

THE PRINCIPLES OF THE DOCTRINE OF CHRIST

INTRODUCTION

There are striking parallels between the spiritual life, which we receive as a gift of God through faith (Ephesians 2:8), and the natural life we partake of when we are born into the Family of Adam. In the natural man, the earliest desire of the human baby is the desire for milk. It is the means that God has designed for the baby to grow and advance beyond its babyhood. So, likewise, God has provided for the *spiritual baby*, that it may be nourished and grow to maturity.

We are to notice that all that God will ever accomplish in our lives, is through the medium of his Word. So we see that the initial step in the Christian life, that of the New Birth, is brought about by the Word of God. The whole Church, consisting of all who are baptised into the Body of Christ, is sanctified and cleansed with the washing of water by the Word (Ephesians 5:26). Peter tells us that we are "*Born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.*" (1 Peter 1:23.) So spiritual life commences as the result of the operation of the Word of God in our hearts, whereby we are cleansed.

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Paul has somewhat to say in this connection when he writes to his dearly beloved Timothy and says, "*All scripture is given by inspiration of God* (theopnustos ...

"God-breathed") *and is profitable for doctrine (or teaching), for reproof (or conviction), for correction (or restoration to fellowship with God through the new birth), for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.*" (2 Timothy 3:16.) Paul traces the various stages of the operation of the Word of God in this verse written to Timothy. God's Word informs the sinner of his lost estate, it convicts him as it is applied to his heart by the Holy Spirit, and, when he responds positively to it, it brings about that greatest of all miracles, the new birth, whereby the person responding to it, is made a partaker of the Divine Nature. (2 Peter 1:4.)

We need to remember, however, that the initial step having been accomplished, there is much yet to be done. This new birth is only the commencement of God's work in our lives. Paul states in 2 Timothy 3:16-17 that, after we have been restored to fellowship and communion with God, Scripture must "*instruct in righteousness*" that the man of God may be perfect.

It would be well, here, to remind ourselves of the fact that, as far as perfection is concerned, the Bible makes it clear that:

- ✚ We *are* perfect. This is our standing in Jesus Christ. Our perfection in Him cannot be improved upon. It is in this sense that Paul uses the word in Philippians 3:15, "*Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.*"
- ✚ We *are being* perfected. This is growth in spiritual maturity. It is not sinless perfection, but it is growth in spiritual maturity, it is growth in integrity and uprightness of heart. Thus we read in Hebrews, "*The God of peace make you perfect in every good work to do His will, working in you that which is well pleasing in his sight, through Jesus Christ.*" (Hebrews 13:20-21.)
This whole aspect of perfection, which in reality is growth from spiritual babyhood to spiritual maturity, is dealt with in Hebrews 5:11 to 6:3. The babe in Christ "*goes on to perfection*" (Hebrews 6:1) by making full use of the *milk of the Word* in his infancy. It is necessary to press on in the Christian experience however, and to graduate from "milk" to "meat."
- ✚ Ultimately, *we will be* perfect, when *that which is perfect is come*. (1 Corinthians 13:1.) *We shall be like him* (the Lord Jesus) *for we shall see Him as He is*. (1 John 3:2.)

THE MILK OF THE WORD

No one will contest the need of the babe for milk. Having been born again, the babe must begin to grow. As in the natural so in the spiritual, the babe is not fed on meat. We are told in Hebrews that "*strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*" (Hebrews 5:14.)

The apostle Peter writes to young Christians and says to them, "*As newborn babes, desire the sincere milk of the word that ye may grow thereby.*" (1 Peter 2:2.)

Paul also speaks of the Word of God as milk, when he writes to the Corinthians. He is grieved because of the carnality evidenced in the Assembly and so he writes to them and says, "*And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.*" (1 Corinthians 3:1-2.) It is evident that, while milk is an excellent means of feeding a babe, that babe must grow, it must develop until it gets beyond the stage where it

Let us remember that that which may be perfectly good and necessary for us when we are babes in Christ, becomes evidence of our immaturity and carnality at a later stage in our Christian life. It is not right when a Christian remains static over a period of years.

needs milk. Its tastes must change, and the milk, once so necessary for its infancy, no longer satisfies. Now it longs for something more substantial and solid.

Paul was perturbed at the fact that the Corinthians were still in need of milk. It was all wrong. They should have been in need of meat and the fact that they were not able to take meat was an evidence of carnality.

This was the problem with the Hebrew Christians.* Paul writes and says, "*For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe.*" (Hebrews 5:12-13.) Paul says to them *you ought to be teachers*. Are we all obliged to be teachers? What do we read elsewhere in the Bible in this connection?

Paul writes to the Ephesians concerning the ascended Christ and says that *He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints to the work of ministry, to the building of the Body of Christ..* (Ephesians 4:11-12.)**

The gift ministries of Christ have been given by the Lord to equip the saints so that they may do the work of ministry; so that they may build up the Body of Christ.

The gift ministries are not an end in themselves. Their purpose is that the saints may be brought to that stage of spiritual maturity that they may minister to the *edifying* of the *Body of Christ*.

It is not the Lord's purpose that there are to be some mature believers and that the others are to be immature. No. Paul writes, telling us that the ministries are given to equip the saints for the work of the ministry "*Until we all arrive at the unity of the faith, and of the full knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; in order that we may no more be infants, tossed to and fro, and carried about with every wind of doctrine.*"

Paul also says to the Hebrews, "*You need to be taught again.*" They did not even know the first principles. They need to be re-instructed. We see how woefully short much of present day Christianity falls of what is required. Most believers today do not even know what the *Principles of the Doctrine* are. Nay, worse, there are multitudes that have never even heard of them. And yet Paul says, those doctrines are just the beginning. When you know them you are acquainted with the *milk* of the Word. Now you can go on and get to know the *meat* of the Word.

Let us be assured of this fact, that instruction in righteousness embraces not only the milk of the Word but also the meat of the Word. To be a teacher of the Word we need to have imbibed more than just milk. A teacher needs to be skillful in the word of righteousness, at least to some degree.

Then Paul says to the Hebrews, "*You have become such as have need of milk.*" There can be no place for remaining stationary in our Christian life. We are either going forward or going backward. These Hebrew believers had lost out. They had forgotten that which they had been taught.

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Finally, they were unskillful in the word of righteousness, because they were using milk. They were babes. Even in

* I will assume that Paul wrote this epistle as that is my firm conviction.

* * The King James is not too clear here so I have given the literal translation.

the natural world we know that a baby is unskillful. It cannot help itself, let alone help others. Now we who are believers have been called to minister to others, and, as long as we are babes, we will be unable to do so. Thus it is vital for us, if we are to fulfill our heavenly calling, to progress beyond infancy. We must know the milk of the Word. But when we know it we must press on and become skillful in the word of righteousness by partaking of the *meat*. We must all "*leave the principles ... and press on to perfection.*"

In our study of the principles of the doctrine of Christ, our objective will be to determine what the Bible teaches, and nothing else. We dare not strain the meaning of Scripture to foster some cherished doctrine. Always we must endeavour to arrive at the pure meaning of the Word. There are solemn warnings in the Bible concerning those who use the Bible to their own advantage. Even Satan can quote the Scripture to his own advantage when he so desires. He said to the Lord Jesus, "*If thou be the Son of God, cast thyself down: for it is written, he shall give his angels charge concerning thee: and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone.*" (Matthew 4:6, cf. Psalm 91:11-12).

We see Paul speak on this matter twice in the second epistle to the Corinthians. We read, "*For we are not as many, which corrupt the Word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.*" (2 Corinthians 2:17).

Again, "*We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.*" (2 Corinthians 4:2.)

So also the apostle Peter writes, "*Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned, and unstable wrest, as they do also the other scriptures, unto their own destruction.*" (2 Peter 3:15-16.)

WARNINGS CONCERNING FALSE TEACHERS

Concerning teaching, the apostle James gives us a solemn warning. He writes, "*Be not many teachers, my brethren, knowing that we shall receive heavier judgement.*" (James 3:1.) In the scripture in Peter, where he writes concerning the Pauline epistles, (quoted above) verse seventeen reads, "*Ye therefore, beloved, seeing ye know (these things) before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*" (2 Peter 3:17-18.)

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It is not only possible, then, for a believer to remain a babe in Christ, always dependent on milk instead of meat of the word, it is also possible for one who is *unlearned* or *unstable* to be *led away with the error of the wicked*. Satan will spare no effort in keeping us from knowing "*all the counsel of God.*" (Acts 20:27.)

There are many warnings about those who would endeavour to spread error, given to us in the scriptures.

Jesus warns his disciples saying, "*Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*" (Matthew 7:15.) Speaking to the Pharisees, the Lord Jesus said, "*In vain do they worship me, teaching for doctrines the commandments of men.*" (Matthew 15:9.) Mark is much more explicit, when he records this incident in the life of the Lord. He writes, "*Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men...*" (Mark 7:7-8.)

Paul gives a very solemn warning to the Roman believers. He writes, "*Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they are such as serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.*" (Romans 16:17-18.)

The word translated *offences* is the Greek word σκανδαλον (skandalon) which occurs 15 times in the N.T.* The word means "*a trap-stick*". That is, a crooked stick on which bait is fastened, which, being struck by the animal, springs a trap; hence, anything which one strikes, or stumbles against, a stumbling block; especially, a *cause of stumbling*.

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Thus we see that *good words and fair speeches* are used by ungodly men, who are controlled by the Prince of Darkness, to cause those whose hearts are *simple* (a better word is *guileless*) to stumble and to fall. Writing to the Corinthians the apostle Paul speaks of

such who lead others astray into error as being "*False apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.*" (2 Corinthians 11:13-15.) Satan and those who do his will, are always endeavouring to jettison as much of the truth as is necessary to salvation, not minding too much about our retaining that which is *not* necessary to secure our salvation.

Thus, in connection with the Principles of the Doctrine of Christ, which we are about to study, the Devil, and those who were his ministers, were very quick to substitute the teaching of baptismal regeneration through water baptism, instead of the need for repentance from dead works, then faith towards God, and then baptism into the Body of Christ by the Holy Ghost.

All these vital requirements were glossed over and dropped, and the Christian life was deemed to begin with water baptism, of adults and reasoning children at first, but afterwards even this was abandoned and infant baptism (paedobaptism) was substituted.

Notice that they masquerade as "ministers of righteousness". There will always be this factor, of pretending to honour the Lord Jesus and His Word, to contend with, when we deal with false teachers. They will even use the same language as we do, who love the Lord, but a different interpretation is placed upon the words used.

* (Mt 13:41; 16:23; 18:7 (three times); Lu 17:1; Rom 9:33; 11:9; Rom 14:13; 16:17; 1 Cor 1:23; Gal 5:11; 1 Pet 2:8; 1 John 2:10; Rev 2:14.)

We glanced briefly at the gift ministries of Christ, seeing that they are given to *"perfect the saints to the work of ministry."*

God wants us to be mature, adult believers, that *"We may no longer be children, tossed (like ships) to and fro between chance gusts of teaching, and wavering with every changing wind of doctrine, (the prey of) the cunning and cleverness of unscrupulous men, (gamblers engaged) in every shifting form of trickery in inventing errors to mislead."* The word "unscrupulous" (sleight in the A.V.) is the Greek word κυβεία (kubēia) which means, literally, *dice-playing*. Thus, false teachers are here likened to dice-playing gamblers, using their false doctrine like loaded dice, to lead men to perdition. Small wonder that Paul was so perturbed at the spiritual condition of the Hebrews and their lack of skill in discerning the Word of God.

Speaking to Timothy about false teachers, Paul says, *"Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."* (1 Timothy 1:4-7.)

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He warns Timothy again in 1 Timothy 4:1, writing, *"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons."* Paul then tells Timothy what some of these demonic doctrines are, finishing by saying, *"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."* (verse 6).

Again in 1 Timothy 6:1-5 Paul writes, *".... if any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words from such withdraw thyself."* There can be no accord with such teachers. Rather, we must have nothing to do with them, as we shall see later in the Johanne epistles.

Then in 2 Timothy 3:13 we read, *"But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."*

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Thus the deceiver is himself deceived, and desires to lead the unlearned and unstable away into error as well. There is no safeguard against such, but a wholesome knowledge of the whole truth of God, as the words of Paul in the 16th and 17th verses of 2 Timothy 3 make so abundantly clear.

The last passage in the letters of Paul to Timothy is 2 Timothy 4:2-4: *"Exhort with all longsuffering and*

doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

In his letter to Titus, Paul writes, "*Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers specially they of the circumcision: whose mouths must be stopped.*" (Titus 1:9-11). Here Paul tells Titus that one of the duties of Bishops or Elders is to be able to refute those who come with unsound doctrine as they will subvert whole houses, teaching things which they ought not.

So Peter writes as well, "*But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.*" (2 Peter 2:1-2.)

Let us notice the context in which Peter spoke these words. He had just written, "*Moreover, we have the word of prophecy, which is a still surer guide, and it is well for you to give attention to it as to a lamp shining in a dark place until the day dawns and the morning star rises in your hearts. One of the first things that you must understand is that no prophecy is a matter of one's own interpretation, because no prophecy originated from man's own thinking, but Holy men of God spoke as the Holy Spirit moved them.*" (2 Peter 1:19-21*)

The false teacher does not abide by the clear teaching of the Bible but places his own interpretation upon it. No wonder Peter says that their way is *pernicious*, bringing swift destruction upon themselves! The Greek word translated *pernicious* here** occurs 10 times in the New Testament.*** It is translated *lasciviousness*, *wantonness*, *pernicious* and *filthy*. The prominent idea, according to Vine, is *shameless conduct*, in this instance in the doctrine being taught.

Peter says that *with feigned words they make merchandise of you*. (2 Peter 2:4.) The Greek word πλαστος (plastos) used here (and nowhere else in the N.T.) means *moulded*, and our English word *plastic* is derived from it. There is no stewardship here, only a desire to make *merchandise* of men's souls. Can we wonder when Peter says, "*their damnation slumbereth not*"?

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The apostle John adds his warning voice to that of Paul and Peter, for he writes, "*These things have I written unto you concerning them that seduce you.*" But he says we need not fear, for we need never be deceived, for, "*The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.*" (1 John 2:26-27.) This does not rule out

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* ** Mark 7:22; Romans 13:13; 2 Corinthians 12:21; Galatians 5:19; Ephesians 4:19; 1 Peter 4:3; 2 Peter 2:2,7,18; Jude 4.

godly teachers for Paul writes to Timothy, "*The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*" (2 Timothy 2:2.)

In his letter to "the elect lady", John says, "*Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is the Deceiver and the Antichrist.*" (2 John 7.) John then sounds a warning, "*Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.*" (2 John 8.) He continues, "*Everyone going forward and not remaining in the teaching of the Christ, hath not God... He that abideth in the doctrine of Christ, he hath both the Father and the Son.*" (2 John 9.)

We are then given a solemn warning to have absolutely nothing to do with any person peddling error. John says, "*If someone comes to you but does not have this doctrine, do not receive him into your house and do not give him a friendly welcome. Anyone who gives him a friendly greeting has then a part in his wicked works.*" (2 John 10-11^{*})

The responsibility of every Christian is to avoid error. There must be compassion however, for those who are enmeshed in evil doctrine.

Here we need to heed to admonition of Paul to Timothy again. He writes, "*Do not take part in discussions that are aimless and uncontrolled, for you know that they can cause much strife. It is not fitting that a servant of the Lord should be quarrelsome. No, but he should be kind to everyone, ready to teach them and ready to overlook grievances. He should discipline the unruly with gentleness, in the hope that God may give them a change of heart so that they will accept the truth. They will then come to their senses and escape the snares of the devil, who has held them captive to do his will.*" (2 Timothy 2:23-26^{*})

THE FIRST PRINCIPLES OF THE DOCTRINE OF CHRIST :

HEBREWS 6:1

In Hebrews 5:12, Paul describes the doctrines which we will deal with here as the *first principles of the oracles of God*. The word *principles* here is the Greek word *στοικιον* (stoikion) and it is used 7 times in the New Testament. In four of these instances, this word has bearing on our subject, so I propose to look at them here.

Firstly, speaking of the time when Israel was under the law Paul says, "*Even so we, when we were children, were in bondage under the elements [stoikion] of the world.*" (Galatians 4:3.) However, Christ having come, all who belonged to Him, had received the *adoption of sons*. But false teachers had appeared who were trying to bring the Galatians under the law, and they were following these men.

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Secondly, Paul says, "*But now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, [stoikion] whereunto ye desire again to be in bondage?*" (Galatians 4:9.) Thus we see that anything other than the doctrine of Christ brings into *bondage* and is *weak and beggarly*.

Thirdly, and very pertinent to our subject is the following,

* Olaf Norlie

from Colossians 2:8, "*Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments [stoikion] of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily.*" Here the rudiments or doctrine of the world was obviously a denial of the Godhead being embodied in Christ.

Finally, we read in Colossians 2:20-22, "*Wherefore if ye be dead with Christ from the rudiments [stoikion] of the world, why, as living in the world, are ye subject to ordinances, Touch not; Taste not: Handle not; Which are all to perish with the using; after the commandments and doctrines of men.*"

These scriptures emphasise the fact that the doctrine of Christ is diametrically opposed to the doctrine (or *elements* or *rudiments*) of the world.

A scrutiny of the Greek text shows that the word *oracles* in Hebrew 5:12 and the word *doctrine* in Hebrews 6:1 are the same Greek word, namely, λογος (logos). The Greek word *logos* is used of the Lord Jesus Christ personally. This is particularly so in the Gospel of John chapter 1 vs 1-18.

Jesus Christ is none other than the expression of God to man. Man cannot know God except as he knows the Lord Jesus. He is the *image of the invisible God*. So as our words reveal our character, the Lord Jesus reveals God in all His character, to us.

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The written word must always bear witness to Jesus Christ. It will always exalt and glorify him, even as he, the Living Word, Exalted and glorified the Father. Thus the Doctrine of Christ will always adorn the Lord Jesus. If any doctrine detracts in any way from the deity, incarnation, sinlessness, or any other attribute of the Lord Jesus Christ (or any work of the Lord Jesus Christ for that matter), it is the doctrine of Antichrist.

The Doctrine of Christ is the foundation of the Christian faith. The doctrines, which we are about to study, are not *all* the doctrine pertaining to the Lord Jesus, for we are told, "*Wherefore leaving the beginning of the doctrine (or word) of Christ, let us go on ...*" (Hebrews 6:1.)

These doctrines pertain to the laying of a foundation in the life of the believer. The word *foundation* is the translation of the Greek word θεμελιος (themelios) which occurs 16 times in the New Testament while the verb form θεμελιω (themelioo) occurs 6 times. It is of interest to note how many times the word is used in connection with the words of the Lord Jesus, or with the doctrine pertaining to the whole life of the Church.

The verb form is found in Matthew 7:24-27, where the Lord Jesus says of the person who listens to what He says - and does it - that he is a "*wise man who built his house*

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upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." A similar passage in Luke 6:48-49 uses the noun: "*He built a house, and digged deep, and laid the foundation upon a rock..*"

Then, in 1 Corinthians 3:10-12 Paul speaks of being a wise master builder and says, "*Other foundation can no man lay that that is laid, which is Christ Jesus.*" If the principles of

the doctrine of Christ have been applied to a person's life, then the foundation spoken of by Paul will indeed have been laid in their life.

The first step in the Christian life is repentance from dead works. After this we need to exercise Faith toward God. This is followed by Baptism into the Body of Christ, and, be it noted, *this order cannot ever be changed*.

If these three stages are not experienced, there can be no new birth. They are vital, and they are the particular doctrines, which have been particularly attacked by Satan and those who follow the way of Cain.

Very early in the history of the Church we find the doctrine of baptismal regeneration being taught. Water baptism, firstly by immersion, but later on by sprinkling or affusion, was substituted for repentance from dead works, faith toward God and baptism into the Body of Christ.

These three experiences vital to salvation were just passed over, and men began the Christian life (in their own vain imaginations), by being baptised with water. Of course, when we have complied with the first three, then believer's baptism by means of immersion in water, is required, as the answer of a good conscience toward God. (1 Peter 3:21.)

Then will follow the baptism with the Holy Spirit, and baptism into the sufferings of Christ.

We may receive the Holy Spirit through the exercise of the doctrine of laying on of hands, or, we may even receive physical healing in like manner.

We will also come to know the doctrine of the Resurrection of the Dead and of Eternal Judgement. It was wrong teaching on the part of Hymenaeus and Philetus, concerning the time of the Resurrection, which was overthrowing the faith of some. (2 Timothy 2:17-18.)