

Elementary Principles

Elementary Principles

Counsel of God Series

2014

Elementary Principles

Con-001

Church in Salvador, 1990

6th Edition, March 2006 (Updated 2014)

This work is a new edition of the book Elementary Principles / The Door of the Kingdom, containing modifications and restructured in lessons.

This update was made in March 2014, correcting typing errors and changing the format (Church in New Jersey, USA).

The contents of the present work can be cited or copied, partial or entirely without written permission of the brothers in Salvador. However proper citation and/or reference is required and not be used by any commercial means.

The Bible version that we are using in this work is the New King James Version (NKJV), or then we will put a reference saying which version of the text.

Translators: Cristiano Carvalho, Saeyin Oh and JB Santos.

Summary

Introduction	6
Preface	7
How the teaching in the church should be	8
How to Work with this Material?	9
Why should we be founded?	10
Who is founded?	11
Part 1: Jesus, His Life and Work	
Lesson 1: Jesus exists before all things	15
Lesson 2: He became a man	17
Lesson 3: His life was perfect and blameless	19
Lesson 4: His work was great and glorious	21
Lesson 5: He died for our sins	23
Lesson 6: He rose again	27
Lesson 7: He was exalted	31
Lesson 8: He will return	35
Part 2: The Order That Jesus Gave Us	
Lesson 9: The command that Jesus gave us	41
Lesson 10: What should we talk about to make disciples	45
Part 3: The Door To The Kingdom of God	
Lesson 11: Repentance Part 1	51
Lesson 12: Repentance Part 2	57
Lesson 13: Baptism Part 1	61
Lesson 14: Baptism Part 2	65
Lesson 15: The gift of the Holy Spirit Part 1	69
Lesson 16: The gift of the Holy Spirit Part 2	73

Introduction

By putting this material into the hands of the Church, we are taking an important step for the growth of the disciple. This is the result of the experience of brothers that have been working for years with those that are being shaped into the image of Jesus Christ.

We are happy to be cooperating with the Holy Spirit in the shaping of God's family. However, we cannot forget to honor the brothers from other cities and countries that, with patience and much love, have helped us with their lives, ministry and teaching. We want to continue to learn with all those who hold these ideals. We praise the Lord for his grace and wisdom that has been poured out upon the Church in all places.

This booklet is part of the set of basic themes towards disciple's formation. The others booklets are: The Eternal Purpose of God, The salvation in Christ, Relationship with God, The family, The character, The Work, The Finances, Relationship between brothers and sisters in Christ, The church, The return of Christ.

May all the honor and glory be given to Jesus Christ, "Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." (Col 1:28)

July of 2013

Preface

This is a special working manual for the Church!

It is special, because it does not flow from the mind of only one man. On the contrary, it flows from direct action, immediately from the Holy Spirit operating in the life of a local church in Salvador, Bahia.

It is special because it is not the fruit of an artificial elaborate theory. On the contrary, it sprang from the bible to the experience of the church there, and corrections and discipline of the Holy Spirit. It is a manual gauged by experience, and now it returns to the practice of the church, as dynamic orientation, precisely because it is truly practical.

It is special because it is not complicated and confusing, as the theological materials and methods that are commonly used by Christian congregations, in catechesis. On the contrary, it is as simple as the gospel is simple and how the formation of the majority of our people is simple, in the churches of every Brazilian city.

It is special because it is not dry and tasteless as are most teaching materials and catechesis. Instead, one sees, one feels, almost as if it is immersed in his anointing and is coming out of your pores, and that is discerned by simply reading.

It is therefore with great joy that prefaces this manual that the Holy Spirit aroused among our Northeast brothers, because we know we can be a very valuable tool in the Lord's Church, across our beloved Brazil.

Porto Alegre, RS, BR, October 18, 1990.

Moysés C. de Moraes

How Teaching in the Church Should Be

The disciples who learn and then teach should be able to do it in simple instructions. The Lord teaches us to feed “sheep” and not “giraffes”. Those who have greater capacity should humbly kneel down to eat from the plate of the littlest ones. Jesus said, “I give you thanks, Lord of heaven and earth, because you have hidden these things from the wise and have revealed them to children” (Mat 11:25-26). The church does not need a sophisticated academic teaching framework (1Co 1:18-31; 2:1-16).

The example of the first church in Jerusalem is to be remembered as a role model in all the ways for all times. The brothers from that time were simple people, many of whom did not know how to read or write. They did not have a printing press or paper, nor did they have bibles. Looking at the way they lived, we notice that the apostles used the method of constant repetition (catechism). Those who learned could absorb and keep the word in their minds and hearts. They did not walk around seeking novelties or inventing things. But the important things that they taught were repeated many times until everyone understood them well (Php 3:1; 2Pe 1:12-15).

The apostles were very aware of the necessity of passing on the whole counsel of God and not theological opinions. Every disciple had to be formed in the image of Jesus Christ (Act 20:26-27; Php 4:9; 2Ti 2:2). The teaching of the apostles spoke of basically three things:

- The revelation of the Christ; his person, his power, his promises.
- All of the commandments that Jesus gave us in order to live.
- All of the principles for the functioning of the church.

We have to return to simplicity so that the whole counsel of God can be received and absorbed by all the brothers, especially the less educated. God will never examine us about our knowledge with respect to the contents of the Bible. He will ask us how we

lived. A doctrine should only indicate how the disciples should live (Tit 2:1-15).

How to Work with this Material

This booklet is divided into lessons to be studied by the disciples on their own as well as in conjunction with their disciplers.

Because we do not want to digest all the teaching for the disciple, there are two sections in each lesson: Seeking Revelation and Understanding More.

Seeking Revelation

In this section we want the disciple to have contact with God and His Word, and to receive revelation and the knowledge of Him and His Word through prayer.

The disciple should read each of the verses indicated in the Bible Reading section, praying to the Lord for revelation.

He should also seek to answer the questions from “Help for Meditation” in his notebook, making note of everything that he has learned as well as any questions he has.

In each lesson, there are some phrases and Bible verses to memorize. These should be memorized as they are found in the book, so that all the disciples will have memorized the same verses. They were chosen in the best translation of that verse.

Understanding More

This section is for the disciple to deepen and enrich his understanding of that which he has already meditated on.

However, he should only go on to this section after having carefully done the previous section (Seeking Revelation) and after having shown his meditations and notes to his discipler. Together the disciple and discipler should then read the content of Understanding More.

Why Should We Be Founded?

Our perceived goal is to bring every and each disciple a clear and objective knowledge of the fundamental truths regarding the Kingdom of God. Such truths will form in our lives a solid base on which we are able to construct everything else. There are three reasons why we pledge this foundation is of such importance:

1. Eph 2:20-22 speak of our lives as edifications. Jesus said that a house without foundations would fall (Mat 7:24-29). God will not allow us to build edifications against inconsistent foundations.
2. Paul shows us in 1Co 3:10-15 that even the one who builded with hay, wood and straw was saved, because they had a correct foundation. What about those that don't even have any foundations?
3. In Heb 5:11-6:3, is observed that for lacking in foundation, Christians will not become someone who practices the world, hence not being able to progress in knowing God. Every Christian must be a master, able to convey this foundation to the ones who get closer to the Christ. We understand that is basic for each disciple to comprehend, practice and teach all that is referent to the entrance into the Kingdom of God, God's purposes for whom that enters, as well as the required steps at the beginning of his journey.

In order to lay the correct foundation - Jesus Christ (1Co 3:11) - in our lives, we must remember what the Lord himself spoke on the Sermon on the Mount:

Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like: He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock. (Luk 6:47-48)

In order to lay the foundation in our lives, we must dig, open a deep trench until we find the rock. The rock on the New Testament is the Lord Jesus himself. Therefore, we need to dig out everything that

belong to us, human and sinful and then only the life of Jesus might flourish.

Who is founded?

1. He who has faith in the Son of God, the eternal word incarnate, the Son of Man crucified, resurrected and exalted.
2. He who has truly denied himself and by repentance put his life under Jesus' authority.
3. He who lives in the faith of his baptism, does lives by faith because he knows he is united with Christ.
4. He who has experienced the gift of the Holy Spirit and received power from up high.

Once having a solid foundation, the new disciple should now learn the target of God for his life and how to cooperate with His eternal purpose by serving in the church. This he will begin to learn in the next booklet, The Eternal Propose of God.



Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.
(Eph 3:20-21)

Part 1	Jesus, His Life and Work
	<p>Jesus did not say that He came to bring the truth. He said, “I am the truth...” (Joh 14:6). Jesus did not come to bring a religion, nor a philosophy, nor a list of rules as a code of conduct. Jesus came to bring himself. He is the resurrection and the life. To receive this life we have to know Him; who He is, where He came from, what He did, what He said, where He is, etc. <i>“And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.”</i> (Joh 17:3). We attain this knowledge through faith in His Word. Oh, how important it is to receive and believe the word that God speaks about His son! Read and meditate on His Word with prayer. Ask the Holy Spirit to help you know Jesus, because it was for this reason that the Spirit came. (Joh 16:13-15)</p>

Seeking Revelation

Biblical Reading

- Joh 1.1-3;
- Col 1.15-17; Heb 1.1-2.

Help for meditation

- According to Joh 1:1-3, how does the bible call Jesus before his birth in Bethlehem?
- Who was the Eternal Word? How was He?
- Who created the Eternal Word? Since when does He exist?
- What does Joh 1:1-3 affirm about the creation of all things?

Memorization

Jesus exists before all things

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. (Joh 1:1-3)

Understanding More

Jesus Exists Before All Things

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. (Joh 1:1-3)

Many people think that Jesus is a being who began His life when He was born in Bethlehem of Judea. But that is not true. We all started our lives when we were created in our mother's womb. Before that we did not exist. But it was not that way with Jesus. He existed long before being born in Bethlehem, not as a man, but as the word of God. The word was not created. He was God and He always existed. He made all things. *Great is the Lord.*



*Jesus was
never
created.
He was God.
He always
existed.*

He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. (Col 1:15-17)

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by *His Son*, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high. (Heb 1:1-3)

Seeking Revelation

Biblical Reading

- Php 2:6–8; Joh 1:14; 1Jo 4:2–3; 1Ti 3:16; Rom 8:3.

Help for meditation

- What did the Eternal Word do? (Joh 1:14)
- In what form did Jesus exist before he became a man? (Php 2:6–8)
- What does the fact of Jesus abandoning the form of God and became a man means?
- Does Jesus today continue to be the same person of God? Explain your answer.

Memorization

He became a man

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to *the point of death*, even the death of the cross. (Php 2:5–8)

Understanding More

He became a man

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to *the point of* death, even the death of the cross. (Phi 2:5-8)

How extraordinary is this truth! O Eternal word, creator of all things, emptied Himself of His glory and assumed the form of man. Imagine a man turning into a worm! This would be nothing compared to the emptying of the Word, because it would be a creature taking on the form of another creature. But when the Word became flesh, it was something much greater! It was the Creator Himself assuming the form of one of his creatures. Jesus' humiliation did not begin on the cross, but began in Bethlehem of Judea. Marvelous is the Lord (read also 1Jo 4:2-3; 1Tim 3:16; Rom 8:3).

And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (Joh 1:14)

It cannot be stressed enough that our faith is in the God-man Jesus Christ. When the word became flesh, He emptied himself of the glory of God (Joh 17:5). In other words he emptied himself of the attributes (qualifications and abilities) of God, but he never stopped being the very person of the Word. He continued on being the word, but in human flesh emptied of His glory, but not totally. He maintained in his humanity all the possible glory of the grace and truth of God (Joh 1:14). That is a mystery (1 Tim 3:16).



When the Word became flesh, was the Creator himself assuming one of his creature's form.

Lesson 3

|

His Life Was Perfect
and Blameless

Seeking Revelation

Biblical Reading

- 1Pe 2:22; Joh 4:34; 8:29;
- Heb 4:15; 7:26;
- 1Jo 3:5.

Help for meditation

- According to 1 Pe 2:22, how was the life of Jesus?
- Write about the following texts: Joh 4:34 and Joh 8:29.
- Was Jesus tempted to sin?
- Then, why did He never sin?

Memorization

His life was perfect and
blameless

Who committed no sin, nor was deceit
found in His mouth. (1Pe 2:22)

Understanding More

His Life was Perfect and Blameless

Who committed no sin, nor was deceit found in His mouth. (1Pe 2:22)

First Jesus emptied Himself by becoming human. Afterwards, as a man, He continued emptying Himself. How? By never doing his own will. Php 2:8 says: “*He humbled himself, becoming obedient even unto death...*” What was Adam's sin? He did his own will. Now Jesus as the last Adam (1Cor 15:45) came to always do the will of the Father.

Jesus said to them, “My food is to do the will of Him who sent Me, and to finish His work.” (Joh 4:34)

And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.” (Joh 8:29)



This is why the Scripture says that He never committed sin, because He never did His own will. The devil tempted Jesus from the beginning to do His own will, but Jesus remained obedient to the father unto death and death on the cross. Holy is the Jesus. Read also 1Jo 3:5.

*Jesus never
sinned,
because
He never did
His own will.*

For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens. (Heb 7:26)

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. (Heb 4:15)

Lesson 4 | **His Work Was Great
and Glorious**

Seeking Revelation

Biblical Reading

- . Act 10:38;
- . Act 2:22;
- . Joh 20:30,31.

Help for meditation

- . Read and meditate on the healings and miracles Jesus did.
- . How was daily life of Jesus? And his power?
- . If Jesus was a simple man, where did so much power come from?

Memorization

His work was great
and glorious

How God anointed Jesus of Nazareth with
the Holy Spirit and with power, who went
about doing good and healing all who
were oppressed by the devil, for God was
with Him. (Act 10:38)

Understanding More

His Work Was Great and Glorious

How God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. (Act 10:38)

In the life of Jesus, we not only admire his holiness, but also the power He manifested in His ministry. He did many miracles, signs and wonders (Act 2:22). He healed the sick, gave sight to the blind, resurrected the dead, walked on the waters, multiplied food, preached to the crowds, made disciples and taught them how to please the Father. By what power did He do this? He never did anything as God. He had emptied Himself of the form of God and lived as a man. Therefore, He needed the power of the Holy Spirit to do the work of God. This is why He pleased the father so much at His baptism, because there also He came to receive the anointing of the Holy Spirit (Mat 3:13-17). It was again an emptying of Jesus, taking on the limitations of a man and His need for the Holy Spirit to accomplish his ministry. Tremendous is Jesus. Read also Joh 20:30-31.



*No man made similar miracles and
manifested such power on earth as Jesus.
Because God was with Him.*

And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name. (Joh 20:30-31)

Seeking Revelation

Biblical Reading

- 2Co 5:21; Isa 53:5–6;
- 1Pe 2:24; 3:18; Gal 3:13.

Help for meditation

- What is the punishment for sin?
- What was the condition of man?
- Did God give up on punishing our sins? What did God do with our sin?
- Meditate and write about the moment of Jesus at the cross.
- Read 2Co 5:21, how does God see us now?

Memorization

He died for our sins

For He made Him who knew no sin
to be sin for us, that we might become
the righteousness of God in Him. (2Co 5:21)

But He *was* wounded for our transgressions, *He was*
bruised for our iniquities; the chastisement for our
peace *was* upon Him, and by His stripes we are
healed. All we like sheep have gone astray; we have
turned, every one, to his own way; and the Lord has
laid on Him the iniquity of us all. (Isa 53:5,6)

Understanding More

He Died For Our Sins

Everyone says and even unbelievers know that Jesus died for our sins. But we do not have spiritual revelation unless we know why this death was necessary. Why did God demand the life of His only Son?

To know the love of God, it is also necessary to know His holiness and righteousness. God is perfectly holy and perfectly just. He cannot support even that which for man would be a “slight error.” His holiness is offended by any form of sin and his justice demands castigation and punishment (Rom 1:18). This is God.

If the demand is so great, and only a fully perfect man could please God, then who could please Him? Is there anyone who could fulfill these conditions? The clear answer from scripture is **no**.

As it is written: “There is none righteous, no, not one.”
(Rom 3:10)

For all have sinned and fall short of the glory of God.
(Rom 3:23)

And what is the consequence of that? “...*The wages of sin is death...*” (Rom 6:23). This is eternal death, eternal punishment. Who is subject to this punishment? The entire human race.

When the Spirit of God convinces us of sin, righteousness, and the judgment, then we understand how badly we are before God and how great is our debt unto Him. We acknowledge our guilt and our peace is gone. Only then can we start to understand why Jesus died. He died to satisfy the righteousness of God and to placate His wrath. We deserve to be punished for our sin, but Jesus consented to be punished in our place. And so, God's righteousness and wrath were satisfied. Therefore Isaiah says, “*Yet it pleased the Lord to bruise Him...*” (Isa 53:10).



*Before God,
all men
sinned
and were
condemned
to death.*

But He was wounded for our transgressions, *He* was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all. (Isa 53:5,6)

If we are guilty before God, how can we have peace with him? We have peace when we understand that Jesus paid for our chastisement, “...*The chastisement for our peace was upon Him*” (Isa 53:5). Jesus paid our debt. Alleluia! So now, we can now have peace with God (Rom 5:1).

For He made Him who knew no sin *to* besin for us, that we might become the righteousness of God in Him. (2Co 5:21)

Let us see below a picture of the great significance of Jesus' death.

The Consequence Of Sin

- a) Man offended the holiness of God and provoked his anger (Rom 1:18).
- b) For this reason man is condemned to eternal punishment (Rom 6:23).
- c) Man has also become a slave of Satan and sin (Eph 2:2-3).
- d) And even more, man lost his communion with God. He can never again relate to Him (Isa 59:2).

The Solution for sin

- a) **Jesus' death was Propitiatory** (Rom 3:25, Heb 2:17, 1Jo 2:2; 4:10). Propitiation means that Jesus' death on the cross was enough to Satisfy The Justice Of God. It doesn't mean that His anger was erased, but that it was satisfied.
- b) **Jesus' death was Sacrificial** (Eph 5:2, Heb 9:26; 10:12). That is to say, His death was Substituteve (1Pe 2:24; 3:18). It was an exchange, the just punished in place of the unjust. This means that our penalty has already been paid.
- c) **Jesus' death was Redemptive** (Rom 3:24, Eph 1:7). This means that he Ransomed us (Gal 3:13). He who was not

Satan's slave not only went to the "slave market" and liberated us (Heb 2:14-15), he bought us, paying the ransom price. And what was the price? His precious blood (Act 20:28; Rev 5:9).

- d) **Jesus' death was Reconciliatory** (2Co 5:18-21; Col 1:21-22). Reconciliation means to make peace. That is to say, with the barriers removed, man can once again reestablish a relationship with God. Since there has been propitiation, sacrifice, and redemption, now God can bring the man to close Him and allows man to once again enjoy his friendship and love. Beloved Is Jesus.¹



*Jesus' death is the only solution
for sin and its consequences.*

¹Note: there is another aspect of Jesus' death: The fact that we are included in his death. This will be covered later when we discuss baptism.

Seeking Revelation

Biblical Reading

- Act 2:24; Rom 1:4; Rom 14:9; 1Co 15:4–8;
- Act 1:1–3; 1Pe 1:3.

Help for meditation

- What happened on the third day after Jesus’ death?
- By who was Jesus seen after he resurrected?
- Is the resurrection of Jesus the greatest proof of who He is?
- Why did Jesus resurrect?
- Where are the founders of ancient religions today? And where is Jesus today?

Memorization

He rose again

Whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. (Act 2:24)

Understanding More

He rose again

Whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. (Act 2:24)

If Jesus' death is full of significance and glory, how much more His resurrection! The scriptures show us various aspects of Jesus' resurrection and its ample significance. Let us look at the main ones.

The resurrection of Jesus and His victory over death

So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." "O Death, where *is* your sting? O Hades, where *is* your victory?" The sting of death *is* sin, and the strength of sin *is* the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. (1Co 15:54-57)

What is death? Death is not ceasing to exist. Physical death occurs when the spirit and the soul leave the body. When the unity between the spirit, soul and body is broken, then physical death occurs.

To conquer death, Jesus needed a physical resurrection, the resurrection of the body. A body of flesh and bone, and not a spirit (Luk 24:39-40). To prove this, Jesus ate in the presence of the disciples (Luk 24:41-43). This body still had the marks of the cross (Joh 20:20; 24:27). Nevertheless, it was a transformed body. It was not a prisoner of space or time. It could appear and disappear (Luk 24:31, Joh 20:19, 26).

With a physical resurrection, Jesus once again back to having unity between his spirit, soul and body. In that way he conquered death (1Co 15:54).

The resurrection produces faith in the Lord

That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. (Rom 10:9)

The disciples' faith had a crack down after the death of Jesus (Joh 20:19, 25 Luk 24:21-22). This faith was reestablished when the risen Christ appeared to the disciples (Joh 20:8, 20). Without the physical resurrection who would believe in the crucified? But by his resurrection he was confirmed to be the Son of God (Rom 1:4, Act 13:33) and the universal Judge (Act 17:31).

The resurrection of Christ is the foundation of our union with Him

Our faith in Jesus is not simply a thought in our minds, nor is it merely a mental acceptance of the things we have heard about him. Our faith in him is powerful because it unites us with him. Our life as a whole is “in Christ” (Paul uses this expression 164 times). The sinner can only be blessed by the work of Christ when he is one with Him.

However, we are human and the church, in spite of being a spiritual organism, is a human organism (see 1Cor 15:48-49). For Jesus to become the head of this human organism, it was necessary for Him to become a man forever. For this He needed a human body. Without a physical resurrection Jesus would have stopped being human. Through His physical resurrection he became eternally human with a transfigured and glorified body. He is now a “heavenly man” (1Cor 15:47), He is the son of man who is in the midst of the lamp stand. (Rev 1:13), He is the head of a new race (Eph 1:22-23) Alleluia!

The resurrection of Christ is that which makes the great difference between the Christian faith and the religion of men. Men like Buddha, Mohammed and others, founded their religions. But where are they today? They Are Dead. This proves that they did not conquer the price of sin. The followers of these men have nothing more than a book of rules and doctrines. They are alone. If this book did not save its authors, how much less will it save its followers. But we do not have a religion, a book of dead doctrines without power. We have a living person who lives in us and we in Him. And this is the hope of glory (Col 1:27).

The resurrection of Christ is the basis of our resurrection

But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. For since by man *came* death, by Man also *came* the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. (1Co 15:20-22)

The resurrection of the body is only possible through the resurrection of the Lord Jesus. Through His resurrection He glorified and transfigured humanity in Him. He is the first fruit (1Co 15:20, 23; Col 1:18). His victory over death guarantees our own resurrection (Rom 8:11, 1Th 4:14). His glorious body is the standard for our future bodies (Php 3:20-21, I Co 15:48-49). Glorious is Jesus.

But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. (Rom 8:11)

For if we believe that Jesus died and rose again, even so God will bring with Him those who ^asleep in Jesus. (1Th 4:14)

Seeking Revelation

Biblical Reading

- Act 2:36; Php 2:9-11;
- Mat 28:18; Eph 1:20-22;
- 1Pe 3:22.

Help for meditation

- What does it mean that God exalted Jesus exceedingly?
- What is Jesus’ position today in the Universe?
- Act 2:36 – What does it mean that Jesus was made Lord and Christ?
- Explain the affirmation of Jesus in Mat 28:18.
- Who is now seated on the throne of the universe?

Memorization

He was exalted

Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ. (Act 2:36)

Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father. (Php 2:9-11)

Understanding More

He was exalted

Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father. (Php 2:9-11)

What a glorious truth! How we love to read, say, repeat and sing these words! *“Every knee should bow and every tongue should confess that Jesus Christ is Lord”*.

Jesus was judged as a criminal and despised by the men of his time, including the priests and Jews. But God's judgment was totally opposite from men's. What a tremendous day that was when Peter stood up and said, *“Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”*

Nevertheless, there is a truth that should be remembered and explained well: Before coming to this world, the Word had all the glory of God (Joh 17:5). But He was the Word of God; He was God; He was not a man. Now, the word became flesh in Jesus, after his suffering on the cross and His physical resurrection, he was received in the heaven as a man. As a man He is exalted. As a man He sits at the right hand side of God the father and has the name above every name. Alleluia! There is a man seated on the throne of the universe: Jesus, the son of man, the head of a redeemed race.



*Jesus
received all
power and
authority
in heaven
and on earth.*

And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth”. (Mat 28:18)

Therefore, do not forget this mystery (1Ti 3:16): Jesus our God-man. Upon being exalted received back all his glory as God (Joh 17:5). He has total divinity (Col 2:9). He had affirmed that only God can be worshiped and adored (Mat 4:10), however he accepted this worship (Mat 14:33, 15:9, Joh 20:28, Heb 1:6 and Rev 5: 8-14). He is

omnipresent (He is everywhere – Mat 18:20 and 28:20) and omniscient (know all things – Joh 21:17, Col 2:2,3) and omnipotent (has total power – Rev 1:8, the Almighty). He is God (Tit 2:13, Ro 9:5, Col 2:2 and 1Jo 5:20)

What incomprehensible things happen in that unknown world that we call heaven! Our minds cannot imagine what tremendous things happen on the other side of the veil. But it is enough for the church to understand one thing: everything that is accomplished there is done through the authority of its Lord and that nothing is done without His initiative. Majestic is Jesus.

Therefore being exalted ^{la}to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. “For David did not ascend into the heavens, but he says himself: ‘The Lord said to my Lord, “Sit at My right hand, till I make Your enemies Your footstool.”’ “Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.” (Act 2:33-36)

Seeking Revelation

Biblical Reading

- Mat 24:30; Rev 1:7; 1Th 4:16; 1Co 15:51,52; 2Ti 4:1; Mat 24:44; Joh 14:2,3; Act 1:11; 1Th 4:13-18; Jas 5:7.

Help for meditation

- Describe how the coming of the Lord will be. (Mat 24:30; Rev 1:7).
- At the coming of the Lord, what will happen to those who have already died in Christ? (1Th 4:16)
- And what will happen to us, who will be alive, at the coming of the Lord? (1Co 15:51-52).
- What will the Lord do with the living and the dead? (2Ti 4:1).

Memorization

He will return	Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. (Mat 24:30)
----------------	---

Understanding More

He will return

Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. (Mat 24:30)

What a blessed hope! The glorified Lord will come and manifest Himself to the world. That will be without doubt the most tremendous day that the world has ever known. For many it will be a day of terror and lamentation. For us, however, it will be a day of justice and of incomparable joy.

What does the bible teach us about this day? The topic is so extensive and has so many implications that some verses are the cause of much discussion, and gives rise to different interpretations. The major part of the teachings, however, refer to clear and indisputable things. These clear and inarguable texts are what we wish to present here.

Read each one of the verses carefully and *Rejoice in the Lord*.

- a) The return of the Lord was predicted (prophesied)
 - . By the prophets Zec 14:3-5
 - . By John the Baptist Luk 3:3-6
 - . By Jesus Christ Joh 14:2-3
 - . By the angels Act 1:11
 - . By the apostles Jas 5:7 ; 1Pe 1:7,13;
1Th 4:13-18
- b) The return of the Lord will be:
 - . Personal (physical) Joh 14:3; Act 1:10-11
 - . Visible Rev 1:7; 1Jo 3:2-3
 - . Literal (real) 1Th 4:16
 - . Sudden (surprising) Mat 24:42-44; 1Th 5:1-3
- c) The Lord will return to:
 - . Resurrect the dead in Christ 1Th 4:16;
1Co 15:22-23
 - . Transform those who are alive in Christ into immortality 1Co 15:51-53

- . Take them up to meet Him 1Th 4:17
in the air
- . Judge and reward the saints 2Co 5:10; 1Co 3:12-15
- . Marry the bride Rev 19:7-9; 21:2.
- . Destroy the Antichrist 2Th 2:8
- . Judge the nations Mat 25:21-33
- . Judge everyone 2Ti 4:1.
- . Chain up Satan for 1000
years Rev 20:2-3
- . Establish His Kingdom for Rev 20:4-6
1000 years



Surely I am coming soon. Amen.

Come, Lord Jesus!

Rev 22:20

Part 2	The Command That Jesus Gave Us
	And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, <i>even</i> to the end of the age.” Amen. (Mat 28:18-20)

Lesson 9

| **The command
that Jesus gave Us**

Seeking Revelation

Biblical Reading

- Mat 28:18–20; Mar 16:15.

Help for meditation

- What were the last words that Jesus gave his disciples, after he received all power and authority?
- Explain what the mission of the church is today.
- How do you make disciples? And what did Jesus command to do after baptizing?
- And what is a disciple?

Memorization

What did Jesus command us to do?	And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen. (Mat 28:18–20)
<i>Jesus commanded us to make disciples</i>	

Understanding More

The Order That Jesus Gave Us

And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen. (Mat 28:18–20)

These are Jesus’ last words to His disciples. That appears to be the highest point of the New Testament. It is as if the Lord had spent His time preparing the soil to give this word. After doing all the Father’s requests charged Him with, finally the Lord could give this command: Make disciples of all nations.

Can we neglect this command? Or can we do it any way, or in the manner we think to be better? No. We must seek it with all diligence and attempt to understand it well. The risen Lord gave us an command and we must accomplish it exactly.



*Jesus
commanded
us to make
disciples.*

The Lord did not command us to get people together and have meetings. Meetings are important, likewise the healing of the sick. Sermons have their place and certainly we should sing and praise the Lord. Nevertheless, the fundamental core is to make disciples. Unless this is understood well and practiced within a clear strategy, all of the other important things will be the peel of a hollow fruit. It will be a heap of unconnected activities, without purpose and without eternal value.

In this handout we do not intend to communicate all that is involved in this command. But we want to understand the essentials.

What is a disciple?

We will begin with an objective statement: A disciple is someone who believes in everything that Christ said and does everything that Christ commands.

It is important to understand that in the context of our statement there is no such thing as a person who has been converted without also becoming a disciple. Converted, saved, a disciple, are all terms that refer to the same person. That is, each term points to a different aspect of the life or experience of that person:

- **Saved:** one who was freed from sin and from the condemnation of sin.
- **Converted:** one who went through a transformation of the mind.
- **Disciple:** a follower, practitioner of the teaching of the master, submissive.
- **Believer:** one who believes.

Each one of these terms has a different significance, but they are all applied to the same person. If we don't understand this well, we will be in confusion. Why?

Because it is common to find people who call themselves converted, and sincerely believe that they are saved, but in contradiction to this they say that their goal is to be submitted to Christ. Their desire is “one day” to be consecrated and entirely surrendered to the Lord. Now, this is a great confusion, because how is someone converted without giving themselves total and unconditionally to Jesus Christ (Mat 7:21), renouncing all that they have (Luk 14:33) including their own life (Luk 14:26)? All these are conditions for someone to be converted.

~
*A convert is
more than a
believer,
he is a
disciple.*

We also know, and we sadly affirm, that a spirit of false prophecy similar to the one in Israel in the time of Jeremiah, has been deceiving many. In those days, while the people were under the condemnation of God because of their rebellion, false prophets were telling to the people that they had peace with God, leading them into deceit (see Jer 6:14; 23:16-17). This deceit is what impeded the people from experiencing a true repentance.

In these days God is restoring an understanding of the gospel of the kingdom, so that the prophetic word of Mal 3:18 will be fulfilled. He who wants to be a convert without being a disciple entirely consecrated to the Lord, such pretense is not encountered in the scripture.

We can refer to a person who is in the kingdom of God using any of the terms that appear in the scriptures, but should become a habit to use the term disciple because:

1° *It is the more comprehensive term.* It expresses more exactly the reality of the life of someone who belongs to the kingdom of God.

2° *It is the term that Jesus, the apostles and the first brothers chose.* The term “disciple” appears 260 times in the New Testament. The term “believer” appears 15 times.



*A disciple is someone who
renounced everything and gave
themselves to Christ.*

Lesson 10 |

What Should We Talk About
To Make Disciples

Seeking Revelation

Biblical Reading

- Act 2:22–39.

Help for meditation

- What is the central message in the first part of Peter’s preaching? (Act 2:22–36)
- What are the points of the life and work of Jesus that Peter proclaimed?
- What happened in verse 37? What is the Peter’s response to the question to these men?
- What are the three steps of the door to the kingdom?

Memorization

What should we talk about to make disciples?

We should talk about Jesus and the door to the kingdom.

What is the door to the kingdom?

Repentance, Baptism in Christ, and the gift of the Holy Spirit.

What is the way (road) of the kingdom?

To obey everything Jesus commanded.

Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. (Act 2:38)

Understanding More

What we should talk about to make disciples

What should we talk about to make disciples?

To answer this question, let us first read Act (2:22-39). Here we see the first onslaught of the church, when she begins to obey the commandment of Jesus. What was the content of Peter's message? This preaching is divided basically into 2 parts:

- a) Peter talks about Jesus, His life and work
 - . v 22: He speaks about miracles, signs and wonders (great and glorious works).
 - . v 23: He speaks of His death on the cross (showing that the father delivered Him).
 - . v 24-32: He speaks of His resurrection using 2 proofs: The promises made to David (v 24-31) and the testimony of those who saw Jesus raised from the dead (v32).
 - . v 33-35: He speaks of the exaltation of Jesus.
 - . v 36: He proclaims that Jesus is Lord and Christ.

This proclamation about Jesus, His life, death, resurrection, exaltation, and lordship, is what is going to produce faith in the heart of anyone who listens. No one can experience a new birth, except through faith of the resurrected Lord (Rom 10:9). This proclamation cannot be formal or academic. But it must be given with simplicity, joy, authority and the anointing of the Holy Spirit. He who proclaims it must be full of faith, in order to transmit faith to those that listen.

- b) Peter tells them what they must do to enter the kingdom of God.

When those who heard Peter gave credit to his words and feared (v 37), Peter then gave them the second part of his message (v 38). In the first part (v 22-36), Peter talked about what Jesus did. Now he goes to talk about what Jesus wants us to do.

Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.” (Act 2:38)

He there is a clear indication. There are three distinct realities that must be experienced immediately at the beginning of our life with Christ. The first two are the conditions to enter the Kingdom of God. The third is a promise of God to those who meet the conditions. We can say that this is the door of the kingdom. Faith in the proclamation of Jesus is not itself the entrance into the Kingdom. Faith is the foundation, is what will give me the power to enter, is going to give me the power to be a Son of God (Jn 1:12). Faith is not the Door of entry, it is what gives the power to enter. The entrance door of the kingdom consists of:

- Repentance
- Being baptized in the name of Jesus
- Receiving the gift of the Holy Spirit

We see that Peter talked of two things. He spoke of Jesus and of the door of the kingdom. This is what we must talk about to make disciples.

Speaking of the work of Jesus in the hope that men will believe, without explaining the conditions to be a disciple, produces a faith that does not have a way to express itself and quickly becomes a dead faith. This has been one of the principal errors of the church in this century. On the other hand, speaking of the demands (requirements) of the kingdom, without communicating the grace of Jesus Christ, produces a legalistic and powerless religiousness. In the same way, repentance and baptism without receive the gift of the Holy Spirit, implies a fruitless life in the work of their ministry.



*To make
disciples we
should talk
about Jesus
and the door of
the kingdom.*

It is necessary to communicate the Truth about Jesus, the Commandments, and the Promise of verse 38. The Truth produces Faith for obedience, the Commandments direct this obedience, and the Promise empowers for the testimony.

How to complete the work of making disciples?

The work does not stop here. When someone believes, repents, is baptized and receives the gift of the Holy Spirit, he has newly entered through the Door. Jesus said that now it is necessary to teach him to obey everything that He commanded. This is the Way of the kingdom (Mat 7:13-14). We also know that the Lord has an objective, a definite purpose for our life. This is the Goal or the target that we must reach.

These three words – Door, Way, and Goal, help us much to see, in a simple form, the work that the Lord entrusted to us. We can say that a Disciple is someone who entered through the Door of the kingdom, is walking in the Way and is diligently seeking the Goal. Now we need to fully understand well each one of these three points:

The Door: This is the subject discussed in the rest of this booklet, where we will study in detail each one of the three steps of the door.

The Way: This is the whole counsel of God. It is all that we need to learn and practice to reach the goal. This does not consist of theoretical studies, nor teachings about men's customs and traditions. It consists of sound doctrine (Tit 2:1; Mat 7:28). It includes instruction regarding all areas of life. This instruction will be found in others booklets prepared for the formation of the disciple. The themes are:

- . The life in Christ
- . Relationship with God
- . The family
- . The character
- . The work
- . The finances
- . Relationship between brothers and sisters in Christ
- . The church
- . The return of Christ

The Goal: this subject will be discussed in booklet “The Eternal Purpose of God”.

Part 3	The Door to the Kingdom
	Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit”. (Act 2:38)

Seeking Revelation

Biblical Reading

- Gen 3:1–7; Act 2:38; Mat 4:17; Mar 8:34–36.

Help for meditation

- Comment on this phrase: The central problem of men is not the wrong things that he does, but rather his independence of God.
- If God does not merely want a change of outward acts, what kind of change is necessary?
- What is the new interior attitude after repentance?

Memorization

What is repentance?

Repentance is an inner change of attitude

What is the inner change that happens in repentance?

To give up being independent to become dependent on God

When He had called the people to *Himself*, with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it.” (Mar 8:34–35)

Understanding More

Repentance (Part 1)

It is very important for us to fully understand what repentance is. We are surrounded by worldly and religious concepts that do not exactly define our problem with God. But if we do not understand well what the problem is, how can we know what is the solution? Everyone who hears the gospel must have this light, this understanding: what is his problem with God and what is the solution of the problem.

What is the main problem of man?

To understand, we must analyze how it all started, at the fall of man (Gen 3:1-7). Here we have a description of the entrance of sin into the world. Generally it is said that Adam's sin was disobedience, but this does not exactly define the problem. In truth the disobedience is already a fruit of sin, is a consequence of sin and not the sin itself.

The key to reaching this understanding is in the words: “...and you will be like God, knowing good and evil”(v 5) and “a tree to be desired to make one wise”(v 6). Why was knowledge so tempting to Adam? Why did he want so much to have understanding, to the point of risking the punishment of death that God had promised? The answer is simple. Until that moment, he lived in a relationship of total dependence on God, he needed the orientation of God for everything (see Pro 8:22-31). Why did he want the knowledge and the wisdom that came from a tree and not from God? Adam wanted to guide his own life, he wanted to do his own will, be his own God. Adam wanted **Independence**.

This was not something that Adam did. It was an inner decision of his heart, a disposition to be **Independent**, to be the master of his own life. The sin was consummated by his disobedience, but it was generated by an inner attitude of rebellion.

When Adam sinned, his own human nature degenerated. Sin became part of his nature, and thus, an inheritance of the whole human race, since all are his descendants (Rom 5:12-19). Adam's

problem is now the problem of the human race. What then is our problem?

Our major problem in the eyes of God is not the wrong things that we do, but our inner attitude of *Independence* and rebellion. All the sins that we commit are the consequence of this inner disposition. When my inner self has an attitude of independence (I am the master of my life, I do my will), then, as a consequence of this, my acts and the things I do from day to day are not going to please God. We understand then, that the principal problem is *independence* (sin), while sinful acts (the sins) are the consequence.

~
The central problem of man is his inner attitude of rebellion and independence of God.

What is the solution to problem?

He is one question: Is it enough for a man to abandon the more crude sins (such as addictions, orgies and idolatry) and believe in Jesus for the forgiveness of these sins, without resolving his fundamental problem, that is independence? The answer is no. God wants to reach the root of the problem. He wants us to change our attitude, to abandon independence and become dependent on God. The word of the gospel of Jesus is not meant to superficially cure wounds of men. God wants to treat the cause of the problem, not just the consequence. And for this he sent his son, Jesus. He did not just come to bring forgiveness of sins but he came to bring the solution to the problem of sin and of rebellion. How did he do that? Preaching the gospel of the kingdom (Mat 4:23, 9:35, Mar 1:14-15, Luk 4:43, 8:1, 9:60, 16:16). The apostles also preached the gospel of the kingdom (Act 8:12, 19:8, 20:25, 28:23, 30:31).

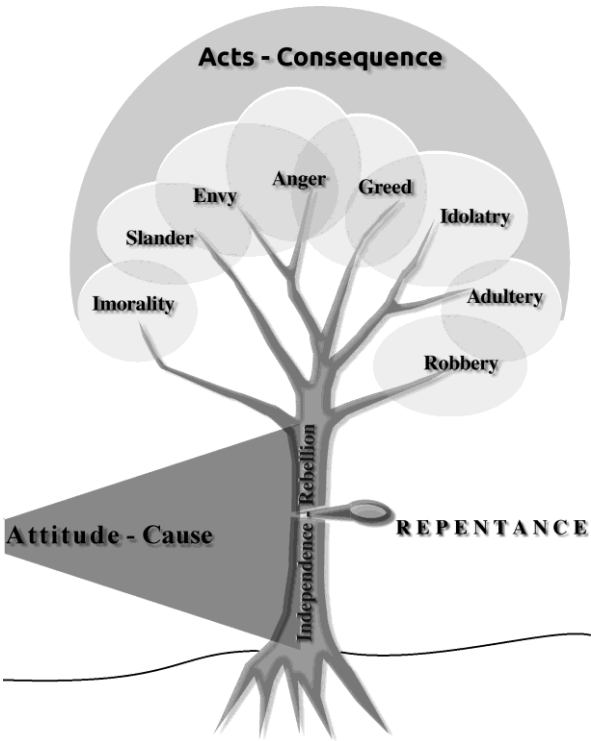
What is the gospel of the kingdom? The gospel of the kingdom is the end of rebellion and independence of man. God wants to forgive, but He also wants to rule and reign over men. And that is what repentance means. Forgiveness without the rule of Christ is like giving a bath of clean water to someone who remains swimming in mud.

What is repentance?

In Greek the word which appears is “*metanōia*”, which means change of mind, change of inner attitude. What change is that? It is

the exchange of an attitude of *independence* to an attitude of *dependence*. Change from a rebellious attitude (I do what want), to an attitude of submission (I belong to God to do His will). When we change our attitude towards God, our acts also change. When we only change our acts (we stop doing some things that we consider very wrong), but we continue on the inside with an attitude of independence, we are still in rebellion and we need to repentance.

We see below the illustration of the tree:



Old Attitude	New Attitude
Rebellion I do what is in my head <i>Independence</i>	Submission I am subject to Christ in everything <i>Dependence</i>

In this illustration, the branches represent sins (sinful acts) and the trunk of the tree represents sin (an attitude of rebellion and independence). If we cut off the branches (the sins), but we leave the trunk (sin), the problem continues and soon the branches will start to grow again. We need to cut off the trunk. How do we do this? By repenting. That is abandoning independence.



*Repentance is inner change of attitude:
to give up being independent
to become dependent on God.*

The popular concept of repentance is a mere feeling of sorrow for sins committed. Now God is revealing to us something more solid: through the repentance, we have totally change our inner selves, we live a new life, we have the right attitude before our Lord. *Alleluia!*

Seeking Revelation

Biblical Reading

- Mar 8:34-36; Luk 9:23-25; 14:26-33; Mat 10:37-39.

Help for meditation

- What are the conditions for someone who has decided to become a disciple?
- In the texts above, Jesus basically speaks of four things that are necessary in true repentance. What are they?
- What does this expression signify: denying yourself, take up your cross, lose your life, and renounce everything?
- What is the difference between a religious person and a true disciple?

Memorization

What is necessary for change of attitude?

*Deny yourself,
Take up your cross,
Lose your life and
Give up everything.*

So likewise, whoever of you does not forsake all that he has cannot be My disciple. (Luk 14:33)

Understanding More

Repentance (Part 2)

What is necessary for a change of attitude?

When He had called the people to *Himself*, with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. ³⁵ For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it.” (Mar 8:34–35)

So likewise, whoever of you does not forsake all that he has cannot be My disciple. (Luk 14:33)

All the preaching of Jesus was filled with the message of repentance. Jesus did not preach a “fluffy” gospel, a gospel of offers; but preached a forceful and extremely demanding gospel. All of his preaching was aimed to bring man to a true repentance, to a internal revolution. He showed of which practical manner man could experience this repentance.

What is necessary to repent and become a disciple of Jesus? Basically four things:

1. **Deny yourself** (Mar 8:34). It is not only deny a few sins. It is ...
2. **Take up your cross** (Mar 8:34). But what is it to take up the cross? It is...
3. **Lose your life** (Mar 8:35). How does it happen? Must I literally die? No. This is a spiritual reality, it is repentance itself. Until today, my life was mine, I was my own master. But now, I lose my life because I surrender to God. From this day forward He is my owner. God can only govern my life if I give it up voluntarily. But to do this I must be willing to lose it. But repentance also involves...
4. **Give up all that you have, all that you own** (Luk 14:13). If I myself do not even belong to me, how much less to the things I possess? Now everything belongs to God. Family, employment,

house, furniture, automobiles, salary, savings, etc. Everything is God's.

But now we have one more question to answer: Is this the message that the church has preached? Lamentably not. The preaching of the church has been much more of a gospel of offers than of the gospel of the Kingdom. But some would say it is not. Some would say that ultimately God has raised up many in the church to speak about the Kingdom and proclaiming that Jesus is Lord. Well, this is true. But in essence the church has not changed much for your message. Let us analyze that:

When Jesus set the conditions of the kingdom, he always began with “if anyone wants to be my disciple...”, and soon after came the conditions. These were the conditions to be a disciple, to be converted, to be saved. They were conditions to enter into the kingdom of God. It was not an option to be more consecrated, to grow in faith, or to become a pastor. Repentance, with everything it means and produces, is at the *Door of Entry* and not on the way. Many are preaching an “fluffy” gospel (believe and nothing else) and afterwards they want to narrow the way. But who is going to want to lose their life if, at the door, they are already promised salvation and eternal life without any condition? This preaching has filled the church with religious people that are not submissive to the authority of Jesus. We must change this situation, and for this, the main point is understand this true:



*The total submission to the authority of Jesus
is not an option for the saved,
but a condition to be saved.*

The three kinds of people

We can observe that in the world today there are three kinds of people. The first does not want to know about God. The second is very interested in God. The third lives for God. They are:



Unbeliever



Religious



Disciple

The **unbeliever**: Does not necessarily mean an atheist. It is someone who has no interest in God. What is his problem? He governs his own life. He controls every area of his life according to his will for his own pleasure. He has the “ME” in the center of his life. He lives for himself.

The **religious**: Is very different from the unbeliever. He believes in God, reads the Bible, prays, sings, goes to meetings, calls Jesus the Lord, etc. But what is his problem? The same as the unbeliever. He has the “ME” in the center. He lives for himself. And God? God exists to bless him, cure him, serve him, and save him. He is a troubleshooter. This is worse than the unbeliever because he is deceiving himself.

The **disciple**: Does not live for himself. He lives for God. His whole life is structured according to the will of God. Jesus is **his Lord**. He has experienced a true repentance. What a difference there is between a disciple and a religious! What love! What willingness! What gentleness! How he grows and bears fruit. Thanks to God for the revelation of his Kingdom.

You should carefully read the texts below to have more clearly and the capacity to teach others. Mat 5:20, 6:25-34, 7:13; 7:21-23; 8:18-22; 9:9; 10:37-39; 11:28-30; 13:44,45; 16:24,25; 19:29; Lk 9:23-26; 9:57-62; 12:29-34; 14:25-33; 18:18-30; Joh 12:24-26; Act 3:19; 17:30.

Seeking Revelation

Biblical Reading

- Mat 28:18–20; Mar 16:16; Gal 3:27.
- Act 2:38,41; 8:12; 8:36–38; 9:17,18; 22:13–16; 10:44–48; 16:13–15; 16:30–34; 18:8; 19:4,5.

Help for meditation

- What is the first step that someone who believes in the Lord Jesus and repents?
- Is baptism a step that can only be given much later in walking with God, or should it be given at the entrance?
- Study the 9 cases of baptism that we find in the book of Acts of the Apostles and comment what was the practice of the Apostles.

Memorization

What happens in baptism?	For as many of you as were baptized
<i>We are put into Christ.</i>	into Christ have put on Christ.
	(Gal 3:27)

Understanding More

Baptism (Part 1)

This is another step associated with the door to the kingdom. It is not a step on the way. It is not for after some time of Christian life. It is at the **Door**. When we talk about repentance we needed to clarify the difference between what the Bible teaches and some misconceptions that the church has embraced. Now, when speaking about baptism, we also need clarification, because this subject is also loaded with human conceptions that remove from baptism its tremendous importance. Baptism is lowered to an inferior plan, claiming it is nothing but a mere “symbol” of our death with Christ or, worse yet, a simple public testimony of our faith.

But is baptism more than that? We affirm that it is. Baptism is clothed with meaning and spiritual reality. This is what Jesus and the apostles affirmed for us. Let us see step by step what the scriptures teach us:

The Word of Jesus

And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. ¹⁹ Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen. (Mat 28:18–20)

He who believes and is baptized will be saved; but he who does not believe will be condemned. (Mar 16:16)

In the text of Matthew, Jesus put baptism at the beginning of a life with him. First baptize and then teach them to obey the things he commanded. It does not say to teach first and then baptize.



Jesus places baptism at the beginning of the Christian life.

The text of Mark is stronger and very clear: *“He who believes and is baptized will be saved”*. The church lives as if Jesus had said: *“He who believes and is saved will be baptized”*. What authority do we have to change the words of the Lord? Why does the major part of the church believe that baptism is not important for salvation? If baptism was only what the church had taught, Jesus never have said what he said. Was he enthusiastic and exaggerated a little? We know that He was not. So, let us return to him the authority. Let us see how the apostles interpreted the teaching of Jesus about baptism.

The Practice of the Apostles


In the whole book of the Acts of the Apostles we find nine cases of baptism. Analyzing all of these cases, we can perceive a very significant fact. It is something common to all of them: in all of the cases the baptism was immediately after receiving the word. The apostles did not wait even a day. There are some cases which are even strange. Let us look at them:

- **At Pentecost** (Act 2:38-41): They baptized three-thousand in only one day. Why is this? Why were they not baptizing gradually? Why did they not seek to first know all those people? (There were many who from other cities).
- **The Samaritans** (Act 8:12): The only requirement was to believe in the word of the kingdom and in the name of Jesus. It was not necessary to take tests nor did they need months of biblical studies.
- **The Ethiopian eunuch** (Act 8:36-38). He was a Gentile. Phillip did not even know him. Maybe that is why he had a question: Is there anything that impedes me from being baptized? The answer was: It is permissible to baptize you. Once again, there was no need of a school for baptism.
- **Paul** (Act 9:17,18; 22:13-16): This was the case that took more (three days). But this was because he was isolated and blind. There was no one to baptize him. Even so, when Ananias was sent to him, he asked, *“And now why are you waiting?”* (verse 22:16)
- **Cornelius and family** (Act 10:44-48). Here there were a lot of Gentiles that Peter did not know, but he commanded them to be baptized immediately, even knowing that the

Jews in Jerusalem were going to wonder and question. (see Chapter 11)

- **Lydia and family** (Act 16:13-15): Again an immediate baptism. And she was a Gentile woman.
- **The jailer and his family** (Act 16:30-34): This is the most interesting case. Verse 25 shows that everything began around midnight when it followed a series of events (vs 26-31). After, Paul and Silas preached to the whole family of the jailer (vs 32). Next the jailer was washing the welts of the lashing of Paul and Silas. And then they were baptized that same night (verse 33). But it was dawn! What was the hurry? Could Paul not even wait for the morning? What did the apostles see of such important in baptism to be in such a hurry to baptize? Certainly for them it was not only a symbol. Neither was it a public testimony of faith (in various cases there was no audience). But what was it then? First, let us see other cases.
- **Crispus and the others** (Act 18:8). Again, the only condition to be baptized was to receive the word (they believed and were baptized). Despite that here it does not say they were baptized on the same day, it does not say anything to the contrary. Surely the apostles had only one practice.
- **The twelve Ephesians** (Act 19:4,5). As soon as they heard about Jesus, they were baptized.

We see then that the practice of the apostles was very different from what the church practices today. For them, baptism was something so important, so fundamental, so indispensable, that when someone received the word, he was baptized immediately, regardless of who they were, or what time it was. What was baptism for them? This is what we will see in the next point.



For the apostles, baptism was something so fundamental that, when someone received the word, he was baptized immediately.

Seeking Revelation

Biblical Reading

- Gal 3:27; Rom 6:3–6; Eph 2:5–6; Col 2:12; 3:3; 2Co 5:17;
- Act 2:38; Act 22:16.

Help for meditation

- What is baptism? (Gal 3:27)
- What happens because of our union with Christ? (Rom 6:3–6; Col 2:12; Eph 2:5–6)
- What else happens in baptism? (Act 22:16; 2:38)

Memorization

What happens in baptism? <i>We are put into Christ.</i>	For as many of you as were baptized into Christ have put on Christ. (Gal 3:27)
---	---

Understanding More

Baptism (Part 2)

What is the baptism? The teaching of the apostles

For as many of you as were baptized into Christ have put on Christ. (Gal 3:27)

There are various texts in the letters of the apostles that give us indications and teaching about baptism. The majority of these texts speak to us about the spiritual realities that are associated with baptism, without saying clearly what baptism is. But the text in Galatians 3:27 sheds a light on the matter. *“For as many of you as were baptized into Christ have put on Christ”*. The apostles did not see only a baptism on waters, but a baptism on Christ. It was more than a symbol, because those who were baptized, by faith were united to Christ, immersed in Christ, grafted into Christ and clothed in Christ.



*The baptism
was more than
a symbol.
In baptism, the
disciple is
united to Christ.*

Some could ask, “But is not it faith what unites us to Christ?” The answer is yes, but baptism is the manner which Jesus determined for this faith to be expressed and consummated. The baptismal water does not have any power in itself. If someone did not believe, nor repent (or also a child), enters into the water, nothing happens. But if someone enters these waters with faith, by faith they are united to Christ Jesus. Hallelujah!!!

Many in the church today think that there are two separate realities: one interior spiritual reality and one exterior sign that is nothing but a symbol. When a person believes, he is united with Christ. Afterward comes the baptism, as a symbol of what already happened. For this reason they take so long to baptize the new. But the apostles did not see that. They saw that together with the exterior sign operated an interior grace by faith of he who was baptized. For that they had such urgency. The church today has exchanged the exterior sign that Jesus established for other signs like “raising your hand” and “going to the front”.

Another text that also sheds light on the matter is Rom 6:3.

Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? (Rom 6:3)

It is interesting to note that here Paul speaks of two things: one of that the Romans already knew and another that perhaps they ignored. What did they already know? That they had been baptized into Christ (this is the essence of baptism). What did they ignore? That, as a consequence of this, they were dead with Christ (this was one of the truths associated with baptism).

Consequences of our union with Christ

Many have taught that baptism means death and resurrection with Christ. This has a good dose of truth, but slightly confuses baptism itself with its consequences. Baptism is basically one thing; union with Christ. Being immersed in him. The death of the old self and the resurrection to a new life are, along with other things, the direct and immediate consequences of having been united with him. We list below all the spiritual realities that are directly associated with baptism.

- a) **The death of Jesus is our death.** Therefore, we are dead to sin (Rom 6:3,4,6 Col 2:12; 3:3), to the world (Gal 6:14) and to the law (Rom 7:4; Gal 2:19).
- b) **His resurrection is our new life to serve God.** (Rom 6:4,8,11; 2Cor 5:17; Eph 2:5,6; Col 2:12)
- c) **His exaltation is our victory over all the powers** (Eph 1:20-23; 2:6). Although these texts do not refer to baptism, it is evident that our position is in him, And it was in baptism that we were put in this position.
- d) **We have the forgiveness of sins** (Act 2:38).
- e) **We are washed and purified** (Act 23:16). Here is a fitting question: But is what purifies us of sin baptism or the blood of Christ? Surely it is the blood of Christ. But when? When we are united with him by baptism.
- f) **We are saved** (Mar 16:16; 1Pe 3:21).
- g) **We are introduced into the body of Christ, which is the church** (1Co 12:13). When we were in the world we were independent of God and independent of men (no one had

the right to meddle in the life of anyone). Now we become not just dependent on God, but also on his church (submission to one another).

Conclusion

God has a great work to do in us. But he does nothing in us separate from Christ Jesus. God does not treat us in isolation. All the work that God has to do in our lives is in Christ. He put us in Christ and all of his experience has become our experience (remember the example of the sheet of paper inside the book). How can we annihilate the old nature? We cannot. But God crucified our old man with Christ. How can we produce a new life? We cannot. But God gave us life together with Christ. How can we overcome Satan? By ourselves it is impossible, but God placed us seated in the heavenly places (above Satan) in Christ Jesus. All this tremendous victory is possible because we have been baptized into Christ Jesus.

Some Final Attachments

- . Faith and repentance are indispensable conditions for baptism (Mar 16:16, Act 2:38). That is why we should not baptize children.
- . If someone asks how the thief on the cross was saved without being baptized, the answer is that God can make exceptions, but we do not have that authority.
- . If you encounter a brother or sister that believes or practices a different form of baptism, you should receive him or her as a brother/sister. What he does, he does because he believes so. He acts according to his conscience. It is a question of faith and not a question of experience or of sin. We should receive him/her as a brother/ sister.
- . No one can be baptized “again”. If someone believes that his baptism was not valid (because they were a child, or because they had not truly converted), then they were not baptized, they got wet. He should therefore be baptized.
- . If someone says, “But I know cases of people who were not baptized and live in holiness.” Or they could say, “But Luther was a man of God who believed in his infant baptism.” Our answer should be that we cannot direct ourselves by the experiences of men, but by the word of God.

Lesson 15

|

The Gift Of The Holy Spirit

(part 1)

Seeking Revelation

Biblical Reading

- Mat 3:11; Luk 24:49; Joh 7:39; Act 2:1-4, 16-18; 8:14-17; 9:17; 10:44-46; 19:1-7.

Help for meditation

- What is Jesus saying in Luk 24:49?
- Why had the Holy Spirit not yet been given according to Joh 7:39?
- What happened in Act 2:1-4?
- When did the new disciples have that experience of baptism with the Holy Spirit?

Memorization

<p>What happens in baptism with the Holy Spirit?</p> <p><i>We receive power to witness and we can manifest the spiritual gifts.</i></p>	<p>But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth. (Act 1:8)</p>
---	--

Understanding More

The Gift Of The Holy Spirit (Part 1)

And being assembled together with *them*, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, “which,” *He said*, “you have heard from Me; ⁵for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.” (Act 1:4-5)

This is another fundamental teaching that Satan has sought to annul, distorting and confusing. But he is not victorious. Victorious is the Holy Spirit, that has been known and experienced more each time. God has brought down barriers and human traditions so that his people could know this tremendous experience of revetment (covering) and power. The lies and deceptions of the devil are annulled by the Bible. With which it we can answer each question below.

What is the biblical basis of the baptism of the Holy Spirit?

- . John the Baptist said that Jesus would baptize with the Holy Spirit (Mat 3:11).
- . Jesus himself made this promise (Act 1:4, 5, 8).
- . This was the experience of the apostles (Act 2:1-4)
- . Peter said that the promise was for all those called by God (Act 2:39). Some say this experience was only for the time of the apostles, that today God does not act anymore. But this is not written anywhere in the Bible. The Holy Spirit is what gives power. It is the “motor” of the church. If God would take away the motor, the church would stop. The truth is that this promise is for all called by God.
- . This was also the experience of Cornelius and the others in his house (Act 10:44-47).
- . When the believers in Christ did not have this experience, the apostles guided them to it, as in the case of the Samaritans (Act 8:14-17) and the Ephesians (Act 19:1-7).

These texts together with Act 2:38, undo two very common mistakes in the church.

1st mistake:

The traditional groups customarily reject the idea taught by Pentecostal groups, that there is another experience, beyond conversion, called the “Baptism of the Holy Spirit”. For this, they rely, with good reason, on Acts 2:38, saying that if man meets the two conditions (repentance and baptism), the third ingredient (the gift of the Holy Spirit) is given automatically by the Lord, since that is a promise and God cannot fail. They say, “Everyone who believed and was baptized already has the gift of the Holy Spirit, not needing another experience.”

However, this argument stumbles in Act 8:14-17 and 19:1-7.

Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, who, when they had come down, prayed for them that they might receive the Holy Spirit. For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Spirit. (Act 8:14-17)

If it was automatic, why did Paul ask the Ephesians if they received the Holy Spirit when they believed? And how can it be explained the fact that the Samaritans, who were already baptized in the name of Jesus, had not received the Holy Spirit? We see then that there was a greater experience they that needed to have.




The baptism with the Holy Spirit was a specific and defined experience, immediately after the baptism in Christ.

2st mistake:

Pentecostal groups, supported by the above verses, preach correctly that there is greater experience. There is something in addition to repenting and being baptized. Therefore, they generally add Act 1:4 (“wait for the promise”), and they speak of “waiting,” implying that this gift should be anticipated, sought after and even begged for. This teaching goes to the other extreme, because it

ignores that the gift of the Holy Spirit has already been given to all who believe (Act 2:38-39). The Holy Spirit has already been sent because Jesus has already been glorified (Jn 7:39). The promise has already been fulfilled. It is no longer waiting for the promise, but to receive it.

Where is the the point of equilibrium? It is in understanding that on one hand, the gift of the Holy Spirit has already been given to all who believe, and therefore we do not need to wait or seek what God has already given us. But, on the other hand, when someone converts to the Lord, he should be instructed with respect to this gift, to receive the laying on of hands, and take hold of the promise in such a manner that it is evident, papable and conscious (Act 2:4, 8:17, 10:44-47, 19:2-6). It is not a seeking and a waiting, but it is also not something automatic and unconscious.


*The Holy Spirit
already been
poured.
No more need
to be expected.*

If it is not automatic, then why do we say it is at the door? Because, although it is not automatically received in the baptism into Christ, it should be received immediately after it. It is not necessary to wait days, months, or years. It is part of the door. It is to be experienced at the beginning of our life with Jesus. In truth, it should be on the same day that we are baptized in Christ Jesus.

Illustration: Someone receives a gift box on his birthday. He does not know the box contains three objects. He picks up the first two, is amazed and gives thanks to God. However, he does not see the third object in the box, and he closes it, putting it aside. Then he begins to pray to God asking for precisely the object that is in the box, and he does not know it. That is, he had already given the present, but he did not take possession of it. He did not receive it for of ignorance. When he is properly informed, then he will open the box and “receive” what “already had been given to him”.

In truth, when someone believes in the Lord and is baptized, he receives the Holy Spirit. But this is the indwelling of the Spirit. The Spirit comes to live inside of him. All who are in Christ have the Holy Spirit dwelling in their interior. But those who already have the indwelling of the Holy Spirit must now receive the endowment of power that is the gift of the Holy Spirit.

The Gift Of The Holy Spirit (part 2)

Seeking Revelation

Biblical Reading

- Act 1:4,5,8; 2:38-39; 8:14-17; 10:44-46; 19:1-7; 1Co 12:7-11.

Help for meditation

- To whom was the promise made? What does the word Gift mean? (Act 2: 38-39).
- For what purpose the Gift of the Holy Spirit was given by the Lord? (Act 1:8).
- How did the new disciple receive the Gift of the Holy Spirit in the book of Act?
- What manifestations happen when someone was baptized with the Holy Spirit?

Memorization

What happens in baptism with the Holy Spirit?

*We receive power to witness
and we can manifest the gifts.*

But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.
(Act 1:8)

Understanding More

The Gift Of The Holy Spirit (Part 2)

But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth. (Act 1:8)

What is the baptism with the Holy Spirit?

There are several different terms that Jesus, John the Baptist, and the apostles used to refer to this experience:

- Baptism with the Holy Spirit (Mat 3:11; Act 1:5)
- Receiving the gift of the Holy Spirit (Act 2:38; 10:45)
- The promise of the Father (Luk 24:49; Act 1:4; 2:33–39)
- Being filled of the Spirit (Act 2:4)
- Receiving the Holy Spirit (Act 8:17; 10:47)
- The Holy Spirit fell (Act 10:44; 11:15)
- The Holy Spirit poured out (Act 2:17; 18:33; 10:45)



The gift of the Holy Spirit is the endowment of power and capacity to preach the gospel and to serve God.

This baptism is a gift, that is, a present. It is not a prize. A prize is given to the one who deserves it; a present does not depend on merit. The virtue is of he that gives and not of he that receives.

It is the filling with the Holy Spirit that gives us power. It is an endowment of power (Lk 24:49). It is a capacity to be a testimony of Christ (Acts 1:8).

It is also a defined personal experience. The one who receives it is conscious of it (Act 19:2). It is an experience that everyone should have right from entry.

There is, in the New Testament, another aspect of the filling of the Spirit. It is a gradual filling over the life of a disciple. It is a process that comes with growth and maturity. It is a filling that makes us increasingly manifest the character of Christ in us. We will

study this aspect in other booklet. In this handout we will deal only the aspects of the baptism with the Holy Spirit that give us power.

Who can receive the gift of the Holy Spirit?

For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.
(Act 2:39)

The promise is for everyone. It is not only for those who have a lot of faith. It is not for the specials and the mature. It is for all the children of God, for all the disciples, of all times.

~
The gift of the Holy Spirit is to all the disciples of all times.

The experiences of the book of Acts of apostles communicate us that all the disciples were filled with the Holy Spirit.

- Act 2:4 - “And they were all filled with the Holy Spirit, ...”
- Act 2:39 - “...s many as the Lord our God will call”.
- Act 8:17 - “Then they laid their hands on them, and they received the Holy Spirit”.
- Act 10:44 - “While Peter was still speaking these words, the Holy Spirit fell upon all...”.
- Act 19:6 - “And when Paul had laid hands on them, the Holy Spirit came upon them...”

Nowadays, by laying on hands, each disciple will be filled of the Holy Spirit.

How to receive the gift of the Holy Spirit?

Again we emphasize that this experience is for the beginning of the Christian life. Some brothers and sisters believe that it is necessary to stay waiting. However today it is no longer necessary to wait. The Holy Spirit has already been sent. The promise has already been fulfilled. Hallelujah! What is necessary then?

When they heard *this*, they were baptized in the name of the Lord Jesus. And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. (Act 19:5-6)

Then they laid hands on them, and they received the Holy Spirit. (Act 8:17)

- First it is necessary to hear the word with faith and believe in the promise of God (Gal 3:2, 14).
- Then, shortly after being baptized in Christ, the new disciple should receive prayer and laying on hands upon him.
- At this moment he must believe and receive the promise, giving thanks, praising God, speaking in other tongues and prophesying. In the same way that, when he was placed in water, he believed that was being united to Christ, so must he also believe that he is now being filled by the Holy Spirit.
- Believe that this is a promise for all those who believe (Act 2:39). No one can disregard this gift of God. Every disciple should and needs to receive this gift with joy.



Upon receiving the laying of hands, the disciple should believe and receive the tremendous promise.

It's important to communicate to the new disciple, to pray and to lay hands on him, that the Holy Spirit will not force his mouth. The Holy Spirit will not speak. The tongues are given by the, but he who speaks is the disciple. Therefore, he must exercise his will to speak. It is he who moves his mouth. He should open his mouth and speak, trusting that the Spirit will give the tongues.

Which gifts can the Holy Spirit manifest through us?

But the manifestation of the Spirit is given to each one for the profit of *all*: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another *different* kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills. (1Co 12:7-11)

The Holy Spirit has many manifestations. Here we do not study them, because this will be done in another booklet. The important is that the new disciple know and believe that he who is baptized with the Holy Spirit can manifest, immediately, any of the gifts above.

To receive the gift of the Holy Spirit is it necessary to speak in tongues?

From the list of manifestations of the Spirit that appear in 1Co 12:7–10, the only one that does not appear in the Old Testament is speaking in tongues. Everything indicates that God reserved this gift for the church, because only on Pentecost that this emerged.

In Pentecost they spoke in tongues (Act 2:4). In Cornelius' house they spoke in tongues (Act 10:46). In Ephesus they spoke in tongues (Acts 19:6). In Samaria it does not say what happened, but there was some visible outward manifestation (Act 8:17,18). About Paul it does not say anything (Act 9:17), but in 1Corinthians 14:18 we see that he spoke in tongues.

However, there is no text that clearly says that only who receive the gift of the Holy Spirit are who speak in tongues. There is no teaching of about this doctrine, we only have descriptions of experiences. For this we must be open to accept that someone is baptized in the Holy Spirit without having spoken in tongues. But given the evidence presented in the book of Acts of the Apostles we should consider this as an exception and not the rule. The desire of Paul, also, is that everyone speaks in tongues (1 Cor 14:5).

It is also good to note that there are cases of those brothers and sisters whom only after some time baptized with the Holy Spirit.

God is faithful. He came to fill us with His Spirit and He Himself will do all things even in us. Blessed be His name forever!