*Remission**

Acts 2:29-41 (29) Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.
(30) Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;
(31) He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
(32) This Jesus hath God raised up, whereof we all are witnesses.
(33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
(34) For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,
(35) Until I make thy foes thy footstool.
(36) Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.
(37) Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?
(38) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ **for the remission of sins**, and ye shall receive the gift of the Holy Ghost.
(39) For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.
(40) And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

(41) Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.
I speak about baptism quite often. Why do I do this?
(1) Because it's an ordinance that was established by none other than Jesus while He was still on earth. And
(2) Because baptism ranks very high on the list of misunderstanding and private interpretations. But this should not come as a surprise, we have been warned about deceitful adversaries that will teach in opposition to, "the gospel of the grace of God." There is a warning in;
2Corinthians 11:12-15 (12) But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.
(13) For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.
(14) And no marvel; for Satan himself is transformed into an angel of light.
(15) 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.
How can this be? Surely one would be able to discern the ministers of Satan. However, a wolf in sheep's clothing and his ministers transformed can be utterly deceiving. The puzzling thing is, his transformed ministers may be absolutely unaware they are according to the parable, "the blind leading the blind." But satan's purpose is to mislead and he will do this by an erroneous appearance and by a subtle departure of the word thereby duping those who may be unwittingly deceived.
Turn with me to;
2Peter 2:1-3 (1) 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.
(2) And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.
(3) And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.
*Baptism "for the remission of sins", is verbally abused by nonsensical jargon. For instance, there is an erroneous view of one simple word associated in Acts 2:38, and that word is "**for**." But what meaning could possibly be indicated that could relay a false impression? I want to bring your attention to an on-line article, that by reason of whom, the way of truth is evil spoken of. Be reassured this is not a Church of Christ sanctioned review, nor could it be. Nonetheless here is the;*
Quote--Churches of Christ teach that baptism by immersion for believers is essential for the remission of sins and is necessary for salvation. They interpret passages such as Mark 16:16 and Acts 2:38 to substantiate this teaching. Baptism has a threefold purpose (1) it is necessary for salvation; (2) it places one in Christ; and (3) it places one in the church.
RESPONSE: While baptism is important it is not necessary for salvation. The biblical passages quoted by the Churches of Christ to argue for the necessity of water baptism do not prove their point. Acts 2:38 "Peter replied, 'Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.'" (NIV)
The Churches of Christ claim this passage teaches that both repentance and baptism are necessary for salvation. An examination of the Greek text reveals information not available in the English translation. The word "for" is a translation of the Greek preposition eis. The Churches of Christ are correct when they point out that eis can express aim or purpose. If Luke intended that usage, then the passage would teach that baptism is necessary to receive forgiveness of sins. However,

this is not the only meaning that the Greek term eis can have in this passage. Eis can also be used to indicate the basis or ground of something. According to A. T. Robertson, this usage "is seen in at Matt. 10:41 in three examples where it cannot be purpose or aim, but rather the basis or ground, on the basis of the name of prophet, righteous man, disciple, because one is, etc. It is seen again in Matt. 12:41 about the preaching of Jonah. They repented because of (or at) the preaching of Jonah." If this is the usage that Luke intended, then Acts 2:38 means that one is baptized because their sins have already been forgiven. Acts 2:38 does not prove the necessity of water baptism for salvation. **Unquote** (North American Mission Board of the Southern Baptist Convention, Alpharetta, Georgia)

*This is just one example of disingenuous workers and their skillful usage of the "**not in the devil's tale**." These people are not evil by design, but have been deceived as was Eve in the beginning, and in like manner they are passing the "not in the devil's tale" on to others because it is a way that seemeth right unto a man.*

Dictionary *meaning;* **FOR**--Used to indicate the object, aim, or purpose of an action or activity:

*Brethren, the purpose of the action "baptism", is "for the remission of sins." Remission means pardon or forgiveness, as of sins or offenses. Many believe a person can be saved before and without being baptized in water. And even tho many may be baptized later, they believe their baptism is "not" a necessary condition of their entering heaven. They believe baptism is only an acknowledgement of sins already having been forgiven. The **RESPONSE** section of the on-line article quoted two scriptures that puzzle me somewhat as to their intention concerning the subject under discussion. They do not! The two scriptures are Matt 10:41 and Matt 12:41 as evidence for the position that "**for**" may mean basis or ground. There is a problem, in both of these scriptures the word "for" is not used or mentioned, and neither scripture addresses the*

subject "for the remission of sins" or "baptism." I can only surmise the purpose is to divert attention away from the actual meaning of Acts 2:38 to read thus; repent and be baptized, every one of you in the name of Jesus Christ OF the forgiveness of your sins. *A subtle change from 'for' to 'of' changes the meaning, sounds like the "not in the devil's tale" to me. Let's look at another;*

Matthew 26:27-28 (27) And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

(28) For this is my blood of the new testament, which is shed for many **for the remission of sins**.

*Verse 28 says; **"for the remission of sins"**, the exact wording Luke wrote in Acts 2:38. The **RESPONSE** section of that unsanctioned article, then, would mean, His blood was shed for **many** because their sins have already been forgiven. Isn't there something wrong with that analogy? What would have been the purpose of Christ's coming to earth to shed His blood if "for" means "of" changing the meaning to; their sins have already been forgiven! What would have been the purpose of;*

Acts 22:16? And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. *Actually, to me, replacing "for" with "of" is nothing more than jangling scripture that makes no sense at all. Turn to;*

Romans 3:23-25 (23) For all have sinned, and come short of the glory of God;

(24) Being justified freely by his grace through the redemption that is in Christ Jesus:

(25) Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness **for the remission of sins** that are past, through the forbearance of God;

*Verse 25 says; "**for the remission of sins**", the exact wording Luke wrote in Acts 2:38. The **RESPONSE** section of that unsanctioned article, then, would have to mean, God sent forth Jesus to be a "propitiation through faith in His blood"*

*because "**all**" have already been forgiven! That's ludicrous! Comparatively, if "for the remission of sins" in Acts 2:38 means "because their sins have already been forgiven", the same meaning would have to apply elsewhere. But if that were the case, what would have been the purpose of Christ's death on the cross if "**all**" have already been forgiven. But the Bible is it's own best interpreter, witness;* Ephesians 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Baptism is evidence of the burying of sins, redemption through His blood, betokens the old man of sin is crucified with Him and signifies the resurrection into a new life. Do not take my word, turn to;* **Romans 6:3-6** (3) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death.
(4) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
(5) For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:
(6) Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
In the Kingdom of Christ, it's subjects live under a constitution of grace. As with other governments there are institutions under which it operates. Under the government of the Lord Jesus, there is an institution for the forgiveness of sins, like which there is no other institution since the world began. It is owing to this institution that Christians are so much distinguished from the subjects of every other institution.
Iranaeus 120-205 AD wrote; Thus there are as many schemes of “redemption” as there are teachers of these mystical opinions. And when we come to refute them, we shall show in its fitting-place, that this class of men have been instigated by Satan to a denial of that baptism which is regeneration to God, and thus to a renunciation of the whole [Christian] faith.

One of many mystical schemes of "redemption" that seemeth right unto a man is, "baptism is important, but not necessary for salvation." Christ confirmed the ordinance of baptism when he said, "he that believeth and is baptized shall be saved." *What is one to believe? A way of man?, or faith that cometh by hearing the word of God?* And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were **obedient to the faith** (Acts 6:7). *What does it mean "were obedient to the faith?" Faith is the effect of belief and baptism is the effect of faith for the remission of sins. "Salvation" is comprehended briefly in this;* ***Belief****-Hebrews 11:6,* ***Faith****-Romans 10:17,* ***Repentance****-2Peter 3:9,* ***Confession****-Romans 10:10, and* ***Baptism****-1Peter 3:21. Another thing that puzzles me is, if one refuses to put on Christ by obedience to the ordinance of baptism, then that person has denied the Lord that bought them. Many will say unto Him in that day, Lord, Lord, have we not done many wonderful works in thy name? But Christ will say, "I never knew you"! Why? Because they never put Him on. They never became one with Him. They never crucified the old man of sin with Him in baptism.*

They never subjected themselves to the power of God unto salvation, or perhaps they fell from grace. Listen to this; Wherefore let him that thinketh he standeth take heed lest he fall (1Corinthians 10:12). *The desire is great among believers to make a reply when reading of opposition to the gospel of Christ. Normally when I refer to an article, a person or an organization of opposition, I do not name the author or the organization responsible. However in this next case I shall because the entire article I will quote from is on the Internet, it is there for anyone to read should they elect to do so and the author is dead so no other harm can come to him. In an article copyrighted in 1902 concerning baptism, a Mr. James H. Moon wrote: Quote;* Matthew's version is generally adduced to

support water baptism. We cannot assume that in Matthew, our Saviour's words are quoted verbatim, while Mark, Luke, John and Peter are all in error or less reliable. Unquote; *Surly if one is unable to trust the words of Jesus and His Apostles, then he is doomed to wander in the ignorance of unbelief as the scripture says;* Ever learning, and never able to come to the knowledge of the truth (2Timothy 3:7). *I cannot fathom a motive that Mark, Luke, John and Peter are all in error. That would be a complete departure from the word as revealed by the Holy Spirit which Jesus promised would come. Consider carefully;*

Colossians 2:12-14 (12) **Buried with him in baptism**, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

(13) And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

(14) Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Refusal to be "buried with Him in baptism", is also refusal to be "risen with Him through the faith of the operation of God." Both the "burial" and "risen with Him" are confined to the ordinance of baptism. You cannot have one without the other. One cannot be risen without first being buried. The opinion that "baptism is not necessary", because it is the blood of Christ that cleanses one from sin, is an opinion lacking obedience to the faith. It can be said that faith consists of three elements: (1) an acknowledgment of historical facts;
(2) a willingness to trust the Lord; and
(3) a wholehearted submission (obedience) to the divine will. As James also said; For as the body without the spirit is dead, so faith without works is dead also (James 2:26). *Faith without obedience to the "divine will" is a dead faith. Some say works do not save. There is no argument from me that a*

man is not saved by his own meritorious works. For there is nothing worthy one can do of himself to save his soul, only by the grace of God. However a man does have to submit himself to the will of God, "for remission of sins", not because his sins have already been forgiven by his own meritorious works, but because his sins need to be forgiven. And God's will states; For as many of you as have been baptized into Christ have put on Christ (Galatians 3:27). *The opposite is true as well. For as many of you as have* ***not*** *been baptized into Christ have* ***not*** *put Him on. Turn with me to;*
1Peter 3:18-21 (18) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:
(19) By which also he went and preached unto the spirits in prison;
(20) Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.
(21) The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:
Noah a preacher of righteousness, by whom Jesus spoke, was fruitless in his effort to persuade the "hearers only" to become doers of the word. Once a person dies He is "reserved for judgment." The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: (2Peter 2:9). *Isn't that what happened with Noah and his family?, they were delivered by the spirit of truth and saved by water. While it is true the world was destroyed by water, the root cause that brought on that destruction was sin. The like figure even baptism doth also now save us therein crucifying the old man of sin in a burial of water unto the cleansing of the blood of the Lamb of*

God. The idea that there is no power in the water baptism ordained by Christ is false. When one is baptized in the name of the Father, the Son and the Holy Ghost, he is baptized by the authority of Christ, (Matthew 28:18-19). The comparison is, few were saved by water in the days of Noah, and few there be that are saved by baptism today. In both cases, unbelief by the majority is the cause; Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it (Matthew 7:14). Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able (Luke 13:24). *Jesus in this instance has used a nautical term, strait, which means a narrow passage of water connecting two large bodies of water. The Strait of Gibraltar, for example, connects the Mediterranean Sea with the Atlantic Ocean. One would have to enter in and go through the Strait to get from one body to the other. One must enter in and go through the Strait of Baptism, "for the remission of sins", to received passage into a new life.* Receiving the end of your faith, even the salvation of your souls (1Peter 1:9). *Now we know there is only;* One Lord, one faith, one baptism (Ephesians 4:5). *That one baptism is the baptism established by Jesus while He was still on earth. The latter commands takes precedent over the earlier, thus the baptism instutited by Christ takes precedent over John's baptism and the baptism of fire. Many people believe the Bible is true, but few believe what it says. For Christ said,* "He that believeth and is baptized shall be saved." *Faith in Christ is the effect of belief, and baptism is the effect of faith; first believe the gospel, and by faith repent, by faith confess Jesus is the Son of God, and by faith be baptized into His death for the forgiveness of sin. This is the gospel. It's invitation is open, also prayer requests, in either case come while we persuade with song.*

This message approved by

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