

Plan of Salvation

June-August, 2015
Auditorium class

Objective of course: From a selected group of passages, be able to reference (give book, chapter, and verse where applicable) and quote, by memory, the passage or passages (or relevant phrases from the passages) that are appropriate to specific issues concerning the plan of salvation. A list of these selected issues will be given at the close of the study, to which, without any notes, the references and quotes should be matched.

Eph 4:11-13; 2Tim 2:2; 1Pt 3:15

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Acronyms

ISBE - *International Standard Bible Encyclopedia*, James Orr, Gen. Editor (Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich., 1956)

KJV = King James Version

NASB = New American Standard Bible

NKJV = New King James Version

Scriptures to Memorize

Lesson 1: Man's Lost Condition

Romans 3:23, NASB “for all have sinned and fall short of the glory of God”

Romans 3:23, NKJV “for all have sinned and fall short of the glory of God”

Romans 3:23, KJV “For all have sinned, and come short of the glory of God”

Luke 19:10, NASB “For the Son of Man has come to seek and to save that which was lost.”

Luke 19:10, NKJV “for the Son of Man has come to seek and to save that which was lost.”

Luke 19:10, KJV “For the Son of man is come to seek and to save that which was lost.”

Lesson 2: The “Gospel”

John 3:16, NASB “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”

John 3:16, NKJV “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”

John 3:16, KJV “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.”

Lesson 3: Jesus is the Christ, the Son of God

John 8:24, NASB “Therefore I said to you that you will die in your sins; for unless you believe that I am *He*, you will die in your sins.”

John 8:24, NKJV “Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins.”

John 8:24, KJV “I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.”

John 20:31, NASB “but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”

John 20:31, NKJV “but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.”

John 20:31, KJV “But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

Lesson 4: Grace and Works

Ephesians 2:8,9, NASB “8 For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; 9 not as a result of works, so that no one may boast.”

Ephesians 2:8,9, NKJV “8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast.”

Ephesians 2:8,9, KJV “8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.”

John 6:28,29, NASB “28 Therefore they said to Him, “What shall we do, so that we may work the works of God?” 29 Jesus answered and said to them, “This is the work of God, that you believe in Him whom He has sent.”

John 6:28,29, NKJV “28 Then they said to Him, “What shall we do, that we may work the works of God?” 29 Jesus answered and said to them, “This is the work of God, that you believe in Him whom He sent.”

John 6:28,29, KJV “28 Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.”

Lesson 5: Repentance

Acts 3:19, NASB “Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord”

Acts 3:19, NKJV “Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord”

Acts 3:19, KJV “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”

Lesson 6: Confession

Romans 10:9,10, NASB “9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.”

Romans 10:9,10, NKJV “9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. 10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.”

Romans 10:9,10, KJV “9 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. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”

Lesson 7: The Great Commission

Mark 16:15,16, NASB “15 And He said to them, “Go into all the world and preach the gospel to all creation. 16 “He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned.”

Mark 16:15,16, NKJV “15 And He said to them, “Go into all the world and preach the gospel to every creature. 16 “He who believes and is baptized will be saved; but he who does not believe will be condemned.”

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

Lesson 8: Design of Baptism

Acts 2:38, NASB “Peter said to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.”

Acts 2:38, NKJV “Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.”

Acts 2:38, KJV “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.”

Lesson 9: Paul’s Conversion

Acts 22:16, NASB “Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name.”

Acts 22:16, NKJV “And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.”

Acts 22:16, KJV “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”

Lesson 10: Baptism, Death, and the New Life

Romans 6:4, NASB “Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.”

Romans 6:4, NKJV “Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.”

Romans 6:4, KJV “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.”

Lesson 11: Infant Baptism

1Corinthians 14:20, NASB “Brethren, do not be children in your thinking; yet in evil be infants, but in your thinking be mature.”

1Corinthians 14:20, NKJV “Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.”

1Corinthians 14:20, KJV “Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.”

Matthew 18:3, NASB “and said, “Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven.”

Matthew 18:3, NKJV “and said, “Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven.”

Matthew 18:3, KJV “And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”

Lesson 12: Salvation and Faith Only

James 2:24, NASB “You see that a man is justified by works and not by faith alone.”

James 2:24, NKJV “You see then that a man is justified by works, and not by faith only.”

James 2:24, KJV “Ye see then how that by works a man is justified, and not by faith only.”

Lesson 13: Feelings as Evidence of Salvation

Proverbs 14:12, NASB “There is a way *which seems* right to a man, But its end is the way of death.”

Proverbs 14:12, NKJV “There is a way that seems right to a man, But its end is the way of death.”

Proverbs 14:12, KJV “There is a way which seemeth right unto a man, but the end thereof are the ways of death.”

Acts 26:9, NASB “So then, I thought to myself that I had to do many things hostile to the name of Jesus of Nazareth.”

Acts 26:9, NKJV, “Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth.

Acts 26:9, KJV, “I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.”

Lesson 14: Religious Zeal and Obedience

Matthew 7:21, NASB “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven; but he who does the will of My Father who is in heaven *will enter*.”

Matthew 7:21, NKJV “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.”

Matthew 7:21, KJV “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”

Lesson 15: Baptism is Immersion

John 3:23, NASB “John also was baptizing in Aenon near Salim, because there was much water there; and *people* were coming and were being baptized.”

John 3:23, NKJV “Now John also was baptizing in Aenon near Salim, because there was much water there. And they came and were baptized.”

John 3:23, KJV “And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.”

Acts 8:38, NASB “And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch; and he baptized him.”

Acts 8:38, NKJV “So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him.”

Acts 8:38, KJV “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.”

Lesson 16: One Baptism

Ephesians 4:5, NASB “5 one Lord, one faith, one baptism,”

Ephesians 4:5, NKJV “5 one Lord, one faith, one baptism;”

Ephesians 4:5, KJV “5 One Lord, one faith, one baptism,”

Lesson 17: Cases of Conversion

Ac 2 (Pentecost); **8** (Samaritans; Ethiopian); **16** (Lydia; Jailer); (**9,22,26** – Paul) – Learn these chapters for their examples of conversion.

Lesson 18: Faithfulness

1Corinthians 15:58, NASB “Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not *in vain* in the Lord.”

1Corinthians 15:58, NKJV “Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.”

1Corinthians 15:58, KJV “Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

Revelation 2:10b, NASB “... Be faithful until death, and I will give you the crown of life.”

Revelation 2:10b, NKJV “...Be faithful until death, and I will give you the crown of life.”

Revelation 2:10b, KJV “... be thou faithful unto death, and I will give thee a crown of life.”

Lesson 19: Forgiveness for the Christian

1John 1:9, NASB “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.”

1John 1:9, NKJV “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

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

Lesson 20: Apostasy

2Peter 2:20, NASB “For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first.”

2Peter 2:20, NKJV “For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning.”

2Peter 2:20, KJV “For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.”

Lesson 21: Few Are Saved

Matthew 7:13,14, NASB “13 Enter through the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and there are many who enter through it. 14 “For the gate is small and the way is narrow that leads to life, and there are few who find it.”

Matthew 7:13,14, NKJV “13 Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. 14 “Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.”

Matthew 7:13,14, KJV “13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

1: Man's Lost Condition

Memory Verse: Romans 3:23; Luke 19:10

1. **1John 3:4; 5:17.** What is sin?
2. **Matthew 22:36-40.** What are the two great commandments?
3. Why are they the “great” ones? (See text.)
4. **Romans 1:21,25,28.** Write the descriptions of the sinful attitudes found in these three verses.
 - a. **verse 21**
 - b. **verse 25**
 - c. **verse 28**
5. Which of the two “great commandments” do these sins violate?
6. **Romans 1:26-32.** Which of the two “great commandments” do these sins violate?
Compare **Romans 13:8-10.**
7. **Romans 1:18**
 - a. How does God feel toward those who have transgressed in any way these commandments?
 - b. How do we know He feels this way?
 - c. Which two words in this verse refer to violations of the two “great commandments”?

Question for self examination: In the light of the above, can you declare your innocence *before God* of having ever transgressed His great commandments? I.e. *have you sinned?*

8. **Romans 2:12-16.** What is the function of the conscience?

Note: If your conscience convicts you of having violated God's law you cannot deny the verdict, “GUILTY!”

9. **Romans 3:9.** What did Paul say about all men?
10. **Romans 3:23** Write it out. ***Commit it to memory.***
11. **Romans 2:7,10; 5:2; 8:18,21; 2Corinthians 4:16-5:1; Philippians 3:21.** What is “the glory of God” the sinner “falls short of”?
12. **Romans 2:8-9; 6:23.** What is the alternative to “the glory of God”?

Note: Man has a sin problem. It is a serious problem due to its tremendous consequences! Were the story to end here—and it will if man dies without having his sin removed—it would indeed be tragic! But, there is “good news”... **Luke 19:10!**

13. **Luke 19:10.** Write it out. ***Commit it to memory.***

Note: *This is why Jesus came* (not for economic, political, or social ends).

2: The Gospel

Memory Verse: John 3:16

- Man is lost due to his sin: **Romans 3:23** (lesson 1)
- Jesus came to save the lost: **Luke 19:10** (lesson 1)

1. The “Gospel” - **John 3:16**

“God so loved the world”

“World” = world of sinners perishing because of their sins (see text, “perish,” **Romans 3:23; Luke 19:10**)

“so loved...” - Read **Romans 5:8** and **1John 4:9,10**. List three things mentioned in these passages that demonstrate not only God’s love, but the height and depth of it:

- **Rom 5:8a**
- **Rom 5:8b**
- **1Jn 4:9,10**

The “good news” of our salvation is not due to our own goodness or righteousness, but to the undeserved love of God.

“that He gave His only begotten Son” - ! (next lesson)

“that whoever believes in Him” - ? (this lesson)

2. Context - **verses 14,15**. Read **Numbers 21:4-9**.

The *Lord’s comparison* here exemplifies the *kind of faith* that He had in mind in the text (*obedient faith?—or—faith alone?*). How does the context clearly show which kind of faith Jesus had in mind.

3. Jesus’ other teaching (Jesus compared with Jesus)

a. **Mark 16:15-16**

- 1) Who is being addressed?
- 2) What were they told to do?
- 3) Does this conflict with **John 3:16**?

4. John's other teaching (John compared with John)

a. **Acts 2:14...37...38...42...3:1**

- 1) What question was asked?
- 2) What answer was given?
- 3) Did John agree with this answer? Consider:
 - a) Who stood up to speak?
 - b) To whom was the question addressed?
- 4) To whose doctrine did the people devote themselves?
- 5) Who is found working together in Acts 3?

This serves to show how John and other apostles understood Jesus' statement in **John 3:16**. Their teaching did not support the idea that Jesus taught all one had to do was believe to be saved; rather their teaching included baptism growing out of faith as a requirement to salvation.

b. **Acts 8:5...12...14-17**

- 1) What was Philip preaching, **v5**?
- 2) When he did, what did people do, **v12**?
- 3) Who came, witnessed Philip's work, and approved it?

5. Other Scriptures about the plan of salvation (See **John 10:25**; **Matthew 4:7**.)

- a. **Acts 22:16**. What was Saul told he needed to do to wash away his sins?
- b. **1Peter 3:21**. What did Peter say baptism did for his readers?

6. Synecdoche

- a. Look up the word "synecdoche" in a dictionary and write the definition:
- b. Examples:
 - 1) **James 1:8,12,20,23** - "man" is put for what?

- 2) **Matthew 6:11** - “bread” is put for what?
- 3) **Acts 11:18** - “repentance” is put for what?
- c. So, “faith” or “believe,” by the figure of synecdoche, can be put for faith and the obedience it requires.
7. Compare **Romans 5:1** with **1:5** and **16:26**. While Paul wrote in **5:1** that we are “justified by faith,” what did he say in the first and last chapters of this same book about faith?
 - a. See **6:1-7** – These folks who were “justified by faith” had been baptized to enter into fellowship with Christ!
 - b. Should we interpret **5:1** in the light of **1:5** and **16:26** or ignore these other passages?
8. Compare the first part of **Acts 18:8** with the last part.
 - a. What does the text say Crispus and his household did to be saved?
 - b. What does the text say many of the Corinthians did to be saved?
 - c. Was Crispus and his household saved one way and the Corinthians saved another way? Or did they do the same thing to be saved?
9. This is evidently the way “believes” is used in **John 3:16** if harmonized with:
 - a. The context
 - b. Jesus’ other teaching
 - c. John’s other teaching
 - d. Other Scriptures about plan of salvation
10. Note: “believes” or “believeth” in **John 3:16** (not “believed”). As long as one “believes” they will “have” eternal life! Thus, one must **keep on believing** to be saved. “Believing”—an active, obedient faith—is necessary to be saved and to stay saved! See **Galatians 5:6; James 2:14,26**.
11. “Should not perish, but have eternal life”

“God so loved the world, that He gave His only begotten Son,” that we “should not perish, but have eternal life,” and promised this unspeakable gift, not on the basis of our race, heritage, wealth, fame, power, social status, undoing the past, or performing some impossible task, but upon obedient faith in Jesus as the Christ, the Son of God—something ALL can do . . . this is indeed “gospel!”

3: Jesus is the Christ, the Son of God

Memory Verse: John 8:24; John 20:31

The memory verses clearly point out what we must believe that Jesus is the Christ, the Son of God, to be saved. This confession is what Jesus built His church on, **Matthew 16:16-18**. *What does it mean to say Jesus is the Christ, the Son of God?*

1. Jesus, the Son of Man (Humanity)

John 1:14 - *“the Word became flesh”*

- a. **1John 4:2-3** - What is one characteristic of a teacher that marked him as for, or against (“anti”), Christ?
- b. He *came* in the flesh, *died* in the flesh, and *arose* in the flesh!
1Corinthians 15:1-4
- c. **Luke 24:36-43** - After He was raised...
 - 1) What did the disciples think they saw?
 - 2) What two evidences did he give them that he was a human body?
- d. Compare **John 20:26-29...30,31; 1John 1:1-4**.
- e. His humanity was *necessary* to at least two things. What are they?
 - 1) **Hebrews 2:9**
 - 2) **Hebrews 2:17-18**

2. Jesus, the Son of God (Deity)

- a. **John 1:1-3** - What is said about the “Word”?
- b. **John 1:14-18** - Who is the “Word”?
- c. **John 5:18** - Why did the Jews want to kill Jesus?
- d. **John 5:23** - What did he say in response to their charge?
- e. **Hebrews 2:1** - “Therefore...” (“For this reason...NASB). For what reason? (See chapter one.)

3. **Jesus, the King (Authority)**

a. **John 18:36-37**

- 1) Did Jesus confess to being a King?
- 2) If so, what kind? (i.e., who are His subjects?)

b. **Acts 2:30-36**

- 1) Sum up what Peter here declared about Jesus, the resurrection, ascension, and David.
- 2) Note **verse 36** - this they are commanded to “know for certain.”

4. **Jesus, the Savior (Purpose)**

a. **John 3:16** - Why did God send His Son?

b. **John 20:31** - Why did John write his book giving evidences to the fact that Jesus is the Christ the Son of God?

c. **Luke 19:10** - Why did Jesus come?

d. **Matthew 1:21** - What does “Jesus” mean?

5. **“Christ” = “Anointed” (“Messiah”)**

a. Prophet - **Acts 3:22,23...26** (Moses)

b. Priest - **Hebrews 5:5,6** (Melchizedek)

c. King - **Luke 1:32,33** (David)

6. The Holy Spirit has revealed and confirmed to men *who* Jesus is, *why* He came, and *what* we must know and believe about Him.

a. **John 16:13,14; 1 Corinthians 2:2,10-14; 12:13; Matthew 28:19**

b. **John 8:24; 20:31** - Believing this, men will come to Him, trust Him, and obey Him!

4: Grace and Works

Memory Verse: Ephesians 2:8-9; John 6:28-29

1. Ephesians 2:8-9

- a. Define “grace”
- b. What in the text indicates it is unmerited?

All the good deeds we could do, all the sacrifices we could make, all the tears we could shed could not take away one sin, and “all have sinned,” **Romans 3:23**. The gospel (**John 3:16**), then, leaves room only for humility, gratitude, and praise—no “boasting.” See **Ephesians 1:3; 3:14-21; 1Corinthians 1:30-31; Galatians 6:14**.

- c. “not of works” - i.e., works that make faith in the gospel of Christ unnecessary.

If a man could live a life clear of sin (e.g., Jew and the Law of Moses/ Moralist of today), then he would not need the death of Christ. Or, if once having sinned, he could devise his own system to take away his sin, he would not need to depend on Christ. Then he could “boast” of his accomplishments. This he *cannot* do. *These* are the kind of “WORKS” in the text.

Remember: The “works” in the text are such that if man could be saved by them he could “boast.” Compare **Romans 4:2-5**.

2. Romans 9:30-33

- a. Two ways to achieve righteousness are discussed in this text. One was successful, one wasn't. What are the two ways? Note the “not...but” in **v32**. Compare **4:4-8**.
- b. There are “works” *growing out of faith* that are essential to salvation.
 - 1) Define “work”:
 - 2) Is repentance towards Christ a “work” (your definition above) growing out of faith in the gospel, **Acts 2:36-38**?
Is repentance essential to salvation?
 - 3) The gospel Paul was a minister of and wrote about was one involving what kind of faith? **Romans 1:5; 16:26**?

- 4) The works *growing out of faith* in the gospel do not undermine salvation by grace (**Romans 3:24; 5:1,2**). A salvation provides righteousness by “works” *apart from faith in the gospel of Jesus Christ* is what Paul argued against in **Romans 9:30-33** and **4:4,5**.
3. Salvation by grace through an obedient faith exemplified: **Hebrews 11:7; Genesis 6:8ff**
- Was Noah saved from the flood by grace? (Give verse)
 - Was he saved by faith? (Give verse)
 - Were there “works” he had to perform to be saved? (Give verse)
4. The “works” essential to salvation from sin *are those done in obedience to the commands Christ has given in order to be saved*.
- Romans 6:17,18; 2Thessalonians 1:8** - Salvation is contingent on what?
 - Galatians 5:4-6** In connection with Christ and the salvation He offers by grace, what “avails” or “means anything”?
 - These “works” grow out of the recognition of one’s *need* for Christ and putting one’s trust in Him as Savior—no room for “boasting” here.
5. Failure to recognize the different kinds of “works” in the scriptures, and which kind is under consideration in a specific text, leads to confusion and error. Following are some examples.
- Man is saved without *works* **Ephesians 2:8-9; Romans 4:4-5**
 - Baptism is a *work*.
 - Therefore, man is saved without *baptism*.

The above argument is invalid. It makes a play on the word “work” - *the word “work” does not mean the same thing in #1 and #2*. Consider the following syllogisms to see the foolish and erroneous conclusions that can be reached using exactly the same kind of “reasoning”:

- Man is saved without *works*. **Ephesians 2:8-9**
- Faith is a *work*. **John 6:28-29**
- Therefore, man is saved without *faith*.

Again,

- Anyone who “works” God “owes” (“debt”) reward (not of “grace”).
Romans 4:4
- Baptism is a *work*.
- Therefore, anyone who is *baptized* God owes a reward—his salvation is not of grace.

Compare **Acts 9:18! Galatians 3:26-27?** Also **Romans 6:3-4,17-18; 1:5; 16:26.**

Paul was baptized...*did God then owe him salvation?* (per the above argument). So with the Galatians and the Romans.

Again,

- “Kids” have short tails.
- My child is a “kid.”
- Therefore, my *kid* has a short tail.
- “Tops” are made to spin on the floor.
- This glass lid to this pot is a “top.”
- Therefore, this glass *top* is made to spin on the floor.

It is important, then, to ascertain *what kind of “works”* are under consideration in any given passage for correct interpretation.

6. Yet another kind of “work” is found in **Galatians 5:19ff.** What is it?
7. **Ephesians 2:8-9**

The Ephesians were baptized, **Acts 19:1-5**, being “cleansed...by the washing of water with the word,” **Ephesians 5:26**, yet they had no “works” to “boast” of. This should certainly show that baptism is not included in the “works” of the text. This “salvation” through faith in the Son of God (**John 3:16**) is indeed “by grace”—a “gift of God.” What praise, thanksgiving, and devotion then, do we owe Him!

5: Repentance

Memory Verse: Acts 3:19

Repentance

1. **1Kings 8:47-48** - What phrase in **v48** is parallel to “repent” in **v47**?
2. **Matthew 12:41** - The men of Nineveh “repented at the preaching of Jonah.” Read **Jonah 3**. How does Jonah describe what they did?
3. **Luke 15:17-19** - The attitude of this young man is now, “make me as one of your hired men.” Contrast his attitude before, **15:11f**. A marked change in his thinking took place. This change is “repentance.” (See **15:7,10** to see that Jesus is discussing repentance.)

Motives to Repentance

From the following passages, what are motives to repentance?

4. **Romans 2:4**
5. **Revelation 2:5; Acts 17:30**
6. **2Corinthians 7:9-10**

Note: These are not repentance, but lead to it.

Fruits of Repentance

7. **Luke 3:7-14** - What follows repentance?
8. **Acts 2:38** - Specifically, what would follow if these people repented?
9. Note: The “fruits” of repentance are not to be confused with repentance itself. They are the result of it. Contrast what happens when men refuse to repent, **Revelation 9:20; 16:9**.
10. **Acts 3:19** - Why are men urged to repent?

6: Confession

Memory Verse: Romans 10:9,10

Romans 10:9,10

1. Define “confess”
2. What does one “confess”?
3. Why does one confess?

Mark 8:-38 - Confession is a mark of commitment

4. **John 12:42,43** – Why did the rulers refuse to confess Him?
5. **Matthew 26:69-75** - Who refused to confess Him and why?
6. Consider and be prepared to discuss the difference in being “ashamed” and “embarrassed.” Make pertinent notes.

Note: “Ashamed” MAY imply embarrassment – “SYN. - ashamed implies embarrassment, and sometimes guilt, felt because of one's own or another's wrong or foolish behavior [ashamed of his tears]” W.NWD. But note in this case the “influence” is one of guilt or wrong.

Acts 8:36-38 - Confession reveals faith

7. The Ethiopian’s question:
8. Philip’s response:
9. The Ethiopian’s confession:

1Timothy 6:12,13 - The “good confession”

10. What did Jesus “testify,” or “witness to” at and by His death? **Matthew 26:63-66; 27:40,43; Mark 15:39; Luke 23:35; John 19:7**
11. Compare **John 3:16; 1John 4:15**.

Other “confessions.”

Identify them:

12. James 5:16; 1John 1:9

13. Romans 14:10,11

- All *should* confess Christ, **Philippians 2:9-11**
- All *will* confess Him, **Romans 14:10-11.**
- Confess Him *now* and be saved, **Romans 10:9-10!**

7: The Great Commission

Memory Verse: Mark 16:15,16

1. **Matthew 10:5-6** - This is sometimes called the “limited” commission. Compare it with **Mark 16:15,16** and explain why one is called the “limited” and the other the “great” commission.
2. **Substitute “shall receive \$1000” for “shall be saved:** “He who has believed and is baptized shall receive \$1,000.”

- a. What must one do to receive the \$1,000?
- b. Would anyone expect to receive the \$1,000 before doing both?

Consider and be prepared to discuss: Why does it become difficult to understand when it is “shall be saved” instead of “shall receive \$1,000”? See **Acts 28:23-29**.

3. **Which is Jesus’ doctrine?** Match “1-2-3” with “a-b-c”:
 - 1) He who has believed shall be saved (whether baptized or not)
 - 2) He who has been baptized shall be saved (whether believed or not)
 - 3) He who has believed and been baptized shall be saved.
 - a. Infant baptism doctrine
 - b. General denominational doctrine
 - c. Jesus’ doctrine
4. **Objections to Mark 16:15,16 the essentiality of baptism to be saved**

a. Does not say, “He who is not baptized shall be condemned.”

Reply:

- a) Compare: He who eats and digests shall live.
He who does not eat shall die.

Is it necessary to say “and does not digest”? Explain.

- b) The main point in this section, verses 14-20, is the veracity of the gospel of the risen Christ—the evidence for it and the need to believe it. While it takes both belief and baptism to be saved, the failure to believe will in itself leave a man to die in his sin.

b. Analogy

Enter train	Sit down	Reach city
Believes	Baptized	Saved

Argument: Just as one can reach the city without sitting down so one can be saved without baptism.

Reply: “Saved at the point of faith” doctrine has the man in the city when he enters the train!

Parallel:

Enter train	Travel	Reach city
Believe	Baptized	Saved

Q: Now is the second step unnecessary?

***Point: *Human analogies do not prove; they only illustrate—and maybe erroneously!*

5. Divine commentary

As this commission was given to the *apostles*, the surest commentary on what it meant is to see how they carried it out under the guidance of the Holy Spirit (**John 16:13; Matthew 10:19-20**). Therefore, let’s look at the “Acts of the *Apostles*.” (Note, all the references are in Acts, and state either what the apostles themselves taught, or what they approved, or, in Saul’s case, what he himself did to be saved.)

a. This “commission” was given to whom? **Mark 16:14**

b. **Acts 2:37-38**

- 1) To whom was this question addressed?
- 2) How did Peter answer?

c. **Acts 8:5...12,13...14,15**

- 1) What was Philip preaching?
- 2) What were the people doing in response to his preaching?
- 3) What did the apostles hear that the people of Samaria had received?
- 4) Who came to Samaria, witnessed what was being preached and indicated their approval?

d. **Acts 16:14-15** - What did Lydia do when she “responded to the things spoken by Paul”?

e. **Acts 16:31-33** - What did the jailer do after hearing “the word of the Lord” spoken by Paul?

f. **Acts 18:8** - When the Corinthians “heard” Paul’s preaching, what did they do?

g. **Acts 22:16** - What did Ananias tell Saul, who would become “Paul” the apostle that he must do?

6. **Compare the Apostle Peter with Denominational Doctrine**

Some teach: “Baptism does **NOT** save you.”

Apostle Peter: “Baptism **NOW** saves you.” - **1Peter 3:21**

7. **Compare Matthew’s account of the “great commission”: Matthew 28:18-20.**

“18 And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19 “Go therefore and make disciples of all the nations, **baptizing them in the name of the Father and the Son and the Holy Spirit**, 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.””

Mark 16:15,16 - The real problem...? Maybe it’s hinted at in the last part of verse 16 - people just don’t BELIEVE it...!

8: Design of Baptism

Memory Verse: Acts 2:38

Acts 2:38

1. To whom was Peter preaching? **Acts 2:5,14,22-23,36**
2. What was the aim of his sermon? **Acts 2:12...16...21...36**
3. What in **Acts 2:37** gives evidence that these hearers believed what they heard?
4. Explain what they wanted to know when they asked, “What shall we do?” Compare **Acts 2:21...23...36**.
5. What was Peter’s answer? Memorize it.
6. What was the audience’s response? **Acts 2:41**
7. **Objections**
 - a. “Be saved” (“save yourselves, KJV), **Acts 2:40**, refers to a curse on them they needed to be saved from, or, to the destruction of Jerusalem, not to salvation from sin.

Reply

- 1) Evidence? Assumption is not proof.
 - 2) Furthermore, would baptism save them from these things?
 - 3) What did Peter say they would be saved from, **Acts 2:38**?
- b. “For” = “because of.” They were told to “be baptized because of the remission of sins” i.e., because they have already been remitted (baptism served as a “sign” of that).

Analogies:

Take an aspirin “for” a headache, i.e. “because of” a headache, *because you already have one.*

Go to trial “for” a crime, i.e., “because of” a crime, because of a crime *you have already committed.*

Reply

Parallel:

- Repent and be baptized “for” **the remission of sins**.
- Take an aspirin “for” **the relief of** a headache, i.e., “in order to” relief, looking to *something yet to be experienced*.
- Go to jail “for” **the punishment of** a crime, , i.e., “in order to” punishment, looking to *something yet to be experienced*.

Remember: Human analogies only *illustrate*; they *do not prove*.

8. The people that were there that day heard the sermon and spoke that language. How did *they* understand it? Let the text answer ...
 - a. **Acts 2:41** - *What* did those who “received his word” do?
 - b. *When* did they do it?
 - c. *How many* did it?
 - d. How does the *urgency* they displayed bear on how they understood “for”?
 - e. **Acts 2:42-46** - When do you find them worshipping and working according to “the apostles’ teaching”—before or after baptism?

Contrast this with today’s practice in denominationalism. (Discuss)

Acts 2:38 - The problem may be with the *first* requirement...“Repent!”

Baptizing “THEM”? Matthew 28:19		
SINNER	WHAT BAPTISM DOES	SAVED
Guilty of sin	Acts 22:16	Sins washed away
Dead	Romans 6:3,4	New life
Slaves of sin	Romans 6:17,18	Free
Without Christ	Galatians 3:27	In Christ
Lost	1Peter 3:21	Saved

In view of what baptism does (the center column), is baptism for the the sinner or the saved?

<i>BEFORE</i>	BAPTISM	<i>AFTER</i>
Acts 2:37	Acts 2:38,41	Acts 2:42-46
Acts 8:30,31	Acts 8:35-38	Acts 8:39
Acts 9:9	Acts 9:18	Acts 9:19
Acts 16:27-30	Acts 16:31-33	Acts 16:34
Why such a difference <i>after</i> baptism if a man is saved <i>before</i> it and without it?		

9: Paul's Conversion

Memory Verse: Acts 22:16 (chapters 9,22,26)

[In addition to the memory verse, also memorize the fact that a record of Paul's conversion is found in these three chapters.]

Note: "Saul" is the same man as "Paul" **Acts 13:9**.

A record of Saul's conversion is found in three chapters in **Acts 9,22,26**. In chapter 9 Luke records the actual event, and in chapters 22 and 26 Paul rehearses various aspects of his conversion.

► *Before answering the following questions (#1-5)...*

- Study the **three column composite** of Saul's conversion taken from **Acts 9, 22, 26**. By gathering the data from all three accounts of Saul's conversion it provides a composite of the entire event.
- Read the **text composite** of Paul's conversion
- Read the **summary** of Paul's conversion.

1. Some say Saul "was saved on the road to Damascus." But, if that is so:
 - a. Did Ananias know it? **Acts 22:16**. Explain.
 - b. Did Saul know it? **Acts 9:18**. Explain. Also, see **Acts 9:9**.
 - c. Did God know it? **Acts 9:6...10; 22:10...16**. Explain.

So, it seems the only fellows who know Saul was saved on the road to Damascus are modern day evangelists!

2. What was Saul told about *when* he ought to be baptized? **Acts 22:16**
3. What did he do? **Acts 9:18**
4. What was Saul doing for three days *before* he was baptized? **Acts 9:9**
5. What did he do *after* he was baptized? **Acts 9:19**

Acts 22:16 - The man who was told this is the *same* man who wrote **Romans 6:3,4,17,18; 1Corinthians 6:11; Ephesians 5:26; Titus 3:5**. Compare also **Revelation 1:5** (KJV, NKJV); **7:14; 22:14**.

A Composite of Paul's Conversion (Columns)

Acts 9:1-19 NASB	Acts 22 NASB	Acts 26 NASB
<p>1 Now Saul, still breathing threats and murder [KJV, “threatenings and slaughter”) against the disciples of the Lord, went to the high priest, 2 and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem. 3 And it came about that as he journeyed, he was approaching [KJV, NKJV, came near] Damascus,</p>	<p>4 I persecuted this Way to the death, binding and putting both men and women into prisons, 5 as also the high priest and all the Council of the elders can testify. From them I also received letters to the brethren, and started off for Damascus in order to bring even those who were there to Jerusalem as prisoners to be punished. 6 But it happened that as I was on my way, approaching Danascus</p>	<p>9 So then, I thought to myself that I had to do many things hostile to the name of Jesus of Nazareth. 10 "And this is just what I did in Jerusalem; not only did I lock up many of the saints in prisons, having received authority from the chief priests, but also when they were being put to death I cast my vote against them. 11 And as I punished them often in all the synagogues, I tried to force them to blaspheme; and being furiously enraged at them, I kept pursuing them even to foreign cities. 12 While thus engaged as I was journeying to Damascus with the authority and commission of the chief priests</p>
	<p>about noontime - 22:6</p>	<p>at midday - 26:13</p>
<p>and suddenly a light</p>	<p>a very bright light -22:6 [KJV, a great light];</p>	<p>brighter than the sun - 26:13</p>
<p>from heaven flashed around him [KJV, shined round about him];</p>		<p>and those who were journeying with me -26:13</p>
<p>4 and he fell to the ground,</p>		<p>when we had all fallen to the ground - 26:13</p>
<p>and heard a voice saying to him</p>		<p>in the Hebrew dialect - 26:14</p>
<p>Saul, Saul, why are you persecuting Me?</p>	<p>It is hard for you to kick against the goads - 22:14</p>	

Acts 9:1-19 NASB	Acts 22 NASB	Acts 26 NASB
<p>5 And he said, “Who art Thou, Lord?” And He said, “I am Jesus</p>	<p>the Nazarene 22:8</p>	
<p>whom you are persecuting [NKJV & KJV adds in Acts 9, “It is hard for you to kick against the goads (KJV, “pricks”).”],”</p>		
<p>6 [NKJV, “So [KJV, “And”] he, trembling and astonished, said, “Lord, what do You want me to do?” Then the Lord <i>said</i> to him,”] but rise, and enter the city, and it shall be told you what you must do.”</p>	<p>And I said, ‘What shall I do, Lord?’ And the Lord said to me, “Arise and go on into Damascus; and there you will be told of all that has been appointed for you to do.” 22:10</p>	<p>“16 and stand on your feet; for this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have seen, but also to the things in which I will appear to you; 17 delivering you from the Jewish people and from the Gentiles, to whom I am sending you, 18 to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.” - 26:16-18</p>
<p>7 And the men who traveled with him stood speechless, hearing the voice</p>	<p>those who were with me beheld the light, to be sure, but did not understand [KJV, heard not; NKJV, did not hear] the voice of the One who was speaking to me - 22:9</p>	

Acts 9:1-19 NASB	Acts 22 NASB	Acts 26 NASB
<p>but seeing no one. 8 And Saul got up from the ground, and though his eyes were open, he could see nothing [KJV, "saw no man"; NKJV, "saw no one"]; and leading him by the hand, they brought him into Damascus. 9 And he was three days without sight, and neither ate nor drank. 10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said to him in a vision, "Ananias." And he said, "Behold, here am I, Lord."</p>	<p>because of the brightness [KJV, NKJV, "glory"] of that light 22:11</p>	

Acts 9:1-19 NASB	Acts 22 NASB	Acts 26 NASB
<p>11 And the Lord said to him, “Arise and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for behold, he is praying, 12 and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight.” 13 But Ananias answered, “Lord, I have heard from many about this man, how much harm he did to Thy saints at Jerusalem; 14 and here he has authority from the chief priests to bind all who call upon Thy name.” 15 But the Lord said to him, “Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; 16 for I will show him how much he must suffer for My name’s sake.”</p>		
<p>“17 And Ananias</p>	<p>“a man who was devout by the standard of the Law, and well spoken of by all the Jews [KJV, “having a good report of all the Jews”; NKJV, “having a good testimony with all the Jews”] who lived there,- 22:12</p>	
<p>“departed and entered the house”</p>	<p>“came to me, and standing near [NKJV, “and he stood and said”] said to me” – 22:13</p>	

Acts 9:1-19 NASB	Acts 22 NASB	Acts 26 NASB
<p>“and after laying his hands on him said, “Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight, and be filled with the Holy Spirit.”</p>	<p>““Brother Saul, receive your sight!’ And at that very time I looked up at him.” – 22:13)</p>	
<p>18 And immediately there fell from his eyes something like scales, and he regained his sight,</p>		
	<p>14 “And he said, ‘The God of our fathers has appointed you to know His will, and to see the Righteous One, and to hear an utterance from His mouth. 15 ‘For you will be a witness for Him to all men of what you have seen and heard. 16 ‘And now why do you delay? Arise, and be baptized, and wash away your sins, calling on His name.’” 22:14-16</p>	
<p>and he arose and was baptized; 19 and he took food and was strengthened. Now for several days he was with the disciples who were at Damascus,</p>		

A Composite of Paul's Conversion (Text)**Acts 9:1-19**

1 Now Saul, still breathing threats and murder [KJV, "threatenings and slaughter"] against the disciples of the Lord, went to the high priest,

2 and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem.

3 And it came about that as he journeyed, he was approaching [KJV, NKJV, "came near"] Damascus, ("about noontime" - 22:6; "at midday" - 26:13) and suddenly a light ("a very bright light" -22:6 [KJV, "a great light"]; "brighter than the sun" - 26:13) from heaven flashed around him [KJV, "shined round about him"]; ("and those who were journeying with me" -26:13)

4 and he fell to the ground, ("when we had all fallen to the ground" - 26:13) and heard a voice saying to him, ("in the Hebrew dialect" - 26:14) "Saul, Saul, why are you persecuting Me?" ("It is hard for you to kick against the goads" - 22:14)

5 And he said, "Who art Thou, Lord?" And He said, "I am Jesus (the Nazarene 22:8) whom you are persecuting [NKJV and KJV adds in Acts 9, "It is hard for you to kick against the goads (KJV, "pricks")."], ("And I said, 'What shall I do, Lord?' And the Lord said to me, 'Arise and go on into Damascus; and there you will be told of all that has been appointed for you to do.'" 22:10)

6 [NKJV, "So he, trembling and astonished, said, "Lord, what do You want me to do?" Then the Lord *said* to him,"] but rise, ("16 and stand on your feet; for this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have seen, but also to the things in which I will appear to you;

17 delivering you from the Jewish people and from the Gentiles, to whom I am sending you,

18 to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.'" - 26:16-18) and enter the city, and it shall be told you what you must do."

7 And the men who traveled with him stood speechless, hearing the voice ("those who were with me beheld the light, to be sure, but did not understand [KJV, "heard

not”; NKJV, “did not hear’] the voice of the One who was speaking to me” - 22:9) but seeing no one.

8 And Saul got up from the ground, and though his eyes were open, he could see nothing [KJV, “saw no man”; NKJV, “saw no one”]; (because of the brightness [KJV, NKJV, “glory”] of that light 22:11) and leading him by the hand, they brought him into Damascus.

9 And he was three days without sight, and neither ate nor drank.

10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said to him in a vision, “Ananias.” And he said, “Behold, here am I, Lord.”

11 And the Lord said to him, “Arise and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for behold, he is praying,

12 and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight.”

13 But Ananias answered, “Lord, I have heard from many about this man, how much harm he did to Thy saints at Jerusalem;

14 and here he has authority from the chief priests to bind all who call upon Thy name.”

15 But the Lord said to him, “Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel;

16 for I will show him how much he must suffer for My name’s sake.”

17 And Ananias (a man who was devout by the standard of the Law, and well spoken of by all the Jews [KJV, “having a good report of all the Jews”; NKJV, “having a good testimony with all the Jews”] who lived there,- 22:12) departed and entered the house (“came to me, and standing near [NKJV, “and he stood and said”] said to me” – 22:13), and after laying his hands on him said, “Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight, and be filled with the Holy Spirit.” (“Brother Saul, receive your sight!’ And at that very time I looked up at him.” – 22:13)

18 And immediately there fell from his eyes something like scales, and he regained his sight, (22:14 “And he said, ‘The God of our fathers has appointed you to know His will, and to see the Righteous One, and to hear an utterance from His mouth.

15 'For you will be a witness for Him to all men of what you have seen and heard.

16 'And now why do you delay? Arise, and be baptized, and wash away your sins, calling on His name.'') and he arose and was baptized;

19 and he took food and was strengthened. Now for several days he was with the disciples who were at Damascus,

(Acts 9:1-19, NASB).

A Composite of Paul's Conversion (Summary)

Paul was on his way to Damascus with letters (9:2) of authority and commission (26:12) from the chief priests (26:12) to bind and bring to Jerusalem any Jews found there who had embraced Christianity (9:2; 22:5). He was accompanied by others (9:7; 22:9,11 – officers?)

As he came near Damascus (9:3), about noon (22:6; 26:13), suddenly there flashed (9:3) from heaven a very bright light (22:6), above the brightness of the noonday sun (26:13). It shone round about him (9:3) and those that were with him (26:13).

Those that were with him saw the light (22:9) and heard a voice (9:7), but they did not understand what the voice said (22:9). Along with Paul (9:4), they all fell to the earth (26:14). The men with him, having heard the voice, but seeing no man, stood speechless (9:7).

He heard the voice saying to him in the Hebrew language (26:14), "Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads." (26:14). Paul responded, "Who are you, Lord?" Jesus answered, "I am Jesus, whom you are persecuting." Paul asked, "What shall I do, Lord?" (22:10). Jesus told him to rise and stand on his feet, and that he had appeared to him to make him a minister and witness to the things he had seen and the things yet to be revealed to him in order to deliver both Jews and Gentiles from the dominion of Satan that they find forgiveness of sins through faith in Christ (26:16-18). He also told him to go to Damascus, where he would be told what he must do (9:6; 22:10).

When he arose from the earth and opened his eyes, he could see nothing (9:8), the cause of blindness being the brightness of the light (22:11). Those with him led him by the hand into Damascus (22:11), where for three days he neither ate nor drank (9:9).

Ananias, a devout man of good report among the Jews (26:12), saw a vision in which the Lord instructed him to go to the street called Straight, to the house of

Judas, where Saul was praying, and to lay his hands on him that he might regain his sight. Ananias hesitated due to Saul's reputation for persecuting Christians, but being assured by the Lord of Saul's selection by God to preach the gospel, he went (9:10-17). He came to Saul, and standing by him (22:13), laid his hands on him (9:12) and told him to receive his sight (22:13). Ananias explained why he was sent (9:17) and told Saul to, "Arise and be baptized and wash away your sins" (22:14-16).

Saul immediately received his sight, arose, and was baptized (9:18). He then ate some food and was strengthened (9:19).

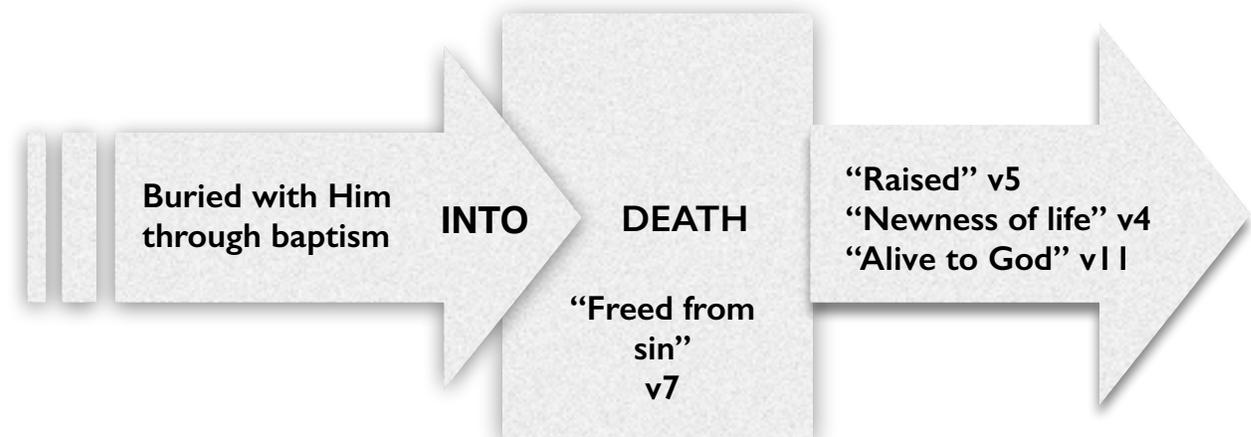
10: Baptism, Death, and the New Life

Memory Verse: Romans 6:4

Romans 6:1-11

1. Read the text.
2. Note the family of words and phrases, “died,” “death,” “dead,” “die,” in **verses 2...11**. You may find it helpful to highlight these in your Bible.
3. What is one’s condition before this death to sin? **verse 6**
4. What is one’s condition after it?
 - **verse 4**
 - **verse 7**
 - **verse 11**
5. When does one experience this “death”? **verse 4**
6. Compare:
 - **verse 3**, “baptized into His death”
 - **verse 5**, “united with Him in the likeness of His death”

Consider the following chart:



7. Does “newness of life” precede or follow the “death to sin”?
8. Then does “newness of life” precede or follow baptism?
9. If one is saved before baptism, does “newness of life” come before or after salvation?

Obviously, this cannot be true, yet this is the consequence of teaching one is saved before baptism.

OBJECTION

Baptism is just a picture, or symbol—a likeness—of our death to sin and freedom from it *which we already experienced at the moment we believed.*

Reply

10. Proof? Assumption is not proof. *The text does not say this.*

11. What the text *does* say:

The “likeness” is *to Christ’ death* (not to our true salvation experienced at the moment of faith), **verse 5**

Christ died to sin, **v10**.....We died to sin, **vv2,11**

Christ was buried, **v4**.....We were buried, **v4**

Christ was raised to a new life, **vv4,5,9,10**.....We were raised to a new life, **vv4,5,11**

Chart: Our Spiritual Needs and Baptism

FIRST, Complete the **right** side of the following chart showing the spiritual needs of the sinner. Take each answer from the verses supplied.

What we must do to satisfy those spiritual needs	Spiritual Needs of the sinner
Galatians 3:27 _____ _____	To be an heir of the promise one must be _____ Galatians 3:29
1Corinthians 12:13 _____ _____	To enjoy the headship of Christ, reconciliation to God, and be part of the saved, one must be in _____ Ephesians 1:22,23; 2:16; 5:23
Acts 22:16 _____	Revelation 22:14 _____
1Peter 3:21 _____	Acts 16:30 _____
Romans 6:4 _____	To share in _____ Romans 5:8-10

Now, go back and read the verses in the **left** column to see what the sinner must do to fulfill these needs. Fill in the blanks.

The chart shows that BAPTISM stands *between* the sinner and his spiritual needs.

BAPTIST: “Baptism is not essential to salvation, for our churches utterly repudiate the dogma of ‘baptismal regeneration’; but it is essential to obedience, since Christ has commanded it. It is also essential to a public confession of Christ before the world, and to membership in the church which is his body.” Hiscox, *Standard Manual*, note 8, pp. 20-21.

“Baptists believe that the immersion of a believer is an open declaration to the world that such a one is dead to sin ... Again ... it is a proclamation of our belief that Christ arose from the dead, and in this symbol and object lesson is set forth this resurrection of Christ to the world. Likewise it symbolizes not only our rising to walk in newness of life here, but proclaims the resurrection of our bodies ... ”
J. G. Bow, *What Baptists Believe*, p. 37.

PRESBYTERIAN: “Although it be a great sin to contemn or neglect this ordinance [baptism], yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it ... ” *The Confession of Faith of the Presbyterian Church in the United States* (1944), pp. 157-159.

METHODIST: “ARTICLE XVII. Of Baptism. Baptism is ... a sign of regeneration or the new birth. The baptism of young children is to be retained in the Church.” *The Doctrines and Discipline of the Methodist Episcopal Church South* (Whitmore & Smith, 1934), p. 24. ARTICLE IX teaches men are saved by “faith only.”

WATCHTOWER (JEHOVAH’S WITNESSES): “Baptism does not wash away one’s sins.” *Make Sure of All Things* (New York: Watchtower Bible & Tract Society, 1965), p. 40

11: Infant Baptism

Memory Verse: 1Corinthians 14:20; Matthew 18:3

Qualified subjects for baptism

1. **Matthew 28:19** - “baptizing THEM” - Who are “them”?
2. **Mark 16:15,16** - The Lord here gave two prerequisites for baptism. What are they?

Examples of baptism

3. **Acts 2:41** - Who was baptized? (take answer from this verse)
4. **Acts 8:12** - Who was baptized (take your answer from this verse)? Note also **verse 13**.
5. **Acts 8:27...38** - Who was baptized?
6. **Acts 9:1...18** - Who was baptized?
7. **Acts 10:44-48** - Who was baptized (take your answer from these verses)? See also **10:22,33; 11:14,18; 15:7,9**. Note how these define, “household,” **11:14**.
8. **Acts 18:8** - What caused these people to be baptized?
9. **Acts 19:5** - What caused these people to be baptized?

Note: In all of the above instances, involving *different people* in *different places* and spanning approximately *twenty years*, is there any evidence of infant baptism being taught or practiced?

“Household” baptisms

10. **Acts 16:15 - Lydia**
 - a. List several things that must be assumed to have infants in this “household.” Think.
 - b. Who does the text say was present, **verse 13**?
 - c. Baptism is the effect. What was its cause, **verse 14**?

- d. How does the law of harmony (compare **Matthew 4:7**) bear on who was baptized here?

11. **Acts 16:33 - The jailer**

- a. List the assumptions that must be made to have infants in this “household.”
- b. What had his household done, verse 34?
- c. Again apply the law of harmony.

WHY baptize infants?

1. One false doctrine leads to another. Infant baptism grows out of the false doctrine of “original sin” (“inherited depravity,” “total depravity”). If babies are born in sin, and baptism is necessary to have ones sins forgiven, then what must be done with infants?
2. But, in **1Corinthians 14:20** the apostle tells men, “in EVIL _____.”
3. In **Matthew 18:3**, Jesus said that to enter the kingdom men must _____

4. What is the design, or purpose, of baptism? (Use three of your memory verses to answer.)
5. How does this the design of baptism bear on whether to baptize infants?

Baptism like circumcision

Another argument used to support infant baptism is built around circumcision.

- Baptism is compared to circumcision, **Colossians 2:12**
- Infants were circumcised.
- Therefore, children can be baptized (Baptism “takes the place of” circumcision – *ISBE*)

Reply

- This argument commits the fallacy of overextending an analogy. For example, shall we also insist baptism is only for *males*, must take place when they are *eight days old*, and if they are not baptized they will be “cut off”? This was true of circumcision.

- There are many examples of circumcision, but though the early church was composed of Jews, there are *no examples of infant baptism*.
- The design of baptism clearly shows infants are not proper candidates (as this lesson demonstrates).

Further notes on circumcision and infant baptism

James Macknight on Romans 4:11, “For the same purpose, God ordered all Abraham’s male descendants to be circumcised on the eighth day after their birth. The Israelitish children being *thus early initiated into God’s covenant, their parents were thereby assured, that if, when grown up, they followed Abraham in his faith and obedience, they were, like him, to have their faith counted to them for righteousness*, and be entitled to all the blessings of the covenant; or, *if they died in infancy, that God would raise them from the dead, to enjoy the heavenly country*, of which the earthly was the type. But the covenant with Abraham being in reality the gospel covenant, set forth in types and figures according to the manner of ancient times, may we not from the use and efficacy of circumcision, *believe that baptism, the rite of initiation into the Christian church, is, like it, a seal of the gospel covenant, and a declaration on the part of God, that he will count the faith of the baptized person for righteousness? and that, like circumcision, it may be administered to infants, to assure the parents that their future faith shall be counted and rewarded as righteousness; or, if they die in infancy, that they shall be raised to eternal life?* In this view the baptism of infants is a reasonable rite, and must afford the greatest consolation to all pious parents.” [italics mine, srf]

Jewish children were in covenant relationship with God by means of birth (**John 3:3,4**), and circumcision was a “SIGN” of that. Children are NOT and DO NOT NEED TO BE in covenant relationship (Christ’ covenant) with God, *because they have no sin*. And this lies at the basis of infant baptism - hereditary sin.

In **1900** the Methodist discipline said a child was “conceived and born is sin,” and that since “Except one be born of water and of the Spirit he cannot enter the kingdom of God,” the child was to be baptized to “be received into Christ’s holy Church.” *1900 Methodist Discipline*, p. 265. John Wesley, founder of the Methodist church, wrote, “If infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way, they cannot be saved, unless this be washed away by baptism ... this original stain cleaves to every child of man; and that thereby they are children of wrath, and liable to eternal damnation. ... Infants need to be washed from original sin; therefore they are proper subjects of baptism.” *Wesley’s Works, Miscellaneous*, Vol. 2, p. 16, as quoted in *A Study in Methodist Discipline*, C. R. Nichol, p.. 53,54.

Are children born in sin and depraved - or innocent?

- **Matthew 18:3** - example of humility
- **1Corinthians 14:20** - example “in evil”
- **Ecclesiastes 7:29** - God made man upright - sought out devices
- **Deuteronomy 1:39** - have “no knowledge of good or evil”

- **Isaiah 7:15** - a time when a child does not know, or is not held responsible to “refuse evil and choose good”
- **Psalms 106:38** - Offering their sons and daughters to idols was called shedding “innocent” blood
- Baptism is for the remission of sins, yet baptism was only taught to and administered to “men and women.”

The “church” of Jesus Christ is a body of the *saved*. Whether circumcision was essential to get into the “O.T. Church” or not, infants are not lost, therefore cannot be “saved” - they are “safe” - and therefore DO NOT NEED TO BE MEMBERS OF THE “CHURCH.” **Matthew 16:18; Acts 2:38...41..47; Ephesians 5:23**

By **1934**, Methodist doctrine had changed. Infants were now viewed as “born into this world in Christ” (*1934 Method. Discipline*, pp. 657,658), and infant baptism was and is still viewed as “entrance into the Church of Christ on earth,” and “they are no more to be excluded from the Church of the New Testament than they were from that of the Old.” *History and Exposition of the 25 Articles of Religion of the Methodist Church*, Wheeler, p. 307.

Circumcision was a “seal” to Abraham of the “righteousness of the faith which he had while uncircumcised,” Rom 4:11. Obviously it did NOT serve that purpose with infants, who could not believe, nor needed the righteousness that comes through faith. Baptism is NEVER SAID TO BE A “SEAL” of righteousness one has by faith. (Lenski makes this argument on Romans 4:11. See also Brents, *Gospel Plan of Salvation*, p. 436.) A person is not saved UNTIL he is baptized. Christians are “sealed” by the Holy Spirit, **Ephesians 1:13, 4:30**. If the Lord draws an analogy, it is between the natural birth of the Jew and baptism (**John 3:3-5**), not between circumcision and baptism.

The “circumcision” a Christian experiences is *spiritual*, “made without hands, in the removal of the body of the flesh” (**Colossians 2:11**). It seems that “the body of the flesh” is the body that serves the flesh, in contrast to serving Christ, **verses 8-10**. See **3:1-11**. This is of people who “were dead in YOUR (not Adam’s) transgressions” - *not infants*.

12: Salvation by Faith Only

Memory Verse: James 2:24.

Denominational Teaching

Methodist Discipline, 1934, Article IX:

“We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our own works or deservings; wherefore, that we are **justified by faith only**, is a most wholesome doctrine, and full of comfort.” [bold mine, srf]

What Baptists Believe And Why They Believe It, J.G. Bow, p. 17:

“We believe the soul is **justified by faith** in Christ; **not by baptism...**” [bold mine, srf]

World Aflame, Billy Graham, p. 159-160:

“If you are willing to repent of your sins and to receive Jesus Christ as your Savior, you can do it now. At this moment you can either bow your head or get on your knees and say this little prayer that I have use with thousands of persons on every continent:

O God, I acknowledge that I have sinned against Thee. I am sorry for my sins. I am willing to turn from my sins. I openly receive and acknowledge Jesus Christ as my Savior. I confess Him as Lord. From this moment on I want to live for Him and serve Him. In Jesus’ name, Amen.

If you are willing to make this decision, if you have to the best of your knowledge received Jesus Christ, God’s son, as your own Savior, then according to the preceding statements of Scripture, you have become a child of God in whom Jesus Christ dwells.”

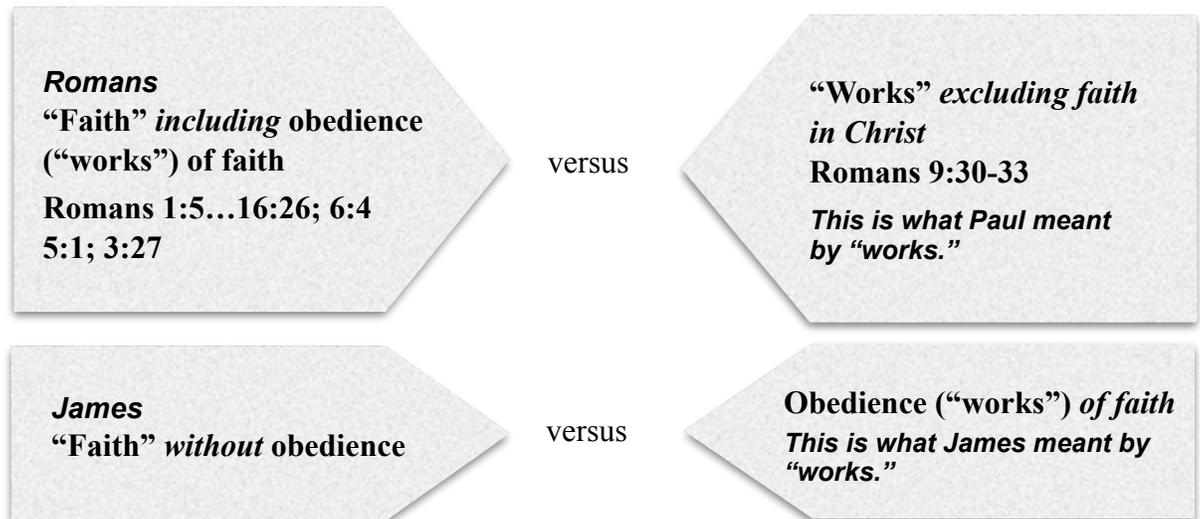
1. Give—by memory, from your memory verses—four scriptures (book, chapter, and verse – you do not need to write them out) showing baptism is essential to salvation.

Problem: misunderstanding of “works.”

Lesson 4 discusses two different kinds of “works.”

2. What is the seeming contradiction between **Romans 4:2-4** and **James 2:21-24**?

3. How can these scriptures be reconciled? (Again, it may help to consult lesson 4.)
4. Proper contrasts help to see what Paul and James meant by “faith” and “works.” Study the following . . .



In this contrast, where does baptism fit?

5. Write here **James 2:24**:

IF justified by faith only...

6. If man is justified by faith only, then who would be justified according to the following?
 - a. **John 12:42,43** (See **Matthew 10:32,33; Mark 8:34-38.**)
 - b. **James 2:19; Mark 1:24**

“Believe” in Satan?

7. Do you believe in Satan? Think. Explain.
8. This further serves to illustrate that “faith” can be used in two ways: (1) *including* works of obedience growing out of that faith, and (2) *excluding* acts of obedience.

“By faith”

9. Complete the following with the verb (one word) that states what they did “by faith”:
- a. **Hebrews 11:4** - “by faith” Abel _____
 - b. **Hebrews 11:7** - “by faith” Noah _____

 - c. **Hebrews 11:8** - “by faith” Abraham _____
 - d. **Hebrews 11:17** - “by faith” Abraham _____
 - e. **Hebrews 11:20** - “by faith” Isaac _____
 - f. **Hebrews 11:27** - “by faith” He _____
 - g. **Hebrews 11:29** - “by faith” they _____
 - h. Note also verses **Hebrews 11:9,11,21,23,24,31,33ff.**
See **verses 2...39.**
10. Put the phrase from the following scriptures that parallel “by faith”:
- a. Mark 16:16 – “_____ and has been baptized”
 - b. Acts 2:38 - “Repent...be baptized _____ for the forgiveness of your sins”
 - c. Acts 22:16 “Arise, and be baptized and wash away your sins, _____.”

13: Feelings as Evidence of Salvation

Memory Verse: Proverbs 14:12; Acts 26:9

Bible “heart”

Describe the function of the “heart” in the following passage. I.e., what actions are attributed to the “heart”?

1. Intellect - **Romans 1:21; 10:10**
2. Will - **Romans 2:5**
3. Conscience - **Romans 2:15; 1John 3:19-20**
4. Emotions - **Romans 9:2**

Paul (Saul) - a case study

5. **Acts 23:1** - What did Paul say concerning his conscience?
6. **Acts 26:9** - Why didn't his conscience condemn him when he was persecuting Christians? Write this scripture out. Commit it to memory.
7. **Acts 9:5...20** - What change took place in his intellect?
8. What did his conscience then testify? **1Timothy 1:13,15**
9. What did he then do that reflected emotions among Jewish people?
Acts 9:9
10. What evidenced a change of will? **Acts 26:19; 22:16; 9:18**
11. Observe: Emotions depend on the testimony of conscience, and that in turn on intellect. Thus, **Proverbs 14:12**.

Emotions - an unreliable indication of grace or condemnation

12. Saul
 - a. Did Saul feel God was pleased with him when he was zealously persecuting Christians?

13. Agag - **1Samuel 15:32** (See ASV or NASB)

- a. In what spirit (emotionally) did Agag come to Samuel?
- b. Why?
- c. See **verse 33!** Compare **Luke 17:26-30**.

14. Sodom – Flood - **Luke 17:26-30**

- a. Describe the feelings of the Sodomites as their judgment and destruction approached.

15. Zacharias - **Luke 1:12-13**

- a. Describe Zacharias' feelings when the angel appeared to him.
- b. What did the angel tell him about that?
- c. Compare **Luke 1:28-30; Judges 13:21-23; Joshua 7:7-11**.

Troubled emotions not sufficient to gain pardon

16. How did Judas feel? - **Matthew 27:3**

17. How did Felix feel? - **Acts 24:25**

18. What did both of these fail to do? (Answer according to one of the four functions of the “heart”)

Emotions Place in Religion

19. **Acts 8:39; 16:34; Ephesians 5:18-19**

- a. Do emotions have a place in the religion of Christ?
- b. But, remember **Proverbs 14:12!**

Observations on emotions:

20. Same *external* expressions may reflect *different* emotions, e.g., weeping ...

- a. Sign of *joy*, **Genesis 29:11; 45:14-15**
- b. Sign of *mourning*, **James 4:9; 2Samuel 19:1; Matthew 26:75**

21. Same *emotions* may be *expressed differently* externally, e.g., anger...

- a. **1Samuel 20:30-33**
- b. **2Samuel 13:22**
- c. **Mark 3:5**

Thus, observe... Emotions may not be justified. They may, or may not, be indications of repentance. And they may express themselves differently in different people. Therefore, they are a poor standard by which to measure one's godliness. Don't be deceived!

22. Apply lesson to such statements as:

- "I know I'm saved; I feel it in my heart."
- "I wouldn't trade my feeling for a stack of Bibles."
- "I felt the Holy Spirit came over me [varied experiences are related] and now I know I'm saved."

14: Religious Zeal and Obedience

Memory Verse: Matthew 7:21

Context of Jesus' warning in Mt 7:21

Sum up in a phrase Jesus' admonitions or teachings in the following sections. Then make notes as to why he issued the warning or admonition. The first is given as an example.

1. **Verses 13-14** *Enter by the narrow gate*
 - a. Why? *It leads to life. The easy road with many on it leads to destruction.*
2. **Verses 15-20**
 - a. Why?
3. **Verses 21-23**
 - a. What will enable one to enter the kingdom of heaven?
4. **Verses 24-27** – Therefore...
 - a. What is the only safe foundation?

“Beware”

5. A common danger is found in all of the following passages. What is it?
Matthew 7:15-20; 15:8-14; 2Corinthians 11:1-4; Galatians 1:6-9; Colossians 2:18-23; 2Peter 2:1-3

The Lord's criteria

6. There are many “good, religious people,” zealous and respected preachers, large and active churches. But, according to **Matthew 7:21** what is the criteria of acceptance with the Lord?

Think about and discuss

7. The bearing this has on ...
 - a. The need for attention to Bible reading and study.
 - b. The importance of humble, reverent, obedience to what is written.

c. Majority opinion...what “most people believe” (“Many...” **vv13...22**)

Question: “What about grandma?” etc.

8. Christ is the Judge. *Let Him be!*

9. What is our responsibility?

a. **Mark 4:23**

This includes **Matthew 7:21!**

b. **2Timothy 4:2**

This includes **Matthew 7:21!**

10. Compare **Luke 13:23-24** and its bearing on these kind of questions.

15: Baptism Is Immersion

Memory Verse: John 3:23; Acts 8:38

1. Look up the definition of “baptism” in a dictionary. If a definition includes sprinkling or pouring water on a person, write it down.

(Note: The original word is not translated by our word “baptism.” “Baptism” is an anglicized form of the Greek word, *baptisma* (noun) - baptism; “baptize” is the anglicized form of *baptizo* (verb). The word has been transliterated (represent the characters of one language by the corresponding characters of another language), not translated.)

2. Note: Look up the word “church.” Does any definition make the word “church” mean a building used for worship?
 - a. If the word is ever used this way in the Bible, give the passage.
 - b. Compare the definition of “church” with that of “baptism.” What is the function of a dictionary? Think. Discuss.
3. What is the etymology (original meaning—it’s origin) of the word, “baptism”? Compare several dictionaries, if you have them.
4. **John 3:23**
 - a. Why did John “baptize” in Aenon near Salim?
 - b. Write the phrase from this verse that answers the question: Did the candidates *come to water*, or was the *water brought to the candidate*?
5. Compare: Are there any exceptions to the above in the following verses?
 - a. Gospels: **Matthew 3:5,6,13; Mark 1:5,9; Luke 3:7,12**
 - b. Acts: **8:36; 9:18...22:16; 16:33**

6. **Acts 8:38**

- a. Who “went down into the water”?
- b. Note also **verse 39**. Compare **Mark 1:10**. What bearing does this have on whether “baptism” is “immersion”? Discuss.

7. **Matthew 28:19**

- a. If “baptize” means “sprinkle” or “pour,” then these words ought to be able to be exchanged for “baptize” where it occurs, and their definitions should be able to be inserted in place of “baptize.”
 - 1) Look up the definitions of
 - a) “sprinkle”
 - b) “pour”
 - 2) Try exchanging “sprinkle” or “pour” for “baptize” in this verse. Insert these definitions in place of the word “baptize.” Write here enough of the verse to demonstrate how it would read with these insertions. Does either make sense?
- b. A rebuttal that might be made: **Hebrews 9:19** ...
 - 1) Here the text says, “sprinkled...all the people” — therefore the same can be said in **Matthew 28:19**.
 - 2) Answer:
 - a) An ellipsis occurs in **Hebrews 9:19**: “sprinkled (*blood on, verse 19a*) all the people.” This ellipsis is clear from the context and from harmonizing the text with record of the actual event in the Old Testament.
 - b) It **cannot be both** sprinkling/pouring **and** immersion in **Matthew 29:19**. In the text *the direct object of “baptize” is “them.”* To make sprinkling or pouring make sense, the grammatical structure of the sentence must be changed based on a suggested ellipsis, *making “water” the direct object* of the

verb “baptize.” *But, with “water” as the direct object, “immerse” will not make sense.* Thus, it cannot be both sprinkling/pouring and immersion—***it must be one or the other.***

<u>Subj.</u>	<u>Verb</u>	<u>Dir. Obj.</u>	<u>Indirect Obj.</u>	
(you)	baptize	them		(text)
(you)	S,P	(water)	upon them	(sugg. ellip.)
(you)	immerse	(water)	upon them	???

- c. The ellipsis is clearly suggested by context and harmony in **Hebrews 9:19**. Where so in **Matthew 28:19**? It is *assumed* due to the need to justify theology.
- d. Which do all the *other* indicators point to (meaning of the word; **John 3:23; Acts 8:38**)?

8. Romans 6:4

- a. Complete by memory: “we have been _____ by baptism into death”
- b. Consider: A figure lies in the word “death”—we did not literally die. But, if baptism is indeed immersion, consider the appropriateness of the parallel: we were literally “buried” in water like he was literally “buried” in the earth.
- c. Note: Do not rely on this verse to prove baptism is immersion. Use the definition of the original word and the scriptures referred to previously in the lesson.

16: One Baptism

Memory Verse: Ephesians 4:5

Several baptisms are spoken of in the Bible

1. Identify the one spoken on the following passages.
 - a. **Acts 1:5b** (not John's baptism)
 - b. **Acts 19:3,4**
 - c. **Matthew 3:13-15** (not the same as the previous one)
 - d. **Luke 12:50**
 - e. **1Corinthians 10:1-2**
 - f. **Acts 8:36-39**
 - g. **Ephesians 4:5**. Write it out. Memorize it.

ONE baptism common to all the saved in Christ, Ephesians 4:1,4

Although some saints may have experienced Holy Spirit baptism (the apostles), and some the baptism of suffering (James, **Acts 12:2**), there was but ONE baptism experienced by ALL those "called" into the fellowship of Christ, **Ephesians 4:1,4**. (See **1Corinthians 1:9**). Upon this they could enjoy the "unity of the Spirit," **verse 3**.

2. Contrast the many "baptisms" of the religious world today and the resulting divided state. (Discuss)
3. There are as many "baptisms" as there are (see **verses 4-6**—all these are preceded by the word "one"):
 - a. **verse 4**
 - b. **verse 4**
 - c. **verse 4**
 - d. **verse 5**
 - e. **verse 5**
 - f. **verse 6**
4. Denominational doctrine will not allow many Gods or Lords, but will allow several baptisms!

Acts 19:1-5

5. What did these twelve people agree to do?
6. Why?

Four characteristics of the one baptism

- **Right subject, or candidate**

By memory lists some scriptures (book, chapter, and verse) that show a candidate for baptism must be a penitent, confessing, believer. (These can be found in our “memory verses” list.)

- **Right design, or purpose**

By memory. give two book, chapter, and verses showing baptism is to obtain the remission of sins.

- **Right act**

Give two scriptures, by memory, that indicate “baptism” is immersion.

- **Right element**

By memory, give book, chapter, and verse showing the baptism resulting from learning and believing the gospel of Christ is water baptism.

7. From the standpoint of this lesson, discuss one fault with the ecumenical movements of our day.
8. If one was not baptized with the “one baptism,” *what should he do ...?*

17: Cases of Conversion

Memory Verse: Acts 2, 8, 16 (9, 22, 26)

Memorize the numbers of these chapters, not the text in them. This will equip you to readily turn to these cases of conversion when studying with someone.

1. **Mark 16:15,16** - To whom was this commission given? See also **Matthew 28:16...18-19; Luke 24:33...46-49; Acts 1:1-11**. (Luke wrote “Luke” and “Acts” and here in Acts tells to whom the “promise” and “command” were given.)
2. “Acts of the Apostles” - **Acts 1:1-5...8**. The book of Acts is a record of the apostles carrying out their commission. *It is a divine commentary on the great commission.*
3. Complete the following chart. If the people were told to do, or the text says they did any of the things in the four columns, put the verse that says so in that block. The first row is filled in as an example.

Preaching	Believed	Repented	Confessed	Baptized
Pentecost Acts 2:14-47	2:36	2:38		2:38,41
Samaria Acts 8:5-16				
Ethiopian Acts 8:26-39				
Saul Acts 9:1-19 Acts 22:1-21 Acts 26:9-23				
Lydia Acts 16:13-15				
Jailor Acts 16:22-34				

Heard Gospel
Faith
Repentance
Confession
Baptism

Now go back, and from your memory verses, put a reference confirming each one of these to be essential to salvation. (Do this by memory.)

4. Must one understand the purpose of baptism *at the time he is baptized?*

Some contend one can be scripturally baptized simply to obey a command, not understanding it is for the remission of sins, and learn it's purpose later.

Observe in the cases of conversion . . .

(Write the appropriate phrase from the scriptures below that illustrate the point.)

- a. They were **told** its purpose.
- 1) **Acts 2:38**
 - 2) **Acts 22:16**
- b. A sense of **urgency** attended their baptism.
- 1) **Acts 2:41**
 - 2) **Acts 8:36**
 - 3) **Acts 22:16**
 - 4) **Acts 16:33**
- c. They were found worshipping and **rejoicing after** baptism.
- 1) **Acts 2:42**
 - 2) **Acts 8:39**
 - 3) **Acts 9:19**
 - 4) **Acts 16:34**
- d. **Later letters assume their understanding** of the relation of baptism to salvation. **Romans 6:2-4; 1Peter 3:21; Galatians 3:27**
- e. **Not one case can be presented to the contrary!**

18: Faithfulness

Memory Verse: 1Corinthians 15:58; Revelation 2:10b

1. **Exodus 4:23** - Why did God, through Moses, command Pharaoh to set Israel free?
2. Note (and highlight in your Bible...?) the phrases in the following verses that correspond to your answer above.

Exodus 3:12,18; 5:1; 7:16; 8:1,8,20,25,28,29; 9:1,13; 10:3,8,9,24; 12:31

3. Write the phrases from the following scriptures that state why we were redeemed (God's purpose).
 - a. **Ephesians 2:10**
 - b. **Titus 2:14**
 - c. **1Peter 2:9**
4. **Matthew 20:25-28** - How does one attain "greatness" in the kingdom of God?
5. **Romans 1:1** - Paul viewed himself as a "bondservant" of Jesus Christ." See also **verse 9, Titus 1:1**, etc.

Who else are so-called in the following scriptures?

- a. **Colossians 1:7**
- b. **Colossians 4:7**
- c. **1Timothy 4:6**
- d. **James 1:1**
- e. **Jude 1:1**
- f. **Revelation 1:1a (1)**
- g. **Revelation 1:1b (2)**
- h. See also **2:20; 7:3; 22:3,6; Gal. 5:13; Colossians 3:24; 1Thessalonians 1:9; 1Corinthians 7:22; Romans 6:16-19**
- i. **Hebrews 6:10** - What is another word that is used that denotes the same idea? See also **Acts 19:22; Philipians 2:25**

6. **Matthew 25:26**

- a. What was the man called by his master?
- b. Explain why he was so charged. See **verse 15**.
- c. What was the master's verdict concerning him, **verse 30**?
- d. By contrast, how did the master describe the other slaves, **verses 21,23**?
- e. Define "faithful":
- f. For further enlightenment on "faithful," see **Matthew 24:45-51**.

7. **1Corinthians 15:58**

- a. Define:
 - 1) "steadfast"
 - 2) "immovable"
 - 3) "abounding"
- b. Why should one serve this way?

8. **Revelation 2:10b**. Memorize it beginning with "Be faithful..."

- a. Why are they admonished to "be faithful..."?

9. Observe from all the above: *"Faithfulness" involves full devotion and full allegiance.*

10. What are discussed as aids to faithfulness in these scriptures?

a. Hebrews 10:23; 12:2

b. Hebrews 10:24-25

- c. Discuss practical ways to avail ourselves of each.

Whatever we do...God IS "faithful"! 2Timothy 2:10-13

A comfort and a warning!

19: Forgiveness for the Christian

Memory Verse: 1John 1:9

1. 1John 1:7-2:1

- a. Who are the “we” in the text? (Take your answer from the middle of **verse 7**.)
- b. What are the conditions requisite to being forgiven? Note also **Acts 8:22**.
- c. How can we be assured that our sins are indeed forgiven? **1John 1:9**
- d. What is the means of our forgiveness, **1John 1:7, 2:1**?

2. What should be the results of our forgiveness?

- a. **1John 1:4; Philippians 3:1; 4:4; Romans 5:2**
- b. **Colossians 1:12; 3:15,17; Ephesians 5:20; 1Th. 5:18**
- c. **Ephesians 1:3; Hebrews 13:15; 1Timothy 1:15-17**
- d. **1John 2:1,12; 3:3; Colossians 3:1-3; 2Corinthians 5:13-15**

3. **Ephesians 6:10-18** - List the armor God has provided to equip the Christian to overcome sin:

- a.
- b.
- c.
- d.
- e.
- f.
- g.

4. As time allows, discuss:

- a. The “unpardonable” sin - **Matthew 12:22-37; Mark 3:20-30; Luke 11:14-28; 12:10**
- b. The “sin unto death” - **1John 5:13-17**

20: Apostasy

Memory Verse: 2Peter 2:20

One once saved can be lost!

From the following verses in **2Peter chapter two**, write the phrases that describe their “Previous Condition,” “Sinful Practice,” and “Resultant Condition” (the first is given as an example)

Previous Condition	Sinful Practice	Resultant Condition
v1 - Master...bought them	v1- denying the Master	v1 - bringing swift destruction upon themselves
v15 -	v15 - v3 -	v3 -
v20 -	v20 - v10 -	v20 - v9 -
v21 -	v21 - v9 - v14 - v19 -	v22 - v12 - v17 - v20 -

1. **Hebrews 10:24-31**. Write the phrases that describe
 - what the apostate has to look forward to (*)
 - the condition in which God views him (#)
 - a. **verse 27** (*)
 - b. **verse 29a** (*)
 - c. **verse 29** (#) - as to the Son of God:
 - d. **verse 29** (#) - as to the blood of the covenant:
 - e. **verse 29** (#)- as to the Spirit of grace:
 - f. **verse 30a** (*)
 - g. Apostate - take warning, **verse 31!**
2. **1John 3:7-10**. According to this text, whose “child” is the apostate?
3. Define “Christian.” (It occurs but three times in the New Testament: **Acts 11:26; 26:28; 1Peter 4:16**).
4. Is the apostate a “Christian”? Discuss.

How to avoid apostasy

5. **Realize the danger.**
 - a. Read **2Peter**. Note **1:9-11**, **chapter 2** (see chart above), **3:1-2,17**.
 - b. What did Paul warn the Corinthians to do in **1Corinthians 10:12**?
6. **Put on the armor of God, Ephesians 6:10-18.**
 - a. See lesson 19. What will it enable the Christian to do, **verse 11**?
7. **Grow. 2Peter 1:5-11**
 - a. List the qualities we need to “add to” or “supply” to our FAITH
 - 1)
 - 2)

3)

4)

5)

6)

7)

- b. What phrase describes the EFFORT we should give to supply these, **verse 5**?
 - c. What is the result if we do NOT grow in these things, **verse 9**?
 - d. What is the result if we DO GROW in these things, **verses 8,10,11**?
 - e. What is contrasted with apostasy in **2Peter 3:17,18**?
8. How should Christians react to the apostate?
- a. First he should do what? **Titus 3:10; 2Thessalonians 3:12,14a.**
 - b. Then, if no repentance, what should he do? **2Thessalonians 3:6,14; Titus 3:10; 1Corinthians 5:9-13; 2Timothy 3:5**
 - c. He should continue to do what? **2Thessalonians 3:15**

21: Few Are Saved

Memory Verse: Matthew 7:13-14

Though the things we have studied in the last twenty lessons are clearly revealed in the scriptures and readily perceived by the honest mind, the consequence, that most of the world is wrong religiously becomes for some a great obstacle to belief and obedience to the truth—“can so many be wrong?” It will be helpful to these, and a warning to us, to study the fact that it is not unusual in history nor out of harmony with the Lord’s teaching to find but “a faithful few” who stand with God and gain his approval.

The flood

1. How many people lived on the earth at the time of the flood? Consider:
 - At least 1656 years since Adam.
 - Command: “Be fruitful, and multiply, and fill the earth...” **Genesis 1:28**
 - Men and women lived to be hundreds of years old, **Genesis 5**.
 - Men sometimes had more than one wife, **Genesis 4:19**.
2. How many people lived on the earth at the time of the flood we do not know, but we do know how many were saved from it: **Genesis 7:13...21-23**. How many?
3. Peter calls this number a “_____” and likens their salvation by water to what? **1Peter 3:20,21**
4. In **2Peter 2:5**, he again mentions this number and refers to the rest of the world as “_____.”

Rebellion at Kadesh

5. **Numbers 1:46** - How many were numbered as soldiers in Israel?
6. Of this number how many made it into the promised land? **Numbers 14:26-30**. See **Numbers 26:63-65**.
7. Q: Who was right?! Point: “Right” is not determined by counting noses!

Elijah and prophets of Baal

8. **1Kings 18:19** - Elijah, the prophet of God, stood against how many prophets of Baal? (And this does not count the 400 prophets of Asherah!)

9. Who was right?! **1Kings 18:20-46**

10. How many in Israel refused to bow to Baal, **1Kings 19:18**?

(Compare this number to the fact that earlier, in Asa's reign, there were over one-half million soldiers in Judah (**2Chronicles 14:8**), not to mention the women and children, and Judah was only two tribes.)

Micaiah

11. Micaiah stood alone as the prophet of God against how many prophets, **1Kings 22:6**?

12. See who was right, **1Kings 22:1-40**.

Apostles and early disciples

13. Though at one time Jesus enjoyed great popularity, what happened after an unpopular discourse? **John 6:66**

See **verses 67-69**.

14. Though 3,000 obeyed the gospel on Pentecost, **Acts 2:41**, it is estimated by some that 100,000 were in Jerusalem for the feast day. What kind of percentage is that? $3,000$ out of $100,000 = 3\%$.

15. Consider the early disciples in the large metropolises of Corinth, Ephesus, Rome, etc.

16. What Jesus said about how many would be saved: **Matthew 7:13,14** (memory verse).

Remember, He is the Judge! **Acts 17:31**

Why are few saved?

17. (Discuss.)

- **Ignorance – Matthew 7:15-23** (note this follows upon the Lord's warning, **verses 13-14**).
- **Unbelief, Dead faith – Mark 16:15-16; Romans 10:16-21; Matthew 7:24-27**
- **Difficulty – Matthew 7:13,14**. Compare **Luke 13:24**, "strive...". See e.g., **Matthew 10:34-39; 24:12-13; Acts 14:22; 1Corinthians 9:27**.

22: Self-Test: Plan of Salvation

Give a reference (book, chapter, and verse) that teaches the following. Write the relevant phrase from the verse, or the entire verse if necessary.

1. All men have incurred the guilt of sin.
2. Jesus came to save men from their sins.
3. We are saved by God's grace.
4. In His great love, God provided His Son that men might have life thru faith in Him.
5. Without faith in Jesus as the Christ, men will die with the stain of their sin on their soul.
6. The gospels were written so men could know and believe who Jesus is, and thru that faith have life.
7. Man is not saved by faith alone.
8. Faith is a work.
9. Man must repent to be saved.
10. Man must confess his faith in Christ to be saved.
11. One must be baptized in order to obtain the forgiveness of sins. (Give three references)
12. The new life of the Christian *follows* baptism, not precedes it.
13. Baptism is immersion in water.
14. There is one baptism common to all saved people.
15. Babies are not depraved in sin.
16. Because one feels he is saved does not prove that he is.
17. Four cases of conversion mentioning baptism provide a good study of its place in the plan of salvation. (Give the chapters where these are found, and who was converted.)

18. Many will be lost, only a few saved.
19. Religious zeal will not guarantee heaven - we must follow the will of God.
20. If a Christian returns to a life of sin, he will be lost.
21. If a Christian sins, he can obtain forgiveness by penitent confession to God.
22. Man must be faithful after becoming a Christian to be saved.

Give a reference that proves the following to be *incorrect*. (Just give the book, chapter, and verse.)

23. Saul was saved on the road to Damascus.
24. All one has to do to be saved is believe on Jesus.
25. I know I'm saved because I feel it in my heart.
26. Salvation does not depend on any works that man must do.
27. Christ came for the purpose of making a better world economically, socially, and politically.
28. Once saved, always saved.
29. Surely, so many people cannot be wrong.
30. I was baptized two weeks after I was saved.