



Southside Church of Christ Seattle, WA PHONE 206.772.0673  
WEBSITE: [www.scocseattle.org](http://www.scocseattle.org) *Ministering Evangelist*, Kenneth Johnson

## First Principles Study Wednesdays 7:00pm

### **First Principles Lesson 1 “Repentance towards dead works”**

Biblical repentance is one of the first fundamental principles mentioned by the

Hebrew writer in Hebrews 6:1-2 *“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection Footnote EPH 4:12-13 not laying again the foundation of (six fundamental principles of Christian believers)*

- 1. Repentance from dead works**
- 2. And of Faith towards God**
- 3. Doctrine of baptisms**
- 4. Laying on of hands**
- 5. Resurrection from the dead**
- 6. Eternal judgment**

### **Lesson I Repentance of Dead Works**

One of Jesus most used commands to those who would hear him was to repent. Jesus says Repent, for the kingdom of heaven is at hand” (Mat 4:17). He also says to repent twice in Luke 13:3, and verse 5. God commands every sinner to lay down his arms of rebellion and hoist the white flag of surrender to enter the Kingdom of God. In other words, a sinner has to change his mind about sin.

This is exactly what it means to repent: a change of mind about sin and about God, which results in turning from sin to God. The Biblical vocabulary for repentance is truly rich. The theme of repentance is found throughout the entire Bible and its idea is expressed even when the word itself is not used. In the Old Testament, two Hebrew words, the verbs nacham and shub, are often translated as repent. The Hebrew and Aramaic Lexicon of the Old Testament defines the Hebrew word nacham “to be sorry, come to regret something, to repent” as in Job 42:6, “Wherefore I abhor myself, and repent in dust and ashes.”



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## I. Bible passages that speak to turning

- A. Incline your heart unto the Lord your God' (Josh 24:23):
- B. Circumcise yourselves to the Lord' (Jer 4:4)
- C. Wash your heart from wickedness' (Jer 4:14)
- D. break up your fallow ground' (Hos 10:12)

## II. Repentance described through PSALMS 51

(Ps 51) more than any other passage factors in the sorrow from the heart and a conviction from the writer to turn from his sin. David request God's mercy and his prayer indicates going beyond contrition and sorrow to a conscious decision of turning to God. Do you read in this Psalm anywhere David's sorrow? Or David's repudiation of his sin against God.?

Repentance involves far more than confessing to God we are sorry. Some have shallow understandings of the need and blessings of repentance. Some believe that repentance is only for the children of God and has nothing to do with lost sinners, while others teach just the opposite: they say repentance is only for lost sinners but not for the children of God! And still others claim that repentance is just a form of works and unnecessary for any group

In the New Testament, three Greek words express repentance: two verbs *metanoeo*, *metamelomai*, and the noun *metanoia*. The analytical Lexicon of the Greek New Testament defines one of verbs (*metanoeo*) as an ethical change in the way one thinks about or acts in behavior: thus repent i.e. to change one's mind. The Hebrew word in the Old-Testament is called *naw-kham* meaning **to be sorry**. **Genesis 6:6 "And it repented the Lord that he had made man on the earth, and it grieved him at his heart"**

Repentance also expresses an emotional element: "as feeling remorse regret, feel sorry (**Luk 17:3-5**)



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Remember class *metamelomai* means to feel regret, repent. Consider the following internal examination that takes place within a Believer and in some regard, non-believers whose hearts are pricked to obey the gospel of Christ.

1. Regret—leads to changing one's mind and to think differently.
2. Metanoia (noun) means a change of mind that leads to a change of behavior.
3. To change one's way of life as the result of a complete change of thought and attitude with regard to sin and righteousness
4. To repent, to change one's way is the process that takes place with true repentance.'

This first principle of repentance of dead works is essential for us to know and share with our fellow believers and prospects. ***"And they went out, and preached that men should repent" (Mark 6:12).***

### **Let's recap what Repentance Includes**

- A. Repent is a change of mind about sin and about God which results in turning from sin to God. Repentance affects the whole life of a sinner.
- B. Repentance includes a sinner taking ownership for their sinful condition.
- C. Repentance includes sorrowing for sin. ***2 Corinthians 7:10*** "godly sorrow worketh repentance to salvation not to be repented of" And ***Matthew 5:4*** says, "Blessed are they that mourn: for they shall be comforted."

So, in Biblical repentance, a convicted and convinced sinner takes his place before God as justly condemned. He hates his sin, longing to be free from it. He sorrows over sin, determining not to return to it. And he shows that his repentance is real by walking in the pathway of righteousness and true holiness. "Bringing forth fruits for repentance" is evidence that a radical change has taken place in our lives (***Matthew 3:8***).



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## The Need for Repentance

In Acts 17:30 we read these words, “The times of this ignorance God winked at; but now commands all men everywhere to repent.” God says all men—not just the Gentiles, but all men, which includes every tongue, nation, tribe and people. And in verse 31 we find out why God has commanded all men everywhere to repent: His judgment is coming! “Repent!” God says, “The King is coming in judgment! Jesus will truly have a righteous judgment (**John 7:24**)

Jesus came not to condemn us (John 3:17, Romans 8:1) The Lord Christ is our savior who will never turn away a repentant, believing sinner. Christ came to seek and to save just this type of sinner. **Isaiah 55:6-7: “Seek ye the LORD while He may be found, call ye upon Him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD; and he will have mercy upon him; and to our God, for he will abundantly pardon.”**

## Repentance Is Perpetual (I John 1:6-10)

Backsliding is a reality for every believer and follower of Christ once we are saved by grace through faith (Ephesians 2:5-8) Peter writes according to the true proverb, “*The dog is turned to his own vomit again and the sow that was washed to her wallowing in the mire*” (**2Pe 2:20-22**). In some cases, going back is slow. Few go back all at once! The Hebrew writer warns his readers *to give earnest heed to the things they have been taught lest at any time, we should let them slip* (**Hebrews 2:1**)

Repentance is perpetual as long as we live in this sinful flesh. Paul talks about the sinful flesh in **Romans 7:16-24** As Christians who desire to grow, we must be careful to not only confess our faults or confess sin in our lives constantly, but also be in a perpetual repentance mode. It is because of God’s goodness that he gave us the gift of repentance (**Romans 2:4**)



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## Study Questions

1. What does God command every sinner to do?
2. How would you have defined "repentance"?
3. How does the author define "repentance"?
4. Read Psalm 51. Briefly, how would you describe repentance?
5. Describe the basic overall meaning of the three Greek words which are translated into English as "repent."
6. In your own words, what are some descriptions of true repentance?



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## **First Principles Lesson Two “Faith Towards God”**

There are seven types of baptism that take place throughout the Old and New Testament: baptism of Moses, suffering, John, Jesus, fire, Holy Spirit, and baptism in the name of Jesus. However, Paul writes in Ephesians 4:5 that there is “one baptism”. This is not to say that there is only one baptism in existence. Instead, there is only one type of baptism the believer must obey and instruct. In this article, we examine these types of baptism in the Bible, and conclude which of these baptisms Paul is referencing.

Theme Scripture: Hebrews 6:1-3

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

### Introduction

It is important as Christians that we have a firm grasp and understanding of the principle of faith. God through his Word provides examples of faith demonstrated throughout the Bible. We will thoroughly investigate this second principle to gain full understanding of the importance of faith to the Christian.

### Faith

- Found in Bible 246 Times; found in Old Testament
- Found in New Testament (244)
- There are (4) four different definitions for Faith

### Definition(s)

A. Faith – faithful, trustworthy

Example: Deuteronomy 32:20



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- B. Faith – faithfulness, steadiness, trustworthiness Example: Habakkuk 2:4
- C. Faith – of little faith Examples: Matthew 6:30, 8:26, 14:31, 16:8, Luke 12:28
- D. Faith – (GRK) Pistis – faithfulness, belief, trust, with an implication that actions based on that trust may follow; “the faith” often refers to the Christian system of belief and lifestyle. In general,



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- E. it implies such a knowledge of, assent to, and confidence in certain divine truths, especially those of the Gospel, as produces good works.

In comparison to the biblical definition of faith, there are general word meanings that most people attribute when using the term faith:

- A. allegiance to duty or to a person
- B. fidelity to one's promises
- C. sincerity of intentions
- D. belief and trust in and loyalty to God
- E. belief in the traditional doctrines of a religion
- F. firm belief in something for which there is no proof
- G. complete trust
- H. something that is believed especially with strong conviction; especially: a system of religious beliefs

As defined by Merriam-Webster, the world has found faith in the following:

In the President of the United States - Obama

In Obama's Presidential plans

Denominationalism

Traditions of men

In UFO's and Aliens

Homosexuality and Same Sex Marriage

As we analyze Merriam-Webster's definitions, the concept of faith is grounded in emotion and not in truth. We all operate under the principle of faith each and everyday. For example, we have faith that when we work for our employer that we will receive our just pay on time and the amount of money that





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was agreed upon based on salary or hourly wages. We have faith that as we travel by plane that an inspection of the plane is done in detail that all is operating correctly so that there is a successful flight.

We have faith that when the intersection signals are working according to its purpose to govern the flow of traffic to stop or proceed, that drivers adhere to the traffic signals so that there are no accidents.

The aforementioned examples of faith reside at a human level that has failed us in many ways and time and time again. Biblical Examples and Illustrations: The Hebrew writer defines faith from a biblical perspective: Hebrews 11:1 – “Now faith is the substance of things hoped for, and the evidence of things not seen.”

#### Definitions

- I. Faith – (GRK) : 4102 –Pistis – faithfulness, belief, trust, with an implication that actions based on that trust may follow; “the faith” often refers to the Christian system of belief and lifestyle. In general it implies such a knowledge of, assent to, and confidence in certain divine truths, especially those of the Gospel, as produces good works.
- II. Substance – (GRK) : 5287 – Hypostasis – confidence, trust, being sure
- III. Things hoped for – (GRK) : 1679 – Elpizo – to hope, hope for, put hope in, expect, an attitude of confidently looking forward to what is good and beneficial
- IV. Evidence – (GRK) : 1650 – Elenchos – certainty, proof; rebuke, reproof

Through defining the key words in the Hebrew writer’s definition of faith as found in Hebrews 11:1, we can now read it as the following:

“Now through the confidence in certain (synonym-assured) divine truths is the confidence of confidently looking forward to what is good and beneficial, the certainty (synonym- assurance, surety) and proof of things not seen.”

Notice the key words found within the definitions; confidence, certainty, proof.



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To truly understand faith we must strive to understand the two concepts:

Substance of things hoped for

Evidence of things not seen

Supporting scriptures: Acts 1:3, Mark 16:20, Luke 1-3

As Christians, we must have confidence in Christ. If we believe in Christ, we faithfully understand his instruction as found in 2 Corinthians 5:7 – “For we walk by faith, not by sight:” If we had to see everything and engage in it to gain confidence, then there would be no faith and without faith we cannot please God (Hebrews 11:6).

Believing Faith is not Enough

Many people think that faith is solely believing that “God is”. Believing that “God is” is partially true but there is an action that supports and completes faith. The person that understands and demonstrates the totality of faith understands Gods will and therefore carries it out.

James 2:14-20

“What doth it profit, my bretheren, though a man say he hath faith, and have not works? Can faith save him? If a brother or a sister be naked and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hath faith, and I have works: show me thy faith without works, and I will show you thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?”



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The faithful demonstrates faith through works and not vain babblings. When troubles times come, the faithful continue because they have understanding and continue to press forward; ever flourishing and thriving in Christ.

Example: 2 Corinthians 12: 7-10

“And lest I should be exalted above measure through the abundance if the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches in necessities, in persecutions, in distress for Christ’s sake: for when I am weak, then I am strong.”

There must also in our prayers be boldness (Hebrews 4:16) and confidence grounded in reverence to God that must encompass faith. James instructs us to believe that God can and will provide.

James 1:6

“But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.”

Faith and Action

As a child of God, we must grasp that faith must be coupled with action. When we analyze Noah and his faith towards God, we see that his faith was coupled with action. Hebrews 11:7 states:

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world and became heir of the righteousness which is by faith.”



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When a child of God begins to lose their faith, their walk in God becomes fragmented and unstable thus eventually producing a pattern contrary to God. When we examine Peter, we see that he was able to walk on the water as long as he continued in faith (Matthew 14:29). The second Peter began to replace his faith with fear, he began to sink and he immediately needed Christ to restore him.

Faith is such a crucial part of Christianity that the Hebrew writer states:

Hebrews 11:6

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

Paul also chronicles the spiritual clothing that a Christian must possess “The Whole Armor of God” (Ephesians 6:11) with faith being an intricate part of the armor (Ephesians 6:16). Our faith in knowing that all things will be alright acts as the spiritual shield of protection (Romans 8:28).

Faith the Crucial Component

Ephesians 2:8

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:”

By grace (the unearned favor God provides to an undeserving people) which is God’s gift to man coupled with the Christians faith (Christians embrace of God), being added to His Church, and obedience to His principles is the component to Salvation. For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Hebrews 11:6).”

Developing Faith

Developing ones faith is a continuous process for the Christian. Faith towards God is developed by hearing the word (Romans 10:17) and experiencing God. People can easily fly on an airline without tremendous doubt because it is done



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numerous times a day without a high rate of tragedy. Because of that, it helps people to continue to fly because they believe they can successfully do the same thing. When we believe and put that belief into action amounting to faith, as Christians we will please God, receive love and be delivered from any circumstance, experience God on a personal level thus increasing our faith and the personal intimate relationship needed to receive the promise of salvation.

Questions (You may use the back of this paper or another piece of paper to complete your answers)

1. How is faith developed?
2. What two concepts does faith consist of?
3. What piece of armor of faith referred to? (explore why)
4. What scriptural text indicates that "Without faith it is impossible to please God?"
5. In your own words, define faith and write an illustration of faith.
6. According to faith, what must one believe and what action must one do to receive God's rewards?
7. Why did Peter begin to sink after initially walking on water?

Bonus Question:

Select two Bible figures from Hebrews chapter 11 and explain why their faithful acts were so great?

### **First Principles Lesson Three "Baptisms"**



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There are seven types of baptism that take place throughout the Old and New Testament: baptism of Moses, suffering, John, Jesus, fire, Holy Spirit, and baptism in the name of Jesus. However, Paul writes in Ephesians 4:5 that there is “one baptism”. This is not to say that there is only one baptism in existence. Instead, there is only one type of baptism the believer must obey and instruct. In this article, we examine these types of baptism in the Bible, and conclude which of these baptisms Paul is referencing.

### **Defining our Terms:**

Baptism is transliterated from the Greek word [βαπτίζω](#), meaning to immerse or make whelmed. That is to mean fully wet. Many baptisms are in water but as we will see some are not. The Scriptures are very clear as to which baptisms were in water and which were not. We find Biblical water baptism practices included complete [immersion, as opposed to sprinkling](#) (**Matt. 3:16, Acts 8:38-39**).

### **1. Baptism of Moses**

***1 Corinthians 10:1-4*** “For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ.”

The first of the 7 types of baptism we will discuss is the baptism of Moses. As they passed through the Red Sea, the Children of Israel found themselves surrounded by walls of water. In Moses’ account, we learn as they walked on dry ground, a cloud directing them. This cloud is the Spirit of the Lord leading them on (Ex. 14:21-31). Thus, God delivered (saved) the Children of Israel out of bondage to the Egyptians. We know this event as the “Exodus.” Accordingly, this is what Paul is referring to here in Corinthians. This baptism is symbolic and serves as a type of the one to come. This baptism believers must obey, yet it is not the “one baptism” Paul writes of in Ephesians 4.

### **2. Baptism of Suffering**



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### *Mark 10:38-39*

*Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized..."*

The second of the 7 kinds of baptism is the baptism of suffering. This baptism is not in reference to water, but the suffering and shame associated with the death of Christ. Also called the "baptism of the cross," Jesus knows the cup he must drink. It is that of shame and torment through scourging and through the cross (Matt. 26:36-46). So to speak, Jesus became whelmed and immersed in pain and dishonor by unjust men. James and John asked for glory and honor, but would receive the same treatment if they were to follow Christ. Similarly, our calling is to suffer for the sake of Christ (1 Peter 2:21). This also is not the "one baptism" that Paul references in Ephesians 4.

### **3. Baptism of John**

#### *Mark 1:4-8*

*John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair and wore a leather belt around his waist and ate locusts and wild honey. And he preached, saying, "After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie. I have baptized you with water, but he will baptize you with the Holy Spirit."*

Third in the 7 kinds of baptism is the baptism of John. John was to prepare the way of the Lord, and make his paths straight (Mark 1:3). His baptism was in water (specifically the Jordan River) and was for repentance and the forgiveness of sins. The Pharisees and lawyers had rejected John's baptism, and by doing so had



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rejected the purpose of God (Luke 7:29-30). Consequently, is this then the “one baptism” to which Paul is referring to in Ephesians 4?

Acts 18-19 shows otherwise. A Jew named Apollos was accurately teaching the things regarding Jesus, yet he knew only the Baptism of John. Consequently, Paul needed to correct those whom Apollos had taught in Ephesus. In this instance, Priscilla and Aquila explain the way of God to Apollos more accurately (Acts 18:24-26). Those under the baptism of John still needed it into Jesus (Acts 19:1-7). Therefore, this shows that John’s baptism is not the “one baptism” to which Paul refers to, but shows that it will be baptism in the Jesus’ name.

#### **4. The Baptism of Jesus**

*Matthew 3:13-17 “Then Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” But Jesus answered him, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.” Then he consented. And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.”*

For our fourth type, this account tells us of [Christ’s own baptism](#) by water in the Jordan River administered by John the Baptist. Christ knew no sin, with no need of repentance or forgiveness (**2 Corinthians 5:21**). However, he still underwent baptism in order to “fulfill all righteousness.” Much unlike the Pharisee’s who rejected the purpose of God, Christ by way of example, shows the will of the Father by obedience in baptism. The Father confirms his love for his Son, and immediately after, the Father bestows the Spirit upon him, thus beginning his ministry. Because this account is specific to Christ, it is not what Paul refers to in Ephesians 4.

#### **5. Baptism of Fire**





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### *Matthew 3:11-12*

*I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.*

The fifth in our list of the different kinds of baptism is the baptism of fire. In this context, three different baptisms are in view. First, the baptism of John. Second, the baptism of the Holy Spirit. Finally, the baptism of fire. Some suggest the fire refers to the “tongues as of fire” resting upon the Apostles in Acts 2:3. However, it seems that John explains what he means in the surrounding context. Christ will gather his wheat securely into his barn, but one day the chaff will burn with unquenchable fire. Seemingly, this speaks of the future administration of judgment on those who disobey the gospel.

Similarly, 2 Thessalonians 1:5-9 reveals Christ will return in “flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus” (v. 8). Therefore, this baptism is not of water. Instead, it is eternal “fire” to all those who do not obey the gospel or know the Lord. This is not the “one baptism” Paul speaks of in Ephesians 4.

## **6. Baptism of the Holy Spirit**

Again, in Matthew 3:11-12, we see John’s words regarding the baptisms which Christ himself will deliver. This is not in reference to baptism in the name of Jesus also to come. Instead, to specific baptisms which will come directly from the hand of Christ. One of these, as promised in Joel 2, is the baptism of the Holy Spirit upon men. Though the Spirit remains in many ways a mystery to us, the



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Scriptures have revealed several things about it. These revelations help us understand when and where these baptisms took place.

The pouring out of the Holy Spirit on “all flesh” was prophesied by Joel in chapter 2. This began on Pentecost, when the Apostles gathered in Jerusalem together waiting for Christ’s promise of the Spirit (Acts 1:5, 8). With a mighty rushing sound, the Apostles became filled (baptized) with the Holy Spirit. They began to speak in many tongues (known languages, see vv. 8-11). This fulfilled John’s prophecy that Christ would baptize with the Holy Spirit. Additionally, it partially fulfilled the pouring out of the Spirit on “all flesh” in verse 17. In chapter 10 we see the fulfillment of the rest of the prophecy.

## **What is Holy Spirit Baptism?**

### **A SYMBOL OF GOD’S APPROVAL**

Holy Spirit Baptism is a symbol of God’s approval. Immediately after the baptism of Christ, the Spirit falls upon Him. God declares this is His son with whom He is “well pleased.” Similarly, in Acts 10, the extension of the Gospel of Christ does not yet include the Gentiles. As a sign to show that God has granted salvation to the Jews and the Gentiles as well, the Spirit falls upon the centurion Cornelius and all those who heard the words of Peter (Acts 10:30-48). Upon seeing the sign of God’s approval of the Gentiles, Peter remarks “Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?” (v. 47). Immediately, they undergo baptism in the Jesus’ name. Therefore, the Spirit poured out on “all flesh” both the Jews and the Gentiles, fulfilling the prophecy of Joel.

## **Spirit Baptism vs. Spiritual Gifts**

### **GIFTS THROUGH THE APOSTLES**

Baptism of the Holy Spirit differs from spiritual gifts. Administration of gifts occur by the Apostles through the Spirit. In Acts 2 and 10, Christ sent down the Holy Spirit and baptized those select men. In both cases spiritual gifts follow. However,



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the spiritual gift given as a sign of the Spirit baptism in Acts 2 and 10 is only tongues speaking (2:3, 10:46). In the case when the Apostles would lay their hands upon those who had been baptized in the name of Christ, gifts of tongues, prophecy, miracle working, interpretation and many others followed (1 Cor. 12, 2 Tim. 1:6). Passing spiritual gifts and the Spirit occur only through the laying on of the Apostles hands (Acts 8:17-19).

Baptism of the Holy Spirit differs from baptism in the Jesus' name. For instance, upon baptism in the Jesus' name we receive the "gift of the Holy Spirit" (Acts 2:38). However, Acts 8:16 shows that the Spirit had not yet fallen on those who obeyed the word in Samaria. In this case, their baptism occurred only in the name of the Lord Jesus.

We conclude that baptism of the Holy Spirit in the New Testament occurred only 3 times: once upon Christ, in Acts 2 on Pentecost to the Apostles, and in Acts 10 to Cornelius and his house. This baptism occurred directly from Christ as a sign of approval, followed by tongues speaking to show that such a baptism occurred. It is different than the instances in which the Apostles gave the Spirit and its power to Christians through the laying on of hands, and is also different than baptism in the name of Jesus Christ. In conclusion, the fulfillment of Holy Spirit baptism occurs in the New Testament church with the Apostles. It is not the "one baptism" Paul speaks of in Ephesians 4.

## **7. Baptism in the name of Jesus**

*Act 2:36-38*

*Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified." Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.*



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For the final in our seven kinds of baptism we have baptism in the Jesus' name. The Jews realize they killed the son of God. Cut to their hearts, they ask Peter what hope they had – what could they possibly do? Peter instructs instructs repentance and baptism for each of them. Not in the name of John, but in the Jesus' name who is now both Lord and Christ! This baptism was not merely ceremonial, but as Peter says this baptism was for “the forgiveness of your sins”.

The Scriptures are very clear that baptism in Jesus' name is for the forgiveness of our sins, and that without this baptism there is no forgiveness. Our burial with Christ occurs in baptism (Romans 6:1-6) and the old self dies. Nailing our sins to the cross (Col. 2:11-15) Christ washes away our sins by His blood (Acts 22:16).

### **Other Effects of Baptism Into Jesus Christ**

Baptism in Jesus' name also places us into his church, the body of Christ. Galatians 3:27 reads “For as many of you were baptized into Christ have put on Christ” and also makes us “sons of God, through faith” (v. 26). Acts 2:42-47 declares that those who were baptized were those who the Lord added to their number that were being saved.

[Baptism in the Jesus' name was also in water](#). As seen in Acts 10, Peter asks “who can refuse the water?” Baptism into Jesus Christ occurred immediately. Also, in Acts 8:26-40, we read the story of Philip and the Eunuch. After preaching Jesus to him, the Eunuch asks, “See, here is water. What hinders me from being baptized?” (v. 36). They both went down into the water, and Philip baptized him.

Baptism in the Jesus' name also saves us. See our article on “[Do you have to be baptized to get to heaven?](#)” After commanding all to repent and be baptized for the forgiveness of their sins, Peter tells them to “save themselves!” Consequently, baptism occurred for those who received his words (Acts 2:40-41). Peter writes in 1 Peter 3:21 “baptism now saves you.” Christ says in Mark 16:16 “He who believes and is baptized shall be saved, but he who does not believe shall be condemned.”

### **There are 7 types of baptism, but what is the “one baptism”?**



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Though there are many baptisms in scripture, the “one baptism” all believers must obey and teach is baptism in Jesus’ name. This baptism occurs in water resulting in our forgiven sins. As a result, salvation exists by the blood of Christ as we participate in his death, burial, and resurrection.

#### **LESSON 4: The principle of Laying on of Hands (Hebrews 6:2)**

The first principle of "laying on of hands" mentioned in **Hebrews 6:1-2** is part of a foundational list of elementary teachings for believers in the early Christian community. These teachings, described as the "elementary principles of Christ," include:

- Repentance from dead works
- Faith toward God
- Instruction about baptisms
- **Laying on of hands**
- Resurrection of the dead
- Eternal judgment

In the context of Hebrews 6:2, the laying on of hands refers to a symbolic or spiritual act often associated with:

1. **Impartation of Blessing:** Hands are laid on individuals to convey a blessing, as seen in the Old Testament when Jacob blessed his sons (Genesis 48:14)

In **1 Timothy 5:22**, Paul cautions Timothy, saying, "Do not be hasty in the laying on of hands, nor take part in the sins of others; keep yourself pure." The advice to "lay hands suddenly on no man" is a warning about exercising caution when appointing or endorsing individuals for leadership roles or ministry within the church. There is no doubt Timothy was the beneficiary of the idea of Paul’s impartation of blessing on him as a mentoring relationship with one of the most influential converts in the first century. Paul studied Timothy’s character (1 Timothy 4:12-16) Paul also knew Timothy’s training and teaching from his mother and grandmother (**2 timothy 1:5-6**) There are several reasons for this caution:



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1. **Discernment in Leadership Appointments:** The laying on of hands often signified the ordination of someone to a position of authority or ministry. Paul was advising Timothy not to rush this process, but to carefully evaluate the character, qualifications, and spiritual maturity of those being considered for leadership (**1 Timothy 3 outlines qualifications for leaders**). Appointing someone unworthy or unprepared could lead to issues within the church.
2. **Responsibility for Endorsement:** By laying hands on someone, Timothy would be endorsing or approving their ministry. If someone appointed turns out to be unfit or sinful, Timothy might bear some responsibility for that person's actions. Paul's advice encourages Timothy to ensure he doesn't share in the sins or failings of unqualified leaders by hastily appointing them.
3. **Purity of the Church:** Paul was concerned about the purity of the church and its leadership. Hastily endorsing someone without proper discernment could allow individuals with questionable character to enter leadership roles, potentially harming the church's spiritual integrity and reputation.

Paul's advice reflects the seriousness with which leadership and spiritual roles should be treated, emphasizing the need for careful and prayerful consideration before publicly endorsing anyone for such responsibilities.

- **Ordination:** In the New Testament, laying on of hands was used to commission or ordain someone for ministry (Acts 6:6, 1 Timothy 4:14).
- **Healing:** It is also linked to healing the sick, as seen in Jesus' ministry and the apostles' (Mark 16:18).
- **Receiving the Holy Spirit:** The laying on of hands was a key action in receiving the Holy Spirit in Acts 8:17 and Acts 19:6.

In Hebrews 6, this practice is noted as foundational, suggesting that it was a standard and essential aspect of Christian life in the early church. In modern religious practices, the laying on of hands continues to be a significant spiritual act across various Christian denominations, often symbolizing the transfer of blessing, authority, or healing. Here are some common ways it is practiced today:



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## 1. Ordination and Commissioning for Ministry

- **Purpose:** This practice is used to ordain pastors, priests, deacons, missionaries, and other church leaders.
- **How It's Done:** Senior clergy or elders lay hands on the individual being ordained, usually during a special service, symbolizing the passing of spiritual authority and responsibility. This can be seen in many denominations like Catholic, Protestant, and Orthodox churches.

## 2. Prayer for Healing

- **Purpose:** In many Christian traditions, laying hands on someone who is sick is done while praying for physical, emotional, or spiritual healing.
- **How It's Done:** The sick person is prayed over while one or more individuals (such as pastors, elders, or other believers) lay their hands on the person's head or shoulders, believing that God's healing power may be transferred.

## 3. Blessing or Dedication

- **Purpose:** Laying on of hands is used during moments of blessing, such as when praying over children, new believers, or newly married couples.