

## RESOLUTION OF TWO ISSUES IN ACTS 1 & 2

At this point in our study of Acts, two issues have been raised which need to be addressed: one, the issue of Judas (why chosen? was he ever a believer?), and two, the issue of baptismal regeneration that many read into Acts 2:38.

### I. The Problem of Judas: Why chosen? Was he ever a believer?

#### A. Compare the four lists of the ORIGINAL twelve Apostles...

<u>Mark 3:16f.</u>	<u>Matthew 10:2f.</u>	<u>Luke 6:14f.</u>	<u>Acts 1:13</u>
1. Simon Peter	Simon Peter	Simon Peter	Simon Peter
2. James	Andrew	Andrew	James
3. John	James	James	John
4. Andrew	John	John	Andrew
5. Philip	Philip	Philip	Philip
6. Bartholomew	Bartholomew	Bartholomew	Thomas
7. Matthew	Thomas	Matthew	Bartholomew
8. Thomas	Matthew	Thomas	Matthew
9. James, son of Alpheus	James, son of Alpheus	James, son of Alpheus	James, son of Alpheus
10. Thaddeus	Thaddeus	Simon the Zealot	Simon the Zealot
11. Simon the Cananean	Simon the Cananean	Judas, brother of James	Judas, brother of James
12. Judas Isacariot	Judas Isacariot	Judas Isacariot	

#### B. Relative to Judas

1. John 6:70, 71 – chosen by Jesus with full knowledge that he was a \_\_\_\_\_/\_\_\_\_\_: an adversarial accuser, a slanderer.
2. John 13:2 – motivated by \_\_\_\_\_ to \_\_\_\_\_ Jesus.
3. John 13:10-18 – never cleansed of sin.
4. John 13:19 – his betrayal predicted in order to stabilize the eleven's \_\_\_\_\_ in Christ.
5. John 13:21-30 – his dismissal by Jesus & indwelling by Satan.
6. John 17:12 – his complete “lostness,” “the Son of Perdition” (like the Antichrist in 2 Thess. 2:3)
  - Jesus lost none He had chosen, cmp. 18:8-9.
  - Judas was never saved; he was therefore always lost
  - Judas was responsible for his sin; NOT God or prophecy.
7. John 6:64 – categorical proof that Judas never was a Believer.

**WHY THEN DID JESUS CHOSE JUDAS!?!**

## II. The Problem of Baptismal Regeneration: what does Acts 2:38 teach?

The idea that the waters of baptism had magical and efficacious powers arose in the 2<sup>nd</sup> C. A.D. And though adult baptism only after conversion was the norm through the age of Constantine (ca. 337 A.D.), the practice of infant baptism had begun and by the time of Augustine (ca. 400 A.D.) was widely propagated. Still today, the Church of Christ insists that water baptism is a categorical prerequisite to salvation (they quote this verse more than John 3:16!).

Acts 2:38 is a propping post for these arguments. What does it really teach?

### A. To say that Peter taught baptismal regeneration in Acts 2:38 is to contradict his teaching elsewhere:

1. Acts 3:19 “Repent and be converted that (εις, eis) your sins may be blotted out...
2. Acts 4:12 “Neither is there salvation in any other: for there is none other \_\_\_\_\_ under heaven...whereby we must be saved.” Compare Acts 2:21 “...whosoever shall call upon the \_\_\_\_\_ of the Lord shall be saved.”
3. Acts 10:43 “...that through his \_\_\_\_\_ whosoever believeth in him shall receive remission of sins.”

### B. To say that Acts 2:38 teaches baptismal regeneration does violence to all other teaching on water baptism in the Bible.

1. O.T. – Absolutely no water involved in atonement for sins: only the blood of an innocent sacrifice.
2. John the Baptist’s Preaching  
Mark 1:4 “for (εις/eis) remission of sins” is really “because of remission of sins.” Proof: cmp. Mt. 3:11, “I baptize you with (lit. “in”) water unto (εις/eis) repentance...”

**QUESTION:** DID JOHN BAPTIZE THEM IN ORDER TO GET THEM TO REPENT (“UNTO REPENTANCE”) OR DID BAPTIZE THEM “BECAUSE” THEY HAD REPENTED? OBVIOUSLY, THE LATER AS THE CONTEXT PROVES, SEE 3:7-8.

Conclusion: John’s baptism was always because of repentance, not for repentance. His baptism was not for remission, but because of remission of sins.

3. Apostle Paul’s Preaching  
Acts 16:31 “Believe on the Lord Jesus Christ” to be saved.  
1 Cor. 1:17-18 Salvation is in the Cross message, not the water message.

### C. Acts 2:38 does not contradict any of the above.

1. “**Repent, all of you**” – Aor., Act., Imper., plural, meaning “You all must change your mind about Jesus of Nazareth whom you crucified because God has made him both Lord and Messiah and his resurrection proves this.”

2. **“Be baptized”** – Aor., Pass., Imperative, 3<sup>rd</sup> Person Sing. “And let each one of you be baptized”
  
3. **“in (ἐπι/epi) the name of Jesus”** – lit. “upon or on account of the name of Jesus” “Be baptized upon the name of Jesus” because salvation and forgiveness of sins is in that name and only that name.” Compare the context: Acts 2:21 “whosoever shall call upon the name of the Lord shall be saved” and 2:36 “this same person (named) Jesus is both Lord and Messiah.”

For ἐπι/epi used as “on account of,” “upon the ground of,” “upon the authority of,” see:

Acts 4:21 – “for that which was done;’ i.e., “upon or on account of that which was done”

Luke 1:47 – “my spirit hath rejoiced in or ‘on account of’ God my Saviour.”

Rom. 5:122 – “for all have sinned,” i.e., “on account that all have sinned”

1 Cor. 1:4 – “for (on account of) the grace of God which is given you by Christ Jesus”

4. **“for (εἰς/eis) the remission of sins”**: two possible understandings:
  - a. “for,” the prep: εἰς/eis can be understood here in its normal sense of “unto” or “in order to” so that the idea is, “repent and be baptized upon (the authority of) the name of Jesus Christ unto or resulting in the forgiveness of sins.” Forgiveness rests in his Name, not in the baptism.
  - b. “for” could also be understood in its causal sense: “Repent and be baptized upon the name of Jesus because of the forgiveness of sins...,” that is, because resting in His name, you have forgiveness, you should now be baptized.

“For” in its causal sense is so used in:

Mt. 12:41 – “They repented at (εἰς, “because of”) the preaching of Jonah”

Rom. 4:20 – “he staggered not at (εἰς, “because of”) the promise of God”

Titus 3:4 – “learning to maintain good works for (εἰς, “because of”) necessary uses (lit., “pressing needs”).

Mt. 3:1 – I baptize you in water unto (εἰς, “because of”) repentance.

**Conclusion:** forgiveness of sins in Acts 2:38 is based upon the significance of the Name of Jesus Christ the Lord as it is in all the teaching of the New Testament: water baptism has absolutely nothing to add to the value of Christ and his cross in the remission of sins!