The Doctrine of Salvation

A. Reading

B. The Nature of Jesus Christ
   2. Deity
      a. Covered in the lesson on the doctrine of God.
      b. In him dwells all the fulness of the Godhead (Col 2:9). He was God manifest in the flesh (1 Tim 3:16), “God with us” (Math 1:23)
      c. Acknowledgment of his deity is necessary for salvation
         1) 24 Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins.” John 8:24

   3. Humanity
      a. Jesus was both God and man. His humanity was just as real as his divinity.
      b. “In all things He had to be made like His brethren” (Heb 2:14) and was the “of the seed of David according to the flesh” (Rom 1:3)
      c. He has all the essential components of humanity including flesh (John 1:14), body (Heb 10:5, 10), soul (Matt 26:38), spirit (Luke 2:40; 23:46), mind (Phil 2:5) and will (Luke 22:42).
      d. Belief in his humanity is necessary for salvation.
         1) 3 and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world. 1 John 4:3

   4. Sinlessness
      a. However, he was a perfect human being, without sin.
         1) For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Hebrews 4:15
         2) “Who committed no sin, nor was deceit found in His mouth”; 1 Peter 2:22

   5. Distinction between Deity and Humanity
      a. “Only as a man could Jesus be born, grow, be tempted by the devil, hunger, thirst, become wary, sleep, pray be beaten, die, not know all things, not have all power, be inferior to God, and be a servant. Only as God could He exist from eternity, be unchanging, cast out devils by His own authority, be the bread of life, give living water, give spiritual rest, calm the storm, answer prayer, heal the sick, raise His body from death, forgive sin, know all things, have all power, be identified as God and be king of kings.” (p. 147).

   6. Union between Deity and Humanity
      a. Although we can distinguish between deity and humanity, the two cannot be separated.
      b. 10 Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. John 14:10
      c. 30 I and My Father are one.” John 10:30
C. The Work of Jesus Christ

1. Purpose of His death
   a. The holiness of God demands separation from sinful humanity. Separation results in physical and spiritual death. His justice demanded a penalty for sin, but his mercy and grace resulted in the coming of Jesus Christ in the flesh as a substitute to pay the penalty for sin.

2. Significance of His death
   a. Referred to as the atonement. Atone in the OT is translated from the Hebrew word kaphar meaning “to cover.” It was a temporary covering for sin until the crucifixion. Atonement is used only once in the NT (Rom 5:11, KJV), but refers to reconciliation (Greek katallage).
   b. Jesus died for the sins of all time: 25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. Romans 3:25-26
   c. He died for the entire human race (1 John 2:2); although only those who believe and obey the gospel will benefit from his death (Eph 2:9; Heb 5:9).

3. Biblical terms for His death
   a. Redemption (Ransom). To deliver completely by paying a price. See Matt 20:28; 1 Tim 2:6; Rom 3:24. Analogous to kinsmen redeemer (Lev 25:47-49). We are redeemed by his blood (1 Pet 1:18-20). We are free from condemnation (Rom 8:1) and the dominion (Rom 6:17-18) of sin.
   b. Propitiation. Something that turns aside God’s wrath, satisfies his justice; appeasement. (Rom 3:25; 1 John 2:2). Rom 3:25 can be translated “by his blood, though faith.”
   c. Reconciliation. To restore to favour, to a relationship. (Rom 5:10; 2 Cor 5:18-20). As a mediator, Jesus makes reconciliation possible (1 Tim 2:5).
   d. Substitution. He took our place; he bore our sins on the cross (Isa 53:5-6; 1 Pet 2:24).

4. Burial
   a. Included in the gospel (1 Cor 15:1-4)
   b. The sealing of the tomb proves his death was a reality.
   c. His death has an application to the salvation experience. 3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. Romans 6:3-4
   d. He descended into hades (place of departed souls) but did not remain there (Acts 2:25-32; Rom 10:7; 1 Pet 3:9)

5. Resurrection
   a. The resurrection is essential because it proved he had power over death and the devil (Heb 2:14-15), ensured that his death was accepted as an atonement (Rom 4:25), validated all of his claims and teachings (Rom 1:3-4) and gave assurance of the resurrection of believers (Rom 8:11; 1 Cor 15:20)
   b. He rose with a real human body (Luke 24:36-43) but also a glorified, immortal body (1 Cor 15:42-54; Phil 3:20-21). He had both natural and supernatural abilities.
   c. The historical reality of his resurrection is undeniable: the tomb was empty (Matt 28:2-4, 11), there were then recorded post resurrection appearances with one to over 500 (1 Cor 15:6), his four half-brothers converted, the disciples changed from as state of discouragement and unbelief to courageous preachers, etc.

6. Ascension
a. Jesus ascended into heaven 40 days after his resurrection and he will return in the same manner (Acts 1:9-1).
b. The ascension and glorification were necessary for the pouring out of the Holy Spirit (John 7:39; John 16:7).
c. He is now in an exalted position of authority (Eph 1:20-22; Phil 2:9-11; Acts 2:33, 36).
d. Being on the right had of God is not literal, but symbolic of strength and power (Exod 15:6, Psa 44:3).
e. He continues in the role of mediator and high priest (Heb 4:14-16).

D. Salvation
1. Salvation is necessary because of the sinful nature.
2. Salvation was planned from the beginning.
3. Salvation is based on the new covenant.
4. Salvation is the result of obedience to the gospel.
5. Salvation can be thought of as including four elements: faith, repentance, water baptism and receiving the gift of the Holy Spirit.
   a. Note: faith is an overall element: it is a necessary ingredient for the other three.

E. Faith
1. Meaning
   a. In English the verb is believe and the noun as faith. To believe is to have faith in something or someone.
   b. In the Greek the verb pisteuo means (1) to accept a statement or doctrine as true, (2) to place personal trust or confidence in. Erickson notes that scriptures identify the importance of “faith in the sense of acknowledging certain truths” but refers to the second meaning as “equally important” and states that “the type of faith necessary for salvation involves both believing that and believing in, or assenting to facts and trusting in a person” (Christian Doctrine, p. 299).
   c. Scriptures where pisteuo refers to placing trust or confidence in are usually identifiable through the use of either the preposition “in” or “on”, i.e. “believe in” or “believe on.”. For example:
      1) “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins” (Acts 10:43).
      2) “But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea” (Matt. 18:6).
      3) “This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him” (John 2:11).
      4) “And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” (Acts 16:31).
   d. In Mark 1:15 the Greek preposition en (“in”) is used, but it does not appear in the King James Version: ‘The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” However, other translations include the preposition: ‘The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel’ (NKJV); ‘The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel’ (NASB); ‘The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel’ (ASV).
   e. The noun pistis also can mean conviction of the truth of something (Heb 11:6), or reliance upon or trust in.
   f. Pistis can also refer to Christian doctrine, in which case it is translated with the definite article, i.e. “the faith” as in Acts 6:7, Jude 3 and several other verses.
2. Evidence of Faith
   a. Works
      1) “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone” (James 2:14-27).
      2) In this passage James explains that faith is not true faith (i.e. it is “dead”) if there are no works to demonstrate it. He is referring to works as evidence of faith, not works as attempts to be justified apart from faith – which is the sense in which Paul uses it in passages where he enunciates the doctrine of justification by faith (Rom. 3:27-28; Gal. 2:16).
   b. Obedience
      1) Faith and obedience are used interchangeably in reference to the gospel. For example, “obeyed” and “believed” are used interchangeably (Rom. 10:16). Also, we are commanded to “believe (or believe in) the gospel” (Mark 1:15); however, there are those that “obey not the gospel” (2 Thes. 1:7-10; 1 Pet. 4:17).
      2) Faith and obedience are used interchangeably in reference to salvation. We are saved through faith (Eph. 2:8) and Christ has become “the author of eternal salvation unto all that obey him” (Heb. 5:9).
      3) Faith and obedience are used interchangeably in reference to receiving the Holy Spirit. Those who believe in Him will receive the Holy Spirit (John 3:38), yet the Holy Spirit is given to those that obey Him (Acts 5:32).
      4) An Old Testament example may be used to illustrate the similarity of faith and obedience: When the Passover was instituted, the Israelites applied the blood of the lamb to the door posts and lintel when they heard what Moses said concerning the death angel (Exod. 12:1-12). They believed it was going to happen; therefore, they obeyed his instructions.
   c. Repentance
      1) Mark 1:15 connects faith with repentance.
   d. Baptism
      1) In the book of Acts, those that believed were baptised (Acts 2:41; 8:12, 16:31-34; 18:8). Mark 16:16 also connects faith and baptism.
   e. Faith is evident in receiving the gift of the Holy Spirit.
      1) In John 7:38 Jesus describes the experience of receiving the baptism of the Holy Spirit and said it was for those who would believe on Him.
      2) After the first Gentiles were converted, Peter explained that they received the Holy Spirit in the same manner that the first Jewish Christians “who believed on the Lord Jesus Christ” (Acts 11:15-17).
      3) Receiving the Holy Spirit by faith is also noted in the epistles (Gal. 3:14, Eph. 1:13).
3. Object of Faith (Jesus Christ and his atoning death)
   a. Faith in who He is.
1) It is necessary to believe in Him as the Messiah. The purpose of John’s gospel was that the reader would believe that Jesus is the Christ, the Son of God and that by believing he or she would have life through His name (John 20:31). It is not enough to believe in Jesus Christ as merely a man or a prophet.

2) As mentioned earlier, it is necessary to believe in His divinity (John 8:58) and his humanity. (1 John 4:3).

b. Faith in His work.
   1) The gospel is the good news concerning the death, burial and resurrection of Jesus Christ. But it is not limited to these historical facts. It includes the significance of these facts – that he died “for our sins.” (1 Cor. 15:3-4). So to believe the gospel is to believe that Jesus died a substitutionary death – that He paid the ransom for our salvation. This is the meaning of the expression “faith in his blood” (Rom. 3:25).

F. Repentance
   1. Meaning of repentance
      a. To turn from sin and dedicate oneself to the amendment of one’s life (Webster)
      b. Since we are to love God with all our heart, soul, mind and strength, repentance would require a similar turning around of the whole man.

2. Elements
   a. Confession of sin. “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy” (Prov. 28:13)
   b. Decision to forsake sin
      1) In the scripture above, forsaking sin is required as well as confessing
      2) John the Baptist demanded “fruits meet for repentance” (Luke 3:7-8)
      3) Paul also preached that men should “repent and turn to God, and do works meet for repentance” (Acts 26:20)
      4) Jesus said to the woman taken in adultery “go and sin no more”

3. The command to repent
   a. When Adam sinned, God questioned him and expected a confession (Gen 3:9-13)
   b. God called upon Israel to
      1) repent and turn away from idols (Ezek. 14:6; see 18:30; Isa. 55:6-7).
      2) turn or return to the Lord (Isa. 19:22;557; Ezek. 33:11; Hos. 14:1; Joel 2:13)
   c. John the Baptist (Mat.3:1-11; Mark 1:4-5: Luke 3:3-9)
   d. Jesus (Mat.4:17; Mark 1:15; Luke 13:3,5)
   e. Paul (Acts 17:30)

4. Grace and repentance
   a. The goodness of God leads men to repentance (Rom. 2:4).
   b. Repentance unto life is described as a gift (Acts 11:18; 2 Ti. 2:25).

5. Examples of repentance
   a. The parable of the prodigal son (Luke 15:11-32)
   b. The Pharisee and the publican (Luke 18:9-14)
   c. David’s prayer after his adultery with Bathsheba (Psa 51:1f)

G. Baptism
   1. To be “born of the water”
      a. Jesus taught that a person must be born again (John 3:3) and further stated that he must be born of the water and of the Spirit (John 3:5). These are two aspects of the one conversion experience: baptism of water and baptism of the Holy Spirit. The term “born of the water” refers to water baptism.
   2. Jesus commissioned His disciples to baptize
a. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Mat. 28)

b. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16)

c. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem (Luke 24)
   1) Since baptism is necessary for the remission of sins, the requirement of baptism is implied.

3. Remission of sins occurs at baptism
   a. Remission denotes a release, wiping out, cancellation, or dismissal.
   b. John preached “the baptism of repentance for the remission of sins” (Mark 1:4; Luke 3:3). Since John’s ministry was to prepare the way for Jesus, his baptism looked forward to remission of sins that would occur after Jesus offered Himself as a sacrifice for the sins of the world. This is similar to Jesus statement at the Lord’s Supper when He said: “For this is my blood of the new testament, which is shed for many for the remission of sins.” (Mat. 26:28).
   c. Just prior to the first Christian baptism Peter said, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins...” (Acts 2:38). In this context, the gospel was preached, and those that heard were “pricked in their hearts” because they felt responsible for rejecting Jesus and asked “what shall we do?” The answer given by Peter addressed a present need rather that a future promise.
   d. Ananias urged Paul to be baptized immediately to “wash away” his sins (Acts 22:16)
   e. Washing, sanctification and justification is accomplished “in the name of the Lord Jesus, and by the Spirit of our God” (1 Cor. 6:11).
      1) Jesus told his disciples, “Whose soever sins ye remit, they are remitted unto them and whose soever sins ye retain, they are retained’ (John 20:23). How is this possible if no one can forgive sins but God? (Mark 2:7) The apostles could not arbitrarily refuse to baptize believers (Acts 10:47).

4. The correct mode of water baptism is complete immersion
   a. The word baptism comes from the Greek word bapto, which means “to dip... the process of immersion, submersion and emergence.”
   b. John baptized in the Jordan River (Mark 1:5,9) and “in Aenon near to Salem, because there was much water there (John 3:23).
   c. When Jesus was baptized “he went up straightway out of the water” (Mat. 3:16). Mark records that “coming up out of the water, he saw the heavens opened” (Mark 1:10).
   d. The Ethiopian eunuch and Philip “went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the spirit of the Lord caught away Philip” (Acts 8:38-39).
   e. Paul described baptism as a burial with Christ (Rom. 6:4; Col. 2:12). These passages presume that baptism is by immersion.
   f. The biblical mode of baptism should be followed for the following reasons:
      1) Baptism is a biblical command associated with salvation (Mark 16:16)
      2) Other modes of baptism are based on tradition and tradition should never prevent us from obeying the Word of God (Mark 7:1f; Mat. 15:1f)
      3) Jesus was baptized by immersion and His baptism is an example for us.
      4) If convenience is a valid reason for using another mode of baptism, then why would it not have been used by the apostles? It would have been convenient on the day of Pentecost.
It is important to retain the significance of baptism as a burial with Christ.

5. The correct baptismal formula is “in the name of Jesus Christ.”
   a. There are five historical accounts of baptism in the New Testament church which describe a name or formula:
      6) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2).
      7) But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. … (Acts 8).
      8) And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. (Acts 10)
      9) When they heard this, they were baptized in the name of the Lord Jesus. (Acts 19)
      10) And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. (Acts 22)
   b. Corinthians 1:13 refers to a name used in baptism, which is associated with the one who was crucified.
   c. The whole spiritual family has taken on the name of Jesus (Eph. 3:14-15)

6. Reasons why the name of Jesus Christ must also be used:
   a. The name is necessary for salvation: Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4)
   b. Remission of sins is “through his name”: To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. (Acts 10)
   c. Baptism involves “calling upon the name of the Lord” and the washing away of sins: … (Acts 22)
   d. We should do all things, in word or deed, in the name of Jesus.
      1) And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. (Col. 3:17)
      2) This verse primarily means to do all things under the authority of Jesus Christ. But it also suggests that the name of Jesus be used to represent His authority.
      3) E.g letters were written in the name of king Ahaseurus, meaning under his authority. However, the actual name would have been used (Esther 3:21;8:9).
      4) Similarly, healing and praying is also understood to be by the authority and with the invocation of the name of Jesus. The Sanhedrin council asked Peter “By what authority or by what name have ye done this? (Acts 4:7). Peter’s response was “by the name of Jesus Christ of Nazareth”. The name was invoked in the healing (Acts 4:6), and Peter was given authority by Jesus.

7. Historical and theological references:
   a. The Encyclopedia of Religion and Ethics: “The formula used was ‘in the name of the Lord Jesus Christ’ or some synonymous phrase: there is no evidence for the use of the triune name.”
   b. The Interpreter’s Dictionary of the Bible: “The evidence of Acts 2:38; 10:48 (cf. 8:16; 19:5), supported by Galatians 3:27, Romans 6:3, suggests that baptism in early Christianity was administered, not in the three-fold name, but ‘in the name of Jesus Christ’ or ‘in the name of the Lord Jesus.’ ”
c. “At first baptism was administered in the name of Jesus, but gradually in the name of the Triune God: father, son, and Holy Spirit.”
d. “The original form of words was ‘into the name of Jesus Christ’ or ‘the Lord Jesus.’ Baptism into the name of the Trinity was a later development. After the one mention of it, Mat. 28: 19, we do not find it again until Justin martyr, and his formula is not identical with that in the gospel.”

8. What about Matthew 28:19?
a. It is important to note that the word name (singular) is used and not names (plural)
   1) The Father, Son and Holy Spirit are not names but titles
   2) The name of the Son is Jesus (Mat. 1:12)
   3) The name of the Father is Jesus (John 5:43; 17:6,26).
   4) The name of the Holy Spirit is Jesus (Gal. 4:6; Phil. 1:19)
   5) Jesus is the name used in the other accounts of the Great Commission (Mark 16:17; Luke 24:47).
b. The context of Matthew 28:19 indicates that the name is Jesus
   1) The word therefore connects this verse with verse 18. In verse 18 Jesus makes reference to Himself, in particular, the power or authority that is invested in Him. It follows that the name in verse 19 is His name.

H. The Holy Spirit
1. To receive the Holy Spirit is to be “born of the Spirit.”
   a. As noted above, Jesus taught Nicodemus that he must be born of the water and of the Spirit to enter into the Kingdom of God (John 3:5). Being born of the water refers to water baptism while being born of the Spirit refers to being filled with the Holy Spirit.
2. Terms
   a. Born of the Spirit (John 3:5).
   b. Baptized with the Holy Spirit (Acts 1:5).
   d. Receive the gift of the Holy Spirit (Acts 2:38)
   e. The Holy Spirit “fell on” believers (Acts 10:44)
   f. The gift of the Holy Spirit was “poured out” (Acts 10:45)
   g. The Holy Spirit “coming on” believers (Acts 19:6).
3. The Holy Spirit was prophesied in the Old Testament
   a. Joel 2:28-29
   b. Jeremiah 31:31-33
   c. Ezekiel 11:19, see also 36:26 and 39:29.
4. The Holy Spirit is a New Testament promise
   a. John the Baptist preached that Jesus would baptize with the Holy Spirit and fire (Mat. 3:11)
   b. Jesus taught that the Father would give the Holy Spirit to them that asked (Luke 11:13)
   c. There are several accounts of the promise of the Holy Spirit in John’s gospel:
      1) John 4:14
      2) John 7:37-39
      4) John 20:22 In this passage Jesus opened their understanding (Luke 24:45); they did not received the gift at that time.
5. The Holy Spirit is essential for salvation
a. We must be born of the water as well as the Spirit (John 3:5)
b. If we do not have the Holy Spirit we are “none of his” (Rom. 8:9)
c. We are baptized into the body of Christ by the Spirit (1 Cor. 12:13)
6. The accounts of the baptism of the Spirit in Acts demonstrate that it is an essential element in the salvation experience
   a. The Jews on the day of Pentecost
      1) Disciples of Jesus, including Mary the mother of Jesus, the brothers of Jesus and several women when to the upper room in Jerusalem to pray (Acts 1:12-26).
      2) They received the Holy Spirit and spoke in tongues (Acts 2:1-4)
   b. Samaritans
      1) Philip preached to the Samaritans resulting in miracles, healings, great joy and several were baptized (Acts 8:4-13)
      2) When Peter and John came they laid hands on them and they received the Holy Spirit (vv. 14-17) - the Samaritans needed the baptism of the Holy Spirit to complete their conversion.
      1) Verse 17 indicates that he received the Holy Spirit.
   d. The Gentiles in Caesarea (Acts 10:44-46; 11:15-17)
      1) Cornelius is described as devout and prayerful (Acts 10:2), yet he still needed to hear the message of salvation (Acts 11:14,15) and receive the gift of the Holy Spirit (11:16).
   e. The Disciples of John the Baptist (Acts 19:1-6)
      1) Paul asked two questions which must be asked of all believers:
      2) "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. (Acts 19)
7. The Holy Spirit is essential in our Christian walk
   a. It gives us the assurance of salvation
      1) It is the seal of our salvation (Eph. 1:13)
      2) It is the “earnest” (pledge or downpayment) of our salvation (Eph. 1:14)
   b. It gives us power
      3) Power to witness (Acts 1:8)
      4) Power to overcome sin (Rom. 8:4,13)
      5) Power to rise from the dead (Rom. 8:11)
   c. It gives us rest and refreshing (Isa. 28:11-12; Acts 3:19)
   d. It gives us a sound mind (2 Tim. 1:7)
   e. It gives us the nine-fold fruit of the spirit (Gal. 5:22-23)
      1) Love is specifically mentioned as coming by the Holy Spirit (Rom. 5:5)
      2) Righteousness is included and peace and joy are also mentioned in (Rom. 14:17)
      3) Peace is described as peace that passes understanding (Phil. 4:7)
      4) Joy is described as “unspeakable and full of glory” (1 Pet. 1:8)
I. Speaking in Tongues
   2. The evidence that someone has received the gift of the Holy Spirit.

4. Jesus foretold that speaking in tongues would be one of the signs that would follow believers (Mark 16:17)

5. In the five accounts of believers receiving the Holy Spirit in the book of Acts there is either explicit or implicit reference to speaking in tongues as evidence of being filled with the Holy Spirit.
      1) The 120 on the day of Pentecost spoke in tongues “as the Holy Ghost gave the utterance” (Acts 2:4). They spoke languages understandable to Jews from various parts of the world. The audience marveled at this phenomena and could not understand how Galileans could speak several different languages. Peter then spoke and associated the speaking in tongues with the prophesy that God would “pour his Spirit upon all flesh.”
   b. Samaritans (Acts 8:4-17).
      1) No record of speaking in tongues, but it is clear that a sign of receiving the Holy Spirit was evident: They had not received the Holy Spirit despite the miracles, joy, belief and water baptism. (8:7-8,12) As soon as Peter and John laid hands on the writer of Acts knew that they had received the Holy Spirit (8:17) Simon the Magician also knew and desired the gift to lay hands on people to receive the Holy Spirit (8:18,19)
      1) No record of speaking in tongues at the time of his conversion, but later revealed to the Corinthians that he spoke in tongues “more that ye all” (1 Cor. 14:18)
   d. The Gentiles in Caesarea (Acts 10:44-46; 11:15-17)
      1) Cornelius and his household, the first gentile Christians, spoke in other tongues, and this is what convinced the Jews that came with Peter that they had received the Holy Spirit as they did. (Acts 10:44-46; Acts 11:15)
   e. The Disciples of John the Baptist (Acts 19:1-6)
      1) The disciples of John the Baptist “spoke in other tongues and prophesied” when they received the Holy Spirit. (Acts 19:5).

6. There is a distinction between speaking in tongues for personal edification and the gift of tongues
   a. Paul refers to the gift of tongues in 1 Cor. 12.
      1) His topic is spiritual gifts (12:1)
      2) Not all have this gift (12:30)
   b. Paul compares speaking in tongues for personal edification to the gift of prophesy in 1 Cor. 14:1-25.
      1) Speaking in tongues is unto God, not man (14:2)
      2) Speaking in tongues edifies the individual, not the church (14:4-6). Therefore, prophecy is to be preferred, (14:5,19) unless it is the gift of tongues in operation, which is to be accompanied by an interpretation (14:5, 27-28).
      3) Speaking in tongues is not accompanied with an understanding of what is spoken (14:14-17).
4) Speaking in tongues is a sign for unbelievers, whereas prophesy is for the believer (14:21-22). However, once the unbeliever has received the sign, he needs hear something spoken in his native language to be convinced and saved (14:23-25). This was what happened on the day of Pentecost.

c. Paul gives instructions concerning the use of the gift of tongues in 1 Cor. 14:26-33.