

16th of December 2018

Remission of sins Pt 3 & final Progression of the doctrine in the early church.

In our previous study we established that (1) John the Baptist preached the baptism of repentance for the remission of sins, (2) John prepared the way of the Lord when he preached, and (3) not all received his baptism. In this study we will outline the doctrine of remission of sins and its progression in the early church, where – (1) Peter preached to Jews – repent and be baptized for the remission of sins, following Peter's vision of the great sheet where he was commanded to eat unclean animals he (2) preached to Gentiles that whosoever believes in Christ receives remission of sins, and (3) Paul preached to the Gentiles – faith in Christ's blood to receive remission of sins.

Scriptures upon which this teaching is founded.

1. Peter preached to Jews – repent and be baptised for the remission of sins.

"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" (Acts 2: 38).

2. Peter preached to Jew & Gentile – believe in Christ and receive remission of sins

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins...And they of the circumcision were astonished" (Acts 10: 43 & 45).

At this stage in the book of Acts whosoever (Jew and Gentile) heard and believed – received remission of sins, then "the Holy Ghost fell on them" (Acts 10: 45), and then they were baptized in water (verse 47).

3. Paul preached to this age – faith in Christ's blood to receive remission of sins.

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom.3: 25)

Space does not allow us to provide a full interpretation of this verse where Paul is writing to the Gentile church at Rome, speaking of God forbearing their sins, which He also did for Israel (as they were forgiven but not cleared – Ex.34: 7) where they receive remission of sins through faith in Christ's blood, and by the time of Paul his gospel excluded the need for baptism (1 Cor.1: 17).

An illustration to help apply the teaching to our life today.

The Ignatius Catholic study bible in Rom.3: 25 – "whom God put forward as an expiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he passed over former sins."

Roman Catholics (RC)s believe that when they take the Eucharist (bread and wine) the elements change into the actual body and blood of Christ and therefore they receive forgiveness of sins

Question to think about.

Point 3 says – remission of sins for Jew and Gentile in this, the church age is received by faith in Christ's blood. How does this point prove the error of the RC doctrine of the Eucharist where the wine becomes the blood of Christ?

Our answer from the scriptures.

i) It is only faith in the shed blood of Christ at Calvary that was given for the remission of sins – see Heb.9: 22 – "without the shedding of blood is no remission", and 1 Pet.2: 24 – "Who his own self bare our sins in his own body on the tree".

ii) The RC Eucharist is repeated each week for the forgiveness of sin, yet the scriptures say – Heb 10:18 "Now where remission of these is, there is no more offering for sin". Hence IF the wine did change into Christ's blood (which is contrary to scripture) then where remission of sin "is, there is, no more offering for sin" – the sacrifice is NOT repeated! Let us conclude that for today it is only through faith in Christ's blood that He shed on the cross – where we receive remission of sins.