues or "learning" tongues.

D. Reasons for Tongues
1. Since the tongue is the unruly member (James 3:2-8), speaking in tongues signifies complete surrender of mind and body to God. God establishes complete control.
2. A reversal of Babel—a symbol of the unity of the church and citizenship in God's kingdom.

3. Universal applicability.
4. Provides certainty about one's initial experience.
   a. God often chooses signs of a covenant. Examples: rainbow, circumcision.
   b. A spiritual event is often evidenced by an outward event. Examples: baptism, prayer, ordination, holiness of life, the Second Coming.
   c. Many church members struggle with lack of assurance of salvation.

E. Tongues After the Spirit Baptism
   1. Tongues are not a sign of the Spirit's abiding presence.
      a. The true test is obedience, love, and spiritual fruit.
      b. One can have faith and yield to the Spirit in one area but not in another.
      c. God's gifts are irrevocable (Romans 11:29).
      d. There is the possibility of false "tongues": "learned" by the human spirit or counterfeited by an evil spirit.
   2. The lack of frequent tongues-speaking does not necessarily indicate unspirituality, although failure to use tongues may indicate a drawing away from God.
   3. God desires for us to use tongues for private edification.
   4. We can receive and exercise tongues for private devotion by faith, surrender to God, and persistent prayer.
   5. Three uses of tongues.
      a. Evidence of the initial Spirit baptism. (See C.)
      b. Edification of the individual in private devotion (I Corinthians 14:4-5, 15, 18).
      c. Edification of the church in a public message to be interpreted (I Corinthians 14:13, 27-28).

F. Objections Answered

1. Many objections apply only to those who see the Spirit baptism as optional. (See *NB*, p. 248.)
2. Miracles are for today. (See *NB*, pp. 249-251.)
   a. Acts establishes the pattern.
   b. The fulfillment of the Great Commission includes miracles (Mark 16:16-20; Hebrews 2:4).
   c. God still answers prayer. Biblical promises still apply.
3. Tongues have not ceased (I Corinthians 13:8-10). The church will have them until the Second Coming (I Corinthians 1:2, 7). (See *NB*, pp. 251-253.)

Scripture Memorization: Acts 10:44-48; 19:1-6
Definition: speaking in tongues

Questions

1. Give a brief definition of speaking in tongues.

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

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

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

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

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?

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?

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

a.

b.

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

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

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

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

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

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

    (1)

    (2)

    (3)

    b. Unlike the sound of wind and tongues like fire, speaking in tongues is a recurring sign of an _____ _____ _____.

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

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?

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

14. What important lesson is illustrated by the Ephesian believers' Spirit baptism with accompanying tongues?

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.

    b.

    c.

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?

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

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

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

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

20. Why are tongues a universal and valid sign under any circumstances?

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

b. What is the ultimate test of discipleship?

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

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

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

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

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

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?

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

    a.

    b.

    c.

    d.

    e.

    f.

    g.

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

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

    a.

    b.

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?

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?

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?

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?

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

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?

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?

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

Questions on the Background Reading
(*NB*, Chapter 11)

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

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

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?

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

4. a. Can church history alone ever prove the validity of a doctrine?

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

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

A. Basic Principles
   1. God alone is Judge. We should not judge or condemn (Matthew 7:1-5; Mark 9:38-40; John 3:17; Philippians 1:15-18).
   2. God is sovereign in the bestowal of mercy (Romans 9:15), but He has established a plan of salvation.
   3. The Bible is our sole authority (John 5:39-40; Galatians 1:8-9; II Timothy 3:15-17). We must avoid extra biblical demands or exceptions.
   4. We must not base doctrine on hypothetical or exceptional situations.
   5. God is the most loving, merciful, and fair judge anyone could have. We should trust His judgment.
   6. We cannot compromise God's plan because only a few obey (Matthew 7:14; Luke 13:23-24; Romans 3:3-4).

B. Those Who Have Never Heard
   1. No salvation exists outside Christ and His gospel. (See I.)
   2. All have a witness in creation and conscience

(Romans 1, 2).

3. Christ's death and the Great Commission seem irrelevant if those who have never heard are already saved.
4. They must hear and believe the gospel (Romans 10:13-17).
5. God will reward the diligent seeker (Hebrews 11:6). Example: Cornelius.

C. Moral and Sincere People
   1. No one is righteous in himself; all have sinned (Romans 3:23).
   2. Sincerity is not enough. We must worship in spirit and in truth (John 4:24).
   3. Morality, good works, and sincerity exist in pagan religions and even among atheists.

D. Those Who Profess Christ
   1. Profession alone does not save (Matthew 7; Luke 13).
   2. Profession of Christ exists in cults and false doctrinal systems.
   3. Some have a degree of faith but have not been born again.
      a. They will be saved if they continue to follow God into the fulness of truth.
      b. They need to be led to the apostolic new birth.
      c. They are like pre-Pentecost believers.
      d. Examples: Apollos (Acts 18), John's disciples (Acts 19).
      e. Perhaps we can say they have been conceived by the Word but have not yet experienced the new birth.

E. Professing Christians in Church History
   1. We do not know everything about the experiences of historical figures.
   2. No leader was infallible. Many great leaders

embraced false doctrines or acted in unchristian ways.

3. The Bible and its doctrine have been available throughout church history.
4. Evidence of apostolic doctrine and experience exists for many periods of church history.
5. We must be true to what we know, regardless of pious ancestors or noble leaders in church history.

F. Extra Biblical Theories
   1. We should avoid these.
   2. There is no biblical proof for different levels or types of salvation.
   3. There is no biblical proof for a second chance to be saved after death.

G. Subnormal New Birth?
   1. Could some be born again with less than the apostolic pattern because of lack of knowledge (not lack of faith)?
   2. Sometimes God fulfills His plan in an unexpected way or allows people to do so. Examples: Balaam, Jethro, the Passover in Hezekiah's time (II Chronicles 30:17-20), Nineveh, the thief on the cross.
   3. Problem with trying to apply this to the new birth experience: the Bible has existed throughout church history, as well as continuing evidence of Acts 2:38 experiences.

H. Destiny of Infants and Mentally Handicapped
   1. The Bible does not tell us clearly; we should trust God.
   2. Why doesn't the Bible tell us clearly?
      a. There is nothing we could do about it.
      b. To encourage us to teach children at the earliest ages.
   3. There are indications that they go to heaven

(II Samuel 12:23; Matthew 18:1-10; 19:14).

4. It does not seem to be based on the parents' salvation. I Corinthians 7:14 does not apply; it speaks of the godly influence of a saved spouse and parent.

I. Degrees of Punishment
   1. Punishment will be according to knowledge and degree of responsibility (Luke 12:42-48; Romans 2:6, 11-16).
   2. Hypocrites and backsliders will have greater damnation (Mark 12:38-40; II Peter 2:20-22).
   3. While all the lost will forfeit salvation and receive eternal punishment, this principle helps us to understand God's justice.
   4. The Bible does not reveal exactly how God will implement this principle.

Questions

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

   a.

   b.

   c.

   d.

   e.

   f.

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

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

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

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

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?

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

   c. How might we describe their position?

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

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

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

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?

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?

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

    b. Give a biblical example to support this.

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

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

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

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

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

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

    b. What is the implication of such a statement?

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

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

XI
FOUR ASPECTS OF SALVATION
(*NB*, Chapter 13)

A. Justification
   1. Definition.
      a. The act by which God declares us to be righteous.
      b. This is a change of legal standing in God's sight.
   2. What happens at justification?
      a. Forgiveness (remission) of sin, including removal of guilt and punishment.
      b. Imputation of Christ's righteousness.
   3. Result: we are fully reconciled to God and entitled to receive His promises, including eternal life
   4. How and when are we justified?
      a. It originates in God's grace and is purchased by Christ's blood (Romans 3:24).
      b. We receive it by faith, not works (Romans 3:20, 28).
      c. It occurs at the Acts 2:38 experience (I Corinthians 6:11).
      d. Forgiveness/remission comes at repentance and water baptism (Acts 2:38; 22:16).
      e. Imputation of righteousness comes with the

Holy Spirit (Romans 8:4, 9-11).

f. Continuing justification is available for sins committed after the new birth, upon confession.

B. Regeneration

1. Definition: a new birth (not just a reformation).
2. What happens at regeneration?
   a. Impartation of a new nature, God's nature (Ephesians 4:24; Colossians 3:10; II Peter 1:4).
   b. Includes a change of desires (II Corinthians 5:17), power to live a new life (Acts 1:8), and spiritual union with Christ (I Corinthians 6:17).
3. Result: we have two natures (Galatians 5:16-18).
   a. The flesh (sinful nature). If we follow it, we cannot conquer sin (Romans 7:21-25; 8:12-13; Galatians 5:19-21).
   b. The Spirit. If we follow the Spirit, we can conquer sin (Romans 8:1-4; Galatians 5:22-23; I John 3:9).
4. How and when are we regenerated?
   a. God does the work (grace) (John 1:13).
   b. We receive it through faith (John 1:12-13; James 1:18).
   c. We are conceived by the Word (I Corinthians 4:15; I Peter 1:23).
   d. We are born again by the Acts 2:38 experience (John 3:5; Titus 3:5).
   e. It is essential to be born again and to live after the new nature (John 3:3-7; Romans 8:8-9; Galatians 6:15; Hebrews 12:14).

C. Adoption

1. Definition.
   a. The choosing or placing of a child.
   b. We are placed into God's family and chosen as

His heirs (Galatians 4:1-7).

2. What happens at adoption?
   a. We obtain all the legal rights of a son, including an eternal inheritance (Romans 8:17).
   b. Future aspect: redemption of the body and full revelation of our position (Romans 8:23).
3. When and how are we adopted?
   a. By God's grace and choice (Ephesians 1:4-5).
   b. We receive it through faith (Galatians 3:26).
   c. Adoption comes through the Acts 2:38 experience, the one baptism of water and Spirit (Romans 8:14-16; I Corinthians 12:13; Galatians 3:27).

D. Sanctification

1. Definition.
   a. The word means separation, specifically separation from sin and dedication to God.
   b. An initial act of separation from sin.
   c. A process of actually becoming righteous or holy.
2. What happens at sanctification?
   a. God first separates us from sin (I Corinthians 6:11).
   b. God continues to work in us to perfect us. We can attain relative perfection or maturity in this life (II Corinthians 3:18; 7:1; II Peter 3:18).
   c. Christ will transform us into absolute, sinless perfection at His coming (Philippians 3:12-14; I Thessalonians 3:13; I John 3:2).
3. How and when are we sanctified?
   a. By the grace of God, purchased by Christ's sacrifice (I Thessalonians 5:23; Hebrews 10:10).
   b. We live daily by faith (Romans 1:17).
   c. Initial sanctification comes at the Acts 2:38 experience (I Corinthians 6:11).
   d. The Word and the Spirit continue to sanctify

(John 17:17; II Thessalonians 2:13; I Peter 1:2).

e. The process will be complete at the Second Coming. (See 2-C.)

E. God's Eternal Plan of Salvation (Romans 8:29-30)

1. Foreknowledge.
2. Predestination. He ordained a plan—Calvary, the church.
3. Calling.
4. Justification.
5. Glorification (the ultimate goal of sanctification).

Scripture memorization: I Corinthians 6:11

Definition: justification, regeneration, adoption, sanctification (act and process)

Questions

1. Define justification.

2. What are two elements of justification?

   a.

   b.

3. How do we receive justification?

4. Briefly explain how justification has its work in each of these:

   a. Repentance:

   b. Water baptism:

   c. Spirit baptism:

5. Define regeneration:

6. The new birth involves what two elements?

   a.

   b.

7. What is the source of regeneration?

8. Define adoption.

9. What is the agent of our adoption?

10. On what is our adoption founded?

11. The Spirit witnesses that we are now adopted. In what sense is our adoption still future?

12. The word "sanctification" literally means what?

13. Define sanctification as

    a. An act or event.

    b. A process.

14. When does sanctification begin? Cite a supporting verse.

15. How does sanctification continue in the life of a believer?

16. Discuss briefly the five steps in God's eternal plan of salvation as described in Romans 8:28-30.

a. Foreknowledge

b. Predestination

c. Calling

d. Justification

e. Glorification

17. In summary, justification, regeneration, adoption, and the initial act of sanctification occur simultaneously with the _____ _____.

XII
CONCLUSION
(*NB*, Chapter 14)

A. "Am I Going to Hell?"
   1. I am not your judge; God is. You will answer to Him.
   2. I can and must tell you God's Word, including Acts 2:38.
   3. I can tell you my experience.

B. Four Affirmations
   1. The Bible is our sole authority for salvation.
   2. Salvation is based totally on Christ's death, burial, and resurrection.
   3. We receive salvation by grace through faith in Jesus.
   4. The application of grace and the expression of faith come as we obey and experience John 3:5 and Acts 2:38.

ANSWERS TO STUDY QUESTIONS

(Page numbers refer to *The New Birth*)

I

1. Proverbs 20:9 or Isaiah 64:6; Romans 3:10 or 3:23 (p. 14).
2. Obedience to His gospel and application of His gospel to our lives (p. 15).
3. Deliverance from the power and effects of sin (p. 16).
4. a. The sinfulness of man.
   b. The holiness of God.
   c. God's law requiring death as punishment for sin (p. 16).
5. Matthew 10:22; Romans 1:16-17; Philippians 2:12; I Timothy 4:16 (pp. 18-19).
6. a. We are forgiven and cleansed from the sins of our lives at the time we are saved, but this one-time past experience does not automatically guarantee future salvation (p. 18).
   b. Present salvation is our continued deliverance from sin and its effects in our lives as we continue to live by faith in Jesus (pp. 18-19).
   c. Our future salvation is the hope we have of eternal benefits of salvation. This hope is assured by our continued life of faith in Christ as we follow His commandments (p. 19).
7. a. The present kingdom is the rule of God in the hearts of men (p. 21).
   b. God will destroy all opposition and display His sovereignty or rule throughout the universe during the future kingdom (p. 21).
8. The kingdom of God is not comprised of the riches or pleasures of this world; nor is it found in ceremonial observance with meat and drink. The present kingdom of God has come to us by the Spirit to let us have a foretaste of the riches of His eternal kingdom.
9. Salvation or the born-again experience gives us

freedom from the dominion of sin and its effects. At the new birth we enter into the present kingdom of God because we have submitted to God's rule and righteousness.

10. "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" (Acts 2:38). This is the climax of the first sermon of the New Testament church, given immediately after the outpouring of the Spirit (pp. 23-24).
11. He was baptized and had an experience that caused him to rejoice (p. 25).
12. The differences in these passages stem from the different situations described and the relative knowledge of the hearers (pp. 27-28).
13. Two passages speak of water baptism, the other of the birth of water. Two speak of the work of the Spirit in salvation, the third describes an experience that caused rejoicing, which occurs uniquely when a person receives the Spirit. Only one of the passages mentions repentance and only one explicitly mentions faith in Christ. But many other verses teach that both faith and repentance are prerequisites to salvation (p. 28).
14. Repentance and faith will lead to water baptism in the name of Jesus and to the baptism of the Spirit (the birth of water and the birth of the Spirit) (p. 28).
15. It has a minimum requirement, the new birth. It is also a process of progressively appropriating God's grace throughout a continual life of faith and holiness (p. 29).

II

1. The unmerited favor of God towards man (p. 31).
2. Through the death of Jesus Christ (p. 32).

3. a. Yes.
   b. Ephesians 2:8-9 (p. 33).
4. Romans 6:1-2; 6:15 (p. 33).
5. Faith is the means by which man accepts and receives God's saving grace (p. 34).
6. To be counted righteous (p. 35).
7. a. God is the source of our faith because He gives all the ability to believe (p. 37).
   b. Romans 12:3 or Hebrews 12:2.
   c. Universal prevenient grace.
8. John 3:27; 6:44; Romans 3:10-12.
9. Faith is generally understood to be mental assent or public affirmation of a creed or the gospel. However, the Bible teaches it to be a personal, lifelong, total commitment to Christ which involves knowledge, trust, and obedience (footnote 11, p. 41).
10. a. Knowledge
    b. Assent
    c. Appropriation (See pp. 41-42 for explanations of each.)
11. Lack of total commitment to Jesus and obedience to His Word (p. 43).
12. We know God, have the love of God perfected in us, and abide in God only when we obey God (p. 45).
13. Paul and James both agreed that saving faith will produce a life-changing reliance upon God, evidenced by works (p. 49).
14. Saving faith is not just a temporary condition but a continuing relationship with Jesus Christ (p. 50).
15. a. Repentance can be described as the first "faith response" to the gospel, because it stands at the beginning of a life of faith and is itself the initial act of faith (p. 52).
    b. True faith in God and His Word will cause the believer to submit to water baptism. Water

baptism, too, is a "faith response" to God (p. 53).

c. Faith leads to receiving the Holy Spirit (p. 54).

16. a. No.
    b. Repentance and water baptism show submission or obedience to God and are expressions of saving faith (p. 55).
17. a. This passage was written to Christians to remind them of how accessible salvation really is. Paul did not have to explain the new birth in any detail because his readers had already experienced it. Rather, he was reminding them that the foundation of salvation remains faith in Christ and the gospel and in public confession of this faith to the world in which they lived (p. 57).
    b. Faith also entails obedience to God's will. Thus, confessing and believing includes obeying the Word of God (p. 57).
    c. This means to give a truthful, verbal confession that He is Lord. For this to be truthful in reality, we must submit our lives to Him as Lord and be obedient to Him. Verbal confession comes when we call His name at water baptism and when we speak in tongues at the Spirit baptism. No one can confess that Jesus is Lord except by the Holy Spirit (p. 58).
    d. (1) True belief in Christ's resurrection will lead us to apply His atonement to our lives.
       (2) True belief in His resurrection will lead us to receive His Spirit. The atoning death of Christ is effective through the resurrection and we receive new life through the Spirit of the risen Christ (Romans 4:25; 5:10; 6:4-5; 8:9-11).
18. This verse is not a formula for salvation but

teaches that salvation is for all. It teaches the universality of salvation (p. 59).

19. a. God's grace, on which salvation is based (p. 60).
    b. The principle of faith evidenced in obedience to God's plan.
20. The doctrine of grace teaches that the new birth is a free gift from God which we do not earn or deserve (p. 62).
21. The doctrine of faith teaches 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 (pp. 62-63).
22. Saving faith is (a) acceptance of the gospel of Jesus Christ as the sole means of salvation and (b) appropriation (application) of that gospel to our lives, by obedience to its requirements (p. 61).

III

1. The good news is that Christ's death, burial, and resurrection bring salvation to all who respond in faith (p. 67).
2. a. Through repentance.
   b. The dominion and control that the sinful nature has over a person's life; the old, sinful lifestyle (p. 67).
3. a. Through baptism.
   b. Calling the name of Jesus and immersion (p. 69).
4. a. No.
   b. The resurrection of Jesus Christ becomes effective to give a person new life when he

receives the Holy Spirit (p. 70).

5. a. Repent, and show evidence of repentance.
   b. After repentance, be baptized in water to signify repentance.
   c. Look for the one who will baptize with the Holy Ghost and fire (p. 71).
6. a. Believe in the deity of Christ.
   b. Repent.
   c. Be born of water and the Spirit. This last command corresponds to His command to be baptized and to wait for the baptism of the Holy Ghost (p. 72).
7. a. Acts 2:38.
   b. Yes.
   c. Acts 10:44-48; 11:16-18 (p. 73).
8. The Samaritans who believed were baptized in the name of the Lord Jesus (Acts 8:15-17) (p. 74).
9. a. Through water baptism.
   b. That he might receive the Holy Ghost and be healed (p. 74).
10. a. Were rebaptized in the name of Jesus.
    b. Received the Holy Ghost.
11. a. Repentance from dead works.
    b. Faith towards God.
    c. Baptisms (p. 76).
12. a. The Spirit, the water, and the blood.
    b. Christ's blood is applied to our lives through water baptism and the Spirit baptism (p. 76).
13. The blood of the Passover lamb, the water of the Red Sea and the cloud of the Lord's presence (p. 79).
14. The old covenant was inaugurated by separation, blood, water, and the manifestation of God's presence (p. 79).
15. a. The brazen altar typifies Christ's sacrifice and our death to sin through repentance.
    b. The brazen laver typifies our baptism.

c. The table of holy bread signifies Jesus, the Bread of Life, and the Word of God.
d. The golden lampstand symbolizes God's light in the world, which is Jesus Christ, and by extension, the church.
e. The altar of incense represents the prayers of God's people.
f. The ark of the covenant was the witness to the covenant between God and Israel and was the place of atonement; it was found in the most holy place. The glory of God's presence filled this place and typifies the Spirit baptism (p. 81).

16. Blood, water and oil (p. 81).
17. Our relationship with God—communion with Him (p. 81).

IV

1. John 3:3-5.
2. a. Natural birth with its flow of amniotic fluid.
   b. Identical to the birth of the Spirit.
   c. Spiritual cleansing performed by the Word of God.
   d. Water baptism, at which God remits sins (p. 86).
3. Scripture (p. 87).
4. Born again (p. 87).
5. Because he would have been asking Nicodemus to do something he had already done or to do something physically impossible (p. 87).
6. a. No.
   b. The birth of the Spirit (p. 88).
7. I John 5:8.
8. Literal; symbolic (p. 89).
9. Conception (p. 89).

10. The context of John 3:5 suggests water baptism, as John's baptism is spoken of in John 1:25-34 and 3:23 and the baptism of Christ's disciples is mentioned in John 3:22 and 4:1-2 (p. 91).
11. a. Nicodemus was familiar with Old Testament ceremonial cleansings and Jewish proselyte baptism.
    b. More importantly, he was familiar with John's baptism. Both were a part of conversion and repentance (p. 91).
12. Remits sin (p. 92).
13. Titus 3:5 (p. 92).
14. Rite of baptism (p. 93).
15. God's grace (and man's faith in Christ) (p. 93).
16. Man's salvation (p. 94).
17. Joel (p. 95).
18. Baptize with the Holy Ghost (and fire) (p. 95).
19. a. Acts 1:4-8.
    b. Acts 2:4 (p. 95).
20. Acts 11:15-17 (p. 95).
21. I Corinthians 12:13 (p. 96).
22. No. Salvation is completed at the union of the three (p. 96).
23. The blood is applied not just at one point in time, but throughout the salvation process (p. 98).
24. a. Confesses that Jesus came in the flesh (4:2).
    b. Has love (4:7).
    c. Confesses that Jesus is the Son of God (4:15).
    d. Believes that Jesus is the Christ (5:1).
    e. Overcomes the world (5:4).
    f. Does not continue to commit sin (3:9; 5:18). (See p. 99.)
25. a. They did not have permanent remission of sins.
    b. They did not receive a new nature in the form of the permanently indwelling Spirit, because it was not available to them (p. 100).

V

1. Repentance is a turn from sin and a turn to God (p. 103).
2. Faith (p. 104).
3. Mind, heart, direction (p. 103).
4. a. Recognition of sin.
   b. Confession of sin.
   c. Contrition for sin.
   d. Decision to forsake sin (p. 107).
5. Mark 2:17; Luke 5:32; Matthew 5:3.
6. Forgiveness (p. 105).
7. a. God.
   b. Sometimes.
   c. When we seek prayer on our behalf or when we have wronged someone and seek his forgiveness (p. 106).
8. Confess the sin to God for forgiveness (p. 105).
9. a. Repentance involves the emotional side of man. Godly sorrow and remorse may be physically manifested in tears and other shows of emotion.
   b. No.
   c. Godly sorrow—genuine sorrow and regret for sins committed (pp. 106-107).
10. Forsake sin (p. 107).
11. No (p. 107).
12. Restitution (p. 108).
13. Sometimes the joy and relief associated with repentance hinder people from going on to water baptism and receiving the Spirit (p. 109).
14. God's grace (p. 111).
15. Qualifies one for, and begins the work of, salvation (p. 111).
16. The Spirit reproves and convicts of sin (pp.

111-112).

17. Brings men to a realization of their sins and their need of God (p. 111).
18. The hearing of God's Word brings faith (p. 112).
19. a. All should repent. This is evident from many verses of Scripture, most directly in Acts 17:30 and II Peter 3:9 (pp. 113-114).
    b. Yes. It is a universal requirement.
20. Repentance removes the barrier that sin erected and allows man and God to begin a personal relationship (p. 114).
21. Forgiveness (remission) (p. 115).
22. They are the same (p. 115).
23. The baptism of the Spirit, which imparts unlimited power over sin (Romans 8:2-24) (p. 116).
24. God deals with present consequences of sin at repentance and with future consequences of sin (or the record of past sins) at water baptism (p. 115).
25. a. He should discern where the seeker is spiritually and not prematurely force him to express joy and expect the Spirit.
    b. He can put himself in the position of the seeker and pray with him.
    c. He should stress surrender of the whole mind and life to God and not try to teach him to speak in tongues (pp. 118-119).
26. a. No. Repentance is always available to a Christian, but at some point he should mature to where the need to repent from sin becomes the exception rather than the rule (p. 119).
    b. Do not sin (p. 118).

VI

1. 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 (p. 122).

2. Christ's message and Christian baptism (p. 123).
3. a. To introduce Himself publicly and to inaugurate His ministry.
   b. Christ thereby sanctioned John's baptism and message of repentance, water baptism and Spirit baptism.
   c. Christ provided an example for us to follow.
   d. He was baptized to fulfill all righteousness, not for a ceremonial purpose (p. 124).
4. It was probably a continuation of John's baptism and was preparatory for Christian baptism. As Christ had not died, it could not be an identification with His burial or confer absolute remission of sins (p. 125).
5. Matthew 28:19; Mark 16:16 (p. 126).
6. It means immersion or submersion (p. 127).
7. a. Infant baptism.
   b. Triple baptism by some trinitarians.
   c. Postponement of baptism until the deathbed (p. 128).
8. a. John 3:23.
   b. Matthew 3:16.
   c. Acts 8:38-39 (p. 127).
9. a. It is a biblical command and should be followed.
   b. Jesus was immersed as an example for us to follow.
   c. Nonbiblical tradition is a poor substitute for biblical teaching.
   d. The convenience of other methods is 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 (p. 129).

10. a. Remission of sins is a cancellation or dismissal of sins. At baptism, God cancels or wipes out our sins (p. 130).
    b. In order to obtain remission. The context supports this view, for guilty sinners were asking how to receive remission. Matthew 26:28 supports this view. This is the literal reading.
11. Conscious faith and repentance (p. 131).
12. No, and they cannot amend that verse to conform to other teachings (p. 132).
13. I Peter 3:21 (p. 133).
14. a. Romans 6:3-4 or Colossians 2:12.
    b. Galatians 3:27 or Romans 6:3.
    c. Colossians 2:11-13 (pp. 134-135).
15. Water (p. 137).
16. a. Acts 8:36-39. Baptism occurred in the desert.
    b. Acts 16:25-33. Jailer's baptism at midnight.
17. a. No.
    b. He emphasized that salvation was through Christ and His gospel, not through great leaders and the baptisms they administered. In other words, the identity of the baptizer was unimportant (p. 139).
18. Man's part is merely an observable faith response before God performs a spiritual work (p. 140).
19. Repentance before God. His previous baptism covers his sins when he repents (p. 148).
20. Conscious faith (p. 148).
21. a. Water symbolizes death.
    b. Water is universally associated with washing and cleansing.
    c. Water symbolizes life itself (pp. 151-152).
22. a. Refers to those who became converts as the result of the death of a Christian loved one
    b. Refers to baptism by proxy as an example of belief in the resurrection, not to condone its practice.

c. Refers to baptism into Christ's death (p. 150).

23. a. Remits sins.
    b. New birth.
    c. Burial.
    d. Body of Christ.
    e. Circumcision (pp. 153-154).

VII

1. a. Peter preached baptism "in the name of Jesus Christ" to the Jews on Pentecost, leading to their baptism in accordance with that message (Acts 2:37-38, 41).
   b. The baptism of the Samaritans was "in the name of the Lord Jesus," in response to the gospel preaching of Philip (Acts 8:12, 16).
   c. The baptism of Cornelius was "in the name of the Lord" or "in the name of Jesus Christ," in response to the commandment of Peter (Acts 10:48).
   d. The believers at Ephesus were rebaptized "in the name of the Lord Jesus" (Acts 19:5).
   e. Paul was baptized in the name of Jesus, for Ananias told him, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16) (p. 157).
2. When divisions arose within the Corinthian church, with various groups following after the different leaders, Paul asked rhetorically if Christ was divided, or if Paul had been crucified for them, or if they had been baptized in the name of Paul. The obvious answer to the last question is, "No, we were baptized in the name of Christ" (p. 158).
3. a. Romans 6:4; Colossians 2:12 (p. 158).
   b. Romans 6:3; Galatians 3:27 (p. 158).

c. Ephesians 3:14-15 (p. 160).
d. Acts 2:38; 4:12; 10:43 (pp. 160-161).
e. Matthew 28:18-19; Acts 4:7; John 14:14; Acts 3:6, 16 (p. 161).
f. Colossians 3:17 (p. 162).
g. Philippians 2:9-10 (p. 162).

4. Faith in Jesus as Savior, as the fulfillment of John's message (p. 163).
5. Deity; salvation (p. 164).
6. a. No.
   b. Personal faith in Jesus (Acts 3:16; 10:43) (p. 164).
7. No. The apostolic church used one formula for baptism and there can only be one formula for the New Testament church (p. 166).
8. By using the proper name associated with that power and authority (p. 166).
9. Acts 22:16 (p. 166).
10. In various situations involving prayer for the sick or crippled (p. 168).
11. Theologians and church historians recognize that the Book of Acts does give the baptismal formula of the Early Church (p. 169).
12. There must be only one form of Christian baptism since there is only one New Testament plan of salvation. Also, since the Bible is the inerrant Word of God, it does not contradict itself (p. 170).
13. a. Matthew or other witnesses would have corrected him if he had given an incorrect answer.
    b. Peter had heard Jesus speak Matthew 28:19, Matthew heard Peter speak Acts 2:38, and only seven to ten days separated the two events. If Peter was in doctrinal error, the other apostles followed him in error and we cannot trust anything they preached or recorded (pp. 170-171).
14. Matthew 28:19 describes only one name, which is

the proper name of the Father, Son and Holy Ghost (p. 173).

15. a. The name of the Son is Jesus (Matthew 1:21).
    b. The Father has revealed Himself to man through the name of Jesus (John 5:43; 17:6, 26; Psalm 22:22; Hebrews 1:4; 2:12).
    c. The Spirit is given and revealed through the name of Jesus (John 14:26).
16. The entire passage of Matthew 28:18-20 is strongly Christological, with Jesus declaring His authority and power in a distinctly personal matter. The sense of this passage virtually demands the understanding that the name to be invoked is one, that of Jesus; not the three titles of Father, Son and Holy Ghost (pp. 174-175).
17. Both Mark and Luke cite Jesus as commanding the gospel to be preached in His name (p. 172).
18. The Old Testament predicted that God would be known by one name (Isaiah 52:6; Zechariah 14:9).
19. a. Trinitarianism.
    b. No. The word *trinity* never appears in Scripture, and the Bible always emphasizes that God is one, not three. Furthermore, Jesus is the Father (Isaiah 9:6), the Son (Matthew 1:21), and the Holy Ghost (II Corinthians 3:17-18).
20. 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.
    e. John's disciples had already been immersed in water unto repentance, yet Paul baptized them

again, this time in the name of Jesus (Acts 19:1-5).

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 (pp. 180-181).

Background Reading
(*NB*, Chapter 10)

1. Modern historians often interpret ancient writers in a manner which supports their own perspectives. On the other hand, their doctrinal positions may limit their understanding of doctrines that did exist. Also, sometimes ancient writers misrepresented the views of doctrinal opponents, so that we do not always find an adequate presentation of certain views, particularly those of a minority. Thus, it can be difficult to make an accurate survey of doctrinal positions and practices in history (p. 258).
2. Interpolations—additions inserted into the text—sometimes occurred in an effort to support particular doctrines. This is commonly seen in epistles of the post-apostolic fathers (p. 258-259).
3. Because literacy was limited, theological documents were often written and copied by an educated elite. Then as now, these theologians were often more liberal in their doctrines than were the majority of believers (p. 259).
4. False doctrines existed in the earliest times. The epistles offer much evidence that false doctrines abounded in the days of the Early Church and posed a serious threat (p. 259).
5. Infant baptism. Later teachers said that faith and

repentance could follow baptism in this case (p. 260).
6. Immersion (pp. 260-261).
7. They said water baptism washed sins away and was necessary to salvation (pp. 261-263).
8. Baptism in the name of Jesus (pp. 264-265).
9. That this biblical practice continued in spite of opposition and was common in the fourth century (pp. 265-272).
10. Yes. Church history indicates that this practice was an issue through the Reformation and beyond, to this day (pp. 272-273).

VIII

1. a. God is holy.
   b. God is a Spirit.
   c. There is only one Spirit of God.
   d. The Holy Spirit is God.
   e. The Holy Spirit is the "Spirit of God" and the "Spirit of Christ" (p. 186).
2. Holy Ghost and Holy Spirit (p. 187).
3. Acts 1:5 and Acts 2:33 (p. 189).
4. a. No.
   b. Yes.
      (1) The initial Spirit baptism.
      (2) The daily guidance and power that the Spirit grants to Spirit-baptized believers who continue to yield to Him.
      (3) Subsequent experiences that renew the initial experience (p. 191).
5. The Spirit baptism is part of salvation and not an experience subsequent to salvation (p. 192).
6. By the baptism and work of the Holy Spirit (pp. 192-193).
7. a. The Holy Spirit is the Spirit of Christ (Romans

8:9).
   b. "The Lord is the Spirit," and the Holy Spirit is "the Spirit of the Lord" (II Corinthians 3:17-18).
8. The death, burial, and resurrection of Jesus Christ (p. 195).
9. On the first Day of Pentecost after Jesus' death, burial, and resurrection (p. 195).
10. The Holy Spirit was poured out in fulfillment of Joel 2:28 (pp. 196-197).
11. a. No
    b. Yes.
    c. Joel 2:28; Ezekiel 11:19 (p. 198).
12. Writes the laws of God in our hearts and gives us power to fulfill the righteousness of the law (p. 198).
13. a. The Holy Spirit is promised to all who believe on Jesus.
    b. Belief in Jesus 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 (pp. 200-201).
14. Through the baptism of the Spirit (pp. 200-201).
15. a. It is a narrative history of the New Testament church, describing its beginning and spread from Jerusalem to all Judea, Samaria, and the Gentile world.
    b. These accounts are representative of the way in which God poured out His Spirit across the entire spectrum of humanity (pp. 202-203).
16. a. Jesus gave the promise to all at His ascension, not just the Twelve.
    b. All 120 were in the upper room awaiting fulfillment of the promise and there is 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 (pp. 203-204).

17. a. Peter promised the gift of the Holy Ghost to all who heard his word, and 3,000 received his word gladly.
    b. The 3,000 believed and applied the message to their lives, as they continued in the apostles' doctrine. This doctrine emphasized the availability of the gift of the Spirit.
    c. The 3,000 were baptized. Even if this means water baptism only, the Spirit is promised to all who will repent and be baptized in water.
    d. The 3,000 were "added unto them," the 120 who had been baptized by the Spirit (p. 204).
18. Baptism of the Spirit (pp. 205-206).
19. Though they believed, repented and had been baptized, the work of salvation had not been completed in them. There is no salvation without the Spirit (Romans 8:9) (pp. 205-206).
20. a. It demonstrates submission to God's plan and leadership.
    b. It symbolizes bestowal of God's blessing, promise and calling.
    c. It helps instill faith in the seeker (p. 206).
21. Part of his conversion. An essential purpose of Ananias' mission to Paul was that Paul receive the Spirit, as we see in Acts 9:17. Paul's conversion was not complete when the light from heaven struck him, but God sent him to Ananias for instructions. Paul's writings and ministry confirm that he received the Spirit and that the Spirit baptism is essential (p. 207).
22. a. They spoke in tongues.
    b. Acts 11:15-17 (pp. 207-208).
23. a. Have you received the Holy Ghost?
    b. How were you baptized? (p. 209).
24. 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 would be vital to the Ephesian church, yet they did not have an adequate understanding of Christianity. Tongues were needed to complete their understanding (pp. 209-210).

25. a. Yes. Each group receiving the gospel had the same needs.

    b. There is still a great need for people to have a complete Christian faith and to understand that the Spirit has been poured out on the church. This is true even in "Christian America" (p. 210).

26. a. The Spirit baptism is an essential part of salvation for the New Testament church age.

    b. The Spirit baptism is for all people in the New Testament age, not just for a special group segregated from us by race, nationality, time, or position (pp. 210-211).

27. Those who accepted Jesus' message were saved under the old covenant while they waited for the new covenant and the promised Holy Spirit. They were saved in harmony with the Law. For instance, Jesus was sacrificial lamb and high priest for the thief on the cross (pp. 211-212).

28. Acts 2:39; Revelation 22:17; John 7:37-39; Acts 11:15-17; Luke 11:13 (p. 212).

29. No, it violates a basic principle of Bible interpretation in that it is an argument from silence. No verse says that these people did not receive the Spirit; there is simply no detailed account of their conversions. These less detailed accounts should be read in light of the five full accounts provided for us (p. 213).

30. Repentance and faith (pp. 214-215).

31. Our salvation (p. 217).

32. Sanctifies us (p. 217).

33. Pledge; guarantee (p. 217).

34. a. Power to witness.
    b. Power to overcome sin.
    c. Resurrection power when Christ comes for His church (p. 217).
35. a. Acts 3:19.
    b. II Timothy 1:7.
    c. John 14:26 (p. 217).
36. The ninefold fruit of the Spirit (p. 217).
37. a. Acts 2:1-4. The Jews on the Day of Pentecost.
    b. Acts 8:16-17. The Samaritans.
    c. Acts 9:17-18. The conversion of Saul (Paul).
    d. Acts 10:44-47. Cornelius and the Gentiles.
    e. Acts 19:1-6. The disciples of John the Baptist at Ephesus.

IX

1. "The supernatural gift of speaking in another language without its having been previously learned" (p. 220).
2. a. No.
    b. The language of angels or men. I Corinthians 13:1 (p. 221).
3. a. Isaiah 28:11-12.
    b. I Corinthians 14:21-22 (p. 222).
4. Acts 2:38 and 3:19 (p. 221).
5. This is a possible instance of prophecy having an immediate fulfillment and distant fulfillment. This is called "the law of double reference" and is commonly found in prophecy and typology (p. 222).
6. a. The following verse, Mark 16:18, is misunderstood and misapplied, thus the credibility of verse 17 is attacked. Commonly, the practices of "snake handlers" are cited in an effort to discredit verse 17.

b. Two important ancient manuscripts do not include the passage of Mark 16:9-20 (pp. 222-223).

7. The proper approach is to understand both of these verses. Verse 18 does not give authority to handle snakes as a test of faith, for we are not to tempt God (Matthew 4:7). Rather, this verse is a promise of protection in case of accidents (Acts 28:1-6). The spiritual application of verse 18 might be found in Luke 10:19, wherein evil spirits are represented as serpents and scorpions (pp. 223-224).
8. a. No. Both contain several apocryphal books and the Vaticanus omits all of the New Testament after Hebrews 9:14.
   b. Yes. The third oldest manuscript, Codex Alexandrinus, does, among many others (p. 224).
9. Modern critics reject this passage because of its support of the miraculous as a sign of the power and legitimacy of God's Word. From ancient times, this passage became questionable as most of Christendom lost contact with the Holy Spirit and the use of spiritual gifts (p. 225).
10. Yes. These doctrines are found in other scriptural passages (p. 225).
11. a. (1) Sound like wind—coming of the Spirit.
       (2) Visible flame-like tongues—availability of the Spirit for each individual.
       (3) Speaking in tongues—individual filling.
    b. Individual Spirit baptism (p. 227).
12. Joel 2:28 (p. 228).
13. a. When Cornelius and his household spoke in tongues, Peter realized that God had poured out His Spirit on Gentiles. This meant that one need not convert to Judaism to be saved.
    b. No. Speaking in tongues alone convinced Peter

of Cornelius' Spirit baptism (pp. 228-229).

14. This account demonstrates that the baptism of the Spirit with the initial evidence of speaking in tongues is for all believers and was not only for the first group of Jews, Samaritans, and Gentiles (pp. 229-230).
15. a. Despite joy, miracles, belief, and water baptism, everyone knew that these believers had not 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 this sign.
    b. Everyone knew that the Samaritans received the Spirit when the apostles laid hands on them. A definite sign, different from the miracles which had occurred, must have been observed.
    c. The sign must have been an unmistakable, supernatural sign for Simon the Magician to be impressed enough to attempt to buy it (pp. 231-232).
16. That he spoke in tongues when he received the Spirit, as did everyone else (p. 233).
17. a. No.
    b. No.
18. It is the most difficult member to direct or control; it is the unruly member (p. 237).
19. One caused unity, the other disunity. Man was separated from man by a confusion of language at Babel. Beginning with Pentecost, God began to bring together a body of believers who were united as a spiritual family by the sign of tongues (p. 237).
20. Regardless of nationality, language or locale, people can recognize speaking in tongues when it happens to them (pp. 237-238).
21. a. No.
    b. Love, according to John 13:34-35 (p. 239).

22. This ability only indicates that one has faith for a particular gift and can yield to God for that particular purpose. Such a person could have resumed a sinful life or embraced false doctrine. Yet God will honor the faith he does continue to show, in the manner He might honor a sinner's prayer.

    Also, we might conclude that Romans 11:29 has a general application; so that a spiritual gift, once bestowed, is never entirely revoked by God.

    It is also possible that the human brain learns words once given by the Spirit.

    Finally, we cannot overlook the possibility that man or even the power of Satan will cause counterfeits of tongues, in the manner of mockery or imitation of God's miracles (pp. 240-241).
23. No. Scripture gives no example or teaching to indicate that speaking in tongues is a necessary sign of great spirituality after the initial Spirit baptism (p. 242).
24. Love (p. 244).
25. Speaking in tongues edifies the speaker, but prophecy edifies others (I Corinthians 14:2-4) (p. 244).
26. Prophecy, unless the tongues are interpreted (I Corinthians 14:5) (p. 244).
27. That this is not beneficial. Observers will think the tongue-speakers are insane. Perhaps initially the unbelievers' attention will be captured by speaking in tongues, but this is no cause to devote the whole service to tongues. Rather, it is preferable to prophesy in a known language so that the listeners can be led to God (I Corinthians 14:23-25) (p. 245).
28. a. Let there be two or three public messages in tongues, at the most.
    b. Take turns in giving messages.
    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 for his own private benefit.
e. Let there be at most two or three messages of prophecy.
f. The listeners should judge for themselves if the message is of God.
g. Take turns at prophecy, for everyone is allowed to prophesy (I Corinthians 14) (pp. 245-246).

29. The same Greek word is used in both books (p. 246).
30. a. For edification of the individual in personal devotion.
b. For edification of the church as a whole when interpreted (p. 247).
31. We believe the Holy Spirit is the Spirit of Christ; we receive Christ when we receive the Spirit. The doctrine of the Spirit baptism magnifies Christ above all (p. 248).
32. Tongues were given to many besides the apostles. Stephen and Philip also performed miracles by God's power. God healed Paul through the laying on of Ananias' hands. The church at Corinth practiced many spiritual gifts and Paul instructed that body in their application; he expected these gifts to be developed and used until Christ's return.

These are examples of the fulfillment of the Great Commission, with miraculous signs bringing confirmation of the gospel message. If that same commission applies today, the same signs and gifts should accompany the gospel message until Christ's return (pp. 249-251).

33. According to I Corinthians 1:2 and 7, the gifts will operate until Christ's return (p. 252).
34. a. No. Its gender is neuter and its number is

singular, indicating a reference to something other than the Scriptures, which are always referred to in the feminine plural in Greek.

b. The Second Coming of Christ (p. 252).

35. No. Along with other miracles, they operate in the church today to confirm the Word of God and to edify the church. The same is true of tongues. Those gifts are actively complementary to the Word of God. The completion of the New Testament did not cause them to cease (p. 252).
36. That Paul himself was spiritually immature (pp. 252-253).
37. Speaking in tongues accompanies the Spirit baptism and has no importance apart from the Spirit. The biblical emphasis is on believing and receiving the Spirit.

Background Reading
(*NB*, Chapter 11)

1. Their writings demonstrate the existence of spiritual gifts as a common phenomenon in the early post-apostolic church (pp. 283-284).
2. a. Greater religious freedom.
   b. Renewed emphasis on Bible study, apostolic doctrine, conversion, and spiritual experience.
   c. The invention of printing.
   d. The closer proximity to our time (p. 288).
3. a. Yes.
   b. This suggests the existence of the full apostolic experience of salvation throughout history (pp. 298-299).
4. a. No.
   b. It gives insight into how key doctrines were altered or lost over the centuries.

X

1. a. God alone will judge the salvation of each person.
   b. God is sovereign in His bestowal of mercy.
   c. The Bible is the sole authority for doctrine and instruction.
   d. We must not formulate doctrinal teaching on the basis of unusual or hypothetical situations.
   e. God is the most loving, merciful and just judge anyone could have.
   f. We cannot compromise God's plan because only a few follow it (pp. 305-308).
2. Creation and conscience. All have a witness of His glory and power in nature and should glorify Him, and God will judge men by the conscience He has given them. Failure to glorify God and failure to obey the voice of conscience are the basis for His judgment, and all fail by these standards (pp. 309-310).
3. That Christ's death was unnecessary and Christ's commandment to preach the gospel to every creature was a mistake (p. 311).
4. God was not responsible for man's sin and is under no obligation to provide a plan of salvation. Everyone deserves to be lost, but His grace has given us salvation according to the plan He has revealed (p. 312).
5. No one is righteous in himself. In fact, all are sinners. No one can be saved by good works, for one sin is enough to condemn the soul (Romans 3:10-12, 23, 27-28; Ephesians 2:8-9) (p. 312).
6. a. Belief in and obedience to the gospel.
   b. Apollos in Acts 18:14-18; the disciples of John in Acts 19:1-6.
   c. They are pre-Pentecostal believers. Perhaps we

can say they are in the conception stage and have not yet experienced the new birth (pp. 313-314).

7. Many appear to have been aware of key apostolic doctrines, but we do not know everything about their spiritual lives. Though some of these men were of noble character and of historical significance, no special exceptions for salvation can be granted on their behalf due to their zeal, courage, and determination. These qualities are not the basis for salvation. Ultimately, God is their judge, not us (pp. 315-317).
8. a. I Corinthians 15:29 and I Peter 3:18-20.
   b. (1) The Spirit of Christ preached in Noah's day through Noah to those who are now in prison. The wording and tense of I Peter 4:6 support this interpretation.
      (2) While His body lay in the tomb, the Spirit of Christ went to the underworld and announced His victory over death to the fallen angels in prison (II Peter 2:4) or to all the satanic forces.
      (3) The Spirit of Christ made this announcement to human spirits in the underworld, but did not offer a second chance to be saved (pp. 318-319).
9. No. These examples show that God has the liberty to fulfill His plan in His own way, but they do not become examples of salvation for us. Indeed, these examples are limited by the unique situations and time periods in which they occurred (p. 319).
10. The Bible teaches the complete apostolic experience without alluding to exceptions (p. 320).
11. a. No.
    b. Acts 10:44-48. Cornelius received the Holy Ghost without expecting to speak in tongues (p. 320).

12. a. The Bible does not address the destiny of these people since it is a practical book written to those who are able to respond to its message (pp. 321-322).
    b. No. We are responsible for the training of children and no specific age of accountability to the gospel is given us. Thus, children must be approached according to their own personal capabilities and developmental levels, taking into account their previous training (pp. 321-322).
13. On the basis of the knowledge and opportunity they had on earth (p. 322).
14. a. Hypocrites and backsliders (Mark 12:38-40; Matthew 12:43-45; II Peter 2:20-22).
    b. They have once known the truth.
15. a. Romans 2:6, 11-16.
    b. That there are different levels of punishment according to God's justice (p. 323).
16. I Corinthians 3:11-15 (p. 323).
17. No. The full gospel should be believed and obeyed by all, as even these teachings do not alter profoundly our eternal destinies (p. 324).

XI

1. Justification is the act by which God declares the sinner to be righteous. This denotes the sinner's change in status before God, as he is counted righteous without regard to past sins (pp. 325-326).
2. a. God forgives the sinner and removes the guilt and penalty associated with his sins.
    b. God imputes the righteousness of Christ to the sinner so that he can partake of everything that the sinless Christ is entitled to receive

because of His righteousness (p. 326).

3. Through our faith in Christ and His redemptive work, which includes our obedience to the gospel (p. 327).
4. a. Man and God begin to form a relationship and this lays a foundation for water baptism and the baptism of the Holy Spirit (p. 327).
   b. Sins are remitted, so the guilt and penalty of sin are removed (pp. 327-328).
   c. The Holy Spirit imparts the righteousness of Christ, because the Spirit is Christ in us (Romans 8:4) (p. 328).
5. Regeneration means a new birth (p. 328).
6. a. Destroying the power of the old nature (II Corinthians 5:17).
   b. Imparting a new nature, that of God Himself (Ephesians 4:24; Colossians 3:10; II Peter 1:4) (pp. 328-329).
7. It comes by God's grace through our faith in, and therefore obedience to, His gospel (p. 329).
8. Adoption is the act of choosing and placing a child. Spiritually, this term signifies that we become God's adult sons and heirs by His conscious choice. Thus, we have all the rights associated with that status (p. 330).
9. The Spirit (Romans 8:15) (p. 331).
10. God's grace and God's choice (Ephesians 1:4-5) (p. 331).
11. We await the revelation of our position in creation, the redemption of our bodies and the fulness of our inheritance—all of which we will receive upon Christ's return (p. 331).
12. Separation.
13. a. An initial act of separation from sin and consecration to God.
   b. The process of becoming righteous.
14. With repentance, water baptism and the Spirit

baptism (I Corinthians 6:11).

15. By the operation of the indwelling Spirit as we live a life of faith (II Thessalonians 2:13; I Peter 1:2; Romans 1:17) (p. 333).
16. See pages 333-334 for concise discussions of each point.
17. New birth.