

# **A STUDY OF FUNDAMENTALS OF THE FAITH**

## **Part Two**

**By: Marion R. Fox**

**Five F Publishing Company  
4004 Twisted Trail Drive SE  
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## THE NEW TESTAMENT AS A PATTERN

Introduction: Most religious persons are unaware of the idea that the New Testament serves as a pattern for the church, therefore this is important.

I What is a pattern?

A A pattern is a die or a stamp τύπος pronounced *tupos* or *typos* - a type.

1-Thomas used this word (Jn. 20:25-prints).

2-Moses made the tabernacle according to the pattern (Acts 7:44 and Heb. 8:5).

3-The punishment meted out by God serves as an example (1 Cor. 10:6 and 11).

B The life of Jesus serves as an example (ὑπογραμμός - a pattern to write under as in penmanship - 1 Pet. 2:21) pronounced *hupogrammos*.

1-Jesus serves as an example of submission in this passage (1 Pet. 2:21).

2-Jesus serves as an example of love for His wife in Eph. 5:22-33.

3-The passages that use Jesus as an example are so numerous that they cannot be listed in this brief treatise (cf. Eph. 5:1-2, Phil. 2:5-7, etc.).

C A pattern is something to look at (ὑπόδειγμα) pronounced *hupodeigma*.

1-The tabernacle served as a pattern (Heb. 9:23).

2-Those who did not believe serve as a pattern (example). What happened to them serves as an example to us (Heb. 4:11).

3-Things that happened to those who lived ungodly lives serve as a pattern (2 Pet. 2:6).

D Proof, to a Christian, that there is a pattern.

1-Question: would it be wrong to practice human sacrifice as worship to God?

a-If they say “yes” ask: “What standard did you use to arrive at your answer?”

b-If they say “no;” suggest they be the first sacrifice (jokingly).

2-The only standard they can appeal to is the Scriptures and when they appeal to the Scriptures they admit that the Scriptures become their standard.

a-The Scriptures become, by their own admission, a negative pattern (what cannot be used in worship).

b-They have implicitly admitted that a pattern of some sort exists. All that remains is for us to determine how the pattern is understood (hermeneutics).

## II The pattern for us today.

### A Implications of a pattern.

1-Paul commands Timothy to hold fast the pattern (ASV) or form (KJV) of sound words (2 Tim. 1:13).

a-We can see that Paul gave a pattern to Timothy.

b-Paul commanded Timothy to teach those things (the pattern of sound words) to others who would teach others (hence perpetuating the pattern after Paul's death - 2 Tim. 2:2).

α-Paul died just a few months after 2 Timothy was written; therefore he wanted these things to be a pattern after his death.

β-We can infer that this would be for faithful men (2 Tim. 2:2).

2-Paul commanded Titus to set things in order ἐπιδιορθώω (Tit. 1:5).

a-The word translated *set in order* implies a pattern or order. This word means to get on top of the matter and straighten it out.

b-Even the English word *order* implies a pattern.

3-We cannot be crowned unless we *contend lawfully* (2 Tim. 2:5).

a-We cannot expect to receive a crown unless we enter the race.

b-This implies that a set of rules exists for entering and contending in the games (Christian life).

4-The fact that the church is a house (1 Tim. 3:15) implies that a pattern or blueprint exists for that house.

a-The foundation is the apostles and prophets (New Testament prophets-Eph. 2:19-22).

b-The building (church) is to be *fitly framed together* indicating that a pattern or blueprint exists (Eph. 2:21).

5-The command to prove (assay - δοκιμάζω) all things (1 Thess. 5:21-22) implies that a standard or pattern exists by which we can prove or assay things.

B The pattern is the New Testament.

1-Conforming to the pattern requires effort and sacrifice since it is called a *strait way* (Mt. 7:13-14).

a-This is the *way* that Paul (Saul of Tarsus) persecuted (Acts 22:4).

b-Paul refers to it as *the faith* (Gal. 1:23) of which he once made havoc.

c-The faith has been once for all delivered (Jude 3). This implies that we are not to expect another system of faith to be given.

2-There is a form (pattern-footnote ASV) to be obeyed (Rom. 6:17).

a-We must obey that pattern in order to be saved, or free of sin (Rom. 6:18).

b-Therefore the expressions *plan of salvation* or *pattern of salvation* are scriptural.

3-The gospel contains a set of commandments that must be obeyed (2 Thess. 1:8 and 1 Pet. 4:17).

## **RIGHT**

Introduction: Most people desire to be right. Certainly it is desirous to be right religiously. What is necessary to be right with God?

I In order to be right one must have Bible authority for all he does. (Col. 3:17)

A Specific authority-law of exclusion

B Generic authority-law of inclusion

C Examples of proper motives, but disobedience to God:

1-Uzzah disobeyed God and died for it (2 Sam. 6:6-7).

2-Peter wanted to defend Jesus, but displeased God (Jn. 18:10-11).

3-Paul persecuted the church, but thought he was serving God (1 Tim. 1:12-13 Acts 23:1).

II In order to be right one must have the proper motives for what he does.

A The Scriptures condemn improper motives.

1-Improper motives when praying (Mt. 6:5).

2-Improper motives when giving of our means (Mt. 6:2-4, Acts 5:1-11, and 1 Cor. 13:3).

3-Dying for the cause of Christ, without love (1 Cor. 13:3).

B The Scriptures praise proper motives.

1-Giving cheerfully (2 Cor. 9:7).

2-Good motives are sufficient to please God if the person is unable to obey God, but would do so if he could (2 Cor. 8:12).

a-A Christian may not be able to assemble, because he is ill.

b-A Christian may be thrown into prison for the cause of Christ and be placed in solitary confinement. This would prevent his teaching the gospel to others.

c-The Christian has no duty to do what he/she is unable to do; for example women have no duty to lead prayer with men present (1 Tim. 2:8-12).

III The results must be pleasing to God in order to be right.

A Our actions must edify.

1-Edification equals “to build a house, erect a building; ... to build (up from the foundation).” (Thayer, pp. 439-440)

2-All we do should be designed to build up the body of Christ (1 Thess. 5:11 1 Cor. 14:26).

B Our actions must promote unity and peace (Eph. 4:3).

1-We are to be united just as the church at Corinth was to be united (1 Cor. 1:10).

2-Our unity is based upon the truth (Eph. 4:3-6 -above).

IV Summary and conclusion: It is necessary to adhere to all three points (I, II, and III above) in order to be right, but a failure of any one will make us wrong.

A Biblical proof of this point (Jas. 2:10).

B Illustration: A driver of a car has: (a) drivers license, (b) tag, (c) inspection sticker BUT he is caught speeding, he is therefore guilty of lawbreaking.

C Systems of thought that do not conform to the above points.

1-Legalism (takes only point I and neglects points II and III).

Definition of legalism: “Strict or very literal adherence to law.” (stipulative defn: The adherence to law in order to obtain heaven, without regard to the motives or consideration of the results.)

2-Subjectivism (takes only point II and neglects points I and III).

Definition of subjectivism: “The deriving of one’s authority from within the person rather than from without.” For example the following of one’s conscience is a good example of subjectivism.



3-Pragmatism (takes only point III and neglects points I and II).

Definition of pragmatism: “a system of philosophy that regards the practical consequences and useful results of ideas as the test of their truthfulness and that considers truth itself to be a process.”

## V Applications.

A Applications to our actions when dealing with those who sin.

1-We must approach those in error with the truth (1 Pet. 3:15).

2-We must approach those in error with the right attitude (2 Tim. 2:24-26, Gal. 6:1-2, Tit. 1:13, etc.).

a-Those who are weak or ignorant are to be approached gently (2 Tim. 2:24-26 and Gal. 6:1-2).

b-Those who willfully and maliciously sin are to be approached sharply (Tit. 1:13).

B Examples from the Scriptures.

1-Jonah serves as an example of one who had right actions, with wrong motives.

a-Jonah wanted the city of Ninevah to be destroyed (Jon. 3:10-4:2).

b-He should have loved them and been concerned about them (Jon. 4:10-11).

2-We can accuse another person of sin without proper evidence and be guilty of sin thereby (1 Tim. 6:4).

a-If he is innocent, we are guilty of two sins.

α-Being a false accuser (2 Tim. 3:3).

β-Being unjust (Luke 16:10-It is unfair judgment to condemn without evidence).

b-If he is guilty, we are guilty of being unjust (we condemned without adequate evidence).

c-It violates the golden rule (Mt. 7:12).

## BLOOD

Introduction: Blood is discussed frequently in the Scriptures. What is the significance of blood in the Bible?

### I Definitions and introduction.

A Lexical definitions of the words translated blood in the Scriptures.

1-Hebrew *dawm* “blood of man or animal, = life.” (Brown, Driver, Briggs, p. 196)

2-Greek  $\alpha\dot{\iota}\mu\alpha$  (pronounced *haima*) “blood, whether of men or of animals” (Thayer, p. 15)

B Metaphorical usage of the word *blood*.

1-Usage to depict life itself (Gen. 9:4-6).

2-The expression *shedding blood* is used to depict murder or the taking of a life (Gen. 9:4-6).

a-We can be guilty of murder in a physical sense (cf. Cain killing Abel).

b-We can be guilty of murder in a spiritual sense (Ezek. 3:18-21, Acts 20:26-27, etc.).

### II Sacrifices designed for redemption.

A The penalty for sin demanded death (Gen. 2:16-17, Rom. 6:23, etc.).

1-There are only two kinds of death in the Scriptures that could be under consideration:

a-Physical death (this is the literal usage of the word “death” and the literal usage of a word is the normal usage in Bible hermeneutics).

b-And spiritual death (this is a metaphorical usage of the word “death” and the metaphorical usage is not the normal usage in Bible hermeneutics).

c-Since literal language is normal this should be interpreted as literal death (physical death), unless there is a compelling reason to interpret it otherwise.

α-Therefore, God probably introduced the concept of a redemptive sacrifice.

β-The concept of the sacrifice being a substitute for Adam and Eve is not introduced either here or elsewhere, in the Scriptures.

2-The animals died to give up their skins for Adam and Eve (Gen. 3:21).

a-It is obvious that their blood was shed in order to take their skins.

b-This is not a frivolous “filler statement” that God placed in the Scriptures it has a purpose for being in the Scriptures.

3-God demanded animal sacrifices of Cain and Abel (Gen. 4:4).

a-Abel offered his sacrifice by faith (Heb. 11:4).

b-Faith comes by the report (message) of the Word of God (Rom. 10:17).

4-Noah offered animal sacrifices (Gen. 8:20).

5-The Law of Moses required animal (blood) sacrifices (Lev. 17:11).

B Jesus paid the price of redemption for us (Rom. 5:9).

1-He is called a lamb or sacrifice (Jn. 1:29).

a-His blood was shed for our sins on the cross (Heb. 9:14).

b-There is no remission without the shedding of blood (Hebrew 9:22).

c-The sacrifice of Jesus was once for all time (Heb. 10:12-14).

2-It is impossible for the blood of animals to take away sin (Heb. 10:4).

3-The blood of innocent children cannot make atonement for sin (Lev. 20:2-5, Mic. 6:6-8, Jer. 32:35, etc.).

4-Forgiveness of sins is a blessing and blessings flow from the greater to the lesser (Heb. 7:7), therefore it was necessary for one greater than man to be sacrificed to make atonement for man's sins.

a-Jesus prayed to God whether or not there was another way to make atonement for man's sins (Mt. 26:39-45).

b-Jesus served as a perfect and willing sacrifice (Heb. 7:26-28).

C The memorial of the blood of Jesus the Christ (shed in His sacrifice).

1-The juice of the grape is called blood because it resembles blood (Gen. 49:11).

2-The fruit of the vine is the communion of the Lord's blood (1 Cor. 10:16).

3-The fruit of the vine is a memorial of the blood of Christ (1 Cor. 11:25).

## **JOHN THE BAPTIST AND HIS WORK**

Introduction: John the baptizer was one of the most misunderstood of God's prophets. In this study a number of questions about John will be considered. Cf. Fox, 2003, pp. 176-180.

I Who was John the baptizer?

A He was the son of Zacharias and Elizabeth (Luke 1:5 and 13).

1-They were both descendants of Levi (Luke 1:5).

a-Of the course of Abijah (cf. 1 Chronicles 24 for a discussion of the courses of the priests).

b-His mother was also a daughter of (descendant of) Aaron.

c-It is evident that John could have served as a priest (which was a most honorable thing to a Jew, and could be lucrative in financial matters also).

2-John had righteous parents (Lk. 1:6).

3-His conception was the result of a miracle, since his mother was old (Lk. 1:7).

4-He was, no doubt, a nazirite (Lk. 1:15, cf. Numbers 6 for a further discussion of the law of the nazirites).

5-His name (John) means: "to whom Jehovah is gracious, [al. whom Jehovah has graciously given]" (Thayer, p. 310)

B John was the one who prepared the way (harbinger) spoken of in Isaiah (Lk. 3:4-6).

1-He was sent of God (Jn. 1:6).

2-He was sent to bear witness (Jn. 1:7).

3-He brought knowledge of salvation (Lk. 1:76-77).

4-He prepared the road for Christ as was common for kings of the east.

5-He was a friend of the bridegroom (Jn. 3:29-30).

C John was the messenger of Mal. 3:1 (Mt. 11:10).

1-God would not leave either root or branch (Mal. 4:1).

a-John spoke of the root being cut (Mt. 3:9-10).

b-Paul spoke of the branches being cut off (Rom. 11:19-21).

2-He was Elijah to come (Mal. 4:5).

a-John was not the person of Elijah (reincarnated-John 1:21).

b-Jesus used a metaphor when He called him Elijah (Mt. 11:14).

c-His preaching was in the spirit and power of Elijah (Lk. 1:17 & Mal. 4:5-6).

D John was a prophet of God (Mt. 11:9) and more than a prophet.

1-John's preaching was either:

a-Old Testament doctrine

b-New Testament doctrine

c-Or vain preaching (applicable to no person). This alternative is unacceptable.

2-If one commanded things contrary to the Law of Moses; he was a false prophet (Deut. 13:5).

a-John could not bind matters upon Israel that were contrary to the Law of Moses without being a false prophet.

b-The Law of Moses provided for forgiveness of sins (Lev. 4:20, 5:18, etc.).

c-John preached forgiveness (remission) through baptism (Mk. 1:4 and Lk. 3:3).

d-Therefore John must have been preaching New Testament doctrine, not Old Testament doctrine.

e-This is true because the forgiveness he promised was contingent upon their believing on the Messiah (Acts 19:4).

E The enemies of John spoke of him in a bad sense.

1-They said he had a demon (Mt. 11:18).

2-They denied he was a prophet (Mt. 21:25).

F John unrelentingly stood for the truth.

1-He was not a reed (Mt. 11:7 - one blown by every wind of doctrine Eph. 4:14).

2-He was not dressed in soft raiment (Mt. 11:8). This possibly refers to a flatterer who would tell the king what he wanted to hear.

3-He called the powerful Pharisees and Sadducees a generation of vipers (Mt. 3:7-9).

4-He was tempted by fame and power (John 1:20, 3:30, etc.), but was not swayed.

5-Being a descendent of Aaron he was tempted by the wealth and power serving in the priesthood could bring.

6-John even condemned Herod for his adulterous marriage (Mk. 6:17-18).

a-He was no respecter of persons; he preached to the rich and powerful as well as the poor.

b-His credibility could have been questioned, if he got *soft* when he preached to the rich and powerful.

## II What did John preach?

A John preached New Testament doctrine (Mt. 11:11-12 and Lk. 16:16) since the law and the prophets were (*preached*) **until** (ἕως) John, since then the kingdom of heaven is preached.

1-The law did not cease with John (Lk. 16:17 and Mt. 5:17-18).

2-John began a transition from the Old Testament to the New Testament by his preaching (Mt. 3:3).

3-John's work involved the restoration of things (Mt. 17:11-13).

a-This was yet in the future (verse 11).

b-Therefore, John's baptism was valid in the future.

4-Those who received John's baptism made a covenant to believe in Christ (Acts 19:4).

a-Jesus was declared to be the Christ the Son of God by His resurrection (Rom. 1:4).

b-Jesus told His disciples not to tell anyone of His identity (Mt. 16:20, 17:9, Mk. 8:30, and 9:9).

c-Therefore the baptism of John looked forward to and was ratified after the resurrection of our Lord (when they believed).

B John preached the same things that Jesus preached.

1-John preached that they must believe the gospel (Lk. 16:16).

a-Jesus preached that they must believe the gospel (Mk. 1:15).

b-The gospel entailed the death, burial, and resurrection of Jesus (1 Cor. 15:1-4).

c-The resurrection proved that Jesus was, the Christ, the Son of God (Rom. 1:4).

d-Therefore Jesus and John preached the same message.

2-John preached the new birth (Jn. 1:12-13).

a-Those who received Him (believed on His name) were given the right to become sons of God (Jn. 1:12).

b-This was the same thing that John preached (Acts 19:4).

α-They made a covenant to believe on the Christ (Acts 19:4).

β-If they believed on the Christ when He was declared to be the Son of God (Rom. 1:4), they were children of God (members of the church).

c-Jesus did not begin to preach "the kingdom of heaven is at hand" until after the events recorded in Jn. 1:12-13.

α-Since only John had preached prior to this time, he must have preached the new birth (born of God-Jn. 1:13).



β-It is evident that the Lord and John both preached the new birth.

3-John preached baptism for the remission of sins (Mk. 1:4).

a-Jesus made disciples in the same manner (Jn. 4:1-2).

b-It is evident that Jesus was making disciples by baptizing them with the same baptism that John administered.

4-John preached repentance (Mt. 3:1-2), Jesus preached repentance (Mt. 4:17).

5-Both Jesus and John preached that the kingdom is at hand (Mt. 3:1-2 and 4:17).

6-The preaching of John was before the cross, but so was the preaching of our Lord.

C Objections to John's baptism making its recipients members of the church when they believed on Christ (which only occurred after His resurrection-Rom. 1:4).

1-Some say the apostles were set into the church without baptism (1 Cor. 12:28).

a-Why did Paul need baptism (Acts 22:16)?

b-Prophets, teachers, etc. were also set into the church (1 Cor. 12:28); why did they need baptism?

c-This (1 Cor. 12:28) refers to the impartation of miraculous gifts, such as apostles, prophets, teachers, etc.

d-All the apostles received the baptism of John (Acts 1:21-22).

e-It would be foolish to think that Jesus chose any apostles who had rejected the counsel of God (Lk. 7:29-30).

2-Some say those of Acts 19:1-7 were rebaptized, therefore all of John's converts were rebaptized.

a-No other passage speaks of anyone being rebaptized and this was over 20 years after Pentecost (Acts 2).

b-Apollos had preached John's baptism in Ephesus (Acts 18:24-26).

c-Paul said that their baptism was invalid because it enjoined faith in Christ after baptism, not before baptism (Acts 19:4).

d-Apollos is even mentioned in the context of the discussion of these men (Acts 19:1).

e-This argument is irrational, all that is implied is that “some of John’s converts were rebaptized,” it is not a universal proposition.

3-Some say that no one baptized of John’s baptism except John.

a-This is an assumption (it “begs the question”), not a proof.

b-Some person (or persons) preached the baptism of John after John was in prison (Mt. 11:2-19 and Lk. 7:18-35).

α-When they heard the words of Jesus they were baptized with the baptism of John.

β-It is apparent that the disciples of Jesus were administering the baptism of John.

c-Jesus was said to baptize (Jn. 3:22).

α-Jesus did not, Himself, baptize anyone (Jn. 4:1-2).

β-Since Jesus could be said to baptize when another baptized by His authority, why would it be strange for John’s disciples to do so?

D John’s preaching on marriage was not Old Testament doctrine.

1-John told Herod that he could not have Herodias (Mk. 6:17-18).

a-She was divorced from Philip (Josephus Antiquities XViii 5, 1 & 4).

b-Herod had married her (Mk. 6:17-18).

2-The Old Testament did not demand that they separate (Lev. 20:21).

a-The Lord decreed that they should be childless (He would not allow them to bear children).

b-John was demanding that Herod repent prior to baptism as he demanded of all (Lk. 3:8-14).

c-John demanded repentance from specific sins (Lk. 3:11-14).

### III What were the results of John's preaching?

A John's converts were prepared material for the coming kingdom (church) and were automatically members of the church when they believed in the Messiah (the Christ).

1-John's converts were born again (II-B-2 above).

2-John's work was to prepare (Mal. 3:1).

3-Some of the branches (Jews) were broken off (Rom. 11:17), not all of them. Those who were not broken off were those who obeyed John and accepted Jesus.

B John was not the bridegroom, therefore the church was not his bride (Jn. 3:29-30).

1-The bride is possessed by the bridegroom and therefore wears his name.

2-It is absurd to think of a wife wearing the name of the best man (friend of the bridegroom).

3-The church is possessed by Jesus the Christ (Rom. 16:16).

4-If the church was John's church it would have two husbands and would be guilty of spiritual polyandry.

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## FAITH OR BELIEVING

Introduction: Faith is an essential ingredient in salvation. Some religious groups overemphasize the doctrine of faith and others underemphasize the doctrine of faith.

### I Definitions.

#### A Lexical definitions.

1-Faith “The assent of the mind to the truth of what is declared by another; firm and earnest belief on probable evidence of any kind; belief.” (Webster)

2-Believe “To credit upon the ground of authority, testimony, argument, or any other circumstances than personal knowledge; to expect or hope with confidence.-v.i. To be more or less firmly persuaded of the truth of anything.” (Webster)

3-Belief “An assent of the mind to the truth of a declaration, proposition, or alleged fact, on the ground of evidence, distinct from personal knowledge.” (Webster)

4-πίστις - pronounced *pistis* “conviction of the truth of anything, belief, ... in the N. T. of a conviction or belief respecting man’s relationship to God and divine things.” (Thayer, p. 513)

5-πιστεύω - pronounced *pisteuō* “to believe, i. e. **1.** intrans. *to think to be true; to be persuaded of; to credit, place confidence in.*” (Thayer, p. 511)

6-πείθω - pronounced *peithō* “to persuade, i. e. to induce one by words to believe.” (Thayer, p. 497) This word is only translated “believe” one time in the ASV.

#### B Definitions from usage in the Scriptures.

1-Faith (πίστις) *pistis* is: (Heb. 11:1).

a-Faith entails assurance (the giving substance to-footnote ASV) or (substance KJV) ὑπόστασις “a setting or placing under; thing put under, substructure, foundation:... that which has foundation, is firm; hence, a. that which has actual existence; a substance, real being.” (Thayer, pp. 644-645) “substantial nature, essence, actual being, reality (oft. in contrast to what merely seems to be.” (BAG, p. 854)

b-Faith is based upon evidence (KJV) or conviction (test-footnote ASV) ἔλεγχος “a proof, that by which a thing is proved or tested.” (Thayer, p. 202)

2-Faith is contrasted with sight (2 Cor. 5:7).

a-We may see one thing and, as a result, believe another thing related or demonstrated by the first thing (Jn. 6:30, Mk. 15:32, and Jn. 20:8).

b-We know some things by sight and other things by faith (believing entails knowing - Jn. 4:41-42).

c-Some saw but did not believe (Jn. 6:36).

d-Jesus said there would be people who would believe without seeing (Jn. 20:29).

## II How is faith produced?

A Miracles were worked to produce faith during Bible times.

1-His signs produced faith (Jn. 2:11, 7:31, and Jn. 10:38).

a-The Jews should have believed because of the signs, but did not (Jn. 12:37).

b-Perceiving is put for believing (Jn. 12:38-40—cf. Mt. 13:14-15 and Acts 28:24-27).

2-Jesus raised Lazarus in order to produce faith in the hearts of the disciples (Jn. 11:15 and Jn. 12:11).

3-The proconsul believed as a result of seeing a miracle (Acts 13:12).

B The written word produces faith today.

1-The recorded miracles produce faith (Jn. 20:30-31).

2-Faith comes by hearing the Word of God (Lk. 8:12 and Rom. 10:17).

3-In every instance of conversion, in the book of Acts, faith was preceded by hearing of the Word of God (Acts 2, 4, Acts 15:7, Acts 18:8, etc.).

C Faith was a miraculous gift in the age of miracles (1 Cor. 12:9).

1-Since miracles have ceased (cf. chapter eleven *The work of the Holy Spirit*, Volume I, Marion R. Fox), this gift is not for modern times.

2-This gift probably entailed the ability to perform certain types of miracles (cf. Mt. 17:20, 1 Cor. 13:2, etc.).

### III Is one saved by faith alone?

A Explanations of passages that are used to teach the doctrine of salvation by *faith only*.

1-These passages are figurative language because they would pose a contradiction to plain passages requiring other acts of obedience to take them literally.

a-One cannot be saved without repentance (Lk. 13:3).

b-One cannot be saved without confession (Mt. 10:32-33).

c-One cannot be saved without baptism (1 Pet. 3:21).

2-The words **faith** and **believe** are sometimes a synecdoche (a figure where one thing is put for another or a part put for a whole or the whole put for the part).

a-This is the explanation for most of the passages that speak of salvation by faith.

b-Belief is put for the whole plan of salvation by the prophets (Acts 10:43).

c-All men are saved by belief (Acts 13:39), a synecdoche for the whole plan of salvation.

d-The jailor was told to believe (Acts 16:31).

α-He was told other things (Acts 16:32).

β-His actions of obedience were equated to **having believed in God** (Acts 16:34). This is conclusive proof that this passage is a synecdoche.

e-Those who believe will not be put to shame (i.e. they will be saved-Rom. 9:32-33, 10:11, and 1 Pet. 2:6-8).

α-This belief includes confession (Rom. 10:9-11).

β-This belief includes obedience (1 Pet. 2:8).

γ-These passages are all quotations of the same Old Testament passage. Therefore this is a synecdoche.

f-We must both believe and love (1 Jn. 5:1).

α-Love for God entails obedience (1 Jn. 5:2-3).

β-We keep His commandments if we love God (Jn. 14:15).

g-Neither these passages, nor any other passage, promise salvation by faith only.

3-The words **faith** or **believe** are sometimes mentioned because the person had been baptized of John's baptism and all they needed to fulfill the requirements set forth by John was to believe in Jesus the Christ (cf. the outline on John the Baptizer).

a-John required belief on Jesus (Acts 19:4).

b-Those of Jn. 1:12 were given **the right to become children of God**, if they believed.

c-They must believe the gospel (Mk. 1:14-15) which includes the death, burial, and resurrection (1 Cor. 15).

d-This is a plausible explanation for a number of passages spoken before Pentecost (e.g. Lk. 8:12).

4-The expression **the faith** is a technical expression meaning the gospel or the New Testament.

a-The faith is something that can be obeyed (Acts 6:7).

b-Elymas attempted to turn the proconsul from the faith (Acts 13:8) which means he tried to stop his obedience to the Word of God.

c-We become children of God by "the faith" (Gal. 3:26-27).

d-Paul preached "the faith" of which he had once made havoc (Gal. 1:23).

**B** Passages that link the words "faith" and "alone" or "only."

1-Man is not justified by faith only (Jas. 2:24-26) because it is dead.

2-There are no other passages that speak of "faith alone" or "faith only."

3-Some of the modern speech translations have inserted the word “only” into several passages.

C Is saving faith (contrasted with miraculous faith) given as a gift (Eph. 2:8-10)?

1-This passage is perverted to teach that faith is the gift of God.

2-The word translated **that** τοῦτο is in the neuter gender and the words **grace** χάρις and **faith** πίστις are in the feminine gender. Since the pronoun must agree with its antecedent in gender and number the word **that** cannot refer to either grace or faith.

3-A. T. Robertson wrote: “In Eph. 2:8, τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως καὶ τοῦτο οὐκ ἐξ ὑμῶν, there is no reference to πίστεως in τοῦτο, but rather to the idea of salvation in the clause before.” (*A Grammar of the Greek New Testament in the light of historical research.*, p. 704)

D There is a difference between saying:

1-That one is saved by faith (Heb. 11:6).

2-And that one is saved by faith alone (this is not taught in the Scriptures).

3-No person has been, or will be, saved without faith (cf. Heb. 11:6).



## REPENTANCE

Introduction: It has been stated that repentance is the hardest of all commandments to obey. This is true and it is frequently made in the Word of God. God wants all to repent (2 Pet. 3:9).

### I Definitions.

#### A Lexical definitions.

1-English (Webster): Repent: “To feel pain, sorrow, or regret for something done or left undone by one’s self; to experience such sorrow for sin as produces amendment of life.”

#### 2-Greek definitions:

a-μετανοέω (pronounced *metanoëo*) “to change one’s mind” (Thayer, p. 405)  
 μετάνοια “a change of mind: as it appears in one who repents of a purpose he has formed or of something he has done” (Thayer, p. 405)

b-μεταμέλομαι (pronounced *metamelomai*) “(feel) regret, repent.” (BAG, p. 512)  
 “to regret, to repent oneself.” (Vine, p. 962)

c-μεταμέλομαι and μετανοέω: “The distinctions so often laid down between these words, to the effect that the former expresses a merely emotional change the latter a change of choice, the former has reference to particulars the latter to the entire life, the former signifies nothing but regret even amounting to remorse, the latter that reversal of moral purpose known as repentance – seen hardly to be sustained by usage. But that μετανοέω is the fuller and nobler term, expressive of moral action and issues, is indicated not only by its derivation, but by the frequency of its use, by the fact that it is often employed in the impv. (μεταμέλομαι never) and by its construction with ἀπό, ἐκ, ...” (Thayer, p. 405) “From its origin *metanoia* is properly of the mind and *metameleia* is of the will, since the former would indicate a change of opinion and the latter a change in anxiety or in eagerness.” (Trench, p. 273)

α-Being convicted brings about a change of mind (μετανοέω).

β-Being caught would bring about a change in anxiety (μεταμέλομαι).

### 3-Hebrew definitions:

a-נחם (pronounced *nacham*): “be sorry, console oneself, etc. ... *be sorry, moved to pity, have compassion, for others, ... be sorry, rue, suffer grief, repent.*” (Brown, Driver, Briggs, & Gesenius, pp. 636-637)

b-שׁוּב (pronounced *shoob*): “*requite ... return ... turn back, return: 1. turn back.*” (Brown, Driver, Briggs, & Gesenius, pp. 996-997)

### B Repentance is:

- 1-Not conversion (a change of life) since it precedes conversion (Acts 3:19).
- 2-Not turning to God, since turning follows repentance (Acts 26:20 & Ezek. 14:6).
- 3-Not sorrow or even godly sorrow, since it precedes repentance (2 Cor. 7:9-10).
- 4-Not fear since Felix was afraid, but did not repent (Acts 24:25).
- 5-Not conviction, since those of Acts 2:37-38 were convicted before repentance.
- 6-Not just a promise to quit sinning (Jer. 15:6).
- 7-Not just confessing that we have sinned since Judas did this (Mt. 27:3-5).

### C Examples of repentance.

- 1-The disobedient son repented (Mt. 21:28-30).
- 2-The prodigal son repented (Lk. 15:11-32).

## II What brings repentance?

### A Repentance comes from the goodness of God (Rom. 2:4).

- 1-How can we continue to sin (wrong) one who is so good to us?
- 2-God’s goodness is displayed by his love of mankind (Rom. 5:8).

### B Godly sorrow leads us to repentance (2 Cor. 7:9-10).

- 1-Godly sorrow is a sorrow that causes us to revere God.

2-The sorrow of the world brings death (spiritual death-cf. Mt. 27:3-5).

### III Who is to repent?

A The alien sinner is to repent.

1-Peter told sinners to repent (Acts 2:38, 3:19, etc.).

2-Jesus told sinners to repent (Lk. 13:3, 5, and 5:32).

B The erring Christian is told to repent.

1-Peter told Simon to repent (Acts 8:22).

2-Paul told erring Christians to repent (2 Cor. 12:21).

3-Our Lord told erring churches (congregations) to repent.

a-Churches that leave their first love must repent (Rev. 2:5).

b-Churches that condone false doctrine must repent (Rev. 2:14-15 & 20).

c-Churches that are dead must repent (Rev. 3:3).

d-Churches that are lukewarm must repent (Rev. 3:15 & 19).

### IV The fruits of repentance.

A Restitution.

1-The Old Testament commanded restitution.

a-Restitution for an animal killed (Lev. 24:18).

b-Restitution when negligence occurred was required (Ex. 21:28, 33-34, & 36).

2-Restitution must not be confused with either compensation or ransom for life. Ransom would allow one to pay another and not have to forfeit his own life.

a-Ransom was permitted for manslaughter resulting from negligence (Ex. 21:30).

b-Ransom was not permitted for murder (Num. 35:31-32).

3-The New Testament commands restitution.

a-Zachaeus made restitution (Lk. 19:8).

b-The Christians at Ephesus burned their books as an act of repentance (Acts 19:19).

B Reformation of life.

1-John commanded that those baptized to bring forth fruits of repentance (Lk. 3:7-14).

a-John said they must engage in benevolent works (Lk. 3:10-11).

b-John said they must not cheat people (Lk. 3:12-13).

c-John said they must not use violence to extort (Lk. 3:14).

$\alpha$ -Employees must not pilfer from their employer (often this is done with the excuses: "He does not pay me enough" or "he is rich").

$\beta$ -Employees must not waste time and cheat the employer thereby (Tit. 2:10).

d-In "a", "b", and "c" (*above*) it is evident that one begins to do good works and refrains from evil. Repentance is both positive and negative.

2-Paul commanded that they do works worthy of repentance (Acts 26:20).

V The results of repentance.

A Of not repenting.

1-We will also perish (Lk. 13:3 & 5).

2-We will not be forgiven (Acts 8:22).

3-Paul would mourn because they had not repented (2 Cor. 12:21).

4-If the church does not repent the Lord will remove their candlestick-lampstand (Rev. 2:5).

## B Of repenting.

1-God rejoices (Lk. 15:10).

2-Christians are forgiven (Acts 8:22).

## VI Questions about repentance.

A Does repentance always entail cessation from *all* sin? (Does the fact that a man sins later mean that he has not truly repented?)

1-Repentance is a change of mind (I-A-1) that brings a change of choice or change of direction.

2-If repentance precludes further sins, then no person truly repents because:

a-All (meaning Jew and Gentile) have sinned (Rom. 3:23).

b-To say we do not sin is to lie (1 Jn. 1:8-10). [*This was written to Christians*]

3-If we repent we do not live a life of sin (1 Jn. 3:6).

a-The Greek verb here is a linear (*continuous*) action verb.

b-To paraphrase the passage he is saying: "*The one continually abiding in him does not continually or habitually sin: whosoever continually sins has not seen him, neither habitually knows him.*"

B Can we repent before believing? (The religious groups who teach "faith only salvation" must teach that people repent before belief because they teach that salvation is at the point of belief.)

1-Consideration of proof text passages for this doctrine.

a-Jesus preached belief after repentance (Mk. 1:15).

α-Jesus was preaching to people who were believers in the true God and he tells them to turn back to the true God and believe in the Messiah (Christ cf. Acts 19:4). Here (before the cross) both John and Jesus preached the same thing.

β-These were already believers, therefore this is not a passage proving that repentance precedes faith.

γ-The gospel entailed the basic truth that Jesus is the Son of God (1 Cor. 15 and Rom. 1:4).

b-Paul preached belief after repentance (Acts 20:21). I consider this their best proof text passage for this doctrine, but it does not teach their doctrine.

α-These Jews were already believers in the true God before Paul preached to them the gospel. But what Paul was actually saying is: “When I preached to the church I told them to repent and have a stronger faith without regard to the race of the disciples.”

β-These were already disciples when Paul preached to them daily (Acts 19:9-10).

γ-Paul preached in the synagogue and made converts of those attending the synagogue (but these were already believers in the true God-Acts 19:8).

2-Examples of people who believed before repentance.

a-Those of Pentecost believed (Acts 2:37) then were told to repent (Acts 2:38).

b-Paul said that God’s goodness led people to repentance (Rom. 2:4), but we can neither know of God’s goodness nor be led by it unless we believe in God first.

C Since repentance requires restitution is it possible to repent when restitution is not possible?

1-Those of Acts 2:38 were guilty of murder and repented (Acts 2:36-38).

2-David was guilty of murder and repented (2 Sam. 11-12).

3-The principle of 2 Cor. 8:12 applies here.

a-Readiness to contribute is taken as good as a contribution by God, if one is unable to contribute.

b-Readiness to make restitution, if possible, is therefore counted as restitution (if one is unable to make restitution).

c-All persons have an obligation to have two things:

α-Right actions

β-And right motives.

γ-If the person is unable to make restitution, he must still have a heart that would make the restitution, if possible.

D Is it possible for one to harden his heart to the point that he cannot repent?

1-Those of Heb. 6:6 found it impossible to repent.

2-A branded (seared) conscience makes it difficult to repent (1 Tim. 4:2).

a-Some become so callused that they cannot blush (Jer. 6:15).

b-Some become so callused that they wrest the Scriptures (2 Pet. 3:16).

c-The callused heart causes one not to be receptive (Acts 28:26-27).

3-Can we know that a person has hardened his heart so that he cannot repent?

a-We may not have conclusive proof of sin (1 Tim. 5:24).

b-If we have conclusive proof of sin we know that he has hardened his heart if he will not confess.

α-One who sins a sin unto death, will not be forgiven (1 Jn. 5:16).

β-All those who confess will be forgiven (1 Jn. 1:9).

γ-Confession is a synecdoche where one act is put for all else that is required in the New Testament (including repentance).

VII How is repentance linked to forgiveness?

A Since repentance entails a change of heart (cf. the definition of *μετάνοια*); repentance is an essential part of forgiveness.

1-Jesus said that one must repent or perish (Lk. 13:3).

a-One cannot be saved without loving God (Mt. 22:35-40).

b-Love demands that we obey God (Jn. 14:15).

c-If one does not obey the commandments of God, then he does not love God; therefore repentance is necessary for one to claim that he loves God.

2-Repentance is linked to confession by implication.

a-Jesus commanded his disciples to forgive if one repents (Lk. 17:3-4).

α-We are to rebuke our brother, when he sins (Lk. 17:3).

1-A proper rebuke is motivated by love (Rev. 3:19).

2-We are to forgive him, if he repents.

3-We are to forgive him, if he confesses (Lk. 17:4).

β-A number of people in the Lord's church have swallowed the Calvinistic idea that we are to unconditionally forgive one who sins.

1-We recognize that God does not unconditionally forgive a person, what makes us think that God requires more of us than He requires of Himself?

2-There is a difference between "holding a grudge" and "failing to forgive one who has sinned."

3-Clearly we are to mourn over our own sins and the sins of others (1 Cor. 5:2).

4-Proof that this doctrine is Calvinistic.

If we are required to unconditionally forgive those who sin against us and the *a fortiori* principle is true, then God is required to unconditionally forgive those who sin against Him.

We are required to unconditionally forgive those who sin against us and the *a fortiori* principle is true. (Claim of some brethren.)

God is required to unconditionally forgive those who sin against Him. (Calvinistic doctrine of "unconditional election.")



b-I have heard men get up and say: “If I have offended anyone, I ask for forgiveness.”

α-This is not a confession of sin because of the usage of the word “if.” What should be said is: “If I have sinned, I will repent and confess it.”

1-This is actually a backhanded claim that the other person has sinned (he has been offended – caused to stumble [ASV]).

i-Our 21<sup>st</sup> century society has changed the meaning of the word “offend” from its meaning of 1611 (when the KJV was translated).

ii-The ASV translated this word “stumble” or “cause to stumble.”

2-The word “offend” in Mt. 18:4-6 (KJV) is translated “stumble” in the ASV.

β-If there is no acknowledgment of sin; there cannot be any repentance.

1-If there is no repentance, there cannot be forgiveness.

2-This is not to say that there cannot be a desire that the brother be right with God, there must be a love for all souls (both the saved and the lost).

3-Jesus repeatedly said: “Except you repent. ...” (Lk. 13:3, 5, Rev. 2:5, and 22).

a-The Greek reads: “ἐὰν μὴ μετανοῆτε” (Lk. 13:3, 5, Rev. 2:5, and 22).

b-A literal translation of the Greek would be: “If you do not repent.”

c-God will not forgive the one who does not repent.

B One of the problems with forgiving those who have not repented is that we are accepted one into our fellowship who is not in fellowship with God.

1-We are to fellowship everyone that God fellowships.

a-We lie if we claim to have fellowship with God, and walk in darkness (1 Jn. 1:6).

b-Our forgiveness by God is conditional (1 Jn. 1:7).

2-We are not to fellowship anyone that God does not fellowship.

a-There cannot be fellowship between God and one who has sinned and not repented (cf. 2 Cor. 6:14) because God is righteous and one who has sinned and not repented is guilty of iniquity.

b-We are not to fellowship any sin, but we are to reprove it (Eph. 5:11).

3-No wonder our brotherhood is having problems with fellowship.

## CONFESSION

Introduction: The Scriptures, particularly the New Testament, speak often of confession and set forth that it is necessary for salvation.

### I Definitions:

#### A Lexical definitions:

1-English: “to make acknowledgment of: admit.” (Webster)

2-Greek:

a-ὁμολογέω pronounced *homologeō* “**1.** prop. *to say the same thing as another, i. e. to agree with, assent, ... 2. univ. *to concede; ... to confess; declare*” (Thayer, p. 446)*

b-ὁμολογία pronounced *homologia* “*profession ... confession ... what one professes.*” (Thayer, p. 446)

c-ἐξομολογέω pronounced *exhomologeō* “ἐξ either *forth from the heart, freely, or publicly, openly ... to confess ... to profess. i. e. to acknowledge openly and joyfully ...*” (Thayer, p. 224) Vine says that ἐξομολογεῖν is stronger than ὁμολογέω (p. 227).

d-Note the Hebrew words that are translated with the Greek word ἐξομολογέω:

שבַּע (*shaw-bah*) “**swear** (prob., so to say, *seven oneself, or bind oneself by seven things, . . .*)...” (BDBG, p. 989 [Strong’s # H7650])

הִדָּ (yaw-daw) “*throw, cast on or in ... give thanks, confess (orig. acknowledge?) is commonly derived perhaps from gestures accompanying the act ...*” (BDBG, p. 392 [Strong’s #H3034])

#### B Definitions from usage in the Scriptures.

1-It is a verbal act (Rom. 10:9-10 and Heb. 13:15).

a-Done with the mouth (Rom. 10:9-10).

b-Not done by example as some assert.

2-Used as a synecdoche for the New Testament system (Heb. 3:1, 4:14, and 10:23).

3-It is contrasted to denial (Mt. 10:32-33 and 1 Jn. 1:8-9).

4-Confession implies obedience (2 Cor. 9:13).

a-It is an outward pledge of our allegiance to Christ.

b-To confess that Jesus is the Christ implies that we accept Him as Lord (Mt. 7:21).

c-Confession glorifies God the Father (Phil. 2:11).

d-Confession implies repentance (Pro. 28:13).

5-Paul quotes Isa. 45:23 in Rom. 14:11 and equates the Greek word ἐξομολογέω (pronounced *exomologeō*) to the Hebrew word שָׁבַע (pronounced – *shaw-bah*’).

a-In these two verses we have the words “confess” and “swear” equated. (When we confess that Jesus is the Christ, the Son of God, we are swearing to make Him our Messiah.)

b-As Messiah (Christ), Jesus is:

α-Prophet – therefore we must accept everything He said as truth.

β-Priest – therefore we must go to Him for remission of sins.

γ-King – therefore we must obey everything He told us to do (in His word).

δ-If we confess Him as the Son of God, we are confessing Him as deity.

c-Making “the good confession” is more than some mere words to be uttered, it is an oath.

6-Paul quotes Ps. 18:49 in Rom. 15:9 and equates The Greek word ἐξομολογέω (pronounced *exomologeō*) to the Hebrew word יָדָה (pronounced *yaw-daw*’).

a-In these two verses we have the words “give praise [ASV]” or “confess [KJV]” and “give thanks” equated. (When we confess that Jesus is the Christ, the Son of God, we are giving thanks [showing our joy] that He is our Savior.)

b-There are at least two aspects of the word *exomologeō*:

α-First, there is the serious aspect of it being an oath (or swearing).

β-Second, there is the aspect of the attitude of the one confessing (thankfulness).

c-Clearly one who makes the “good confession” will joyfully make this oath.

7-The confession of the eunuch depicted both aspects of the confession (Acts 8:37-39).

a-It is manifest that the eunuch acknowledged that Jesus is the Christ (the Messiah) and that He is the Son of God (deity).

b-It is also manifest that he was thankful for the forgiveness of his sins (vs. 39).

c-The confession that Jesus is the Christ, the Son of God is not “mere words to be spoken,” but it is a serious oath that we should joyfully make.

## II What is to be confessed?

A Alien sinners are to confess the good confession (1 Tim. 6:12-13).

1-That Jesus is the Son of God (Mt. 10:32-33 and 27:11).

2-Peter made this confession (Mt. 16:16).

3-The Father made this confession (Mt. 3:17).

4-The Eunuch made this confession (Acts 8:37-38).

B Christians are to confess their sins (Jas. 5:16).

1-One must admit guilt before he can be forgiven (1 Jn. 1:9).

2-The proud man who refuses to confess will not be forgiven (1 Jn. 1:10).

3-This is the opposite of the self-righteous, holier than thou attitude (Isa. 65:5).

C Christians are to confess that they are strangers and pilgrims (Heb. 11:13).

1-This implies that Christians are to abstain from lusts of the flesh (1 Pet. 2:11).

2-This implies that Christians have a home somewhere else (Heb. 11:16).

3-Admission to oneself that he is a stranger and pilgrim, is the starting point to a different attitude toward the world and its' allurements.

### III Why?

A Do some not confess?

1-Some do not confess because of fear (Jn. 12:42-43).

2-Some do not confess because of disbelief.

3-Some do not confess because they love the glory (praise-KJV) of men (Jn. 12:43).

B Why do some confess?

1-Because they believe (Rom. 10:9-10).

2-In order to be saved (Rom. 10:10).

3-In order to be confessed (Mt. 10:32).

4-Some confess for the praise of men (Tit. 1:16).

### IV Boldness is required for confession.

A Boldness demonstrates the strength of our convictions.

1-Peter was bold after Acts 2 (Acts 4:13).

a-Peter was cowardly before the resurrection (Lk. 22:32).

b-Peter had confessed Jesus (Acts 4:10).

2-Boldness is necessary for us to strengthen others (Lk. 22:32).

B Boldness is developed by:

- 1-Following the example of Jesus (1 Pet. 2:21).
- 2-Realizing the reward of confessing Jesus (Mt. 10:32).
- 3-Counting the cost of not following him (Mt. 10:33).
- 4-Realizing that troubles will come.
  - a-We will be hated (Mt. 10:22).
  - b-We will be persecuted (2 Tim. 3:12).
  - c-We are blessed of God for enduring (Mt. 5:10-12).

V To whom is the Christian to confess?

A Confession is to be made to the injured party or parties.

- 1-That we have sinned (Mt. 5:23-24).
- 2-That we have repented (Lk. 17:3-4 and Mt. 18:15-17).
  - a-The person is first rebuked (Lk. 17:3).
  - b-The person admits sin (Lk. 17:4 and Mt. 18:15).
  - c-The person says he has repented (Lk. 17:4).
  - d-The person is forgiven (Lk. 17:3).
  - e-The confessions do not go to a wider audience, if he repents (Mt. 18:16-17).

B Confession is to be made to ourselves.

- 1-Our sins are also against ourselves (Pro. 8:36).
- 2-Acknowledgment of sin is one of the first steps in forgiveness.
  - a-Self-delusion causes sin (Jas. 1:22 and 1 Jn. 1:8-9).

b-Self-delusion causes us to sin against our soul (Jer. 42:20).

C The Scriptures say nothing about confessing to a prayer partner, as some claim Jas. 5:16 teaches.

1-Jesus teaches that we should rebuke the one who has sinned against us (Lk. 17:3-4).

2-Jesus instructs the one who is guilty of sin to *make it right* with the one he has sinned against (Mt. 5:23).

3-Both parties, the one who has sinned and the one that has been sinned against, have an obligation to attempt to reconcile the matter. The sinner must say: "I repent" (Lk. 17:4).

4-Prayer partners are not the victims (ones sinned against) and have no part in this matter.

5-Other persons are only to be brought into the matter after the one who is guilty of sin refuses to repent (Mt. 18:15-17).

#### VI Questions about confession.

A Is it necessary for the Christian to itemize every sin that he has committed?

1-This might be impossible, if one has been unfaithful for several years. He might have forgotten some of his sins.

2-The prodigal son did not itemize his sins (Lk. 15:21).

3-Nehemiah did not itemize the sins of Israel (Neh. 1:5-7).

B Is Acts 8:37 an interpolation or is it part of the original text?

1-The text does not read smoothly if this verse is left out (cf. Acts 8:36-38).

2-The Majority Text (along with E, 36, 323, 453, 945, 1739, 1891, 2818, it, vg<sup>cl</sup>, sy<sup>h\*\*</sup>, Ir, and Cyp.) has this verse in it.

3-This verse is in the Syriac, Latin, and other versions of the Bible.

4-This verse was quoted by Irenaeus (AD 160) and Cyprian (AD 230).



C Does Rom. 10:9-10 refer to the alien sinner or to a Christian?

1-Rom. 10:1-4 speaks of salvation for the unbelieving Jews.

2-This whole passage (Rom. 10:1-20) speaks of salvation by means of hearing, believing, and obeying the gospel (the faith).

3-The word ὁμολογήσης that is translated **thou shalt confess** is in the aorist tense (indicating it is viewed as point or punctiliar action-a single act).

4-Obviously this passage refers to the alien sinner.

## BAPTISM

Introduction: Few doctrines of the New Testament are more misunderstood than baptism. The purpose, nature, and subjects of baptism are misunderstood.

### I What is baptism?

#### A Lexical definitions.

1-English: “[Gr. *baptisma*, from *baptizo*, to baptize, from *bapto*, to dip in water.] The application of water by sprinkling or immersion to a person, as a sacrament or religious ceremony.” (Webster)

2-Greek: βαπτίζω (pronounced *baptidzo*) “1. prop. *to dip repeatedly, to immerge, submerge*” (Thayer, p. 94)

#### B Definitions from usage of the word in the Scriptures.

1-Baptism is a burial (Rom. 6:4 and Col. 2:12).

2-Water baptism requires much water (Jn. 3:23).

3-In water baptism the one doing the baptizing and the one being baptized both went into the water (Acts 8:38).

a-This would not be true if baptism was either a sprinkling or a pouring.

b-This would be necessary if baptism were immersion, but would not be required if baptism were either pouring or sprinkling.

### II What are the different baptisms in the Scriptures?

#### A The baptism in suffering that Jesus went through (Mk. 10:38-39 and Lk. 12:50).

1-This is a figurative usage of the word “baptize” (a metaphor).

2-This refers to the suffering that Jesus endured during his trial (the scourging and the crucifixion).

3-The apostles were to also go through this baptism (at least James and John were-Mk. 10:38-39).

B The baptism of Israel in the cloud and the sea (1 Cor. 10:1-2).

1-They were covered or immersed when the cloud was above them and the waters were around them.

2-This may be teaching that the passing through the Red Sea by the children of Israel was a type of baptism (the antitype).

α-When they went through the Red Sea, they left the bondage of Egypt.

β-When we are baptized, we leave the bondage of sin (cf. Romans 5-7).

C The baptism in the Holy Spirit (Mt. 3:11, Mk. 1:8, Lk. 3:16, and Jn. 1:33).

1-This baptism was a promise, not a command, therefore is not the same as the baptism of Mk. 16:15-16.

2-This baptism is discussed extensively in my books entitled: *The work of the Holy Spirit*, Vol. I, Chap. 10 and *The work of the Holy Spirit*, Vol. II, Chap.16.

D The baptism in fire (Mt. 3:11 and Lk. 3:16).

1-This baptism is a reference to punishment with two possible interpretations:

a-The lake of fire (hell).

b-The destruction of Jerusalem that occurred in AD 70.

c-It is found in Matthew and Luke, but not in Mark 1 or John 1. Matthew and Luke record references to punishment that are not found in either Mark 1 or John 1.

2-Some have claimed that this refers to the tongues of fire of Acts 2:3.

a-These were not literal tongues of fire, Luke says: “like as of fire”

b-The tongues sat upon each of them, it neither says nor implies that they were baptized (immersed) in fire at this time.

E John’s baptism in water (Mt. 3:11, Mk. 1:8, and Lk. 3:16).

1-This baptism was for remission of sins (Mk. 1:4).

2-This baptism was discussed in the lesson on John the baptist.

F The Great Commission baptism (Mt. 28:19-20, Mk. 16:15-16, and Acts 2:38).

1-It is evident that this is water baptism.

a-This is the baptism in the name of the Jesus Christ (Acts 2:38).

b-The baptism in the name of the Lord is water baptism (Acts 10:47-48).

2-This baptism was for “all nations” (Mt. 28:19).

3-This baptism was for “the whole creation” (Mk. 16:15-16).

4-It cannot be made any plainer that all mankind is amenable to this baptism.

### III Arguments on the essentiality of The Great Commission baptism.

A First argument on the essentiality of baptism: It is part of the act of calling (Acts 22:16).

1-The word *calling* ἐπικαλεσάμενος is a participle that explains the purpose of being *baptized*. This middle voice participle explains how one calls on the name of the Lord, that is to obey God by being baptized. (cf. ἐπικαλέω – Acts 2:21, 9:14, 15:17, Rom. 10:12-14, 1 Cor. 1:2, 2 Tim. 2:22, etc.)

2-One’s sins are washed away when he is baptized.

B Second argument on the essentiality of baptism: Baptism is part of the act of making disciples (Mt. 28:18-20).

1-The word *baptizing* βαπτίζοντες is a participle that explains the verb “make disciples.” Disciples are made when they are scripturally baptized.

2-How is one made a disciple? By baptizing him by the authority (in the name of) the Father, Son, and the Holy Spirit.

C Third argument on the essentiality of baptism: Baptism is part of believing (Acts 16:29-34).

1-The word translated *believing* πεπιστευκῶς (verse 34) is a perfect tense participle that explains all of the actions of the jailer.

2-All of the jailer's actions are expressed as "having believed" (literal translation). This is obviously a synecdoche, where believing is put for the whole plan of salvation.

D Fourth argument on the essentiality of baptism, parsimony: "The doctrine that God does only what is necessary and will not expend any effort that is not necessary to accomplish a given task."

1-Whatever the purpose of baptism it must be necessary or God would not have commanded it (Acts 10:48).

2-God never gave an optional commandment. It would be a waste of God's time and effort to give a commandment that was optional.

E Fifth argument on the essentiality of baptism: If baptism is not essential to salvation, then the church is unnecessary.

1-According to Baptist doctrine it is easier to get to heaven than to enter the Baptist church (*this same argument can be applied to other churches*).

a-All that is necessary to be saved, by Baptist doctrine, is to believe.

b-In order to join the Baptist Church one must be voted on by the church and be baptized.

2-This makes the death of Jesus to be in vain.

a-He died to purchase the church (Eph. 5:25). But if one can be saved without the church, then the death of Jesus was in vain.

b-He purchased the church with His own blood (Acts 20:28).

c-In baptism the blood is contacted, in His death, (Rom. 6:3-11).

F Sixth argument on the essentiality of baptism: Baptism is part of the new birth.

1-The new birth included water (Jn. 3:5).

2-Baptism is called a washing (Acts 22:16).

3-The new birth (regeneration) has a washing (Tit. 3:5).

4-The church has been cleansed by the washing of water (Eph. 5:25-26).

G Seventh argument on the essentiality of baptism: Baptism was urgent which implies that it was essential.

1-The Philippian jailor was baptized the same hour of the night (Acts 16:33).

2-Those of Acts 2 were baptized that same day (Acts 2:41).

3-The Ethiopian eunuch was baptized immediately (Acts 8:36-38).

4-The one's being baptized were always baptized immediately, after being convicted of sin and repenting.

H Eighth argument on the essentiality of baptism: Baptism is for remission of sin. (Acts 2:38).

1-The word translated *unto* εἰς pronounced *ace* or *ice* (**for** KJV) means: “a Prep. governing the Accusative, and denoting entrance into, or direction and limit: *into, to, towards, for, among.*” (Thayer, p. 183)

2-If the word **unto** should be “because of” as some claim, one must repent because of the remission of sins. Whatever the reason for baptism the repentance was also for the same reason.

3-Passages that are alleged to teach that εἰς pronounced *ace* means “because of”: (All of these passages can be explained without having εἰς to mean “because of.”)

a-In Mt. 3:11, the word “repentance” is a noun, not a verb.

α-This is interpreted as if the word “repentance” was a verb: “I indeed baptize you because you have repented ...”

β-What it actually says is: “I indeed baptize you with a view to your repentance ...” (This is manifest from the text of Lk. 3:7-14.)

b-In both Mt. 12:41 and Lk. 11:32, the word “preaching” is a noun, not a verb as this unsound argument assumes.

α-They repented with a view to the preaching of Jonah.

β-There are other arguments that various people make against this passage.

c-These passages are discussed extensively in *The work of the Holy Spirit, Vol. 1* (2<sup>nd</sup> ed.), pp. 17-25.

J Ninth argument on the essentiality of baptism: Baptism is a prerequisite to salvation or being saved.

1-Belief and baptism both are necessary to be saved (Mk. 16:15-16). Cf. Fox, 2003, Vol.1, pp. 571-576 and 583.

2-Baptism is involved in our salvation (1 Pet. 3:21).

K Additional points on the subject of baptism.

1-Baptism alone is not going to save anyone.

2-Water has no inherent power to save any more than water alone cleanses leprosy (2 Kgs. 5:10).

3-Baptism is not a work; it is an act of faith.

IV Who are the subjects of baptism?

A Only those who have believed (Mk. 16:15-16 and Acts 8:36-37).

1-Baptism in an act of faith and without faith one cannot be pleasing to God (Heb. 11:6).

2-Unbelievers cannot be scripturally baptized, therefore this rules out:

a-Forced or coerced baptisms (persons being baptized to please another person).

b-And infant baptisms.

B Only those who have repented (Acts 2:38).

1-Infants have no sin of which they need to repent. Some religious groups claim that baptism is to eradicate inherited sin (Adamic sin - the sin of Adam). This is the doctrine of the Roman Catholic Church and several other churches.

2-Infants do not inherit the sins of their parents (Ezek. 18:19-20).

3-Infants do not need to have a good conscience (1 Pet. 3:21).

C Only those who confess (Acts 8:37-39, Rom. 10:9-10, and Mt. 10:32-33).

1-Infants cannot confess, since they cannot talk.

2-Infants cannot rationally understand a question such as the one asked of the eunuch (Acts 8:37).

3-The practice of having a godfather to confess for them is neither taught explicitly nor taught implicitly in the Scriptures.

D These (points A, B, and C [*above*]) rule out the practice of infant baptism.

E Consideration of some arguments for infant baptism.

1-It takes the place of circumcision.

a-This would only prove that boy babies would need baptism, since girls were not subject to circumcision.

b-Under the Old Testament one was born into the covenant and then taught to know God (Jer. 31:31-34), but under the New Testament (covenant) one must first be taught to know God and then be born into the covenant (cf. Heb. 8:8-13 and 10:15-18).

c-They do not have a passage of Scripture to support this doctrine.

2-Infants were baptized because households were baptized and households have infants in them. This is nothing but pure assumption and is logically unsound.

a-This argument in logical form is:

First Premise: If the Scriptures state that a household contains only those of the age of accountability, then the household contains only those of the age of accountability.

Second Premise: The Scriptures do not state that a household contains only those of the age of accountability.

Conclusion: The household does not contain only those of the age of accountability.

b-This argument (“b”) contains the fallacy of *denying the antecedent*.



## V Consideration of some arguments made against the essentiality of baptism.

A Some say that they want to be baptized for the same reason Jesus was baptized.

1-Jesus had no sin (1 Pet. 2:21-22 and Heb. 4:15).

2-All others have sinned (Rom. 3:23) therefore no person can be baptized for the same reason Jesus was baptized.

3-John the baptizer would have hindered Jesus (Mt. 3:13-14).

a-John's baptism required repentance (Mk. 1:4).

b-Candidates confessed their sins (Mk. 1:5).

c-Since Jesus had no sins, He neither needed to repent nor to confess sins. This is why John suffered Jesus to be baptized (Mt. 3:15). One suffers the exception, not the general rule.

d-It is interesting that those who make this argument seem to miss the point that John did not think that Jesus needed to be baptized, but John commanded others to be baptized. (This is only understood, if baptism is for remission of sins and Jesus had no sins.)

B Some teach that the apostles were not baptized (1 Cor. 12:28).

1-Since all men have sinned (Rom. 3:23) and the apostles are men, they have sinned. If baptism is for remission of sins, the apostles needed baptism.

2-The apostles, unlike Jesus, are not exceptions to the general rule. Any doctrine that implies that the apostles can be members of the church without baptism implies that any person can be a member of the church without baptism.

a-Paul was not behind any other apostle in any way, (2 Cor. 11:5).

b-Paul had to be baptized (Acts 22:16), therefore the other apostles had to be baptized.

3-This interpretation of 1 Cor. 12:28 is dangerous in that it implies that baptism is not essential to salvation.

a-This passage has others being set into the church (prophets, teachers, etc.).

b-This passage is referring to the order in which miraculous gifts were set into the church. The first gift set into the church was apostleship (Eph. 4:8-11).

VI Consideration of arguments made that denominational baptism is acceptable for membership in the Lord's church.

A The first argument is that a number of well known gospel preachers have taught this doctrine.

1-This is an argument from tradition (what men have taught and practiced since the age of inspiration). It is shameful that gospel preachers would set forth this argument in light of the fact that the Lord's church has properly rejected tradition as a suitable authority in religion.

2-The only rational question is: "Do the Scriptures either implicitly or explicitly teach this doctrine?"

B The second argument is that most people do not know every aspect of the purposes of baptism, therefore if they accept one reason the other reasons do not have to be accepted at the time of the baptism.

1-They cannot be scripturally baptized without repentance (Acts 2:38). How can they be scripturally baptized when they believe and teach that baptism is not essential to one's salvation? Do they not need to repent of teaching this error?

2-Does the oneness Pentecostal need to repent of teaching that Jesus is the Father?

C The third argument is that this would imply that men such as Alexander Campbell, Barton Stone, etc. were not Christians.

1-This is the same argument that is made by many who reject baptism because their mother was sprinkled or not baptized for remission of sins.

2-If the Scriptures teach that they were not Christians, they were not Christians. It is not important to me; I must preach what the Word of God says.

D Most of those making this claim would not accept Mormon, Jehovah's Witness, or other cult baptisms.

1-These people are allegedly baptized to "obey God" just like the Baptists.

2-One is guilty of the fallacy of special pleading to reject the cult baptisms and accept the baptisms of other denominations (Baptists, etc.).

E It was necessary to rebaptize some who thought their baptism was for remission of sins (Acts 19:1-7 cf. Mk. 1:4).

1-This demonstrates that it is necessary to fulfil all scriptural prerequisites for baptism in order for the baptism to be valid.

2-If one does not believe, he cannot be scripturally baptized (Mk. 16:15-16).

3-If one does not repent, he cannot be scripturally baptized (Acts 2:38).

## VII Additional points on baptism.

A Some teach that only a Christian may administer baptism.

1-There is no explicit statement in the New Testament teaching this doctrine. Therefore if it is true it must be taught implicitly.

2-This would require an unbroken chain of men to perform the baptism since the days of the apostles. If one single person (in this chain of people doing the baptizing) were not a Christian, none of the other ones following him would be Christians.

3-This would require us to know that the one baptizing us was faithful in order to be sure of our salvation. Since this is impossible we have one of two options:

a-Either claim that one cannot fall from grace, therefore be sure of the salvation of the one baptizing us.

b-or not be sure of our salvation.

4-This would make the salvation of one person dependent upon the character of another person, which is totally without precedence in the Scriptures.

a-Since Jesus is the only person who has lived without sin, the only ones who could have been Scripturally baptized are those baptized by Jesus.

b-But Jesus did not baptize anyone (Jn. 4:1-2) therefore no person can be saved, if this doctrine is true.

5-Logical argument proving that the state of the one baptizing is unimportant to our salvation.

a-We cannot be certain of the salvation of some other persons because they may have secret hidden sins (1 Tim. 5:24).

b-We can be certain of our own salvation (1 Jn. 5:13).

c-Therefore, our salvation cannot depend on the state of another person, which means that our salvation cannot depend upon the condition of the one baptizing us.

B What posture should be assumed when being baptized?

1-In the United States the usual posture is to lay the candidate down backwards. This may be practiced because this is the normal manner one is buried in the United States.

2-The Scriptures do not set forth a posture. Therefore it must not be important, since everything we need is set forth in the Scriptures (2 Pet. 1:3-4).

3-If the Scriptures do not answer a question, it is not essential to one's salvation.

C Is there a formula to be spoken when a person is baptized?

1-If there is one formula to be spoken, what is it?

a-Is it "in the name of Jesus Christ" (Acts 2:38) (ἐπι τῷ ὀνόματι Ἰησοῦ)

b-Is it "in the name of the Lord Jesus" (KJV) or "into the name of the Lord Jesus." (ASV Acts 8:16) (εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ)

c-Is it "in the name of the Lord" (KJV) or "in the name of Jesus Christ" (ASV) (Acts 10:48) (ἐν τῷ ὀνόματι τοῦ κυρίου)

d-Is it "in the name of the Lord Jesus" (KJV) or "into the name of the Lord Jesus" (Acts 19:5) (εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ)

e-These are not formulas to be spoken, but actions to be obeyed.

2-The expression "in the name of" means "by the authority of" (Acts 4:7).

a-Jesus has all authority (Mt. 28:18).

b-We baptize by the authority of Jesus (as He directed-Mt. 28:18-20).

#### SUMMARY OF FAITH, REPENTANCE, CONFESSION, AND BAPTISM

1-Faith changes man's heart.

2-Repentance changes man's way of thinking.

3-Confession publicly acknowledges man's change of allegiance.

4-Baptism changes man's relation to God and sin.

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