

Essentials
of the
New Birth

David K. Bernard

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by David K. Bernard

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PREFACE

This booklet grew out of a lecture given to the Board of General Presbyters of the United Pentecostal Church International in January 1987 in Hazelwood, Missouri, at the request of the Executive Board. Substantially the same message was given at the Louisiana District Conference in March 1987. The purpose of the presentation was to summarize the biblical teaching on New Testament salvation.

Essentials of the New Birth has retained this original purpose, while adding further biblical and historical information. It is hoped that this booklet will have a twofold role: (1) a concise reference for personal study and witnessing on the subject of the new birth and (2) a compact but thorough introduction to the apostolic salvation experience for those who have not received it. It is particularly designed to show the sincere Bible believer the importance of repentance, water baptism in the name of Jesus Christ, and the baptism of the Holy Spirit.

The Bible is our sole authority for instruction in salvation, and there is no attempt to rely upon any denomination, creed, or human leader. The position taken here is in accord with the Fundamental Doctrine of the United Pentecostal Church International as expressed in its Articles of Faith:

The basic and fundamental doctrine of this organization shall be the Bible standard of full salvation, which is repentance, baptism in water by immersion in the name of the Lord Jesus Christ for the remission of sins, and the baptism of the Holy Ghost with the initial sign of speaking with other tongues as the Spirit gives utterance.

We shall endeavor to keep the unity of the

Spirit until we all come into the unity of the faith, at the same time admonishing all brethren that they shall not contend for their different views to the disunity of the body.

Over fifty-five years have passed since this passage was written, and the desire of the church founders to achieve unity of the faith has been fulfilled to a remarkable degree. As a result of the Holy Spirit's guidance, there is a strong, conservative consensus, particularly on the basic doctrines of salvation. This booklet is dedicated to the goal of helping to preserve and propagate this treasured apostolic message.

The spoken presentation is available on cassette as Tape 4 of the author's *Holiness Seminar*. For a detailed discussion of the entire subject, the reader is referred to *The New Birth* by David K. Bernard and to its companion workbook, *A Study Guide for The New Birth* by David Bernard and Neil Stegall, which contains outlines, questions and answers.

ESSENTIALS OF THE NEW BIRTH

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38).

The Universal Need for Salvation

The Bible emphatically declares that all human beings are sinners (I Kings 8:46; Proverbs 20:9; Isaiah 64:6). All mankind is under sin and is guilty before God (Romans 3:9, 19). “There is none righteous, no, not one” (Romans 3:10). “For all have sinned and come short of the glory of God” (Romans 3:23).

Because of this, all mankind is under the sentence of death. “For the wages of sin is death” (Romans 6:23). “Sin, when it is finished, bringeth forth death” (James 1:15). Everyone needs salvation from sin and its penalty, death.

In general, salvation can refer to any kind of deliverance, preservation, or liberation. In the context of Scripture, salvation means deliverance from all the power and effects of sin, and it has past, present, and future aspects.

Salvation Is Only by Grace through Faith in Jesus

A person can do nothing to save himself. No amount of good works or adherence to law can save him. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast” (Ephesians 2:8-9). Salvation is a free gift from God, which man cannot merit, earn, or deserve. The atoning work of Jesus Christ—His death, burial, and resurrection—has made this free gift of salvation available,

and the only way to receive it is to believe in Jesus and in the sufficiency of His sacrifice (Romans 3:24-28; 4:22-25).

There is no salvation outside of the Lord Jesus Christ. Jesus asserted, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24).

The holiness of God demands that He separate Himself from sinful man. Ultimately, separation from God, who is the source of all life, means death—physically, spiritually and eternally—so God's holy law requires death as the penalty for sinful man. God chose to bind Himself by the principle of death for sin. Without the shedding of blood (the giving of a life) there can be no remission or release from this penalty and no restoration to fellowship with the holy God (Hebrews 9:22). The death of animals is not sufficient to remit the sin of man (Hebrews 10:4), because man is much greater than the animals in that he was created in the spiritual image of God (Genesis 1:27). Neither can an ordinary man be a substitutionary sacrifice for another, for each deserves eternal death for his own sins.

In order to provide a suitable substitute, God manifested Himself in flesh as Jesus Christ (II Corinthians 5:19; Colossians 2:9; I Timothy 2:5; 3:16). Christ is the only sinless man who has ever lived, so He was the only One who did not deserve to die and who could be a perfect substitute. His death became a propitiation or an atonement—the means by which God pardons sins without violating His holiness and justice (Romans 3:23-26). God does not excuse our sins but has inflicted the penalty for those sins on the innocent man Christ. This substitution avails to us when we place our faith in Christ and apply His gospel to

our lives. Thus the substitutionary, atoning death of Christ was made necessary by (1) the sinfulness of man, (2) the holiness of God, (3) God's law requiring death as the punishment for sin, and (4) God's desire to provide a way of salvation for sinful man.

Saving Faith

There is no merit in faith itself, for salvation through faith would merely be a means of man saving himself. The efficacy of faith is totally dependent upon the object of faith. Faith is the means of salvation only when we believe God and His Word, putting our faith in Jesus Christ and His gospel.

To believe on Jesus includes believing His Word, and truly believing His Word includes obedience. Faith is more than mental assent, intellectual acceptance, or verbal profession; it includes trust, reliance, commitment, appropriation, and application. We cannot separate saving faith from obedience (Acts 6:7; Romans 1:5; 2:6-10; 10:16; 16:26; Hebrews 11:6-8). Obedience to God's Word is absolutely necessary to salvation (Matthew 7:21-27; John 14:15, 23; Romans 6:17; 15:18; II Thessalonians 1:7-10; Hebrews 5:9; I Peter 4:17; I John 2:3-5; 5:1-3). Faith is alive only through response and action (James 2:14-26). It is possible to have an initial degree of faith in Christ and still not be saved if there is not complete acceptance, commitment, and obedience (Matthew 7:21; John 2:23-25; 12:42-43; Acts 8:12-23; James 2:19).

Abraham was saved by faith, but God honored his faith only because it included obedience (Genesis 15:6; 22:16; 26:5; Hebrews 11:8). By faith the Israelites applied the blood to the doorposts of their homes so that the death angel would pass over them and deliver them from Egyptian bondage (Hebrews 11:28-29). If an Israelite would have professed faith but would not have

applied the blood, the death angel would have visited his home. Regardless of his mental belief or his verbal profession, to be delivered the Israelite had to apply the blood to his house (Exodus 12:13). For his faith to be genuine and effective, he had to obey.

Saving faith is a continuous relationship and a way of life, not just an intellectual condition at a point in time (Romans 1:16-17; 11:22; I Corinthians 15:1-2; I Timothy 4:16). In the eternal sense, salvation is still future (Acts 15:11; Romans 8:24; 13:11; Hebrews 9:28). To inherit eternal life, we must live continually by faith, which means walking in obedience and living in holiness.

Through faith we repent from sin (Mark 1:15). Through faith we obey the command to be baptized (Mark 16:16; Acts 2:41; 18:8). Through faith we receive the Holy Spirit (John 7:38-39; Acts 11:15-17; Galatians 3:14; Ephesians 1:13). We believe on the Lord Jesus Christ by obeying Acts 2:38.

Obeying Acts 2:38 is not salvation by works. Repentance, water baptism in the name of Jesus, and the baptism of the Holy Spirit are not works of man that earn salvation, but works of God that accomplish salvation in us. We either allow God to work in us (by faith/obedience) or refuse to let Him work (by unbelief/disobedience). He is the One who calls us, leads us to Him, changes our mind and direction (in repentance), washes away our sins (in water baptism), fills us with His Spirit, empowers us for holy living, and keeps us in His grace. Our attempts to receive these benefits would be of no avail if it were not for God's grace. The death, burial, and resurrection of Christ purchased them for us. Our faith in Christ applies them to our lives. The doctrines of grace and faith do not eliminate the new birth, but they explain how we receive the new birth.

Confession of Jesus as Lord and belief in the resurrec-

tion lead to salvation (Romans 10:6-13). For that faith to be genuine and that confession to be truthful, however, we must actually obey Jesus as Lord (Deuteronomy 30:10-14; Luke 6:46). We effectively call on Jesus, make Him our Lord, and apply His resurrection to our lives through repentance, water baptism in His name, and receiving His Spirit (Acts 2:4, 21; 22:16; I Corinthians 12:3).

In summary, faith is the means by which we appropriate God's grace. It is the means by which we yield to God, obey His Word, and allow Him to perform His saving work in us. Saving faith, then, is (1) *acceptance of the gospel of Jesus Christ* as the sole means of our salvation and (2) *obedience to that gospel* (application or appropriation of that gospel to our lives).

The Gospel and the New Birth

The gospel of Jesus Christ is the "good news" that Jesus died, was buried, and rose again for our salvation (I Corinthians 15:1-4). We respond to the gospel, or apply the gospel to our lives, by repentance from sin (death to sin), water baptism by immersion in the name of Jesus Christ (burial with Christ), and receiving the Holy Spirit (new life in Christ) (Acts 2:1-4, 38). In this way we identify with Christ's death, burial, and resurrection (Romans 6:1-7; 7:6; 8:2).

Jesus said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). When we believe on the Lord Jesus Christ and obey Acts 2:38 we experience the birth of water and the Spirit. We are "born again" (John 3:3, 8). We actually become a new creation in Christ Jesus. At repentance and water baptism, we bury the old sinful lifestyle, the record of past sins, and the death penalty for sin. When we receive the Holy Spirit we begin to live new, godly lives through the indwelling Spirit.

On the Day of Pentecost, the birthday of the New Testament church, the apostle Peter preached the first gospel sermon to the crowd that gathered to observe the newly Spirit-filled disciples as they spoke in tongues and worshiped God. He preached on the death, burial, and resurrection of the Lord and Savior, Jesus Christ. Convicted of sin by this simple yet powerful message, the audience cried out, “Men and brethren, what shall we do?” (Acts 2:37). They wanted to know how to be forgiven of rejecting and murdering the Savior and how to accept Him—in short, how to be saved.

These people were religious Jews who had come to Jerusalem to celebrate the Feast of Pentecost. They understood scriptural concepts and terminology such as repentance, remission of sins, and the Holy Spirit. Many of them knew the Old Testament prophecies concerning the outpouring of the Holy Spirit and had heard John the Baptist’s message of repentance, water baptism for the remission of sins, and the coming baptism of the Holy Spirit. Thus Peter was able to give a precise, complete, and unequivocal answer: “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38). This comprehensive answer to an inquiry about New Testament conversion expresses in a nutshell the proper response to the gospel.

The same answer must be given today to all who inquire about salvation. Only one other scriptural passage records an equivalent question being asked of the New Testament church: “What must I do to be saved?” (Acts 16:30). There the questioner was a pagan jailer from the Gentile city of Philippi, who was overwhelmed by a miraculous earthquake and was about to commit suicide. In view of the emergency situation and the man’s lack of biblical knowledge, Paul and Silas gave a brief, simple,

and yet accurate reply. They told him the path to salvation was to turn away from false gods and put faith in Jesus Christ: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

When the jailer expressed a desire to commit his life to the one true Lord, Paul and Silas proclaimed God's Word more fully. As a result, he was immediately baptized that night and received an experience that caused him to rejoice (Acts 16:32-34). Peter's message in Acts 2 and Paul's message in Acts 16 were in agreement.

Repentance

Repentance is a turn from sin to God (Acts 26:18-20). It has three necessary aspects: an intellectual change (change of views), an emotional change (change of feelings), and a volitional change (voluntary change of purpose). It includes:

- * *recognition of sin* (Mark 2:17)
- * *confession of sin to God* (Proverbs 28:13; I John 1:9)
- * *contrition or godly sorrow for sin* (Psalm 51:17; II Corinthians 7:10)
- * *a decision to forsake sin* (Proverbs 28:13; Luke 3:7-8; Acts 26:20)

With repentance comes the willingness to make restitution for past sins to the extent possible (Matthew 5:23-24; Luke 19:8).

Repentance is the first response of faith to the call of God (Mark 1:15). It is absolutely necessary to salvation (Luke 13:3, 5; Acts 17:30; II Peter 3:9). Without repentance baptism is not effective, and without repentance a person cannot receive the Holy Ghost (Acts 2:38; 3:19).

At the moment of repentance, a person begins to let God work in his life. He decides to turn away from sin to God, and he allows God to turn him. As part of the turn

from sin, God enables him to break away from sinful habits and desires. As part of the turn to God, repentance prepares the way for him to have a personal relationship with God, qualifying him for water baptism and the baptism of the Holy Spirit.

The inward work of salvation begins at repentance, but repentance alone is not the complete work of salvation. Water baptism makes the turn from sin complete by burying the old man. Repentance and water baptism together bring the full work of remission of sins (Acts 2:38). Perhaps we can say that God deals with the present consequences of sin at repentance and with the past record and future consequences of sin at water baptism. Both components are necessary. For example, if a person spills ink on someone's carpet, two steps are needed for complete restoration: an expression of regret and apology to the owner, and the removal of the stain.

The baptism of the Holy Spirit makes the turn to God complete by imparting a new nature with power to overcome sin. Only the Spirit brings power over sin and power to fulfill all righteousness (Acts 1:8; Romans 8:2-4). The indwelling Spirit makes new life in Christ a daily reality (Romans 8:10, 13). For the Holy Spirit to dwell continually in a person's life, he must continue to live a repented life.

Water Baptism

Water baptism is part of salvation (I Peter 3:21). It is an expression of faith in God by obedience to His Word (Mark 16:16; Acts 2:41). The scriptural mode of baptism is immersion in water, and only this method retains the biblical symbolism of baptism as a burial (Matthew 3:16; Acts 8:36-39; Romans 6:4). Faith in Christ and repentance from sin are necessary to its validity; thus infant baptism is not proper (Matthew 3:8; Acts 2:38; 8:37).

Baptism is more than a symbolic ceremony and more than a public declaration of joining the church. The Ethiopian eunuch was baptized in the desert with no observer present. Baptism was so urgent for the Philippian jailer that he received it at midnight, as soon as he heard the gospel message.

The biblical significance of water baptism is as follows:

1. *God remits sins at water baptism* (Acts 2:38; 22:16). God erases the record of sin and cancels the penalty for sin. He washes away sins; He buries them forever.

2. *Baptism is part of the new birth* (John 3:5; Titus 3:5).

3. *Baptism identifies us with the burial of Jesus* (Romans 6:4; Colossians 2:12). It indicates we died to sin by repentance and are burying our past sins, the dominion of sin, and the sinful lifestyle.

4. *Water baptism is part of the one baptism of water and Spirit that places us into Christ* (Romans 6:3-4; Galatians 3:27; Ephesians 4:5). It is a personal identification with Jesus and part of entrance into His family.

5. *Baptism is part of our spiritual circumcision* (Colossians 2:11-13). By the new birth we enter into the new covenant relationship with God.

The Bible teaches that baptism should be administered in the name of Jesus Christ (Acts 2:38). This includes actually invoking the name of Jesus orally (Acts 22:16; James 2:7) and rebaptizing those who have been baptized some other way (Acts 19:1-5). Using the name of Jesus in the baptismal formula expresses faith in the:

* *person of Christ* (who He really is)

* *work of Christ* (death, burial, and resurrection for our salvation)

* *power and authority of Christ* (ability to save us by Himself)

The biblical reasons for baptism in the name of Jesus are as follows:

1. *The apostolic church adhered exclusively to this formula.* The Bible records five historical accounts of baptism in the New Testament church that describe a name or formula. In each case the name is Jesus (Acts 2:38; 8:16; 10:48; 19:5; 22:16). The Epistles also allude to the Jesus Name formula (Romans 6:3-4; I Corinthians 1:13; 6:11; Galatians 3:27; Colossians 2:12). Even Matthew 28:19 refers to this formula, for it describes a singular name that represents all the redemptive manifestations of the Godhead, and that name is Jesus (Zechariah 14:9; Matthew 1:21; John 5:43; 14:26; Revelation 22:3-4). Moreover, Jesus is the name described in the other accounts of the great commission (Mark 16:17; Luke 24:47).

2. *Baptism is a burial with Jesus Christ* and no one else (Romans 6:4).

3. *Baptism is a personal identification with Jesus Christ, and His name identifies us as His possession* (Romans 6:3; Acts 15:14-17).

4. *Baptism is for the remission of sins, and Jesus is the only name associated with remission of sin* (Acts 2:38; 10:43).

5. *The name of Jesus represents all the power and authority of God* (Matthew 28:18; John 14:14; Acts 4:7, 10). When we invoke His name in faith His power and authority become available to us (Acts 3:6, 16).

6. *Everything we do in word or deed should be done in the name of Jesus* (Colossians 3:17), and baptism is both word and deed.

7. *The name of the Lord Jesus Christ is the highest name known to mankind, and everyone will bow to that name* (Philippians 2:9-11).

8. *Baptism is part of our salvation, and Jesus is*

the only saving name (Acts 2:21; 4:12; I Peter 3:21).

9. *Baptism is a public confession of faith in Jesus, signifying acceptance of Him as Savior* (Acts 8:12, 8:37; 19:5), and Jesus is our only Savior and our only access to God (John 14:6-11).

10. *Baptism in Jesus' name signifies belief that the fullness of the Godhead is in Jesus* (Colossians 2:9).

11. *Baptism in the name of Jesus demonstrates reverence for and obedience to God's Word over human tradition.*

12. *The modern trinitarian dogma is not taught in Scripture, so there is no theological justification for a trine formula.*¹

In short, the Jesus Name formula for water baptism has the support of biblical exegesis, systematic theology and, as we will discuss, church history.

When a person receives the Holy Spirit before water baptism, he has new spiritual life; nevertheless, he is commanded to be baptized in Jesus' name (Acts 10:48), and we must always obey God's commands to remain in right relationship to Him.

The Baptism of the Holy Spirit

The baptism with, by, in, or of the Holy Ghost (Holy Spirit) is part of New Testament salvation, not an optional, postconversional experience (John 3:5; Romans 8:1-16; Ephesians 1:13-14; Titus 3:5). "For by one Spirit are we all baptized into one body" (I Corinthians 12:13). "Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9). The phrase describes how the believer is immersed in and filled with God's Spirit. In Acts the terms "baptized, filled, received, fell on, poured out, and came on" all describe this experience (Acts 1:4-5, 2:4; 10:44-47; 11:15-17). It is promised to all who believe on Jesus and obey His Word (John 7:38-39; Acts

5:32; 11:15-17; 19:2; Galatians 3:14; Ephesians 1:13).

The Bible records five historical accounts of receiving the Holy Spirit in the New Testament church: the Jews, the Samaritans, the Gentiles, the apostle Paul, and the disciples of John at Ephesus. This record establishes that the baptism of the Spirit is indeed for everyone (Luke 11:13; Acts 2:39) and is accompanied by the sign of tongues (Mark 16:17). Speaking in tongues means speaking supernaturally, as the Spirit gives utterance, in a language the speaker has never learned (Acts 2:1-11).

Three of the accounts explicitly describe speaking in tongues as the initial evidence of receiving the Spirit. On the Day of Pentecost, a sound of wind signified the coming of the Spirit and tongue-like flames signaled the availability to each person, but speaking in tongues “as the Spirit gave them utterance” was the initial sign of each individual filling (Acts 2:1-4). Speaking in tongues was what convinced skeptical, astonished Jews that the Gentiles had just received the Holy Ghost; tongues alone sufficiently identified this as the Pentecostal experience (Acts 10:44-47; 11:15-17). They knew they had received “the gift of the Holy Ghost. For they heard them speak with tongues” (Acts 10:45-46). The Ephesian disciples also spoke in tongues as the first sign of receiving the Spirit (Acts 19:6).

Tongues are implicit in the other two accounts. An unnamed miraculous sign indicated the exact moment the Samaritans received the Spirit; its prior absence denoted they did not already have the Spirit despite joy, belief and baptism. This sign was so spectacular that Simon the Magician coveted the power to bestow it (Acts 8:8, 12-18). Acts 9:17 mentions Paul’s experience without description, but I Corinthians 14:18 says he spoke in tongues often.

The baptism of the Holy Spirit is the normal, basic New Testament experience with God—the birth of the

Spirit. The Spirit is our rest, guide to all truth, adopter, intercessor, sanctifier, seal, and the earnest of our inheritance (Isaiah 28:11-12; John 16:13; Romans 8:15, 26; Ephesians 1:13-14; I Peter 1:2). Someone can receive the Spirit by repenting, having faith in God, and asking God for His gift. We should always expect speaking in tongues when someone receives the Holy Spirit. Tongues do not save in any sense, but the Spirit baptism produces tongues as the initial sign. Once a person receives the Spirit, he has power to overcome sin and live a holy life (Acts 1:8; Romans 8:4, 13). If we let Him continually fill (control and guide) us, we will bear the fruit of the Spirit and become Christ-like (Galatians 5:22-23).

What is the status of a person who repents and is baptized, thereby receiving remission of sins, but does not receive the Holy Spirit? He cannot be condemned for sins that are remitted, yet he cannot enter the kingdom of God without the birth of the Spirit and the holiness imparted by the Holy Spirit. Some suppose he will inherit the new earth, although the Bible does not explicitly say so. Jesus has commanded him to be baptized with the Spirit, and for Jesus to be complete Lord of his life he must obey (Luke 24:49; John 20:22; Acts 1:4-5).

Biblical Case Studies

Some say that New Testament conversion, or the new birth, is complete at the moment of mental faith, verbal confession or repentance alone, without baptism of water or Spirit. Let us briefly analyze some accounts of conversion in the New Testament church to test this theory.

First, we must recognize that those saved in the Gospels were saved under the old covenant while they awaited the new. The new covenant did not come into effect until after Christ's death, burial, and resurrection (Luke 7:28; 24:47-49; Acts 1:4-8; John 7:39; 16:7; Hebrews

9:15-16). In Christ's day, the Jews were already in a covenant relationship with God. Forgiveness came when they repented and confessed their sins to Christ, just as it does to those who have already entered the new covenant today by the new birth (I John 1:9). During His earthly ministry, Jesus forgave the sins of repentant Jews, admonishing them to continue to live by the old covenant until the new came into being (Matthew 8:4; 19:16-19; 23:1-3, 23; Luke 10:25-28; 17:14; John 8:11). Jesus was both high priest and sacrifice for the thief on the cross.

The Day of Pentecost after Christ's ascension marked the inauguration of the new covenant, the beginning of the New Testament church (Matthew 16:18; Luke 24:47-49; Acts 1:4-8). From that time forward, entrance into the New Testament church has been accomplished by obedience to Acts 2:38.

According to Acts 8:5-17, when Philip preached to the Samaritans, they believed his message and received great miracles, including divine healing and casting out of demons. They had subjective emotional experiences of great joy. Philip baptized them in the name of the Lord Jesus, which indicates that they repented of their sins, for baptism was only administered to repentant believers. Yet somehow their faith was not complete, for they had not received the Spirit, and without the Spirit a person is not a Christian (Romans 8:9; I Corinthians 12:13). The biblical account does not say they had already received the Spirit for salvation but were waiting for a second, optional, postconversional experience. It simply says they had not yet received the Spirit, and it is impossible for a person to possess the Spirit or be filled with the Spirit if he has never received the Spirit. The Samaritans' conversion was not complete until they received the Holy Spirit.

When Saul (Paul) was stricken by a light from God, he

acknowledged Jesus as Lord, called on Him, and expressed willingness to obey Him: "Lord, what wilt thou have me to do?" (Acts 9:6). Apparently he repented at that moment. Yet he did not receive the Holy Spirit until Ananias came and prayed for him (Acts 9:17-18). Moreover, after Ananias prayed for him, he told Paul, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Before he was baptized Paul had already confessed and called on Jesus as Lord, repented of his sins, and perhaps even received the Spirit. Yet he still needed his sins washed away at water baptism in Jesus' name.

Cornelius was a devout man, who feared God, gave much alms, and prayed constantly (Acts 10:1-2). Apparently he was living a repented life. He even received a vision from God with an angelic visitation. Yet he was not saved, for the angel instructed him to seek out Simon Peter, "who shall tell thee words, whereby thou and all thy house shall be saved" (Acts 11:14). When Peter preached about Jesus Christ, Cornelius immediately received the Holy Ghost, not as a postconversional experience but as his initial response to the gospel message. Then Peter commanded him to be baptized in Jesus' name (Acts 10:43-48). The church subsequently recognized that Cornelius had received the Holy Spirit baptism and thereby "repentance unto life" (Acts 11:15-18).

Apollos was a preacher who was "an eloquent man, and mighty in the scriptures . . . instructed in the way of the Lord . . . and fervent in the spirit" (Acts 18:24-25). He had many admirable spiritual qualities, yet he was not part of the New Testament church, for he knew only the baptism of John. Evidently, like the disciples of John at Ephesus, he had not heard about Jesus Christ as the fulfillment of John's preaching or about the outpouring of the Holy Ghost (Acts 19:1-6). These men had repented, for John only baptized those who repented and confessed

their sins. Paul acknowledged that the Ephesian disciples had believed to a degree, but they were not Christians because they did not know Christ or have His Spirit. (If either Apollos or the Ephesian disciples had known about Jesus, they surely would have been under condemnation for not following His apostles or obeying His commands.) What was needed to make John's followers part of the New Testament church? They needed baptism in Jesus' name and the baptism of the Holy Spirit. The same is true today.

One Plan of Salvation

Throughout history, God has always provided salvation to man by grace through faith based on Christ's atoning death. God has dealt with man in various ways through the ages, but all His dealings rest upon this plan. Our age has seen the fullness of grace such that we can call it the age of grace (John 1:17), but salvation has always been by God's grace, not man's works.

The principle of faith has also become so clear that we can call this the age of faith (Galatians 3:23-25), but God has always required faith. Abraham (before the law) and David (under the law) were justified by faith (Romans 4:1-9). Even though some Jews thought their salvation rested in the works of the law, keeping the law was never of any value without faith (Romans 2:29; 4:11-16; 9:30-32). Of course, saving faith always includes obedience, for faith is only genuine when put in action.

Salvation in every age has rested upon the atoning death of Christ. He was the only sacrifice that could ever remit sin (Hebrews 9:22; 10:1-18). Christ's death atoned for the sins of all ages (Romans 3:25). Old Testament saints were saved by faith in God's future plan of atonement, which they expressed (without fully comprehending it) by obeying the sacrificial system God had ordained

(Hebrews 11:28-29). New Testament saints are saved by faith in God's past plan of atonement, which they express by obeying the gospel of Jesus Christ. Old Testament requirements of obedience, such as circumcision and blood sacrifice, were consistent with justification by faith, and so are New Testament requirements of obedience, such as repentance and water baptism.

The New Birth Is a Whole

The new birth is a unitary, integrated whole. Although Jesus identified two components—water and Spirit—He nevertheless spoke of one new birth (John 3:3-5). The Spirit, water, and blood agree in one (I John 5:8). There is only one baptism (Ephesians 4:5), composed of both water and Spirit, and this one baptism places us in the body of Christ (Romans 6:3-4; Galatians 3:27; I Corinthians 12:13). Whatever repentance, water baptism, and the Spirit baptism accomplish individually, the total work of conversion is completed at the union of the three. We should never attach so much importance to one element that we deem the others to be unnecessary. The Bible pattern is to experience all three practically simultaneously or in rapid succession (Acts 2:38; 8:15-17; 9:17-18 with 22:16; 10:44-48; 19:1-6).

Since the new birth is a single, indivisible whole, it is apparent that the blood of Christ applies throughout the process. The blood of Jesus refers to Christ's atoning death that satisfied God's justice and made God's mercy available to us. Without Christ's atonement we could not seek God, repent effectively, receive remission of sins at water baptism, or receive the Holy Ghost. The substitutionary death of Jesus makes repentance, water baptism, and the Spirit baptism both available and effective.

The blood is applied at the first hearing of the gospel to enable us to seek God, at repentance to enable us to

turn from sin, at water baptism to remit sin, and at the Spirit baptism to enable us to receive God's Spirit. After the new birth, we continue to live an overcoming, holy life by the power of the blood. The blood is applied throughout the salvation process, from the first hearing of the Word until Christ's return for His church.

Four Aspects of Salvation

The Bible describes the spiritual work associated with conversion in several ways—regeneration, justification, adoption, and sanctification. Conversion results in regeneration, or new birth (John 3:3; Titus 3:5). This means more than a reformation of the old nature, for the regenerated man receives a new, holy nature with power over the old, sinful nature. The new birth involves two elements: (1) destroying the power of the old nature (II Corinthians 5:17) and (2) imparting a new nature—actually the nature of God (Ephesians 4:24; Colossians 3:10; II Peter 1:4).

The new nature brings a change of desires and attitudes (Ephesians 4:23-32) and power to live a new life (Acts 1:8; Romans 8:4). The new birth does not eliminate the sinful nature, however. The Christian has two natures—the flesh (sinful or carnal nature) and the Spirit (Galatians 5:16-18). If he follows the flesh, he cannot live an overcoming, holy life pleasing to God (Romans 7:21-25; 8:12-13; Galatians 5:19-21). If he follows the Spirit, he can enjoy a life of victory over sin (Romans 8:1-4; Galatians 5:22-23; I John 3:9).

Justification is the act by which God declares the sinner to be righteous. The sinner does not actually become righteous within himself at this point, but God counts, reckons, or considers him righteous, without regarding his past sins. Justification is a legal term denoting a change of standing in the sight of God. Justification consists of two elements: (1) God forgives the sinner, removing the guilt and penalty associated with his sins (Romans

4:6-8; 8:1). (2) God imputes (transfers) Christ's righteousness to the sinner so that he can receive everything the sinless Christ is entitled to because of His righteousness (Romans 3:22; 4:3-5; II Corinthians 5:20-21).

Adoption is the choosing and placing of a child in a family. Regeneration means that we are children of God by reason of a new, spiritual birth; adoption signifies that we become God's children by His conscious choice. We become His adult heirs. Adoption, then, refers to our position as children of God with all the rights associated with that status (Romans 8:14-17; Galatians 4:1-7).

Sanctification literally means "separation." In our context, it is basically equivalent to holiness, which means separation from sin and consecration to God. Sanctification is the process of actually becoming righteous—actually becoming like Christ. At the new birth, God sets us apart from sin, but this is only the beginning of the process (I Corinthians 1:2). God's Spirit progressively transforms us, perfects us, and makes us holy (II Corinthians 3:18; II Thessalonians 2:13; I Peter 1:3). If we submit to the sanctifying process, ultimately we will receive absolute, sinless perfection at Christ's coming (I Thessalonians 3:13; 5:23; I John 3:2).

All these works of salvation originate in God's grace (Romans 3:24; Ephesians 1:4-6; Titus 3:5), are purchased by Christ's blood (Romans 3:25; Hebrews 10:10), and come to us through faith in Christ (John 1:12-13; Romans 3:28; Galatians 3:26). Furthermore, all four occur when we repent, are baptized in the name of Jesus, and are filled with the Holy Spirit. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Corinthians 6:11).

At repentance and water baptism the old man is killed and buried, which means the old lifestyle and the dominion of sin are destroyed (Romans 6:1-7). The baptism of

the Holy Spirit imparts the new nature with permanent power to keep the old man dead (Romans 8:8-9, 13). The Acts 2:38 experience, then, accomplishes the two elements of regeneration. Upon repentance and water baptism God remits sin (Acts 2:38; 22:16). The Holy Spirit imparts the righteousness of Christ, for the Spirit is Christ in us and qualifies us to be co-heirs with Christ (Romans 8:4, 9-11, 15-17; Galatians 3:14). The Acts 2:38 experience thus also imparts the two elements of justification. Moreover, Scripture indicates that adoption occurs by water and Spirit baptism; for this is what places us into the family of God (Romans 3:26-27; Galatians 3:26-27; I Corinthians 12:13). Initial sanctification comes at the Acts 2:38 experience (I Corinthians 6:11). Continuing sanctification comes by the indwelling Spirit (II Thessalonians 2:13; I Peter 1:2).

In short, regeneration, justification, adoption, and initial sanctification all begin at repentance and are completed at water baptism and Spirit baptism. It is marvelous to see how God has arranged for the various aspects of salvation to be fulfilled when we believe and obey the simple gospel message.

Historical Perspectives

How does this explanation of conversion compare with views in church history? We can identify three major views of salvation in Christendom.

1. *The Catholic/Orthodox view.* Salvation comes through administration of church sacraments. In particular, regeneration comes by the ceremony of water baptism, even without conscious repentance or faith. Thus infants are routinely baptized. Under this view, there is no salvation outside the church organization, hierarchy, and priesthood.

2. *The Reformation view.* Salvation is an objective act

to be accepted by mental faith. Salvation occurs outside man; it does not involve a subjective transformation within man. This view is closely linked to the doctrine of predestination, which Luther, Calvin and Zwingli all strongly espoused. God chooses who will be saved and gives them the faith He requires. The chosen ones mentally acknowledge that Christ's atonement has saved them and then they live as justified sinners, incapable of ever losing salvation.

3. *The Anabaptist/Pietist/Wesleyan view* teaches justification by faith, but generally rejects predestination and emphasizes that salvation involves a subjective, life-transforming experience and will issue forth in holiness. The Pentecostals fall under this category, with some modification.

All branches of Christendom acknowledge the necessity of repentance, at least in theory. The early post-apostolic church emphasized repentance strongly and demanded evidence of repentance before water baptism. There was such insistence on a total life transformation that some taught no forgiveness was available for major sins committed after baptism. The gradual shift to infant baptism did away with true repentance, until in the Roman Catholic Church it evolved into penance and salvation by works. The Reformers rejected this distortion, but because of their emphasis on mental faith and predestination, they did not completely restore the biblical doctrine of repentance. They held that repentance precedes the moment of faith or is equivalent to the moment of faith. Most Evangelicals today emphasize an instant mental decision for Christ, typically consisting of a simple gesture, a repeated prayer, or a silent thought. Unfortunately, this often involves little or no godly sorrow, decision to forsake sin, or life transformation.

For the first five centuries, water baptism was universally accepted as essential to salvation, although it came

to be viewed as a magical ceremony instead of an act of faith. Catholics, Orthodox, Lutherans, many Protestant scholars, and the Churches of Christ teach it to be part of salvation. Luther, the *Augsburg Confession* (an early Lutheran creed), and the *Lutheran Catechism* all stated that baptism is necessary to salvation, made effective by faith. Most Protestants today, however, see it as symbolic only.

Most of Christendom uses the trinitarian baptismal formula, except for Oneness Pentecostals and many Charismatics. A study of church history reveals that the original formula was Jesus Name and that the early post-apostolic church used it. So concludes the *Encyclopedia of Religion and Ethics* and the *Interpreter's Dictionary of the Bible*, as well as church historians Otto Heick, Williston Walker, Jean Danielou, Wilhelm Bousset, and many others. This formula was endorsed or used by Hermas, the church in Marcion's day, possibly Irenaeus, many in Cyprian's day, *The Acts of Paul and Thecla*, *A Treatise on Rebaptism by an Anonymous Writer*, some in Martin Luther's time, many Antitrinitarians and Anabaptists, some seventeenth-century Englishmen, some Plymouth Brethren, nineteenth-century Presbyterian minister John Miller, and many early Pentecostal leaders. It is mentioned favorably by the *Didache*, Pope Stephen, Ambrose, Bede, the Council of Frejus (792), and Pope Nicholas I, and referred to by the *Constitutions of the Holy Apostles*, the Councils of Constantinople in 381 and 553, Martin Damian, Peter Lombard, Hugo Victor, and Thomas Aquinas.² Research of original documents will no doubt uncover many other examples hitherto unknown. For example, an English Baptist document from 1660 endorsed the formula of "in the name of the Lord Jesus Christ," citing Acts 2:38.³

In theory, all major branches of Christendom teach

that the baptism of the Holy Spirit is necessary to salvation. Catholics, Orthodox, and Protestants all teach that they receive the Holy Spirit. Some Holiness people, Trinitarian Pentecostals, and Charismatics teach that the baptism of the Holy Spirit is an optional, postconversional extra blessing.

Most of Christendom does not recognize speaking in tongues as the initial evidence of the Holy Spirit, however. In early church history Irenaeus, Tertullian, and Celsus (recorded in Origen) reported tongues, and Novatian, Hilary, and Ambrose endorsed tongues. Speaking in tongues was reported in or among medieval groups, Franciscans, Anabaptists, a sixteenth-century prophecy movement in England, Camisards (Cevenols) in France, converts of Camisards in England, Quakers, Jansenists, Pietists (including Moravians), Methodists, nineteenth-century revivals and camp meetings in America, Lutheran followers of Gustav von Below, Irvingites, Plymouth Brethren, Readers in Sweden, revivals in Ireland, Holiness people, Pentecostals, and modern Charismatics of every denomination.⁴

The question of whether speaking in tongues is the initial sign of the Spirit baptism has recurred throughout church history. In the second century, Irenaeus indicated that tongues was the sign of a Spirit-filled person:

The apostle . . . term[s] those persons “perfect” who have received the Spirit of God, and who through the Spirit of God do speak in all languages. . . . In like manner we do also hear many brethren in the Church . . . who through the Spirit speak all kinds of languages . . . whom also the apostle terms “spiritual,” they being spiritual because they partake of the Spirit.⁵

In the late fourth century Chrysostom’s homily on I Corinthians 12 admitted that, although tongues had ceased in his church, in earlier times people expected

tongues as the sign of the Spirit. His discussion refers to extrabiblical, and apparently post-apostolic, instances:

This whole place is very obscure: but the obscurity is produced by our ignorance of the facts referred to and by their cessation, being such as then used to occur but now no longer take place. . . . Well: what did happen then? Whoever was baptized he straightway spoke with tongues. . . . They at once on their baptism received the Spirit . . . [They] began to speak, one in the tongue of the Persians, another in that of the Romans, another in that of the Indians, or in some other language. And this disclosed to outsiders that it was the Spirit in the speaker.⁶

Augustine in the fifth century argued against tongues in his day but admitted that tongues was previously the expected evidence of the Spirit baptism:

For the Holy Spirit is not only given by the laying on of hands amid the testimony of temporal sensible miracles, as He was given in former days. . . . For who expects in these days that those on whom hands are laid that they may receive the Holy Spirit should forthwith begin to speak with tongues?⁷

Holiness leader R. A. Torrey noted the biblical instances of tongues as the sign of the Spirit baptism: “If one is baptized with the Holy Spirit will he not speak in tongues? But I saw no one so speaking, and I often wondered, is there anyone today who actually is baptized with the Holy Spirit.”⁸ He finally reasoned from I Corinthians 12 that tongues did not always occur.

Even today, many non-Pentecostals struggle with the scriptural position on tongues and offer remarkably weak denials. Regarding Cornelius, *The Tyndale New Testament Commentaries* states, “We cannot tell for certain whether the gift of tongues was the inevitable accompan-

iment of the coming of the Spirit.”⁹ In a similar vein, Billy Graham wrote:

Among many churches which consider themselves charismatic, speaking in tongues is not regarded as an essential sign of having been born again. . . . I cannot see solid Scriptural proof for the position that tongues as a sign is given to all who are baptized with the Spirit. . . . The gift of tongues is not necessarily a sign of the baptism of the believer by the Holy Spirit into the body of Christ.¹⁰

John Wimber, former adjunct professor at Fuller Theological Seminary who speaks in tongues, recognized that the Spirit baptism is part of salvation and that tongues is initiatory evidence of it. He has tried to reconcile this with the fact that most Evangelicals have not spoken in tongues:

Evangelicals . . . know that they receive the Holy Spirit when they are born again. . . . What is meant by being born-again in the New Testament? If, as many evangelicals believe, the Acts 2 experience was the birth of the church, it is therefore connected with the coming of the Spirit and spiritual gifts. My question to any evangelical is: If that’s true, then why are not the gifts also in the church today? . . . All that is required is for them to release the gifts. . . . Speak in tongues or prophesy. . . . I always use those two gifts as initiatory because that seems to be the pattern in the New Testament.¹¹

Charles Parham, founder of the twentieth-century Pentecostal movement, taught that a person must be baptized with the Holy Ghost with the evidence of tongues in order to be in the church, the Bride, the Body of Christ, and the Rapture.¹² (He apparently believed a lesser degree of salvation was available without the Spirit baptism, however.)

Exclusivism

Some people oppose the new birth message as being too exclusive. Historic Christendom has always been highly exclusive; the question is not *whether*, but *where*, to draw the line. Conservative churches today exclude the vast majority of humanity from salvation, including highly moral pagans, Jews who demonstrate great insight into the Old Testament, cultists who confess Christ, martyrs of other religions, and humanitarians who display great love and perform many good works but who do not confess Christ.

The Roman Catholic Church has traditionally claimed that only those who submit to its hierarchy are saved. So maintained Cyprian in the third century and Augustine in the fifth. When Roman Catholicism and Eastern Orthodoxy split in 1054, each claimed to be the one true church and pronounced anathemas on the other. In 1302, Pope Boniface VIII proclaimed that it was absolutely necessary to salvation for everyone to be subject to the Roman pontiff. During the Papal Schism (1378-1415), two rival lines of popes excommunicated all followers of each other. After the Reformation, the Roman Catholic Church consigned all Protestants to damnation and said it was the only true church.

The Protestant Reformers displayed similar views. Martin Luther held that the Roman Catholic Church was the apostate church, the great whore of Revelation, and that the Pope was the Antichrist. He refused to join forces with fellow reformer Ulrich Zwingli because Zwingli believed that the Eucharist did not contain Christ's physical blood and body. Luther called Zwingli a "gross heathen" and "the devil's martyr," and told him, "You have a different spirit from ours."¹³ Luther rejected the Anabaptists as heretics, condoning and even advocating persecution of them.

Zwingli allowed his followers to persecute the Anabaptists; they drowned one in the river as a suitable punishment for his insistence on baptism by immersion. The Protestants usually executed Anabaptists by drowning or by the sword, while the Catholics used fire so that they would not “shed blood.”

Michael Servetus was burned at the stake by the Calvinists because he insisted on rebaptism and denied the trinity (although he affirmed the absolute deity of Jesus Christ). John Calvin prosecuted him and consented fully to his execution, although Calvin would have rather had him beheaded.

The Church of England persecuted the Puritans and other Separatists. The Puritans, in turn, persecuted Baptists and Quakers in colonial America.

Fundamentalists typically call the Roman Catholic Church a cult, deny that the liberal Protestants are saved, and classify Pentecostalism as demonic. Some Evangelicals, including some Trinitarian Pentecostals, have labelled Oneness Pentecostals as heretics or cultists. The Churches of Christ believe that only they are saved.

What is the proper response to the charge of exclusivism? First, we must recognize that Jesus Christ Himself established the new birth as the requirement for entering into the kingdom of God, and He said no one could be saved except through Him (John 3:3-5; 8:24; 14:6). He indicated that only a minority would be saved (Matthew 7:14; Luke 13:23-24). Yet He offered salvation to “whosoever will.” Salvation is not determined by church affiliation or denomination. Anyone, regardless of church label, who believes and obeys the gospel of Jesus Christ will be saved.

We do not reject those who have not received the New Testament experience, but we simply encourage them to receive everything God has for them. There are

many sincere, and even repentant, people like Apollos and the disciples of John at Ephesus who need to be led to further truth so they can have an apostolic new birth. Our experience and doctrine should conform to the complete biblical, apostolic pattern; those who seek God without fulfilling this pattern will answer to God. Our responsibility is clear: we must act on what we know to be the truth.

In considering these matters, the following principles are important:

1. *God is sovereign, and He alone is judge* (Romans 2:16; 9:15; Hebrews 12:23).

2. *We are not to condemn or attack others*, but to preach the gospel and offer salvation to all (Mark 9:39-40; John 3:17; Philippians 1:15-18).

3. *The Bible is the sole authority for doctrine and instruction in salvation* (John 5:39-40; Galatians 1:8-9; II Timothy 3:15-17). We cannot impose nonbiblical demands or offer nonbiblical exceptions. We cannot rely on or be swayed by human reasoning, hypothetical situations, great numbers of people, heroic figures in church history, or pious ancestors.

4. *God will lead the diligent seeker to salvation* (Jeremiah 29:13-14; Matthew 7:7; Acts 10:1-6; Hebrews 11:6).

5. *God's judgment will take into account the light available to each individual* (Luke 12:42-48; Mark 12:38-40; Romans 2:6, 11-16).

Some hypothesize that God may allow an unusual or irregular fulfillment of His stated plan. For example, might He accept a person's genuine desire to be baptized if that person is prevented from being baptized before death? (Roman Catholicism teaches that there is a "baptism of desire" in such cases.) Might God accept a person's sincere faith in Christ as God and Savior at baptism

even if he did not know about or understand the Jesus Name formula? Might God give some the Holy Ghost without the sign of tongues because they did not know about or understand tongues? Might God save some people today outside the New Testament church or without the full New Testament experience, perhaps after an Old Testament pattern? Possible analogies would be Jethro, Balaam, Nineveh, and Hezekiah's irregular celebration of the Passover (II Chronicles 30). Might there be a lesser degree of salvation or another chance after death?

The problem with these theories is they have no clear scriptural support, so we have no authority to teach them as doctrine. Moreover, Scripture as a whole seems to exclude the ideas of salvation outside the church, two levels of salvation or a second chance after death. If God has plans beyond what He has revealed to us, or if He chooses to accept an unusual fulfillment of His plan, that is His prerogative. We can only preach and practice what the Bible states. Rather than trying to justify extrabiblical approaches, we should uphold and obey the clear teaching of Scripture, thereby enjoying certainty and assurance of salvation. We can only leave unusual or hypothetical cases in God's hands.

Another problem with many proposed exceptions is that the Bible, with its clear message of salvation, has been available throughout church history. More and more evidence is surfacing that people in various ages practiced baptism in the name of Jesus Christ and received the Holy Ghost with the sign of speaking in tongues. In many cases, individuals rediscovered these truths for themselves. Even in the Bible, Cornelius apparently had never heard of speaking in tongues, but he still spoke in tongues when he received the Spirit.

Conclusion

In presenting the gospel message, we must emphasize that salvation is by faith, not by works. We must proclaim a message of hope, not condemnation. There is no need to attack or ridicule other groups or individuals. We can acknowledge whatever spiritual experience or level of truth they have attained and still proclaim “all the counsel of God” (Acts 20:27). We are not their judge, but we can and must proclaim the Word of God and testify to our own personal experience. We must affirm the necessity of continual obedience to the Word of God—the need to “walk in the light, as he is in the light” and to “grow in grace, and in the knowledge of our Lord” (II Peter 3:18; I John 1:7).

What is the conclusion for preachers? First, they will get what they preach. Only if they stress the importance of the Acts 2:38 experience will people receive it. Second, if they will preach the gospel of Christ with emphasis on faith, hope and love, their ministry will be a spiritual success. If they are correct in their doctrinal interpretation, they will save many. If they prove to be somewhat too exclusive in their doctrinal interpretation but avoid contention, bitterness, and phariseeism, they will still save many and will destroy no one. Finally, Acts 2:38 is in the Bible. It can only be right to preach its message positively to all without compromise.

In summary, we affirm four truths:

1. *The Bible is the sole authority for salvation.*
2. *The basis of salvation is Christ’s death, burial, and resurrection.*
3. *Salvation comes only by grace through faith in Jesus Christ.*
4. *The application of grace and the expression of faith come as we obey Acts 2:38, thereby receiving the new birth of John 3:3-5.*

Notes

¹See David Bernard, *The Oneness of God* (Hazelwood, Mo.: Word Aflame Press, 1983).

²For documentation and further discussion of this paragraph, see David Bernard, *The New Birth* (Hazelwood, Mo.: Word Aflame Press, 1984), pp. 264-281; William Chalfant, *Ancient Champions of Oneness* (Hazelwood, Mo.: Word Aflame Press, 1982), Chap. V.

³G. D. for F. Smith, *A Brief Confession or Declaration of Faith* (1660), p. 6. The original document is in the British Library in London.

⁴For documentation and further discussion of this paragraph, see Bernard, *The New Birth*, pp. 282-303.

⁵Irenaeus, *Against Heresies*, 2.32.4, referring to I Corinthians 2:6.

⁶John Chrysostom, *Homilies on First Corinthians*, 29.

⁷Augustine, "Against the Donatists," *On Baptism*, 3.16.21.

⁸Reuben A. Torrey, *The Baptism of the Holy Spirit* (New York: Fleming H. Revell, 1895), p. 18.

⁹I. Howard Marshall, *The Acts of the Apostles*, Vol. V of *The Tynedale New Testament Commentaries* (Grand Rapids: Eerdmans, 1980), p. 194.

¹⁰Billy Graham, *The Holy Spirit* (Waco, Tex.: Word), pp. 250-258.

¹¹John Wimber, "John Wimber Calls It Power Evangelism," *Charisma*, September 1985, p. 35.

¹²Charles Parham, *A Voice Crying in the Wilderness* (Baxter Springs, Kan.: Apostolic Faith Bible College, 1902), pp. 27, 31, 35.

¹³Sherwood Wirt, "You Can Buck the System and Win," *Christianity Today*, February 3, 1984, pp. 20, 22.

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For a detailed discussion of the topics in this booklet, see *The New Birth* by David K. Bernard, published by Word Aflame Press.

