

Faith and Repentance Part 1

Key Verses:

John 3:16 – “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

Acts 2:38 – “Then Peter said unto them, 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.”

I. WHAT ARE THE SCRIPTURAL STEPS FOR SALVATION?

- A. Step #1: **Faith** in God – believing and trusting in God is the essential first step to salvation.
- *Hebrews 11:6 – “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”*
 - *John 3:36 – “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”*
(See also *John 8:24; John 7:38; Luke 8:12; John 5:24; John 6:40; John 6:47; John 11:25-26; John 20:31; Acts 16:31; Romans 10:9-11; 1 Cor. 1:21; 1 Tim. 1:16; Hebrews 10:39*)
- B. Step #2: **Repentance** – asking forgiveness and turning away from sin is the next step after we have believed God and His Word.
- *Luke 13:5 – (Jesus said) “I tell you, Nay: but, except ye repent, ye shall all likewise perish.”*
 - *Acts 3:19 – “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.”*
- C. Step #3: **Baptism** – being immersed in water in Jesus’ name for the remission of sins.
- *Mark 16:15-16 – “And he (Jesus) said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”*
 - *Acts 22:16 – “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*
- D. Step #4: **Holy Spirit Infilling** – being filled with the Holy Ghost; having God’s Spirit living within us.
- *Romans 8:11 – “But if the Spirit of him that raised up Jesus from the dead dwelt in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”*
 - *Romans 8:9 – “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelt in you. Now if any man have not the Spirit of Christ, he is none of his.”*

II. FAITH AND REPENTANCE

- A. Salvation is God’s marvelous work of separating us from sin and reuniting us with Himself.
- B. The first two steps of salvation will be examined in this lesson – faith and repentance.
- C. Jesus Christ preached these first two steps.
- *Mark 1:14-15 – “Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”*

III. WHY DOES MANKIND NEED TO BE SAVED?

- A. First, we need to be saved from sin – which is rebellion, disobedience or offence against God.
- *Romans 3:10, 23 – “As it is written, There is none righteous, no, not one...For all have sinned, and come short of the glory of God.”*
 - *Romans 5:12 – “Wherefore, as by one man (Adam) sin entered into the world, and death*

by sin; and so death passed upon all men, for that all have sinned:"

- *Matthew 1:21 – "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."*

1. Sin can be active or passive – there are sins of commission and sins of omission.

- a. Sins of commission (active sins) – deliberate actions that are against God's Word:
 - *Galatians 5:19-21 – "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."*
- b. Sins of omission (passive sins) – failing to do what God wants us to do:
 - *James 4:17 – "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."*

B. Secondly, we need to be saved from separation. Sin separates us from God. As unforgiven sinners we are estranged and isolated from God. When we are in sin, we cannot be in fellowship with God.

- *Isaiah 59:2 – "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."*
- *John 9:31 – "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth."*

C. Thirdly, we need to be saved from death – which is eternal punishment. Webster's Dictionary defines salvation as "the spiritual rescue from the consequences of sin." The Bible teaches that there is an everlasting consequence of sin.

- *Ezekiel 18:20 – "The soul that sinneth, it shall die . . . "*
 - *Romans 6:23 – "For the wages of sin is death . . . "*
1. The wrath of God will someday be visited upon all sin and all sinners. We need to be saved from death, the wrath and punishment of God.
 - *Romans 5:9 – "Much more then, being now justified by his blood, we shall be saved from wrath (punishment) through him."*
 2. Being "saved from death" does not mean that we will be spared from physical death. Physical death is merely the "first death". Being saved means we will escape everlasting punishment which is referred to in scripture as the "second death". (Rev. 20:6; 21:8)
 - *Rev. 2:11 – "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death"*
 3. However, while salvation does not necessarily spare us from physical death (the first death) it does promise us that we shall be resurrected from physical death!
 - *John 11:25 – "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:"*
 - *John 6:40 – "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."*
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Faith and Repentance Part 2

IV. FAITH – THE FIRST STEP TOWARD GOD

- A. Faith is the essential first step in the plan of salvation. Faith means to have simple trust and confidence in God and in His Word. To have faith is simply to believe – to depend and rely upon God.
- Acts 16:31-34 – “And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.”
- B. Faith must be in God, the one true supreme power – not in people, institutions, events, or other things.
- Mark 11:22 – “And Jesus answering saith unto them, Have faith in God.”
 - 1 Cor. 2:5 – “That your faith should not stand in the wisdom of men, but in the power of God.”
- C. Faith must be in the name of Jesus Christ:
- John 1:12 – “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:
 - 1 John 5:13 – “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”
 - Acts 4:12 – “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”
(See also Acts 3:16; John 3:18)
- D. Faith must be an ever continuing way of life. Our faith must remain constant and steadfast. We start in faith and we must finish in faith!
- 1 Cor. 16:13 – “Watch ye, stand fast (persevere, continue) in the faith, ...”
 - Jude 1:20 – “But ye, beloved, building up yourselves on your most holy faith, ...”
 - Col. 1:22-23 – (That Jesus Christ might) “...present you holy and unblameable and unreprouvable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached ...”

V. REPENTANCE – TURNING FROM SIN TOWARD GOD

- A. Repentance is a major theme of the Bible.
1. In both the Old and New Testaments mankind is called to repent. Noah was a preacher of repentance and righteousness. All the major and minor prophets were preachers of repentance. In fact, the prophet Nahum’s name comes from a root word meaning “repentance”.
- B. The word “repentance” is translated from several different words in the Bible.
1. *Nacham* (Old Testament – Hebrew): to sigh or groan, to be sorry; literally to have difficulty in breathing while one experiences intense emotion.
 - Genesis 6:6 – “And it repented (nacham) the LORD that he had made man on the earth, and it grieved him at his heart.”
 2. *Shubh* (Old Testament – Hebrew): to turn back, to make a radical change in attitude toward sin and God. This is the Hebrew word used most frequently by the prophets in the Old Testament.
 - Ezekiel 14:6 – “Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, (shubh) and turn yourselves from your idols; and turn away your faces from all your abominations”

3. *Metanoeo* (New Testament – Greek): to think differently, to change one’s mind or purpose, a reversal of direction.
 - *Mark 1:15* – “And saying, *The time is fulfilled, and the kingdom of God is at hand: repent ye (metanoeo), and believe the gospel.*”
4. The scriptural meaning of repentance incorporates all of these elements.
 - Repentance involves remorse – being sorry for our sins, regretting our failures
 - Repentance involves an inner change of thinking – a new mindset, a new way of thinking
 - Repentance involves an outward change of direction – a new lifestyle and manner of behavior
- C. We can experience remorse without repenting. Some people cry after they have done wrong, but they may only be crying because they got caught. While repentance always begins with regret and godly sorrow, it is important that we go beyond just mere regret to changing both our thinking and our behavior.
 - *2 Cor. 7:10* – “*For godly sorrow worketh (leads to) repentance to salvation . . .*”
- D. Repentance is a type of death – the death of the “old man”, “sinful man” or “carnal man”.
 - *Galatians 5:24* – “*And they that are Christ’s have crucified the flesh with the affections and lusts.*”
 - *Romans 6:6* – “*Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*”
 1. Repentance is symbolic of “dying to sin” and crucifying the “old man”, our carnal nature.
- E. Repentance is not optional – it is commanded and required for salvation.
 1. John the Baptist commanded repentance.
 - *Matthew 3:1-2* – “*In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand.*”
 2. Jesus commanded repentance.
 - *Mark 1:14-15* – “. . . Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, *The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*”
 3. The apostles commanded repentance.
 - *Mark 6:12* – “*And they went out, and preached that men should repent.*”
 - *Acts 3:19* – “*Repent ye therefore, and be converted, that your sins may be blotted out, . . .*”
 - *2 Peter 3:9* – “*The Lord is not slack concerning his promise, . . . but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*”
 4. Repentance is required of the Jew and the non-Jew. The apostle Paul proclaimed that repentance was not just for the Jewish people.
 - *Acts 20:21* – “*Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*”
 - *Acts 26:20* – “*But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.*”
 5. All people of all nations are called to repent. Jesus proclaimed that repentance was a universal call to all nations.
 - *Luke 24:46-47* – “*And (Jesus) said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*”
- F. Self-righteousness and good deeds do not exempt us from needing to repent.
 1. Everyone needs to repent. Because of Adam's disobedience, all humans are born in sin (*Psalm 51:5*) and no matter how “good” we try to be, we have all sinned. Our “goodness” is not sufficient.
 - *Romans 3:10* – “*As it is written, There is none righteous, no, not one.*”
 - *Isaiah 64:6* – “*But we are all as an unclean thing, and all our righteousnesses are as filthy rags.*”

Faith and Repentance Part 3

VI. THE SIGNS OF TRUE REPENTANCE

- A. When we genuinely repent, we should exhibit specific signs and evidence (fruit) of our repentance.
- *Matthew 3:8* – “Bring forth therefore fruits (evidence) meet (worthy, suitable, indicative) for repentance: “
 - *Acts 26:20* – “But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet (suitable, worthy, indicative) for repentance.
1. Confess that Jesus Christ is Lord of all – most especially, Lord of all of your life.
 - *Romans 10:9-10* – “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”
 - a. Confessing Jesus Christ is part of repentance. When we confess Jesus Christ, we affirm and declare that we:
 - accept Jesus Christ to be our Savior (redeemer) and Lord (ruler)
 - renounce sin and the world (forsake, abandon sin)
 - proclaim that we are now becoming a disciple of Jesus Christ
 2. Confess your sins to God – specifically name each sin you can remember, admit you are wrong, and ask God’s forgiveness.
 - *1 John 1:9* – “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”
 - a. Scripture does not instruct us to confess or ask forgiveness for our sins to a man or to an intermediary between us and God – it tells us to confess and ask forgiveness directly to God.
 - *Romans 14:11* – “For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.”
 - b. We are instructed to confess our faults to each other and pray for each other that we may be healed. (*James 5:16*) However, we cannot forgive another person their sins, nor can they forgive our sins. We can forgive someone for the wrong they have done to us, but only God can absolve their sin.
 3. Abhor (hate) sin – have an attitude of aversion and loathing toward sin..
 - *Romans 12:9* – “. . . Abhor that which is evil; cleave to that which is good.”
 - *Hebrews 1:9* – “Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”
 4. Forsake all sin. True repentance means turning away from everything that displeases God. This is what is meant by turning *from sin toward God*.
 - *Proverbs 28:13* – “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.”
 - *2 Chronicles 7:14* – “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.”
 5. Make restitution for wrong. When we truly repent, we will try to make things right with other people, as much as possible.
 - *Luke 19:8* – “And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.”

VII. BIBLICAL PATTERNS AND EXAMPLES OF REPENTANCE

- A. Old Testament Patterns of Repentance:
1. Jacob’s return to Bethel (a symbol of repentance) *Genesis 35*
 - a. Jacob commanded the members of his household to do three things.

- *To put away strange gods* – This is symbolic of removing anything from your life that stands between you and God.
 - *To be clean* – This is a type of purifying ourselves from the outward filthiness of the flesh.
 - *To change their garments* – This is symbolic of laying aside the “garments” of sin and being clothed with the “robe” of salvation.
2. King David’s prayer of repentance:
- a. David was the great king of Israel, known for his beautiful Psalms and his success as a leader, but when he horribly failed God, he genuinely repented. Notice the elements of his prayer of repentance:
- *Psalm 51:1-17 – “Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me... Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit... The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.”*
3. The Prophet Isaiah’s instruction on true repentance:
- *Isaiah 55:6-7 – “Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.”*

B. New Testament Patterns of Repentance:

1. The parable of the prodigal son (Luke 15:11-32):
- *Luke 15:17-20 – “And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.”*
 - a. The prodigal son “came to himself” – he confessed and acknowledged his wrong.
 - b. He made a decision – he decided what he would do (inward).
 - c. He followed through on that decision – he arose and returned to his father’s house (outward).
2. The parable of the lost sheep
- *Luke 15:3-7 – “And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.”*
 - a. Jesus Christ, the Good Shepherd, goes out of His way to bring the lost sheep back home.
 - b. There is great joy in heaven when a sinner repents.

VIII. QUESTIONS ABOUT REPENTANCE:

- A. How often do I need to repent? To answer this question we must understand the difference between initial repentance and daily repentance.
1. Initial repentance is our first response to God that leads us to be saved.
- *Acts 2:37 – “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?”*

2. Daily repentance is a continual response to God that keeps us saved. It is a daily attitude of “abhorring sin” and a daily action of walking in the “right direction”.
 - 1 Corinthians 15:31, “(Paul said) . . . I die daily.”
 - 2 Corinthians 7:1 – “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”
3. Daily repentance involves our attitude (*hating sin*), our actions (*endeavoring to abstain from sin*), and seeking forgiveness (*confessing to God*) when we do sin.
 - 1 John 2:1-2 – “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”
 - 1 John 1:7-9 – “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

B. What is the difference between penance and repentance?

1. Penance is the act of attempting to pay for sins by self-abasement. Penance involves rituals and works that afflict or torment the flesh. Penance is a form of punishment to appease God’s displeasure.
2. Neither the word “penance” nor the concept of penance is found in New Testament scripture. We cannot atone for or pay for our sins. God’s response to our repentance is to forgive us – we do not earn His forgiveness, it is His free gift to us.

IX. THE BLESSINGS OF TRUE REPENTANCE

A. God forgives.

- 1 John 1:9 – “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

B. God forgets.

- Isaiah 43:25 – “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.”
- Hebrews 10:17 – “And their sins and iniquities will I remember no more.”

C. God heals and restores.

- 2 Chron. 7:14 – “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal (cure, restore) their land.”

X. CONCLUSION:

“Repentance feels the disease, faith embraces the remedy.” – R. L. Dabney

We begin and end our march to heaven on two feet. One foot is called ‘repentance’ and the other foot is called ‘faith.’ Repentance and faith are inseparable in Scripture. There can be no genuine repentance without faith and there is no genuine faith without repentance. They are two sides of the same coin. Repentance is looking away from sin – faith is looking toward God. Repentance is the negative grace – faith is the positive grace.

As we continue our journey in Jesus Christ, we must take care that we finish as we began, walking in true repentance and in true faith!

Water Baptism Part 1

Key Verses:

Mark 16:15-16 – “And he (Jesus) said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

Acts 2:37-38 – “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, 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.”

I. TAKING THE NEXT STEPS:

- A. *We have discovered that faith and repentance are the first steps we must follow in God’s plan of salvation. However, scripture teaches us that there are additional steps that follow these first two.*
 - *Hebrews 6:1-2 – “Therefore leaving (going forth from) the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.”*
- B. The above scripture reveals to us that after repentance and faith, the next step in the foundational doctrine of salvation is the doctrine of baptisms. In this lesson, we will begin to examine that next step, being baptized in water in the name of the Lord Jesus Christ.

II. WHY SHOULD I BE BAPTIZED?

- A. *First, we should be baptized because it is a direct command of Jesus Christ.* In our scripture text, Jesus specifically commands baptism. He directly links baptism to salvation by stating that those who respond to the gospel by believing and being baptized will be saved.
- B. *Second, we should be baptized because it is part of the “new birth” experience* – it is part of our spiritual birth of “water and Spirit”.
 1. In the following verses, notice how water baptism is connected with Spirit baptism (the infilling of the Holy Ghost) in the scriptural plan of salvation.

| WATER | SPIRIT |
|--|--|
| <i>John 3:5 – “Except a man be born of <u>water</u>...</i> | <i>...and of the <u>Spirit</u>, he cannot enter into the kingdom of God.”</i> |
| <i>Titus 3:5 – “...He saved us by the <u>washing</u> of regeneration...”</i> | <i>...and renewing of the <u>Holy Ghost</u>...”</i> |
| <i>Acts 2:38 – “...be <u>baptized</u> every one of you...”</i> | <i>...and ye shall receive the gift of the <u>Holy Ghost</u>.”</i> |
| <i>Acts 19:5-6 – “...they were <u>baptized</u> in the name of the Lord Jesus...”</i> | <i>...and when Paul had laid his hands upon them, the <u>Holy Ghost</u> came on them...”</i> |

2. The scriptural record clearly reveals that water baptism is an integral, indispensable part of the new birth experience of “water and Spirit”.

- C. *Third, we should be baptized because it is the scriptural example set for us by the apostles.* The following scriptures reveal how the apostles actually obeyed the command of Jesus.

| WHAT WAS PREACHED... | ...WHAT HAPPENED |
|---|--|
| <i>Acts 2:38-41 – “Then Peter said unto them, Repent, and be baptized every one</i> | <i>...Then they that gladly received his word were <u>baptized</u>...”</i> |

| | |
|--|--|
| of you in the name of Jesus Christ for the remission of sins... | |
| Acts 8:12 – “But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ... | ...they were <u>baptized</u> , both men and women.” |
| Acts 8:35-36 – “Then Philip opened his mouth... and preached unto him Jesus... | ...they came unto a certain water, and the eunuch said, See, here is water; what doth hinder me to be <u>baptized</u> ?” |
| Acts 9:17-18 – “And Ananias...entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost... | ...And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose and was <u>baptized</u> .” |
| Acts 10:44-48 – “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word... | ...Then answered Peter, Can any man forbid water, that these should not be <u>baptized</u> , which have received the Holy Ghost as well as we? And he commanded them to be <u>baptized</u> in the name of the Lord...” |
| Acts 16:29-33 – “Then he [the keeper of the prison] ...came trembling and fell down before Paul and Silas, ...and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house... | ...And he took them the same hour of the night and washed their stripes; and was <u>baptized</u> , he and all his, straightway.” |

- D. Fourth, we should be baptized because baptism is part of our cleansing from sin. Baptism plays a role in bringing us remission of our sins.
- Acts 22:16 – “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”
 - Hebrews 10:22 – “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”
 - Acts 2:38 – “Then Peter said unto them, 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.”
1. The word “remission” is the Greek word “*aphesis*” meaning freedom, pardon, deliverance, forgiveness, and liberty.
 2. Remission of sins is fully accomplished when we are baptized in the name of Jesus Christ.
 3. In Luke chapter 24, Jesus instructed His disciples, “...that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” The apostles understood that Jesus was referring to water baptism when He spoke of remission of sins. (Compare Luke 24:47 with Matthew 28:19 and Mark 16:15-16.)
 4. Note the amazing parallel between the command of Jesus Christ just before His ascension and the Apostle Peter’s message on the day of Pentecost in Jerusalem.

| | |
|---|---|
| LUKE 24:47 – Jesus (giving the command) | ACTS 2:38 – Peter (obeying the command) |
| “And that <u>repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem</u> .” | “Then Peter said unto them, <u>Repent</u> , and be baptized every one of you in the name of Jesus Christ for the <u>remission of sins</u> , and ye shall receive the gift of the Holy Ghost.” |

- E. Fifth, we should be baptized because baptism identifies us as being buried with Jesus Christ.
1. In the sixth chapter of the book of Romans, the apostle Paul describes baptism as a burial (a complete and total covering).
 - *Romans 6:3-4 – “Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with him by baptism into death...”*
 2. Just as repentance represents the “death” of the “old man”, so baptism represents the “burial”. After we have repented and the “carnal man” has “died”, we must “bury” the “carnal man” so that a new man can be born into eternal life!
 - *Romans 6:4 – “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”*
 - *Col. 2:12 – “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”*
- F. Sixth, we should be baptized because it marks us as recipients of the New Covenant in Christ Jesus.
1. God established a covenant (pact, contract, agreement) with Abraham and the descendants of Abraham’s son, Isaac. This covenant, which produced the nation of Israel, dictated that Abraham and his male descendants be circumcised as a mark or seal of the covenant that existed between them and God. (Genesis 17:9-14)
 2. Jesus announced the coming of a “new covenant” or testament (Luke 22:20). In Colossians 2:11, the Apostle Paul tells us that this new covenant does not dictate the outward cutting away of physical flesh, but the inward cutting away of the sin of the heart.
 - *Col. 2:11-13 – “In whom (Christ Jesus) also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.”*
 - *Romans 2:29 – “. . . circumcision is that of the heart, in the spirit, and not in the letter...”*
 3. Paul states that just as circumcision was the mark of the old covenant, so water baptism is the mark of the new covenant. Water baptism signifies that we are partakers of the new covenant with Jesus Christ.
 4. Paul reminds us that faith is also required in this new covenant of spiritual circumcision. Abraham was justified by faith and not by works (Romans 4:1-8, 13-25) yet God still required that Abraham take the mark of circumcision. We also are justified by grace through faith and not of works, yet God still requires that we take the mark of baptism. (Mark 16:16)
 5. *Baptism in the name of the Lord Jesus Christ distinguishes us as legal beneficiaries of the new covenant.*
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Water Baptism Part 2

III. HOW SHOULD I BE BAPTIZED?

A. Baptism should be by immersion in water.

1. In the Bible, the words “baptize” and “baptism” are translated from the Greek words “bapto” and “baptizo” meaning to immerse, to dip, or to submerge in fluid.

“The clearest example of the meaning of baptizo is found in a text from the Greek poet and physician, Nicander, who lived about 200 B. C. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be “dipped” (bapto) into boiling water and then “baptized” (baptizo) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptizing the vegetable, produces a permanent change. When used in the New Testament, this word more often refers to our union and identification with Christ than to our water baptism. For example, Mark 16:16. “He that believes and is baptized shall be saved”. Christ is saying that mere intellectual assent is not enough. There must be a union with him, a real change, like the vegetable to the pickle!”

--Bible Study Magazine, James Montgomery Boice (May, 1989)

2. In New Testament scripture, water baptism was always by immersion, never by “sprinkling with water”. The Greek word for “sprinkle” is “rhantizo”. The New Testament instructions concerning water baptism use the Greek words, “bapto” and “baptizo” (to dip, to immerse). The word “rhantizo” is only used in the New Testament in reference to the figurative “sprinkling” of the blood of Jesus Christ upon our heart.
3. The following verses reveal that scriptural baptism requires a person to go down into the water:
 - Acts 8:38- “...and they went down both into the water, both Philip and the eunuch; and he baptized him.”
 - Matthew 3:16 – “And Jesus, when he was baptized, went up straightway out of the water...”
4. In scripture, when groups were baptized, much water was needed.
 - John 3:22-23 – “After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there; and they came and were baptized.”

B. Baptism should be in the name of the Lord Jesus Christ.

1. There is unlimited power available when we invoke (call upon) the name of Jesus Christ. This power is demonstrated in the following scriptures:
 - Acts 3:2-9 – “And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ancle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God:”
 - Acts 16:16-18 – “And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did

she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.”

- *Mark 16:17-18 – “(Jesus said) And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”*
 - *James 5:14-15 – “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.”*
2. The same name that heals and delivers also remits our sins. The name of Jesus Christ is necessary for the remission of sins – and we have already seen that remission of sins comes through baptism.
 - *Luke 24:47 – (Jesus told His disciples) “... that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”*
 - *Acts 2:38 – “Then Peter said unto them, 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 22:16 – (Ananias told the newly converted Saul of Tarsus) “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”*
 3. Clearly, water baptism in the name of the Lord Jesus Christ results in remission of sins. In fact, there is no other name that we may call on to be saved.
 - *Acts 4:12 – “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”*
 4. In the following scriptures, we see that the apostles called on the name of Jesus when baptizing new converts:
 - *Acts 8:12-16 – “But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)”*
 - *Acts 10:48 – “And he (Peter) commanded them to be baptized in the name of the Lord....”*
 - *Acts 19:5 – “When they (the Ephesians) heard this, they were baptized in the name of the Lord Jesus.”*
 5. The apostles instruct us that everything we do should be done in the name of the Lord Jesus – this would most certainly include water baptism.
 - *Col. 3:17 – “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”*
- C. What is the meaning of Matthew 28:19?
- *Matthew 28:19 – “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”*
1. At first glance, this one scripture appears to contradict all other scriptures as to which name we should use in baptism. This misunderstanding leads some people to believe that God has three names (Father, Son, and Holy Ghost) and that we should call on these three names in baptism. However, let’s examine this scripture more closely.
 - a. First, if Jesus wanted the disciples to call on three different names, then the statement was grammatically incorrect and should have read, in the names (plural) of the Father, and of the Son, and of the Holy Ghost. However, since the word “name” is used in the singular, it becomes apparent that Jesus was referring to the use of one name.

| <p>The Name of the Father JESUS</p> | <p><i>The Name of The Son JESUS</i></p> | <p>The Name of the Holy Ghost JESUS</p> |
|--|--|--|
| <p><i>Jesus said, "I am come in my <u>Father's name</u>, and ye receive me not..." John 5:43</i></p> | <p><i>"Whosoever shall confess that <u>Jesus is the Son of God</u>, God dwelleth in him, and he in God." 1 John 4:15</i></p> | <p><i>(Jesus said) "But the Comforter, which is the Holy Ghost, whom the Father will send <u>in my name</u>, he shall teach you all things..." John 14:26</i></p> |
| <p><i>"Being made so much better than the angels, as he (Jesus) hath <u>by inheritance</u> obtained a more excellent <u>name</u> than they." Hebrews 1:4</i></p> | <p><i>"But these are written, that ye might believe that <u>Jesus is the Christ, the Son of God...</u>" John 20:31</i></p> | <p><i>"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is <u>Christ in you, the hope of glory.</u>" Colossians 1:27</i></p> |
| <p><i>"Philip saith unto him, Lord, (Jesus) shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? <u>he that hath seen me hath seen the Father</u>; and how sayest thou then, Shew us the Father?" John 14:8-9</i></p> | <p><i>"For the <u>Son of God, Jesus Christ</u>, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea." 2 Cor. 1:19</i></p> | <p><i>"Now the <u>Lord</u> [Jesus Christ] is that <u>Spirit...</u>" 2 Corinthians 3:17</i></p> |

- b. Second, the words "Father", "Son", and "Holy Ghost" are not names, but titles. (For example: a man can be a father, because he has children; a son, because he has parents; and also a husband, if he has a wife. However, he would not be allowed to sign a legal document with these titles; he must sign his name.) Likewise, Jesus commanded His disciples to baptize in the singular name that is represented by the three titles – Father, Son, and Holy Ghost. Let's see what the scriptural record says concerning this "singular" name.
2. Jesus Christ came in "His Father's name"; Jesus received His name "by inheritance" – therefore the name of the Father is Jesus. Since the Holy Ghost within us is actually "Christ in us", then that Spirit which dwells within us is also Jesus Christ.
 3. Jesus Christ is the one, singular name of the Father, Son, and Holy Ghost. Therefore, according to the command of the Lord, in baptism we are to use that one, singular name that denotes Father, Son and Holy Ghost – Jesus Christ.
 4. There is no baptism event recorded in scripture where the words "Father, Son, and Holy Ghost" were ever called or spoken over a baptismal candidate.
 5. The Apostle Peter, after hearing in person the baptismal command of Jesus Christ in Matthew 28:19, obeyed that command by decreeing that baptism should be in the name of Jesus Christ.
 - Acts 2:38 – "Then Peter said unto them, 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."

D. So why is there confusion over the baptismal formula today?

BRITANNICA ENCYCLOPEDIA, (11th Edition, Volume 3, page 365) – Baptism was changed from the name of Jesus to the words Father, Son, and Holy Ghost in the 2nd century.

CANNEY ENCYCLOPEDIA OF RELIGION, (page 53) – The early church baptized in the name of the Lord Jesus until the second century.

HASTINGS ENCYCLOPEDIA OF RELIGION, (Volume 2 – page 377) Christian baptism was administered using the words, “in the name of Jesus”. (Volume 2 – page 389) Baptism was always in the name of Jesus until the time of Justin Martyr.

CATHOLIC ENCYCLOPEDIA, (Volume 2, page 263) – The authors of this encyclopedia state that the baptismal formula was changed by the Catholic Church.

SCHAFF-HERZOG RELIGIOUS ENCYCLOPEDIA, (Volume 1, page 435) – The New Testament knows only the baptism in the name of Jesus.

HASTINGS DICTIONARY OF THE BIBLE, (page 88) – It must be acknowledged that the three-fold name of Matthew 28:19 does not appear to have been used by the primitive church, but rather in the name of Jesus, Jesus Christ or Lord Jesus.

1. The book of Acts records the history of the original church and it reveals that the disciples fulfilled the great commission (Matthew 28:19, Luke 24:47) by baptizing exclusively in the name of the Lord Jesus Christ.
2. During the second century, long after the time of the apostles, men changed the formula for water baptism to the titles, “Father, Son, and Holy Ghost”. Note these historical records:

E. The triune baptismal formula of “Father, Son, and Holy Ghost” was a later invention of men and does not have support of either the Word of God or the historical record of the early church.

Water Baptism Part 3

IV. WHEN SHOULD I BE BAPTIZED?

- A. According to the Bible, there are specific things a person should do before being baptized.
- *Hebrews 6:1-2 – “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, ...”*
1. First, we must believe (or have faith) in the Lord Jesus Christ. Baptism is closely linked in scripture to faith and believing.
 - *Mark 16:16 – “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”*
 - *Acts 8:12 – “But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.”*
 - *Col. 2:12 – “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”*
 2. Second, we must repent from our sins and turn toward God with a sincere heart.
 - *Acts 2:38 – “Then Peter said unto them, 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.*
 - *Luke 24:47 – “And that repentance and remission of sins should be preached in his name ...”*
 3. Third, we must confess with our mouth that we believe the gospel and that we are turning away from sin and turning toward Jesus Christ.
 - *Matthew 10:32 – “(Jesus said) Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.”*
 - *Romans 10:9-10 – “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”*
 - *1 John 4:15 – “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.”*
 - *Acts 8:36-38 – “And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.”*
 4. Fourth, we should have some understanding of the doctrine of baptism. We need to have a basic knowledge of the scriptural teachings concerning water baptism, including an understanding of why and how we are to be baptized and what baptism does for us.
 - a. Although the scripture does not reveal everything that the Ethiopian eunuch was taught before he was baptized, we know that Philip must have given him some teaching on the subject. The Bible says that after Philip preached “Jesus” to him, the eunuch responded by saying, “See, here is water; what doth hinder me to be baptized?” (Acts 8:35-36)
 - b. This same eagerness to be buried with Christ in water baptism should be present within the hearts of all who repent, believe on the Lord Jesus Christ, and seek after God.
 5. Fifth, we should be baptized even if we have already received the Holy Ghost.
 - a. The Apostle Peter was sent by God to preach to the Italian Centurion, Cornelius. While Peter preached the gospel, the Holy Ghost fell on Cornelius and his gentile household. Even though they had just been filled with the Spirit, they were still commanded by Peter to be baptized in water in the name of Jesus Christ.

- Acts 10:44-48 – “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision (Jewish Christians) which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed (pled) they him to tarry certain days.”

V. ADDITIONAL TRUTHS ABOUT WATER BAPTISM

A. What about infant baptism?

1. There is no scriptural evidence of infants being baptized. There is no scriptural command for infants to be baptized. An infant cannot exercise faith in God, repent of his sins, confess faith in God, or understand the doctrine of baptism.

B. Why was Jesus baptized?

1. Scripture clearly teaches that Jesus Christ, the Son of God, was without sin. (1 Peter 2:21-21; 1 John 3:5) If He was without sin, why would He need baptism?
2. Even John the Baptist was perplexed as to why Jesus would come to be baptized.
 - Matthew 3:13-15 – “Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer (allow) it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered (allowed) him.”
3. Jesus’ answer to John’s question is revealing – Jesus, as our Redeemer and Mediator, was obligated to fulfill and complete the righteous plan of God. This plan included His water baptism and the Holy Spirit descending upon Him in the symbolic manifestation of a dove.
4. Second, as our great High Priest, Jesus was also required under the law of Moses to wash his flesh in water as part of his ordination into the priesthood ministry. Again, this was part of His obligation to fulfill or complete the righteous law of God.
5. Third, the baptism of Jesus was an example to us. If Jesus Christ, the only man without sin, was baptized in water, then certainly we sinful men and women need to be baptized also.

C. What was the baptism of John?

1. John’s baptism was a baptism of repentance and confession of sins.
 - Mark 1:3-5 – “The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.”
2. John the Baptist’s ministry and baptism represented a bridge between the old and new covenants. John’s ministry prepared the way for the coming of the Messiah – the Savior, Jesus Christ. His message included repentance and baptism but it could not yet include the infilling of the Holy Ghost because Jesus had not yet been crucified, resurrected and glorified. (John 7:39) The Holy Ghost could only come after Jesus ascended back into glory.
3. The baptism of John was made ineffectual on the day of Pentecost, when everyone was commanded to be baptized in the name of Jesus Christ for the remission of sins. (Acts 2:38) In fact, John knew this change would occur when he said, “He [Jesus] must increase, but I must decrease.” (John 3:30) Notice how the apostle Paul insisted upon re-baptizing a group of people because they had only been baptized with John’s baptism.
 - Acts 18:24-25, 19:1-5 – “And a certain Jew named Apollos...came to Ephesus. This man was instructed in the way of the Lord...knowing only the baptism of John...And it came to pass that...Paul...came to Ephesus, and finding certain disciples, he said unto them...Unto what then were ye baptized? And they said, Unto John’s baptism. Then

said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus."

- D. When do our sins get remitted – at repentance or at baptism?
1. Just as our physical birth involved many elements but was one “process”, so our new birth experience involves many elements but is one “process”.
 2. At physical birth, a child must be delivered from the mother’s body; an umbilical cord must be cut; breath must be drawn into the child’s lungs. All of these elements must take place to complete the birth. If any element is omitted, the child will die. The same is true with our spiritual birth – all of the essential elements must take place to complete our spiritual birth.
 3. The scriptures reveal that repentance and baptism are *both* part of the same process, the forgiveness and remitting of our sins. It is unwise and unscriptural to assume that either element is sufficient by itself. It takes both repentance and baptism in order for the remission of our sins to be complete.
 - Acts 2:38 – “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins...”
 4. The scriptural command is simple and clear – we should not receive baptism until we have believed, repented, and confessed that Jesus is our Lord. But once we have been obedient in these things, we should immediately seek to be baptized in water in the name of the Lord Jesus Christ. It is an essential part of the plan of salvation.
 - 1 Peter 3:20-21 -“...in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us...”
 - Mark 16:15-16 – “And he (Jesus) said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

Baptism is a privilege, a blessing, and a responsibility. It is the decree of Jesus Christ, the command of the apostles and the example established for us by the first church. Baptism is an essential part of the “new birth” of “water and Spirit”. It is the spiritual washing that brings us remission of sins and marks us as recipients of the “new covenant” of Jesus Christ. In baptism, we identify with the burial of the Lord and take upon ourselves the saving name of Jesus Christ. In light of these manifold blessings, it is expedient that we respond to the words of Ananias who commanded, “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” (Acts 22:16)

Additional Reading Material:

“In The Name of Jesus”, David K. Bernard

“Baptism in God’s Plan”, Oliver F. Fauss

“The Real Truth About Baptism in Jesus Name”, John Patterson

Holy Ghost Part 1

Key Verses:

Luke 24:45-51 – “Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.”

Acts 2:1-7 – “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?”

Acts 2:12-18 – “And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:”

Acts 2:37-39 – “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, 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. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

I. THE NEXT STEP – THE HOLY SPIRIT

- A. After the first step of faith and repentance, and the second step of water baptism in Jesus' Name, the next fundamental step in the scriptural plan of salvation is being filled with the Holy Ghost.
1. The terms Holy Ghost and Holy Spirit are used interchangeably in the New Testament. In fact, scripture refers to the Holy Ghost experience in several different ways:
 - the “gift” of the Holy Ghost (Acts 10:45)
 - the “infilling” of the Holy Ghost (Acts 2:4)
 - the “baptism” of the Holy Ghost (Acts 1:5)
 - the “receiving” of the Holy Ghost (Acts 2:38)
 - the “coming” of the Holy Ghost (Acts 19:6)
 - the “falling” of the Holy Ghost (Acts 8:16)
 - the “pouring out” of the Holy Ghost (Acts 10:45)
 2. The word “ghost” and “spirit” are both translated from the same Greek word “pneuma” which means a current of air, a breath or breeze; a soul, a spirit. The word reveals the connection between the “breath of God” and life itself.
 - God “breathed” into Adam and he became “a living soul” (Genesis 2:7)
 - Jesus “breathed” on His disciples and told them to expect to receive the Holy Ghost (John 20:22)

- B. After His death, burial, and resurrection, Jesus gave His disciples one of the most glorious promises that has ever been given to mankind. He promised to send them the “promise of the Father” (the Holy Ghost, Acts 2:33) which would endow them with power from “on high”.
- *Luke 24:49 – “And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”*
- C. Jesus told His disciples that He would not leave them “comfortless” (abandoned, as orphans). He promised to return to them in the manifestation of the Comforter, the Holy Ghost. As you read the scriptures below, note that Jesus clearly identifies Himself as the Comforter that will return.
- *John 14:16-18 – “(Jesus said) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.”*
 - *John 14:26 – “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”*
1. Jesus was promising to return to His disciples in another form or manifestation. He would no longer be with them “in the flesh” but He would return to them “in the Spirit”.
- D. This promise was fulfilled in Acts, chapter 2.
- *Acts 2:1-4 – “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”*
1. There is no doubt that this experience, the pouring out of the Holy Ghost, was the promise of the Father. The Apostle Peter, in his “day of Pentecost” sermon, confirmed that this was it!
 - *Acts 2:33 – “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”*
 2. Notice that this promise was something that the bystanders could see and hear. Those who were receiving the Holy Ghost were acting “peculiar” (onlookers thought they were drunk) and speaking “peculiar” (listeners heard them speaking strange languages).
- E. Once again, the breath (*pneuma*) of God had blown into mankind. However, this time, instead of bringing *physical* life, it imparted *spiritual* life.
- F. In this lesson, we will examine what the Bible says about being born of the Spirit. In the next lesson we will study “speaking with tongues”.

II. THE HOLY SPIRIT – THE PROMISE FORETOLD

- A. In the Old Testament, various kings, prophets, judges and patriarchs were moved upon by the Holy Ghost, but the Holy Ghost did not dwell within them. However, the prophets foretold the day when the Holy Spirit would dwell within people of all tribes, languages and nations.
1. The Prophet Isaiah (730 BC)
 - *Isaiah 28:11-12 – “For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.”*
(In 1 Corinthians 14:21 the Apostle Paul confirms that this prophecy of Isaiah referred to the Holy Ghost, speaking with other tongues.)
 2. The Prophet Ezekiel (586 BC)
 - *Ezekiel 36:26-27 – “A new heart also will I give you, and a new spirit will I put within*

you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

3. The Prophet Joel (800 BC)

- *Joel 2:28 – “And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.”*

(On the Day of Pentecost when the Holy Ghost first fell, the Apostle Peter repeated these words of Joel. [Acts 2:17-18])

B. John the Baptist is quoted in all four gospels as proclaiming the coming of the Holy Ghost.

- *Luke 3:16 – “John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.”*
(See also Matthew 3:11, Mark 1:8, John 1:33)

C. Jesus Himself made many important statements about the Holy Ghost.

1. Jesus established that all those who believe on Him should receive the Holy Ghost.

- *John 7:38-39 – “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)”*

a. Jesus clearly stated that those who believe on Him should receive the Holy Ghost. This scripture is clear that after “believing” should come “receiving”. (See also Acts 19:2)

b. The word “should” in this scripture is translated from the Greek word, “*mello*” which conveys the idea of expectation; to intend, in the sense of purpose, duty, and necessity.

2. Jesus said that true believers shall have this river of living water flowing from them – and this river of living water is the Holy Ghost. He did not imply that this was optional or elective; it was the expected, intended, purposed, necessary duty of every true believer – receive the Holy Ghost!

3. Jesus also confirmed that being born of the Spirit is part of our entrance into the kingdom of God.

- *John 3:5 – “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”*

a. Jesus spoke it very plainly – unless we are born of both water and the Spirit, we cannot enter the kingdom of God.

4. Jesus also made it clear that He would return in the Spirit as the Holy Ghost and would dwell within His disciples.

- *John 14:17-18 – “Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.”*

5. At one point in His ministry, Jesus breathed upon His disciples and told them to expect to receive the Holy Ghost.

- *John 20:22 – “And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.”*

a. However, they did not receive the Holy Ghost at that time because the Holy Ghost could not come until Jesus was crucified, risen, and ascended back up into heaven.

- *John 7:39 – (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) John 16:7 – “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”*

6. Although Jesus had already commissioned His disciples for ministry, He specifically told them not to begin their work until they had first received the Holy Spirit.

- *Acts 1:4-5 – “And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.”*
7. Jesus also declared that the Holy Ghost would bring power to the disciples – power to fulfill their ministry and to be witnesses of Him to all the world.
- *Acts 1:8 – “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”*
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Holy Ghost Part 2

III. THE HOLY SPIRIT – THE PROMISE FULFILLED

- A. The book of Acts, which is the history of the original church, has numerous examples of believers being filled with the Holy Ghost. Let's examine some of these examples.
1. Jerusalem: The Holy Ghost was first poured out in this city on the Day of Pentecost (33 AD). Those who received the Holy Ghost acted in strange and unusual ways, prompting observers to think that the believers were drunk.
 - *Acts 2:1-4 – “And when the day of Pentecost was fully come...they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”*
 2. Samaria: In this city, the gospel was preached by Philip and believers were baptized in the name of Jesus and received the Holy Ghost.
 - *Acts 8:14-17 – “Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.”*
 - a. In this city, the inhabitants had received the Word of God (believed) and had been baptized in the name of the Lord, but they had not yet received the Holy Ghost. In order to complete this work, the apostles sent Peter and John to Samaria and when Peter and John laid hands on these baptized believers, they received the Holy Ghost.
 3. Caesarea: Here, an Italian Centurion named Cornelius, as well as his family and neighbors, received the Holy Ghost first and were afterwards baptized in the name of the Lord Jesus.
 - *Acts 10:44-48 – “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord...”*
 4. Ephesus: In this city, Paul discovered twelve believers who had been baptized with John's baptism. Paul was not satisfied that they were “believers”. Neither was he was satisfied with their baptism. He insisted that they be baptized in Jesus' name and receive the Holy Ghost.
 - *Acts 19:1-7 – “And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve. (See also: Acts 8:37-39; 9:17-18; 16:30-34.)*
- B. The book of Acts establishes a clear pattern of what happened in the first church when people believed, repented and were baptized in the name of the Lord – they received the Holy Ghost, speaking with other tongues.

IV. WHY IS THE HOLY GHOST IMPORTANT?

- A. The Holy Ghost is part of our birth of “water and Spirit”. Just as baptism is being “born of water” so receiving the Holy Ghost is being “born of the Spirit”.
1. The Holy Ghost is part of our new birth – it ushers believers into the kingdom of God.
 - *John 3:5 – “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”*
 2. The Holy Ghost is part of God's process of imparting salvation to us.

- a. Titus 3:5 lists two elements through which God saves us – the washing of regeneration (water baptism) and the renewing of the Holy Ghost (Holy Ghost infilling).
 - *Titus 3:5 – “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;”*
- b. In 2 Thessalonians 2:13 Paul states that we are saved through sanctification of the Spirit (Holy Ghost infilling) and belief in the truth (faith).
 - *2 Thes. 2:13 – “But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:”*
3. The Holy Spirit makes us God’s property – when we have the Spirit, we belong to Him!
 - *Romans 8:9 – “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.”*
4. The Holy Ghost dwelling within us gives us resurrection power!
 - *Romans 8:11 – “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”*

V. WHO CAN RECEIVE THE HOLY GHOST?

- A. Anyone – anytime – anywhere, can receive the Baptism of the Holy Ghost!
 1. The Prophet Joel foretold that the Spirit would be poured out upon all flesh.
 - *Joel 2:28 – “And it shall come to pass afterward, that I will pour out my spirit upon all flesh; ...”*
 2. The Apostle Peter proclaimed that the Holy Ghost was for those who were “afar off”.
 - *Acts 2:39 – “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”*
 3. The Apostle Peter, after his experience with Cornelius, proclaimed that the promise of the Holy Spirit was not for the Jews only, but also for the Gentiles.
 - *Acts 11:15-18 – “And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.”*
 4. The Apostle Peter went on to state that people of every nation were eligible to receive the Holy Ghost.
 - *Acts 10:34-35 – “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.”*

VI. WHAT MUST WE DO TO RECEIVE THE HOLY GHOST?

- A. This is the question that the multitude asked Peter and the other apostles on the Day of Pentecost.
 - *Acts 2:37-38 – “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, 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.”*
 1. Peter’s answer was direct and distinct, simple and clear – repent, be baptized in Jesus’ Name and then you shall receive the gift of the Holy Ghost.
 2. The answer of Peter is in perfect harmony with the rest of the scriptural record:
 - faith and repentance
 - baptism in the name of the Lord Jesus
 - receiving of the Holy Ghost
- B. The Holy Ghost comes to all those who fully obey God.
 - *Acts 5:32 – “And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.”*

Holy Ghost Part 3

VII. WHAT DOES THE HOLY GHOST DO FOR US?

- A. It identifies us as belonging to God – it makes us His personal property.
- *Romans 8:9 – “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.”*
- B. It teaches us the things of God.
- *John 14:26 – “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”*
- C. It guides us.
- *John 16:13 – “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”*
- D. It gives power and boldness.
- *Acts 1:8 – “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”*
 - *Acts 4:31 – “And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.”*
- E. It is quickening power – (power to resurrect us and make us alive!)
- *Romans 8:11 – “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”*
- F. It gives power to overcome the flesh.
- *Romans 8:13-14 – “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.”*
- G. It helps us to pray and interceed – it leads us into effective prayer.
- *Romans 8:26-27 – “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.”*
- H. It baptizes us into the Body of Christ – it unifies the church, the “body of Christ”.
- *1 Corinthians 12:13 – “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”*
- I. It is part of our washing, sanctification and justification.
- *1 Cor. 6:11 – “... ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”*
- J. It frees us and gives us liberty.
- *2 Corinthians 3:17 – “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.”*
- K. It seals us, marks us and secures us.
- *Ephesians 1:13 – “In whom ye also trusted, after that ye heard the word of truth, the*

gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.”

- *Ephesians 4:30 – “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.”*
(The word “seal” [Greek – *sphragizo*] means to stamp with a signet or private mark for security or preservation.)

VIII. CONCLUSION

A. In conclusion, let’s review what the scriptures tell us about the Holy Ghost. (It would be wise to take the time to study all of the following scriptures.)

- It is the Spirit of Christ (Romans 8:9-11; 2 Corinthians 3:17; John 14:16-20)
- It is part of salvation (John 3:5; Titus 3:5; Romans 8:9-11; 2 Thessalonians 2:13; 1 John 3:24; 1 John 4:13)
- It is a gift (Acts 2:38; Acts 8:9-20; Acts 10:45)
- It is the Comforter (John 14:16-18; John 14:26; John 15:26; John 16:7-8; Acts 9:31)
- It is Living Water (John 4:6-14; John 7:37-39; 1 Corinthians 10:1-4)
- It is the Spirit of Truth (John 14:16-17; John 15:26; John 16:12-16; 1 John 5:6)
- It is resurrection (quicken) power (John 6:63; Romans 8:11; 1 Peter 3:18)
- It is a baptism (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; Acts 11:16; 1 Corinthians 12:13)
- It is a birth (John 3:1-8; Galatians 4:28-29)
- It is a seal or stamp that protects and preserves us (Ephesians 4:30; Ephesians 1:13; 2 Corinthians 1:22)
- It is power from heaven (Acts 1:8; Romans 15:13; Ephesians 3:16)
- It is the Spirit by which we are adopted into the kingdom (Romans 8:15)
- It is the earnest (*down payment, an advance*) of our inheritance (2 Corinthians 1:22; 5:5; Ephesians 1:13-14)
- It is a discerner, an intercessor and a helper in prayer (Romans 8:26-27; Jude 1:20; 1 Corinthians 14:14-15; Ephesians 6:18)
- It will lead us into all truth (John 16:13)
- It teaches us spiritual things (1 Corinthians 2:9-16; 2 Corinthians 2:13)
- It gives us the ability to truthfully say that Jesus is our Lord and Master (1 Corinthians 12:3)
- It pours out the love of God in our hearts (Romans 5:5)
- It sanctifies us (Romans 15:16; 1 Corinthians 6:11; 2 Thessalonians 2:13; 1 Peter 1:2)
- It empowers us to bear spiritual fruit (Galatians 5:22-25; Ephesians 5:9)
- It imparts spiritual gifts (1 Corinthians 12:4-13)
- It gives us wisdom in difficult times (Mark 13:11; Luke 12:12)
- It is given to those who ask (Luke 11:13)
- It is given to those that obey Him (Acts 5:32)
- It is for everyone (Acts 10:34-35)

B. We should be very careful what we say and believe about the Holy Ghost. To deny the Holy Ghost, to belittle its importance, to reject its role in salvation, or to dismiss it as insignificant or unessential, is dangerous and has eternal consequences.

- *Matthew 12:31-32 – “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.”*

C. Stephen, the first martyr of the Church, condemned those who resisted or opposed the Holy Ghost.

- *Acts 7:51 – “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.”*

- D. Some might ask, “Do I have to receive the Holy Ghost? Is the Holy Ghost necessary?” To respond to this, consider the following:
- Do you need to belong to God? (Romans 8:9)
 - Do you need to obey Jesus Christ? (John 7:37-39; John 3:5)
 - Do you need to obey the Apostle Peter? (Acts 2:38)
 - Do you need to be washed, sanctified and justified? (1 Corinthians 6:11)
 - Do you need to be “sealed” and protected unto the day of redemption? (Ephesians 4:30)
 - Do you need Christ in you, the hope of glory? (John 14:17)
 - Do you need the Comforter? (John 14:26)
 - Do you need holy power and boldness? (Acts 1:8)
 - Do you need power to overcome the flesh? (Romans 8:13)
 - Do you need resurrection power dwelling in you? (Romans 8:11)
 - Do you need the spiritual guidance and teaching of the Spirit? (John 14:26)
 - Do you need to be baptized into the body of Christ? (1 Corinthians 12:13)
 - Do you need the Spirit of Truth in you? (John 15:26)
1. If the answer to even one of these questions is “yes”, then the Word admonishes you to receive the Holy Ghost.
- E. The steps of God’s glorious salvation plan are inseparable. The scriptures link them together repeatedly, directing us to follow from one step immediately into the next.
1. Faith and repentance are linked together.
 - *Mark 1:14-15 – “Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”*
 - *Hebrews 6:1 – “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,”*
 2. Faith and baptism are linked together.
 - *Mark 16:16 – “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”*
 - *Acts 18:8 – “And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.”*
 - *Acts 8:13 – “Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.”*
 3. Faith and the Holy Ghost are linked together.
 - *John 7:39 – “(But this spake he (Jesus) of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)”*
 4. Water baptism and the Holy Ghost are linked together.
 - *Acts 10:47 – “Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?”*
 5. On the Day of Pentecost, the birthday of the Church, the Apostle Peter, to whom Jesus had given the keys to Kingdom, preached the inaugural sermon of the church and conclusively linked all the steps together.
 - *Acts 2:38 – “Then Peter said unto them, 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.”*
- F. We must not separate these precious, God-given steps or attempt to accept only some of them. For when taken together they comprise the “so great salvation” that the divine scriptures clearly reveal to us.
- *Hebrews 2:3 – “How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;”*

1. The word translated in this scripture as “neglect” is the Greek word “ameleo” which means to be careless of, to make light of, to neglect, to be negligent, to disregard.
2. We must take extreme care not to be careless, negligent or disregarding of this glorious plan of salvation – for it is God’s greatest gift to mankind!

We have studied the initial steps of our entrance into the kingdom of God. We must not stop walking until we have “stepped” into all of the fullness of God’s plan for us. We must take all the steps: repent and have faith, be baptized in water in Jesus’ name, receive the baptism of the Holy Ghost; arise to walk in newness of life, and follow after holiness and righteousness. The Psalmist said it well: “The steps of a good man are ordered by the Lord: and he delighteth in his way. (Psalm 37:23) “Order my steps in thy word: and let not any iniquity have dominion over me.” (Psalm 119:133)

- Additional Reading Material:
 - “The Baptism of the Holy Spirit”, Jack Visker*
 - “Salvation in the Book of Acts”, Fred Kinzie*
 - “Essentials of the New Birth”, David Bernard*
 - “The Conversion Experience”, Gary Erickson*
 - “How To Receive the Holy Ghost”, J. T. Pugh*
 - “Pentecost – What’s That?”, T. F. Tenney*
 - “The Bible Plan of Salvation”, Carl E. Williams*
 - “The Holy Ghost With Tongues”, Kenneth Reeves*
 - “Handbook on Receiving the Holy Ghost”, Fred Kinzie*
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Speaking With Tongues Part 1

Key Verses:

Acts 1:4-14 – “And, (Jesus) being assembled together with them (His disciples), commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence ... But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.”

Acts 2:1-18 – “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, **What meaneth this?** Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:”

I WHAT MEANETH THIS?

- A. This is the question that was asked on the Day of Pentecost (33 AD) when the phenomenon of “speaking with tongues” first took place. Many people are still asking the same question today – what does all this mean?
- B. “Speaking in tongues” is also known as “glossalalia”, a technical name used by researchers and scholars.
- C. The subject of “tongues” is sometimes misunderstood because some individuals do not realize that the Bible specifically reveals that there are different purposes and operations of “tongues”. In this study we will look closely at what the Bible teaches about the significance and utilization of “tongues”.

II. THE FIRST OCCURRENCE OF “TONGUES”

- A. After Jesus told His disciples to wait in Jerusalem for the “promise of the Father”, He was “taken up” into a cloud and ascended back to heaven.
- B. The disciples then returned to the Upper Room and waited for several days for the promise to be fulfilled.
- C. When the day of Pentecost arrived, a sound came from heaven, tongues of fire appeared above the heads of the disciples, they were filled with the Holy Ghost, and they began to speak in other “tongues” as the Spirit gave them the utterance.
- D. Note the following facts from the scriptural record:
 - This event occurred on the Jewish feast day of Pentecost. (Acts 2:1)
 - All those in the upper room were filled with the Holy Ghost and spoke in “tongues”. (Acts 2: 4)
 - The number of those gathered in the Upper Room was about 120. (Acts 1:15)
 - Mary, the mother of Jesus, was included in this group. (Acts 1:14)
 - The disciples spoke with other tongues only after the Holy Spirit had entered them. (Acts 2:4)
 - It was the Spirit that gave them the ability to speak in tongues. (Acts 2:4)
 - Many Jews from various lands had gathered in Jerusalem to celebrate the feast day of Pentecost. At least 15 different regions and languages are listed. (Acts 2:9-11)
 - This mixed crowd of onlookers gathered because this unusual phenomenon was “noised abroad” or proclaimed throughout the city. (Acts 2:6)
 - The crowd’s response was mixed – some marveled, others mocked. (Acts 2:7; Acts 2:12; Acts 2:13)
 - The onlookers were astonished because they heard these simple, unlearned Galileans speaking in the tongues and languages of many different regions. (Acts 2:6; Acts 2:8)
 - Peter preached and explained this miracle to the crowd. He explained that what the onlookers saw and heard was the promised Holy Spirit. (Acts 2:16-17)
 - When Peter’s message was delivered, many listeners were convicted in their hearts and asked Peter, “What shall we do?” (Acts 2:37)
 - Peter’s answer was “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)
 - Approximately 3000 people *gladly* obeyed Peter’s message and were added to the church that day. (Acts 2:41)

III. SCRIPTURAL FACTS ABOUT “TONGUES”

- A. Speaking in tongues is a supernatural event. It is the utterance of “another” language – a language which has not been learned by the speaker and is not understood by the speaker. In some cases, the language may be understood by an onlooker, but more frequently it is “unknown” to all who hear it.
- B. Speaking in tongues is not an act of the speaker’s linguistic ability or logical intellect. The individual speaks as the Spirit gives the utterance – as the Holy Ghost gives the person the ability to do so.
 - *Acts 2:4 – “And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”*
- C. Even after believers have been filled with the Holy Ghost, speaking in tongues is not an action that can be exercised “on demand”. It is not an ability that we can “turn on”, “turn off”, or activate at will. It is only when the Spirit moves within us and gives us the “utterance” that we are able to speak in tongues.
- D. “Tongues” are not gibberish, unintelligible babble, or merely ecstatic chattering without any objective meaning. “Tongues” are genuine languages. On the day of Pentecost, onlookers

from at least seventeen different geographical regions heard the disciples speaking in the languages of their native countries.

- *Acts 2:7-8 – “And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born?”*

1. There are hundreds of languages and dialects known to mankind today. This does not include the innumerable languages that have been used throughout history but are no longer in use. In addition to these countless human languages, those who speak in “tongues” may sometimes be speaking the languages “of angels” (1 Corinthians 13:1).

E. Speaking in tongues is a supernatural manifestation of God. “Tongues” are “of God”, not “of the devil”.

1. On the Day of Pentecost, the sound that proceeded speaking in tongues came “from heaven”. (Acts 2:2)

- *Acts 2:2 – “And suddenly there came a sound from heaven.”*

2. It was the Holy Spirit that gave the disciples the utterance or the ability to speak in these “tongues”.

- *Acts 2:4 – “They were all filled with the Holy Ghost and began to speak in other tongues as the Spirit gave them utterance.”*

3. Those who speak in tongues proclaim the wonderful works of God.

- *Acts 2:11 – “We do hear them speak in our tongues the wonderful works of God.”*

4. Those who speak in tongues magnify God.

- *Acts 10:46 – “For they heard them speak with tongues and magnify God.”*

5. These scriptures reveal that “tongues” are a holy manifestation from God, not an evil manifestation from Satan. The Biblical record always associates speaking in tongues with the work of the Holy Ghost and never with the works of darkness or of the devil.

Speaking With Tongues Part 2

IV. THE INITIAL EVIDENCE OF RECEIVING THE HOLY GHOST

- A. The first recorded use of speaking in tongues in scripture is its use as evidence of being filled with the Holy Ghost. Speaking in tongues is the initial evidence (first indication) that someone has been filled with the Holy Ghost. Other evidence of “Spirit-infilling” is revealed later in a person’s life (the fruit of the Spirit, the gifts of the Spirit, developing the nature of Jesus Christ), but speaking in tongues is the first sign, or initial evidence.
- B. Jesus clearly stated that speaking in tongues is a sign that should follow believers.
- *Mark 16:17 – “And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;”*
- C. When the Holy Ghost fell for the first time on the day of Pentecost, the disciples most definitely spoke in tongues.
- *Acts 2:4 – “And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”*
- D. When the Apostle Paul went to Ephesus and re-baptized the converts of John the Baptist, he laid his hands on them, they received the Holy Ghost and spoke with other “tongues”.
- *Acts 19:6 – “And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.”*
- E. Philip went to the city of Samaria and preached the gospel. Many people were healed of diseases and delivered from evil spirits. Because of this, many Samaritans believed the gospel, repented of their sins and were baptized. However, they did not receive the Holy Ghost. Being concerned about this situation, the apostles at Jerusalem sent Peter and John to help Philip in Samaria.
- *Acts 8:5-24 – “Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.”*

Note the following facts from the Samaritan Revival recorded in the eighth chapter of Acts:

- Philip knew that even though the Samaritan believers had believed the gospel and been baptized in the name of Jesus, and had received many miracles of healing and blessing, they had not received the Holy Ghost. How did Philip know this? He knew because the “initial evidence” was missing.
 - When Peter and John arrived in Samaria, they laid their hands on the believers and immediately the believers received the Holy Ghost. How did the apostles know that the believers had received the Holy Ghost? Because some kind of evidence was manifested!
 - Simon, the sorcerer had seen Philip heal the sick and deliver people from evil spirits, but he did not try to “buy” this power from the apostles. However, when he saw what happened to individuals when Peter and John laid hands on them and they received the Holy Ghost, he wanted to “buy with money” the power that he saw manifested when people received the Holy Ghost.
 - Some people today are mistaken in thinking that receiving the Holy Ghost is an “unobservable” event, unaccompanied by any outward sign or manifestation. If this were true:
 - Philip would not have known whether the Samaritan believers had received the Holy Ghost or not (but he *did* know and he sent word back to the apostles in Jerusalem!)
 - Simon would not have been eager to buy a “power” that could not be seen or observed in any visible sign or manifestation.
 - It is obvious from this account, that some powerful, observable evidence took place when the Samaritan believers received the Holy Ghost. When you correlate this account with the other accounts of Holy Ghost outpourings in the scripture, it becomes obvious what the sign, evidence or manifestation was – speaking in tongues as the Spirit gives the utterance!
- F. When Cornelius, the Roman Centurion, and his family received the Holy Ghost in Caesarea, Peter, and the Jewish disciples that accompanied him, were certain beyond any doubt that the Holy Ghost had been poured out. How were they sure of this?
- *Acts 10:44-48 – “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed (Jewish Christians) were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.”*
 - 1. Peter and the disciples knew that Cornelius and his family had unquestionably received the Holy Ghost “*for they heard them speak with tongues.*”
- G. Some have thought that “tongues” were evident on the day of Pentecost for the purpose of preaching the gospel to other nationalities in their native “tongues”.
1. However, it was not the speaking in other tongues that brought about a response of repentance and conversion in the onlookers – it was the preaching of the Apostle Peter.
 2. The scripture does not indicate that the 120 disciples preached in “tongues” on Pentecost. Peter did not preach in 15 different languages, he preached in one language that was familiar to all the listeners.
 3. The scripture records that the 120 were speaking in tongues before the crowd ever assembled.
 4. The disciples were not speaking in tongues because the crowd arrived – the crowd arrived because they were speaking in tongues!
- H. The receiving of the Holy Ghost is still accompanied today by speaking in other tongues. This phenomenon occurs daily around the world.
- I. It is important to note here, at this point, that these recorded incidents of the outpouring of the Holy Ghost in the book of Acts are never referred to as the outpouring of the “gift of tongues” – they are referred to as the gift, the outpouring, or the receiving of the Holy Ghost. The “gift of

tongues” is a separate gift of the Spirit and has a different purpose and use, as we will see later in this lesson.

V. THE USE OF TONGUES IN PRAYER AND WORSHIP

- A. After we have received the Holy Ghost and spoken in tongues, the Spirit, which now resides within us, will sometimes move upon us to pray in other tongues.
- B. Praying “in tongues” is an activity that is well documented in scripture. The Apostle Paul specifically discusses the correct use of “tongues” in prayer.
- *1 Cor. 14:14-15 – “For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.”*
- C. The Holy Spirit within us will sometimes assist us in prayer, helping us to intercede and travail for individuals and situations of which we might not even be aware.
- *Romans 8:26-27 – “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.”*
- D. Sometimes in prayer, a Spirit-filled person will be led by the Spirit to pray “in tongues”. When this occurs, the Spirit is interceding through us, enabling our spirit to pray for things that are beyond our knowledge and understanding. We may not necessarily know exactly what the Spirit is assisting us to pray for, but we are certain that the Spirit is supernaturally empowering us to pray for things that are the will of God.
- E. Note in 1 Corinthians 14:14-15 that all prayer should not be in tongues, because when we pray in tongues, our spirit prays, but our “understanding is unfruitful” – we do not know what we are praying for. Some of our prayer time should be in our own language so that we have knowledge and comprehension of those things for which we are praying.
- F. We should pray “with the spirit” (unknown tongues) and also with understanding. To pray in only one manner is to miss out on the fullness of the prayer experience God intends for us.
- *Ephes. 6:18 – “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;”*
- G. Finally, note that the Apostle Paul also mentions singing “with the Spirit”. For Christians, singing is most often a form of praise and worship. Worshiping, magnifying and praising God in “tongues” is another operation of the Spirit by which tongues is utilized.
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Speaking With Tongues Part 3

VI. THE GIFT OF TONGUES

- A. Once we have been filled with the Holy Ghost, the Spirit begins to impart additional gifts to us. These are known as the “gifts of the Spirit”. The “*gifts*” (plural) of the Spirit are different from the “*gift*” (singular) of the Spirit. The “*gift*” of the Spirit is the Holy Spirit itself. The “*gifts*” of the Spirit are supernatural abilities, talents and skills that are bestowed upon us by the Spirit. (We will study these gifts more closely in a later lesson.)
- *1 Corinthians 12:4-10 – “Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:”*
- B. These “gifts of the Spirit” are used to bless and edify the church, the body of Christ. They are not given to us to selfishly bless ourselves. Since they are to be used to minister to others, the scripture gives us guidelines on how they are to be used.
- C. The epistles are written to the church. In the book of 1 Corinthians, Paul is writing to people who have already received the baptism of the Holy Ghost. He is not instructing them on how to receive the Holy Spirit, he is giving them instruction on how to use the gifts that the Spirit bestows upon the church.. Understanding this will help avoid misunderstanding the use of tongues.
- *1 Corinthians 12:1 – “Now concerning spiritual gifts, brethren, I would not have you ignorant.”*
- D. As we have seen in the scriptures above, one of the gifts of the Spirit is the “gift of tongues”. This gift is used to proclaim a divine utterance to someone, to a group, or to a congregation. When we pray and worship in tongues, we are speaking to God, but when we operate the “gift of tongues” we are delivering a message to other people. The “gift of tongues” (speaking in tongues to other people) should only be utilized when someone “in the room” has the corresponding “gift of interpretation”.
- *1 Cor. 14:15-19 – “What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit (tongues), how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.”*
- E. The Apostle Paul is clearly saying here that while personal prayer and worship “in tongues” is desirable, speaking to others or addressing the church “in tongues” should only be done when someone can give the interpretation.
- *1 Cor. 14:22-23 – “Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?”*
- F. Imagine the chaos and confusion that would result in public services if the preaching, worship, exhortation, and testifying were all done “in tongues”. No one would understand what was being said and unbelievers would say that we are “mad”. That is why the “gift of tongues” should only be utilized when the “gift of interpretation of tongues” is also operated.

- G. However, when an individual gives a message “in tongues” in a public setting and someone is also moved by the Spirit to give the “interpretation” of that message, then tongues become a sign to the unbeliever and all the hearers are edified and blessed because they understand what has been spoken.
- H. Paul goes on to say that this “gift of tongues” should be used in a controlled manner in public services. It should not be operated more than three times in one service.
- *1 Cor. 14:27-28 – “If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course (in orderly fashion); and let one interpret. But if there be no interpreter, let him (that has the gift of tongues) keep silence in the church; and let him speak to himself, and to God.”*
- I. This gift is obviously something very different from what occurred on the day of Pentecost and at the house of Cornelius when large groups received the Holy Ghost and many people spoke in tongues at the same time. On those occasions the Spirit-filled believers were speaking “to God” and worshipping Him as they were being filled with the Holy Ghost. Although bystanders and onlookers heard these people speaking in tongues, the believers were not addressing their utterances specifically to the bystanders.
- J. The gift of tongues is classified by scholars as one of the “gifts of utterance” and is only to be used when it will “bless” and “edify” others as it is operated decently and in order in conjunction with the gift of interpretation.

VII. SPEAKING WITH TONGUES IN HISTORY

- A. The Encyclopedia Britannica states that glossolalia *“recurs in Christian revivals of every age.”* (1944 edition, volume 22, page 283)
- B. Philip Schaff, well-known Church historian and author of the 8-volume work, The History of the Apostolic Church, asserts, *“... speaking with tongues, however, was not confined to the day of Pentecost... We find traces of it still in the second and third centuries.”* (Book 1, Section 55)
- C. Irenaeus (115 – 202 AD), a pupil of Polycarp, (who was himself a disciple of the apostle John) wrote, *“In like manner do we also hear many brethren in the Church who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men and declare the mysteries of God, whom also the apostles term spiritual.”* (Against Heresies, Book V, chapter VI)
- D. Augustine (354 – 430 AD) wrote, *“We still do what the apostles did when they laid hands on the Samaritans and called down the Holy Spirit on them by the laying on of hands. It is expected that converts should speak with new tongues.”* (Lives of the Saints by Butler)
- E. Even during the Dark Ages, there were those who spoke in tongues. *“From the 12th to the 15th centuries there were revivals in Southern Europe in which many spoke in other tongues. Foremost among these revivalists were the Waldenses and Albigenses.”* (What Meaneth This? by Brumback, page 92)
- F. In Souer's History of the Christian Church, volume 3, page 406, the following is found. *“Dr. Martin Luther was a prophet, evangelist, speaker in tongues and interpreter, in one person, endowed with all the gifts of the Holy Spirit.”*
- G. From Dwight L. Moody's Trials and Triumphs of Faith, we find this quotation regarding some simple peasant congregations of Baptists in Estonia, a Baltic province of Russia.

“The gift of tongues is heard quite often in the meetings, especially in the villages, but also in the towns. Here at Reval, the pastor of the Baptist Church tells me that they often break out

in his meetings. They are most often uttered by young women, less frequently by men. When they are interpreted they are found to mean, 'Jesus is coming soon...Jesus is near...Be ready...Be not idle'. When they are heard, unbelievers who may be in the audience are greatly awed. A gentleman who was present on one occasion was deeply impressed by the fact that those who spoke were quite ordinary people until they were uplifted, as it were, by a trance and then they spoke with so much fluency and refinement."

- H. Speaking in tongues is also well documented among later Christian groups.
- The Anabaptists – 1500's
 - The Quakers – 1600's
 - The Methodists – 1700's
 - The Lutherans and Irvingites – 1800's
 - The Pentecostals – 1900's

VIII. WHY DID GOD CHOOSE TONGUES?

- A. According to the apostle James, although it is a small member of the body, the tongue is able to control, direct, and defile the whole body.
- *James 3:2-6 – "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."*
- B. Before an individual can receive the Holy Ghost, he or she must surrender his or her whole being to God. The last member of the human body to be surrendered to God is the tongue. Only God can tame the tongue.
- *James 3:8 – "But the tongue can no man tame; it is an unruly evil, full of deadly poison."*
- C. Speaking in tongues is the universal evidence of receiving the Holy Ghost. It applies to all, regardless of race, culture, educational level, or financial strata. Not all people will react the same emotionally or physically when filled with the Holy Ghost. However, everyone who receives the Spirit will speak in tongues as the Spirit gives the utterance.

IX. WHAT MEANETH THIS?

- A. Speaking in tongues is a supernatural manifestation revealing that the Spirit of God is working within the hearts and lives of men and women.
- B. Jesus said that it was one of the signs that would follow believers. The apostles experienced it, as did their converts.
- C. Some have mistakenly thought that speaking in tongues is not for our generation – that "tongues" ceased to exist at some unknown time in the past. They point to the following scripture to support their argument:
- *1 Cor. 13:8-10 – "... but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."*
- D. This scripture certainly states that speaking in tongues will cease at some point. However, it also states that knowledge will vanish away. Knowledge has certainly not vanished away yet. The scripture goes on to say when that which is perfect is come, then that which is in part will

be done away. That which is perfect has not yet come – it will not come until God’s kingdom is established upon this earth. It is not logical to assume that tongues have ceased until knowledge has also vanished and perfection has come.

- E. Until that time, God’s church will continue exactly as it began – filled with the Holy Ghost, speaking in tongues as the Spirit gives the utterance.
 - F. It began on the Day of Pentecost (33 AD) and continues until this day – God’s Spirit is being poured out “upon all flesh”. Researchers estimate that each week several thousand individuals around the world are receiving the Holy Ghost, speaking with other tongues for the first time.
-