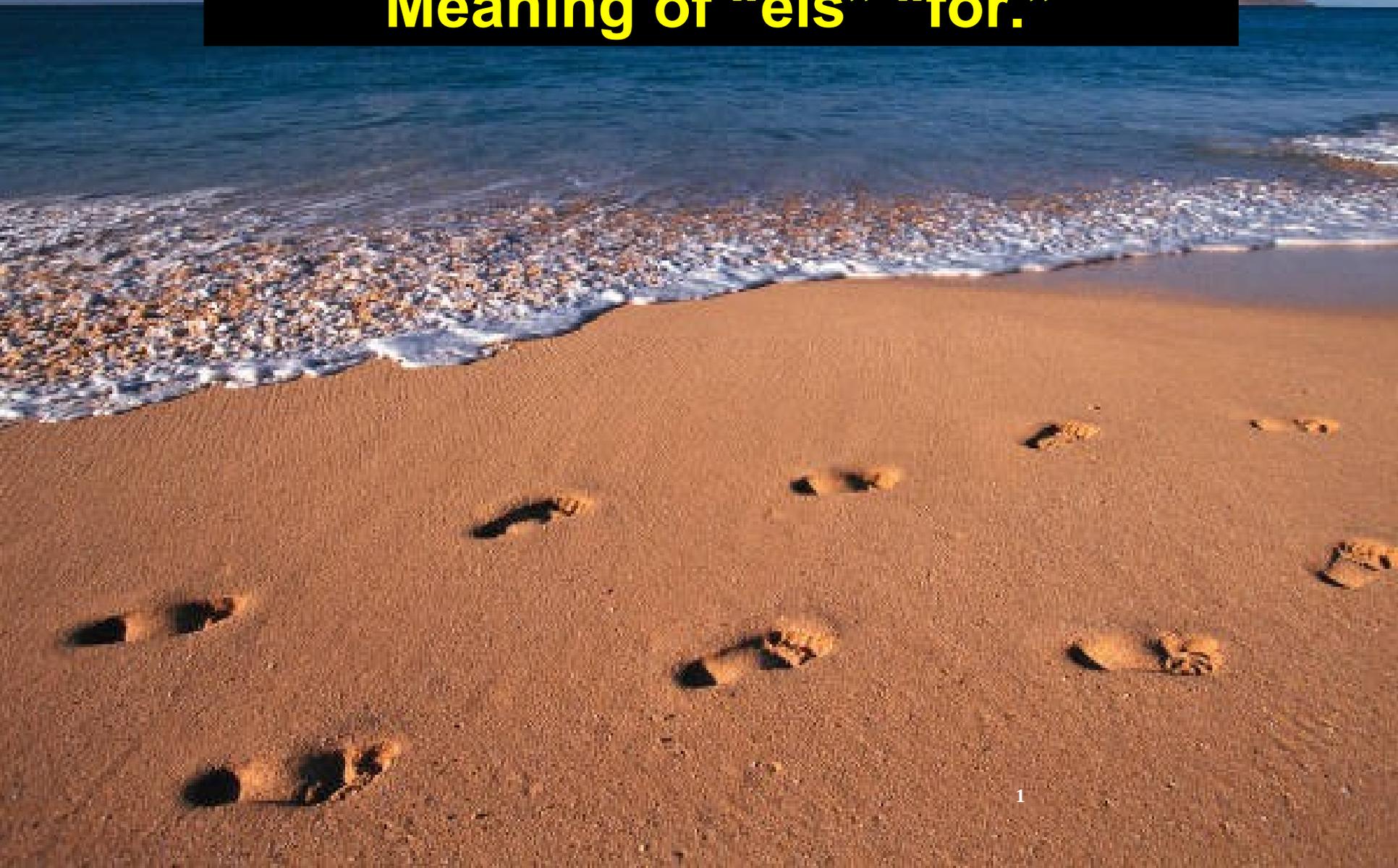


**Faith Alone and Acts 2:38;
Meaning of “eis” “for.”**



Baptism and Faith Alone.

After preaching the Gospel about Jesus and man's response to the gospel which included man's faith, repentance, confession and baptism for remission of sins.

I was challenged by someone who objected to me saying that it was **in baptism we identified with the death burial and resurrection of Christ and **at that point** have our **sins forgiven because of the blood of Jesus.****

The gentleman stated I was mistaken as we are saved by **FAITH ALONE and are baptised, **because we are already forgiven and saved** as demonstrated by the thief on the cross.**

Baptism and Faith Alone.

This study was undertaken in response to that challenge and the ensuing discussions.

I am not perfect, I may have misunderstood the gospel and mans response to the gospel. I undertook to teach myself as much as trying to answer the various points raised by the gentleman and others in the regard to the teaching of faith alone that has had such an impact on the protestant world.

The study progresses following the pattern of the discussion I had with the gentleman. With his statements and my response to his statements initially, followed by some more detailed research.

**Baptism and Faith Alone.
Argument! “I would not say**

Baptism is necessary for salvation.

It is true that Jesus commanded us to get baptised so I am not saying it shouldn't be done. but I no longer believe that it saves us.”

Response:- It is commendable that someone being brought up in the Anglican tradition and realising that babies are not

“born Totally Depraved”

as the church of England prayer book puts it.

Having moved on to a **“Faith Alone” teaching and belief.** This shows a willingness to search for truth.
(It is at least moving in the right direction.)

Thief on the Cross.

Argument! “For example, if somebody came to Christ on their death bed and prayed and asked for forgiveness **would they go to hell or heaven?**

Fortunately we do not have to guess at this. There was just such an example in the bible.”

“And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.” **Luke 23:39-43;**

In this passage, Jesus saves the thief without baptism.

Thief on the Cross Answer!

This is a two part question and requires a two part answer.

Answer 1. (This is what is called a straw man question.)

A hypothetical question which only God has the real answer to, it is similar to the many other questions asked when people have no real argument.

Another one is “my great grandmother was not baptised does that mean she will go to hell?”

Jesus says Mat 28:18-19; “And Jesus came to them and spoke unto them, saying, All authority hath been given unto me in heaven and on earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.”

Thief on the Cross Answer!

A1 The answer to the Grandmother question is:- If your grandmother was an honest God fearing person and someone had **shown her the truth about what Jesus commanded in baptism, would she have Trusted / believed in Jesus and Obeyed Him.**

If so she would have been saved.

As we do not know her real situation we will have to leave it up to God.

The answer to a hypothetical death bed situation has also to be left in the hands of a gracious God.

We do not know the situation of the one on the death bed whether they ever had an **opportunity to hear the gospel and respond to it during their life, **and failed** to do so.**

Many people cry out to God when they think they are about to die and in many cases if they survive they go on to forget all about God.

Thief on the Cross Answer!

Whoever is reading this is neither on a cross nor on a death bed but does have access to what Jesus commanded in the great commission after His Resurrection. So will not be able to use the excuse of either the death bed or I did not know or being the great grandmother or I did not have the opportunity.

Whoever is reading this has NO excuse so if you believe that Jesus is the Christ the Son of the Living God and you are willing to repent of your sins.

Why will YOU NOT OBEY JESUS PLAIN COMMAND? and be baptised for the forgiveness of your sins as Jesus has asked us to be!

Thief on the Cross.

Answer 2:-

Argument! “For example, if somebody came to Christ on their death bed and prayed and asked for forgiveness **would they go to hell or heaven?**”

Fortunately we do not have to guess at this because there was JUST SUCH AN EXAMPLE IN THE BIBLE.”

ANSWER:-

Unfortunately the Thief is NOT a good example.

First in the death bed statement, the person

“PRAYED and asked for FORGIVENESS then the Thief is used to be our example of this.”

Thief on the Cross.

“And one of the malefactors which were hanged railed on him, saying, If you are the Christ, save yourself and us. 40 But the other answering rebuked him, saying, Do you not fear God, seeing you are in the same condemnation? 41And **we indeed justly; for we receive the due reward of our deeds:** but **this man hath done nothing amiss.** 42And he **said unto Jesus, Lord, remember me when you come into your kingdom.** 43And Jesus said unto him, Truly I say unto you, Today shall you be with me in paradise.” Luke 23:39-43

THE CONTEXT IS IMPORTANT!

NOTICE the text does not say that the thief **“PRAYED”** but **he DID ASK** for something.

What he is asking for is **not forgiveness.**
(He has already stated that he is on the cross because he and the other one deserve to be.)
He is not asking for absolution from his past sins.

Thief on the Cross- Kingdom.

He is ASKING to be REMEMBERED IN THE FUTURE, for Christ to be MERCIFUL & allow him an entrance into Christ's Kingdom

We need to ask the question:-

- 1. When did the Christian covenant/relationship begin?**
- 2. Do we live under the same Law today as the thief did?**

This man lived and died under the Jewish dispensation; while the law of Moses was still in force.

**Christ's new Covenant /Kingdom / Family/Church
/Relationship /Gospel/ Great Commission
did not begin until after His resurrection and ascension.**

**We live under the Christian age,
we are not under Law but under Grace. John 1:17;
The Christian age had not begun when the thief died.**

Thief on the Cross.

**The great commission Matt 28:18-19;
is given by Jesus for US**

AFTER His DEATH AND RESURRECTION.

**The thief on the cross was NEVER ASKED to
OBEY or CONFORM to the great commission
because the thief was promised
“to be with Jesus in paradise” before
Jesus died and commission given.**

**The New Covenant / Kingdom /
opportunity to be added to the Church
did not begin until Acts 2.**

When Peter preached the first gospel sermon.

Thief on the Cross- Kingdom.

Lord, remember me when you come into your kingdom.

The Thief died UNDER THE OLD COVENANT the Kingdom had not been established it was still future. “Now those who had come together began to ask Him, "Lord, IS THIS the time WHEN you WILL restore the kingdom to Israel?” Act 1:6;

Even at this time the Apostles did not understand that Jesus new kingdom/covenant /agreement was a spiritual one not a physical one but what ever they were waiting for they knew it was still future.

Thief on the Cross – Kingdom.

“I tell you that you are Peter, and it is on this rock (The statement that **Jesus was the Christ**) **I will build my church**, and the powers of hell will not conquer it. 19 **I will give you the keys to the kingdom** (keys - **preach the gospel began Acts 2**) of heaven.

“Whatever you **prohibit on earth** will have been prohibited in heaven, and whatever you **permit on earth will have been permitted in heaven.**”
Matt 16:16-19; (The gospels ability to forgive sins and teach what Christ wants us to know.)

Thief on the Cross-Kingdom.

“Then he said to them, Truly I tell you, some people standing here will not experience death until they see the kingdom of God arrive with power.” Mark 9:1; (Will happen in their lifetime.)

Luke 24:45-46; “Then he opened their minds so that they might come to understand the Scriptures. He said to them, “Thus it is written, that the Christ was to suffer and to rise from the dead on the third day,”

47; “and that repentance and forgiveness of sins is to be proclaimed IN HIS NAME to all the nations, BEGINNING at Jerusalem.”

48 “You are witnesses of these things. 49 I am sending on you what my Father promised. (Holy Spirit) But stay here in the city (Jerusalem) until you have been clothed with power from on high.” (Power came in Acts 2:1-4; / Gospel preached for first time. Acts 2;)

Thief on the Cross-Kingdom.

**Col 1:13-14; “He has rescued us from the power of darkness and has brought us INTO the kingdom of the Son whom he loves.”
(They are now in the Kingdom.)**

“In Him we have redemption, the forgiveness of sins.” (Christians were in the spiritual Kingdom. the church the family of God. in the first century after Christ resurrection and gospel is preached. Acts 2;)

**The Thief was promised to be with Jesus in Paradise not on earth, he never saw the kingdom that Jesus set up on earth he was taken into paradise before Christ’s Ascension.
Acts 1.**

Heb 9:14-17; Thief on the Cross- Kingdom.

v14 “how much more will the blood of Christ, who through the eternal Spirit **offered himself** unblemished to God, **cleanse our consciences** from dead works **so that we may serve** the living God!”

“15 This is why he is the **mediator of a new covenant**; so that those who are **called** (2 Thess 2:14) may **receive the eternal inheritance** promised them, since **a death** has occurred that **redeems them** from the **offenses committed** under **the first covenant.**”

16 For where there is **a will, the death** of the **one who made** it must be **established.** (see Rom 1:1-5) For **a will is in force** only when **somebody has died,** since it never takes effect **as long as the one who made it is alive.**” Heb 9:14-16;

Jesus had to **die** and **be raised** from the dead and the **will had to be read,** (gospel proclaimed,) (Acts 2) **before His kingdom /church/ family/ Christians could come into existence.**

Thief on the Cross- Kingdom.

EXAMPLE - While you live you can dispose of your property any way that you want to; But when you die your property may only be disposed of according to the instructions you left behind in your will.

SO with the Lord Jesus- while on earth He could exercise His sovereign right **to forgive** who He pleased,
But **AFTER His departure-** after He died and shed His blood to ratify the **NEW will** and **before He left the earth.**

Jesus laid down the conditions upon which men are to be saved today.

Thief on the Cross- Kingdom.

Jesus gave the Law of pardon to be preached by His apostles all over the world.

This new law contained the terms upon which His forgiveness should become available.

The CHRIST has left us His will, offering certain blessings upon certain conditions, and you cannot dispose of Christ's possessions apart from the terms in His will.

“Go into all the world and preach the gospel.”

Thief on the Cross- Kingdom.

Matt 28 v19; “**Therefore, go** and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit.”

Mark 16 v15; “And then **he told them**, “**Go** into all the world and preach the Good News to everyone, everywhere.

16. **Anyone** who **believes and is baptized will be saved**.
But anyone who **refuses to believe** will be condemned.”

Luke 24: 46; And he said, “Yes, it was written long ago that **the Messiah must suffer and die and rise again from the dead on the third day**.

47. **With my authority, take this message** of repentance to all the nations, beginning in Jerusalem:
‘There is **forgiveness of sins for all who turn to me**.’”

Thief on the Cross.

“What about the thief being saved without baptism”

Jesus had the ability to do anything He wanted to do while He walked the earth as the gospels record.

**Christ was exercising the same power
He possessed during His personal ministry,
to forgive sins!**

**LUKE 5:24; "That you might know that the SON OF
MAN HAS POWER ON EARTH TO FORGIVE SINS."**

**LUKE 7:47-48; A Sinful woman:-
“Daughter your sins are forgiven you.”**

Thief on the Cross.

Mark 5. "Seeing their faith, **Jesus said** to the paralyzed man, "**My son, your sins are forgiven.**"

6. But some of the teachers of religious law who were sitting there said to themselves, 7. "What? This is blasphemy! **Who but God can forgive sins!**"

While on earth Jesus could raise the dead.

John 11:43; Luke 7:11; Mark 5:21-43;

None of these people referred to:-

Did what Jesus, Peter and Paul say that WE must do.

Matt 28-29-30; Mark 16:15-16; Acts 2:36-38 Rom 10:7-17;

Thief on the Cross.

So while Jesus was on earth if He wanted to speak to people and forgive people or feed people or save people He had the ability and every right to do so.

While Jesus was alive He could do anything and say anything to anyone He wanted.

**NOW as for the thief not being baptized:-
You cannot expect a man to obey
a command that was not issued until
between 10-50 days after he is dead and buried!**

**The thief lived and died under the OLD LAW.
The Lord had not issued the great commission,
The Christian age had not begun.**

**WE are different today –
we live under Christ's new Law.**

**WE know what the Lord has commanded,
He ask us to believe and be baptized
that we might be saved, it is up to us
to obey His wishes / His commands.**

**IF WE HEAR HIS GOSPEL AND
REFUSE TO OBEY WILL WE BE SAVED?**

FAITH ALONE.

Argument!

“Peter says **MANY TIMES** that faith alone saves.”

Answer 1 The quick answer could be that apart from Luther’s translation (1522) of **Rom 3:28; 5:1**;-Sola faith.- There is **NO translation** of the **Greek New Testament** from **Peter or any one else** where anyone will **EVER** find the phrase **SAVED BY FAITH ALONE.**

Some say that **Augustine (354 -430)**
was the first to teach Faith Alone.

In their attempts to make Augustine into a Protestant, men like **Zwingli & John Calvin** and other Reformed Protestants (RP) have tried to make the case that

“**Augustine taught justification by faith alone.**”

FAITH ALONE.

Like all other myths, the myth that Augustine was some kind of proto-Protestant in the fifth century dies hard. If Augustine taught Faith Alone Luther did not know of it.

Regarding Augustine, Luther wrote:-

“Augustine has sometimes erred and is not to be trusted. Although good and holy, he was yet lacking in the true faith, as well as the other fathers...But when the door was opened for me in Paul, so that I UNDERSTOOD what justification by faith is, it was all over with Augustine.” (Luther's Works 54, 49)

Augustine says himself.

chap. 18.:- “faith without good works is not sufficient for salvation. Unintelligent persons, however, with regard to the apostle's statement: “We conclude that a man is justified by faith without the works of the law,” have thought him to mean that faith suffices to a man, even if he lead a bad life, and has no good works.”

FAITH ALONE.

“Impossible is it that such a character should be deemed **"a vessel of election"** by the apostle, who, after declaring that **"in Christ Jesus neither circumcision avails anything, nor uncircumcision,"** adds at once, **"but faith which works by love."**

"It is such faith which severs God's faithful from unclean demons, for even these **"believe and tremble,"** as the Apostle James says; but they do not do well. Therefore they possess not the faith by which the just man lives,**--the faith which works by love in such wise, that God recompenses it according to its works with eternal life."**

"But inasmuch as we have even our good works from God, from whom likewise comes our faith and our love, therefore the selfsame great teacher of the Gentiles has designated "eternal life" itself as His gracious "gift."

FAITH ALONE.

“That some individual Fathers use the term ‘**Faith Alone**’ is true! But their use of that term does not mean that they advocate ‘**Sola Fide**’ in the Protestant sense.”

“When **the Fathers** speak of faith, they **never see faith as opposed to good works in grace, in justification.**”

<http://matt1618.freeyellow.com/fathers.html>

Alister McGrath admitted that “there were no Fathers who taught anything approximating **Sola Fide.**”

This paper can be found here.

<http://matt1618.freeyellow.com/page5.html>

FAITH ALONE.

Around 1530 AD Luther interpolated into his own translation of the N.T. the words **sola fide** (Latin for "**Faith Only**") into **Rom 3:28**; This action has clearly had great ramifications in the religious world and has given us the term "**Solifidianism**" which is what the doctrine is officially called.

It was not a slip of the pen but was very consciously done. Indeed Luther felt so strongly about it, that when he added the word "**Only**" to Rom 3:28;

"Therefore we conclude that a man is justified by faith (ONLY) without the deeds of the law", He insisted that the word "**Only**" was **necessary for clarity**. He was greatly criticised at the time for his action, and said in an angry letter.

FAITH ALONE

"It is **my Testament and my translation** and if I have made any mistake (although I never falsified intentionally) **I will not let the papists judge me ... As to Romans 3:28; if the word "only" is not found in the Latin or the Greek texts, yet the passage has that meaning and must be rendered so in order to make it clear and strong in German.**" (Unquote).

And so **Luther acknowledged** that **"Only"** is not in the Greek text but **he thought** that it **ought to have been,** and that it would have made for clarity and strength in the German language.

FAITH ALONE.

As we saw earlier that it was Luther while reading Romans who made the case that we are saved by “Faith Alone” and that he could not trust Augustine from that point on.

Faith Alone is therefore a 16 century invention and those who believe it, accept it, and preach it, are preaching from the 16 century and not from the bible.

Main instigators of this NEW Theology:-

Martin Luther. 1483 to 1546. Ulrich Zwingli. 1484 to 1531.

John Calvin. 1509 to 1564. and John Knox. 1514 to 1572.

FAITH ALONE.

John says about leaders of the Jews.

"Nevertheless even among the rulers **many believed in Him**, but because of the Pharisees **they did not confess** Him, lest they should be put out of the synagogue; for **they loved the praise of men** more than the praise of God." (John 12:42-43;).

"You believe that there is one God. You do well.
Even the **demons believe** - and tremble!"
(James 2:19;)

Faith alone is insufficient to save.

FAITH ALONE.

A mere affirmation of trust is not what God had in mind when He told us **we must believe**. Unless there is sufficient trust in God and God's teaching to spur us into action, we truly do not have the faith God is looking for within man.

When you read the accounts of the faithful recorded in Hebrews 11, you will notice that every instance of faith is demonstrated in what the person did. "By faith Abel offered to God a more excellent sacrifice than Cain."
(Hebrews 11:4).

"By faith Noah ... prepared an ark for the saving of his household."
(Hebrews 11:7).

"By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance." Heb 11:8;

FAITH ALONE

**"By faith he dwelt in the land of promise as in a foreign country."
(Hebrews 11:9).**

**"By faith Abraham, when he was tested, offered up Isaac."
(Hebrews 11:17;)**

**"By faith Isaac blessed Jacob and Esau concerning things to come."
(Hebrews 11:20;)**

FAITH ALONE.

This is why Paul speaks of the "**obedience of faith**" (Rom 1:5; 16:26). **Faith** does not exist **without obedience** accompanying it. Or as James put it, "You see then that a **man is justified by works, and not by faith only.**" (James 2:24;)

Faith is a commitment to God. It is a trust that places the believer's life in the hands of God, **willing to do whatever God commands, confident that God will deliver on His promises.**

"Nevertheless I am not ashamed, for **I know whom I have believed** and am persuaded that **He is able to keep what I have committed** to Him until that Day. **Hold fast the pattern of sound words** which you have **heard** from me, in **faith** and **love** which are in Christ Jesus."

(2 Timothy 1:12-13). **Faith is not salvation, but it is the means through which salvation is obtained.**

Acts 10:45; CORNELIUS IS OFTEN GONE TO FOR SUPPORT OF FAITH ALONE.

They say “BUT CORNELIUS MUST HAVE BEEN SAVED BECAUSE HE HAD THE HOLY SPIRIT, THE HOLY SPIRIT FELL ON CORNELIUS **BEFORE BAPTISM!**”

NOTICE- Peter makes it clear that this was **an exceptional occurrence.**

He had to **go back to Pentecost to recollect anything like it.**

There seems to be no record of the gift of languages being given by direct intervention of the Spirit between Pentecost and Cornelius.

THIS was NOT the RULE but the Exception.

Acts 10:45; CORNELIUS.

NOTICE- it happened for a special purpose –
See the amazement of the Jewish Christians
with Peter, when this happened.

This was Gods way of Showing to these Jewish
Christians that the **Gentiles were to be accepted**
into Christ without Circumcision and keeping
the **law** but **through Faith and Baptism.**

To Understand Cornelius salvation perhaps we need
to understand more of Paul's argument on **son ship-**
"Because you are sons God sent forth the Spirit of
His Son into your hearts crying Abba, father." Gal 4:6;

Acts 10:45; CORNELIUS.

NOTICE the word **BECAUSE!** “because you are sons.” Paul does not say that the Spirit was sent into your hearts **to make you sons**, but **BECAUSE you ARE sons-** as a consequence of your sonship.

AGAIN - you must ask the question **WHEN** and **HOW** had these Galatian Christians **BECOME sons of God.**

WE need to go back several verses because Pauls argument on son ship does not begin at Gal 4:6. the **PLAIN** statement on sonship is found in Gal 3:26-27;.

FIRST He says “for **you are all children of God through Faith, IN CHRIST JESUS.**” v26 this is in the Dative case indicating **location IN CHRIST** is where **they are sons of God.**

Acts 10:45; CORNELIUS.

Paul does not say

" we are sons of God.. by Faith in Christ Jesus"

BUT rather "**When we are in Christ Jesus..**

THEN and THERE we are SONS of God by FAITH.

They had become sons of God by Faith,
by coming INTO Christ Jesus.

THEN - Paul speaks of **HOW we come INTO Christ. v27; -**

"for as many of you as were baptized **INTO** Christ,
did **PUT ON** Christ." = **As Many** - Relative pronoun-

HOSOI= ALL WHO!

PUT ON - ENDUO- to be clothed with.

Acts 10:45; CORNELIUS.

PHILIP SCHAFF. In his **Commentary on Galatians** states that " the **aorist tenses** make the two acts **simultaneous**. In the Act and at the **Time of your Baptism**, ye did clothe yourselves with Christ. **INTO implies UNION WITH.**"

WILLIAM BARCLAY In His **Commentary on Gal 3:27**; states "By **Christian baptism a man entered into Christ**.

The early Christians looked on baptism as something which really and truly **produced a real union with Christ.**"

JAMES DENNEY (**The death of Christ, London 1903 p 185;**)

"Baptism and Faith are the outside and inside of the same thing"

BEASLEY MURRAY "if we think it over we may be prepared for the discovery that in the N.T. the gifts of Grace promises to Faith are **virtually identical** with those associated with Baptism."

B.T.T. p 33;.

Acts 10:45; CORNELIUS.

SAVED WITHOUT BAPTISM?

“I would **not affirm** that the world **COULD NOT** be saved without baptism (the Lord is too resourceful for such limitation) but it has pleased Him to provide this means of Grace, because He knew we needed it.”

“Baptism was given as a trysting place of the sinner with His Saviour. He who has met Him there will not despise it, but will seek to conduct others to it for the same kind of meeting.” p 41;.

NOTE ALLTHIS is in perfect harmony with N.T. teaching in other places.

ACTS 2:38; Promised gift of the Spirit to those whose sins were forgiven

When they REPENTED AND WERE BAPTIZED.

Acts 10:45; CORNELIUS

ACTS 5:32; Records the words of Peter to the effect that **GOD** gives the Holy Spirit **“TO ALL THEM THAT OBEY HIM.”**

ACTS 19:1-3; shows Paul associated the reception of the Spirit with the **BAPTISM INTO CHRIST.**

NOW all this means that the Spirit Certainly **did not come** to show Cornelius was **ALREADY** saved...

For he had been told that Peter would **“TELL HIM WORDS** by which he **SHALL** be saved”. **THINK** if this Manifestation had anything to do with his salvation the sending for Peter was quite unnecessary.

ACTS 11:15; “As I **BEGAN to speak.” -**

The Holy spirit gave the gift before He had been taught the truth. As was said above:-
He needed to hear, repent, confess and be baptized in order to be saved.

HOW WAS CORNELIUS SAVED.

His actual Salvation- **the miraculous element apart-** followed the **pattern of ALL conversions** in the book of Acts.

Acts 10:45; CORNELIUS.

1. He was saved by hearing the gospel. Acts 10:22; and 11:4;- Peter “who shall SPEAK unto you words by which you shall be saved.”

2. He was saved by Believing.

Acts 15:7; referring to this event Peter said.

“You know that a good while ago God made choice among us that by my mouth the Gentiles should hear the word of the gospel and Believe.”

3. He was saved by repentance.

Acts 11:18;. “The other apostles at Jerusalem said
“then has God granted
unto the Gentiles repentance unto Life.”

Acts 10:45; CORNELIUS.

4. He was saved by Baptism.

**Acts 10:48; “Peter commanded them to be baptized
In the Name of Jesus Christ.”**

**Baptism in the Name of Jesus Christ
is for forgiveness of sins as Peter declares
in Acts. 2:38; Also the same Peter in 1 Pet 3:21;
“Says Baptism does also now save us.”**

**So like anyone else in the book of Acts
Cornelius was saved by HEARING, BELIEVING,
REPENTING, AND BEING BAPTIZED:-**

**Like anyone else Cornelius was outside of Christ
until as a Penitent Believer he was baptized into Christ.**

**Have you ever commanded anyone to be baptized
and imposed it with the same firmness as Peter did....?**

What is involved in Salvation?

Whether a person believes in **Faith Alone** or more than faith required seems to be focused on **when is a person initially saved**. For this we must then address the question, **what is meant by salvation?** Exactly **from WHAT** are we being saved?

Saved from a Wicked World.

"And with many other words he testified and exhorted them, saying, "**Be saved from this perverse generation.**" Then those who gladly received his word were baptized; and that day about three thousand souls were added to them." (Acts 2:40-41;)

Salvation then is the idea of being saved from a perverse, or **sinful, world**. While a part of the world, **we were perishing**, but **now we are rescued** from certain death.

What is involved in Salvation?

Saved from a Certain Death.

"For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God."

(I Corinthians 1:18;)

“Our sins were the death of us. ”But God, who is rich in mercy, because of His great love with which He loved us, even when **we were dead** in trespasses, **made us alive together with Christ. (by grace you have been saved.)”**

“and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.” (Ephesians 2:4-7;)

What is involved in Salvation?

Saved from Sin and God's Wrath.

It is **because of our sin** that God's wrath comes upon the sinner. "For the wrath of God is revealed from heaven against **all ungodliness and unrighteousness of men, who suppress the truth** in unrighteousness." (Romans 1:18;)

Hence, a person who is **saved from his sins** is also **saved from God's wrath.**

"Much more then, having now been **justified by His blood,** we shall be **saved from wrath through Him.**"

"For if when we were enemies we were **reconciled to God through the death of His Son,** much more, having been **reconciled, we shall be saved by His life.**" (Romans 5:9-10;)

What is involved in Salvation?

Saved People are Added to the Church. (Acts 2:47;).

Those who are saved are added to the church. "And the Lord added to the church daily those who were being saved"

Thus the church is composed of those people who have been saved from their sins and from the wrath of God.

When is a Person Saved?

If we think of salvation as a journey to a destination, then we really want to know **when is that destination reached.**

Is only the last mile of the trip important?

Is only the first mile important?

**Or does all the distance covered
between the start and end point matter?**

What is involved in Salvation?

“Suppose you are walking along a hot, dusty road and you see a well and as you look down into it the water looks appealing because you are very thirsty. You try to get some of the water but in the process, you lean too far and fall into the well.

You begin to tread water and look for a way out.

The walls are too steep to climb.

You realize you are trapped and if someone doesn't come to rescue you, you face certain death by drowning.

Suddenly you see someone standing at the top of the well, they understand that you are in trouble and in need of help.

They lower a great chain down into the well.

You see the individual links as they come toward you.

You know that if you can grab hold of the lower links of that chain then you can be pulled to safety.”

What is involved in Salvation?

The above illustration is not unlike man's salvation from sin.

You have fallen into sin because of your desire and are treading water in the murky depths. There is **nothing you can do in and of yourself to be saved from your sin.**

You have to depend on someone else. You face certain eternal separation from God if you are not saved. There is one person who can save you. He is standing at the top of the well and is lowering a great chain of salvation down to you. **It is up to you to grab hold of the lower links of that chain and be pulled up to safety.**

Some teach that there is **Nothing** we can do

Some teach that there is only **one thing** we can do

However, the Bible teaches that **we are saved by a number of different elements which all work together** to provide our salvation.

What is involved in Salvation?

If we to imagine a great "**Chain of Salvation.**"

Every one of the links is necessary to man's salvation. Without any one of them, the chain becomes ineffective.

THE FIRST LINK IS GOD THE FATHER.

There should be no controversy in regard to this first link in God's plan of salvation. Paul wrote, "For to this end we both labour and suffer reproach, because **we trust in the living God, who is the Saviour of all men, especially of those who believe.**" (1 Timothy 4:10;)

God is the Saviour of all men in the sense that He has provided all that is necessary for man's salvation. But man needs to accept what God has done for him. **It is the Father who gives us His gift of eternal life through His Son Jesus Christ.**

What is involved in Salvation?

Paul wrote, "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." (Romans 6:23;)

Salvation is the gift of God but it comes through Jesus Christ, which takes us to the second great link in this chain of salvation.

THE SECOND LINK IS CHRIST THE SON.

Jesus is the second great link because He saves us from our sins.

When the angel appeared to Joseph to explain Mary's pregnancy, he told him, "And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins." Matt 1:21

The Bible teaches, "though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him."

(Heb 5:8-9;)

Jesus is the "author" or the "cause" of eternal salvation.

What is involved in Salvation.

Without the Father no one could be saved, but **without the Son no one could be saved either.**

Paul wrote, "This is a faithful saying and worthy of all acceptance, that **Christ Jesus came into the world to save sinners**, of whom I am chief."
(1 Timothy 1:15;).

Jesus Christ came into the world to save sinners!

There can be no argument on this point.

Jesus saves us. But He does **not** do it **alone** and the **Father does not do it alone.**

It takes **both** great links in God's chain of salvation.

What is involved in Salvation?

THE THIRD LINK IS THE HOLY SPIRIT.

The Bible teaches that just as God the Father and Christ the Son save us, the Holy Spirit is involved in our salvation too.

Paul, in writing to the Corinthian church, speaks of their past life and shows how they had changed.

He says, "And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God."

(1 Cor 6:11;)

The Corinthians (and we today) are justified in the name of the Lord Jesus and by the Spirit of our God.

The "Spirit of our God," refers to the Holy Spirit.

What is involved in Salvation?

The Holy Spirit sanctifies and justifies by the work which He has done in revealing God's will to mankind through inspired men. These men then wrote down this revelation in the Bible. **No one has ever been saved without the Holy Spirit**, for one could not know what to do to be saved without His revelation. (the Bible).

The work of the **Holy Spirit** is set forth in such passages as:-
John 14:15-18, 25-26; 15:26-27 and 16:7-14.

These passages teach that one aspect of the work of the **Holy Spirit was to reveal to the apostles and other inspired men how we can be saved through Christ.**

What is involved in Salvation?

THE FOURTH LINK IS GRACE.

Paul declared, "**For by grace you have been saved through faith**, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast" (Ephesians 2:8-9;)

Paul, in writing to Titus said, "**For the grace of God that brings salvation has appeared to all men.**" (Titus 2:11;)

Paul wrote to the Romans, "**being justified freely by His grace through the redemption that is in Christ Jesus...**" (Romans 3:24;)

"**even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved.)**" (Eph 2:5;)

It takes God's grace to accept Jesus' shed blood as payment for our sins.

What is involved in Salvation?

We all must agree that we are saved by grace.

But could it be "grace alone?"

The word "**alone**" is an exclusive word.

To use the words "**alone**" or "**only**"
is to exclude everything else.

No, we are not saved by grace alone
for that would exclude everything else
that the Bible teaches saves us.

What is involved in Salvation?

THE FIFTH LINK IS THE BLOOD OF CHRIST.

The blood of Christ is also a link in this great chain of salvation. The Bible is clear about the place of Christ's blood in our salvation.

Paul wrote, "**Much more then, having now been justified by His blood, we shall be saved** from wrath through Him." (Romans 5:9;)

The person who is **justified** is the person

Who has been **pronounced free of guilt.**

"Justified – just as if I had never sinned."

this is a good simple definition.

Justification has to do with forgiveness of sins or salvation.

In Eph 1:7; Paul wrote, "**In Him** we have **redemption through His blood, the forgiveness of sins**, according to the riches of His grace."

Redemption comes **through the blood of Christ.**

Redemption is defined here by Paul

as the forgiveness of sins.

THE SIXTH LINK IS THE GOSPEL.

The sixth great link in God's chain of salvation is the gospel of Christ. Paul in writing to the Corinthians told them, "Moreover, brethren, **I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved**, if you hold fast that word which I preached to you; unless you believed in vain." (1 Corinthians 15:1-2;)

Notice that Paul tells the **Corinthians** that they are **saved by the gospel** that he had preached to them. **The gospel is God's power to salvation (Romans 1:16).**

"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved."

"He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God." John 3:16-18;

What is involved in Salvation?

The **Gospel is the Good news** of what God has done for us through Jesus life, death, burial and resurrection.

The **Gospel is the Good news** that **God's Son has died in our place, that we might live.**

“ There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

2. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.”

“3. For what the law could not do in that it was weak through the flesh, **God did by sending His own Son** in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh.” Rom 8:1-3;

What is involved in Salvation?

Often when people say they are saved by **Faith Alone**. They have failed to realise that faith isn't the beginning point of salvation.

THE SEVENTH LINK IS THE HEARING.

Faith cannot exist unless there is something in which to believe. Thus **before there can be faith a person must hear the Gospel**. "So then faith comes by hearing, and hearing by the word of God." (Romans 10:17;)

So does hearing the Gospel save? The Bible says "yes!"
"For I am not ashamed of **the gospel of Christ**, for it is **the power of God to salvation for everyone who believes**, for the Jew first and also for the Greek." (Romans 1:16;)

What is involved in Salvation

Until now, we have been speaking of the great links in the Chain of Salvation that God has provided.

God has done all He can to provide salvation for mankind.

The Bible tells us that **God has played an active and critical part in our salvation.**

"Much more then, having now been **justified by His blood**, we shall be saved from wrath through Him." (Rom 5:9;) If it wasn't for **Jesus' death** upon the cross, **NONE OF US** could obtain salvation.

The remaining links are things **that MAN must do.**

Yes, we have responsibility to RESPOND in a positive way to what God, Christ, and the Holy Spirit have done through grace and the gospel.

We must OBEY the gospel. (2 Thess 1:7-9; 1 Peter 4:17;)



What is involved in Salvation?

THE EIGHTH LINK IS FAITH.

Faith comes **by hearing**, thus faith is a necessary link in God's Chain of Salvation. The Hebrew writer wrote, "**But without faith it is impossible to please Him.**" (Hebrews 11:6;)

Faith and belief are the same thing. If one has faith, he believes. If one believes, he has faith. **Faith** is something that **WE human beings MUST do. God does not do this for us.**

As we saw earlier, **faith** comes by hearing God's word (Romans 10:17). Jesus said, "For God so loved the world that He gave His only begotten Son, that **whoever believes in Him** should not perish but have everlasting life" (John 3:16).

Notice the phrase "**whoever believes.**"

This phrase points out **whose responsibility** it is. **No one can believe for you.** If you believe you will have everlasting life, if not you will perish.

What is involved in Salvation?

So salvation comes by God's grace, Jesus' blood, man's hearing the Gospel, and faith.

It would be **false** to state that it is by **God's grace alone** because that would ignore Jesus' death.

It would be **false** to say it was by **faith alone** because that would **ignore knowing what we believe in**. Still, we have not exhausted all that the Bible states is connected to salvation?

"For **godly sorrow** produces **repentance leading to salvation**, not to be regretted; but the sorrow of the world produces death." (2 Corinthians 7:10;) Since **repentance** (a change in life) leads **toward salvation**, then it means it **must come before one is saved**.

What is involved in Salvation?

The only time the words "**faith alone**" are used in the Bible is in James 2:24 which says, "You see then that a man is **justified by works, and NOT by faith only.**" How did we define **justification** earlier? Did we not show that it **had to do with salvation from sin?**

Here James clearly says that we are saved by works, and not by faith only. Thus, to teach that **we are saved by faith only is to contradict and deny God's word.**

Most people **object to salvation by works** because they don't appreciate the fact that the **Bible talks about different kinds of works.**

There are **works of the Law of Moses, works of merit,** and then **works of obedience.**

The works that James speaks of are works of obedience.

What is one of those works of obedience? Jesus' enemies once ask Him, "What shall we do, that we may work the works of God? Jesus answered and said to them, **This is the work of God, that you BELIEVE in Him whom He sent.**" (John 6:28-29).

How many times have people objected to baptism as a necessary link in God's chain of salvation because they claim it is a work all the while not realizing that Jesus taught that **FAITH is a work?**

No, neither **faith nor baptism is a work of merit**, but both are **works of obedience** and one cannot exclude the other.

We are **saved by faith**, but **not** by faith only. **All** the links in God's chain of salvation are absolutely necessary to our salvation.

What is involved in Salvation?

I would be foolish if I stood up and said that all you need to do was sit and listen to several sermons and you will be saved. Yet at the same time you cannot be saved without knowing the Gospel, it is an essential step on your journey to salvation.

Faith is our response to the Grace of God revealed through the gospel which was preached.

"So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household" (Acts 16:31;).

Notice what the next verse states. "Then they spoke the word of the Lord to him and to all who were in his house."
(Acts 16:32;)

It wasn't faith in isolation.

It was faith that came from hearing the word of God.

What is involved in Salvation?

THE NINTH LINK IS REPENTANCE.

In other words, a person **cannot be saved unless they have repented**. That makes sense since we are aiming to be saved from our sins.

Obviously a person cannot be saved from sins while continuing to practice sins. **There must be a change in life.**

"And that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem." (Luke 24:47).

We can go further and state that **repentance** is something that **must come after faith** because a person would not sorrow over his condition if **he did not believe** that God **will punish him** for his sins.

THE TENTH LINK IS CONFESSION.

"But what does it say? "The word is near you, in your mouth and in your heart" (that is, the **word of faith** which we preach): 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.** For with the heart one believes unto righteousness, and with the mouth **confession is made unto salvation.**" (Rom 10:8-10;)

This states that **confession is made unto salvation,** thus it too must come before one reaches the destination of salvation.

“ Now as they went down the road, they came to some water. And the eunuch said, "See, **here is water.**

What hinders me from being **baptized?**"

37. Then Philip said, "**If you believe with all your heart, you may.**" And he answered and said, "**I believe that Jesus Christ is the Son of God.**"

What is involved in Salvation?

So we currently found that the road to salvation requires God's grace, Jesus' blood, hearing the Gospel, faith, repentance from sin, confession of Jesus as the Christ.

Each comes before salvation from our sins and not one can be left out; thus it is false to state that It is by any one of them alone that we are saved.

So what about baptism?

Here for many people it does not matter what God says in His word because they have pre-decided what the answer must be, because A.T.Robertson and J. Matney seem to have more authority than God and His word.

What is involved in Salvation?

THE ELEVENTH LINK IS BAPTISM.

"And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord." (Acts 22:16).

Baptism, immersion in water, is where the blood of Jesus washes away our sins.

Think a moment. If a person is saved at the point of faith, Then they would have nothing to repent of they would have no sins to wash away.

Since God connects baptism with the washing away of sins, then baptism must come before salvation is reached, just as repentance and confession must take place before salvation.

Nevertheless!

What is involved in Salvation?

"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."

(Acts 2:38;)

Repentance and Baptism are placed prior to the remission of sins. Thus **salvation is not reached until those two things are accomplished.**

"Knowing this, that **our old man was crucified with Him**, that the body of sin might be done away with, that **we should no longer be slaves of sin.**

For **he who has died has been freed from sin.**

Now **if we died with Christ**, we believe that **we shall also live with Him.**" (Romans 6:6-8;)

What is involved in Salvation?

Until we die with Christ,
we have not been freed from our sins.

So how does a person die with Christ?

"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were **buried with Him through baptism into death**, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been united together

in the **likeness of His death**, certainly we also shall be in the **likeness of His resurrection**" (Romans 6:3-5)

Paul said it is **through baptism** that **we die with Christ**.

Since you cannot be saved from your sins while remaining in sin, and **you cannot get rid of your sin until you die with Christ**, then **baptism** must take place **before you are saved** from your sins.

What is involved in Salvation?

'When Paul does refer to baptism, he assumes that ALL believers are baptized' .

D.Wright in What has Infant Baptism done?, p36, extends this beyond the primitive church: he says

“Early Christianity, and here we move beyond the New Testament into the next four centuries,

KNEW NOTHING OF AN UNBAPTIZED BELIEVER.”

In Infant Baptism, 261, Wright observes,

“In the congregations of patristic Christianity an UNBAPTIZED CHRISTIAN was an ANOMALY, IF NOT AN IMPOSSIBILITY.”

What is involved in Salvation?

God's grace alone does not save.

Jesus' blood alone does not save.

Hearing the **Gospel alone** does not save.

Faith alone does not save.

Repentance alone does not save.

Confession alone does not save.

Baptism alone does not save.

But ... God's grace does save.

Jesus' blood does save.

Hearing the Gospel does save.

Faith does save. / Repentance does save.

Confession does save.

Baptism does save.

What is involved in Salvation?

Because **each** is a stage on the journey to salvation.

You have to travel each stage to reach the destination. **One or even just a few is not sufficient, one must do all the will of God.**

We need to **rightly divide the word** of God and teach the **full truth of God.**

"For I have not shunned to declare to you the whole counsel of God." (Acts 20:27).

If we want to know about salvation, we can't just latch on to a catch phrase.

We need to examine all that the Bible has taught on the subject.

What is involved in Salvation?

There are at least thirteen things that the Bible says is involved in saving us, we need to commit ourselves to **abiding by all that God asks of us** in order to grasp hold of the salvation on offer.

As one Christian prays, so do we all. "Epaphras, who is one of you, a bondservant of Christ, greets you, always labouring fervently for you in prayers, **that you may stand perfect and complete in all the will of God**"
(Colossians 4:12;)

The following are instances of **how people became Christians** in the New Testament Book of Acts. Please **check the scriptures and identify what you read / find in each context.**

<u>Conversions in Acts.</u>	Heard	Believed	Repented	Confessed	Baptised
Acts 2:38-41; Pentecost.	Yes		Yes		Yes
Acts 4:4; Five thousand.	Yes	Yes			
Acts 8:5-13 Philip in Samaria	Yes	Yes			Yes
Acts 8:26-40; The Eunuch.	Yes	Yes		Yes	Yes
Acts 9:18; Saul to Paul	Yes				Yes
Acts 10:47-48; 1st Gentiles.	Yes		Yes		Yes
Acts 11:21; Greeks.		Yes	Yes		
Acts 13:12; Proconsul.	Yes	Yes			
Acts 14:1; Jews/Greeks.	Yes	Yes			
Acts 16:15; Lydia.	Yes				Yes
Acts 16:16-33; Jailer.	Yes	Yes			Yes
Acts 18:8; Crispus & others.	Yes	Yes			Yes
Acts 19:3-5; Other People.	Yes	Yes			Yes
Acts 22:16; Paul's story.	Yes	Yes			Yes

IMPORTANT QUESTION

AT WHAT POINT ARE SINS FORGIVEN?

Washed in the BLOOD

SINS FORGIVEN
RECEIVE
INDWELLING
HOLY SPIRIT

SAVED

NEW MAN
(REBORN
IN CHRIST)

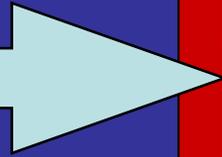
be baptized
confess

repent

believe

hear

TIME LINE

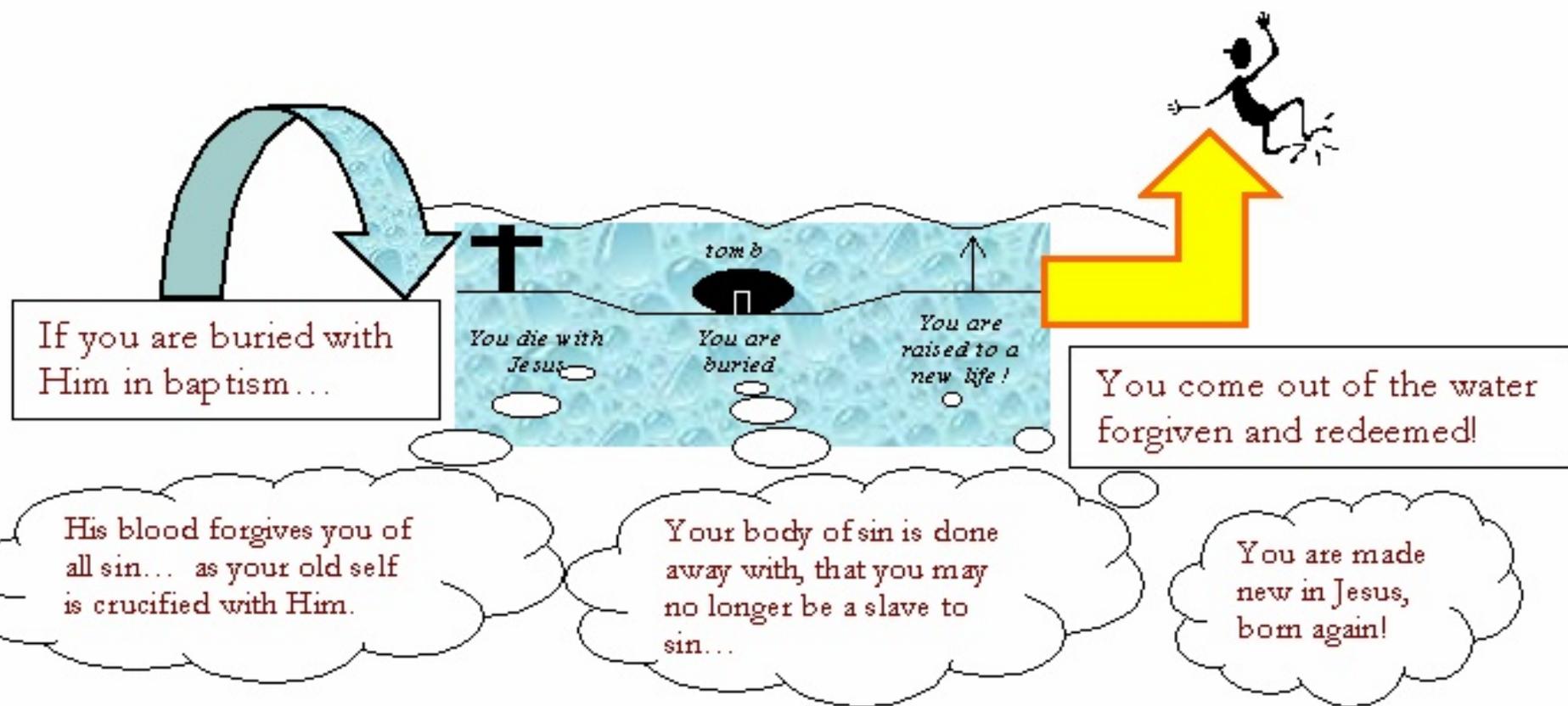


OLD MAN
(LOST IN SIN)

Saved by God's Grace
Through the Blood of Jesus

The Gospel re-enacted. Through the blood of Christ our baptism brings us into a relationship with Christ.

You see all three elements of the Gospel are represented in baptism: **Jesus' death vs our death** to self, **Jesus' burial vs our burial** in the watery grave of baptism, **Jesus' resurrection vs our being raised up** to live a new life.



Matt 28:19; "Go therefore and make disciples of all the nations, **baptizing** them into the name of the Father and the Son and the Holy Spirit."

Acts 2:38; "Peter said to them, "Repent, and each of you be **baptized** into the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit."

Acts 8:12; "But when they believed **Philip** preaching the good news about the kingdom of God and the name of Jesus Christ, they were being **baptized**."

Acts 8:36; As they went along the road they came to some water; and the eunuch said, "Look! Water! What prevents me from being **baptized**?"

Acts 22:16; "Now why do you delay? Get up and be **baptized**, and wash away your sins, calling on His name."

James 2:24; "Don't you see that a person is righteous because of his actions? He **CANNOT BE JUSTIFIED BY FAITH ALONE.**"

**Are we
Saved! (justified!)
by FAITH ALONE?**

**Jesus says NO!
Peter says NO!
Philip says NO!
Ananias says NO!
James says NO!**

**Why do they all
mention baptism
if faith alone
is sufficient?**

THE WAY OF SALVATION.

Why do so many

GOOD! HONEST! RELIGIOUS! GOD FEARING!
preachers and teachers get it so wrong?

**Why is the religious world
in such a confused mess?**

**Jesus said something
to the Pharisees which could
just as easily apply today...**



God's Way or Man's Way? Mark 7:6-9;

“Jesus said to them, how right Isaiah was when he prophesied about you hypocrites. As it is written...”

“These people honour Me with their lips, but their heart is far away from Me. It does no good for them to worship Me. They teach rules made by men.”

“You have forgotten about God's command and you are obeying the old rules of man.” Jesus continued to speak to them, **“You have a clever way of rejecting God's command, so that you may keep your traditions.”**

Call on the name of the Lord.

Argument:- Acts 2:21; “And it shall come to pass, that whosoever

Argument:- Rom 10: 13. “for, Whosoever shall call upon the name of the Lord shall be saved.”

Answer:- It is interesting that another passage where Paul uses the phrase calling on the name is used is not quoted in the argument possibly because it proves too much

Acts 22:16; “And now why wait? arise, and be baptized, and wash away your sins, calling on His name.”

CALLING ON THE NAME IS SPEAKING MORE OF CONFESSION THAN FAITH.

Also it is the **opposite of FAITH ALONE** in that it includes **ALL** that is involved in salvation including faith, repentance and baptism, living faithfully.

Believe and Confess. Rom 10:9-13;

let us say something about the word **‘call’**,
without making it too technical!

The word is the root verb –

(putting it in English grammatical form!) – **‘KALEO’**,
and it occurs in the Greek N.T. **147 times**.

So it is a common word, and it may have a variety of meanings; **‘call out, call for, call upon, name, summons,** to mention just a few examples. It **depends on the participle –(preposition)** placed in front of the root.

For example in Rom 10:13;

It is **‘EPI’**, which means **‘on or upon’**.

(Actually it is a long word; **‘EPIKALESENTAI’**,
but it means **‘call upon.’**

Call on the name of the Lord.

Quoting Joel 2:32; the New Testament writers repeatedly affirm that those who “**call upon the Lord will be saved.**”

Romans 10:13; Acts 2:21 This is good news.

Answer:- Does this mean that as long as a person believes in Jesus and asks God to save him that he will be saved?

see Jam 2:19; “Do you still think it's enough just to believe that there is one God? Well, even the demons believe this, and they tremble in terror!”

Call on the name of the Lord.

Matt 7:21; “Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven; **22 On** that day many will say to me, "Lord, Lord, did we not prophesy **in your name**, and cast out demons **in your name**, and do many deeds of power **in your name?**”

23. “But I will reply, 'I never knew you. Go away; the things you did were unauthorized.’”

Acts 2:21; is a quote from Joel 2:32; “And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.”

To “call upon the name of the Lord” has the concept within it of worship and adoration and obedience.

Call on the name of the Lord.

Examples of Usage Referring to Worshiping Yahweh

There are many passages in the Old Testament where **worshiping God** is described with some form of the phrase "**call (qara') upon God.**"

The point is that this is a general term for worship. The following excerpts are simply a few representative verses where this general term for worship is used:- "... then began **men to call upon the name of the Lord.**" Genesis 4:26; "Abram built an altar unto the LORD, and **called upon the name of the LORD.**" Genesis 12:8; "I will **call (qara')** the name of the LORD: ascribe greatness unto our God."

Deuteronomy 32:3; "In my distress **I called (qara')** upon the LORD; and **cried (qara')** to my God: and he did hear my voice out of his temple." 2 Samuel 22:7; "give thanks to the LORD; **call upon his name:** make known his deeds among the peoples."

Call on the name of the Lord.

To Call upon the Lord describes "what" not "how"

To call upon the Lord describes what was being done

(worshiping God), it does not prescribe or indicate

the particular means for how that worship

was being conducted. (e.g. sacrifice, prayer, singing, etc.)

It's **basic meaning points** to the devotion which someone is offering to God. Psalms 14:4; 80:18; 99:6; Isaiah 55:6; Jeremiah 29:12; Zephaniah 3:9; Hosea 11:7; Joel 2:32;

In the Old Testament, sometimes a person **called upon the Lord by sacrificing:-**

Gen 12:8; 13:4; 26:25; 1 Chron 21:26; Psalms 116:17

At other times it was used to refer to one's prayer to God:-

Deuteronomy 4:7; 1 Samuel 12:17; 2 Samuel 22:7;

1 Chron 4:10; Psalms 88:9; Jonah 2:2

Call on the name of the Lord.

Still at **other times to call (qara')** upon the Lord is found in the context of **song and praise**:- Isaiah 12:4; Deut 32:3; Psalms 18:3; 66:17; 105:1-3; Jeremiah 44:26

Therefore, when one reads that someone **called upon the Lord** this simply informs the reader that a person was engaged in approaching the Lord in worship. **The phrase to call upon the Lord does not reveal the details about how that person was worshiping God.**

EVEN JUDAS called Jesus MASTER,
But he was still the "son of Perdition "
as the master called him.

Call on the name of the Lord.

In Isaiah 48 one learns that it is possible to call upon the name of the Lord and still be under God's wrath.

Israel is described as being treacherous, a rebel and under God's wrath, (Isa 48:8-9) and yet **they were invoking the name of the Lord.** (Isa 48:1).

Their problem was that they were not worshiping the Lord according to revealed truth.

The Law made it very plain that **Israel could not approach God on her own terms.**

It was **God who made the people holy and who made approaching Him in worship possible.**

Furthermore, in His grace God had revealed through the Law how Israel was to approach their holy God.

Call on the name of the Lord.

Joel 2:32 was not written in a vacuum.

It was a message from God's prophet to a covenant people who should have been faithfully following His Law.

Joel 2:32 - The Barrier and the Promise.

As the following brief section explains, God's covenant given at Mt. Sinai was for
“**member's only.**”

This created a barrier between Israel and the other nations.

Joel 2:32; Heralds the **great news** that **the day would be coming** when **even those beyond the borders of Israel** (i.e. "everyone") **will be able to call upon the name of the Lord and they will be saved.**

In Joel 2:28-32; God promised that a time would come in the future when God's Spirit would no longer be limited to a certain group of people. The barriers would come down.

A day was coming in which everyone who turned to worship the Lord would be saved!

Or to put it in Joel's words, "Everyone who calls on the name of the Lord will be saved."

Following Christ's death and resurrection, **Peter's sermon in Acts 2 represents the first time the gospel message which is based upon the salvation offered through Jesus' death and resurrection was preached.**

Peter quoted Joel by affirming, "And everyone who calls upon the name of the Lord will be saved." The barriers were finally down. Although the early church did not fully understand this until later God had fulfilled the word He had spoken through His prophet.

Call on the name of the Lord.

During the time of Moses, through grace God offered to Israel a covenant of love relationship with Himself.

Deuteronomy 4:13; 5:2; 7:12; 29:1, 12-14.

This **covenantal relationship** resulted in Israel enjoying the privilege of becoming **God's children** and having God be their God. Lev 26:9-13; Exod 6:7

Although this was good for Israel, it also **resulted in building a barrier** between them and the other nations.

Lev 20:26; Deut 10:15; 14:2; 26:18-19

In order for a **foreigner** to enjoy the blessings God had offered to Israel, they had to first become a member of Israel. (**a Proselyte.**)

Call on the name of the Lord.

The **Lord being called** upon usually refers to **Jesus**.

(1 Corinthians 1:2; Acts 9:14, 21; 22:16),

But it could refer to God the Father. 1 Peter 1:17;

Paul encouraged Timothy to **call upon the Lord** out of a pure heart like other Christians were doing. 2 Tim 2:22;

To **call upon the Lord to save you** requires that you **believe** the message about Jesus, (Romans 10:14,) presumably this also involves your **repentance**.

Acts 2:38;

Confessing Him. (Romans 10:9-10;) and being **immersed** to have your sins washed away. Acts 22:16;

Call on the name of the Lord.

But the quote from Joel does not tell us anything about **HOW** someone is supposed to call upon the Lord.

Here's what we find in the New Testament:
Like the Old Testament, the New Testament uses the idea of **"calling upon the Lord"** to indicate one's allegiance and worship.

For example, **Acts 9:14**; "And he has authority here from the chief priests to bind all those **who call upon your name.**"

See also: Acts 9:21; Rom 10:12; 1 Cor 1:2; 2 Tim 2:22;

Believe and Confess Rom. 10:9-13;

Romans 10:9-13 (KJV) “9 That if you will confess with thy mouth the Lord Jesus, and will believe in your heart that God hath raised him from the dead, you will be saved. 10 For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture says, Whosoever believes on him shall not be ashamed. 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved.”

Argument:- “In this short passage there are 3 different instances where the bible tells us we only need to believe and confess to be saved.”

Answer:- Again we see a devastating argument **against Faith Alone**, if you include v17 in the context we have **hear, believe and confess.**

We will come back to that later, first the context.

Believe and Confess. Rom 10:9-13;

In chap 9-11 of Romans we see Paul's answer to Jewish objections specifically, although it has lessons for us we need to be careful of the context.

In Rom 9:30-10:21; Paul explains why **Israel failed to receive the righteousness which comes by faith**. Israel had allowed an obstacle to block her path. (Rom 10:1-4;).

Paul used Deuteronomy 30:11-14; To teach that the **righteousness which comes by faith requires that "the message,"** namely Jesus, becomes a belief in one's heart and a confession of one's lips. (Rom 10:8-10;).

Since Israel had **refused to acknowledge and internalise the message of Jesus**, therefore she had **not accepted the blessings of faith in Christ**.

Believe and Confess. Rom 10:9-13;

Paul is explaining to the Roman Christians **why Israel is unsaved.** He has already said that he has great sadness because his fellow-Jews have not accepted their Messiah.

He says, in **v.11**, that whoever believes in the Saviour will not be put to shame.
But the Jewish Nation has not believed.

The question is, **Why not?**

Well, In order to be able to believe they must first hear the Gospel. Is it because they have not heard?

That is not the reason because THEY HAVE HEARD!

Believe and Confess. Rom 10:9-13;

But they have not obeyed the Gospel.

**IN fact, throughout the Roman letter he stresses
THE IMPORTANCE OF FAITH AND OBEDIENCE,
– whether referring to Gentiles or Jews.**

**Notice that in both the first and the last chapters of the
letter, Paul stresses what he calls, ‘the obedience of faith.’**

**Rom. 1:5; ‘Through Him, we have received
apostleship for OBEDIENCE OF FAITH
among the nations...’**

**Rom 16:25-26;. ‘the commandment of the
everlasting God, for OBEDIENCE TO THE FAITH.’**

Believe and Confess. Rom 10:9-13;

In other words, the Gospel and mans Response contains

FACTS which must be **BELIEVED**,

“He who believes.”

COMMANDS, which must be **OBEYED**,

“repent and be baptized.”

PROMISES which may be **RECEIVED**,

“the forgiveness of sins and the gift of the Holy Spirit.”

2 Thess 1:7-10; Warns us that Christ will come...

“taking vengeance on those who know not God, and **who do not obey the Gospel...** These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power when He comes in that Day to be glorified in His saints.”

Believe and Confess. Rom 10:9-13;

Since salvation is open to **all who will call upon the Lord (Romans 10:11-13;)** that is, to all who will depend upon **and trust in Jesus**, even an Israelite could be saved if he would overcome this obstacle and respond to the message of Christ with his heart and his lips.

The gospel message includes the wonderful news that everyone who CALLS UPON the name of the Lord will be saved. This is a message which we need to loudly proclaim for it truly is good news.

Call Upon **'EPIKALESENTAI'**, **'EPI'**, which means **'on or upon'**. Paul continued, **"but not all Israel accepted the good news."** Rom 10:16;

Believe and Confess. Rom 10:9-13;

Rom 6:16-17; is important. The context of these verses (Rom 6:2-11.) **indicates** that the "**form of teaching,**" which when "**obeyed from the heart**" was responsible for liberating someone from his sins.

It involves Grace, faith, repentance, confession & baptism.

Anyone who has not responded in this manner to the gospel message **has not yet biblically called upon the Lord.**

To make the leap that because **there is no talk of baptism** in Rom 10 **we do not need to be baptised** would imply that **we do not need to repent for the same reason** and I do not know of many people who would say that repentance is not essential for salvation.

Also it misses that point that **Paul has already spoken** about baptism's role in salvation **in chapter 6**

Also the obedience of faith in Rom 1:1-6; and 16:26;

Faith Alone. Ephesians 2:8

Argument :- what about Eph 2:8;

“For by grace are you saved through faith; and that not of yourselves: it is the gift of God.”

Answer:- NOTE- This passage **demolishes** the idea of anyone saved by anything **ALONE**. Many people preach and teach **Saved by Grace Alone** or **Saved by Faith Alone** and the amazing thing is they often use this passage.

It speaks about **BOTH Grace and Faith** being necessary

Grace is the gift on Gods part

Faith is man’s response to God’s gift of Grace.

There is another passage that speaks of a gift of faith but that is to people already Christians and is in the context of miraculous gifts.

Faith not works. Ephesians 2:8-9;

Argument:-

“8 For by grace are **ye saved through faith**; and that **not of yourselves**: it is the gift of God:

9 **Not of works**, lest any man should boast.” Eph 2:8-9 (KJV)

Answer:- Jesus said Faith is a work. John 6:26-29;

26. “Jesus replied, “The truth is, you want to be with me because I fed you, not because you saw the miraculous sign.

27. But you shouldn't be so concerned about perishable things like food. **Spend your energy seeking the eternal life** that I, the Son of Man, can give you. For God the Father has sent me for that very purpose.”

28. They replied, **“What does God want us to DO?”**

29. Jesus told them, **“This is what God wants you to DO:-
Believe in the one he has sent.”**

Faith not works. Ephesians 2:8-9;

John 6:29 Jesus answered them, "The **work** that God demands of you **is this**, to **believe in the messenger** whom He has sent." **WNT**

John 6:29 Jesus gave them this answer, "This is carrying out God's work: **you must believe in the one he has sent.**" **N J B**

GOODSPEED says "the work that God has for you."

GEORGE CAMBELL says :-

"This is the work which God requires, that you Believe"

SO God has a work for us... to BELIEVE....

and FAITH is the work of God in that sense.

The sense that God HAS COMMANDED FAITH,

and when you DO what God commands you.

You WORK the WORKS of God." - are you saved by a WORK, when you claim you are saved by FAITH?

Faith not works. Ephesians 2:8-9;

NOW apart from the fact that Jesus himself
calls FAITH a WORK.

QUESTION- Is FAITH necessary to Salvation?
Can one be saved without FAITH?

OBVIOUSLY the answer is **NO** –

**We are not saying that God in His sovereign will
is unable to save men without faith.**

Faith is essential to obedience. /

Obedience is essential to salvation.

Therefore Faith is essential to salvation.

Baptism is essential to obedience. /

Obedience is essential to salvation.

Therefore baptism is essential to salvation.

Faith not works. Ephesians 2:8-9;

THERE are Various kinds of works referred to in the N.T.

1.WORKS OF LAW.:- These are the works Paul has in mind in ROMANS 3 and 4. He states. in Rom 3:28; We reckon therefore that a man is justified by Faith **APART FROM WORKS OF THE LAW.**

In this section of His letter, 13 times the law is spoken of, and Paul stresses the inability of the Law to save.

This is also true of the Galatians Letter where in Gal 2:16; Paul says "Knowing that a man is **NOT** justified by the works of the law, but by Faith in Jesus Christ **WHY** because through the law comes the knowledge of **SIN.** (Rom 3:20;)

The law convicted a Jew of sin,-brought sin out in the open but could not save him. Hence Peter says in Acts 15:10;.
"The law was a burden which neither our Fathers nor we were able to bear..." **THEREFORE, "by the works of the LAW shall no man be justified".**

**Faith not works. Ephesians. 2:8-9;
2. WORKS OF HUMAN MERIT.**

TITUS 3:4-7;. Paul has another kind of works
in view. **Human goodness/merit.**

"Not by works done in righteousness
which we did ourselves,
but according to his MERCY he saved us;."

This means that you cannot EARN salvation,
by our own good deeds,
for we are simply NOT GOOD ENOUGH.
WE CANNOT WORK OUR PASSAGE TO HEAVEN.

We cannot MERIT forgiveness Because as Isaiah
states "ALL our righteousness
is as filthy rags in the sight of the LORD."

**Faith not works. Ephesians. 2:8-9;
3. THE KIND OF WORKS THAT ARE NECESSARY
AND WITHOUT WHICH WE CANNOT BE SAVED.**

ROMANS 1:5;.

Paul speaks of the **OBEDIENCE of FAITH.-**
This is not Works of the law nor works of human
righteousness, **BUT** are **WORKS of FAITH –**
or FAITH WORKING THROUGH LOVE.

They are **ACTS of FAITH**, performed as evidence
of our Faith in God. **ACTS which are performed**
in OBEDIENCE to the COMMANDS of GOD.

NOT, I emphasize, to **MERIT** Salvation,
BUT to APPROPRIATE the Proffered Grace of God.

Faith not works. Ephesians. 2:8-9;

Rom 16:26; “But now as the prophets foretold and as the eternal God has commanded, this message is made known to all Gentiles everywhere, so that they might believe and obey Christ.”

GAL 5:6; “For in Christ Jesus neither circumcision avails anything, nor uncircumcision
BUT FAITH WORKING THROUGH LOVE.”

2 THESS 1:11; Paul speaks of “**EVERY WORK OF FAITH**” - WHAT IS a WORK of FAITH? simply this **a WORK which has its ORIGIN in FAITH,** a work that could not be performed without Faith!

Faith not works. Ephesians 2:8-9;

JOHN 9; The healing of the man born Blind:- He was commanded to Go and wash the clay of his eyes. **WHAT BROUGHT THE MAN HIS BLESSING? DID HE MERIT IT BECAUSE HE OBEYED THE LORD?**

Did he deserve the blessing of new sight because he did what he was told? Or was his healing a gift of Grace?

2 KINGS 5; When Naaman the leper in obedience to the command of the prophet ELISHA, dipped seven times in the Jordan, did He earn His cleansing, Was there Merit in his obedience **or was he healed by the grace of God?**

BAPTISM A WORK?

We do not believe that baptism merits, earn, or deserves anything, but is rather something God has commanded us to do to be saved. **We obey His command because we Love Him and accept His authority to ask anything of us.**

Faith not works. Ephesians 2:8-9;

BAPTIST QUARTERLY VOL 15 p 100 (1953-54)

In an article on the theology of Baptism in Baptist history
stated that the Old View of Baptism,

**"BECAME REPLACED (under Calvinistic influence,) BY
A CONCEPTION OF BAPTISM AS A SYMBOLIC TESTIMONY
TO WHAT CHRIST HAS DONE TO THE BELIEVER."**

**And Now it is NOT even necessary
to make THAT TESTIMONY because
ANGLICANS and METHODISTS have recently
entered Baptist churches WITHOUT it. One of the
things I now do not understand about Baptists is
WHY they Continue to call themselves Baptists!**

Faith not works. Ephesians 2:8-9;

Faith is something YOU DO in response to what **God** has done in **Jesus** for you. **Acts 2** What must I do?

Repentance is something you DO as you turn from your old ways to follow **Jesus**.

Confession is something you DO by using your mouth and lips.

Baptism is something that is DONE TO YOU, you are **passive** in the act!

**Faith not works. Ephesians 2:8-9;
Faith is more than just believing.**

A man might believe everything in the Bible, from cover to cover, and still be lost. Gospel faith is a heart trust in Christ as Saviour and Lord, **the heart includes the will, so that actions follow.**

Faith is not passive. It is the doing. Christian faith involves **turning** from sin to God, **surrendering** the will to Christ, **doing all** that God asks of us to do.

Faith is like love. if you tell someone that you love them and never do anything or say to demonstrate what you mean they will not believe you.

Acts 2:38; Repentance /saved / then baptised.

“38 Then Peter said unto them, Repent [you, plural], and be baptized [singular] every one [singular] of you in the name of Jesus Christ for the remission of sins, and ye shall receive [you, plural] the gift of the Holy Spirit.”

Argument:- “This, by itself, appears to contradict what the other passages are saying.”

Answer:- It only appears to contradict what the other passages are saying. If you misunderstand and misapply the other passages.

The contradiction is in the belief and application of the myth of Faith Alone.

Acts 2:38; Repentance /saved / then baptised.

“38 Then Peter said unto them, Repent [you, plural], and be baptized [singular] every one [singular] of you in the name of Jesus Christ for the remission of sins, and ye shall receive [you, plural] the gift of the Holy Spirit.”

Argument :- “Peter gave the audience only one thing to do in order to receive the remission of sins. only one direct command “Repent [you, plural].”

Answer:- I thought you said you were saved by Faith Alone which presumably would include “the forgiveness of your sins,” are you saying that the bible teaches you also need to repent in order to have your sins forgiven and be saved?

Acts 2:38; Repentance /saved / then baptised.

Answer cont:- In the attempt to deny baptism here again we have a **false statement** the writer says we have **ONLY ONE Direct command –Repent-** does this mean that **we do not need** to have **faith** or **baptism**.

These sound like **commands** to me:- Matt 28:18-20;

“Then **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, 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.” .

Mark 16:15-16; And **He said** to them,

“**Go into all the world** and **preach the gospel** to every creature.

“He who **believes** and is **baptized** will be saved; but he who **does not believe** will be condemned.”

Acts 2:38; Repentance /saved / then baptised.

This sounds like **more than ONE DIRECT COMMAND**

Why the obsession with ALONE and ONLY

They are required to prop up a false message about man's response to the gospel. In doing so they create obvious contradictions all over the place.

Back to the textual argument:- 38 "Then Peter said unto them, Repent [you, plural], and be baptized [singular] every one [singular] of you in the name of Jesus Christ for the remission of sins, and ye shall receive [you, plural] the gift of the Holy Ghost."

Answer:- "This is called the syntactical break interpretation which holds to the normal meaning of eis ("for") as indicating purpose, but understands the phrase "for the remission of sins" to be connected with the command for repentance and not directly related to the command to be baptized."

Acts 2:38; Repentance /saved / then baptised.

There are two arguments about **this passage** one is the **Grammatical** and one is **Theological**.

1st the grammatical sometimes described as **Parenthetical**.
The verb makes a distinction between singular and plural verbs and nouns.

The defenders of this position have not demonstrated that a comparable syntactical break exists elsewhere in the writings of Luke, nor have they successfully demonstrated it from any parallels from non-biblical Greek sources.

ON "CAUSAL EIS" RALPH MARCUS.

UNIVERSITY OF CHICAGO.

"SINCE a proper understanding of N. T. Greek must be based on a thorough knowledge of Greek idiom, and since prepositional phrases are an important part of idiom, Professor **J. R. Mantey** has performed a useful service in trying to establish a causal use of eis in the N. T. and in Hellenistic Greek generally.

In support of his theory that eis sometimes has causal meaning Dr. Mantey examines certain passages in Polybius and Josephus, in which he thinks this usage can be found.

At the risk of appearing ungrateful for his brave attempt to go beyond the standard lexicons and grammars, I must state flatly that he has been **MISTAKEN** in his construing and rendering of **ALL** these passages." JBL June 1 1951

Acts 2:38 (NIV)

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.

4074 [e]	1161 [e]	4314 [e]	846 [e]	3340 [e]	5346 [e]	2532 [e]	907 [e]
Petros	de	pros	autous	Metanoēsate	phēsin	kai	baptisthētō
38 Πέτρος	δὲ	πρὸς	αὐτούς ,	Μετανοήσατε ,	[φησίν]	καὶ	βαπτισθήτω
Peter	moreover	to	them	Repent	says	and	be baptized
N-NMS	Conj	Prep	PPro-AM3P	V-AMA-2P	V-PIA-3S	Conj	V-AMP-3S

1538 [e]	4771 [e]	1909 [e]	3588 [e]	3686 [e]	2424 [e]	5547 [e]	1519 [e]	859 [e]	3588 [e]
hekastos	hymōn	epi	tō	onomati	lēsou	Christou	eis	aphesin	tōn
ἕκαστος	ὑμῶν ,	ἐπὶ	τῷ	ὀνόματι	Ἰησοῦ	Χριστοῦ	εἰς	ἄφεσιν	τῶν
every one	of you	in	the	name	of Jesus	Christ	for the	forgiveness	-
Adj-NMS	PPro-G2P	Prep	Art-DNS	N-DNS	N-GMS	N-GMS	Prep	N-AFS	Art-GFP

266 [e]	4771 [e]	2532 [e]	2983 [e]	3588 [e]	1431 [e]	3588 [e]	40 [e]	4151 [e]
hamartiōn	hymōn	kai	lēmψεsthe	tēn	dōrean	tou	Hagiu	Pneumatōs
ἁμαρτιῶν	ὑμῶν ,	καὶ	λήμψεσθε	τὴν	δωρεὰν	τοῦ	Ἁγίου	Πνεύματος .
of sins	your	and	you will receive	the	gift	of the	Holy	Spirit
N-GFP	PPro-G2P	Conj	V-FIM-2P	Art-AFS	N-AFS	Art-GNS	Adj-GNS	N-GNS

**Acts 2:38; Repentance /saved / then baptised
argument from Grammatical.**

**This interpretation leaves
the purpose of baptism unexpressed in the passage.**

**According to this interpretation, we never learn
from reading Acts 2:38; why one is to be baptized.**

**The problem is in misunderstanding about Greek
grammar. This position rests upon a difference
in number between the two verbs and the
prepositional phrase. This is something that
the standard Greek grammars do not address.**

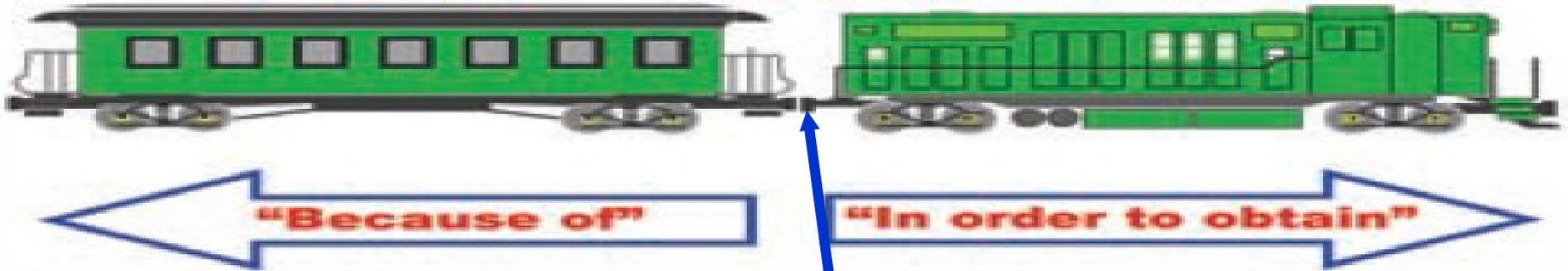
**It is more natural to connect the prepositional phrase
"for the remission of sins" to the nearest antecedent or
to both verbs (they are connected with kai, "repent and be
baptized") rather than to connect it to the first verb only.**

Acts 2:38; Meaning of "eis" "for."

An Inseparable Connection *Between Baptism And The Remission Of Sins*

"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" (Acts 2:38)

REPENT AND BE BAPTIZED



Because **these cars are joined by the coupler**, whatever direction one car travels, the other has to move in the same direction.

If **baptism is "because of"** the remission of sins, then **so is repentance**. If **repentance is "in order to obtain"** the remission of sins, then **so is baptism**.

Acts 2:38; Meaning of “eis” “for.”

A parallel passage can be found in **Acts 3:19**;

"Repent therefore and be converted,
that your sins may be blotted out.

**“Repentance occupies
the same place in both passages.**

In Acts 3:19; **"be converted"** occupies the
place that **"be baptized"** is given in Acts 2:38;

They are therefore
identical in act and purpose-
whatever **baptism** is for in Acts 2:38;
conversion is for in Acts 3:19;

Acts 2:38; Meaning of “eis” “for.”

Several prominent Greek scholars were asked the question "Is it grammatically possible that the phrase 'eis aphasis hamartion,' 'for the remission of sins,' as used in Acts 2:38; expresses the force of both verbs, 'repent ye and be baptized each one of you,' even though these verbs differ in both person and number?"

(see also end slides for a more comprehensive list.)

Acts 2:38; Meaning of “eis” “for.”

F. W. Gingrich was a professor of New Testament Greek at Albright College in Reading, Pennsylvania. Gingrich, along with William Arndt, published *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* in 1957.

He wrote, "The difference in person and number of 'repent' and 'be baptized' is caused by the fact that 'repent' is a direct address in the second person plural, while 'be baptized' is governed by the subject 'every one of you' and so is third person singular. 'EVERY ONE OF YOU' is, of course, a collective noun."

Acts 2:38; Meaning of "eis" "for." John R. Werner.

David A. Padfield, Minister
Focus on Faith
P. O. Box 4013
Evansville, IN 47711

Translation Department
International Linguistics Center
7500 W. Camp Wisdom Road
Dallas, TX 75236
July 1, 1983

Dear Pastor Padfield:

Your letter of June 28 has been referred to me.

Thank you for your testimonial to the Analytical Greek New Testament, on which I consulted.

By a glad Providence, I yesterday updated my vita at the request of an administrator here. To fulfill your request that I state my qualifications, I enclose a copy. I might add that I consider my chief qualifications to be the help of the Holy Spirit, and the benefits of some 35 years of daily reading of the Greek New Testament.

Now, in answer to your question whether, in Acts 2:38, the phrase "for forgiving of your sins" could grammatically depend upon both "Repent, y'all" and "each one of you is to be baptized in the name of Jesus Christ:"

Acts 2:38; Meaning of "eis" "for." John R. Werner.

Whenever two verbs are connected by kai 'and' and then followed by a modifier (such as a prepositional phrase, as in Acts 2:38), it is grammatically possible that modifier modifies either both the verbs, or only the latter one. This is because there is no punctuation in the ancient manuscripts, so we don't know whether the author intended to pause between the first verb and the 'and'.

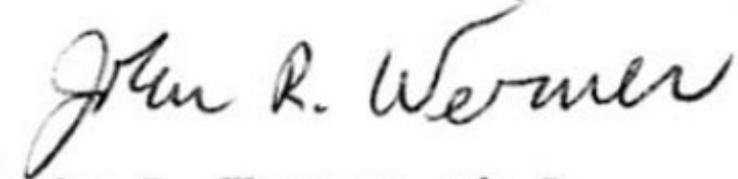
It does not matter that, here in Acts 2:38, one of the verbs is second-person plural ("y'all") and the other is third-person singular ("is to"). They are both imperative, and the fact that they are joined by kai 'and' is sufficient evidence that the author may have regarded them as a single unit to which his modifier applied.

(When grammar leaves us with two or more possibilities, we look for the nearest evidence of which the author intended. In this instance the same preacher is reported in the very next episode as saying "So repent and turn back for the wiping away of your sins" (3:19). So we infer that in 2:38, too, he meant that repentance, as well as identification with Jesus Christ, was for the forgiving of sins.)

Acts 2:38; Meaning of "eis" "for." John R. Werner.

We of Wycliffe Bible Translators, whom God has called to do the exacting scholarly work necessary to translate His Word into every language, appreciate you pastors who feed God's sheep and help them become involved with their Lord in His work. If He has led you to any young people whom He has talented in language and who are open to His possible calling into missionary service, tell them about us, won't you?

Your fellowservant,



John R. Werner, Ph.D.
International Consultant
in Translation

enc: vita

Acts 2:38; Meaning of “eis” “for.”

Bruce Metzger was the editor of the *Textual Commentary on The Greek New Testament*, published by the United Bible Societies. He was teaching at Princeton Theological Seminary in New Jersey.

July 1, 1983

Dear Mr. Padfield,

In reply to your recent inquiry may I say that, in my view, the phrase eis aphenin hartion in Acts 2:38 applies in sense to both of the preceding verbs.

With all good wishes,

Sincerely yours,



Bruce M. Metzger

He wrote, "In reply to your recent inquiry may I say that, in my view, the phrase 'eis aphenin hartion' in ACTS 2:38; applies in sense to both of the preceding verbs."

Acts 2:38; Meaning of “eis” “for.”

Arthur L. Farstad was the chairman of the New King James Executive Review Committee and general editor of the *NKJV New Testament*.

The NKJV was translated by over 120 Greek scholars, many of whom teach in Baptist schools.

He wrote, "Since the expression

'eis aphasin hamartion'

is a **prepositional phrase** with no verbal endings or singular or plural endings.

I certainly agree that grammatically it can go with both repentance and baptism.

In fact, I would think that it DOES go with BOTH of them."

Acts 2:38; Meaning of “eis” “for.”

Barclay Newman and Eugene Nida edited *The Translator's Handbook On The Acts Of The Apostles*.

This book, published by the United Bible Societies, says on page 60:

"So that your sins will be *forgiven* (literally 'into a forgiveness of your sins') in the Greek may express either purpose or result; but the large majority of translators understand it as **INDICATING PURPOSE."**

**“The phrase modifies both main verbs:
turn away from your sins and be baptized.”**

Acts 2:38; Meaning of “eis” “for.”

John R. Werner was the International Consultant in Translation to the Wycliffe Bible Translators. He was also a consultant to Friberg and Friberg with the *Analytical Greek New Testament*. From 1962 to 1972 he was **professor of Greek** at Trinity Christian College.

He said, "Whenever two verbs are connected by *kai* 'and' and then followed by a modifier (such as a prepositional phrase, as in Acts 2:38;) it is grammatically possible that modifier modifies either both the verbs, or only the latter one. This is because there is no punctuation in the ancient manuscripts, so we don't know whether the author intended to pause between the first verb and the 'and.'

It does not matter that, here in Acts 2:38; one of the verbs is second person plural ("y'all") and the other is third-person singular ("is to"). THEY ARE BOTH IMPERATIVE, and the fact that they are joined by (*kai*) 'and' is sufficient evidence that the author may have regarded them as a SINGLE UNIT to which his modifier applied."

Acts 2:38; Meaning of eis.

The fundamental meaning of the Greek word **eis** is **"into."** This basic meaning will be modified by usage in various contexts, but **"into"** remains the fundamental significance.

Winer says that **eis** is **"the opposite of ek."**

(George Benedict Winer, A Grammar of the Idiom of the New Testament, 7th edition, 396).

He gives Rom 1:17; and Rom 5:16; as examples to illustrate this. Respecting **ek** he writes, **"Ek** originally denotes issuing from within (the compass, sphere, of) something (antithetic to **eis**. Luke 10:7; 17:24.)"

So the basic significance of **ek** is **"out of,"** and the basic significance of **eis** is **"into."**

Acts 2:38; Meaning of “eis” “for.”

Peter told the Jews that two steps must be taken to be forgiven of their sins:

(1) He told them to repent.

(2) He told them to be baptized.

These **two actions** to be taken are **tied together** by the **conjunction "and."** Peter said, **"repent, and be baptized."**

Both of these actions are **connected** to a third relevant element of the sentence, the prepositional phrase, **"for the remission (forgiveness) of sins."**

Both actions stand in exactly the **same relation** to this phrase. Peter did not say, **"Repent for the remission of sins,"** and he did not say, **"Be baptized for the remission of sins."**

What Peter did say is,

"Repent and be baptized for the remission of sins."

Principal
Rev. G. R. BEASLEY-MURRAY, M.A., Ph.D., D.D. (Phone LIVINGstone 1235)
Secretary
Rev. A. E. WILLMOTT (Phone LIVINGstone 0850)



Spurgeon's College

FOUNDED 1856

SOUTH NORWOOD HILL, LONDON S.E.25

6. February, 1967.

Acts 2:38; of "eis" "for."

Dear Mr. Worgan,

Thank you for your letter.

I do not know any contemporary scholar, in the sense of living scholar, who would translate the phrase *eis aphesis hamartion* in Acts 2.38 in the sense of "because of" or "on account of ~~sins~~ the forgiveness of sins". I do, however, seem to recall having heard from J.D.Hughey, an American Church historian who served in Rüschtikon for a time, that A.T.Robertson, the well known Baptist grammarian, maintain^d that some such meaning was possible in Acts 2.38. Where Robertson put that into print I have no idea.

What is more to the point, I do not see how he could maintain it! What may be linguistically possible may often be inadmissible from the point of view of sense. The context appears to be to be reasonably clear in Acts 2.38. Peter has preached the Gospel and many of his hearers were convicted of sin. The cry, "What are we to do?" in v.37 indicates a desire to secure forgiveness.

The reply of Peter tells them how it may be procured: "Repent, and be baptised...with a view to the forgiveness of your sins, and you will receive the gift of the Holy Spirit". It seems to me to be quite incompatible with the context to suggest that Peter meant, "Repent, and be baptised because you have been forgiven", for apart from anything else, the gift of the Holy Spirit is placed in the future - after baptism. The link between baptism and forgiveness of sins is presumed in Acts 22.16, with the use of quite different language. The same connection would appear basic in Mark 1.4. I do not know a commentator of any confession who would be prepared to view John's baptism as a baptism of repentance on the basis of the forgiveness of sins. What the precise force of *eis* in Rom.6.3 and 4 is cannot be said with certainty; you may recall that I have suggested that there may conceivably be a relation here between *eis* and *eis* to onoma - "with respect to", but in these passages the language presumes an experience relating to a death to be died - or at least an experience relating to the Christ who has died with a view to knowing the power of his death and resurrection (note the future tense at the end of v.4); Col.2.12 seems to me to demand some such interpretation. 1 Cor.12.13 seems to point in the same direction.

I congratulate you on your diligence and wish you well

Acts 2:38; Meaning of “eis” “for.” G.R.Beasley Murray.

Rev. G.R.Beasley Murray, M.A. Ph.D. D.D. 1967 (Baptist.)

“Dear Mr Worgan, Thank you for your letter. I do not know any contemporary scholar, in the sense of living scholar, who would translate the phrase **eis aphasin hamartion** in Acts 2:38 in the sense of **“because of”** or **“on account of the forgiveness of sins.”**

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Acts 2:38; Meaning of “eis” “for.” G.R.Beasley Murray.

“Peter has preached the gospel and many of his hearers were convicted of sin. The cry **“what are we to do”** in v.37 indicates a desire to secure forgiveness.

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The link between baptism and forgiveness of sins is presumed in Acts 22:16; with the use of quite different language.”

Acts 2:38; Meaning of “eis” “for.” G.R.Beasley Murray.

“The same connection would appear basic in Mark 1:4; I do not know of a commentator of any confession who would be prepared to view Johns baptism as a baptism of repentance on the basis of the forgiveness of sins.

What the precise force of **eis** in **Rom 6:3 and 4** is cannot be said with certainty; you may recall that I have suggested that there may conceivably be **a relation** here between **eis** and **eis** to **onoma** – “**with respect to,**”

But in these passages the language presumes an experience relating to a death to be died – or at least an experience relating to the Christ who has died **with a view** to knowing the power of His death and resurrection (note the future tense at the end of v4;)

Col 2:12; seems to me to demand some such interpretation.

1 Cor 12:13; seems to point in the same direction.

I congratulate you on your diligence and wish you well.”

FROM J. E. MORGAN WYNNE 28/2/67
BAPTIST COLL. OXFORD

for forgiveness of sins ⁹ Mt 26²⁸ of Mk 14²³ Mk 14⁹
in memory of someone ⁹ Mt 26²⁸ Mk 14⁹
eis touto for this purpose, for this reason ⁹ Mk 1³⁸
Jn 18³⁷

We are now ready to consider Acts 2³⁸.
βαπτισθήτω ἕκαστος ὑμῶν ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ
εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν

It must mean be baptised in the name of Jesus
Christ in order to receive the forgiveness of your
sins ie the purpose of the baptism is to
receive the forgiveness of sins

(of Acts 22¹⁶ ἀναστὰς καὶ βαπτίσαι καὶ ἀποῦσαι τὰς
ἁμαρτίας σου where cleansing from sin & baptism
are linked.)

The order seems to be:

the pricking of the conscience v 37

the summons to repent v 38^a

the assurance of the divine offer of forgiveness

meaning that human repentance

+ faith (since to be baptised in the
name of Jesus Christ means to have
believed in Him cf v 36).

& that forgiveness is mediated in baptism

This, so far as I know, is the overwhelming
consensus of opinion. I have read a considerable
amount on baptism & some commentaries on
Acts.

Acts 2:38; Meaning of “eis” “for.” J.E. Morgan Wynne.
J.E. Morgan Wynne 28/2/67 Baptist College Oxford.

“It must mean be baptised in the name of Jesus Christ
in order to receive the forgiveness of your sins i.e.
the purpose of baptism is to receive the forgiveness of sins.

cf Acts 22:16; (greek text) where
cleansing from sin and baptism are linked.

The order seems to be:-

The pricking of the conscience v37.

The command to repent v38.

The assurance of the divine offer of forgiveness
meeting that human repentance
& faith (since to be baptised in the name of Jesus
Christ means to have believed in Him v36,)
& that **forgiveness is mediated in baptism.**

Acts 2:38; Meaning of “eis” “for.” J.E. Morgan Wynne.
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UNIVERSITY OF MANCHESTER

MANCHESTER 13

FACULTY OF THEOLOGY
FROM
PROFESSOR F. F. BRUCE



TELEPHONE:
ARDWICK 3333

17th January, 1967.

Mr. Frank Worgan,
8 Greenways,
STANDISH,
Wigan,
Lancs.

Dear Mr. Worgan,

Thank you for your letter of January 12th.

In Acts 2: 38 the preposition eis may mean "for" or "with a view to". I remember seeing the suggestion that it might have retrospective force - I think in a work by some American Baptist - but this is such an extraordinary interpretation of this preposition that one can only think that the man in question came to the text with his interpretation ready-made instead of deriving it from the text.

With all good wishes,

Yours sincerely,

F. F. Bruce

F. F. Bruce.

Acts 2:38; Meaning of “eis” “for.” F.F. Bruce.

F.F. Bruce. 17 January 1967. Faculty of Theology Manchester University. Letter to Frank Worgan.

“In Acts 2:38; the preposition **“eis”** may mean **“for”** or **“with a view to.”**

I remember seeing the suggestion that it **might have** retrospective force – I think in a work by some American Baptist -,”

“But this is such an **extraordinary interpretation** of this preposition that one can only think that the man in question **came to the text with his interpretation ready-made** instead of deriving it from the text.”

Acts 2:38; Meaning of “eis” “for.”

So **some** of our religious friends say that Baptism is done **"because"** (a retrospective meaning) one's sins are **already forgiven**.

The **other side** argues that Baptism is done **"with a view to"** (prospective) **"for"** forgiveness of sins.

The **argument hinges on** a little Greek preposition **"EIS"** (pronounced **"ice"**, or **"ace"**) and **whether** it has a **prospective** or **retrospective** meaning.

Acts 2:38; Meaning of “eis” “for.”

Greek Prepositions; Diagram of the Directive and Local Functions of Prepositions

Click on terms for definitions

- 14. pro - before; in place/time/sight-of.
- 16. sun - proximity to, conjunction.
- 11. meta - associate/companion with.
- 3. amphi - about, or around; both sides.
- 2. anti - over against, opposite; instead of, or in the place of; equivalence.

1. ana - up, upon; the top.

17. huper - above, over; in the place, interests, or behalf of.

9. epi - superposition: upon, in the presence/days of.

13. peri - around, about; concerning.

6. eis - to, for, unto; with respect to.

8. en - be or remain within.

12. para - beside, alongside of.

7. ek - out from.

4. apo - motion from the surface of object.

5. dia - through, proceeding from and passing out; on account of, because of.

18. hupo - underneath, underside; under who's hand: moral or legal subjection.

10. kata - down, against, at, throughout, according to.

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The Greek preposition **EIS** is **ALWAYS** prospective (looking forward), **NEVER** retrospective (looking back) which means that forgiveness follows Baptism.

Acts 2:38; Meaning of “eis” “for.”

The diagram above shows numerous prepositions including **EIS** which is **NOT** a static preposition like **HUPO** or **HUPER** which describe locations above or below.

Instead, **“EIS”** shows movement **“into”** and it **always** does.

In Acts 2:38; **repentance** and **baptism** are **INTO** forgiveness of sins.

Acts 2:38; Meaning of “eis” “for.”

Some, in wishing to deny the importance and purpose of baptism, claim that the original Greek word *eis* in Acts 2:38 means "be baptized **BECAUSE** (*you already have*) remission of sins."

But such a translation and interpretation **CANNOT** be supported with a **responsible study** of Scripture and the **Greek** language.

“eis” occurs 1771 times and is NEVER translated because of in the King James Version

Into – 571 times

To -- 282 times

Unto -- 208 times

In -- 131 times

For -- 91 times

On -- 57 times

Toward -- 32 times

That -- 30 times

Against -- 25 times

Upon -- 25 times

At -- 20 times

Among -- 16 times

Concerning -- 5 times

“because of” – 0 times

Acts 2:38; Meaning of “eis” “for.”

That the **direction of the preposition EIS is always prospective** is the opinion of **most Greek scholarship**.

"In 1996, Dr. Daniel B. Wallace, an associate professor of New Testament Studies at Dallas Theological Seminary, published his new book, Greek Grammar Beyond the Basics. (Grand Rapids: Zondervan).

It is a scholarly volume of more than 800 pages. In his discussion of “eis”, Wallace lists five uses of the preposition, and among them "causal" (because) is conspicuously missing!

Prof. Wallace explains the absence. He says that an "interesting discussion over the force of eis took place several years ago, especially in relation to Acts 2:38."

Acts 2:38; Meaning of “eis” “for.”

He references the position of J.R. Mantey, that "eis could be used causally" in this passage.

Wallace mentions that **Mantey was taken to task** by another scholar, **Ralph Marcus** (Marcus, Journal of Biblical Literature, 70 [1952] 129-30; 71 [1953] 44).

These **two men engaged** in what Dr. Wallace called a "**blow-by-blow**" encounter.

When the smoke had cleared, the Dallas professor concedes, "**Marcus ably demonstrated** that the linguistic evidence for a “causal eis” fell short of proof" (370).

Though Wallace did not come to believe that baptism is necessary for salvation, **he clearly refutes** the causal "**because of**" meaning in Acts 2:38;

Acts 2:38; Meaning of “eis” “for.”

The American Baptist scholar, **Dr. John A. Broadus** seems to be the first person to propose the view That **EIS** could be viewed as **BECAUSE your sins are forgiven** instead of **FOR forgiveness of sins.**

Broadus' view seems to have first publically appeared in The Religious Herald in Greenville, South Carolina in 1867.

Broadus had been writing articles **defending Faith Alone** for over 30 years.

The article was responded to by J. W. McGarvey who observed that it was the first time he had encountered such an argument.

If you would like to read the article it is preserved in Lard's Quarterly Vol 4.

McGarvey's responding critique, which follows Broadus' explanation, **appears fatal.**

Acts 2:38; Meaning of “eis” “for.”

Before we begin to look at the subject of this idea

Because of more closely let me say that often people bring up **“a straw man”** and argue against us by **falsely accusing us** of something.

Some people say that we believe in “baptismal regeneration.”

They say that we say we are saved by baptism ALONE.

They will then write many pages to prove that we are wrong. **THEY SAY FOR EXAMPLE:-**

Accusation:- “baptismal regeneration.”

“See, **Baptismal Regeneration**, which is a doctrine borne out of superstition that water somehow ... you know, the water you drink, the water in your toilet, is a holy water & it **will wash your sins** away.”

“Well, **water will never wash your sins away**, it's only the blood of Jesus [that will do so].
Water never saved anyone except from dehydration.....

It's a carry-over from Roman Catholicism & throwing it on vampires & stuff like this. ...”

Dr Morey.

**ANSWER - This is a misrepresentation,
A straw man argument
and a misleading slander.**

**I have NEVER encountered
any writer or speaker
who believed, taught, preached
or interpreted the scriptures to mean:-**

**That BAPTISM BY ITSELF– and WITHOUT prior faith,
repentance and confession, brought about
or effected the remission of sins, the regeneration
of the believer, an entry into Jesus Christ
or his body (the Church), or any other blessing.**

**I BELIEVE that SALVATION
is made AVAILABLE
by the Grace of God through
the Death, Burial and Resurrection of Jesus.**

**Man responds to that good news message
of God's Grace and we accept
the offer of salvation on Gods terms:-**

**Through our hearing, believing, repenting,
confessing, and submission in baptism
where we access the blood of Christ
and rise to live faithfully
as described in New Testament.**

Acts 2:38; Meaning of “eis” “for.”

Back to the **BECAUSE** discussion since about 1867 there has been a divergent interpretation of the Holy Spirit's words spoken through Peter, recorded at Acts **2:38**;

That **divergent view** was, as far as we have been able to determine, first issued by **Dr. John A. Broaddus**, and then by **A.T. Robertson** in his **Word Pictures of the New Testament** in the 1930's.

Robertson was an **American Baptist** and most of those who have repeated his words and supported his interpretations have been American Baptists, or those instructed by such.

It is common to hear **quoted as the authority of why** we should accept **“BECAUSE”** of instead of **“For”** **“A.T.Robertson SAID of EIS Acts 2:38;”** etc.

On the other hand, **most major Greek grammarians, lexicographers or commentaries** have **rejected his interpretations.**

Acts 2:38; Meaning of “eis” “for.”

A.T. Robertson, the premier Baptist grammarian, argued this case in his famous work, **Word Pictures in the New Testament** (Nashville: Broadman, 1930, III, 35-36).

In addition, **J.R. Mantey** contended for the **“causal”** sense of **eis** in Acts 2:38, though he classified that use of the preposition as a **“REMOTE MEANING.”**

His discussion clearly indicated, however, that he yielded to that view **because of his conviction** that, if baptism was **“for the purpose of the remission of sins,”** then **salvation would be of works**, and not by faith. **(a false conclusion GM.)** (H.E. Dana & J.R. Mantey, *A Manual Grammar of the Greek New Testament*, New York: Macmillan, 1955, 103-04).

Some of the **Faith Only** or **Baptist** persuasion **constantly** appeal to **Robertson and Mantey** as **authorities** on this matter.

Acts 2:38; Meaning of “eis” “for.”

A.T. Robertson was eventually the instructor of two Baptist students, Dana and Mantey who, about 1950, published a grammar of the Greek New Testament. The most distinctive item about this grammar is that it fully repeats the second of the two propositions Robertson asserted. Many others have since written and published articles and books containing the same matter.

The comparison...

Then Peter [said] to them, "(You^{pl}) Repent^{pl}, and be baptized^{sing} each one^{sing} of you^{pl} in the name of Jesus Christ **for the remission of your sins**, and you^{pl} shall receive^{pl} the gift of the Holy Spirit."

Traditional version Acts 2:38

Then Peter [said] to them, "Repent^{pl}, and you^{pl} shall receive^{pl} the gift of the Holy Spirit, (and be baptized^{sing} each one^{sing} of you^{pl} in the name of Jesus Christ **because of the remission of your sins**)"

Robertson's version Acts 2:38

Robertson's Proposition 2.

“Because our remission of sins and salvation is based **SOLELY** on our **FAITH** in what God's grace accomplished by Christ's shed blood, then it is wrong to think that the act of being baptized has any effect or result attached to it at all. **THEREFORE**, it makes **BETTER SENSE** to translate the phrase in Acts 2:38 as "be baptized because your sins are forgiven.” [emphases supplied.]

The Greek preposition **eis (for/unto)** has long been a point of controversy between those who believe that **baptism is essential to salvation**, and those who repudiate that idea. It has **become more common** over the years for **some** scholars to **allege that eis has a causal force**, i.e.,

Scholars, such as, A. T. Robertson, W. A. Criswell, Julius R. Mantey Charles C. Ryrie, and Kenneth S. Wuest. Also, the eminent British grammarian, Nigel Turner, admits that in **some contexts**, such as Acts 2:38; **a causal usage is possible IF demanded by one's theology.**

They say its meaning actually conveys this thought:
“be baptized BECAUSE of the remission of your sins.”

“Forgiveness,” it is claimed, is received
at **“THE POINT of FAITH — and that ALONE.”**

Acts 2:38; Meaning of “eis” “for.”

John Piper a popular preacher today puts it this way dealing with Rom 6:3;

“The overwhelming teaching of this letter (Romans) and the rest of the New Testament

is that we are justified by faith alone

because of the union with Christ that happens through faith.”

“Romans 5:1 says, “Therefore having been **justified by faith**, we have peace with God.” (It does not say,

“Having been justified by faith and baptism.”)

And Romans 8:1 says, “There is now no condemnation for those who are in Christ Jesus.”

In other words, justification (that is, **freedom from condemnation**) comes through being in Christ Jesus.

And it **comes through faith.**”

Acts 2:38; Meaning of “eis” “for.”

“Therefore faith is the means of our being in Christ Jesus and the SOLE INSTRUMENT of our justification. Where does that leave baptism?”

“Following closely behind faith, baptism signifies this great union with Christ, especially in his death and resurrection.”

**“But the inner, spiritual union with Christ comes through the inner, spiritual act of faith, not through the outer, physical act of baptism.”
(Capital Emphasis mine GM.)**

Acts 2:38; Meaning of “eis” “for.”

**ANSWER:- Notice the appeal to Faith Alone!
 (“It does not say, Having been justified
 by faith and baptism.”)**

**WE could reply it does not mention Grace,
 or Christ’s Blood, or the Gospel,
 or repentance, in Rom 5:1; Does that mean
 we do not need them either?**

Again we see the claim of **salvation by faith alone
 creates contradiction after contradiction.**

Proposition #2 answered.

It is clear from A.T. Robertson's phrasing that **he has formed a conclusion before he examined the grammar, and then formed his grammatical explanation to agree with his soteriology. In other words, he has practiced *isogesis* instead of *exegetis*.**

Robertson's conclusion is really based on a **perceived conflict between Faith and Reason, between Spirit and Matter and between Grace and Obedience.**

It is further based on **Luther and Calvin's theology and soteriology** which states that Man can have **NO** part at all in his salvation; that **God has to do EVERYTHING.**

No **action** of Man can pertain to his salvation, **even when that action is commanded by God and is promised by God to result in one or more blessings when the believer obeys.**

Robertson in several statements in his Pictures makes clear he believes that “baptism, as an outward physical act merely serves as a witness of what has already happened to the believer, namely, the remission of sins.”

ANSWER:- Paul says explicitly that it is at this point exactly-- by means of our baptism, -that **we are united to that person (Jesus)**, to his death, to his burial and to his resurrection, and through that union, our sins are forgiven and we are justified and reborn. (see also Gal 3:26-27; Titus 3:5).

This view:- that it is at baptism that this union takes place, was so **totally unacceptable to Robertson** that **the union must** be explained away as a mere symbol.

Sadly, the logical consequences are severe:- A **mere symbolic union** means **we are not actually joined** to Christ, **we have not really died with him**, and **we can have no real hope of being raised with him, except symbolically!**
Nor have we been freed from sin.

Acts 2:38; Meaning of “eis” “for.”

Willmarth.:- “Suppose we force eis in Acts ii. 38 to bear the unnatural and unauthorized meaning of “on account of.” After all we have gained nothing. **Other passages there are which cannot be explained away.** Thus our Saviour said, just before he ascended the heavens : **He that believeth and is baptized shall be saved.”**

“We shall hardly dare to tamper with his royal word and make it run, He that believeth and is saved shall be baptized. And unless we do thus change his saying, we have by the highest authority, an importance attributed to Baptism certainly not less than that given to it in Acts ii. 38, translated according to its obvious meaning.”

“What then is the advantage of violently torturing eis, the construction and the context?”

—Baptism and Remission, in Baptist Quarterly, July, 1877, p. 306.

Acts 2:38; Meaning of “eis” “for.”

Despite the **respected** and **scholarly** defenders of this position, the **weaknesses** of this position have **limited its acceptance** to those who have mainly **A FAITH ALONE POSITION TO DEFEND.**

Their interpretation has found **limited** support from other Greek scholars.

Neither Liddell-Scott **nor** Bauer-Arndt-Gingrich-Danker (BAGD) lists any causal usage for **eis** in their respective Greek lexicons.

Furthermore, BAGD cites Acts 2:38; under the category of **purpose.**

A causal eis is not a normal usage and may indicate special pleading.

Acts 2:38; Meaning of “eis” “for.”

One of the reasons the causal **eis** sounds plausible is **because**, as J. W. Roberts has pointed out,

“It has long been noted, even by ancient writers, that there is **little difference between causal and telic statements especially in statements about the past.**”

“If one said, “I went to town **because** of a suit (of clothes),” he would **naturally be understood to mean not because** he already had a suit, **but in order to buy one.**”

“This is a **loose use** of causal expressions, **but it is common.** It follows that if **a causal eis** is to be established, it must be **a clear-cut case of retrospective action** in order to parallel the argument on Acts 2:38;”

Acts 2:38; Meaning of “eis” “for.”

“Further, it ought to be obvious that if such a clear example were to be found (which has not been found), that it does not follow that Acts 2:38; is another such example.”

“Certainly PURPOSE is the natural sense of the construction where two imperatives with a conjunction follow the question.

It is quite certain that if there were NO doctrinal issue involved a causal meaning would never be suspected.”

We need to have a look at some of the Passages used to PROVE? “eis” means “because” rather than its normal and more natural use “FOR”

Bible verses used by those wishing to PROVE (eis) BECAUSE OF.

**Rom 11:32; Rom 4:20; Matt 12:41; Matthew 3:11;
Mark 1:4; Luke 3:3; Matt 10:40-42; Romans 6:3;
Romans 4:20; 1 Cor 10:2; Luke 24:47;**

Rom 11:32; Meaning of “eis” “for.”

GWT “God has placed all people **into** the prison of their own disobedience so that he could be merciful to all people.”

4788 [e] synekleisen 32 συνέκλεισεν has bound up V-AIA-3S	1063 [e] gar γὰρ , indeed Conj	3588 [e] ho ὁ - Art-NMS	2316 [e] Theos Θεὸς God N-NMS	3588 [e] tous τοὺς - Art-AMP	3956 [e] pantas πάντας all Adj-AMP	1514 [e] eis εἰς in Prep	543 [e] apeitheian ἀπειθείαν , disobedience N-AFS	2443 [e] hina ἵνα that Conj	3588 [e] tous τοὺς - Art-AMP
3956 [e] pantas πάντας all Adj-AMP	1653 [e] eleēse ἐλεήσῃ - he might show mercy to V-ASA-3S								

Hath shut up (συνέκλεισεν— *sunekleisen*). First aorist active indicative of *συνκλειω* — *sunkleiō* to shut together like a net (Luke 5:6). See note on Galatians 3:22 for this word with *ὑπο αμαρτιαν* — *hupo hamartian* (under sin). This is a resultant (effective) aorist **because** of the disbelief and disobedience of both Gentile (1:17-32) and Jew (2:1-3:20).

A.T. Robertson says “**Because.**”

Answer “**Into disobedience**” - εἰς *eis*. “**Unto unbelief.**”

He has delivered **them over unto disobedience**,
as a man is delivered **over into prison**.

This is the literal meaning of the expression.

Rom 11:32; Meaning of “eis” “for”

“God has placed all people **into** the prison of their own disobedience so that he could be merciful to all people” GWT

4788 [e] synekleisen 32 συνέκλεισεν has bound up V-AIA-3S	1063 [e] gar γὰρ , indeed Conj	3588 [e] ho ὁ - Art-NMS	2316 [e] Theos Θεὸς God N-NMS	3588 [e] tous τοὺς - Art-AMP	3956 [e] pantas πάντας all Adj-AMP	1511 [e] eis εἰς in Prep	543 [e] apeitheian ἀπειθείαν , disobedience N-AFS	2443 [e] hina ἵνα that Conj	3588 [e] tous τοὺς - Art-AMP
3956 [e] pantas πάντας all Adj-AMP	1653 [e] eleēse ἐλεήσῃ - he might show mercy to V-ASA-3S								

“For God hath concluded them all in unbelief - Συνεκλεισε γαρ ὁ Θεος, God hath shut or locked them all up under unbelief.” **This refers to the guilty state of both Jews and Gentiles.** They had all broken God's law - the Jews, the written law; the Gentiles, the law written in their hearts; see Romans 1:19, Romans 1:20; Romans 2:14, Romans 2:15.

In Romans 11:32 “**sunekleisen eis** (“shut up together **into**”) is the regular idiom for handing over or shutting something **to or into something**: a pregnant use with the idea of giving over so that nothing escapes.” (Sanday, ICC); compare Luke 5:6; Gal 3:22f...

Rom 4:20; Meaning of “eis” “for”

“and at the promise of God did not stagger in unbelief, but was strengthened in faith, having given glory to God” Y. L. T.

1519 [e]	1161 [e]	3588 [e]	1860 [e]	3588 [e]	2316 [e]	3756 [e]	1252 [e]	3588 [e]
eis	de	tēn	epangelian	tou	Theou	ou	diekrithe	tē
20	20	20	20	20	20	20	20	20
εἰς	δὲ	τὴν	ἐπαγγελίαν	τοῦ	θεοῦ	, οὐ	διεκρίθη	τῇ
at	however	the	promise	-	of God	not	he did not waver	-
Prep	Conj	Art-AFS	N-AFS	Art-GMS	N-GMS	Adv	V-AIP-3S	Art-DFS
570 [e]	235 [e]	1743 [e]	3588 [e]	4102 [e]	1325 [e]	1391 [e]	3588 [e]	2316 [e]
apistia	alla	enedynamōthē	tē	pistei	dous	doxan	tō	Theō
ἀπιστία	, ἀλλὰ	ἐνεδυναμώθη	τῇ	πίστει	, δούς	δόξαν	τῷ	θεῷ
through unbelief	but	was strengthened	-	in faith	having given	glory	-	to God
N-DFS	Conj	V-AIP-3S	Art-DFS	N-DFS	V-APA-NMS	N-AFS	Art-DMS	N-DMS

“He didn't doubt God's promise out of a lack of faith. Instead, giving honour to God [**for the promise**], he became strong because of faith” GWT

Rom 4:20; Meaning of “eis” “for.”

Y. L. T. “and at the promise of God did not stagger in unbelief, but was strengthened in faith, having given glory to God”

“Abraham is represented in this passage as placed between two opposite forces, that of sight, which turns to the external circumstances (ver. 19), and that of faith, which holds firmly to the promise (ver. 20). **The (de) but**, of verse 20, expresses the triumph of faith over sight.”

“We find in ver. 19 one of the most interesting various readings in the text of our Epistle. Two of the three families of Mss., the Greco-Latin and the Byz, read the negative $\mu\epsilon$ before $\alpha\sigma\theta\epsilon\eta\epsilon\sigma\alpha\varsigma$ he considered not. The effect of the subjective negative before ($\alpha\sigma\theta\epsilon\eta\epsilon\sigma\alpha\varsigma$, being ($\upsilon\chi\alpha\kappa$), on the principal verb **would then** be rendered thus, **because:** **"because he was not weak in faith, he considered not."**

Rom 4:20; Meaning of “eis” “for.”

Y. L. T. “and at the promise of God did not stagger in unbelief, but was strengthened in faith, having given glory to God”

“The meaning is good: the look of faith fixed on the promise prevented every look cast on the external circumstances which

1 The ov. which T. R. reads here with D E F G K L P,

It is rejected by H A B C, Syr. Or. (Lat. trans).

B F G Syr. Or. omit () which is found in all the rest.”

“might have made him stagger, as was the case with Peter, who as long as he looked to Jesus, regarded neither the winds nor the waves.”

Rom 4:20; Meaning of “eis” “for.”

and at the promise of God did not stagger in unbelief, but was strengthened in faith, having given glory to God Y. L. T.

“But the Alex, family, with the Peschito this time on its side, rejects the ov. The meaning is then wholly different:

“not being weak in faith, he looked at (or considered) his deadened body ... but for all that (, ver. 20) he staggered not” . . .

This reading seems to be preferable to the preceding, for it better explains the contrast indicated by the (u), but, of ver. 20.

The meaning is also more forcible.”

“He considered . . . but he did not let himself be shaken by the view, discouraging as it was. The (un) before (daBtv'iaiK) may be explained either as a reflection of the author intended to bring out a circumstance which accompanied this view (he considered without being weak), or, what is better, as indicating the negative cause, which controls all that follows.”

Frederick Godet Commentary on Romans.

Rom 4:20; Meaning of “eis” “for”

“and at the promise of God did not stagger in unbelief, but was strengthened in faith, having given glory to God” Y. L. T.

Abraham’s faith was not inert, but rather was active. It produced a corresponding action in the life of Abraham. Real faith works. It produces a corresponding manner of life in the one who believes.

Matt 12:41; Meaning of eis "because of" not "for."

Matthew 12:41; says, "The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented **at (Eis)** the preaching of Jonah; and indeed a greater than Jonah is here."

Those who refer to this passage as an example of the word "**eis**" meaning "**because of**" say that the men of Nineveh did not repent "**into**" or "**unto**" or "**in order to**" the preaching of Jonah, but "**because of**" the preaching of Jonah.

Context:-The people of Nineveh were in rebellion against God. Because of his concern for the souls of these pagans, Yahweh dispatched his prophet, Jonah, to preach a message of repentance to them. **That message was designed to bring them into a penitent state, a reformed life, which would be reflected in their turning away from their sins.** Jonah 3:10;

Is Matthew 12:41; “the passage that proves beyond any shadow of a doubt that our understanding of "eis" in Acts 2:38 is in error?” No, it is not.

The NASB translation say **"Nineveh repented 'AT' the preaching of Jonah."** The **"because of" interpretation is a clear misunderstanding of Jesus' words.** Jonah's "preaching" was about judgment that was coming in 40 days: Nineveh repented **"with a view to"** something in the future, **not "because"** Jonah preached in the previous days.

That **Nineveh repented upon hearing Jonah's preaching is true,** but it's **not the point** of the text. It wasn't the act of Jonah's preaching that was in mind in Matthew 12:41;

What was in mind was **the consequence and promised threat** that Jonah spelled out in his preaching that was in mind. **We know that Jonah preached first and Nineveh repented second,** but the **preaching of Jonah related to future judgment and potential blessing if Nineveh repented.**

Matt 12:41; Meaning of eis is “for.”

Someone might say, "**But there's no promise of blessing in Jonah's preaching, just destruction.**"

Wrong, don't forget that Jonah did not want to preach to Nineveh because he knew that God was forgiving and would relent if Nineveh repented.

The preposition EIS in Matthew 12:41; is correctly prospective as Jesus meant that Nineveh repented and responded with a view to (prospective) the blessings or curses spelled out in Jonah's preaching. They repented in order that they might not be destroyed.

Matthew 12:41; and Luke 11:32 ;say that the Ninevites repented eis (unto or into) the benefits of Jonah's preaching or in order to comply with Jonah's preaching. Their repentance looked FORWARD to something NOT BACKWARD.

Matt 12:41; Meaning of eis is "for."

Since the preposition **EIS** is **ALWAYS** prospective, at **baptism** one is **looking forward to being forgiven** and **Nineveh was looking forward so it wouldn't be destroyed.** Nineveh repented **"with a view to" (prospective)** avoiding being overthrown in forty days. (Jonah 3:2-3;)

Jonah was preaching salvation, which he resisted doing at first, and Nineveh understood and turned to God with ashes and sackcloth.

What does "for" (eis) mean in Acts 2:38;? It means "unto" or "in order to," NOT "because of."

Matt 12:41; Meaning of eis is “for.”

As a result of Jonah's proclamation, the citizens of Nineveh turned, transforming minds and deeds into a reformed state of life demanded by his message.

The message from God was if you do not change the way you live you will perish, so when they understood the message they changed the way they lived for they knew by doing that, they would not perish.

They did not change because Jonah preached to them. They changed because they understood the implications of the message was that the way they lived needed to change.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas [is] here.

will condemn it, **because** they repented **at** the preaching of Jonah.

But look-something greater than Jonah is here! ISV

will condemn it, — **because** they repented **into** the proclamation of Jonah; and lo! something greater than Jonah, here. REB

3778 [e]	2532 [e]	2632 [e]	846 [e]	3340 [e]	1519 [e]	3588 [e]	2782 [e]	
tautēs	kai	katakrinousin	autēn	hoti	metenoēsan	eis	to	kērygma
ταύτης	καὶ	κατακρινουσιν	αὐτήν	ὅτι	μετενόησαν	εἰς	τὸ	κήρυγμα
this	and	will condemn	it	for	they repented	at	the	preaching
DPro-GFS	Conj	V-FIA-3P	PPro-AF3S	Conj	V-AIA-3P	Prep	Art-ANS	N-ANS

2495 [e]	2532 [e]	3708 [e]	4119 [e]	2495 [e]	5602 [e]
Iōna	kai	idou	pleion	Iōna	hōde
Ἰωνᾶ	καὶ	ἰδοῦ	πλεῖον	Ἰωνᾶ	ᾧδε
of Jonah	and	behold	greater	than Jonah	here
N-GMS	Conj	V-AMA-2S	Adj-NNS-C	N-GMS	Adv

Bible Hub interlinear

ΤΑΥΤΗΣ	ΚΑΙ	ΚΑΤΑΚΡΙΝΟΥΣΙΝ	ΑΥΤΗΝ	ΟΤΙ	ΜΕΤΕΝΟΗΣΑΝ	ΕΙΣ	ΤΟ
tautEs	kai	katakrinousin	autEn	hoti	metenoEсан	eis	to
this	AND	THEY-SHALL-BE-DOWN-JUDGING	her	that	THEY-after-MIND	INTO	THE
		they-shall-be-condemning			they-repent		

ΚΗΡΥΓΜΑ ΙΩΝΑ ΚΑΙ ΙΔΟΥ ΠΛΕΙΟΝ ΙΩΝΑ ΩΔΕ

“will condemn you, **because** they turned to God **and** changed the way they thought and acted when Jonah spoke his message. But look, someone greater than Jonah is here!” Gods word Translation

Matt 12:41; Meaning of eis is “for”

“The preposition here rendered 'at' is eis, which usually means 'into.' Some writers have contended that it here means 'because of,' or 'in consequence of,' a meaning quite foreign to the word.

It is true, as a matter of fact, that the Ninevites repented in consequence of the preaching of Jonah; but had it been the purpose of the writer to express this thought, he would have used the preposition dia instead of eis.

The thought of the passage is quite distinct from this.

They repented into the preaching of Jonah.

This is not idiomatic English, but it conveys

the exact thought a Greek would derive from the original.

The term **'preaching'** is put for the course of life required by the preaching, and it is asserted that they repented into this.

Their repentance, in other words, brought them into the course of life required by the preaching, and it is asserted that they repented into this course of life” (p. 113).

This is a perfectly reasonable explanation of the passage, quite in harmony with the use of the preposition elsewhere in the New Testament.” (McGarvey, J.W.

BETTER TRANSLATION

Matt 12:41 says, “The men of Nineveh will rise up in the judgment with this generation and condemn it, because (dia) they repented **at (Eis)** INTO THE WAY OF LIFE **REQUIRED** BY the preaching of Jonah; and indeed a greater than Jonah is here.”

check the Englishman.s greek for because

“This is a far more responsible exercise of exegetical skills than that which has been proffered by some biased scholars of a by-gone era.”

Matt 12:41; Luke 3:3; Meaning of eis “for.”

“It would be quite normal to translate the phrase of 12:41 as: “they repented **into** Jonah's preaching” or more smoothly: “they **turned into** Jonah's preaching” which is similar to when we say: “we turned into the main road.”

“Acts 2:38; could just as easily be translated as: **“be immersed...into the remission of sins”**.

True, in English we reason that if Jonah hadn't first preached, the Ninehvites would not have repented, leading us to a causal relationship,”

“but Matthew's grammar, and **the use of eiv, is not explaining** what prior event **caused** the Ninehvites to repent, but **is describing to what they turned.**”

“Likewise, the Holy Spirit through Peter **is not explaining** to what prior event (water) baptism testifies, but is describing **to what** the people were to be immersed.”

Matt 12:41; Luke 3:3; Meaning of eis “for.”

Matt 12:41 reads "They repented at (eis) the preaching of Jonah." **"Because Jonah preached" misses the point.**

Thayer is undoubtedly right in holding that:-
“it indicates the direction towards which their repentance looked. Compare Acts 20:21: "repentance toward (eis) God; faith toward (eis) Jesus Christ."

Thus Blass-DeBrunner says it has the sense of **epi or pros** and cites Herodotus (3.52): **pros touto to khrugma of the attitude of subjects "towards the proclamation of a king."**

Acts 2:38; Meaning of "eis" "for."

Some of the misunderstanding might be rooted in the use of the English "for", which has both a retrospective and prospective meaning.

The English word "for" can be used when looking back at something or looking forward to something.

But, and this is an important but, the Greek word in question, EIS, does not have that characteristic.

A better English word for *EIS* (which could be used in Matthew 12:41; or Acts 2:38;) might be "to", "so that", "with a view to", "unto", as it found in some translations.

No translation uses an English word like "because" that would demand only a retrospective understanding.

Matt 3:11; Meaning of eis “for.”

Matt 3:11; Another passage that some bring forward.

John said, “As for me, I baptize you in water **for (eis)** repentance....”

1473 [e]	3303 [e]	4771 [e]	907 [e]	1722 [e]	5204 [e]	1519 [e]	3341 [e]	3588 [e]	1161 [e]	3694 [e]
egō	men	hymas	baptizō	en	hydati	eis	metanoian	ho	de	opisō
11 ἐγὼ	μὲν	ὑμᾶς	βαπτίζω	ἐν	ὕδατι	εἰς	μετάνοιαν ;	ὁ	δὲ	ὀπίσω
I	indeed	you	baptize	with	water	to	repentance	-	however	after
PPro-N1S	Conj	PPro-A2P	V-PIA-1S	Prep	N-DNS	Prep	N-AFS	Art-NMS	Conj	Prep

I will baptize you if you are willing to change your ways and life and thinking and get ready for the King and His future kingdom.

“I baptize you with water so that you will change the way you think and act. But the one who comes after me is more powerful than I, I am not worthy to remove his sandals.

He will baptize you with the Holy Spirit and fire.”

Gods word Trans.

Matt 3:11; Meaning of eis “for.”

Matt 3:11, “As for me, I baptize you in water **for (eis)** repentance.”

Paul’s inspired comments on the work of John the baptiser said, **“John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus.”** Acts 19:4; see also Acts 22:16;

The more common explanation of Matt 3:11; **“I baptize unto (eis) repentance”** is that the baptism of John bound those receiving it to a life of continued repentance.

It is adopted by Lenski; the RSV says **“for forgiveness”**; Allen (ICC) says, **“It symbolized both a present and a future state of repentance.”**

This is the natural meaning; why seek for another?

Matt 3:11; Meaning of eis “for”

The same is true. They were indeed baptized for they had repented. But that’s not what this verse is teaching. John, like Jonah, had taught a pathway they should follow.

He gave some specifics of repentance as he taught. He said that the one who had two tunics should share with the one who had none. Tax-collectors, he said, should collect no more than what had been ordered. Soldiers should not take money by force, etc. (Luke 3:10ff).

Baptism was part of that pathway that he taught. So, when he baptized with water **for (eis)** repentance, he baptized them **into that path that led to Jesus and His teaching he had laid out**, baptism as being part of it.

Matt 3:11; Meaning of eis “for.”

“The preposition is often expressive of purpose, and the phrase may be properly rendered **'in order to repentance.'**”

The baptism was **not in order to** the repentance of the party baptized.”

“But a baptism which required repentance as a prerequisite would have a tendency **to cause those** yet unbaptized **to repent, in order that they might receive** the baptism and enjoy its blessings.”

“Prizes in schools are given **in order to** good behaviour and good recitations, although the good recitations and good behaviour must precede the reception of the prizes.”

“Promotions in the army are **in order to** the encouragement of obedience and valour, although these qualities of the good soldier must appear before the promotion can take place.”

Matt 3:11; Meaning of eis “for.”

“In the same way was John's baptism in order to repentance. The inestimable blessing of remission of sins being attached to baptism (see Mark 1:4; Luke 3:3), the desire to obtain this blessing, would prompt those yet unbaptized to repent, so that they might be baptized.”

The words declare simply that the general purpose of John's baptism was to bring the people to repentance.”

From a commentary written by J. W. McGarvey.

Mark 1:4; Meaning of eis “because of” not “for.”

“John the Baptizer was in the desert telling people about a baptism of repentance **FOR** the forgiveness of sins.” G W T

908 [e]	3341 [e]	1519 [e]	859 [e]	266 [e]
baptisma	metanoias	eis	aphesin	hamartiōn
βάπτισμα	μετανοίας	εἰς	ἄφεσιν	ἁμαρτιῶν
[a] baptism	of repentance	for	forgiveness	of sins
N-ANS	N-GFS	Prep	N-AFS	N-GFP

Luke 3:3; Meaning of eis “because of” not “for.”

Luke 3:3; “And he came into all the country about Jordan, preaching the baptism of repentance **FOR** the remission of sins.”

908 [e]	3341 [e]	1519 [e]	859 [e]	266 [e]
baptisma	metanoias	eis	aphesin	hamartiōn
βάπτισμα	μετανοίας	εἰς	ἄφεσιν	ἁμαρτιῶν
a baptism	of repentance	for	forgiveness	of sins
N-ANS	N-GFS	Prep	N-AFS	N-GFP

These passages are used to promote the same argument so we will deal with both at the same time.

Mark 1:4; Luke 3:3; Meaning of eis “for.”

Mark 1:4; we see, “John did baptize in the wilderness, and preach the baptism of repentance **FOR** the remission of sins.”

Bliss.:- “Baptism of repentance for the (unto) remission of sins.

This might be paraphrased: "Proclaiming the duty of all people to repent, and on the ground of this repentance to be baptized, and all with a view to the forgiveness of their sins. . . .

For remission of sins, i. e., unto, in order to, with a view to obtaining remission, or "release from," "forgiveness."

“The baptism of repentance thus grammatically looked forward to the forgiveness, and was not based upon it. If the pledge given in baptism was truly kept, forgiveness would follow at the coming of the Messiah, when this change of mind would have prepared the subject of it for faith in Christ.” —Com. on Luke, iii. 3, pp. 60, 62.

Mark 1:4; Luke 3:3; Meaning of eis “for.”

Bickersteth.:- “They who were baptized with his baptism confessed their sins, and thus made the first step towards the forgiving mercy which was to be found in Christ, and the seal of his forgiveness they were to look for in his baptism, which is a **baptism for the remission of sins** to all true penitents and faithful believers. Christ's baptism was therefore, the perfection and consummation of the baptism of John.” —Expos. of Mark's Gospel, i. 4.

CLARKE, W. N.:- “It was for the remission of sins—i. e., the obtaining of forgiveness for a sinful life was the end to which the submission to baptism was one of the means. Not that pardon was promised or expected upon submission to baptism, in itself regarded; but this act, in which repentance was confessed and reformation of life was promised, was evidently a suitable act for one who wished to forsake his sins and be forgiven.”

Mark 1:4; Luke 3:3; Meaning of eis “for.”

“If a man honestly sought full remission, it was only right that he should perform this act: so Peter said on the day of Pentecost (Acts ii. 38); and so it could fitly be called a baptism **for, or with reference to, the remission of sins.”**

Com. on Mark, i. 4, p. 16.

Mark 1:4; Luke 3:3; Meaning of eis “for.”

GODET.:- “Baptism, like every divinely instituted ceremony, contained also a grace for him who observed it with the desired disposition. As Strauss puts it: if, **on the part of man**, it was a declaration of the renunciation of sin, **on the part of God** it was a declaration of the pardon of sins.—

The words for the pardon depend grammatically on **the collective notion, baptism of repentance.**” —

Commentary on Luke, iii. 3.

WEBSTER AND WILKINSON.:- “**Eis** marks the object or point towards which baptism tended; denotes also the intention or purpose, **the final aim.**

John's baptism, as well as Christian baptism, tended **to** the remission of sins.” —Greek Testament, Note on Luke iii. 3.

Mark 1:4; Luke 3:3; Meaning of eis “for.”

WILLMARTH.:-“The first mention of Baptism is in connection with the mission of John, the forerunner of Christ. He came preaching the baptism of repentance unto [eis] i. e., **in order to**, remission of sins. This his father, Zachariah, had predicted, explaining how he "should go before the face of the Lord to prepare his ways, **in order to give knowledge of salvation to his people, in remission of their sins."**

"Confessing their sins" and being baptized, sincere penitents were sure of Remission. That Baptism, as commanded and administered by John, was **not** an emblem of Remission previously granted, **but** (with Repentance) a condition of Remission promised, is clear, **not only from the use of eis**, but from John's own words to certain hypocrites, Pharisees and Sadducees:"

Mark 1:4; Luke 3:3; Meaning of eis “for.”

"Who hath warned you to flee from the coming wrath?" and also from our Lord's words, "But the Pharisees and lawyers rejected the counsel of God concerning themselves, not being baptized by him." And in refusing Baptism they refused everything." —
Baptism and Remission, in Baptist Quarterly,
July, 1877, p. 308.

Rev. G.R.Beasley Murray, M.A. Ph.D. D.D. 1967 (Baptist)

“The same connection would appear basic in Mark 1:4; I do not know of a commentator of any confession who would be prepared to view Johns baptism as a baptism of repentance on the basis of the forgiveness of sins.”

Mark 1:4; Luke 3:3; Meaning of eis “for.”

BROWNE.:—“The command which He gave to His Apostles was to 'make disciples of all nations by baptizing them' (Matt. xxviii. 19): that is to say, persons from all nations, who believed the Gospel, were to be admitted into the number of the disciples, the Church of Christ, by the Sacrament of baptism.”

“We know, that the Apostles acted on this command; ever receiving by the rite of baptism all who had been converted to the truth. (See Acts ii. 38, 41; viii. 12,13, 36-38; ix. 18; x. 47, 48; xvi. 14, 15, 33; xix. 3, 5; Rom. vi. 3, 4; Gal. iii. 27; Col. ii. 11, 12; 1 Pet. iii. 20, 21, Ac.)

Nay! our Lord himself declared, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God' (John iii. 5).”

“Whence it is quite clear, that a Christian Church must administer baptism according to our Lord's command and the example of the Apostles, **for otherwise its members could not be 'born of water.'**”

—Exp. of the XXXIX. Art., p. 465.

Mark 1:4; Luke 3:3; Meaning of eis “for.”

Mark 1:4; And so John came, baptizing in the desert region and preaching a baptism of repentance **for the forgiveness of sins.**

Luke 3:3; He went into all the country around the Jordan, preaching a baptism of repentance **for the forgiveness of sins.**

Notice the Bible specifies John did not just preach a **baptism of repentance** (Acts 19:4)

it was **for the forgiveness of sins.** Likewise, Acts 2:38 Peter replied, "Repent and be baptized, everyone of you, in the name of Jesus Christ **for the forgiveness of your sins.**

And you will receive the gift of the Holy Spirit."

When the Pharisees wanted to know by whose authority Jesus taught, Jesus asked them- "John's baptism-where did it come from? Was it from heaven or men?" –Matthew 21:25;

Mark 1:4; Luke 3:3; Meaning of eis “for.”

**So today we must ask ourselves,
This teaching on baptism for the forgiveness
of sins,- where did it come from?
Was it from heaven or from men?"**

**If it is from men, then how do we account
for the teachings of the apostles written down
for the last 2000 years?**

**And if it is from heaven,
then why do we not obey?**

John 3:5; Born Again /Baptism by immersion.

Some say:- BAPTISM IS NOT PART OF THE GOSPEL?-
NOT PART OF FAITH?

1. The Lord Himself linked Baptism with Faith:- Mk 16:16.
“He that believes and is baptized shall be saved.”

2. Philip the evangelist linked baptism with Faith,
in Acts 8:36, when the Eunuch asked
“What does hinder me to be baptized?”,
“ If you believe with all your heart, you may.”

3. Paul linked Baptism with Faith for as the result of his
setting forth **the gospel**, “when Lydia gave heed to the
things spoken by Paul she was baptized” Acts 16:14-15.

John 3:5; Born Again /Baptism by immersion.

**4. So also when he preached to the Corinthians,
“many of the Corinthians upon hearing,
believed, and were baptized.” Acts 18:8;**

Even many Baptist scholars state this.

BEASLEY MURRAY:-

"Baptism is a sacrament of the Gospel". B.T.T. p 7.

JAMES DENNEY:-

**"Baptism and Faith are but the outside and inside
of the same thing." "Death of Christ" p 185.**

C. L.G.CHAMPION states that “Baptists should
make a greater endeavour **to make Baptism**
INTEGRAL to the gospel.” - Baptists and Unity p 52.

John 3:5; Born Again /Baptism by immersion.

Furthermore, IF BAPTISM is NOT part of the GOSPEL, then neither is FAITH or REPENTANCE.

1 CORINTHIANS 1:10-17; JAMES W WILLMARTH:-

"Paul's thankfulness that he baptized so few at Corinth is NOT an under valuing of Baptism, though this is a favourite argument of Anti-immersionists."

"HE does NOT DENY that he preached baptism, but ONLY that he did not generally administer the rite with his own hands. He DOES NOT DENY that the Lord sent him to PREACH BAPTISM, but he DOES deny that his great mission was to baptize."

“It is evident from the narratives of Acts 16/18 that he DID preach baptism at Corinth and elsewhere AS PART OF THE GOSPEL, and that those who believed his preaching were immediately baptized,”

“but he preferred, when practical that someone else should officiate, just as now an evangelist might, for the best of reasons, prefer that pastors should do the baptizing whilst himself strenuously insists on baptism in his preaching.”

“The bearing of the passage in the subject is exactly opposite to the inference drawn from it. **IT IS THIS - Baptism was such an important thing in the view of the early Christians that Paul congratulated himself in having baptized so few in Corinth, lest some should say that he baptized in his own name – lest the Faith and reverence due to Christ might be divided – and a part transferred to the distinguished administrator.”**

John 3:5; Born Again /Baptism by immersion.

**HOW COULD THIS HAVE BEEN,
if baptism was merely a symbol
of NO VITAL CONSEQUENCE?"**

'Baptism and remission', Baptist Quarterly.

F.F BRUCE - ROMANS p 138.

**"His reference to Baptism in 1 Cor 1:14-17;
does not mean that he regarded **the sacrament**
as unimportant, but that the **identity**
of the baptizer was unimportant.**

HE TAKES IT FOR GRANTED that **ALL the members
of the Corinthian church were Baptized."**

What Does EIS Mean?

Passage	Action	Result
Matt 26:28;	Blood shed for	Remission
Rom 10:10;	Believe unto	Righteousness
Acts 11:18;	Repentance unto	Life
Rom 10:9;	Confess unto	Salvation
Acts 3:19;	Repent, be converted that	Sins be blotted out
Acts 2:38;	Repent, baptized for	Remission of sins

John 3:5; Born Again /Baptism by immersion.

**BAPTISM PLAYS A PART OF THE NEW BIRTH
AND THEREFORE SALVATION CANNOT BE BEFORE
AND WITHOUT BAPTISM- BORN OF WATER!**

ALEXANDER CARSON - Baptism p 164;.

**“Except a man be born of water and of the Spirit”
John 3:5; is another expression which is admitted
to refer to baptism; and has its explanation
most intelligibly in emergence
out of the water of that ordinance.”**

John 3:5; Born Again /Baptism by immersion

Alford:- “There can be no doubt, on any honest interpretation of the words, that **gennethenai ek hudatos** refers to the token or outward sign of baptism,—**gennethenai ek pneumatos** to the thing signified, or inward grace of the Holy Spirit. All attempts to get rid of these two plain facts have **sprung from doctrinal prejudices**, by which the **views of expositors have been warped.**”
—Greek Test., Note on John iii. 5, Vol. I., p. 714.

DEAN ALFORD. (ART VOL 1 Ex Times 1846 p 110.)

“Baptism not only represents BUT IS the new birth”

John 3:5; Born Again /Baptism by immersion.

Apostolic constitutions:- “He that out of contempt, will not be baptized, shall be condemned as an unbeliever, and shall be reproached as ungrateful and foolish.

For the Lord says: "Except a man be born of water and of the Spirit, he shall by no means enter into the kingdom of heaven."

And again: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

B. VI., § 3, Chap. XV., Ante-Nicene Fathers, Vol. VII., pp. 456, 457.

DOES THE PASSAGE SAY

BELIEVES BAPTISED SAVED

OR

BELIEVES SAVED BAPTISED

John 3:5; Born Again /Baptism by immersion.

Barnes.:- “Be born of water. By water, here, is evidently signified baptism. Thus the word is used in Eph. v. 26; Tit. iii. 5.” Notes, on John iii. 5.

Barrow.:- “Our Saviour instructed Nicodemus, that **no man can enter into the kingdom of God** (that is, become a Christian, or subject of God's spiritual kingdom) without being regenerated by water, and the Spirit, **that is, without baptism, and the spiritual grace attending it.**” — Theological Works, Vol. IV., p. 165.

Bloomfield.:- “As the mere natural, or animal, life depends upon flesh and blood, so does the **spiritual life depend** upon the **baptism by water and the Spirit.**”
Greek Test., Note on John iii. 5, Vol. I. p. 539.

John 3:5; Born Again /Baptism by immersion.

Beet.:- “These last words are from the lips of Christ speaking to Nicodemus, as recorded in John iii. 5. And they are easily explained. This member of the Sanhedrim, a Pharisee, and apparently (see verse 4) an old man, shrank from the public confession involved in the water of Baptism.”

“But in these words the teacher sent from God reminds him that the New Birth wrought by the Spirit, without which none can see the Kingdom of God, is only for those who confess Christ in His appointed way, that even for Nicodemus there was **no way into the Kingdom except through the gate of Baptism.**”

“The water is mentioned first as that which presented to Nicodemus the chief obstacle to salvation. It is mentioned only once, while the Spirit occurs in verses 5-8 three times, because He is the active Personal Agent, whereas **Baptism is only a condition of the New Birth.**” Christian Baptism, p. 17.

John 3:5; Born Again /Baptism by immersion.

Blunt.:- “A few weeks before, John the Baptist had spoken of Christ as One Who should baptize, not with water alone, as he had done, but with the Holy Ghost; and these words of our Lord carry on the revelation, declaring that **"water and the Spirit"** are to originate a new life, the spiritual life of the kingdom of God.”

Comber.:- “Our **Saviour himself** hath said, that except a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of God, John iii. 5; and Mark xvi. 16. **he makes baptism as well as faith necessary to salvation;** whereupon the ancient Christians did constantly affirm that there could be no salvation in an ordinary way without baptism.”

Companion to the Temple, Vol. III., p. 366.

John 3:5; Born Again /Baptism by immersion.

Dwight.:-"Except a man be born again, he cannot see the kingdom of God. Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." **These two declarations, every person will see, are exactly parallel."**

"To be "born again," in the first of them, is precisely the same thing as to be "born of water and of the Spirit," in the last.

To be "born of water," as here intended, is, in my view, to be baptized; and is as absolutely necessary to our lawful admission into the visible kingdom of God; as to be born of the Spirit is to our admission into his invisible kingdom."

"That to be born of water, and of the Spirit, is the same thing with being born again, must be admitted by every one, who is willing that our Saviour should speak good sense, since he obviously mentions in this whole discourse but one birth; which he introduces to Nicodemus under the phraseology of being born again."

John 3:5; Born Again /Baptism by immersion.

GEORGE WHITFIELD. Works Vol 4 p 355. “Does this verse urge absolute necessity of water baptism? **YES.** when it may be had. But how will God deal with unbaptized persons, we cannot tell...”

LUTHER:- In Little Catechism, the bath of the new birth. “The new birth is wrought in Baptism.”

Hovey.:- “We may say that being **"born of water"** (baptized), **must signify being cleansed from sins or forgiven;** While being **" born of Spirit"** cannot signify less than being **ingenerated,** if we may use the word, with a new and holy principle of life by the Spirit of God. It is not, therefore, surprising that Jesus alludes to baptism in the briefest manner, while he dwells with special emphasis upon the work of the Spirit.” Com. on John (Appendix) p. 422.

John 3:5; Born Again /Baptism by immersion.

ALEXANDER MCLEAN:- Christ commission. p 138.

**“Water here undoubtedly means
the water of baptism.”**

JAMES W WILLMARTH:- Baptist quarterly.

**“Baptism and renewal by the spirit are conditions of
true citizenship in the kingdom of God on earth,
unquestionably remission
was one of the blessings of the kingdom.”**

BEASLEY MURRAY - Baptism in N.T. p 278;.

**-“It is difficult to take seriously any other reference
than to baptism in the words EX HUDATOS- (out of
Water) Baptism is thus represented as the occasion
when the Spirit brings new life to him that believes
in the son of man lifted up on the cross to heaven.”**

“It is however to be observed here, that he who, understanding the nature and authority of this institution, **refuses to be baptized, will never enter either the visible or invisible kingdom of God.**

As he refuses to become a member of the visible, he will certainly be shut out of the invisible kingdom.”

“Considered with reference to & case of this nature, the passage may be justly construed in the literal manner. For he, who persists in this act of rebellion against the authority of Christ, will never belong to his kingdom.”
System of Theology, Serm. CLVI, Vol. V., pp. 222, 223.

SOME argue that that **Water means the WORD.**

WALLS:- History of Infant baptism Vol 1. p 92;

“states that it was CALVIN who first issued this new interpretation, AS a SUGGESTION While admitting that it was a NEW interpretation, because he could not tolerate the thought that baptism might be necessary to salvation.”

John 3:5; Born Again /Baptism by immersion.

JOHN 3:36; “HE THAT BELIEVES ON THE SON HAS ETERNAL LIFE BUT he that obeys NOT the son shall not see life True Faith is always obedient.” This verse makes obedience necessary for salvation.

BULTMAN:- p 47 Kittwells Thological Dict of N.T. Article on Faith.

“If you do not obey, you do not believe..... indeed in rabbinical Literature,

to believe in God is synonymous with to obey God.”

“OBEYS NOT- APEITHEO occurs 16 times in the Greek N.T. in K.J.V it was rendered believeth not 9 times, but in the R.S.V. in all 16 instances the revisers rendered it OBEYS NOT.”

John 3:5; Born Again /Baptism by immersion.

If you do not OBEY you do not BELIEVE.

That is why 2 Thess 1:8;. states –
"That Christ will come in Flaming fire
taking vengeance on them that Know God
and that **DO NOT OBEY the GOSPEL.**"

These are only a few quotes from men of all backgrounds
who demonstrate if you come to the passage
without ulterior motives.

John is speaking about water baptism.

Those who deny water baptism are speaking
from **theological reasons** rather than textual.

Matt 10:40-42; Meaning of eis “because of?”

Aramaic Bible in Plain English

“Whoever receives a Prophet in the name of a Prophet receives the reward of the Prophet, and whoever receives The Righteous One in the name of The Righteous One receives the reward of The Righteous One.”

3588 [e]	1209 [e]	4396 [e]	1519 [e]	3686 [e]	4396 [e]	3408 [e]	4396 [e]
ho	dechomenos	prophētēn	eis	onoma	prophētou	misthon	prophētou
41 ὁ	δεχόμενος	προφήτην	εἰς	ὄνομα	προφήτου	, μισθὸν	προφήτου
the [one]	receiving	a prophet	in [the]	name	of a prophet	[the] reward	of a prophet
Art-NMS	V-PPM/P-NMS	N-AMS	Prep	N-ANS	N-GMS	N-AMS	N-GMS

2983 [e]	2532 [e]	3588 [e]	1209 [e]	1342 [e]	1519 [e]	3686 [e]	1342 [e]	3408 [e]
lēmpsetai	kai	ho	dechomenos	dikaion	eis	onoma	dikaiou	misthon
λήμψεται ;	καὶ	ὁ	δεχόμενος	δίκαιον	εἰς	ὄνομα	δικαίου	, μισθὸν
will receive	and	the [one]	receiving	a righteous [man]	in [the]	name	of a righteous [man]	the reward
V-FIM-3S	Conj	Art-NMS	V-PPM/P-NMS	Adj-AMS	Prep	N-ANS	Adj-GMS	N-AMS

1342 [e]	2983 [e]
dikaiou	lēmpsetai
δικαίου	λήμψεται .
of a righteous [man]	will receive
Adj-GMS	V-FIM-3S

Matt 10:40-42; Meaning of eis “because of.”

“And whosoever shall give to drink unto one of these little ones a cup of cold water only, **in the** name of a disciple, verily I say unto you he shall in no wise lose his reward.”

5593 [e]	3440 [e]	1519 [e]	3686 [e]	3101 [e]	281 [e]	3004 [e]	4771 [e]
psychrou	monon	eis	onoma	mathētou	amēn	legō	hymin
ψυχροῦ ,	μόνον	εἰς	ὄνομα	μαθητοῦ ,	ἀμὴν	λέγω	ὑμῖν ,
of cold [water]	only	in [the]	name	of a disciple	truly	I say	to you
Adj-GNS	Adv	Prep	N-ANS	N-GMS	Heb	V-PIA-1S	PPro-D2P

Robertson's appeal to **Matt 10:41-42**; is also bogus, though he himself may not have realized this.

The phrase "**receive...in the name of...**" is a direct rendering of a Hebrew idiom. The idiom, as used in Hebrew documents, **cannot be interpreted** as Robertson attempts: "**receive because of the fact that one is,**" (a prophet, disciple, etc.)

Apparently, Robertson did not study Hebrew and Rabbinical texts to the same extent as Greek New Testament texts.

What excuse can his followers use?

Matt 10:40-42; Meaning of eis “because of?”

Text Analysis

Strong's	Transliteration	Greek	English	Morphology
3588 [e]	ho	ὁ	the [one]	Art-NMS
1209 [e]	dechomenos	δεχόμενος	receiving	V-PPM/P-NMS
4396 [e]	prophētēn	προφήτην	a prophet	N-AMS
1519 [e]	eis	εἰς	in [the]	Prep
3686 [e]	onoma	ὄνομα	name	N-ANS
4396 [e]	prophētou	προφήτου	of a prophet,	N-GMS
3408 [e]	misthon	μισθὸν	[the] reward	N-AMS
4396 [e]	prophētou	προφήτου	of a prophet	N-GMS
2983 [e]	lēmpsetai	λήμψεται,	will receive;	V-FIM-3S
2532 [e]	kai	καὶ	and	Conj
3588 [e]	ho	ὁ	the [one]	Art-NMS
1209 [e]	dechomenos	δεχόμενος	receiving	V-PPM/P-NMS
1342 [e]	dikaion	δίκαιον	a righteous [man]	Adj-AMS
1519 [e]	eis	εἰς	in [the]	Prep
3686 [e]	onoma	ὄνομα	name	N-ANS
1342 [e]	dikaίου	δικαίου	of a righteous [man],	Adj-GMS
3408 [e]	misthon	μισθὸν	the reward	N-AMS
1342 [e]	dikaίου	δικαίου	of a righteous [man]	Adj-GMS
2983 [e]	lēmpsetai	λήμψεται.	will receive.	V-FIM-3S

Matt 10:40-42; Meaning of eis “because of?”

Nestle GNT 1904

ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται.

Westcott and Hort 1881

ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται.

Westcott and Hort / [NA27 variants]

ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται.

RP Byzantine Majority Text 2005

Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται.

Greek Orthodox Church 1904

ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται.

Tischendorf 8th Edition

ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται.

Scrivener's Textus Receptus 1894

ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται.

Stephanus Textus Receptus 1550

ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται

Matt 10:41; Meaning of eis “for”

There is no evidence that the Greeks interpreted eiv-plus-a-noun in an explanatory or causal way. And, in spite of his claim that **there are many other examples** to support his view, **he only lists one other** verse--Matt 10:41; (though his followers frequently add Matt 3:11;).

Contrasted with Robertson's two examples in (English) scripture (to which he hoped to add Acts 2:38;), there are **hundreds of examples expressing purpose or result**, without even needing to consider writings outside the Bible.

To be fair, **Robertson** acknowledges this other possible interpretation, **but does so in such a way as to suggest that it is very much in the minority.**

But, eis **generally** has the meaning of "**movement into**". Thus, we find it frequently used in connection with someone "**entering**" a city or a house.

Rom 6:3; Meaning of eis “because of” “for.”

“Or are you unaware that all of us who were baptized **INTO** Christ Jesus were baptized **INTO** His death?” Rom 6:3;

2228 [e]	50 [e]	3754 [e]	3745 [e]	907 [e]	1519 [e]	5547 [e]	2424 [e]	1519 [e]
ē	agnoeite	hoti	hosoi	ebaptisthēmen	eis	Christon	Iēsoun	eis
3 ἢ	ἀγνοεῖτε	ὅτι	ὅσοι	ἐβαπτίσθημεν	εἰς	Χριστὸν	Ἰησοῦν	εἰς
Or	are you ignorant	that	as many as	have been baptized	into	Christ	Jesus	into
Conj	V-PIA-2P	Conj	RelPro-NMP	V-AIP-1P	Prep	N-AMS	N-AMS	Prep
3588 [e]	2288 [e]	846 [e]	907 [e]					
ton	thanaton	autou	ebaptisthēmen					
τὸν	θάνατον	αὐτοῦ	ἐβαπτίσθημεν ?					
the	death	of him	have been baptized					
Art-AMS	N-AMS	PPro-GM3S	V-AIP-1P					

“Know ye not, that so many of us as were baptized **into** Jesus Christ were baptized into his death?”

The word baptism is better understood to mean union with something, fellowship with something or to be identified with something.

Rom 6:3; Meaning of eis “because of” “for.”

“And so verse 3 could be understood as:-

“when you were united to Christ by faith you were identified and joined into His death.”

In the sense that His death became yours as He stood in your place. It was as though you fully satisfied the penalty for sin even though you didn't personally do it.” Drew Worthen

“into Christ Jesus” The use of **eis (into)** parallels the Great Commission of Matt. 28:19; where new believers are **baptized eis (into)** the name of the Father the Son and the Holy Spirit.

The preposition is also used to describe the believers being baptized by the Spirit into the body of Christ in 1 Cor. 12:13; **Eis in this context** is synonymous with **en (in Christ) in** v. 11, which is Paul's favourite way to denote believers.

Rom 6:3; Meaning of eis “for.”

It is a locative of sphere. **Believers live and move and have their being in Christ.**

These prepositions express this intimate union, this sphere of fellowship, this vine and branch relationship.

“Believers identify with and join with Christ in His death, (cf. v. 6; 8:17), in His resurrection, (cf. v. 5), in His obedient service to God, and in His Kingdom!”

Bob Utley Rom 6;

“You remember, my brethren and sisters in Christ, that hallowed hour when you went down into the liquid tomb, when, in the name of the Father, the Son, and the Holy Spirit, you were immersed upon profession of your faith in Jesus Christ.”

Rom 6:3; Meaning of eis “for.”

**“By that solemn act you set forth your death to sin;
and when you were raised again
out of the opening element, you thereby made
a profession of your faith in Christ’s resurrection;”**

**“moreover, you did there and then, seeing that
you had received the grace of God in truth,
profess to rise unto newness of life.”**

**“How could you, then, go back to sin?
That would be to make your baptism a lie;
indeed, you are all of you unbaptized
unless you have been baptized into Christ’s death.”**

Rom 6:3; Meaning of eis "for."

The New Testament commands **one set of conditions for salvation, for every one.**

(Mark 16:16; Acts 2:38; Acts 10:48; Acts 15:9;)

The **"justification by faith"** in the book of Romans **INCLUDES:-** repentance, confession of Christ, 10:9-10; and baptism-6:3-5;.

"If the "faith" that justifies is "faith-only",
then why didn't Paul argue,

"Or do you not know that all of us who at the point that we believed on Jesus, died to sin?"

"Into Christ Jesus." Gal 3:26-27; Eph 1:3; 1 Cor 12:13.

"It would seem very clear that Paul understood a person to enter into Christ at the point of being trustingly immersed."

Mark Dunagan

“were baptized **unto union with**’ (not merely **'obedience to'**) **'Christ'**
The act of baptism was an act of incorporation into Christ. Com p.
esp. Gal. iii. 37; This conception lies at the root of the whole passage.

All the consequences which Paul draws follow from this union incorporation, identification of the Christian with Christ.

“The central point in the passage is death. The Christian dies because Christ died, and he is enabled to realize His death through his union with Christ. But why is baptism said to be specially **' into Christ's death'**? The reason is because it is owing primarily to the Death of Christ that the condition into which the Christian enters at his baptism is such a changed condition.”

“We have seen that Paul does ascribe to that Death a true objective efficacy in removing the barrier which sin has placed between God and man. Hence, **as it is Baptism which makes a man a Christian,** so is it the Death of Christ which wins for the Christian his special immunities and privileges.” Sanday/Heednam

Rom 6:3; Meaning of eis “for.”

“As many of you as were *plunged into Christ.*’ But in the similar formula, 1 Cor. x. 2: ■ *to be baptised into Moses,*’ the meaning is certainly not: *to be plunged into Moses.*”

“The word *baptised* is to be taken in its technical sense:- *to be baptised with water* (by the fact of the passage through the sea and under the cloud), and the regimen ought consequently to signify:- *in relation to Moses,* as a typical Saviour, that is to say.”

“In order to having part in the divine deliverance of which Moses was the agent. Such is likewise the meaning of the being baptised into Christ Jesus, in our passage:-”

“Ye received baptism with water in relation to the person of Jesus Christ, whose property ye became by that act.”

Com p. the phrase: being baptised (greek) in the name of.”

Matt 28:19;” Godet Rom 6:3;

1 Cor 10:2; Meaning of eis “because of” “for.”

“They were all united with Moses by baptism in the cloud and in the sea.”

2532 [e]	3956 [e]	1519 [e]	3588 [e]	3475 [e]	907 [e]	1722 [e]	3588 [e]	3507 [e]	2532 [e]
kai	pantes	eis	ton	Mōusēn	ebaptisanto	en	tē	nephelē	kai
2 καὶ	πάντες	εἰς	τὸν	Μωϋσῆν	ἐβαπτίσαντο	, ἐν	τῇ	νεφέλῃ	, καὶ
and	all	into	-	Moses	were baptized	in	the	cloud	and
Conj	Adj-NMP	Prep	Art-AMS	N-AMS	V-AIM-3P	Prep	Art-DFS	N-DFS	Conj

Strong's	Transliteration	Greek	English	Morphology
2532 [e]	kai	καὶ	and	Conj
3956 [e]	pantes	πάντες	all	Adj-NMP
1519 [e]	eis	εἰς	into	Prep
3588 [e]	ton	τὸν	-	Art-AMS
3475 [e]	Mōusēn	Μωϋσῆν	Moses	N-AMS
907 [e]	ebaptisanto	ἐβαπτίσαντο	were baptized,	V-AIM-3P
1722 [e]	en	ἐν	in	Prep
3588 [e]	tē	τῇ	the	Art-DFS
3507 [e]	nephelē	νεφέλῃ	cloud,	N-DFS
2532 [e]	kai	καὶ	and	Conj
1722 [e]	en	ἐν	in	Prep
3588 [e]	tē	τῇ	the	Art-DFS
2281 [e]	thalassē	θαλάσση,	sea,	N-DFS

1 Cor 10:2; Meaning of eis “for.”

Argument:- Baptized "Into" Moses

“A preposition is a weak peg to hang a doctrine on, but the phrase **"baptized into Jesus Christ"** in the King James version of Rom. 6:3; has long been a favourite with baptismal regenerationists.”

“They are conveniently or wilfully ignorant of the fact that identical translation of the same Greek **preposition eis** in I Cor. 10:2; makes **"our fathers.., all baptized into Moses."**

Of course, nobody is ever dipped into Christ, any more than anybody was ever dipped into Moses. The Greek preposition in both these passages **should be** rendered **"with reference to" or "because of,"** either of which translations will give good sense, while **"into" gives nonsense."**

1 Cor 10:2; Meaning of eis “for.”

Answer:-Bengel:- “baptized **unto** Moses—the servant of God and representative of the Old Testament covenant of the law: as Jesus, the Son of God, is of the Gospel covenant (John 1:17; Heb 3:5-6;). The people were **led to believe in Moses as God's servant by the miracle of the cloud protecting them, and by their being conducted under him safely** through the Red Sea; therefore they are said to be **“baptized unto” him (Ex 14:31). “Baptized” is here equivalent to “initiated”:-**

“Καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο, and (all were baptized unto Moses) καί, and so. He resumes what he slightly touched upon in the preceding verse about the cloud and the sea, and shows to what each refers. They were baptized in the cloud, so far as they were under it; and in the sea, so far as they passed through it.”

“But Paul uses this term with great propriety.

1. Because the cloud and the sea are in their own nature water (wherefore also Paul is silent respecting the pillar of fire);
2. The cloud and the sea took the fathers out of sight and restored them again to view, and this is what the water does to those who are baptized.”

3. “They were initiated by the cloud and by the sea; and as initiation, at Col 2:11; is described by circumcision, so here by baptism, a metaphor common to the Old & New Testament;”

“But they were baptized unto Moses, as the servant of God, Ex 14:31; **because they had begun** to believe **(in)** him, and that they might **afterwards believe (in) him; comp. εἰς**, Rom 4:20.[85] **ἐβαπτίσαντο**, in the middle voice, received baptism. In the 1st verse it is hinted what God did for them; in 1 Cor 10:2; what the fathers received.” **Bengel”**

Cambridge Bible comm.:- “and were all baptized unto Moses]

The passing through the cloud (Exodus 14:19) and the sea was a type of Christian Baptism, in that he who passes through it exchanges a state of bondage for a state of freedom, the hard yoke of a Pharaoh for the fatherly care of God, and this in consequence of his following the guidance of a leader sent by God.”

“The Israelites were baptized ‘**unto Moses,**’ because by passing through the cloud and the sea **they had become connected with him, dependent on his commands and guidance.**”

Clark.:- “And were all baptized unto Moses - Rather **Into** Moses - **into** the covenant of which Moses was the mediator; and by this typical baptism they were brought under the obligation of acting according to the Mosaic precepts, as Christians receiving Christian baptism are said to be **baptized Into Christ,** and are thereby brought under obligation to keep the precepts of the Gospel.”

1 Cor 10:2; Meaning of eis “for.”

M. Dodds.:-“They were all baptized unto Moses. By passing through the Red Sea at his command they definitely renounced Pharaoh and as definitely committed themselves to Moses, and were as certainly sworn to obey him as ever was Roman soldier who took the oath to serve his emperor.”

“When, at Brederode's invitation, the patriots of Holland put on the beggar's wallet and tasted wine from the beggar's bowl, they were baptized unto William of Orange and their country's cause.

When the sailors on board the Swan weighed anchor and beat out of Plymouth, they were baptized unto Drake and pledged to follow him and fight for him to the death.”

“Christian baptism, then, if it means anything, means a line drawn across the life, and proclaims that to whomsoever we have been bound, we now are pledged to this new Lord, and are to live in His service.”

1 Cor 10:2; Meaning of eis “for.”

“The cloud” shading and guiding the Israelites from above, and “the sea” making a path for them through its midst and drowning their enemies behind them, were glorious signs to “our fathers” of God’s salvation; together they formed a *λοῦτρον παλιγγενεσίας*. Titus 3:5;”

“Inaugurating the national covenant life; as it trode the miraculous path between upper and nether waters, Israel was born into its Divine estate. Thus “they all received their baptism unto Moses in the cloud and in the sea,” since **in this act they committed themselves to the guidance of Moses, entering through him into acknowledged fellowship with God;**”

“Even so the Cor[1411] in the use of the same symbolic element had been “baptized unto Christ” (cf. Romans 6:3 f., Galatians 3:27). For the parl[1412] between Moses and Christ, see Hebrews 3. Paul sees a baptism in the waters of the Exodus, as Peter in the waters of the Deluge.” **Expositors Greek Testament.**

1 Cor 10:2; Meaning of eis “for.”

“It was not only an amazing demonstration of God’s love and power, but also a picture of baptism – by “passing through water,” all of Israel was identified with Moses, even as by “passing through water,” a Christian is identified with Jesus Christ. (Romans 6:3-4;)”

Guzick Bible Comm.

All these commentators and more recognise the “For” Future aspect in this text rather than a “Because” Past aspect of eis.”

Luke 24:47; Meaning of eis “for.”

“and that, in his name, repentance for the forgiveness of sins would be preached to all nations, beginning from Jerusalem.”

2532 [e]	2784 [e]	1909 [e]	3588 [e]	3686 [e]	846 [e]	3341 [e]	1519 [e]	859 [e]
kai	kērychthēnai	epi	tō	onomati	autou	metanoian	eis	aphesin
47 καὶ	κηρυχθῆναι	ἐπὶ	τῷ	ὀνόματι	αὐτοῦ	μετάνοιαν	εἰς	ἄφεσιν
and	to be proclaimed	in	the	name	of him	repentance	and	forgiveness
Conj	V-ANP	Prep	Art-DNS	N-DNS	PPro-GM3S	N-AFS	Prep	N-AFS

266 [e]	1519 [e]	3956 [e]	3588 [e]	1484 [e]	756 [e]	575 [e]	2419 [e]
hamartiōn	eis	panta	ta	ethnē	arxamēnoi	apo	Ierousalēm
ἁμαρτιῶν ,	εἰς	πάντα	τὰ	ἔθνη ,	ἀρξάμενοι	ἀπὸ	Ἰερουσαλήμ* .
of sins	to	all	-	nations	having begun	at	Jerusalem
N-GFP	Prep	Adj-ANP	Art-ANP	N-ANP	V-APM-NMP	Prep	N-GFS

We again find the same phrase. **This is a favourite verse of American Baptists who follow Robertson's lead.** In most English translations, it is common to find an **"and"** joining **repentance AND forgiveness.**

Luke 24:47; Meaning of eis “for.”

However, following Robertson, the meaning becomes, "the good message of repentance because of the forgiveness of sins shall be proclaimed." (What!

Faith or Belief is not needed? **Only repentance?**)

Notice however, that Jesus states that this message (which does not include mention of baptism in Jesus' version) will be proclaimed **BEGINNING AT JERUSALEM**

It is certainly important to look at the contents of the message that actually began the proclamation at Jerusalem!

It can of course be found in Acts 2:38ff.

“metanoēsate kai baptisynthē (ekastov umwn en tw onomati ihsou cristou) eiv afesin tw n amartiwn umwn”

Matt 26:28; Meaning of “eis” “for.”

“for this is My blood of the covenant, which is poured out for many **FOR** forgiveness of sins.”

3778 [e]	1063 [e]	1510 [e]	3588 [e]	129 [e]	1473 [e]	3588 [e]	1242 [e]	3588 [e]	4012 [e]	4183 [e]
touto	gar	estin	to	haima	mou	tēs	diathēkēs	to	peri	pollōn
28 τοῦτο	γάρ	ἐστιν	τὸ	αἷμα	μου	, τῆς	διαθήκης	, τὸ	περὶ	πολλῶν
this	indeed	is	the	blood	of me	of the	covenant	-	for	many
DPro-NNS	Conj	V-PIA-3S	Art-NNS	N-NNS	PPro-G1S	Art-GFS	N-GFS	Art-NNS	Prep	Adj-GMP

1632 [e]	1519 [e]	859 [e]	266 [e]
ekchynnomenon	eis	aphesin	hamartiōn
ἐκχυννόμενον	εἰς	ἄφεσιν	ἁμαρτιῶν .
being poured out	for	forgiveness	of sins

If we Consistently follow Robertson's method, this then becomes, “...my blood...poured out because of the forgiveness of sins.” In other words, before Jesus shed his blood on Calvary, the sins “of many” were already forgiven!

His blood being poured out (passive voice, just like “be baptized”) was to testify to that fact.

Matt 26:28; Meaning of “eis” “for.”

“for this is My blood of the covenant, which is poured out for many **FOR** forgiveness of sins.”

3778 [e]	1063 [e]	1510 [e]	3588 [e]	129 [e]	1473 [e]	3588 [e]	1242 [e]	3588 [e]	4012 [e]	4183 [e]
touto	gar	estin	to	haima	mou	tēs	diathēkēs	to	peri	pollōn
28 τοῦτο	γάρ	ἐστιν	τὸ	αἷμα	μου	, τῆς	διαθήκης	, τὸ	περὶ	πολλῶν
this	indeed	is	the	blood	of me	of the	covenant	-	for	many
DPro-NNS	Conj	V-PIA-3S	Art-NNS	N-NNS	PPro-G1S	Art-GFS	N-GFS	Art-NNS	Prep	Adj-GMP

1632 [e]	1519 [e]	859 [e]	266 [e]
ekchynnomenon	eis	aphesin	hamartiōn
ἐκχυννόμενον	εἰς	ἄφεσιν	ἁμαρτιῶν .
being poured out	for	forgiveness	of sins

It is not too strange to understand why Robertson and his followers refrain from applying their method to this passage. But if Jesus' blood was "poured out for (the purpose of) the forgiveness of sins" then by the **same identical wording and grammar**, believers should "be baptized...for (the purpose of) the forgiveness of sins".

Matt 26:28; Meaning of “eis” “for.”

Matthew 26:28;
***“this is My blood...
which is shed for
many for
the remission of sins
(eiv afesin ámartiwn)
IN ORDER TO HAVE”***

Acts 2:38:
***“Repent, and...be
baptized in the name
of Jesus Christ for
the remission of sins
(eiv afesin ámartiwn)
IN ORDER TO HAVE”***

The phrase **“for the remission of sins”** is found **five times** in the NT (Matt 26:28; Mark 1:3; Luke 3:3; 24:47; Acts 2:38).

Matthew 26:28; has our Lord saying concerning the Lord's Supper: **“For this is My blood of the new covenant, which is shed for many for the remission of sins”** (NKJV). Since no one would argue for a causal usage in Matt 26:28; no one should argue for it in Acts 2:38;

Matt 26:28; Meaning of “eis” “for.”

Matthew 26:28;
***“this is My blood...
which is shed for
many **for**
the remission of sins
(eiv afesin ámartiwn)
IN ORDER TO HAVE”***

Acts 2:38:
***“Repent, and...be
baptized in the name
of Jesus Christ **for**
the remission of sins
(eiv afesin ámartiwn)
IN ORDER TO HAVE”***

In summary, the causal eis interpretation is theologically strong, (IF YOU BELIEVE IN FAITH ALONE) but lexically weak. The causal usage is, in the words of M. J. Harris in his grammatical supplement to The New International Dictionary of New Testament Theology. **“unlikely.”**

Baptist Transl of eis “because of” not “for.”

Argument:- “In Acts 2:38; the people were baptized **because** their sins were forgiven (at Calvary when Jesus said, “Father, forgive them,”) and they received the blessing of forgiveness when they repented of their sin of rejecting Christ and accepted Him as their Saviour and Lord. Friend, heaven or hell depends on what you believe about this.”

He says, “Every time the phrase **‘for the remission of sins’** occurs it is speaking of the **fact that sins have been forgiven previously!**”

If **Jesus** saying at Calvary **“father forgive them”** resulted in all those there being forgiven.

Why did Peter say in Acts 2:37;
“This Jesus whom YOU CRUCIFIED”

If that is so, why do the following translations of Acts 2:38; read as they do?

Acts 2:38; Meaning of “eis” “for.”

**Jesus shed his blood for (in order to)
the remission of sins.**

Thayer's Lexicon says **"for the remission of sins"**
means **"to obtain the forgiveness of sins."** (p. 94).

Bauer's work, translated by Arndt and Gingrich
says that the expression in Acts 2:38 means,
**"for the forgiveness of sins,
so that sins might be forgiven."** (p. 228).

Those who argue **“for”** means **“because”**
Argue with the scholarship of the world
as to the meaning of the expression,
"for the remission of sins."

THE PROPER ACTION OF BAPTISM.

TESTIMONY OF SOME RELIGIOUS LEADERS.

(The great religious leaders listed below were affiliated with churches noted for the use of sprinkling or pouring in place of baptism. Therefore, their testimony is most significant.)

FREDERIC W. FARRAR:- (Episcopal.) "The life of the Christian being hid with Christ in God, his death with Christ is a death to sin, his resurrection with Christ is a resurrection to life. The dipping under the water of baptism is his union with

Christ's death; his rising out of the waters of baptism is a resurrection with Christ, and the birth to new life."

J.B. LIGHTFOOT:- (Episcopal.) "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life."

THE PROPER ACTION OF BAPTISM.

MARTIN LUTHER:- (Founder of Lutheranism.) "The

name baptism is Greek; in Latin it can be rendered immersion, when we immerse anything in water, that

it may be all covered with water. And

although that custom has now grown out of use...

yet they ought to be entirely immersed, and

immediately drawn out. For this the

etymology of the name seems to demand."

F. BRENNER:- (Roman Catholic.)

"Thirteen hundred years was baptism generally and regularly an immersion of the person under water,

and only extraordinary cases a sprinkling

or pouring with water; the latter was disputed

as a mode of baptism, nay, even forbidden."

THE PROPER ACTION OF BAPTISM.

JOHN CALVIN:- (Founder of Presbyterianism.)

**"The very word BAPTIZE signifies to immerse;
and it is certain that immersion was
the practice of the primitive church."**

**Concerning John 3:23; he says, "Here we perceive
how baptism was administered among the ancients,
for they immersed the whole body."**

THE PROPER ACTION OF BAPTISM.

JOHN SCHAFF:- (Presbyterian.)

**"Immersion, and not sprinkling,
was unquestionably the original form"**

JOHN WESLEY:- (Co-founder of Methodism.)

**Commenting on Romans 6:4; he says,
"we are buried with him, alluding to the ancient
manner of baptising by immersion."**

DEAN STANLEY:- (Episcopal.)

**" For the first thirteen centuries the almost universal
practice of baptism was that of which is the very
meaning of the word BAPTISM,
that those who were baptized were plunged,
submerged, immersed into the water."**

ADAM CLARK:- (Methodist.)

Commenting on Romans 6:4; he says
"it is probable that the apostle there alludes to
the mode of administering baptism by immersion,
the whole body being put under water."

DR.LYMAN COLEMAN:- (Presbyterian.)

"Immersion was unquestionably
very early the common mode of baptism."

CARDINAL GIBBONS:- (Roman Catholic.)

"For several centuries after the establishment of
Christianity, baptism was usually conferred by
immersion; but since the twelfth century the practice
of baptism effusion has prevailed in the catholic
church, as this manner is attended with less
inconvenience than baptism by immersion."

THE PROPER ACTION OF BAPTISM. RICHARD BAXTER:- (Presbyterian.)

"It is commonly confessed by us... that in the apostles time were dipped over head in water."

CONCLUSION.

The above testimony on the Proper action of **Baptism as immersion is not biased and therefore can be considered trustworthy. The force of truth has caused informed men to speak honestly, though it may conflict with their own religious background.**

It is also interesting to note that many of the passages that they refer to as involving water are today being put forward as denying water and are being used to refer to spirit baptism by those who do not encourage water baptism as Jesus did.

Acts 2:38; Meaning of “eis” “for.”

The Peshitta text above shows

Acts 2:38; in Aramiac.

The various Peshitta manuscripts we have date from between the 3rd to the 7th Centuries A.D.

This is long enough after the founding of the Church so that major doctrinal disturbances would have been resolved, especially on such a basic "milk" teaching like baptism.

Acts 2:38; Meaning of “eis” “for.”

The Latin Vulgate with English. (www.latinvulgate.com)

238 But Peter said to them: Do penance: and be baptized every one of you in the name of Jesus Christ, for the remission of your sins. And you shall receive the gift of the Holy Ghost.

Petrus vero ad illos paenitentiam inquit agite et baptizetur unusquisque vestrum in nomine Iesu Christi in remissionem peccatorum vestrorum et accipietis donum Sancti Spiritus

The same is true for the 4th Century Vulgate translation.

Both versions are early enough that we can be fairly confident they accurately represent a knowledge of the Greek language. Although Latin gradually replaced Greek for official purposes, Greek continued to be the common language for quite some time.

Acts 2:38; Meaning of “eis” “for”

It is far more likely that the scholars of the 3rd Century and later understood Greek grammar much more clearly than the linguists of the 19th and 20th Centuries.

Therefore, it is ultimately **significant** (and fatal for Robertson's analysis) to find that the Vulgate clearly renders the text according to traditional standards:

eis indicates purpose and result (or goal).

Not only is this sufficient in itself to settle the matter, but the **Peshitta goes further, nailing the coffin lid shut.**

The Aramaic grammatical form used by the Peshitta translators is absolutely *emphatic* that being baptized is “for (the purpose of obtaining) the forgiveness of sins.”

The prefix used in the Aramaic cannot be translated in any other way!

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.

4074 [e] Petros	1161 [e] de	4314 [e] pros	846 [e] autous	3340 [e] Metanoēsate	5346 [e] phēsin	332 [e] kai	907 [e] baptisthētō		
38 Πέτρος	δέ	πρός	αὐτούς ,	Μετανοήσατε ,	[φησίν] ,	καὶ	βαπτισθήτω		
Peter	moreover	to	them	Repent	says	and	be baptized		
N-NMS	Conj	Prep	PPro-AM3P	V-AMA-2P	V-PIA-3S	Conj	V-AMP-3S		
1538 [e] hekastos	4771 [e] hymōn	1909 [e] epi	3588 [e] tō	3686 [e] onomati	2424 [e] Iēsou	5547 [e] Christou	1519 [e] eis	859 [e] aphesin	3588 [e] tōn
ἕκαστος	ὑμῶν ,	ἐπὶ	τῷ	ὀνόματι	Ἰησοῦ	Χριστοῦ	εἰς	ἄφεσιν	τῶν
every one	of you	in	the	name	of Jesus	Christ	for the	forgiveness	-
Adj-NMS	PPro-G2P	Prep	Art-DNS	N-DNS	N-GMS	N-GMS	Prep	N-AFS	Art-GFP
266 [e] hamartion	4771 [e] hymōn	2532 [e] kai	2983 [e] lēmpseste	3588 [e] tēn	1431 [e] dōrean	3588 [e] tou	40 [e] Hagiou	4151 [e] Pneumatōs	
ἁμαρτιῶν	ὑμῶν ,	καὶ	λήψεσθε	τὴν	δωρεάν	τοῦ	Ἁγίου	Πνεύματος .	
of sins	your	and	you will receive	the	gift	of the	Holy	Spirit	
N-GFP	PPro-G2P	Conj	V-FIM-2P	Art-AFS	N-AFS	Art-GNS	Adj-GNS	N-GNS	

ΠΕΤΡΟΣ	ΔΕ	ΕΦΗ	ΠΡΟΣ	ΑΥΤΟΥΣ	ΜΕΤΑΝΟΗΣΑΤΕ	ΚΑΙ	ΒΑΠΤΙΣΘΗΤΩ
petros	de	ephE	pros	autous	metanoEsate	kai	baptisthEtO
Peter	YET	AVERRed	TOWARD	them	after-MIND-YE	AND	LET-BE-BEING-DIPized
					repent-ye !		let-him-be-being-baptized

ΕΚΑΣΤΟΣ	ΥΜΩΝ	ΕΠΙ	ΤΩ	ΟΝΟΜΑΤΙ	ΙΗΣΟΥ	ΧΡΙΣΤΟΥ	ΕΙΣ	ΑΦΕΣΙΝ
hekastos	humOn	epi	tO	onomati	iEsou	christou	eis	aphesin
EACH	OF-YOU(P)	ON	THE	NAME	OF-JESUS	ANOINTED	INTO	FROM-LETting
	of-ye				Christ			pardon

ΑΜΑΡΤΙΩΝ	ΚΑΙ	ΛΗΨΕΘΕ	ΤΗΝ	ΔΩΡΕΑΝ	ΤΟΥ	ΑΓΙΟΥ	ΠΝΕΥΜΑΤΟΣ
hamartiOn	kai	lEpseste	tEn	dOrean	tou	hagiou	pneumatōs
misses	AND	YE-SHALL-BE GETTING	THE	gratuity	OF-THE	HOLY	spirit
sins		ye-shall-be-obtaining					

Peter answered them, "All of you must turn to God and change the way you think and act, and each of you must be baptized in the name of Jesus Christ so that your sins will be forgiven." Gods word Tran

Acts 2:38; Meaning of “eis” “for.”

"You must repent - and as an expression of it, every one of you be **baptized - that you may have your sins forgiven**" (Williams).

"You must repent, and every one of you be **baptized-in order to have your sins forgiven**" (Goodspeed).

"Repent (that is undergo a change of mind and feeling) and be baptized each of you **with a view to the remission of your sins**" (Baylor University, a Baptist school.)

"Repent and be baptized every one of you for **(in order that you may receive)** the forgiveness of your sins." (Short Baptist College. 1921).

Acts 2:38; Meaning of “eis” “for.”

Willmarth.- “Suppose we **force eis** in Acts ii. 38 to bear the unnatural and unauthorized meaning of **“on account of.”**”

After all we have gained nothing.

Other passages there are which cannot be explained away.

Thus our Saviour said, just before he ascended the heavens:-
He that believeth and is baptized shall be saved.”

“We shall hardly dare to tamper with his royal word and make it run, He that believeth and is saved shall be baptized. And unless we do thus change his saying, we have by the highest authority, an importance attributed to Baptism certainly not less than that given to it in **Acts ii. 38,**
translated according to its obvious meaning.”

“What then is the advantage of **violently torturing eis, the construction and the context?**”

Baptism and Remission, in Baptist Quarterly, July, 1877, p. 306.

Baptising them Meaning of “eis” “for” “unto.”

STIFFLER.- “'Baptizing them.' There is absolutely no question as to what the 'baptizing' was. He who declares that it was anything else than immersion, thereby declares his own ignorance.”

“The scholarship of every denomination has settled this question. It is not disciple them by immersing them; but disciple them and at the same time immerse them. The immersion expressed and declared the discipleship. Baptism is the expression and embodiment of faith in Christ. Hence infants must not be baptized (see Gal. iii. 27).”

“For baptism is an assertion and expression of the heart's belief. 'In (into) the name of the Father,' etc. The in should certainly be **'into.'** Believers are not to be immersed by the authority of the three divine persons, but **into fellowship with them. Baptism rightly administered unites with Christ.**”

Gal 3:27;

Baptising them Meaning of “eis” “for” “unto.”

“The soldier in the act of donning his uniform, declares his allegiance and fellowship.

He comes 'into' something.

And so baptism brings men 'into' all that the divine names imply.” The Baptist Teacher, June 27, 1888.

Baptising them Meaning of “eis” “for” “unto.”

HILL:- “Baptizing them into the name of the Father, the Son, and the Holy Ghost, while it certainly implies a profession of faith in them, also exhibits these three persons under certain characters, and in certain relations, which give an assurance of the communication of blessings to those who are thus baptized.”

“Agreeably to this exhibition made in the form of baptism, are such expressions as these, **“he that believeth and is baptized shall be saved:” “baptism saves us:” “be baptized for the remission of sins:”** expressions which could not have been used **unless** there was an **intimate connection** between this rite and the two characteristic blessings of the Gospel, viz. **“forgiveness of sins, and the communication of inward grace.”**

Lectures in Divinity, Vol. III., pp. 306, 307.

Baptising them Meaning of “eis” “for” “unto.”

NORRIS.:- “And is baptized. This is illustrated in the cases of Saul and Cornelius, in both of which baptism is spoken of as necessary for those who had already believed, **in order to put them in a state of salvation.**”

Notes on New Test, on Mark xvi. 16.

VALPY.:- “The fulfillment of both conditions in every individual is insisted on.

Sothesetai, shall be saved, i. e. he shall, by virtue of that faith and baptism, be put into a state of salvation.”

“The word saved does not signify the final and complete salvation which we shall enjoy in heaven, but only our being placed in that way and state, in which, if we continue grounded and settled in the faith, and be not moved from the hope of the gospel, Col. i. 23, but patiently continue in well-doing, Rom. ii. 7, we shall undoubtedly be saved.”

Novum Test., Note on Mark xvi. 16, Vol. I, p. 288.

A British Baptist speaks.

Dr. George R. Beasley-Murray is an internationally known Baptist scholar from Great Britain. During the past decade he has taught and lectured in all of the seminaries of the Southern Baptist Convention as well as many other schools throughout the world. He has authored numerous commentaries and books.

One of his most significant works is **Baptism in the New Testament** in which he sets forth a view of baptism which is contrary to that of many Baptists in the U.S.A.

This interview was conducted on the campus of Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, on April 17, 1990, by John A. Owston, a doctoral student there.

A British Baptist speaks

“Owston: “In 1981 you spoke at the North American Christian Convention when you were teaching at Southern Baptist Seminary in Louisville.
What were your impressions?”

Beasley-Murray:- “That was an unforgettable experience for me because I was so desirous of having this kind of contact with the Christian churches. I can only say that I found a great warmth of fellowship.”

“I fully expected just a small number, but they crowded into the hall and there was obviously a rappore. They received me very warmly, and I was glad to get to know some of the leaders in your churches.”

A British Baptist speaks.

Owston:- “Historically, the churches of the Stone-Campbell movement have been concerned about unity and restoration.

Do you see these as worthy goals?”

Beasley-Murray:- “It just so happens that the only churches of Christ that I knew in my earlier Christian days (in Great Britain) had a great passion for the oneness of the church, and I thought this was a splendid aim to have.

I have been myself through the years very much interested in and enthusiastic for Christian unity.”

A British Baptist speaks.

“Not only the prayer of our Lord. but the whole intent of our Lord was to redeem humanity from its dividedness against God and one another.

In view of the way the church has splintered up, somebody has to do something to reunite God's own family.”

I have been interested to discover that there are a considerable number of evangelical Christians who have felt that the dividedness of the people of God is completely contrary to the gospel , and they wanted to start all over again.

A British Baptist speaks.

“To stand under the Word of God is to stand ready to be judged, ready to change our patterns according to the Word of God.

The church always has to be in a state of reformation and restoration, which does imply "going back " to our origins.”

A British Baptist speaks.

Owston: : from reading your book, Baptism in the New Testament, I would take it that your views concerning baptism are somewhat different from those of many Baptists, especially here in the United States.

Beasley-Murray:- “That is true. I have been asked often to lecture on baptism at Southern Baptist and other theological seminaries. When I have done so, I always begin with the observation that the intention of our study is to examine the New Testament, and see what it says about baptism;”

“I state that the kind of exposition I will give will be as objective as I can make it, but it is different from what is current among the majority.”

A British Baptist speaks.

“There is no doubt that Southern Baptists most commonly view baptism primarily as a confession of faith from those who have experienced salvation on the basis of faith.”

“Their chief concern is to make sure that people are properly baptized and in the right environment, i.e., in a Southern Baptist church.

I was astonished to learn of the concept of ..alien baptism,.. which is characteristic of Landmark .. Baptists.”

“I think one can safely say that this concept is known nowhere else in the world other than among Southern Baptists. I think that this may well be due to the defence made against the ..Campbellite movement, as they call it.”

A British Baptist speaks

“They were confronted with a different teaching on baptism from their own and were alarmed that many Baptist churches were going over to this movement.”

“They accordingly denied the validity of baptism in any churches other than (Southern) Baptists, a view I have not met among Baptists anywhere else in the world. I think in all honesty one would have to say that it is characteristic of Baptists popularly to view baptism solely as the sign of one's conversion.”

A British Baptist speaks.

“But among the theologically educated there is a strong inclination to view baptism as more than that—as a sacramental act, and this would especially apply to Baptists in Europe.”

“The scholars who have taught them have been free to examine the New Testament objectively and expound the Scriptures in ways which concur much more with your own views.”

“The book Baptism in the New Testament was originally given as lectures in theological seminaries in Britain. When I have spoken on this topic to groups of ministers there has often been oneness on the whole matters, particularly among the younger men. I feel comfortable among Baptists generally; in this particular country I simply humbly bear my witness.”

A British Baptist speaks.

Owston:- “How do Southern Baptists respond to your views when you lecture on baptism at one of their schools?”

Beasley-Murray:- “A typical kind of response of a class at the end of a semester is, ..
How are we going to put this over to our congregation?”
In other words, it is positive.”

“It is when a person hears just one sermon or lecture that there is rejection because it is so contrary to the common view. But when presented with careful exegesis of the New Testament, they are ready to respond positively.”

A British Baptist speaks.

Owston:- “Some of us in our movement have been accused of teaching ..

baptismal regeneration .. because we view baptism as a part of the conversion process.

Would you view baptism as a part of conversion?”

Beasley-Murray:- “Oh, very definitely.
The easiest way

I find I can represent this among Baptists is that baptism is the completion of conversion, and that in the New Testament the two (baptism and conversion) are never separated.

A British Baptist speaks.

“Once one realizes that baptism and conversion are inseparably kept together, then one can appreciate how it is that Paul can say, “All you who were baptized into Christ did put on Christ.”

“When I talk about this topic I frequently point to I Peter 3:21, which I regard as a key saying on baptism in the New Testament.”

“There baptism is compared with the flood, through which a few souls were safely brought through water: ..the counterpart to which now saves you also, namely baptism,.. says Peter-an extraordinary statement for Southern Baptists to hear!”

A British Baptist speaks.

**“In baptism one pledges to God
one's faith in response to the gospel.**

**One of the greatest New Testament scholars today,
in my opinion, is a Roman Catholic named
Rudolph Schnackenburg.”**

**“He wrote a book on Paul's teaching on baptism.
When reviewing my book, he pointed out
that there are Roman Catholic scholars who
are viewing baptism now in exactly the same way.”**

An American Evangelical speaks.

Robert H. Stein is the Mildred Hogan Professor of New Testament Interpretation at The Southern Baptist Theological Seminary.

“In the New Testament, conversion involves five integrally related components or aspects, all of which took place at the same time, usually on the same day. These five components are repentance, faith, and confession by the individual, regeneration, or the giving of the Holy Spirit by God, and baptism by representatives of the Christian community.”

“It should be noted that the individual is the “doer” of the first three components. He/she repents, believes, and confesses. In the other two components, however, the individual is the recipient and is acted upon. He/she receives or is given the Spirit by God and is baptized by the church.”

An American Evangelical speaks.

“New Testament Combinations of the Components.

It seems clear by the varied groupings of these aspects in the New Testament that the experience of conversion was understood to involve all five components which normally occurred at the same time. As a result, when one or more of these aspects is missing from a specific passage or conversion account, we should presume that although not mentioned, they are assumed.”

“Faith and Baptism Associated Together.

This combination occurs in several places. For instance, Gal 3:26-27; says, “You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ.”

It should be noted that Paul uses “faith” and “baptism” interchangeably in this passage.

The Gentile Christians are children of God by faith, a statement supported by the fact that they were baptized.”

An American Evangelical speaks.

“This poses no problem if these two aspects of conversion occurred at the same time in the experience of the Galatian Christians, but if they were separated in time a problem immediately arises. Did the Galatians become Christians when they believed or when they were baptized?”

“Paul envisioned no such problem arising in the thinking of the Galatians because faith and baptism generally occurred at the same time. No temporal gap was assumed between these two components of the conversion experience. The possibility that one could have faith but not be baptized was not even perceived as an option by Paul.”

“In this passage Paul neither exalts faith at the expense of baptism nor baptism at the expense of faith. They are integrally related, and each assumes the other.”

An American Evangelical speaks.

“This same pairing of faith and baptism appears in Col 2:11-12: “In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.”

“Once again faith and baptism are integrally related. Faith is involved in the rite of baptism, for in the experience of baptism one is raised from the water **“through faith.”**

An American Evangelical speaks.

“Additional examples can be found in Acts 8:12; 16:31-33; and 18:8; as well as in Ephesians 5:26; and Acts 8:35-36; where the **washing of baptism** is associated with **hearing the word.**”

“Repentance and Baptism Associated Together.

It was a strong tenet of the Qumran community that the “baptisms” or lustrations of the community were of no value apart from repentance. (1 QS 2:25ff.)”

An American Evangelical speaks.

“Similarly, the baptism of John intimately associated these two components: “And so John came, baptizing in the desert region and preaching a baptism of repentance for the forgiveness of sins.” (Mk 1:4; Mt 3:2-6; Lk 3:3; Ac 19:4; cf. Josephus, Antiquities 18.116-119). This association continued in the Christian proclamation as well. (cf. Acts 2:38, 11:15-18;).”

“Faith and Regeneration.

**(i.e., the Receiving of the Holy Spirit) Associated Together
An example of this combination is found in Galatians 3:2.**

Seeking to demonstrate that the Galatians were justified by faith and needed no “work” of circumcision.”

Paul asks them, “I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard?”

An American Evangelical speaks.

“The assumed answer is that the Galatians received the Spirit, experienced regeneration or were “born again,” when they believed. Since they received the Spirit, the seal of God’s approval by faith, Paul demonstrates that God accepted them apart from circumcision.”

“In the same chapter Paul points out that by his death Christ bore the believer’s curse in order that “the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.”

“**A similar association between faith and Baptism and Regeneration** (i.e., the Receiving of the Spirit) Associated Together In Titus 3:4; after describing what the Christian was before placing his or her faith in Christ, Paul adds in verse 5 an important (and typically Pauline) “but” and states that “he saved us, not because of righteous things we had done, but because of his mercy.”

An American Evangelical speaks.

“He saved us through the washing of rebirth and renewal of the Holy Spirit, whom he poured out on us generously through Jesus Christ our Saviour”

In light of the fact that the readers of Titus had all been baptized and that such a rite clearly had nuances of washing (cf. Ac 22:16, 1 Co 6:11, Eph 5:26), the expression **“washing of rebirth”** is best understood as referring to the readers’ experience of conversion when they were baptized and received the Holy Spirit.”

“It is also probable that the expressions **“washing of rebirth”** and **“renewal of the Holy Spirit”** are synonymous expressions and refer to the same experience because they are both governed by the single preposition **“through”** (dia).”

“As a result it however, is distinguished from that of John. What distinguishes it is not an omission of repentance, for this is part of Christian baptism as well. (cf. Ac 2:38, 11:18).

Rather, what separates the baptism of Jesus from that of John is that it involved the gift of the Spirit.”

“There is no need to seek to make the term “baptism” mean two different things in these six passages. On the contrary, **the water baptism** of John associated with repentance is contrasted with **the water baptism** of the Christ associated with the coming of the Spirit.”

“Baptism and regeneration, which involves the coming of the Spirit into the life of the believer, are intimately associated in these verses.”

An American Evangelical speaks.

“In the experience of the earliest Christian community this association did not create any major problem because these two aspects of the conversion experience were not separated in time.”

“As for 1 Corinthians 12:13, there is no reason to distinguish the baptism of the Spirit referred to here from the other six references, especially since the same prepositional phrase (en henī pneumati [in/by the one Spirit]) is used as in the other six references (en pneumati hagio [in/by the Spirit]).”

“The only difference is the use of a different adjective - ”one” instead of “holy.”

An American Evangelical speaks.

“Romans 6:4; can also be mentioned in this regard. Here Paul states, “We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live (literally “walk”) a new life.”

“Although the “Spirit” is not explicitly mentioned in this verse, baptism is associated with dying with Christ and walking in “new life.” In Romans 7:6; the expression “new way of the Spirit” is used, and these are the only two places in Paul’s writings where this term “new” or kainotes is used.”

An American Evangelical speaks.

“It seems reasonable therefore to conclude that “new life,” which is associated with baptism, and “new way of the spirit” are essentially synonymous expressions. Additional examples of the tie between baptism and regeneration can be found in Acts 9:17-18; 10:44-48; and John 3:3 and 5;

“Although the New Testament indicates that there is an intimate relationship between baptism and regeneration, this does not mean that this relationship is causal in nature.”

Conclusion Acts 2:38; or Faith Alone.

We submit that all of the evidence advanced supports the proposition that Baptism is involved in and necessary for salvation.

Those who deny this:-

Must produce a passage that STATES
“salvation by Faith ALONE.”

Must produce a passage STATING that
“one is saved BEFORE and WITHOUT baptism.”

Must produce a conversion ascribing
“salvation to the Subject BEFORE he is Baptized
under Christ’s new Covenant.”

Must prove that repentance **PRECEDES Faith** under the New Covenant because you are committed to show that a person is saved (at the point of faith) when he believes.

If you admit that Faith comes before Repentance you will have the position of a sinner saved BEFORE he repents!

Conclusion Acts 2:38; or Faith Alone.

Summary of the Arguments FOR baptism necessary for salvation.

1. Baptism is for the remission of sins; **BECAUSE THE LORD** has made it necessary to salvation in the words "He that Believes and is Baptised shall be saved" Belief and Baptism are connected **with a view** to salvation in the passage. Mark 16:16;.

2. Baptism is **INTO the NAME of the FATHER, SON, AND HOLY SPIRIT. INTO a NEW position; a new relationship,** implying that before one is baptized he is not in this relationship. Matt 28:19;

3. **PETER'S** words in Acts 2:38; make it plain that **baptism stands between** the sinner and the remission of his sins.

Conclusion Acts 2:38; or Faith Alone.

4. Saul of Tarsus was **commanded to arise and be baptized.** Acts 22:16;.

5. Baptism brings a believer **INTO** the death of Christ. and from baptism he rises to walk in newness of life. Rom 6:1-6;

6. Baptism is the last step which brings one **INTO Christ**, where he has then become a child of God by Faith. Gal 3:26-27;
7. In Baptism one **PUTS ON** Christ. Gal 3:27;

Conclusion Acts 2:38; or Faith Alone.

8. Baptism marks the completion of the New Birth, **BORN OUT OF WATER** and **the SPIRIT**. John 3:5;

9. Baptism marks the time when one becomes **OF CHRIST**. 1 Cor 1:13; for Paul clearly teaches that we are named after the one into whom we are baptized.

Christ was crucified for us- we are baptized **INTO** the name of Christ- and thus are described as of Christ.

Conclusion Acts 2:38; or Faith Alone.

**WE are not urging people to have Faith in baptism,
for baptism is NOT the saviour!
JESUS is the one who saves us.**

We urge all men to have Faith in HIM.

**In what he has done for us, in His precious blood
being Shed for us, and to trust in his atoning work.**

**We need to turn from our sins in repentance,
and be Baptized in **SUBMISSION TO His plain
COMMAND**, that our sins may be washed away,
and that we may be saved as Jesus commanded.**

Conclusion Acts 2:38; or Faith Alone.

**The real problem is NOT baptism, BUT FAITH.
There are some who speak of having Faith in Christ;**

**If Christ were to say RAISE YOUR RIGHT HAND,
they would instantly say BUT LORD
MAY WE NOT RAISE OUR LEFT!**

**WHAT CHRIST WANTS IS! – TRUST, OBEDIENCE,
SUBMISSION, THE ACCEPTANCE OF HIS WILL.
HE WANTS THE RIGHT OF WAY IN OUR LIFE,
AND HE WILL THEN CONFIRM TO US
ALL THE PROMISES AND BLESSINGS HELD OUT
TO THOSE WHO YIELD IN OBEDIENT FAITH.**

Conclusion Acts 2:38; or Faith Alone.

1) It is the duty of those who believe in Faith Alone to produce the VERSE that PLAINLY and UNEQUIVOCABLY STATES we are saved by FAITH ALONE. This they cannot do.

2) It is their Duty to point to a case of Conversion under the New Covenant. Where the subject is declared to be SAVED before and without BAPTISM.

3) They Fail to show how Salvation can be by FAITH ALONE and still include, Grace, Jesus Blood, The Gospel, repentance, confession, baptism!

Conclusion Acts 2:38; or Faith Alone.

4) **They are UNABLE to DENY** this is a **NEW doctrine**, and that the word **ALONE** is an unwarranted perversion and addition to the word of God.

5) **They Fail** to face up to the fact that **JESUS** said "**HE THAT BELIEVES AND IS BAPTIZED**" therefore putting salvation **AFTER** baptism.

They are **unable to reconcile** their doctrine with these words.

**He that believes and is baptized shall be saved.
Not He that believes and is saved shall be baptized.**

Conclusion Acts 2:38; or Faith Alone.

6) They fail to show in Acts 2:38; How these Jews were saved by Faith Alone, as both the **Bible and Scholarship** are against their position and agree that **repentance and baptism** are **FOR** the remission of Sins..

7) John 12:42-43; show us many who believed on Christ, but refused to confess him, and who according to the words of the Lord, will not be confessed by him before the father.

Conclusion Acts 2:38; or Faith Alone

8) 1 Cor 13:12; **PAUL** is also Against Faith ONLY because he says all faith without Love is nothing.

9) **PETER** was Against Faith ONLY. 1 Pet 3:21;
Baptism **DOES NOW** save us!
Or is it Baptism **DOES NOT** save us?
Which did Peter say?

Conclusion Acts 2:38; or Faith Alone.

- 10) **JAMES** Shows Clearly FAITH ALONE is False faith, there is a faith that CANNOT save.
- 11) **JOHN** 1:12; says that Believers have the right or privilege to become Children of God;
- 12) The fact is that **Faith that saves is a faith that ACTS**, is SEEN, - OBEYS,- TAKES STEPS- WORKS through LOVE, and IS NEVER ALONE!
- 13) We Believe the order that Christ laid down – **Belief, Baptism, salvation,** **NOT** Salvation before and even in some cases without baptism.

Conclusion Acts 2:38; or Faith Alone.

The Choice is yours

The words of Jesus or the words of man?

**THE Choice between the active Faith
in response to the Love and Grace of God;**

**OR The Christ dishonouring heresy called
SALVATION BY FAITH ALONE.**

**Which is MISGUIDED, ILLCONCEIVED,
UNSCRIPTURAL, even ANTISCRIPURAL.**

IT was NOT preached by the apostles.

IT was UNKNOWN to the early Christians.

It ONLY began in the 16 century.

Without doubt it is ABHORRENT to the LUCKLESS

LUTHER who has been saddled with this

PERVERSION of his unhappy phrase.

Conclusion Acts 2:38; or Faith Alone.

**WE ENCOURAGE YOU TO GET BACK
TO CHRIST AND THE BIBLE.**

**RETURN TO THE AGE ABIDING COMMISSION OF
THE SAVIOUR, before He returned to his father,
He issued these marching orders.**

**"GO into all the world and preach
the gospel to every creature. he that believes
and is baptized shall be saved,
He that disbelieves shall be condemned."**

Acts 2:38; For.

Men are to repent and be immersed in order to the attainment of the same blessing for which the blood of Jesus was shed.

The propitiation through his blood was in order to the offer of pardon, while repentance and immersion are enjoined by Peter upon his hearers, in order to the attainment of pardon.

The work of the cross is God's offer of life... Faith, repentance, confession and Baptism is our acceptance of God's offer.

Acts 2:38; For.

**THE BIBLE DOES NOT CONTRADICT ITSELF
THE UNDERSTANDING AND APPLICATION
of the text used causes the contradiction
therefore the **contradiction** is in the **teaching**
of **Faith Alone** not in what the bible says.**

Acts 2:38; “eis” “for” forgiveness

A small list of Greek Scholars who commented on Acts 2:38; & the meaning of “EIS” for forgiveness of sins.

1. **G.B.Winer**, Greek scholar, Winer’s New Testament Grammar, “the purpose and end in view”
2. **J.W. Willmarth** (Baptist), scholar, “unto, in order to”
3. **H.B.Hackett** (Baptist), scholar, referring to Acts 22:16 “states a result of baptism, answers ‘for the remission of sins’ in Acts 2:38, i.e., submit to the rite in order to forgiveness”
4. **Meyer** “denotes object of baptism which is the remission of guilt”
5. **D.A.Penick**, professor of classical languages at the University of Texas, “‘eis’ looks forward and I know of no case in the New Testament where it looks back”
6. **C.B. Williams** (Baptist) “eis is always prospective”. His translation: “that you may have your sins forgiven.”
7. **J.P. Lange** (Lutheran theologian) “eis shows the immediate purpose of baptism”

Acts 2:38; “eis” “for” forgiveness.

8. **Olshausen**, “baptism is accompanied with the remission of sins”
9. **C.H. Morgan** (Baptist), Dean of Eastern Baptist Theological Seminary “I do not know of any recognized Greek lexicon which gives to eis the meaning of ‘because of’.”
10. **W.R. Harper**, Professor at Chicago University, “‘unto’, i.e., ‘in order to secure’”
11. **A.C.Axtell** (Baptist), Professor of Greek, ‘unto, for, in order to, with a view to, denotes the object or end toward which the action expressed by the predicate verbs was to be directed.’”
12. **S.H. Butcher** (Presbyterian), Professor of Greek, “expresses the end toward which the action tends”
13. **I. Bywater**, Professor of Greek, “expresses the end or purpose to be attained: to the end that your sins may be remitted.”
14. **H.C. Cameron**, Professor of Greek, “the end to which repentance and baptism in the name of Jesus Christ led”

Acts 2:38; “eis” “for” forgiveness.

15. **P. Doddridge** (Congregationalist), “in order to be forgiven of their sins”
16. **M.L. D’Ooge** (Baptist), Professor of Greek, “unto, in order to, for”
17. **K. Fullerton** (Presbyterian), Professor of Greek and Hebrew scriptures “into or unto, the aim or end of baptism is remission of sins”
18. **G.S. Sale** (Presbyterian), Professor of Greek, “result or purpose of baptism, to obtain remission of sins”
19. **C.F. Sitterly** (Methodist), Professor of Greek and English Bible, “reason or motive that should induce to repentance and baptism”
20. **J.H. Thayer** (Congregationalist), Professor of N.T. Criticism and Interpretation, author of Thayer’s Greek Lexicon, “unto the remission of your sins.”

Acts 2:38; “eis” “for” forgiveness.

21. **R. Halley** (Congregationalist), Principal of New College, “future and prospective”
22. **A. Harkness** (Baptist), Professor of Greek, “denotes purpose, in order to, for the purpose of receiving”
23. **J.C. Proctor**, Professor of Greek, “denotes object or end in view”
24. **W. S. Tyler**, Professor of Greek, “denotes object and end of the two verbs”
25. **Wm. Arndt and F.W. Gingrich**, in a section where eis is defined as expressing “purpose,” with the sense of “in order to,” rendered the same phrase: “for forgiveness of sins, so that sins might be forgiven . . . Acts 2:38:” (Greek-English Lexicon, Chicago: University of Chicago, 1967, 228).
26. **Elliger** states that eis, in Acts 2:38, is designed “to indicate purpose” (Horst Balz & Gerhard Schneider, Exegetical Dictionary of the New Testament, Grand Rapids: Eerdmans, 1990, Vol. 1, 399).

Acts 2:38; “eis” “for” forgiveness.

27. **Ceslas Spicq** In his discussion of Acts 2:38, noted: **“Water baptism is a means of realizing this conversion, and its goal — something altogether new — is a washing, ‘the remission of sins’”** (Theological Lexicon of the New Testament, Peabody, MA: Hendrickson, 1994, Vol. 1, 242).
28. **Henry B. Dewing**, Bowdoin College and President of Athens College , Athens, Greece - I should say that 'eis' indicates , not results of consequence, but rather end of design. **"I should translate , 'Let every one of you be baptized for (the attainment of) forgiveness of your sins.**
The meaning 'because of ' is utterly out of the question.

This is by no means an exhaustive list

Acts 2:38; “eis” “for” forgiveness.

A small list of Scholars who responded to the question
“What is the meaning of “repent and be baptized for (eis)
the forgiveness of sins) in Acts 2:38

Professor Tyler (Amherst College, Mass.), said, “I shall translate Acts 2:38 liberally, thus: ‘Repent, and let every one of you be baptized in (or on) the name of Jesus Christ unto remission of sins.’ The preposition eis seems to denote the object and end of the two verbs which precede in the imperative. In other words, REMISSION OF SINS IS THE OBJECT AND END RESULT of repentance and baptism.”

Professor H.C. Cameron (Princeton College, NJ) said, “The preposition eis in Acts 2:38 is evidently used in its final sense; and the phrase is clearly connected with metanoesate kai baptistheeti (repent and be baptized), AS THE END TO WHICH REPENTANCE AND BAPTISM IN THE NAME OF JESUS CHRIST LED.”

Professor Packard (Yale College, Conn.) said, “My own impression (to give it for what it is worth) is that I should translate it, if these words occurred in Plato, for instance, TO THE END OF REMISSION OF SINS. It would then make aphasis hamartioon AN OBJECT AIMED AT, OR A RESULT ATTAINED BY THE ACTS DENOTED BY THE VERBS.”

Acts 2:38; “eis” “for” forgiveness.

Professor Foster (Colby University, Maine) said, “Without a special examination of the passage in connection with others in which like expressions occur, I should say that the word here has the force of ‘unto,’ ‘in order to,’ ‘for the sake of,’ **INDICATING A RESULT TO BE ATTAINED.**”

Professor D’Ooge (Ann Arbor University, Mich.) said, “In reply to your inquiry, I would say that in my judgment the preposition eis, in the verse referred to, expresses **THE RELATION OF AIM OR END IN VIEW**, answering the question eis ti (for what?), and to be translated by ‘unto,’ ‘in order to,’ ‘for.’ This sense of eis, as you doubtless know, is recognized by Liddell & Scott for classical; by Winder, for New Testament usage.”

Professor Flagg (Cornell University, NY) said, “In answer to your inquiry about the force of the preposition eis in the passage of the New Testament to which you refer (Acts 2:38), I should say that **IT DENOTED INTENTION OR PURPOSE**, ‘with a view to,’ much as if he had been written, ‘**SO AS TO OBTAIN REMISSION OF SINS.**’”

Professor Proctor (Dartmouth College, NH) said, “It is my opinion that eis is to be connected with both the predicates, and that **IT DENOTES AN OBJECT OR END IN VIEW.**”

Professor Harkness (Brown University, RI) said, “In my opinion eis in Acts 2:38 **DENOTES PURPOSE**, and may be rendered in order to, or **FOR THE PURPOSE OF SECURING**, or, as in our English version, for.”

Acts 2:38; “eis” “for” forgiveness.

Professor T.D. Seymour (Yale College) said, “I do not remember any passage in which eis could properly be translated because of. I am not sure that I understand your second question; as I understand it, I should say that EIS IS NEVER RETROSPECTIVE, it always implies that the person or thing or act concerned is turned toward the thing which follows eis.”

Professor W.W. Goodwin (Harvard) said, “In reply to your first question I must say that I cannot conceive of any expression in which eis would be properly translated because of. To your second question I should say that I DO NOT SEE HOW EIS CAN EVER BE RETROSPECTIVE.”

Professor John H. Wheeler (University of Virginia) said, “It seems to me in either language (Greek or English) THE REMISSION OF SINS IS SOMETHING TO WHICH THE ONE WHO IS BAPTIZED IS TO LOOK FORWARD - he is to be baptized AS A MEANS OF PROCURING THAT REMISSION.”

Professor Chas. F. Smith (Vanderbilt) said, “I do not doubt that eis in Acts 2:38 means unto and is prospective.”

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Faith Alone and Acts 2:38; Meaning of “eis” “for.”

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WHAT IS REPENTANCE?**