

A Study of Apostolic Doctrine

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“THE DOCTRINE OF BAPTISM”

Hebrews 6:1-3

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, ²Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. ³And this will we do, if God permit.

I. What is Truth?

A. Pilate’s Question

John 18:33-38

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? ³⁴Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? ³⁵Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? ³⁶Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. ³⁷Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. ³⁸Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

B. Jesus’ Answer

John 17:17

Sanctify them through thy truth: thy word is truth.

C. The Weakness of Opinions

1. Our opinions are meaningless.

a. It has been said that “just as there are many roads which lead to Chicago, so there are many roads which lead to Heaven.”

(1) Not so, my friend, for there is only one way to Heaven and that’s through Jesus Christ.

Ephesians 4:5

One Lord, one faith, one baptism,

Matthew 7:13-14

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: ¹⁴Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

b. We will not be judged by what we think or believe, but by the never-changing Word of God.

John 12:48

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

(2) Paul emphatically stated that there is only ONE true gospel.

Galatians 1:8

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

d. I pray that each of you may find the grace to accept the truth as it is in Christ Jesus regardless of WHO or HOW MANY OTHERS preach and teach it otherwise.

Romans 3:4

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

e. We must not allow our tradition to stand in the way of truth.

Matthew 15:3

But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

f. While tradition may be comfortable, convenient, and familiar, the Truth will Make You Free!

John 8:32

And ye shall know the truth, and the truth shall make you free.

II. Is Baptism Essential?

A. More than “an Outward Sign”

1. The first question we must seek to answer must be that of the necessity of water baptism.

a. Must we partake of this ordinance, or is it merely “an outward sign of an inward grace”?

b. To find the correct answers, we must look to the Word of God.

B. The Commands of Christ

Mark 16:16

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

1. This verse is self-explanatory.

a. The problem we might encounter is the way some people seem to read it: “He that believeth and is saved should be baptized.”

John 3:3-5

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. ⁴Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? ⁵Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

2. There is an argument today which claims that Jesus spoke of the natural birth when He said “born of water,” and that He was not referring to water baptism.

a. This argument won’t “hold water,” so to speak, since Jesus made this birth an absolute prerequisite for entering the Kingdom of God.

b. In order to fully explain my refutation of this argument, let us examine the natural birth process.

(1) Just prior to birth, the amniotic sac (“bag of waters”) usually ruptures, resulting in a rush of water from the mother’s body. If the sac ruptures early in labor, as frequently happens, the birth is termed a “dry birth.” Thus, those multitudes who were born a “dry birth” have never been “born of water,” if that is what the Lord meant. They would, therefore, be eternally excluded from God’s Kingdom because of something that was completely out of their control. Remember, Jesus said the water-birth was essential. Would a just God damn a dry-born baby? No, no, a thousand times, no!

(2) Jesus was not speaking of the natural birth, but rather water baptism. “Except a man be baptized and receive the Spirit of God, he cannot enter the Kingdom of God” was without a doubt what Jesus was telling Nicodemus.

John 19:34

But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

3. According to I Corinthians 15:45, Jesus is “the second Adam.”

1 Corinthians 15:45

And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

a. Since the first Adam was a picture of the second, let us draw an analogy from the first Adam.

Genesis 2:21-22

And the LORD God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof; ²²And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

(1) The first Adam's bride came from his side while he slept.

(2) Now let us see where the second Adam's bride, the church (Rev. 21:9), came from.

John 19:30

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

(3) John 19:30 tells us Jesus "gave up the ghost," or died. Thus, in a sense, He was asleep.

(4) Four Verses later, we see something coming from His side—blood and water! From where should the bride of Christ come? According to the analogy, from His side. We are made His bride, therefore, not only through His blood, but we cannot exclude the water that came out simultaneously.

(5) That's why John said "the Spirit, the WATER, and the blood ... agree in one."

1 John 5:8

And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

(6) Thus, as we learned in John 3:5, we not only must be born of the Spirit, but we also must be born of the water!

C. The Commands of Peter

Acts 2:37

Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

1. Here were men who had come to realize their sin and guilt and called on the apostles to show them the way to salvation. "What shall we do?" was the despairing cry of their convicted hearts.

a. Notice that at this crucial moment when men were wanting to know God's plan of salvation, Peter did not say, "Accept Christ as your personal Saviour and you shall be saved." However, Peter did give them God's plan.

b. You see, Jesus had given Peter "the keys of the kingdom of heaven" (Matt.16:19).

Matthew 16:19

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

c. Peter knew exactly how to use those keys when he gave the penitent multitude the plan of salvation.

Acts 2:38

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

(1) Pay close attention to the words Peter said. He told them to “be baptized ... FOR the remission of sins”.

(2) This word “for” is translated from the Greek word “eis,” which means “in order to,” or “in order to obtain” In light of this fact, the phrase could correctly be read, “be baptized ... in order to obtain remission of sins.” You cannot, therefore, obtain remission of sins without baptism.

(3) There are some who would argue this interpretation of “eis.” It is their opinion that “eis” would mean “because of,” or “because you have obtained” remission of sins. Let us examine, however, another passage of New Testament scripture in which the word “eis” is used exactly the same way.

Matthew 26:28

For this is my blood of the new testament, which is shed for many for the remission of sins.

(4) Here we find the same word used in the same way in the same phrase. Thus, what it means in one, it must mean in the other as well. Did Jesus shed His blood because the world had already obtained remission of sins? Nobody who has any idea of the gospel scheme believes this. The idea is absurd.

(5) It is obvious that Jesus shed His blood in order that the world might obtain remission. Therefore, in Acts 2:38, the word “for” must also mean the same thing—“in order to obtain.”

(6) Dr. A.D. Kyriasko, a native of Greece, and at one time a professor at the University of Athens, said, “The preposition ‘for’ in Acts 2:38 does not mean ‘because sins are remitted,’ but ‘in order that sins may be remitted.’” This is a very damaging testimony against the opponents of the interpretation I have presented.

Acts 10:44-48

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. ⁴⁵And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. ⁴⁶For they heard them speak with tongues, and magnify God. Then answered Peter, ⁴⁷Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? ⁴⁸And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

2. Here we find the story of a righteous man named Cornelius, to whose house Peter had come and to whom he had preached Jesus.

a. While Peter was preaching, Cornelius and his household received the Holy Ghost and spoke in tongues (verse 46), but notice that Peter “**commanded them to be baptized.**”

(1) If baptism was not essential, why did Peter command them to be baptized when they had already received the Holy Ghost? Evidently, baptism is essential.

1 Peter 3:20-21

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. ²¹The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

3. Just as Noah and his family were separated from the wicked world by water, it is going to be the waters of baptism which will separate the family of God today!

D. Typology

1. I also feel it is important to note that there are Old Testament types and shadows which cast a firm ballot for the essentiality of baptism.

a. You see, God has always worked in various patterns, and when you understand those patterns, many things become much clearer.

b. This is true with His plan of salvation. I shall prove this by a few examples.

(1) In Genesis I, we find a world that was “without form, and void.” Then, the Spirit moved upon the water. The result was a new and living world.

(2) The Book of Exodus tells of the Children of Israel in Egyptian bondage. Their only way of escape was through the Red Sea. After passing through the water, they were free from bondage and began a new life.

(3) While they were in the Wilderness, they built a tabernacle. The first piece of furniture one encountered when entering the court of the tabernacle was the Brazen Altar, the place of sacrifice and death. Next, the priest had to pass by the Brazen Laver, the place of washing and cleansing. (Ex. 30: 20, “wash with water, that they die not.”) From there, they could enter into the tabernacle proper, in which the Spirit of God dwelt.

(4) After wandering in the wilderness for forty years, their only way out was to cross the Jordan. Once they had gone through the water, they finally arrived in the Promised Land, the land of Canaan.

(5) The real strength of these types is the fact that the gospel message itself fits very beautifully into the pattern. Paul defines the gospel in I Corinthians 15.

1 Corinthians 15:1-4

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; ²By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. ³For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; ⁴And that he was buried, and that he rose again the third day according to the scriptures:

(a) Herein is the gospel—the death, burial, and resurrection of Jesus Christ.

(b) The way we understand how the gospel fits into this pattern is by using Acts 2:38 as the key. Peter said we should repent. This is the death, the altar. Then he said to be baptized. Here we see the Red Sea, the Jordan River, the Laver, and, according to Romans 6:4, the burial of Jesus. Finally, we have the promise of receiving the Holy Ghost. This is a beautiful experience, typified by the new and living world, the freedom from Egyptian bondage, the Land of Promise, the presence of God, and the Lord's resurrection.

(6) I would also like to point out that when Abraham sent his servant to find a wife for Isaac, Rebekah was found at the well (Gen. 24) .The analogy here is that the true bride of Christ will be found through the waterway!

(7) Another example is the testing of Gideon's army. The final test was performed at the water (Judges 7) .God's army will be determined by the water!

(8) Consider also the fact that baptism is the New Testament equivalent of circumcision. Genesis 17 tells us that circumcision was "a token of the covenant" between God and Abraham, and that any male descendant who was not circumcised, "that soul shall be cut off from his people; he hath broken my covenant" (Gen. 17:14)

Genesis 17:14

And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

(a) Colossians gives us the New Testament concept of circumcision.

Colossians 2:11-12

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: ¹²Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

(b) Thus, the only way to keep from breaking the New Covenant is to be baptized according to Scripture.

2. I trust that by now every honest heart should be able to clearly see that baptism is, in fact, essential to one's salvation.

III. Immersion or Aspersion?

A. The Proper Mode

1. Having concluded that baptism is essential, let us now consider the proper mode or method of baptism.

a. Should we baptize using immersion or, as is commonly practiced among many large denominations, using aspersion (more frequently called "sprinkling")?

2. First, let us study the word "baptize."

a. This word was translated (or more accurately, transliterated) from the Greek word "baptizo."

b. Dr. Kyriasko, the native of Greece to whom I previously referred, explains, "The verb baptizo in the Greek language never has the meaning of to pour or to sprinkle, but invariably that of to dip. Baptizo means immersion, not sprinkling. This latter expression is called *ratizo* in Greek."

c. Dr. Kyriasko is not alone in his interpretation, because lexicographers universally agree that the primary meaning of "baptizo" is "to dip," or "to immerse."

(1) Baptism and immersion are synonymous; to say baptism by sprinkling is to say immersion by sprinkling, or any other absurdity of the same nature.

3. Let us again look to scripture.

Romans 6:4

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Colossians 2:12

Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

a. It is obviously impossible to bury a person by sprinkling or even pouring dirt on the head of the corpse. The body has to be submerged, or at least completely enclosed!

4. The act of baptism as recorded in scripture was ALWAYS by immersion.

Matthew 3:16

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

a. Jesus gave us the example of immersion – He “went up straightway out of the water.”

Acts 8:38-39

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. ³⁹And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

b. Philip and the Ethiopian eunuch followed that example of immersion – “they went down both into the water” and “they were come up out of the water.”

c. The references to going down into the water and coming up out of the water definitely imply that the baptisms mentioned were done by immersion.

5. The early leaders, reformers, and church fathers spoke plainly and explicitly on the subject of immersion.

a. *Martin Luther*, “Those who are baptized should be deeply immersed.”

b. *John Wesley* (on Rom. 6:4), “Buried with him, alluding to the ancient practice of baptizing by immersion.”

c. *Adam Clark*, “They received baptism as an emblem of death in voluntarily going under the water.”

d. *John Calvin*, “The word baptize signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church”

e. *Eusebius* (the “father of church history”), “The first instance on ecclesiastical record of pouring or sprinkling is that of Novatian in the year 251. He (Novatian) fell into a grievous distemper, and, it being supposed that he would die immediately, he received baptism, being sprinkled with water on the bed whereon he lay, if that can be termed baptism”

6. For the sake of those few who are still not convinced, I shall list yet more references, both religious and secular.

a. *A Summary of Christian History*: “Sprinkling did not become the general after the ninth century.”

b. *Christianity Through the Centuries*: “Immersion seems to have been widely practiced during the first century. Baptism was normally by immersion.”

c. *Liberty Bible Commentary*: “The use of baptized indicates the form of baptism as immersion, of dipping or dunking into water.”

d. *Funk and Wagnall's New Standard Encyclopedia*: "It is indisputable that at a very early period the ordinary mode of baptism was by immersion."

e. *The American Peoples Encyclopedia*: "In the manner of baptism there is little doubt that the original practice was immersion."

f. *The National Encyclopedia*: "With the Jews the bathing of the whole body in clear, cold water was a recognizable means of restoration from a state of ceremonial uncleanness. According to rabbinical teachings, even before the temple, baptism was an absolutely necessary condition to be fulfilled by each proselyte to the Jewish faith."

g. *The Standard American Encyclopedia*: "In the primitive church the person baptized was dipped."

h. *The World Book Encyclopedia*: "In early times, baptism was by complete immersion."

i. *The Expository Dictionary of New Testament Words*: "Baptisma" – "baptism, consisting of the processes of immersion, submersion, and emergence."

j. No further discussion on this topic should be necessary.

IV. Unto What Then Were Ye Baptized?

A. The Importance of Formulas

1. In chemistry, an improper formula can cause disaster.

a. Take one part oxygen, mix it with two parts hydrogen. The result is H₂O or water.

b. Add one part carbon and the result is CH₂O or Formaldehyde! One molecule makes it undrinkable.

c. Remove the hydrogen and the result is CO or carbon monoxide which could kill you!

d. If you double the oxygen, it becomes CO₂ or carbon dioxide.

B. The Scriptural Connection

1. Inasmuch as it is extremely important what formula you use when you are preparing chemicals, doesn't it make sense that it is even MORE important what formula you use when you are preparing your soul?

a. Remember, there is only ONE WAY to Heaven – God's way!

John 14:6

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

(1) Jesus did NOT say, “I am one of many ways;” rather, He said, “I am THE *[definite article, meaning ONLY]* way”

b. Since baptism is so important, we must be certain that we use the proper formula when we are baptized.

Acts 19:1-6

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, ²He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. ³And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. ⁴Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. ⁵When they heard *this*, they were baptized in the name of the Lord Jesus. ⁶And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

(a) If you had been baptized by John the Baptist, wouldn’t you feel pretty secure about your baptism? Yet Paul required these believers to be re-baptized!

(b) Well discover Paul’s reasoning later.

C. God’s Baptismal Formula

1. Jesus’ Command (Matthew 28:19)

Matthew 28:18-19

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. ¹⁹Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

a. Notice: “in the name” (SINGULAR).

b. Notice: “in the name” (NOT TITLES).

c. Notice: “in the name OF” (NOT JUST “IN THE NAME”).

This is what is called the “genitive (or possessive) case.”

(1) There is a vast difference between “the name Father” and “the name OF the Father.” This is best illustrated in Luke 3:34, where the genitive case is again used, speaking of Isaac as the “son of Abraham.” If the genitive was ignored, the result would be “the son Abraham,” which would refer to Abraham as being the son mentioned here. However, the scripture was not referring to “the son Abraham”, “but the son OF Abraham,” or Isaac.

Luke 3:34

Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

(a) Just as there is a difference between “the son Abraham,” and “the son of Abraham,” so there is a difference between “the name Father” and the “name of the Father.” The Father has a name which must be used. Because of the genitive case, one might well translate this verse to read, “baptizing them in the name which belongs to the Father, and in the name which belongs to the Son, and in the name which belongs to the Holy Ghost.”

(b) One well-known televangelist came out with an article in which he dealt with the subject of water baptism. In the article, he claimed that Father, Son, and Holy Ghost, were, in fact, names. As ridiculous as this claim is, even if it were true, it would still not substantiate the usage of the “three-fold name” in baptism. Jesus plainly said to baptize “in the name OF the Father, and OF the Son, and OF the Holy Ghost.” In other words, Jesus commanded to baptize “in the Father’s name, in the Son’s name, and in the Holy Ghost’s name.” He made it very clear that the Father, Son, and Holy Ghost have A NAME in which we must baptize.

(c) That being true, it is imperative that we find out what that singular name is. The following scriptures should suffice.

(2) The Name of the Father.

John 5:43

I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive.

(3) The Name of the Son.

Matthew 1:21

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

(4) The Name of the Holy Ghost.

John 14:26

But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

(5) The Family Name

Ephesians 3:15

Of whom the whole family in heaven and earth is named,

(6) The ONLY Name

Acts 4:12

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

(a) Nowhere, I repeat, nowhere in the New Testament can you find ONE example of ANYONE being baptized using the triune formula. It is *always* done in the name of Jesus!

D. Biblical Proof

1. The Actual Practice as recorded in the New Testament.

Acts 2:38

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 8:16

(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Acts 10:48

And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Acts 19:5

When they heard *this*, they were baptized in the name of the Lord Jesus.

Acts 22:16

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Colossians 3:17

And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

a. “All” includes baptism.

b. Jesus said that “repentance and remission of sins would be preached in His name ... beginning at Jerusalem.”

Luke 24:47

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

(a) That is exactly what happened. On the day of Pentecost, in Jerusalem, Peter preached to the convicted crowd, telling them to “repent, and be baptized every one of you in the name of Jesus Christ FOR THE REMISSION OF SINS.” Remission comes ONLY through baptism in Jesus’ name! (See my notes on Acts 2:38.)

d. Baptism could, in one sense, be likened to a check. I could write you a check for a large sum of money and sign it “Father, Son, and Husband,” but you would not (could not) receive one cent until I placed my name (i.e., the name of the one providing the remittance) on that check.

(1) The name of the payer MUST be applied before the check is valid. So, in baptism, Jesus Christ has written us “a check” for remission of sins.

(a) Until His name is applied, the baptism is not valid. It is WORTHLESS! When you are baptized in the titles “Father, Son, and Holy Ghost,” all you get is wet!

(b) Of course, some will argue that Jesus is not “writing a check” for remission of sins through baptism. My friend, I want you to know that if you have not been baptized in Jesus’ name, your sins have never been remitted.

B. Historical Proof

1. Earlier, I mentioned an article written by a well-known televangelist. In his treatise, he stated, “The Matthew 28:19 baptismal formula is abundantly confirmed by the earliest Christian writings while the [Acts 2:38] formula has no historical support at all.” Either the author was mistaken, deceived, or untruthful. History is replete with proof that baptism in Jesus’ name is the ONLY correct way to baptize.

a. *The Encyclopedia Britannica*, “Everywhere in the oldest sources it is stated that baptism took place in the name of Jesus.”

b. *The Westminster Dictionary of Church History*, “The Trinitarian formula did not emerge until the second century.”

c. *The Interpreter’s Dictionary of the Bible*, “The evidence of Acts 2:38, 10:48 (cf. 8:16, 19:5), supported by Galatians 3:27, and Romans 6:3, suggest that baptism in early Christianity was administered, not in the three-fold name, but in the name of the Lord Jesus.”

d. *The New International Standard Bible Encyclopedia*, “No record of the Trinitarian formula can be discovered in the Acts of the Apostles. The baptisms recorded in the New Testament after the day of Pentecost are administered in the name of Jesus Christ. That this formula was the established usage in the Christian Church is proven by records of baptisms in Justin and Tertullian.”

e. *The Dictionary of the New Testament*, “It is maintained that the formula at first ran in the name of the Lord Jesus.”

f. *Harpers Bible Dictionary*, “The Trinitarian formula was a late addition.”

g. *Vines Expository Dictionary of New Testament Words*, “The phrase baptizing them in the name would indicate that the baptized one was closely bound to or became the property of the one into whose name he was baptized.”

h. *The Theology of the New Testament*, “There is the fact that from the very beginning, baptism undoubtedly was performed in the name of Jesus, i.e., with the pronouncing of the name and hence with the invocation of Jesus.”

C. Conclusion

1. Let us not be guilty of the same thing as the Pharisees.

Mark 7:9

And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

V. Objections Answered

A. The Need for Answers

1. Before we bring this discussion to an end, let us consider some of the objections which are often encountered by those of us who believe the truth of God's Holy Word concerning water baptism in Jesus' name.

B. The Most Common Arguments

1. "The Thief on the Cross was not Baptized."

Luke 23:38-43

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. ³⁹And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. ⁴⁰But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? ⁴¹And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. ⁴²And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. ⁴³And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

1. From the very beginning of time, there have been different "dispensations," or time periods in which God dealt with man in a particular way. Each dispensation has ended with judgment.

a. Adam and Eve lived during the age of Innocence. Their dispensation ended when they were banished from Eden. Next, God dealt with man through Conscience. Conscience ended with the flood. After Conscience was the dispensation of Human Government. This dispensation ended with the dividing of the languages and the dispersion of the people from Babel. Next was Promise, which ended with the bondage of Egypt. Following Promise was Law.

b. During the dispensation of Law, the only way Moses and the people of his day could be saved was through obedience to the law. Law ended with God's judgment of sin at Calvary.

c. At Pentecost, the dispensation of Grace came into being. Today, we are saved by the grace of God, and not by the law.

d. When the thief hung on the cross, he was not living under the dispensation of grace. The Spirit of God was not yet given because Jesus was not yet glorified.

John 7:39

(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

e. The salvation of the thief can in no way be compared to ours, any more than can Moses' salvation. Moses did not have to be baptized in Jesus' name under the old dispensation, and neither did the thief.

2. "The Philippian Jailer was Only told to Believe"

Acts 16:31

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

a. It is very true that Paul answered the jailer, "Believe on the Lord Jesus Christ and thou shalt be saved;" however, that was not ALL he said.

b. Remember that Paul was the first man to carry the gospel into Philippi. No one there had heard about this great salvation which Jesus could bring.

c. In the jailer we find a man who could not be made to understand the plan of salvation until he first acknowledged that Christ really was the Messiah. Paul was saying, "If you'll believe that Jesus was the Christ, I can explain to you how to be saved." Why tell a man to offer a prayer of repentance to Jesus unless he believes that Jesus is the Christ? The first step in anyone's salvation is to believe. That is NOT, however, the final step.

d. If Paul meant, as some say, that in the moment the jailer believed he became saved, there is a great problem with the remainder of that verse. Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved AND THINE HOUSE!" If the jailer was immediately saved upon believing, then at the same instant his entire family became saved whether they believed or not! Paul was not guaranteeing immediate salvation. Rather, he said, "thou SHALT be saved" (future tense). Salvation did not take place until later.

e. To further substantiate this claim, consider verses 32 and 33.

Acts 16:32-33

And they spake unto him the word of the Lord, and to all that were in his house. ³³And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

(1) Evidently Paul did not just tell him to believe. When he "spake unto him the word of the Lord," he MUST have included baptism.

(2) Furthermore, unless Paul had told the jailer that baptism was essential, he was a fool to risk his life taking these prisoners out of jail in the middle of the night to perform a religious ceremony. He must have been convinced of the absolute necessity of water baptism to engage in such a dangerous act.

3. "We are Saved by Faith and not Works"

Ephesians 2:8-9

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

a. This argument is often worded, “Faith plus nothing, minus nothing.” Both of these statements must be closely examined, however, in order to understand the fallacious concept involved.

b. Please pay close attention to the wording of Ephesians 2:8-9. We are saved by grace ***through*** faith. It is **neither our works NOR our faith which saves us. It is His grace! Our faith becomes the agent through which grace is made available.**

c. The word “faith” here, however, does not mean simple belief. Rather, it connotes conviction — belief which motivates to action. Without obedience, one does not have biblical faith.

d. If our works do not accompany our faith, then our “faith” is dead.

James 2:17

Even so faith, if it hath not works, is dead, being alone.

(1) To say that salvation comes by “faith plus nothing, minus nothing” is simply a contradiction of scriptural truth.

e. James goes on to emphatically state that we are justified by works, just as Abraham and Rahab were.

James 2:23-26

And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. ²⁴Ye see then how that by works a man is justified, and not by faith only. ²⁵Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? ²⁶For as the body without the spirit is dead, so faith without works is dead also.

(1) In fact, please note verse 24: “Ye see then how that by works a man is justified, and **not by faith only.**”

(2) Consider also what John the Beloved wrote in his first epistle.

1 John 2:4

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

(3) It is simply impossible to be saved by “faith plus nothing, minus nothing!” For one thing, Peter plainly stated that “baptism doth also now save us.”

1 Peter 3:21

The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

(4) While we are on the subject of justification by works, it is also interesting to note that 1 Corinthians 6:11 teaches that we are justified in Jesus' name. Evidently our works, including water baptism, must be done in His name!

1 Corinthians 6:11

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

4. "In the Name Of" actually means "by the authority of."

a. Does "in the name of" mean "by the authority of" (as in, "Stop in the name of the Law")?

b. Others will argue that the phrase "in the name of" actually means "by the authority of." If this is true, then it sheds new light on Mark 13:5-6.

Mark 13:5-6

And Jesus answering them began to say, Take heed lest any *man* deceive you: ⁶For many shall come in my name, saying, I am *Christ*; and shall deceive many.

(1) Was Jesus saying the deceivers would come by His authority? Of course not! He did say, however, that they would come in His name.

(2) A close look at the original Greek will clear this matter up rather well. In Acts 10:48, for example, "in the name" is *εν τω ονοματι*, which should be literally translated, "with or at the mention of the name." Another example is Acts 2:38, where the actual rendering is *επι τω ονοματι*, or "when the name is mentioned, using the name."

5. "I'd Rather Obey Jesus than Peter"

Matthew 28:19

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Acts 2:38

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

a. While this is a VERY common argument, people do not understand the magnitude of their dispute. To begin with, when you obey what Peter said, you ARE obeying Jesus! If you remember what I said about Matthew 28:19, then you readily recognize that to baptize in the triune formula is NOT obedience to Jesus' words. It is merely repetition of those words.

b. Jesus said to baptize "in the name" (singular). He did not say, "in the names" (plural). **He made it very clear that there is only one name in which to**

baptize. When one uses the titles (not names) Father, Son, and Holy Ghost, he is simply repeating the words of our Lord. It is not obedience.

c. To further exemplify the difference between repetition and obedience, consider the following scenario. Suppose that the Lord spoke to me and said, “Go preach.” I, in turn, looked at you and said, “Go preach.” It would be obvious that I was not obeying; I would merely be repeating.

d. When Jesus said to baptize “in the name,” He did NOT mean “repeat these titles.” He meant exactly what He said — baptize IN THE NAME! There is only ONE NAME given to bring salvation and that name is Jesus!

Acts 4:12

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Philippians 2:9-10

Wherefore God also hath highly exalted him, and given him a name which is above every name: ¹⁰That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

e. When I discussed Acts 2:37-38, I noted that Peter was given the “keys of the kingdom,” and whatsoever he “loosed on earth” would be loosed in heaven and whatsoever he “bound on earth” would be bound in heaven.

Matthew 16:19

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

(1) THIS is the one who said to be baptized in Jesus’ name!

f. Consider also the fact that, according to Acts 1:13, Matthew was present at Pentecost when Peter said what he did.

Acts 1:13

And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James.

(1) Why didn’t Matthew correct him and remind him of what Jesus really said? In fact, not only did Matthew not correct Peter, but according to Acts 2:14, Matthew stood up in agreement with Peter!

Acts 2:14

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

(2) The reason behind Matthew's actions was that he knew Peter was explaining and fulfilling what Jesus had said, not contradicting or destroying it.

g. Will anyone dare say that the Apostles gave wrong instructions to more than 3,000 hungry souls on the day of Pentecost? Consider what this would imply! It would imply that the inspiration imparted to the Apostles was useless. It would imply that Christ's personal instruction for more than 3 years (not to mention the final teachings for 40 days after His resurrection) was wasted. This kind of logic would denote that the plain statement in Luke 24:45 that the Lord Himself "opened their understanding" was a lie, and that the anointing of the Holy Ghost at Pentecost was a farce! Such a statement charges Christ with showing less discernment in the choice of His apostles than the average business man exhibits in the hiring of his employees. Yet this is the very thing some people have dared to do!

Luke 24:45-49

Then opened he their understanding, that they might understand the scriptures, ⁴⁶And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: ⁴⁷And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. ⁴⁸And ye are witnesses of these things. ⁴⁹And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

h. My friend, if you are not willing to accept the words of an inspired Apostle, then you might as well throw away the entire New Testament. Each of these 27 books was written by men under the same inspiration Peter was under when he gave the baptismal formula in Acts 2:38! While you're at it, you might as well throw away the entire Old Testament as well, for it was written in the same fashion!

2 Peter 1:21

For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

i. Do you really think God would allow such a tremendous mistake or contradiction in His word? EVERY ONE of the apostles baptized according to the formula which is found in Acts 2:38. Surely you don't think ALL the apostles were wrong and disobeyed Jesus.

j. Jesus Himself left no written word. We depend entirely on the word of His Apostles for the only record we have of His commandments. In fact, Jesus said that we would believe on Him THROUGH THE WORD OF HIS APOSTLES!

John 17:20

Neither pray I for these alone, but for them also which shall believe on me through their word;

(1) Friend, we are “built upon the foundation of the apostles and prophets.”

Ephesians 2:20

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

(2) In fact, those that are spiritual recognize the writings of the apostles as the commandments of the Lord.

1 Corinthians 14:37

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

(3) It is the teachings of the apostles which determine whether we are in truth or error!

1 John 4:6

We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

k. I feel certain that the poor soul who proudly proclaims, “I’d rather obey Jesus than Peter” says it with good intentions. But good intentions and sincerity cannot be substituted for truth.

Proverbs 14:12

There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

1. I WOULD TO GOD THAT PEOPLE REALLY WOULD WANT TO OBEY JESUS! If they did, they would be baptized by immersion in Jesus’ name!

VI. Conclusion

A. One Faith

Ephesians 4:5

One Lord, one faith, one baptism,

1. Why not obey the Bible and be baptized according to the formula used by the apostles? After all, Paul said if anyone preaches any other gospel than what the apostles preached, they are to be accursed.

Galatians 1:8

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

B. The Importance of Obedience

1. Why not give in to God’s infallible Word?

1 Samuel 15:22-23

And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams. ²³For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

2. Jesus taught that those who genuinely love Him will keep His commandments.

John 14:15

If ye love me, keep my commandments.

John 14:23

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

a. One of those commandments is baptism in His name.

3. Allow me to close by saying that this lesson was not intended to cause division or strife. Rather, it was written that men might be free.

John 8:32

And ye shall know the truth, and the truth shall make you free.

“THE GODHEAD”

Matthew 16:13-19

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? ¹⁴And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. ¹⁵He saith unto them, But whom say ye that I am? ¹⁶And Simon Peter answered and said, Thou art the Christ, the Son of the living God. ¹⁷And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. ¹⁸And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. ¹⁹And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

I. Whom Do Men Say That I Am?

Matthew 16:13

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

A. The Disciples’ Answer

Matthew 16:14

And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

II. But Whom Say YE That I Am?

Matthew 16:15

He saith unto them, But whom say ye that I am?

A. Peter’s Answer

Matthew 16:16

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

1. This revelation comes only by the Father.

Matthew 16:17

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

2. This revelation is the foundation of the church.

Matthew 16:18

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

a. Not the “rock” Peter (*petros*), but the rock (*petra*) of the revelation of Who Christ is!

(1) Consider 1 Timothy 3:16.

1 Timothy 3:16

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

(a) “Without controversy” = “by the consent of all true believers;” “Godliness” = “the basis of the Christian religion.”

(b) Thus, by the consent of all true believers, the basis of the Christian religion is the fact that God was manifest in the flesh – in the Person of Jesus Christ!

III. The Identity of God

A. Modern Theologians’ Definition

1. God is Identified as “the Holy Trinity.”

a. “Trinity,” is defined as “Three separate and distinct Persons Who are co-equal, co-eternal, and co-existent, All of Whom are Omnipotent, Omnipresent, and Omniscient.”

B. Jesus’ Definition

1. If ANYONE could identify Who God is, it would be Jesus Christ.

a. He NEVER said, “God is three persons.”

b. In fact, He never even said, “God is A person.”

c. Rather, He said, “God is a Spirit.”

John 4:24

God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

d. Therefore, let us begin with the BIBLICAL identification of God – He is not three persons, two persons, or even ONE person – God is a Spirit.

2. Let us now examine some attributes of that Spirit.

a. That Spirit we call “God” is Omnipresent.

Isaiah 66:1

Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

Psalms 139:7-10

Whither shall I go from thy spirit? or whither shall I flee from thy presence? ⁸If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*. ⁹If I take the wings of the morning, *and* dwell in the uttermost parts of the sea; ¹⁰Even there shall thy hand lead me, and thy right hand shall hold me.

Jeremiah 23:24

Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

b. That Spirit we call “God” is Immortal (everlasting, cannot die).

Psalms 90:1-4

LORD, thou hast been our dwelling place in all generations. ²Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God. ³Thou turnest man to destruction; and sayest, Return, ye children of men. ⁴For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.

1 Timothy 1:17

Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

1 Timothy 6:16

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

c. That Spirit we call “God” is Invisible.

John 1:18

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

Colossians 1:15

Who is the image of the invisible God, the firstborn of every creature:

1 Timothy 1:17

Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

1 John 4:12

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

1 Timothy 6:16

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

d. That Spirit we call “God” was identified by Christ as “the Father.”

John 4:23-24

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. ²⁴God is a Spirit: and they that worship him must worship *him* in spirit and in truth.

IV. The Biblical View of the Godhead

A. Truth MUST Triumph Over Tradition

Matthew 15:1-3

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, ²Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. ³But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

Matthew 15:6

And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

Matthew 15:9

But in vain they do worship me, teaching *for* doctrines the commandments of men.

Romans 3:4

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

1. Sadly, some people would rather be “right” than FREE!

I recall the man in the state hospital in Jamestown, ND who claimed he was Jesus Christ. He was told that if he would only admit that he was wrong, he could go free, but he would rather be right than free. He reminds me of so many in our world who hold tenaciously to their traditions in spite of what the Bible says. Others refuse to overcome their offenses and remain in a spiritual prison, for they are so certain they are right and it is someone else who is wrong. The Pharisees were told by Jesus that they could know the truth and the truth would make them free, but they also had rather be right than free. —Kelsey Griffin

B. The Godhead can AND SHOULD be understood.

Romans 1:20

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

1. In fact, the understanding of the Godhead is the FIRST and GREAT Commandment!

Mark 12:28-31

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

²⁹And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: ³⁰And thou shalt love the Lord thy God with all thy heart, and

with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. ³¹And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

a. Everything we know and understand about God MUST be built upon this fact – the God of Israel is the ONLY Lord there is!

V. Thou Art the Christ

Matthew 16:16

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

A. The Dual Nature – The Key to Understanding the Godhead

1. Christ was Human

a. He was born of a woman.

Galatians 4:4

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

Luke 2:7

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

b. He grew (physically, intellectually, emotionally, and spiritually).

Luke 2:52

And Jesus increased in wisdom and stature, and in favour with God and man.

c. He got hungry.

Matthew 4:2

And when he had fasted forty days and forty nights, he was afterward an hungred.

d. He grew weary.

John 4:6

Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

e. He slept.

Matthew 8:24

And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

f. He wept.

John 11:35

Jesus wept.

g. He called Himself "the Son of Man."

Matthew 16:13

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

- h. He called Himself “a man.”

John 8:40

But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

- i. He died.

John 19:33

But when they came to Jesus, and saw that he was dead already, they brake not his legs:

1 Corinthians 15:3

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

- 2. Yet, He was God.
 - a. While John 8:40 tells us He was a man, Thomas called Him “God.”

John 20:28

And Thomas answered and said unto him, My Lord and my God.

- b. Although He was not yet 50 years old, He existed before Abraham.

John 8:57-58

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? ⁵⁸Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

- c. Although Luke 2:16 described Him as a babe, Isaiah told us this child is the Mighty God!

Isaiah 9:6

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

- (1) This verse calls Him both the Son & the Father!

- d. Even though Luke 2:52 said He increased in wisdom, John quoted Peter as saying Jesus knew “all things.”

John 21:17

He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

e. He is described in various passages as being weak (2 Corinthians 13:4 – “crucified through weakness”) and weary (John 4:6 – “wearied with His journey”), yet Revelation describes Him as the Almighty.

2 Corinthians 13:4

For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

John 4:6

Now Jacob’s well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

Revelation 1:8

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

f. He was on earth, but He said He was in Heaven.

Mark 2:10

But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

John 3:13

And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

g. In Luke 22:41, we find Him praying; yet He is the One Who answers prayer!

Luke 22:41

And he was withdrawn from them about a stone’s cast, and kneeled down, and prayed,

John 14:14

If ye shall ask any thing in my name, I will do it.

h. Don’t see two persons in these scriptures; see two natures in one person!

3. He, having two natures, could act and speak from two standpoints – He could talk and act as a man, and He could talk and act as God.

a. All you have to do when you read about Jesus is ask yourself, “Is He acting as God or as man? Is He speaking as God or as man?”

(1) When He said His spirit was willing, but His flesh was weak, He spoke as a man. When He said all power was His, He spoke as God.

(2) When He rode the ship across the sea, He acted as a man. When He walked on the water, He acted as God.

4. In Him, humanity and Deity were fused, but not confused.

a. When He assumed a human nature at His incarnation, he did not cease to be God.

- b. Now, however, in addition to being what he always was, Jehovah God assumed a human nature.
- c. This explains the biblical concept of the Godhead fully and comprehensively!

C. Jesus is the Begotten Son.

- 1. While we do believe in the Eternal Father and the Eternal Spirit, we do NOT believe in the Eternal Son.

John 3:16

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

a. The words “begotten” and “eternal” are direct opposites. “Begotten” means to have a beginning. That which is eternal has no beginning. Thus, the “begotten” Son CANNOT be the “eternal Son.”

b. The office of Sonship began at the moment that Mary conceived a child of the Holy Ghost.

Hebrews 1:5

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

(1) There was a specific day which marked the beginning of the Son of God.

1 Timothy 3:16

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

(a) “Manifest” means to “make actual,” or to cause something to exist which was hitherto non-existent.

(2) The Son is not found in the Old Testament as far as existing at that time. Any mention of the Son in the Old Testament was prophetic. One example is found in Proverbs.

Proverbs 30:4

Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son’s name, if thou canst tell?

(a) Notice the first verse of this chapter.

Proverbs 30:1

The words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

(b) “Even the prophecy.”

(3) What about Daniel 3:25 which identifies the fourth man in the fiery furnace as being “like the Son of God”?

Daniel 3:25

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

(a) You must remember who is speaking – Nebuchadnezzar, a heathen king. He had no concept of a “Son of God”. (In fact the three Hebrews didn’t either!) The actual Hebrew reads, “the form of the fourth is like a son of the gods!” Nebuchadnezzar worshipped many false gods. What he saw that day resembled a man (“a son of”), yet was obviously reflective of Divinity (“the gods”).

(4) The Bible even speaks of the day in which the office of Son will cease to exist.

1 Corinthians 15:24-28

Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. ²⁵For he must reign, till he hath put all enemies under his feet. ²⁶The last enemy *that* shall be destroyed *is* death. ²⁷For he hath put all things under his feet. But when he saith, all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. ²⁸And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

(a) The purpose of the son was redemption (completed at Calvary), mediation (on-going until the rapture), returning in glory, and reigning 1,000 years. When all of this is completed, God will be “all in all.”

D. The Holy Ghost is the Father

Luke 1:35

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

1. It is very clear that it was the Holy Ghost which performed the miracle of paternity upon the womb of Mary.

a. By simple logic, then, it should be evident that the Father of Jesus Christ was the Holy Ghost!

2. We have already seen that the Being we call “God” is an Omnipresent Spirit, and we have further identified that Spirit as the One Christ called “Father.”

John 4:23-24

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. ²⁴God is a Spirit: and they that worship him must worship him in spirit and in truth.

- a. By definition, the Holy Ghost is a Spirit.
- b. Yet, there is only one Spirit.

Ephesians 4:4

There is one body, and one Spirit, even as ye are called in one hope of your calling;

c. There are a number of Old Testament references to God’s Spirit which identify Him as the Holy Spirit (or, as is translated in the New Testament, Holy Ghost).

Psalms 51:11

Cast me not away from thy presence; and take not thy holy spirit from me.

Isaiah 63:10-11

But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them. ¹¹Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy Spirit within him?

d. Paul said that God (the Father) gives us “HIS Holy Spirit” – a clear reference to the fact that there is no distinction between God the Father and the Holy Ghost.

1 Thessalonians 4:8

He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

- e. Paul called the Holy Ghost the “Holy Spirit of God.”

Ephesians 4:30

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

f. Obviously, “Holy Ghost” (or “Holy Spirit”) and “Father” are synonyms – they are titles which can be ascribed to the same Being we call “God.”

E. Jesus is the Holy Ghost.

- 1. Compare the following verses.

Ephesians 4:4

There is one body, and one Spirit, even as ye are called in one hope of your calling;

- a. There is only one Spirit.

1 Corinthians 8:6

But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

- b. There is only one Lord – Jesus Christ.

2 Corinthians 3:17

Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

- c. The Lord (Jesus) is that Spirit!
- d. In fact, Jesus is referred to as a Spirit.
 - (1) The Spirit of His Son.

Galatians 4:6

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

- (2) The Spirit of Jesus Christ.

Philippians 1:19

For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

- d. Remember, there is only ONE SPIRIT.

Ephesians 4:4

There is one body, and one Spirit, even as ye are called in one hope of your calling;

3. Consider the following questions, comparing scripture to find the answers.

- a. Who is the abiding One?

Matthew 28:20

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

- (1) Jesus is.

John 14:16

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

- (2) The Holy Ghost is.
- b. Who makes intercession?
 - (1) Jesus does.

Hebrews 7:25

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

- (2) The Holy Ghost does.

Romans 8:26

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

- c. Who is the Comforter?
 - (1) Jesus is.

John 14:18

I will not leave you comfortless: I will come to you.

(2) The Holy Ghost is.

John 14:26

But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

d. Who is the Speaker in Revelation?

Revelation 1:8-12

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. ⁹I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. ¹⁰I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, ¹¹Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. ¹²And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

Revelation 22:16

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

(1) Jesus is.

Revelation 2:7

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

(2) The Holy Ghost is.

4. Notice what happened according to John's gospel.

John 20:22

And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

a. In the day that you can separate the personage of a man and his breath, you can successfully separate Jesus and the Holy Ghost.

F. Jesus is the Father

1. Please get this straight – we oneness people have often been misrepresented as though we believed that the Father IS the Son, or that the man Christ Jesus was His own Father.

a. Neither accusations are true. There is a clear distinction between the Father and the Son.

John 14:10

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

b. The distinction, however, is NOT in persons, but in essence.

c. The Father is the Eternal, Invisible Spirit.

John 4:24

God is a Spirit: and they that worship him must worship *him* in spirit and in truth.

1 Timothy 1:17

Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

d. The Son is the Visible Fleshly robe that the Father took on.

(1) The Son was “made of a woman.”

Galatians 4:4

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

(2) The Son was “that holy thing” which was born of Mary.

Luke 1:35

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

(3) Thus, we can say the Father is not the Son because the Spirit is not the Flesh. Yet they are not two separate persons. Just as you have flesh and spirit (which are distinct from one another), so it is with Christ Jesus. Flesh and Spirit make ONE PERSON, not two. His flesh (the Son) was NOT His Spirit (the Father), yet they are not two persons.

(a) Consider again what Jesus said.

John 14:10

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

(b) The Son (the Flesh) was in the Father (Spirit) and the Father (Spirit) was in the Son (Flesh). That’s not two persons – it’s two natures in one person.

(c) This, then, is what we call the dual nature. Jesus was the Son (the Flesh) and Jesus was the Father (Spirit).

2. Any honest Trinitarian would readily say that “Jesus is fully God.”
 - a. My question to them is this: If Jesus is fully God is there ANY title for God which does not apply to Jesus?
 - (1) If you can find any title of God which cannot be ascribed to Jesus, then Jesus is not “FULLY” God!
 - b. My next question is: What about the title “God the FATHER?”
 - (1) If you cannot apply the title of “Father” to Jesus, then Jesus is NOT “fully God.”
3. I offer you now scriptural proof that Jesus is the Father.
 - a. We have already pointed out Isaiah 9:6 called Him both Father and Son.

Isaiah 9:6

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

- b. Jesus plainly identified Himself as the Father.

John 14:9

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

John 10:30

I and *my* Father are one.

- c. Consider the following questions, comparing scripture to find the answers.
 - (1) Who raised Jesus from the dead?

John 2:19-21

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. ²⁰Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? ²¹But he spake of the temple of his body.

- (a) Jesus raised Himself.

Romans 6:4

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

- (b) The Father raised Him.

(2) Who answers prayer?

John 14:14

If ye shall ask any thing in my name, I will do *it*.

(a) Jesus does.

John 15:16

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

(b) The Father does.

(3) Who has the drawing power?

John 12:32

And I, if I be lifted up from the earth, will draw all *men* unto me.

(a) Jesus does.

John 6:44

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

(b) The Father does.

(4) Who is the Alpha and Omega?

Revelation 1:8

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

(a) Jesus is.

Revelation 21:5-7

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. ⁶And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. ⁷He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

(b) The Father is (notice verse 5, “he that sat upon the throne,” and verse 7, “I will be his God”).

(5) Who is coming back?

John 14:3

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

Acts 1:11

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

(a) Jesus is.

1 John 3:1-2

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. ²Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

(b) The Father is.

d. Consider these facts.

(1) Jesus is a Father to His children.

Isaiah 53:10

Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

Hebrews 2:9

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Hebrews 2:13

And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

(2) Jesus is the Father of Eternity.

Isaiah 9:6

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

(3) Jesus is the Father of creation.

John 1:3

All things were made by him; and without him was not any thing made that was made.

(4) Jesus is the Father of lights.

James 1:17

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

John 9:5

As long as I am in the world, I am the light of the world.

(5) Yet there is only ONE FATHER!

Ephesians 4:6

One God and Father of all, who *is* above all, and through all, and in you all.

G. There are not three persons in the Godhead; rather, there is one God with three readily recognizable manifestations.

1. While Trinitarians believe that Jesus is in the Godhead, the Apostle Paul taught no such concept.

a. Instead of teaching that Jesus is in the Godhead, Paul said that the Godhead is in Jesus!

Colossians 2:9

For in him dwelleth all the fulness of the Godhead bodily.

VI. The Difficulties of the Trinitarian Doctrine

A. Confusing Concept

1. In wanting to make sure I explained the Trinity in a way which is acceptable to those who espouse that doctrine, I searched the internet for a concise definition.

a. On the “Alpha and Omega Ministries” website (a site that claims to be about “Christian Apologetics and Theology,” the Trinity is defined as follows:

There is in the Divine Being but one indivisible essence (ousia, essentia). B) In this one Divine Being there are three Persons or individual subsistences, Father, Son and Holy Spirit. C) The whole undivided essence of God belongs equally to each of the three persons. D) The subsistence and operation of the three persons in the divine Being is marked by a certain definite order. E) There are certain personal attributes by which the three persons are distinguished. F) The Church confesses the Trinity to be a mystery beyond the comprehension of man.

b. The web site “layevangelism.com” posts the following:

Christian theologians have said “Deny the Trinity and you will lose your soul; try to explain it and you will lose your mind.”

(1) It goes on to say:

God says in His word in Deuteronomy 29:29 “The secret things belong to Yehovah-our-Elohim, but the things revealed belong to us and to our sons forever, that we may observe all the words of this Law.” There are some things about God we cannot understand on this side of heaven. As this verse states there are secrets that God shares with no one. The mystery of the Trinity is one of them. The Bible teaches us plainly that there is only one God of one essence from eternity past

who is manifested in 3 individual persons who have independent intellect, emotion and will. This means that while these three persons who make up the ONE God are infinite God with all of the attributes of deity, yet their individual experiences and choices are unique. This does not mean that these are three individual God's, this means that the ONE God of one essence is manifested in three individual persons.

c. Of course, all of this is contrary to Paul's simple statement to the Church at Rome.

Romans 1:20

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

B. Problem Passages for Trinitarians

1. Who is the Father of Jesus Christ?

a. Trinitarians would tell you that the One to Whom Christ prayed, and the One to Whom He constantly referred as "Father" was His Father.

b. Scripture, however, tells us that the Holy Ghost was His Father, inasmuch as it was the Holy Ghost which performed the miracle of paternity in the virgin womb.

Luke 1:35

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

c. The choice is clear: either "Father" and "Holy Ghost" are two different titles for the same Being, or Jesus had two Fathers!

2. Trinitarianism requires THREE Calvaries!

a. According to Hebrews, the person or persons who establish a testament must die in order for the testament to take effect.

Hebrews 8:13

In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

Hebrews 9:16-17

For where a testament *is*, there must also of necessity be the death of the testator. ¹⁷For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

b. If, as Trinitarians teach, all three Persons in the Godhead established the New Covenant, then all three Persons would have to die in order for that covenant to take effect.

3. Whom should we worship?
 - a. Jesus taught only about worshipping the Father.

John 4:21-24

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. ²²Ye worship ye know not what: we know what we worship: for salvation is of the Jews. ²³But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. ²⁴God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

(1) Why would He deny worship to the other two
Divine Persons?

4. How great is God's love?
 - a. Trinitarianism teaches that God loved us so much He sent a Second Person to die for us – rather than dying Himself.

(1) This is based largely upon their misinterpretation of a familiar passage.

John 3:16

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

- b. The Bible, however, teaches otherwise.

1 John 3:16

Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

5. Trinitarians teach all three Persons are co-equal, co-eternal, co-existent, as well as all three being omnipotent, omniscient, and omnipresent.
 - a. How can more than one person be EVERYWHERE?

VII. Objections Answered

- A. "Let Us Make Man."

Genesis 1:26

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

1. Notice the actual creation taking place.

Genesis 1:27

So God created man in his *own* image, in the image of God created he him; male and female created he them.

a. Not “created THEY him.” Only ONE Being served as Creator.

b. This was a “Majestic Plural.”

B. “Elohim” – The Plural Form of “God”

1. Again, this was a plurality of majesty, and was commonly used for deity – not just the One we call God.

a. Baal (Judges 6:31) and Beelzebub (2 Kings 1:2) were both called “Elohim” – were THEY each a “Trinity?” Of course not!

b. Furthermore, prophecies which spoke directly about Jesus also used “Elohim.”

Zechariah 11:12-13

And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver. ¹³And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

(1) Were three Persons sold for thirty pieces of silver?

Zechariah 14:5

And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee.

(2) Are three Persons coming back with their saints?

1 Thessalonians 3:13

To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

c. While we are examining the writings of Zechariah, let us consider one other fact.

Zechariah 12:10

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

(1) Who is saying that “they shall look upon ME whom they have pierced?” To find out the speaker, go to the first verse of the chapter.

Zechariah 12:1

The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

(2) The Speaker was the One who “stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him” – the Elohim of Genesis 1!

(3) Yet this “Elohim,” Who is called “the LORD” (Jehovah), was the very One Who would be pierced!

C. Jordan’s Banks

Matthew 3:16-17

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: ¹⁷And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

1. First, John did NOT see three Persons.

a. He saw ONE Person – the One he was baptizing. He further saw ONE Spirit (NOT A PERSON) which descended like a dove (NOT IN THE FORM OF A DOVE), and heard ONE voice.

b. All of this happened, according to John’s own testimony, as proof to him that Christ was the Messiah – NOT to establish a doctrine about Persons in the Godhead!

John 1:33-34

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. ³⁴And I saw, and bare record that this is the Son of God.

c. Someone asked, “Was Jesus a ventriloquist?” Someone else queried, “Was Heaven empty when Jesus was on earth?” The answer to both questions is NO!

John 3:13

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

(1) Jesus said that, while He was on earth, He was still in Heaven at the same time!

D. Sending and Giving

1. Trinitarians make much ado over verses which speak of the Father SENDING the Son or the Father GIVING the Son.

a. They claim that the use of words like “sent” or “gave” prove Christ pre-existed prior to Bethlehem.

b. If that is true, let us consider a couple of verses which use this same terminology.

John 1:6

There was a man sent from God, whose name *was* John.

(1) Did John the Baptist pre-exist prior to his birth? No, he was “sent” many years after he was born!

Genesis 17:15-16

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*. ¹⁶And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.

(2) Did Isaac pre-exist? Of course not! Yet God “gave” him to Abram and Sarai.

Genesis 48:9

And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them.

(3) Did Joseph’s sons pre-exist? I think you get the picture.

E. Stephen’s Vision

Acts 7:55

But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

1. Stephen did NOT see God AND Jesus.

John 1:18

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

1 John 4:12

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

1 Timothy 6:16

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

a. Paul, who wrote this verse in 1 Timothy, was standing there when Stephen had his vision! In fact, it was that very incident that evidently put Paul under conviction. Yet he **KNEW** Stephen did NOT see two people!

b. What DID he see? “The glory of God, and Jesus standing on the right hand of God.”

(1) Where is the “right hand” of an OMNIPRESENT Spirit? It is not a physical place, but a metaphor for power.

Matthew 26:64

Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Mark 14:62

And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

c. Stephen saw the glory of God and Jesus enthroned in the power of God!

d. Pay attention to Stephen's prayer.

Acts 7:59

And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

(1) He called upon GOD saying "Lord Jesus!"

F. Jesus Prayed

Luke 22:41-42

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, ⁴²Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

1. I thought they were both omnipotent?

2. This is flesh praying to spirit, not one Person praying to another!

Matthew 26:41

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

a. That is why He said the Father (Spirit) was GREATER (not "co-equal.")

John 14:28

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

G. "Why Hast Thou Forsaken Me?"

Matthew 27:46

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

1. To begin with, inasmuch as Jesus Christ was "God manifest in the flesh" (1 Timothy 3:16), how could God forsake Himself?

2. Jesus Christ was never forsaken by God!

a. He became sin for us, and thereby felt the touch of that which He had never felt before – the effects of sin. He, standing in the stead of sinners, felt what every sinner feels – separated from God.

2 Corinthians 5:21

For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

3. Why, then, did Christ speak those words? He was quoting scripture! The practice of the ancient Jews in scripture memorization was to help one another by quoting the first verse of a passage. When someone began quoting the first verse, it was expected that those being addressed would pick up at that point and quote the remainder.

a. “My God, my God, why has thou forsaken me?” was the first verse of Psalm 22. When Jesus began quoting that, every Jew standing near enough to hear began reciting the remainder of that passage in their minds. In so doing, they were forced to realize that Psalm 22 was being fulfilled before their very eyes.

Psalm 22:1

My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?*

Psalm 22:6-7

But I *am* a worm, and no man; a reproach of men, and despised of the people. ⁷All they that see me laugh me to scorn: they shoot out the lip, they shake the head *saying*,

Psalm 22:11

Be not far from me; for trouble *is* near; for *there is* none to help.

Psalm 22:13-14

They gaped upon me *with* their mouths, *as* a ravening and a roaring lion. ¹⁴I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

Psalm 22:15-18

My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. ¹⁶For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. ¹⁷I may tell all my bones: they look *and* stare upon me. ¹⁸They part my garments among them, and cast lots upon my vesture.

b. To further prove He was never “forsaken” by God, consider verse 24 of the chapter Christ quoted.

Psalm 22:24

For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

H. The Son doesn't know the hour, but the Father does.

Mark 13:32

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

1. Again, the Father (Spirit) is greater than the Son (Flesh), and thus knows things the other does not.

a. This certainly doesn't sound like two co-equal omniscient Persons to me!

VIII. Conclusion

A. Not “Three IN One”

1 John 5:7

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

1. “These three ARE One!”

“SPEAKING IN TONGUES”

1 Corinthians 12:29-30

Are all apostles? are all prophets? are all teachers? are all workers of miracles? ³⁰Have all the gifts of healing? do all speak with tongues? do all interpret?

Introduction

The subject of tongues is just like any other doctrinal study. Many churches teach many different things. Such diversity invariably leads one to ask the question: “How do I know which church and which teaching is right?” Obviously, differing views cannot contradict each other and both be right. They may both be wrong, but it is impossible for opposing views to both be right.

The key to distinguishing truth from error must be found in the Word of God. Indeed, that is exactly where it is found. In Jesus’ prayer in John 17:17, He said “Thy Word is Truth.”

John 17:17

Sanctify them through thy truth: thy word is truth.

The Apostle Paul instructed us that, when necessary, we are to “Let God be true, but every man a liar” (Romans 3:4).

Romans 3:4

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

The Bible is the only unbiased source of absolute truth. Therefore, all our beliefs and doctrines must be founded upon Scripture.

Another important fact for our consideration is the difference in interpretation. It is often noted that two people can read the same scripture and yet come to varying conclusions. While this may be true, that is not the way God intends for it to be. Our source of truth, the Word of God, plainly tells us that no scripture “is of any private interpretation” (II Peter 1:20).

2 Peter 1:20

Knowing this first, that no prophecy of the scripture is of any private interpretation.

Since “all scripture is given by inspiration of God, and is profitable” (II Timothy 3:16), we must accept God’s interpretation of His Word and align our ideas and doctrines with Him.

2 Timothy 3:16

All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

As we enter into this study, let us know and understand that God is sovereign – He is not required to answer to any man. Whatever He chooses to do, and however He chooses to do it, is not for us to question. He is not obligated to limit His expectations for us to our human understanding. Rather, we are obligated to “search the scriptures” (John 5:39) until we come to a proper understanding of His will for us.

John 5:39

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Furthermore, let us undertake this study with a realization that His word will judge us in the last day (see John 12:48).

John 12:48

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

Speaking in Tongues Defined

Acts 2:1-12

And when the day of Pentecost was fully come, they were all with one accord in one place. ²And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. ³And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. ⁴And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. ⁵And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. ⁶Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. ⁷And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? ⁸And how hear we every man in our own tongue, wherein we were born? ⁹Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, ¹⁰Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, ¹¹Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. ¹²And they were all amazed, and were in doubt, saying one to another, What meaneth this?

The first recorded incident of people “speaking in tongues” took place on the Day of Pentecost, fifty days after the Jewish Passover (at which time Jesus had been crucified). When this occurred, the Bible says the amazed onlookers from 16 different nations cried, “We do hear them speak in OUR TONGUES the wonderful works of God.” What was

obviously occurring was that those who had just been filled with the Holy Ghost were speaking in known languages. They were not taught these languages, and did not speak them by their own ability or knowledge, but rather they “began to speak with other tongues, as the Spirit gave them UTTERANCE” (the ability to speak).

1 Corinthians 13:1

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

Here, the Apostle Paul mentions speaking in the tongues (languages) of MEN and of ANGELS. Evidently some who speak in tongues do not necessarily speak in a language recognized by man.

1 Corinthians 14:2-4

For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. ³But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. ⁴He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

This passage identifies what may be a third classification of tongues, called UNKNOWN tongues. This may also be simply another way of describing the tongues of angels mentioned in chapter 13. It should be evident, however, that tongues do not have to be a language that can be understood on earth in order to be genuine. One thing that is clear is that genuine “tongues” are NOT understood by the one speaking.

Speaking in Tongues Prophesied in the Old Testament

Isaiah 59:20-21

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. ²¹As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

The Redeemer seems to be making a connection between His Spirit that will come upon us and His WORDS which He will put in our MOUTH.

Isaiah 28:11-12

For with stammering lips and another tongue will he speak to this people. ¹²To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

Here we find that stammering lips and another tongue are said to be the REST God will give to the weary.

Speaking in Tongues Prophesied in the New Testament

Matthew 11:28

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Jesus promises REST to those who are weary. Isaiah has already informed us what that means – it means to speak with tongues!

Mark 16:16-17

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. ¹⁷And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

Jesus tells us two important things about believing. First, it must be accompanied by baptism in order for us to be saved. Second, when we believe, we should speak with NEW TONGUES .

John 3:3-8

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. ⁴Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? ⁵Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. ⁶That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. ⁷Marvel not that I said unto thee, Ye must be born again. ⁸The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

In mentioning and explaining the new birth, Jesus said we are to be born of water and Spirit. He went on to compare being born of the Spirit to the wind. He stated that, while we may not understand everything about the Spirit or the wind, there is one thing they have in common – you will always HEAR THE SOUND . He said, “So is everyone that is born of the Spirit.” There must, then, be an accompanying sound to every birth of Spirit.

Romans 8:16

The Spirit itself beareth witness with our spirit, that we are the children of God:

Paul said that the Spirit itself BEARS WITNESS that we have become children of God. Therefore, the sound of which Jesus spoke must be the witness of which Paul speaks.

Speaking in Tongues Fulfilled in the New Testament

Acts 2:1-4

And when the day of Pentecost was fully come, they were all with one accord in one place. ²And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. ³And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. ⁴And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

When these 120 were born of the Spirit, they began to SPEAK WITH TONGUES as the Spirit gave them the ability to speak. Here is a sound – a witness – just as Jesus and Paul said there would be.

Acts 2:33

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Peter said that the promise of the Holy Ghost was an experience which the crowd could both SEE and HEAR .

Acts 2:37-39

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? ³⁸Then 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. ³⁹For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

In response to the question, “What must we do?”, Peter explained that a person must repent, be baptized (be born of water) in the name of Jesus Christ, and receive the Holy Ghost. NOTE: We have already seen that the Holy Ghost was an experience that could be

heard, and what was heard originally was speaking in tongues. Now we learn that this same promise is for ALL that are AFAR OFF, even as many as God shall call.

Acts 8:14-18

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: ¹⁵Who, when they were come down, prayed for them, that they might receive the Holy Ghost: ¹⁶(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) ¹⁷Then laid they their hands on them, and they received the Holy Ghost. ¹⁸And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

Although the Bible does not explicitly state that the Samaritans spoke with tongues, it does let us know that something miraculous accompanied this birth of the Spirit. We understand this through the fact that Simon the Sorcerer SAW that the Holy Ghost was given through the laying on of the apostles' hands.

Acts 10:1-6

There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, ²A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. ³He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. ⁴And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. ⁵And now send men to Joppa, and call for one Simon, whose surname is Peter: ⁶He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

Acts 10:44-48

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. ⁴⁵And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. ⁴⁶For they heard them speak with tongues, and magnify God. Then answered Peter, ⁴⁷Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? ⁴⁸And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Although Cornelius was a very religious man, the angel said there was more for him to do. He sent for Peter, who began preaching to Cornelius and his household. Suddenly the Holy Ghost came upon them. Peter and those with him knew this had happened, “for they heard them SPEAK WITH TONGUES .”

Acts 19:1-7

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, ²He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. ³And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. ⁴Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. ⁵When they heard this, they were baptized in the name of the Lord Jesus. ⁶And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. ⁷And all the men were about twelve.

These were believers, disciples, and followers of John the Baptist, by whom they had been baptized. After being re-baptized (this time in the name of Jesus Christ), they received the Holy Ghost. The immediate evidence is found in the fact that they SPOKE WITH TONGUES and prophesied.

1 Corinthians 14:18

I thank my God, I speak with tongues more than ye all:

In Acts 9, we find the story of the Apostle Paul's conversion. Ananias prayed for him to receive the Holy Ghost, and there is no record there that he spoke with tongues. However, Paul plainly writes to the church at Corinth that he is thankful he SPEAKS WITH TONGUES more than any of them. Obviously Paul had experienced the same witness – the same sound – that everyone else who is born of the Spirit experiences.

1 Corinthians 14:22

Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

Jesus said in John 3:8 that everyone who is born of the Spirit would have an accompanying sound. Paul said in Romans 8:16 that everyone who is a child of God would have a witness from the Spirit. Now we see that TONGUES are given for a sign, further proving that this practice is the fulfillment of what both Jesus and Paul said would come to pass.

Why Did God Choose Tongues?

James 3:4-8

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. ⁵Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! ⁶And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of

nature; and it is set on fire of hell. ⁷For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: ⁸But the tongue can no man tame; it is an unruly evil, full of deadly poison.

While man has the ability to tame beasts and control large vessels, James said no man can control or tame his own TONGUE . What better way for God to show the recipient—AND the World—that He has taken control of a person’s entire life than to control the one thing that person cannot control on his own?

Speaking in Tongues and the Gift of Tongues

1 Corinthians 12:1

Now concerning spiritual gifts, brethren, I would not have you ignorant.

This shows us that everything written in the following verses is dealing with SPIRITUAL GIFTS and not the birth of the Spirit.

1 Corinthians 12:7-11

But the manifestation of the Spirit is given to every man to profit withal. ⁸For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; ⁹To another faith by the same Spirit; to another the gifts of healing by the same Spirit; ¹⁰To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: ¹¹But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Here is a list of the nine gifts of the Spirit. Along with “divers kinds of tongues,” we also find the word of wisdom, the word of knowledge, FAITH , gifts of healing, working of miracles, prophecy, discerning of spirits, and interpretation of tongues. We should readily recognize the fact that there is a difference between the gift of faith and faith that is necessary for salvation. This is true inasmuch as we know that “Without Faith it is Impossible to Please God” (see Hebrews 11:6), yet not every man has the gift of faith. If this is true concerning one gift – faith – it can also be true of another gift – tongues. While not everyone has the gift of tongues, everyone will speak with tongues when they are born of the Spirit.

1 Corinthians 12:29-30

*Are all apostles? are all prophets? are all teachers? are all workers of miracles?
³⁰Have all the gifts of healing? do all speak with tongues? do all interpret?*

This is an obvious reference to the gift of tongues and not the evidence of Spirit birth. Notice the mention of the word GIFTS in reference to healing. This same word applies to the other two references in this scripture – tongues and interpretation.

1 Corinthians 14:27-28

If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. ²⁸But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

Again, the reference is to the gift and not the evidence of being born of the Spirit. Notice also that the practice is not forbidden without an interpreter. Rather, Paul says to let them speak to HIMSELF and to GOD .

When Speaking in Tongues Shall Cease

1 Corinthians 13:8

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

The Apostle lets us know that there will be a time when people will no longer speak with tongues – when prophecies fail and knowledge shall VANISH AWAY .

1 Corinthians 13:9-10

For we know in part, and we prophesy in part. ¹⁰But when that which is perfect is come, then that which is in part shall be done away.

Here we see that all these shall end when THAT which is PERFECT is come. Jesus Christ is the only Perfect One there has ever been. This is not in reference to the completion of the New Testament as some have claimed because verse 12 says we shall then see Him “face to face.”

1 Corinthians 14:39

Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

Paul closes his discussion of the spiritual gifts with a command that we are NOT to forbid the practice of SPEAKING WITH TONGUES .

Conclusion

If God has more for you than you have already received why would you NOT want to have it? If you have never enjoyed this glorious experience, why not open your heart and receive it TODAY?