



## Basic Bible Course

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### Tenth & Eleventh Cases of Conversion— **THE CORINTHIANS** **THE EPHESIANS**



### Lesson Twenty

**INTRODUCTION:** Having already completed our studies of the first nine cases of conversion in the **BOOK** of conversions—**ACTS**—we come, finally, to the **LAST TWO** cases recorded in the Word of God. We have tried not to force any of the initial nine cases to teach something they do not say; neither shall we do so in these concluding two. Whatever is recorded, let us be content to accept it and uphold it **AS IT IS WRITTEN...**

### Tenth Case of Conversion— THE CORINTHIANS

- I. PAUL CAME TO CORINTH FROM ATHENS (Acts 18:1).
- II. PAUL LIVED IN CORINTH WITH A CERTAIN JEW NAMED AQUILLA AND HIS WIFE PRISCILLA (v. 2).
  - A. He abode with them because they were of the same craft.
    1. They were tent-makers (v. 3).
- III. PAUL “WROUGHT” (v. 3).

NOTE: *This evidently means that Paul, while at Corinth, worked at his craft as a tentmaker.*

  - A. Later he told the Corinthians that, by **RIGHT**, they **SHOULD** have **SUPPORTED HIM FINANCIALLY** (1 Cor. 9:1-14).
  - B. However he did **NOT EXERCISE** this right at Corinth (1 Cor. 9:15).
  - C. Rather, he labored with his own hands, supporting himself (1 Cor. 4:12).
  - D. Also he received support from other churches (i.e., other congregations) besides Corinth (2 Cor. 11:7-9).
- IV. PAUL REASONED IN THE SYNAGOGUE EVERY SABBATH, WHILE AT CORINTH, **PER-SUADING JEWS AND GREEKS** (Acts 18:4).

- V. NOTE: This does not say that Paul “kept” the sabbath, but that he REASONED in the synagogue on that day. Why? No doubt it was because he could get an audience to listen at that place and time. Colossians 2:16 teaches we are NOT JUDGED in respect of a sabbath.
- A. Paul testified to the Jews that Jesus was CHRIST (v. 5).
  - B. The Jews resisted and blasphemed.
  - C. Paul then turned from the Jews, saying, “henceforth I will go unto the Gentiles (v. 6).
- VI. PAUL DEPARTED FROM THE SYNAGOGUE, EVIDENTLY GOING ONLY NEXT DOOR INTO THE HOUSE OF ONE NAMED JUSTUS (v. 7).
- A. Justus worshipped God.
  - B. His house “joined hard to the synagogue.”
- VII. CRISPUS, THE CHIEF RULER OF THE SYNAGOGUE BELIEVED ON THE LORD WITH ALL HIS HOUSE (v. 8).
- VIII. MANY OF THE CORINTHIANS
- A. Heard
  - B. Believed
  - C. Were baptized.

**DISCUSSION: Why it is that such a BITTER STRUGGLE is made by many SUPPOSEDLY CHRISTIAN teachers to DENY BAPTISM in CONVERSION would be difficult to say. One can teach that a sinner must HEAR the gospel, BELIEVE in Jesus Christ, REPENT of his sins, and even CONFESS HIS FAITH—and these teachers will GO ALONG WITHOUT A MURMUR. But just let it be suggested that an ALIEN SINNER MUST BE BAPTIZED OR BE LOST, and immediately they RISE UP IN ARMS. WHY?**

**When it is pointed out, in this tenth case of conversion, that “many of the Corinthians, HEARING, BELIEVED and were BAPTIZED,” (v. 8) this type of teacher usually points to CRISPUS, saying he only BELIEVED. Truly it says nothing about his baptism in THIS verse, but all of God’s word on the subject is not limited to verse 8. If we will turn to 1 Corinthians 1:14, we will note that Crispus WAS BAPTIZED—and that the APOSTLE PAUL DID THE BAPTIZING!**

## Eleventh Case of Conversion— THE EPHESIANS

- I. PAUL PASSED THROUGH THE UPPER COASTS TO EPHESUS (v. 1).
- II. HE FOUND “CERTAIN DISCIPLES” THERE (v. 1).
- III. HE ASKED THEM, “HAVE YE RECEIVED THE HOLY GHOST SINCE YE BELIEVED?” (v. 2).
- IV. THEY ANSWERED, “WE HAVE NOT SO MUCH AS HEARD WHETHER THERE BE ANY HOLY GHOST (v. 2).
- V. PAUL ASKED, “UNTO WHAT THEN WERE YE BAPTIZED?” (v. 3).
- VI. THEY SAID, “UNTO JOHN’S BAPTISM” (v. 3).

VII. PAUL EXPLAINED THAT JOHN BAPTIZED WITH THE BAPTISM OF REPENTANCE, SAYING UNTO THE PEOPLE THAT THEY SHOULD BELIEVE ON HIM WHICH SHOULD COME AFTER HIM, THAT IS, ON CHRIST JESUS (v. 4).

VIII. WHEN THEY HEARD THIS, THEY WERE BAPTIZED IN THE NAME OF THE LORD JESUS (v. 5).

**DISCUSSION:** Because Ephesians 4:5 says “ONE baptism,” many people, who clearly have not been baptized LIKE THE NEW TESTAMENT TEACHES, but have had something they CALL “BAPTISM,” argue they cannot be “BAPTIZED AGAIN.” It just so happens that the Ephesian Christians—the very same Ephesians to whom Ephesians 4:5 was written—WERE BAPTIZED AGAIN! Why? Because the baptism they had previously received was NOT THE BAPTISM JESUS CHRIST HAD AUTHORIZED! They had been “baptized,” of course, but the baptism they had received was not the “one” taught in the New Testament. When they LEARNED better, they DID better, i.e., they submitted to being BAPTIZED AGAIN according to the correct teaching. The SECOND “BAPTISM” they received was the “ONE BAPTISM” of Ephesians 4:5, RATHER THAN THE FIRST.

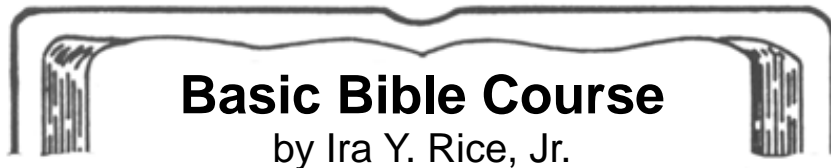
Many sincere people continue in error as to their baptism, under the delusion it would be WRONG to be baptized TWICE! We can readily see, from the example of the Ephesians, that it is RIGHT to be baptized a second time, in case the baptism one has received already is not according to the correct teaching.

Many WRONG BAPTISMS have been performed these days, simply because the ones either BEING BAPTIZED or DOING THE BAPTIZING did not KNOW any better. For instance, if you were “baptized” when an infant, before it was possible for you to BELIEVE, according to Acts 8:36-37 you could NOT possibly have been baptized! In order to be “baptized,” one must FIRST “BELIEVE” with ALL HIS HEART. Infants CANNOT BELIEVE. Therefore infants CANNOT BE BAPTIZED. If the only baptism you have was administered to you BEFORE YOU BELIEVED, you, just like the Ephesians, have the WRONG baptism. YOU MUST BE BAPTIZED RIGHT!

Sometimes people are “baptized” BEFORE THEY ARE TAUGHT. John 6:44-45 says that NO man can come to Christ except the FATHER draw him, and that ALL shall be TAUGHT of God. “Every man therefore that hath HEARD, and hath LEARNED of the Father,” comes to Christ. We are “BAPTIZED INTO CHRIST” (Rom. 6:3-4; Gal. 3:26-27); but before this can be done, we must first HEAR and LEARN. If we were BAPTIZED BEFORE HEARING AND LEARNING, we have the WRONG baptism. WE MUST BE BAPTIZED RIGHT!

Some teaches erroneously teach that baptism has no connection with our salvation. Yet, Acts 2:38 says it is “FOR THE REMISSION OF SINS” and Acts 22:16 says, “Arise and be baptized, and WASH AWAY THY SINS.” Anyone whose baptism was NOT FOR THIS PURPOSE does not have the BAPTISM TAUGHT IN THE NEW TESTAMENT. Like the Ephesians, WE MUST BE BAPTIZED RIGHT!

It has become popular (however unscriptural) to SUBSTITUTE SPRINKLING or POURING and CALLING it “BAPTISM,” Romans 6:4 and Colossians 2:12 BOTH teach we are BURIED in BAPTISM. However, we are NOT BURIED by SPRINKLING or POURING. Therefore, it follows, NEITHER SPRINKLING NOR POURING IS BAPTISM. If the only “BAPTISM” you have is SPRINKLING or POURING, YOU MUST BE BAPTIZED RIGHT!



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THE CORINTHIANS  
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Questions on Lesson Twenty

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

REFERENCE NO. \_\_\_\_\_

GRADE \_\_\_\_\_

1. Including this lesson, how many cases of conversion have we found recorded in the book of ACTS?  
\_\_\_\_\_
2. In what city did the apostle Paul make tents? \_\_\_\_\_
3. Would it have been right or wrong for Paul to have received financial support from the church at Corinth? \_\_\_\_\_
4. Did he or did he not receive such support at Corinth? \_\_\_\_\_
5. If Paul did not receive support from the Corinthian Christians, then how was he supported while at Corinth? \_\_\_\_\_
6. Does Acts 18 say that Paul's reason for being in the synagogue on the sabbath (7th day of the week) was to "keep" the sabbath? \_\_\_\_\_
7. If not to "keep" the sabbath, then why was Paul in the synagogue on the sabbath days?  
\_\_\_\_\_
8. If God's Word does not **say** Paul was in the synagogue to "keep" the sabbath, are we justified in presuming that he was there for that purpose? \_\_\_\_\_ Explain: \_\_\_\_\_  
\_\_\_\_\_
9. When Paul testified to the Jews that Jesus was the Christ, what did they do?  
\_\_\_\_\_
10. What caused Paul to turn away from the Jews to the Gentiles at Corinth?  
\_\_\_\_\_
11. In whose home did Paul preach after leaving the synagogue? \_\_\_\_\_
12. Where was Justus' house located? \_\_\_\_\_
13. What did many of the Corinthians do, as a result of Paul's preaching?  
\_\_\_\_\_
14. Did Crispus also **believe**? \_\_\_\_\_ Was he baptized? \_\_\_\_\_
15. After passing through the upper coasts, to what city did Paul come? \_\_\_\_\_  
Whom did he find there? \_\_\_\_\_
16. Had these people been **taught properly**? \_\_\_\_\_ Explain: \_\_\_\_\_  
\_\_\_\_\_
17. Had these people been **baptized**? \_\_\_\_\_  
If so, what caused Paul to question their baptism? \_\_\_\_\_  
\_\_\_\_\_

18. Can a disciple be **taught WRONG** and yet be **baptized RIGHT**? \_\_\_\_\_
19. If one's baptism is based on **WRONG INFORMATION** or on **FAULTY UNDERSTANDING**, is such baptism **valid** or **invalid**? Which? \_\_\_\_\_  
If you answer "valid," please explain: \_\_\_\_\_  
\_\_\_\_\_
20. Did Paul tell the Ephesians there is "one baptism"? \_\_\_\_\_
21. Were the Ephesians baptized a second time? \_\_\_\_\_  
Which of their two baptisms was valid for the New Testament (i.e., Christian) dispensation?  
\_\_\_\_\_
22. If the Ephesians were baptized **twice**, please explain Paul's meaning that there is "one" baptism:  
\_\_\_\_\_
23. If we were "baptized" while an infant, is our baptism according to the true teaching of the New Testament? \_\_\_\_\_ If not, must we be baptized again? \_\_\_\_\_ If you say "no," please explain: \_\_\_\_\_
24. Is either **sprinkling** or **pouring** scriptural baptism? \_\_\_\_\_
25. Is **scriptural** baptism necessary for remission of sins? \_\_\_\_\_

DO YOU HAVE A QUESTION? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_