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We continue stedfastly in prayer, and in the
ministry of the word.

Acts 6: 4 ASV

Welcome to Bible Study and Prayer

Wednesday 8 March, 2017 A.D.
(Anno Domini – In the year of our Lord)

Wednesday 10 Adar, 5777

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- Wednesday 1 March, 2017 three brethren gathered by candlelight to read and pray.
- Earlier in the day straight line winds or a tornado did extensive damage to the county demolishing structures, trees and utilities.
- No loss of life has been reported.
- Lord willing, tonight we will study this lesson.

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- **Let us praise the Lord in song.**

Hymn #33

LORD, I WANT TO BE A CHRISTIAN

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1. Lord, I want to be a Chris-tian in-a my heart,
in-a my heart,

Lord, I want to be a Chris-tian in-a my heart;

In-a my heart, In-a my heart,

Lord, I want to be a Chris-tian in-a my heart.

NEXT

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2. Lord, I want to be more lov-ing in-a my heart,
in-a my heart,

Lord, I want to be more lov-ing in-a my heart;

In-a my heart, In-a my heart,

Lord, I want to be more lov-ing in-a my heart.

NEXT

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3. Lord, I want to be more ho-ly in-a my heart,
in-a my heart,

Lord, I want to be more ho-ly in-a my heart;

In-a my heart, In-a my heart,

Lord, I want to be more ho-ly in-a my heart.

NEXT

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4. Lord, I want to be like Je-sus in-a my heart,
in-a my heart,

Lord, I want to be like Je-sus in-a my heart;

In-a my heart, In-a my heart,

Lord, I want to be like Je-sus in-a my heart.

END

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QUESTIONS

- What is the baptism of fire?
- Was John baptized?
- Were the apostles baptized?
- What's the difference between the baptism John practiced and that instituted by apostles at Pentecost?
- Is immersion absolutely necessary?

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- **Join in an Intimate Prayer of Petition.**
- Father which art in heaven, Hallowed be thy name. Luke 11: 2
- We come boldly unto the throne of grace, to obtain mercy, and find grace to help fulfill divine calling. Hebrews 4: 16
- May our speech be always with grace, seasoned with salt; Colossians 4: 6

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- preaching, reproving, rebuking, and exhorting with all longsuffering and doctrine. II Timothy 4: 2
- Commissioned to make disciples of all nations, observing all things You command, always, to the end of the world; baptizing in the name of the Father, Son and the Holy Spirit; Matthew 28: 19-20
- give us utterance to make known the mystery of the gospel, Ephesians 6: 19
- increasing the number of Your disciples; who are obedient to the faith. Acts 6: 7

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- Full of faith and of the Holy Spirit, Acts 6: 5
- we ask You God, remove any spirit of stupor, so our eyes should see, and our ears should hear.

Romans 11: 8

- Might the Lord give us understanding in all things. II Timothy 2: 7
- May the word of the Lord have course, and be glorified. II Thessalonians 3: 1
- May whatsoever we do in word or deed, all be in the name of Adhonai Jesus, giving thanks to Elohim and the Father by Him. Colossians 3: 17

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- May we be blameless and harmless, without rebuke. Phillipians 2: 15
- May Jesus Christ be glorified in us, and us in Jesus Christ. II Thessalonians 1: 12
- Asking all in Jesus name. John 14: 14
- Thy kingdom come. Thy will be done in earth, as in heaven. Matthew 6: 10
- For thine is the kingdom, and the power, and the glory, for ever. Matthew 6: 13 Amen.

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- What is the baptism of fire?
- Text: Matthew 3: 10-12 ASV

¹⁰ And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. ¹¹ I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire: ¹² whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he

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will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

- The fan, in verse ¹², is a wooden shovel with which the grain is thrown into the air so that the chaff may blow away while the heavier grain falls to the threshing floor.
- Baptism of fire has been interpreted: tongues of fire at Pentecost; trials and tribulations of the Christian; illuminating power of the Spirit; and eternal punishment of the wicked. The first

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three explanations make the baptism of fire for the righteous. The forth and last is for the wicked.

- This last explanation must be correct for John would hardly use "fire" with entirely different meanings in the same passage. In verse ¹⁰ And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. In the next verse ¹² chaff he will burn up with unquenchable fire. These two verses refer

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without question to eternal punishment. This argues strongly for the same meaning in the preceding verse ¹¹. This fits into the prophecy in the last chapter of Malachai where fire is used frequently, and in a sense of punishment.

- John's whole ministry was a flaming prediction and testimony concerning Christ who was to take away the sins of the world. Jesus spoke in defense and praise of John when he declared:

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11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he.

14 And if ye are willing to receive it , this is Elijah, that is to come. Matthew 11: 11 & 14 ASV

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- Some interpret the baptism in the Holy Spirit to mean the common spiritual experience of all Christians. The words of Jesus make it plain this refers to the miraculous baptism in the Holy Spirit on the day of Pentecost. ⁵ For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence. Acts 1: 5 ASV This was shared by the household of Cornelius; ⁴⁴ While Peter yet

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

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tarry certain days. Acts 10: 44-48 ASV

The baptism in the Holy Spirit is to take place "not many days hence," (Acts 1: 5) but not the baptism with fire. There were some of each class before John as he spoke. Some would be baptized in the Holy Spirit; others, in fire. Christ is the administrator of both baptisms. 7 I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.

John 16: 7 ASV

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7 and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire.

II Thessalonians 1: 7 ASV

- Was John baptized?
- Text: Acts 1: 5 ASV 5 John baptized with water.
- When a person is appointed by God to set up an institution, in any age, he is not regarded as

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a subject of that institution. Who consecrated Moses? Who poured the consecration oil on Aaron's head? Who anointed Melchizedek? Who married Adam? Who baptized John? God bade him baptize. ¹⁵ He shall be filled with the Holy Spirit, even from his mother's womb. ¹⁶ And many of the children of Israel shall be turn unto the Lord their God. ¹⁷ And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of

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the just; to make ready for the Lord a people prepared for him Luke 1: 15-17 ASV The Messiah was not slain. The corner stone of the church was not laid. John, Jesus and the twelve, were to prepare a people for the new covenant. Some stones must be quarried out; some materials for the building must be gathered. The proper time and place for erecting the building was ordained by God. Jesus and the twelve were baptized by John. Someone must commence the institution.

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Someone must commence Christian baptism: that could not be done till Jesus had died, was buried, and rose again: because Christians are said to be baptized into His death, they are said to be buried with Him, and to rise with Him... They began to immerse into Christ on the day of Pentecost. Those prepared for the kingdom of heaven, and commissioned by the Messiah, had the same authority to administer baptism that John the Baptist had; the same divine

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warrant from the great King. Jesus; ¹⁵ said, Go ye into all the world, and preach the gospel to the whole creation. ¹⁶ He that believeth and is baptized shall be saved; he that disbelieveth shall be condemned. Mark 16: 15-16 ASV

- John's baptism was new and startling. Nothing like it had been practiced in the Old Testament. Men had been commanded to immerse themselves, but the institution John proclaimed was

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different. The complete dedication of the individual to John's movement of preparation for the coming of the Messiah was solemnly and beautifully shown in the act. Because of John, the people were prepared for the more profound significance of the act of obedience to Christ in baptism.

- Were the apostles baptized?
- **Text:** John 3: 22-23 ASV ; John 4: 1-3 ASV

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²² Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. ²³ And John also was baptizing in Enon near to Salim, because there was much water there and they came, and were baptized.

¹ When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John ² (although Jesus himself baptized not, but his disciples), ³ he left Judea, and departed again into Galilee.

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- The apostles had evidently received John's baptism at his hands and practiced it.
- Commanded of God to inaugurate Christ's ordinance of baptism, there is no record of their receiving Christian baptism before they began to administer it on Pentecost. They were not subject to it themselves.
- What's the difference between the baptism John practiced and that instituted by apostles at Pentecost?

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- John's baptism was preceded by repentance. (Belief in God is implied.) **Christian baptism demands explicit faith in Jesus as Son of God and Savior as well as repentance.**
- John's baptism was on the general authority of God with no known formula. **Christian baptism is in the name of Father, Son and Holy Spirit.**
- John's baptism was a temporary measure, preparing for the appearance of Christ. **Christian baptism is permanent, remaining in force to the end of time.**

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- John's baptism was for Jews only. **Christian baptism is universal, all the nations and every creature.**
- John's baptism was in preparation for the coming of the kingdom. **Christian baptism inducts one into the kingdom of Christ.**
- John's baptism was unto repentance to produce a reformation so that those baptized should be ready to accept the supreme blessings at Christ's hands. **Christian baptism is for the remission of your sins.**

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- John's baptism was not concerned with the gift of the Holy Spirit. The descent of the Spirit on Jesus at His baptism was unique, suggestive of the coming of the Spirit into the heart of the Christian when he is baptized into Christ.
Christian baptism is followed by the gift of the Holy Spirit.
- Is immersion absolutely necessary?

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- Text: John 3: 1-6 ASV

¹ Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: ² the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. ³ Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. ⁴ Nicodemus saith unto him, How can a man be born when he is

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old? can he enter a second time into his mother's womb, and be born? ⁵ Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God! ⁶ That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

- The situation of Jews who obeyed John's baptism, and died before the proclamation of the full gospel and the institution of Christian

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Baptism at Pentecost is exactly parallel to the situation of those who obeyed any preceding phase of the Old Testament dispensation: they were responsible only for the light they had. The program and institutions continually pointed forward to Christ, and to the actual and final redemption to be achieved by Him. Yes, it is an absolutely necessary act of obedience!

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BENEDICTION

In the day of the righteous judgment of God; who will render to every man according to his works, may we be found patient in well-doing, seeking His glory, honor, and incorruption, for eternal life. Peace to every man that worketh good, to the Jew first, and also to the Greek. For there is no respect of persons with God.

Amen. Romans 2: 5-11 ASV