

Basic Doctrine



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Introduction:

- A. The New Testament states clearly that salvation is to be found through Jesus Christ alone. Acts 4:12
- B. It also describes our need to continue in the doctrinal truths which we have been taught. Col 2:6-7
 - (a) Paul states that the foundation upon which Christians are established is Jesus Christ. I Cor 3:11
 - (b) The doctrinal subjects listed below are an integral part of Jesus and His work.
- C. It was Jesus Himself who instructed His followers to "... make disciples of (teach) all nations ..." Matt 28:18-20
- D. The writer to the Hebrews, generally considered to be Paul, stated that those who are mature Christians are established on a solid doctrinal foundation. Heb 5:14-6:2

In Hebrews 6:1-2, there are six subjects listed:

1. **REPENTANCE FROM DEAD WORKS**
2. **FAITH TOWARD GOD**
3. **THE DOCTRINE OF BAPTISMS**
4. **LAYING ON OF HANDS**
5. **RESURRECTION OF THE DEAD**
6. **ETERNAL JUDGMENT**

A study of the Book of Acts and the Epistles will reveal that these subjects were essential elements of the teachings of the early Apostles.

They would form the foundation of "the Apostles' doctrine" in Acts 2:42.

It is appropriate that we consider them in the order in which they were listed for the Hebrew Christians.

1. REPENTANCE FROM DEAD WORKS

- A.** While the Bible usage of the word is somewhat different, the Oxford Dictionary defines “repentance” as “feeling sorry for having done something”.

We shall consider the Bible usage of “repentance” later.

- B.** As repentance is said to be FROM dead works, we conclude that “dead works” are undesirable, and are therefore to be abandoned.

1.1 DEFINITION OF “DEAD WORKS”

- 1.1.1** All of mankind, outside of Christ, is said to be “dead in trespasses and sins ...” Eph 2:1
This is the result of Adam’s sin (disobedience). Rom 5:12

- 1.1.2** God told Adam that if he disobeyed, he would die. Gen 2:17

- (a) Adam’s sin resulted in spiritual death, which is separation from God, ie a broken relationship between man and God.

- (b) It could not have been physical death, because that came to Adam nine centuries later. Gen 5:5

- 1.1.3** Spiritual death is life (existence) in separation from God. Rom 5:17; I Tim 5:6

- (a) It is the state of being unregenerate, ie not born again.

- (b) There are three kinds of death spoken of in Scripture:

- (i) Spiritual death: Separation from God during life Gen 2:17

- (ii) Physical death: Separation of the human spirit and soul from the body. Gen 35:18

- (iii) The second death, or eternal death: Eternal separation from God. Rev 20:6,15

- 1.1.4** Dead works are defined as activities or actions that do not tend towards spiritual life, or the activities in which unregenerate (unsaved) people involve themselves. For example:

- (a) Carnal activities: “The works of the flesh” Gal 5:19-21

- (b) Actions prompted by lust: “The lusts of the flesh” Eph 2:3

- (c) Deeds done under demonic influence Mk 5:1-15; John 8:44

1.2 DEFINITION OF “REPENTANCE”

- 1.2.1** The Greek word most commonly translated “repent” in the New Testament is “metanoeo”, meaning, literally, “to perceive afterwards”.

Meta = After, implying change;

Noeo = To perceive;

Nous = The mind, the seat of moral reflection.

- (a) In the many places where it is used in the New Testament, it means, literally, “to look back on one’s actions and change one’s mind”, eg Rev 2:5.
- (b) Because the Old Testament is written in Hebrew, this particular Greek word does not appear in the Old Testament: however the attitudes of David in Psalm 51, and Ezra in 119:59 are excellent illustrations of the act of repentance.

- 1.2.2** From a practical point of view, to repent is to consciously change the mind about what one is doing, or has done, and to turn and go in another direction.

The Biblical usage of the word relates to the realisation of the awfulness of one’s sin, subsequent remorse for it, and the turning away from it (dead works) (Acts 2:38a Amp) to embrace the righteousness of God which is available through Christ. II Cor 5:21

1.3 SOME MISUNDERSTANDINGS REGARDING REPENTANCE

- (i) At times, upon hearing the Gospel, people are seen to become agitated. They will often shake, weep, become silent, become unusually talkative, or perhaps speak of how they would like to be different. Some will even run away.

Such manifestations are sometimes mistaken for repentance, but they may be nothing more than remorse because their sin has been exposed, and they fear the consequence of their sin.

- (ii) Conviction precedes repentance, but not all who come under conviction come to true repentance. Acts 24:24-25; 26:24-28
- (iii) Sorrow can lead to repentance, but the two must not be confused. II Cor 7:10; Heb 12:17

- (iv) Reformation comes after repentance, as a result of the New Birth. Reformation by means of self-effort alone is of no avail: it leads only to self-righteousness which precludes a man from submitting himself to God's righteousness. Is 64:6; Rom 10:1-13
- (v) "Becoming religious" must not be mistaken for repentance. There have been, and are, many who observe religious formalities and tradition without having repented of sin. II Tim 3:5
- (vi) "Head knowledge" (mental assent) must not be mistaken for repentance. True repentance will produce appropriate attitudes and actions. Rom 10:8-10; James 2:19-20
- (vii) It must be remembered that true repentance involves a change of heart which will be demonstrated in a genuine attempt to change, with the Lord's help. Prov 28:13; Eph 2:8-10

1.4 THE IMPORTANCE OF REPENTANCE

- 1.4.1** It is essential to salvation. No-one can be saved without true repentance.
 - (a) John the Baptist insisted upon it. Matt 3:1-2,7-9
 - (b) Jesus said we must repent. Mark 1:15; Luke 13:3,5
 - (c) Peter proclaimed its necessity. Acts 2:38
 - (d) The Father requires it. II Peter 3:9; Ac 17:30 Amp
- 1.4.2** It is a unique feature of Christianity. Other religions do not require it – they depend on works to attain their goals.
- 1.4.3** For faith in Christ to be genuine, repentance is imperative. Luke 6:46; 18:13-14

1.5 THE RESULTS OF REPENTANCE

- 1.5.1** In the repentant believer:
 - (a) It comes with Godly sorrow, and opens the way to salvation. II Cor 7:9-10
 - (b) It results in both, confession of, and forsaking of, sin, with a desire to be cleansed from it. I John 1:9
 - (c) It brings about a realisation of, and acceptance of, pardon, remission and refreshing. Acts 2:38; 3:19; Luke 24:47

1.5.2 The person who has reached this stage has received salvation. John 5:24; 6:37; I John 5:11-13

1.5.3 In heaven there is:

(a) Joy: Luke 15:7-10

(b) Pleasure to the Father and the Son: Is 53:10-12

1.6 WAYS OF BRINGING PEOPLE TO REPENTANCE

1.6.1 Through the preaching of the Word: Acts 2:37-41; I Cor 1:21

1.6.2 Through God's loving reproof: Is 1:18; Heb 12:6-11

1.6.3 Through correction gently and lovingly administered by a servant of the Lord: II Tim 2:24-26

Conclusion:

Let us summarise by considering the example of the repentant thief, as recorded in Luke 23:40-42.

- v.40 He rebuked his sinful companion
- v.41 He confessed his sin
- v.41 He declared Christ to be sinless
- v.42 He exhibited faith
- v.42 He confessed Christ as Lord
- v.43 He received an immediate answer

2. **FAITH TOWARD GOD**

Read Hebrews 6:1-2.

- A. Faith is fundamental to Christianity. Latin “fundamentum” – foundation.
- B. “Faith is a way of life.” Rob Wheeler, Feb 1962
 - (a) Christianity is based absolutely on faith in another, ie faith in God, through Jesus Christ.
 - (b) This is the obstacle that keeps many from receiving salvation. They are too proud to admit their own inability and inadequacy.
- C. As we consider the topic of Faith toward God, we shall see that the believer’s faith grows and develops, and, correspondingly, the believer grows and matures.

2.1 **DEFINITION OF FAITH**

2.1.1 Dictionary definition: Oxford – “Trust, believe in Divine truth; religion; loyalty”.

2.1.2 Greek words:

- (a) “Pistis” – this is the noun for “faith”. For the purpose of this study, it means “faith in God”.

This word can mean faith in things other than God, but its meaning is ascertained by consideration of the context in which it is used.

In the Greek language, when this word is preceded by the definite article, it then means the faith, which refers to Christianity itself.

- (b) “Pisteuo” – this is the verb form of “faith”. It suggests action, and therefore is translated as “believe”.

It has been said, “He who does not act according to that which he believes, does not really believe.” There is more depth to this statement than we can consider in this study.

For the serious student, a diligent scrutiny of the meanings of these words in the ancient Greek language would unearth far greater depths of meaning and nuances of expression than we are able to cover in this present study.

2.1.3 Bible definition of faith. Read Hebrews 11:1

(a) *“Now faith is the substance of things hoped for ...”*

- (i) Biblical “hope” is defined as a firm expectation of something that you know is going to come.
- (ii) The thing we are hoping and believing for has become so real to us that it has taken on substance, or has become tangible.
- (iii) Nothing is so real to us as that which is real in the Spirit.

(b) *“... the evidence of things not seen.”*

- (i) Although the thing hoped for and believed for has not yet appeared, and therefore is not visible, the believer has evidence of it.
- (ii) In this study, we are considering “Faith Toward God”. We have come to trust Him to the point where, like the Apostle Paul, *“we walk by faith, not by sight.”* II Cor 5:7

2.2 THE OBTAINMENT OF FAITH

2.2.1 Faith is not an attainment. It is not possible to force oneself to believe, in an endeavour to attain one’s goals.

Faith is an obtainment. It grows, or develops, as a result of exposure to appropriate stimuli. Faith towards God develops as a person is exposed to the living Word of God. Heb 4:12; I Peter 1:23; Rom 10:17 (expanded further in Section 2.2.3).

2.2.2 The gospel does not effect change in a person’s heart, nor does it benefit that person, until faith is present. Heb 4:2

In Rom 10:17 we see that faith comes to the open heart which is exposed to the Word of God. V.17 is the culmination and application of the preceding verses regarding salvation.

| | | |
|-------|---|------------------------------|
| Faith | = | trust, assurance, confidence |
| comes | = | is created, imparted |
| by | = | through |

hearing (Gr. "akoe") = listening to the report (v.16) and
hearing it with acceptance
and
hearing (Gr. "akoe") = report
by = through
the Word of God = the Word (rhema) which preaches
Christ.

2.2.3 -- The Greek word "**rhema**"

There are two words in the Greek language which are translated into English as "word":

- (a) The first is "logos". For the purposes of our study, this word generally refers to the written Word of God, ie the Bible from beginning to end.
- (b) The second word is "rhema".
 - (i) This is a word (message) which is specifically addressed to the hearer. Within the confines of Biblical usage, it is quickened to the hearer by the Holy Spirit.
 - (ii) The word used in Rom 10:17 is "rhema", so we can see that as the word is "heard", it is quickened to the believing heart, thereby becoming to that person, a Living Word.
 - (iii) In practical terms, the Word (logos), quickened by the Holy Spirit, becomes a Word (rhema), and so becomes a personal message to the believer.
 - (iv) In the New Testament, Jesus is referred to as the "Logos" – John 1:1.

As He spoke (logos) to the person(s), in the power of the Holy Spirit, His words became "rhemata" (plural of rhema) to them, and carried a special significance in all such instances.

2.3 THE OUTWORKING OF FAITH

It must be remembered that everything that is received from God comes as a result of faith.

As we are considering "Faith Toward God", subsequent to repentance, we shall confine our attention to the receiving of salvation, and those things which pertain to salvation.

2.3.1 The receiving of salvation:

- (a) This begins with a genuine “hearing” of the Gospel. Rom 10:17
- (b) Then comes a conviction of sin, and the realisation that better things are available in Christ. John 16:8-11
- (c) This is followed by repentance, as faith towards God takes effect. John 1:12-13
- (d) This leads to a confession of faith in God through Jesus Christ. Rom 10:8-11
- (e) Then follows a divine response, by which the Holy Spirit ministers positively in the believer’s life, and that person is born again, and becomes a child of God. Rom 8:16
- (f) This makes him/her a joint heir with Christ. Rom 8:18
- (g) During this experience, the new believer will receive an unshakeable assurance of his/her position in Christ. I John 5:11-13

2.3.2 The experience outlined above leaves the believer unquestionably BORN AGAIN.

2.4 THE OUTWORKING OF THE NEW BIRTH

2.4.1 The born again believer now has a new attitude – II Cor 5:16, and a new experience – II Cor 5:17.

2.4.2 A Bible description of the born again believer:

- ▶ The promise of it II Peter 1:1-4
- ▶ The reality of it II Peter 1:5-8

The Greek text indicates that the attributes listed in these verses are realised as each one grows out of the one preceding it.

“For this very reason, adding your diligence (to the divine promises), employ every effort in exercising your faith to develop virtue (excellence, resolution, Christian energy), and in (exercising) virtue (develop) knowledge (intelligence).

And in (exercising) knowledge (develop) self-control, and in (exercising) self-control (develop) steadfastness (patience, endurance), and in (exercising) steadfastness (develop) godliness (piety), And in (exercising) godliness (develop) brotherly affection, and in (exercising) brotherly affection (develop) Christian love.

For as these qualities are yours and increasingly abound in you, they will keep (you) from being idle or

unfruitful unto the (full personal) knowledge of our Lord Jesus Christ (the Messiah, the Anointed One)."

II Peter 1:5-8 Amp

- The attributes can be seen to grow out of each other in the following order:

Faith
Virtue
Knowledge
Self-Control
Godliness
Brotherly kindness
Love

2.4.3 An encouragement to the born again believer—II Peter 1:8-11

—

- v.8 The promise of a fruitful life
- v.9 An exhortation to keep the experience alive and in remembrance
- v.10 An assurance that obedience will keep the believer secure
- v.11 An assurance of eternal salvation

Summary and Conclusion:

- A. Note the word “supplied” in II Peter 1:11 NKJ:
“For so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

A further study of the notes will remind the reader that God is the Instigator of everything that the Christian has in Christ. Rom 6:23

- B. Even our faith is a gift, in that we are given good reason to believe.
- C. We must agree with the Apostles Paul and James that anything we have, whether it be salvation, righteousness, ministry etc., we have received from God. I Cor 4:7; James 1:17-18
- D. Truly it may be said again that

FAITH GROWS, AND THE BELIEVER GROWS WITH IT.

3. THE DOCTRINE OF BAPTISMS

Read Hebrews 6:1-2

A. Many baptisms:

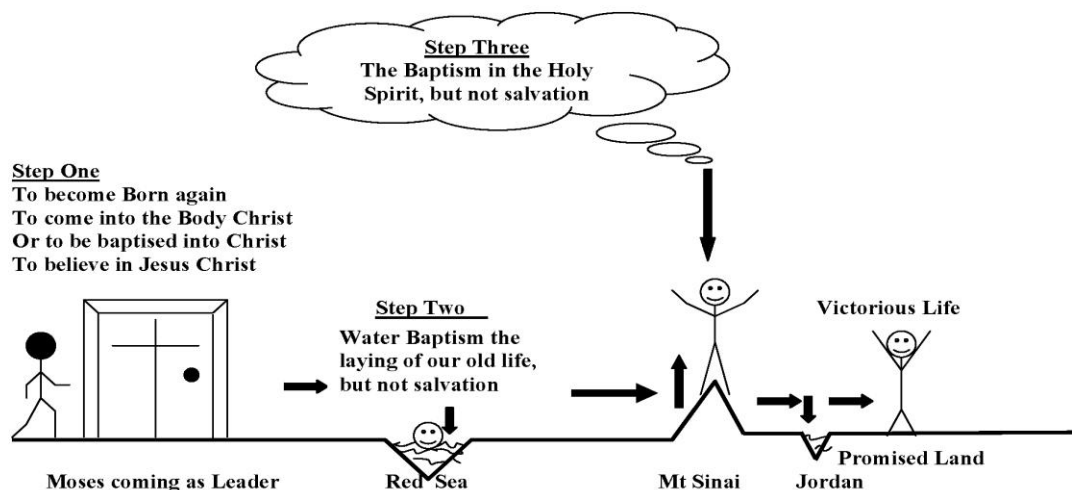
There are a number of experiences referred to in Scripture as “baptism”. The following will not be included in this study:

- (a) John’s baptism – a baptism of repentance. Matt 3:11
- (b) Some of the experiences to which Jesus voluntarily submitted during His earthly ministry, including His death on the cross. Luke 12:50
- (c) The experiences to which His followers are sometimes subjected. Matt 20:22-23; Mark 10:38-39

B. The baptisms to be considered in this study are the three baptisms that are fundamental to Christianity:

- (a) Baptism into the Body of Christ
- (b) Baptism in water
- (c) Baptism in the Holy Spirit

Three Baptisms



The Apostle Peter introduced these baptisms into the infant church when people responded to his sermon on the Day of Pentecost. Acts 2:38

- ▶ “Repent” Resulting in baptism into the Body of Christ
- ▶ “Be baptised” Baptism in water
- ▶ “Receive ... the Holy Spirit” Baptism in the Holy Spirit

C. These three steps provide an avenue of salvation blessing for the whole person, ie spirit, soul and body.

- (a) The spirit is regenerated;
- (b) The soul is converted and anointed;
- (c) The body becomes the anointed vessel through which the new life in Christ is expressed.

3.1 DEFINITION OF BAPTISM

3.1.1 The Greek noun for baptism is “baptisma”, which consists of the process of:

- (a) Immersion: Being plunged into the baptismal medium
- (b) Submersion: The state of being immersed in the medium
- (c) Emergence: The experience of emerging from the medium

3.1.2 The Greek verb is “baptizo”, derived from “bapto” – to dip. This word was used with reference to the dyeing of a garment:

- (a) When the article emerged, it would be coloured by (retain characteristics of) the element in which it had been dipped.
- (b) It was also used with regard to the dipping of one vessel into another for the purpose of drawing out some of the contents.

3.2 THREE FUNDAMENTAL BAPTISMS

3.2.1 Baptism into the Body of Christ

- (a) This is a spiritual experience. John 3:3-8
 - (i) It is a work of the Holy Spirit, and Jesus called it being “born of the Spirit”. John 3:3,5
 - (ii) In the same verses, He declares it to be essential to salvation.

- (iii) Verses 6-8 imply that the experience is not one that can be understood by the natural mind. I Cor 2:14
- (b) The Holy Spirit takes the repentant believer, and immerses him/her into the mystical Body of Christ.

The candidate then emerges, having acquired characteristics of that in which he/she has been submerged. I Cor 12:13

3.2.2 Baptism in Water

- (a) The qualification for Water Baptism:
 - (i) This is an act that can be seen and appreciated by others. It is really an act of obedience to what Jesus has commanded. Matt 28:19-20
 - (ii) The candidate must be a repentant believer.
 - ▶ Repentance: Acts 2:38
 - ▶ Belief: Mk 16:16; Acts 8:36-38
 - (iii) It therefore becomes obvious that “Repentance from Dead Works” and “Faith Toward God” are essential prerequisites to Water Baptism.

When these two requirements have been met, it must follow that “Baptism into the Body of Christ” has also been experienced by the candidate.
- (b) The mode of water baptism:
 - (i) A qualified believer, one who is born again and mature in the faith, takes the candidate and immerses, or buries him/her in water.
 - (ii) The baptiser asks the candidate some appropriate questions in order to obtain a declaration of faith in Christ, for his/her personal assurance, and for the satisfaction of any witnesses who may be present.
 - (iii) In most cases, the baptiser will then say, “I now baptise you in the Name of the Father, and of the Son, and of the Holy Spirit.”
- (c) An explanation of the baptiser’s word formula:
 - (i) The formula is taken from Matt 28:19. The Greek word for “in” is “eis”, which can be translated “in”, “to” or “into”.
 - (ii) It is therefore possible for the formula to be understood in one of two ways:

- ▶ That the baptiser is acting in the Name of the Godhead; or
- ▶ This symbolises that the candidate has been immersed into the Godhead.
- (iii) The latter is more likely. In the Interlinear Greek/English New Testament, the word is translated as “to”.
- (iv) This would indicate that the believer is entering into a close relationship with the Godhead.
 - ▶ A change in ownership – Redeemed. I Cor 6:19b-20
 - ▶ Separated to God – Sanctified. I Cor 6:11
 - ▶ Identified with Christ – Rom 6:8-11
- (d) The symbolism of baptism in water:
 - (i) The candidate has declared himself/herself to be dead to the old life. Rom 6:3
 - (ii) He/she is then buried. Rom 6:4
 - (iii) This is followed by resurrection. Rom 6:5To the believer, water baptism provides a gateway, and a fresh opportunity to begin anew in a way that will demonstrate the awesome potential of the new birth in a human life, through the grace of God.

3.2.3 The Baptism in the Holy Spirit

- (a) The early history of the Baptism in the Holy Spirit:
 - (i) It was prophesied by Joel (2:28-29), and that Scripture was cited by the Apostle Peter when this prophecy was first fulfilled on the Day of Pentecost. Acts 2:1-4,15-18
 - (ii) The baptism in the Holy Spirit was first mentioned in the New Testament by John the Baptist. Matt 3:11
- (iii) The phenomenon is recorded five times in the Book of Acts:
 - ▶ On the Day of Pentecost: Ac 2:1-4
 - ▶ In Samaria: Ac 8:14-17
 - ▶ Saul of Tarsus: Ac 9:17
 - ▶ At the home of Cornelius: Ac 10:44-48
 - ▶ At Ephesus: Ac 19:1-6
- (b) The Purpose of the Baptism in the Holy Spirit:

- (i) The primary purpose is to enable believers to be effective, powerful witnesses for the Lord. Luke 24:46-49; Acts 1:8
 - (ii) The Book of Acts bears ample witness to the transformation that took place in the boldness of the disciples, as compared with their disillusionment after the crucifixion of the Lord.
- (c) The qualification for the Baptism in the Holy Spirit:
- (i) There is only one qualification required: that is, that the candidate must be born again. Acts 2:38-39
 - (ii) In Acts 2:38, Peter laid out the Scriptural order by which a person will come into the experience, ie repentance, baptism in water, baptism in the Holy Spirit.

There are times, at the Lord's prerogative and by His sovereign grace, that the order of the second and third steps is reversed, as in Acts 10:44-48

- (d) The evidence of the Baptism in the Holy Spirit:
- (i) The initial evidence is that the one being baptised in the Holy Spirit will speak with, or in, tongues. Acts 2:4; 10:46

In the instances recorded in the Book of Acts, it is apparent that the recipients of the experience spoke with tongues.
 - (ii) A further, ongoing evidence is the transformation that takes place in the lives and ministries of those who receive the baptism in the Holy Spirit.
- (e) The mode of the Baptism in the Holy Spirit:
- (i) This is a completely spiritual and miraculous experience. It is as miraculous as the new birth.
 - (ii) In the baptism in the Holy Spirit, Jesus is the Baptiser: He takes the born again believer and immerses him/ her in the Holy Spirit. John 1:33; Luke 24:49; Acts 1:8
 - (iii) As the candidate for water baptism is plunged into the water, so the candidate for the baptism in the Holy Spirit is plunged into the Holy Spirit, and when he/she emerges, he/she has absorbed a measure of the Holy Spirit.
 - (iv) *"Behold, I send the promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."* Luke 24:49

The Greek word, “*enduō*”, here translated “*endued*”, literally means “to go in, be clothed with”. The Interlinear Greek/English New Testament translates this portion as “until you are clothed with”. This “clothing upon” with the Holy Spirit ensures that we carry a measure of the anointing of the Holy Spirit resulting from that baptism in the Holy Spirit.

The Spirit-filled Christian is given a timely warning in Eph 4:30 to “not grieve the Holy Spirit of God”. We are to ensure our lives are lived in a holy and Christ-like manner in order to retain that “clothing upon” of the anointing of the Spirit of God.

Summary:

An ideal way to summarise these three baptisms is to compare their equivalents in the life of the Lord Jesus:

- ▶ His miraculous conception and birth can be likened to the Christian experience of being “born of the Spirit”. Luke 1:31-35
- ▶ He, too, was baptised in water. Luke 3:21
- ▶ His baptism in the Holy Spirit followed immediately after His baptism in water. Luke 3:22.

Conclusion:

- A. The three experiences outlined in this study are vital to the complete experience of the person who has come to the Father, through the Son, by the Holy Spirit. Eph 2:18.
- B. Such a person may then be said to be prepared to fill a meaningful and fruitful role as a member of the Body of Christ. Col 2:9-10

4. THE LAYING ON OF HANDS



Read Hebrews 6:1-2.

- A. The laying on of hands has been practised by the people of God from the very early days of Bible history.
 - (a) It was introduced into Hebrew worship with the Law of Moses.
 - (b) The Lord Jesus Christ continued it into New Testament experience.
- B. There are three specific purposes for the laying on of hands:
 - (a) Identification: to give recognition
 - (b) Impartation: to bestow gifts etc
 - (c) Consecration: to set apart people (and, in the Old Testament, utensils) for special purposes.

4.1 IDENTIFICATION

- 4.1.1 Identification with a substitutionary sacrifice (Old Testament).

The offerer identified himself with the animal sacrifice, and, at the same time, the substitute was identified with the sinful offerer.

This system operated at four levels in the Israelite community:

- (a) The Israelite: Leviticus 1:1-4
- (b) The Priest : Leviticus 4:3-4
- (c) The Elders : Leviticus 4:15
- (d) The Ruler : Leviticus 4:22-24

As the reciprocal identification took place, the innocent sacrifice was identified with the guilty sinner, and it then paid the price for his sin.

Conversely, the guilty took on the innocence of his substitute.

The system of transference may be clearly seen in the offering of the scapegoat. Lev 16:21-22

“And Aaron (the High Priest) shall lay both hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities ...”

The Old Testament type of a substitutionary sacrifice is lifted to a higher realm in the New Testament – to that of the Great Exchange made at the Cross, in all its glorious facets.

Through faith, the guilty sinner identifies himself/herself with Christ, the Innocent, when He took their sins to the cross. Col 2:13-14; Heb 9:28. Through that Exchange made at the Cross, the Christian receives the following benefits:

- ▶ Jesus was punished for us, that we might be forgiven. Rom 6:23
- ▶ Jesus was wounded that we might be healed. Is 53:4-5; I Peter 2:24-25
- ▶ Jesus was made sin on our behalf, with our sinfulness, that we might be made righteous and receive His righteousness. II Cor 5:21
- ▶ Jesus tasted death on our behalf that we might receive His life. Rom 6:23; Heb 2:9
- ▶ Jesus was made a curse that we might be removed from under the curse and enter into blessing. Gal 3:13
- ▶ Jesus endured our poverty that we might enter into His riches and abundance. II Cor 8:9
- ▶ Jesus bore our shame that we might share His glory. Heb 12:2

- ▶ Jesus endured our rejection and separation from God, that we might have His acceptance with the Father. Eph 1:5-6
- ▶ Jesus was cut off by death, that we might be joined to God for eternity. I Cor 6:17
- ▶ Our old man of sin was put to death in Him, in order that the new man might come to life in us. Col 3:9-10

4.1.2 Jesus laid His hands on little children – Mark 10:13-16. Jesus chose to identify with all who would enter the kingdom of God in simple faith and childlike trust, as He laid His hands on the children.

4.1.3 Paul warns Timothy to be careful with whom he identifies himself.

- a) Do not lay hands on immature Christians and exalt them to positions before they are sufficiently mature to fulfil that calling on their life.
- b) Be careful whom you allow to lay hands on you, unless you are aware of the person's background and purity.

4.2 IMPARTATION

4.2.1 For the bestowal of spiritual gifts and ministry gifts, and the impartation of power and authority.

4.2.2 The bestowal of healing.

- (a) Jesus laid hands on the sick for the purpose of healing them.

- ▶ “He touched her ...” Matt 8:15-17
- ▶ “... laid His hands on ... them and healed them” Luke 4:40

- (b) In the Great Commission, Jesus commanded His followers to lay hands on the sick for the purpose of their receiving healing. Mark 16:18

4.2.3 Power in the Ministry of the Church. The Apostles practised the laying on of hands:

- ▶ Signs and wonders, with healings and conversions. Acts 5:12-16
- ▶ Paul imparted a special ministry gift to Timothy. II Tim 1:6

- 4.2.4** The Baptism in the Holy Spirit was often facilitated by the laying on of hands. Acts 8:14-17; 9:17; 19:1-6 This is commonly practised in Pentecostal churches today.

4.3 CONSECRATION

The early Apostles laid hands on those who were to be set apart for special purposes.

- 4.3.1** The commissioning of the first deacons. Acts 6:3-6
- 4.3.2** When Apostles were sent forth on a missionary journey. Acts 13:2-4
- 4.3.3** When young ministers were appointed to office. I Tim 4:14
- (a) A study of the Scripture references in this section (4.3) will reveal that those on whom hands were laid, were being sent forth with a public acknowledgment that:
 - (i) They were accepted and endorsed (ordained) by those in leadership within the church;
 - (ii) They were committed to the tasks to which they were being appointed;
 - (iii) They were receiving an impartation of the grace, wisdom and authority that was resident in those who were laying hands on them.
 - (b) This practice is in common usage today.

4.4 SOME PRACTICAL GUIDELINES

- 4.4.1** Those who lay hands on others ought to be mature in the faith, and godly disciples. Mark 16:17-18; Acts 8:17; 9:17-18

The qualifications of a disciple:

“Jesus said to those Jews who had believed on Him, If you abide in My Word (hold fast to My teachings and live in accordance with them), you are truly My disciples.: John 8:31 Amp

The qualifications of an Elder are set out in I Tim 3:1-7.

- 4.4.2** Care should be exercised, and prayerful decisions should be made before laying hands on candidates for spiritual purposes. I Tim 5:22 Amp.

- (a) “Keep yourself pure” is of utmost importance in Christian ministry.
- (b) Any person who lays hands on another has an obligation, both to others and to himself, to ensure that he is spiritually strong, and in good standing with the Lord, because spiritual transmission can occur in either direction. This is strongly inferred in I Tim 5:22.
- (c) It is also of importance that the person on whom hands are laid is confident of the spiritual standing of the one who is providing the ministry. This is good reason for seeking ministry within the Church that one knows and trusts.

Summary:

- A.** The laying on of hands is a ministry that the Lord has placed in the Church for:
 - ▶ Identification
 - ▶ Impartation
 - ▶ Consecration
- B.** The potential for blessing in such a ministry is boundless.
- C.** The laying on of hands needs to be carried out with due respect and reverence, for it is a divinely appointed privilege.
- D.** It is also a privilege to receive the laying on of hands from a godly minister of the Lord. It should never be regarded lightly.

Conclusion:

- A.** Those who lay hands on others have an obligation to ensure they have something of spiritual worth to impart. Otherwise, the exercise will be reduced to a worthless formality.
- B.** When the hands of a servant of the Lord, who is approved, anointed and empowered by the Holy Spirit, lays hands on a person, the blessing that is passed on is of inestimable value in the ongoing life and ministry of that person.

5. **THE RESURRECTION OF THE DEAD**

Read Hebrews 6:1-2

- A.** Resurrection had been the hope of those who worshipped Jehovah for many centuries before the Christian hope was revealed.

- (a) Job Job 19:25-27
- (b) David Psalm 17:15; 23:6

- B.** In order to entertain a concept of resurrection, one must first acknowledge there is a condition which brings about a need for resurrection, ie a state of death.

For the purpose of this study, it is necessary to state the two kinds of death to which resurrection is relevant:

- (a) Spiritual death : separation from God, and
- (b) Physical death : separation of the spirit and the soul from the body

The Second Death, which is eternal banishment from the presence of God, is not subject to resurrection, and therefore has no relevance to this study. The Second Death comes into effect after the last resurrection.

- C.** In the religious history of Israel, there are those who believed in the resurrection, and some who did not.

- a) The Pharisees believed in the resurrection from the dead.
- b) The Sadducees did not. Acts 23:6-8 That is why they were "Sad-u-see".

The Apostle Paul actively taught the doctrine of the resurrection from the dead. A more detailed study of the New Testament would reveal that the subject is contained in the teachings of the early Apostles.

We shall now consider some aspects of resurrection which are important in the understanding of Christian doctrine.

5.1 **THE RESURRECTION OF JESUS CHRIST**

- 5.1.1** There is only one cause of death, and that is sin. Gen 2:17; Rom 5:12

- (a) Jesus Christ alone was sinless. Heb 4:15
- (b) He died vicariously, ie for others. John 10:11,15,17-18; I Cor 15:20-22

- (c) Because He was sinless, death could not hold Him. Psalm 16:10-11; Acts 2:23-24

5.1.2 Jesus' resurrection is one of the great foundation stones of the Christian faith, for *"If Christ is not risen, your faith is futile; you are still in your sins!"* I Cor 15:12-19

- (a) He is "the firstfruits of those who have fallen asleep". I Cor 15:20-22

- (b) He is "the firstborn from the dead". Col 1:18

- (c) He is "the firstborn among many brethren". Rom 8:29

5.1.3 Because the resurrection of Christ is central to the Christian faith, it is the greatest encouragement there is for believers to abide in Him. Heb 2:10-18; Rom 8:11,16-17

5.2 THE SPIRITUAL RESURRECTION OF BELIEVERS

5.2.1 This is the experience of being regenerated (born again). Rom 6:5; Col 3:1-3

5.2.2 Before Jesus went to the cross, He spoke about spiritual resurrection. John 5:24-25

He corrected Martha on the subject of resurrection. John 11:23-26

v.24 Her concept consisted only of "the resurrection at the last day".

v.25 Jesus told her about the life, both in Himself and in those who believe in Him.

v.26 He expressed the eternal nature of spiritual life in Himself, ie "... shall never die".

5.2.3 The Apostle Paul left no doubt about the reality of spiritual resurrection. Rom 6:8-9

v.8 Died with Him - Lives with Him

v.9 Raised with Him - Dies no more

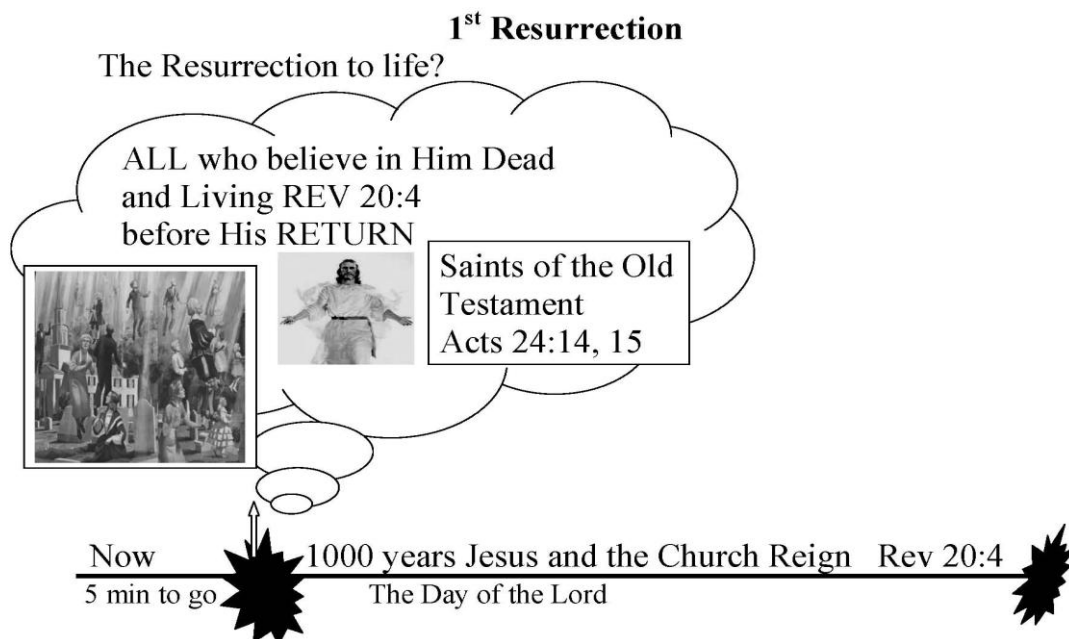
In Romans 6:5, the words in italics – *"the likeness of"* have been inserted by the translators. The original Greek text (Interlinear Greek/English New Testament) reads: "... so also of his resurrection", or "of His resurrection we shall be".

5.3 THE FUTURE RESURRECTIONS

5.3.1 The First Resurrection

- (a) This is the resurrection that takes place at the Second Coming of the Lord. I Thess 4:13-17
 - (i) It takes place before the Millennium. Rev 20:4
 - (ii) This is the resurrection to life, or the resurrection of life. Dan 12:2; John 5:29
- (b) This resurrection will include:
 - (i) All Christians who have died. I Thess 4:14-16
 - (ii) Christians who are still alive will be changed and included. I Thess 4:17; I Cor 15:51-52
 - (iii) The Old Testament saints. Job 19:25; Acts 24:14-15; Heb 11:35

The statements of Jesus in the Gospels also refer to these events. Matt 8:11; 16:27; Luke 14:14



- (c) Those raised at this resurrection will receive glorified, incorruptible bodies like Jesus has. Phil 3:20-21; I John 3:2; I Cor 15:53-54
 - (i) The resurrected body will be:
 - ▶ Incorruptible
 - ▶ Glorious

- ▶ Powerful
 - ▶ Spiritual
 - ▶ Immortal
- I Cor 15:42-44,49-54

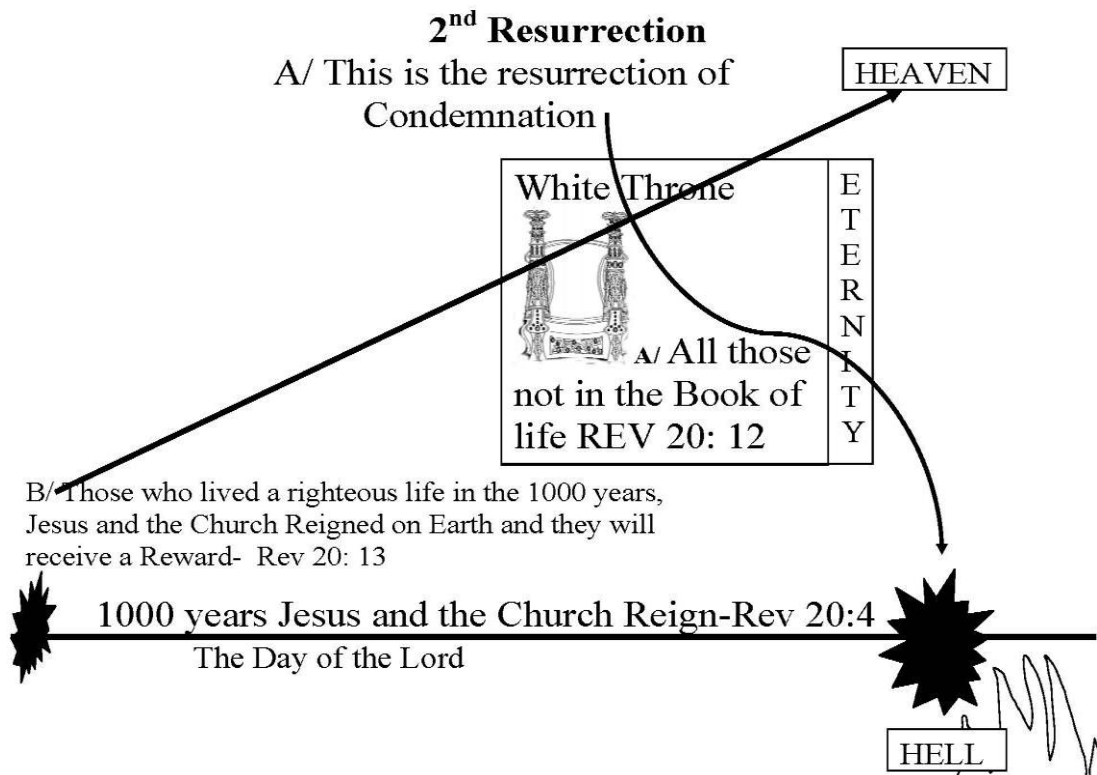
- (ii) It will be the privilege of those so raised to reign with Jesus during the Millennium. Rev 20:4b-6

5.3.2 -- The Second Resurrection

- (a) This resurrection will take place at the end of the Millennium. Rev 20:6-13

This is the resurrection of condemnation. John 5:29;
Dan 12:2

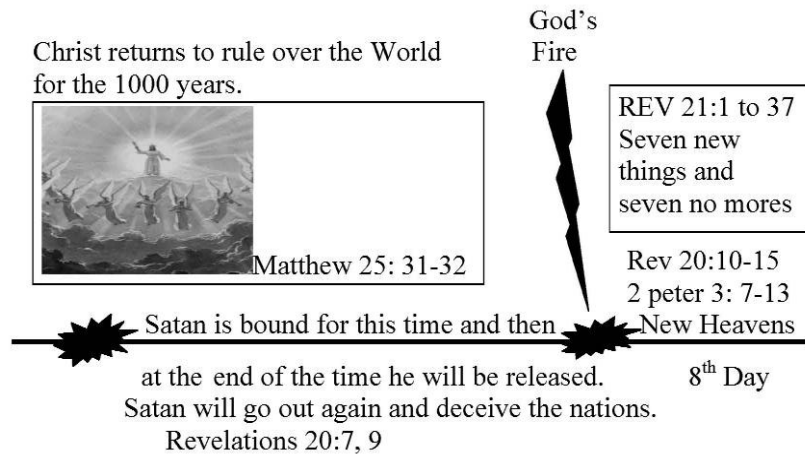
- (b) This resurrection will include:



- (i) All those whose names are not recorded in the "Book of Life". Rev 20:15
- (ii) Those who lived righteously during the Millennium. They will be rewarded appropriately. Rev 20:13b

- (c) After this resurrection, and its associated judgments, the eternal state will begin. I Cor 15:24-28; Rev 22:11-14

In the Millennium



Summary and Conclusion:

- A. The assurance of the resurrection of Jesus Christ should motivate believers to eagerly study all that the Bible has to say regarding the man Christ Jesus and his teaching. Acts 17:30-31; II Tim 4:8
- B. The spiritual resurrection of believers has placed within them a life and a hope which have the potential to equip them to have a vision of the glory that is to come when we see Jesus. This hope then gives the believer the strength to stand against the temptations and trials of this life, and to live a pure life which will prepare him to meet his Lord and Saviour when He appears in the clouds of glory. I John 3:1-3
- C. The knowledge of the first and second resurrections, and the rewards and judgments associated with them respectively, should cause believers to take heed to the Word of God by studying it and living within its guidelines. John 14:19-24

6. ETERNAL JUDGMENT

Read Hebrews 6:1-2

- A.** It must be noted that the judgment we are to study here is eternal. The Greek word used for “eternal” is “aionios”; the sense being that the issues dealt with are eternal, the judgment is eternal and there can be no appeal against it.

This is a solemn thought.

- B.** The Word of God is specific about several judgments. We shall deal with those relevant to our purpose.
- (a) The Judgment of Sin
 - (b) The Judgment of the Nations
 - (c) The Judgment of the Saints
 - (d) The Judgment of the Wicked

6.1 THE JUDGMENT OF SIN

- 6.1.1** It is sometimes argued that God is unjust in judging mankind for sin when He could have created us without the capacity to transgress.

- (a) One would have to ask what satisfaction a holy, righteous God could derive from a race of automatons or robots who were incapable of living righteously of their own volition.
- (b) Such a debate would seem inappropriate when consideration is given to the lengths to which God has gone in order to redeem a people who have chosen to accept the redemption and life He has provided in Christ. John 3:16; 14:6

- 6.1.2** God passed judgment on sin immediately after Adam's transgression. He then provided the Law of Moses for two reasons:

- a) To provide a temporary covering for sin. Heb 8:13
- (b) To prepare His people so they could receive the perfect solution to the problem (Gal 3:22-24); the solution being the redemption that was wrought through the death of Jesus Christ (Gal 4:4-5).

- 6.1.3** God's judgment on sin was passed long ago, the penalty being death. Gen 2:17; Ezek 18:4; Rom 3:23 The only way

of escape is through the redemptive work of Christ. Rom 6:23

- 6.1.4** When a person comes under conviction of sin, confesses it, and repents of it, he/she has judged himself/herself a sinner and has come to Christ, accepting His assurance. John 6:37-38

The sin question is then settled eternally for that person, who is now said to be “in Christ”. Rom 8:1-2; John 5:24

For the sincere, genuine Christian, the matter of that sin will never be raised again.

6.2 THE JUDGMENT OF THE NATIONS

- 6.2.1** This judgment will take place when Jesus returns to establish the millennial kingdom. Matt 25:31-32

- 6.2.2** It will take place at the Valley of Jehoshaphat. Joel 3:1-2,11-12

(a) The nations will be judged as nations. They will be required to give account of their treatment of the people of Israel. v.2 Their treatment of Christians will also be considered. Matt 25:40-45

(b) For more detailed information, study Matt 25:31-46.

(c) The Battle of Armageddon will take place at this time. Rev 16:13-21; 19:11-16; Zech 14:1-3

- 6.2.3** After this judgment, the nations will be subjected to the rulership of Christ. I Cor 15:25; Is 2:1-4; Micah 4:1-4

- 6.2.4** The nation of Israel will be judged at this time. Ezek 20:33-38

(a) The nation of Israel, including the Jews (Judah), has been subjected to divine judgment for many centuries.

The Bible gives ample testimony to this fact, and recent history has recorded the severe treatment to which they have been subjected.

Many in Israel will accept Christ when He returns. Zech 12:10; 13:1, 6, 9

(b) Although it is beyond the scope of this study, the Bible teaches that Israel and Judah will be united in the Holy

Land, and they will be the leading nation during the Millennium. Ezek 37

6.3 THE JUDGMENT OF THE SAINTS

- 6.3.1** The Judgment Seat of Christ is mentioned in Romans 14:10 and II Corinthians 5:10 only.

The Greek word is “bema”. The bema originated in Greece, and it was a place from which orations were made.

It was later used in the law courts, where one each was provided for the accuser and the defendant.

As it consisted of a raised platform on which was a seat, sometimes a throne, the Romans provided one in each appropriate location for the use of the magistrate or ruler.

In the above references, Paul applied this custom and practice to the judgment to which Christians will be subjected before the Lord Jesus Christ.

- 6.3.2** In Rom 14:10, Paul advises Christians it is inadvisable to judge one another, because we ourselves will be judged.

In II Cor 5:10, he enlarges on the thought, making it clear that Christians will have to give account for the things they have done – good or worthless (Gr. “kakos”) - during this life.

(i) This would only refer to those things which have not been repented of and placed under the cleansing blood of Jesus (I John 1:9; Jer 31:33-34; Heb 8:8-12; 10:16-17), and those things which were not of faith, but were works of the flesh (Rom 14:23).

(ii) An account of the good works we have done for Jesus.

- 6.3.3** Paul indicates that Christians will receive rewards, or else suffer loss, according to the quality or otherwise of their efforts in building on the foundation of Christ. I Cor 3:8-15

- 6.3.4** Believers, through the time of their Christian walk, are judged in three ways:

(a) As sinners. This is in the past.

(b) As sons. This happens in the present life. God deals with His children by means of chastisement whenever He deems it necessary. Heb 12:3-11

- (c) As servants. This will take place at the “bema”, when we will be judged for our stewardship regarding whatever talents He has given us.

6.4 THE JUDGMENT OF THE WICKED

- 6.4.1** This is the Great White Throne Judgment. Rev 20:5,11-15; Dan 7:9-10. It will take place immediately after the Second Resurrection.

Those to be judged will include all who were not raised at the First Resurrection, ie all unbelievers from the beginning of the Adamic creation to the Second Coming of Christ, and all who lived and died during the Millennium.

- 6.4.2** This judgment will not be to find out the worthiness or otherwise of those being judged, but to reveal the facts that are already known to God. It will result in division into two groups:

- (a) Those whose names are recorded in the Book of Life, and
- (b) Those whose names are not so recorded. Rev 20:12

- 6.4.3** This judgment will occur at a divinely appointed time and place. Acts 17:30-31; 24:25; Heb 9:27; 10:26-27

- 6.4.4** This judgment will be final. John 5:29; II Peter 2:9. Absolute justice will prevail. John 5:30; Rom 2:5-6; I Tim 5:24-25

Summary:

Having considered the evidence of Scripture, we may rest assured that every person of the Adamic creation will face judgment of some kind at some time.

Conclusion:

- A.** Those who are true believers have nothing to fear from judgment of any kind, because all sin that has been repented of and put aside by the believer will never be raised again. II Peter 3:9
- B.** It is God’s will that all should come to a knowledge of salvation through Jesus Christ. John 6:37-40

- C. The One to whom the responsibility of judgment has been entrusted is the Son of Man, and He understands the hearts of mankind. Heb 4:14-16; John 5:26-27.

BASIC DOCTRINE .. FINAL WORDS

- I. To those who are children of God, and who have completed this series of studies on Basic Doctrine, no better advice could be given that you consider the words of the Apostle Paul in Colossians 2:6-9.
- II. To facilitate further growth in Life and Godliness, what better place to start than II Peter 1:2-11.
- III. These notes have barely begun to plumb the depths of what Scripture has to say regarding Basic Doctrine. You are encouraged and exhorted to continue your studies throughout the rest of your life.

“Study ... and be diligent to present yourself approved to God, a worker who does not need to be ashamed, **rightly dividing the word of truth**. But shun profane and idle babblings, for they will increase to more ungodliness.” II Tim 2:15-16

“But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. **All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness**, that the man of God may be complete, thoroughly equipped for every good work.” II Tim 3:14-17

Examination Assessment Requirements

Assessment is multiple choice questions and it needs to be completed for full assessment.

The multiple choice questions section must be returned to us for recording all results.

- Please answer all multiple choice questions on your assessment answer sheet.
- Please mark your assessment answer sheet square with an X.
- Select; A, B, C, D or E
- *A for True*
or
B for False.

Please mark your answer square with an "X".

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Assessmeant Sheet

This sheet must be returned to our office for assessment and for recording into our files.

Trailblazer Tony Smits Bible College Assessment Answer Sheet

Subject Name _____

Date _____

Campus Name _____

Student Name _____

Student Address _____

Please mark your answer square with an "X". If you make a mistake, cross it out and mark the correct box

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Total answer: _____

Marked By _____

Total Incorrect answers _____

Date _____

Percentage correct _____

Entered into record. _____

Basic Doctrine Ps Tony Smits' Notes

Examination Paper

- This is an open book exam therefore you are encouraged to **use your Bible and notes**
- Each question is worth one mark, giving a total of 100.
- Please place your Name, Address and Phone Number at the top of your paper.
- Your paper must be handed in within two weeks of the time of issue. It will then be marked and returned to you.
- Please mark your answer square with a.

Select; A, B, C, D or E

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| X |
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A for true or B for false.

What scriptural death would be associated with those who are engaged in dead works?

1. They are undertakers. Jesus said, "Let the dead bury their dead." (True/False)
2. Spiritual death. Although they are still breathing, they are separated from the life of God. (True/False)
3. They are hoping to please God by being "good" (True/False).
4. It refers to the death of the soul, because the soul is separated from God. (True/False)
5. Physical death. They hope that by mortifying the body they will gain favour with God. (True/False)

What is the Biblical concept of repentance?

6. Repentance means, "turning over a new leaf". That is doing your best to please God. (True/False)
7. Repentance is the same as penance. You should **DO** something to show you are sorry for your sins (True/False)
8. Repentance means to look back on your past actions, and change your mind. To hate the things you once loved and to love the things you once hated. It is turning away from your sin. (True/False)
9. Repentance means to "get religion" and start to convict others to do so too. (True/False)
10. Once you have repented you have no need to do it again. (True/False)

What is the most important reason why a sinner should repent?

11. It is essential for salvation. No one can be saved without true repentance. (True/False)
12. It is a feature of all religions. That is why people afflict their bodies to try to get into good standing with their gods. (True/False)
13. When you get baptized it is an indication you have repented. (True/False)
14. You must feel sorry for your sins, so it can be heart-felt. (True/False)
15. A sense of unworthiness makes you feel religious. (True/False)

Which Scriptures references tell us to repentance?

16. John the Baptist insisted on it – Matt 3:1-2; 7-9. (True/False)

17. Jesus said we must repent –Mark 1:15; Luke 13:3-5. (True/False)
18. Annanias and Saphira repented in Acts 5 (True/False)
19. Peter proclaimed its necessity. Acts 2:38. (True/False)
20. The Father requires it 2 Peter 3:9. (True/False)

Three ways a person may be brought to repentance

21. Through comparing oneself with godly people. (True/False)
22. Through the preaching of the Word. (True/False)
23. Through nagging by ones wife or husband. (True/False)
24. Through God's loving reproof. (True/False)
25. Through correction gently and lovingly administered by a servant of the Lord. (True/False)

Which scripture indicates that nothing is so real than that which is real in the Spirit?

26. Now faith is the substance of things hoped for; the evidence of things not seen. Heb 11:1 (True/False)
27. Except you see signs and wonders, you will not believe. Jn 4:48 (True/False)
28. I believe; help thou my unbelief. Mk 9:24 (True/False)
29. Except I see the marks of the nails in his hands I will not believe. Jn 20:25 (True/False)
30. God forbid that I should glory, except in the cross of the Lord Jesus Christ. Gal 6:14 (True/False)

Which Scripture tells us how faith comes to a person?

31. Simon believed when he saw the signs and miracles that were performed by Philip. Acts 8: 13 (True/False)
32. If you have faith as a grain of mustard seed you will say to this mountain, "Be uprooted and be cast into the sea", and it would obey you. Mat 17 :20 (True/False)
33. Now faith comes by hearing and hearing by the word of God. Rom 10: 17 (True/False)
34. Timothy had faith because his mother, Eunice and his grandmother, Lois taught him. 2 Tim 1: 5 (True/False)
35. Peter believed when he saw the miraculous catch of fish. Lu 5: 8,9 (True/False)

In which verse of Scripture is Jesus referred to as 'the Word', and which Greek word is used for, "word" in that instance?

36. Rom 10:17 says, "Faith comes by hearing and hearing by the word (Logos) of God." (True/False)
37. Rom 10:17 says, "Faith comes by hearing and hearing by the word (Rhema) of God" (True/False)
38. 1 Peter 1:23 says, "...the word (Logos) of God which lives and abides for ever." (True/False)
39. John 1:1 says, "In the beginning was the Word (Rhema), and the Word was with God and the Word was God" (True/False)
40. John 1:1 says, "In the beginning was the Word (Logos), and the Word was with God and the Word was God." (True/False)

What are the Scripture verses which speak of the Christian's new attitude and new experience.

41. "But go and learn what this means, 'I desire mercy, not sacrifice', for I have not come to call the righteous, but sinners to repentance." Matt 9:13. (True/False)
42. "Now we regard no man according to the flesh..." 2 Cor 5:16. (True/False)
43. "The thief comes not but to steal, to kill and to destroy. I have come that they may have life and have it more abundantly" John 10:10. (True/False)
44. "Therefore if anyone is in Christ, he is a new creation; old things have passed away; behold all things have become new." - 2 Cor 5:17. (True/False)
45. "The Lord is my shepherd; I shall not want." Psalm 23:1. (True/False)

Which baptism is the one that is involved when a person becomes a Christian? Which scriptures apply?

46. The person must be baptized in water to become a Christian. (True/False)
47. The person must be baptized in the Holy Spirit, and speak in tongues to become a Christian. (Acts 2:4) (True/False)
48. The person must experience the new birth and be immersed into the mystical Body of Christ. John 3:3-8. It is a spiritual experience. (True/False)
49. There is only one baptism (Eph 4:5). The question is irrelevant. (True/False)
50. When a person receives Christ, the next step is for him to be baptized. (True/False)

Name three experiences a person needs to have in order to qualify for baptism in water.

51. Show by his works that he is living a Christian life. (True/False)
52. He has to repent from dead works (Acts 2:38) (True/False)
53. He has to exercise faith towards God (Acts 8:36-38). (True/False)
54. He has to be regular in church attendance, prayer meetings and Bible study. (True/False)
55. He has to be baptized into the Body of Christ through the new birth. (True/False)

What is the scriptural order in Acts 2:38, which the three baptisms usually, (but not necessarily) occur? Which scripture indicates this?

56. (i) Baptized in water, (ii) baptized in the Holy Spirit, (iii) Baptized into the body of Christ. (True/False)
57. (i) Baptized in the Holy Spirit (speaking in tongues), (ii) baptized into the Body of Christ, (iii) baptized in water. (True/False)
58. There is no scriptural order. (True/False)
59. (i) Baptized into the Body of Christ, (ii) baptized in water, (iii) baptized in the Holy Spirit. (True/False)
60. (i) Baptized in water (ii) (iii) baptized into the Body of Christ and into the Holy spirit at the same time. (True/False)

What are the three purposes for laying on of hands?

61. There was only one purpose, which was to heal the sick. (True/False)

- 62. To give identification. In the Old Testament people were identified with a substitutionary (animal) sacrifice. In the New Testament the believer is identified with the substitutionary sacrifice of Christ. It gives recognition that the person is a Christian. (True/False)
- 63. Laying on of hands has no modern application. It was only for Israel and for the establishment of the church. It ceased when the apostles died. (True/False)
- 64. For impartation. It is given to impart gifts, both spiritual gifts and ministry gifts. Sometimes it is for the gift of the Holy Spirit. (True/False)
- 65. It is for consecration. It was for the ordaining of deacons; for sending out of missionaries; and for the giving of spiritual gifts, wisdom and authority. (True/False)

Why did Paul instruct Timothy in 1 Tim 5:22 not to lay hands suddenly on anyone?

- 66. Timothy was a man given to violence, so Paul was instructing him to be patient, and not strike anyone. (True/False)
- 67. Paul warned Timothy that he should be careful about whom he laid hands on, because an immature believer could become proud of his exalted position. (True/False)
- 68. Timothy should know the person's background and purity of life before laying hands on him in consecration. (True/False)
- 69. If he laid hands on an immature believer, Timothy would have to share the responsibility for that person's sins. (True/False)
- 70. Timothy had to be careful in case a person got violent (True/False)

What was the principle difference between the Pharisees and the Sadducees?

- 71. There was no real difference. They were all opposed to Christ and the early church. (True/False)
- 72. The Pharisees did not believe in the resurrection from the dead, but the Sadducees did. (True/False)
- 73. The Pharisees believed in a spirit world, angels and the resurrection from the dead; the Sadducees believed neither. (True/False)
- 74. The Sadducees did not believe in the resurrection, but the Pharisees did. (True/False)
- 75. Jesus was a Pharisee so the Sadducees opposed him. (True/False)

What was the reason Jesus Christ could not be held by death?

- 76. He was the Son of God, so death had no power over him. (True/False)
- 77. There is only one cause of death, and that is sin. Jesus Christ alone was sinless. (True/False)
- 78. Jesus died as a sacrifice for our sins. When he had purged our sins, death could no longer hold him. (True/False)
- 79. The crucifixion didn't take place it was only a story to make a point. (True/False)
- 80.** The stone wasn't big enough to stop him from rolling it away. (True/False)

What is meant by the spiritual resurrection?

- 81. The spiritual resurrection is that Christ's death is imputed to those who believe. By his resurrection we are spiritually raised. This is symbolized by baptism. (True/False)
- 82. Spiritual resurrection is when our spirits go to be with Christ when we die. (True/False)
- 83. Spiritual resurrection is in the "here and now". It is not the same as the resurrection on the Last Day. (True/False)
- 84. Spiritual resurrection is when our bodies and spirits are raised after the millennium. (True/False)
- 85. Spiritual resurrection is only for a limited number of people. The vast majority of people have to await the general resurrection. (True/False)

Which judgment will never happen in the experience of a committed Christian?

- 86. The judgment of all the saints. (True/False)
- 87. The judgment of sin. (True/False)
- 88. The judgment of the wicked (True/False)
- 89. The judgment of the nations. (True/False)
- 90. The judgment of our faithfulness. (True/False)

State three ways in which believers were, are and will be judged.

- 91. We were judged as sinners, but when we received Christ as our personal Saviour, Christ himself bore that judgment. Our sin was judged once and for all on Calvary. (True/False)
- 92. We are being judged, in this present life, as sons for our failings and shortcomings. This is chastisement whenever God deems it necessary (True/False)
- 93. We are being judged now for the sins of the past. Any bad thing that happens is divine retribution for our sins. (True/False)
- 94. We will be judged as servants, at judgment seat of Christ, to see if we are worthy of heaven. (True/False)
- 95. We will be judged as servants at the Bema (the Judgment Seat of Christ) to determine our faithfulness. This is a judgment to determine our rewards. (True/False)

What must we do to avoid having to stand at the Great White Throne Judgment?

- 96. Do the best we can do to please God. (True/False)
- 97. Go to church, pay our tithes and keep the Ten Commandments. (True/False)
- 98. Accept Jesus Christ in this life as our Saviour and Lord. (True/False)
- 99. Tell as many people as possible to try to be good and kind. (True/False)
- 100. Do your best. You can't be expected to do more than that. (True/False)

