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THE LAW OF PARDON FOR SIN

AS REFLECTED IN THE

RECORDS OF THE NEW TESTAMENT

By

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The following is an attempt to make an un-biased search in the records of the New Testament to determine, if possible, the order of the steps to be taken by a person seeking pardon for sin. No attempt is being made to substantiate any preconceived theory. The study was prompted by a desire to settle in my own mind, by an unprejudiced search through the records, the question concerning the Law of Pardon to which I had heard many varying answers.

I would not be so presumptuous as to infer that this law must be followed by the Supreme Being for,

"The Lord is God

"He needeth not the poor device of men."

I merely attempt to determine the order advocated and followed by those of the New Testament period.

Thanks are due to Professor Bruce L. Kershner, under whom I have studied for the past three years, for reading the manuscript of this thesis and for offering direction during the period of writing.
THE LAW OF PARDON FOR SIN

AS REFLECTED IN THE

RECORDS OF THE NEW TESTAMENT.

In order to have a clear understanding of the terms employed in the following treatise, the principal ones will be defined in this section. First, let us define according to its use in this treatise. An applicable definition is given in Funk and Ragnall's New Standard Dictionary which reads,

The uniform occurrence of natural phenomena in the same way or order under the same conditions as far as human knowledge goes; the formal statement of such uniformity in any given class of cases, as the law of nature.

We might also consider R. Stanley Jersin's definition of natural laws.

CHAPTER I. Nature to Regard Them, Are Simply General Propositions Expressing the Occurrence of Correlation of Events.

Definition of Terms Used in this Treatise.

Realization that our experience is of adequate extent, and that no arbitrary interference takes place, we are then able to assign the probability, always less than certainty that the next object of the same apparent nature will conform to the same law(s).

These definitions apply to the existence of natural phenomena, but in this thesis we are not dealing with nature. We are dealing with the relationship between man and the supernatural, or God. Our attempt is to find the steps to be taken by man to attain remission of his sins, and the power of remittance rests in God. However, we can adapt the above

1 Funk and Ragnall's New Standard Dictionary; p. 1399
2 "The Principles of Science" R. Stanley Jeromes pp. 737, 738
Definition of the term Law

In order to have a clear understanding of the terms employed in the following thesis, the principal ones will be defined in this section. First, law will be defined according to its use in this treatise. An applicable definition is given in Funk and Wagnall's New Standard Dictionary which reads,

The uniform occurrence of natural phenomena in the same way or order under the same conditions so far as human knowledge goes; the formal statement of such uniformity in any given class of cases, as the law of nature.

We might also consider W. Stanley Jevons' definition of natural laws.

The laws of nature, as I venture to regard them, are simply general propositions concerning the correlation of properties which have been observed to hold true of bodies hitherto observed. On the assumption that our experience is of adequate extent, and that no arbitrary interference takes place, we are then able to assign the probability, always less than certainty that the next object of the same apparent nature will conform to the same laws.

These definitions apply to the recurrence of natural phenomena, but in this thesis we are not dealing with nature. We are dealing with the relationship between man and the supernatural, or God. Our attempt is to find the steps to be taken by man to attain remission of his sins, and the power of remittance rests in God. However we can adapt the above definitions.

1 Funk and Wagnall's New Standard Dictionary; p. 1399
2 "The Principles of Science" W. Stanley Jevons pp. 737, 738
definition to serve our purpose. In studying the writings in the New Testament I have noticed that different steps were mentioned in various passages as leading to pardon of sins. This study is devoted to the purpose of determining the order in which these steps occur. Therefore by law we mean the uniform occurrence of these steps to pardon in the same way or order under the same conditions so far as our observation goes. As we take up each statement and instance we shall observe the steps and the order in which they occur and we shall make a general proposition concerning the correlation of these steps. On the assumption that our study will be of adequate extent, and that no arbitrary interference takes place, we shall then be able to assign the probability (granted, it will be less than certainty) that all succeeding persons seeking pardon will conform to the same law.

His concept of sin is very similar to that of the Old Testament which is that any transgression of the law is a sin. However, his concept of the law is not the same as that in the Old Testament and in so far as his concept of the law surpasses that of the Old Testament, even so does his concept of sin differ from that in the Old Testament. In the Gospels it is not a question of a man failing to live according to an established code of rules set forth in a book of law, but rather a battle being waged between great motivating principles or forces.

In the C.T. Record of the first sin there are three

1 Gen. 3: 1-9
Definition of Sin

Since we are dealing with the Law of Pardon for Sin as reflected in the New Testament let us turn to that source for our definition of the term "sin." The Greek words, which we have translated by our word sin, used in the gospels are:

\( \text{ἀμαρτία} \) - a failing to hit the mark, an error, a bad action, an evil deed. In the N.T. used in an ethical sense, a sinning whether by omission or commission, in thought and feeling or in speech and action.

\( \text{ἀνομία} \) - the condition of one without law - either because ignorant of it or because violating it. Contempt and violation of law, iniquity, wickedness.

\( \text{παράπτωμα} \) - (a fall beside something not used) a lapse or deviation from truth and uprightness, a sin, a misdeed. (trans. in R.V. trespass.)

These are the terms which the records attribute to Jesus. His concept of sin is very similar to that of the Old Testament which is that any transgression of the law is a sin. However, His concept of the law is not the same as that in the Old Testament and in so far as His concept of the law surpasses that of the Old Testament, even so does his concept of sin differ from that in the Old Testament. In the Gospels it is not a question of a man failing to live according to an established code of rules set forth in a book of law, but rather a battle being waged between great motivating principles or forces.

In the O.T. record of the first sin \(^1\) there are three

\(^1\) Gen. 3: 1-9
elements, 1 - a nature in man capable of being tempted; 2 - a temptation which appeals to that nature; and 3 - a yielding of the will to the temptation. These three elements have been the constituents of every subsequent sin throughout the ages.

There is a superior power, above man, which makes a law to which man must adhere. There is also a force which tends to tempt man to break this law.

According to the Gospels this superior power is God who is called the "Father," and also the "God of Love." 2

Man was made in the image of his creator, and he then should be a creature of love. This element of love should be the common bond between man and God. When we discover Christ's conception of the law we see that it is an expression of this bond. The law as seen in the Gospels is not a set of binding rules as we find in the pentateuch, but it is the great principle behind these individual laws that make up the Torah. These rules enforced up to the time of the N.T. period were, in essence, individual, singular expressions of the great principle of love. As a result of this, early man could attain a conception of love, piece by piece, as each law, learned by him, added to the consummation of his concept. But Jesus gave a full, collective conception of the law. He does not destroy the parts but gives the whole - "I came not to destroy (the

1 Mt. 6:9; 1 Cor. 8:6
2 1 Jn. 4:8,16
law) but to fulfill." 1 As He tried to impart this con-
ception to his followers in the Sermon on the Mount, He took
several of the individual laws from the Torah and used them
to illustrate the great motivating principle of love that
lay hidden, in part, in each of them. Thus He taught: "Ye
have heard that it was said, thou shalt love thy neighbor
and hate thine enemy; but I say unto you, love your enemies,
and pray for them that persecute you." 2 And this quotation
is followed by the exhortation, "Ye therefore shall be per-
fECT as your heavenly Father is perfect." 3 In the old law
man was only expected to understand love and apply the great
principle to a degree, but in the full concept of Jesus, he
applies it universally, as exemplified in the heavenly
Father.

The term most commonly used by Jesus in referring to
sin is ἁμαρτία, a failing to hit the mark. Aiming at the
high mark of being at one with the God of Love, man misses
the mark. The acts which fall short of the test of love are
sins in this sense and this is the meaning intended when
ἁμαρτία is used.

The next term ἀνομία is translated "disobedience to
divine law." Since we now understand that the law is the
applied principle of love, according to the Gospels, we know
that when this term is used it means an act which is not the
result of love.

1 Mt. 5: 17
2 Mt. 5: 43
3 Mt. 5: 48
The third term παράπτωμα, translated "a slip, a false step, a trespass" which is to step across onto forbidden ground, we can understand now to mean the committing of an act not on the basis of love.

The first term "to miss the mark", the second "to disobey the law of love" and the third "to step across" all carry basically the same idea. Since the law is based on love and the law-giver is the God of Love any act which is not in accord with love is a sin. Man made in the image of love sinned, and in so doing he made a difference between himself and God. According to his act he separated himself from God. He mis-stepped, he stepped across the boundary line. In aiming at the goal of perfection he missed the mark and disobeyed the law, thus putting himself apart from God. Sin then as presented in the Gospels may be defined as any act which separates man from God.

There is still another term used by Jesus which adds a further thought to our concept of sin. In the Lord's prayer 1 the term δεξιόστοιχον is used which is translated debts. Thus the term which means that which one owes is used as synonymous with ἐλάττωσις and παράπτωμα. A debtor is under a moral obligation to pay his debt unless it is withdrawn. To quote from Hermann Cremer's Lexicon of N.T. Greek concerning this word, we have -

1 Mt. 6:9-13
It would seem, as occurring here, and as compared with Matt. XVIII 28-30, to denote sin simply in a one-sided negative way, as dereliction of duty; but ὄρθος ἡμείς is not the duty omitted but the duty still to be rendered, — to be rendered, that is, by satisfaction .... Sin accordingly is ἄνεξ ἡμείς, because it imposes on the sinner the necessity of making atonement, of rendering satisfaction (vid. ἀφθονίας) or of undergoing punishment.  

To show this thought more clearly we may cite the quotation from the Lord's prayer as recorded in Luke which reads, "and forgive us our sins (ἀμαρτίας) for we also forgive everyone that is indebted to us (παρεῖ τῷ ἀμαρτάνει)". Here the word for indebtedness appears paralleled to the common term for sin, and the conclusion is that sin is held against one as a debt. Therefore we may say that any act which separates man from God stands against the one committing it as a debt which must be paid in full unless remitted. The thought is illustrated by Jesus' picture of the last judgment when all the nations gather before the "Son of Man", those who have lived in accordance with the principle of love are to be called to the right hand of the King to inherit the kingdom prepared for them, while those who have failed to act upon the principle of love are to be sent away from the presence of the King to suffer punishment. Thus they are to pay for their sins as a debtor of that period often suffered in prison because he did not or could not pay his debts.

1 H.C. p. 468
2 Lk. 11:4
3 Mat. 25:31
Due to the realization that, since the beginning of history, mankind has committed sin, a question arises as to the cause. If man were created in the image of Love why should he deviate from the manner of life based on love.

As I noted above, one of the elements of sin was a nature in man capable of being tempted and another was a temptation appealing to that nature. If there is a temptation there must be a force behind it which makes it that which it is.

Jesus recognized this force when he said in his model prayer "deliver us from the evil one", and he knew the force of the temptation for he commanded His followers to ask for divine guidance to keep them away from it, "lead us not into temptation." Although we read that Jesus recognized these facts, we find no record of an attempt on His part to explain them. Instead, He merely deals with them as they exist.

In summary we may say that - Sin is the yielding of the will of man to any temptation which results in separating man from the God of Love, and which stands against him as a debt to be paid in full unless remitted.
Definition of Pardon

Pardon as a term employed in jurisprudence is an act of the power intrusted with the execution of the laws, in remitting the penalty attached to a crime. This action is one of grace on the part of the executive. The criminal, by committing the crime, breaks the existing law, and is sentenced to suffer the evil demanded by the sanction of the broken law. However, due to some cause, the mercy of the executive is aroused and he remits the penalty. This is the act of pardon.

In the N. T. however the term means more than this. The following words are used:

1. ἀφίσῃ - to let go, give up a debt, by not demanding it, i.e.: to remit, forgive.
2. ἀφήνῃ (emphasizes removal) to wipe off, wipe away, to obliterate, erase, wipe out, blot out.
3. ἠλάφη - to cover, not to regard or impute sins i.e.: to pardon them; to procure pardon from God.

The first term is by far the most common, being used extensively by Luke and the other synoptists. The idea carried by this term is that of a debtor being released from the responsibility of paying what is due.

In defining sin as conceived in the N. T. it was found to be counted as a debt against a man to be paid in full unless remitted.

The Divine Law, like the civil law, carries with it a sanction. The one who breaks the Divine Law is liable to punishment. (Col. 3:25 - "But he that doeth wrong shall receive for the wrong which he hath done") Unless pardon is granted this
punishment will not be withdrawn. By ἀφίκησιν then we understand that forgiveness is granted and punishment is not inflicted. But the other terms ἐπαλείφθησιν and καλύπτει, carry the pardon even farther, i.e.: to the extent that there is a remission of the guilt. The very sin itself is hidden; it is covered up; or it is obliterated.

By the term "pardon" as used in reference to the N.T. we mean the complete obliteration of the guilt incurred by one who sins and the remission of the penalty as an act of grace on the part of the divine authority.
Jesus the Savior of His People

In the small town of Bethlehem in Palestine, the country of the Jewish nation, there was a child born to whom the name Jesus was given. This name was given to the child because He was to fulfill a very definite purpose i.e., He was to save His people from their sins, and thus the name Jesus which means "Savior." The child became a man who went about among the peoples of His nation trying by various methods to save them from their sins.

In view of the definition of the term sin as used in this treatise we might restate the purpose mentioned above in a more comprehensible manner as follows: "To break down the existing separation between man and God." The years of the public ministry of Jesus were in employing various means in expounding the fact that man could live upon the earth and be in unity with God. The length of his life is approximated at about thirty-three and one-half years, during which time he lived in perfect unity with God and did not sin. He was tempted even as all men in the flesh are tempted, and he thus exemplified throughout his life that man could live at one with God. His life also showed that man might receive power from God if he lives at one with Him and also that it is possible for man to come in direct contact with the Father.

1 Mt. 2:1
2 Mt. 1:25
3 Mt. 1:21
4 Jn. 10:30
Jesus the Savior of His People

In the small town of Bethlehem in Palestine, the country of the Jewish nation, there was a child born to whom the name Jesus was given. This name was given to the child because He was to fulfill a very definite purpose, i.e., He was to save His people from their sins, and thus the name Jesus which means "Savior." The child became a man who went about among the peoples of His nation trying by various methods to save them from their sins.

In view of the definition of the term sin as used in this treatise we might restate the purpose mentioned above in a more comprehensible manner as follows: "To break down the existing separation between man and God." The years of the public ministry of Jesus were spent in employing various methods to accomplish this purpose. First, His own life exemplified the fact that man could live upon the earth and be in unity with God. The length of His life is approximated at about thirty-three and one-half years, during which time he lived in perfect unity with God and did not sin. He was tempted even as all men in the flesh are tempted, and he thus exemplified throughout his life that man could live at one with God. His life also showed that man might receive power from God if he lives at one with Him and also that it is possible for man to come in direct contact with the Father.

1 Mt. 2:1
2 Mt. 1:25
3 Mt. 1:21
4 Jn. 10:30
Secondly, He spent the greater part of His ministry in teaching men in order to aid in destroying the separation between them and "The Father." He gave them a great deal of information concerning God and His attributes. He told them how they must live in order not to put themselves at a distance from the Father. He gave a great parable which illustrates unquestionably that it is possible for one who has sinned to return to God and receive forgiveness, thus again being reinstated with Him.

In the third place, His illustrious life ended in death at the hands of the people whom He sought to save, but this incident became one of the greatest factors in fulfilling His purpose. Theologians of all times have struggled with the problem of the relationship between the death of Christ and the redemption of man, but in spite of the questions and problems they have put forward, we can see that throughout the history of the church, the sacrifice became a very predominant factor in bringing man back to God. Since there is no theological interest in this study we shall merely let the "fact" of "the atoning death" stand as a factor in accomplishing this purpose. Paul's statement will verify this assertion i.e. "For if we, being enemies, were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life;"

1 Mt. 6:7,8.  
2 Lk 15:11.  
3 Ro. 5:10.
In this way, then, the life and death of our Lord figured in the attempt to set man at one with God or to save man from his sins. We see also that Christ, during His ministry, carried with Him the power to forgive the sins of man. We have already seen that these sins, unless remitted, stand as a debt to be paid in full and during this period of time man could turn to the Christ and receive this forgiveness. This power was demonstrated in several instances and the Jews who believed that this power rested only with God questioned his authority but he proved it by demonstrating His divine strength through a miracle. In this manner He demonstrated his purpose to the people. He would lead them back to God and forgive their sins, but His life was limited and what were men to do after He was removed from the earth?

The attainment of His original goal was only partially reached. Into the hands of His followers He placed the responsibility of carrying on the work. He left them with instructions concerning the method of bringing man back to God. After His resurrection He gathered the little group about Him, giving them their final preparation, then before His departure, He turned over the work to them with the words of the well known "great commission." It is possible that this commission was spoken to the disciples several times, and that the four writers of the Gospels are recording different statements. It seems more probable that the four,

1 Mt. 9:2, Mk. 2:5-9, Lk. 5:20-23; 7:48
2 Mk. 2:7, Lk. 5:21
3 Lk. 5:24
varying, records of the commission are merely different statements of one idea. In either case, to attain the complete idea we must summarize the four partial ideas. Let us bear in mind that the purpose of this commission is to state to the disciples their principal duties in carrying out the project, begun by their Master, to save men from their sins. There must be, then, some material here which will aid us in our search for the "Law of Pardon." We shall consider first each of the statements and then attempt a summary.

In Matthew's record the statement is worded, "Journeying to all the nations, you make disciples, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all, whatsoever I have commanded you."

The opening injunction is to go to the nations and to make disciples. The question arises as to how disciples are made and we can conclude that the answer is inherent in the word disciple as far as this group is concerned. They are the avowed disciples of Jesus. How had He made disciples of them? He had called them and taught them concerning the purpose of His mission. In order, then, to make disciples of the nations they would naturally follow the example of their Teacher and go out and teach men about the work of Christ. We must understand that the order to "teach them to observe all" comes later in the commission and that teaching

1 Mt. 28:18-20
comes after the disciples have been made. We may conclude, then, that the first step is "teaching". The next command is to baptize those who become disciples. Much has been written concerning this word and many conclusions have been reached but here we are only interested in the fact that there is a command to baptize disregarding, at present, the virtue of the act. We now have "teaching" and "baptism." The last is an injunction to teach these baptized disciples the commands of Jesus they they might know how to live in order to be at one with God. There is no statement of the fact here, but it is clearly evident that remission of sins is presupposed in the command to teach them how to live. Our search only carries us to the pardon or remission of sin and the conclusion is, that in Matthew's record of the "commission" we find two steps in the remission of sin, i.e.

1. Teaching 2. Baptism

In the second record the commission is worded "Going into all the world you preach the gospel to the whole creation. He who has believed and has been baptized shall be saved, but he who has not believed shall be condemned."

Here again the first injunction is to "Go" and "preach". The word πορεύω may mean to preach, herald, make known, or publish. In Matthew's account the conclusion was that "teaching" was inferred while here we have the definite command to preach. There is little difference between the two terms for then, "preaching", "belief" and "baptism" are steps leading to
teaching inherent in \( \eta \rho \omega \alpha t \). Therefore here again the first step is "to preach" to men in order to save them from their state of separation from God.

Next we find the term \( \pi \iota \tau \epsilon \upsilon \alpha \sigma \varsigma \) which is translated "having believed." This is a subjective condition on the part of the one seeking to be "saved." He must "believe." The responsibility is shifted here to the subject and it lies within his power only, to "believe."

The next condition is "having been baptized" (\( \phi \alpha \pi \tau \iota \rho \delta \iota \varsigma \)). The last is in the form of a future promise \( \sigma \omega \theta \gamma \sigma \varepsilon \alpha \) meaning "shall be saved." These last two terms are passive, indicating that salvation comes from without. Thus the idea correlates with our definition of pardon.

In summarizing the steps as seen in the record of Mark there are four i.e.: 1 - Preaching, 2 - Faith, 3 - Baptism and 4 - Salvation. The alternative as presented in the latter part of the sentence emphasizes the meaning of this fourth step. If one chooses not to believe, the result is that he shall be condemned. Since condemnation is to be avoided there must be a way of escape, a way to be saved from the punishment, and the word salvation is used to express this escape. If one escapes condemnation he must have his sins remitted, or pardoned, for it is understood that the sins must be paid for unless pardoned. Therefore the fourth step, salvation, presupposes pardon of sins. The first three, then, "preaching", "belief" and "baptism" are steps leading to pardon.
In the Lukan record the commission reads, "and that repentance for the purpose of forgiveness of sins be preached in His name in all the nations, beginning at Jerusalem. You are witnesses of these things." Repentance is first mentioned in this record and the construction of the words indicate that repentance is an active move on the part of the subject for the purpose of attaining forgiveness of sins. However the command is that this is to be used as the subject matter for their preaching in all the nations. In this instance, then, there are three steps mentioned i.e.:

1 - Preaching, 2 - Repentance, and 3 - Salvation

1 Lk. 24:47,48

1 Jr. 30:21,23
In the fourth Gospel the author has recorded the words, "As the Father has sent me, so I send you. Whosoever's sins you forgive they are forgiven to them; whoever's you retain they have been retained."\(^1\) In this instance the author is showing how Jesus emphasized the responsibility that he was placing upon the disciples. Within this group lies the power that will bring forgiveness or pardon to mankind. The only thing mentioned here is the "forgiveness" of sins along with the responsibility placed upon the group which naturally implies that they must carry the message to men by teaching or preaching.

1 Jn. 20: 21,23
In summarizing the four statements in order to attain the collective thought the result is:

Matthew - teaching - baptism
Mark - preaching - baptism - faith - pardon
Luke - preaching - repentance - pardon
John - preaching - pardon

Conclusion

The elements that make up the law of pardon, disregarding for the present their order, are 1- teaching, 2- faith, 3- repentance, 4- baptism and 5- pardon, as seen in the statements made by Christ upon the event of His turning over to the disciples the task of "saving the people from their sins."
The book of the Acts of the Apostles takes up the history of Christianity from the point at which the Gospel of Luke leaves it. After the scene of the ascension is reached, the record takes up the account of the acts and words of the apostles who were left to carry out the work which Jesus had begun. As we saw in the last section, Jesus left his work to his pupils with the words of commission, and in this book we read of the activity of a few of the apostles in their attempt to break down the barriers which separate man from God. They had been witnesses of the way in which their Master had worked. They had listened to His teaching for many days, and the last words, His commission to them, were still fresh in their minds. After following closely His final instructions, the group was filled with power. Steps Leading to Pardon as named by the Apostles.
Steps to Pardon according to Peter

The book of the Acts of the Apostles takes up the history of Christianity from the point at which the Gospel of Luke leaves it. After the scene of the ascension is retold, the record takes up the account of the acts and words of the apostles who were left to carry out the work which Jesus had begun. As we saw in the last section, Jesus left his work to his pupils with the words of commission, and in this book we read of the activity of a few of the apostles in their attempt to break down the barriers which separate man from God. They had been witnesses of the way in which their Leader had worked. They had listened to His teaching for many days, and the last words, His commission to them, were still fresh in their minds. After following closely His final instructions the group was filled with power, and the members immediately set forth upon their mission.

The first half of the book deals principally with Simon Peter and his work. He apparently becomes, at the outset, the chief spokesman for the group and the author relates in detail several of his sermons and speeches. I think that the first study, therefore, should be made of this apostle who plays such an important part. From his speeches we should be able to obtain a knowledge of how this disciple interpreted the instructions given to him by Jesus and thus gain information concerning the way of attaining pardon for sin.
Man's sin, that which separates him from God, must be erased before the unification of the two can be brought about. If these sins are not taken away, they stand against man as a debt to be paid in full. Since the disciples plan to unify God and man they must have some means by which man's sins may be remitted.

Peter's first recorded public appearance was made on the day of the Jewish feast called Passover. Ten days before this he had witnessed the ascension of his Teacher, and now he steps forth before a great multitude to speak words concerning that Teacher. His audience was made up of Jews from many different nations who had gathered there to help celebrate the great festival. Peter in this speech convinces his hearers that in crucifying Jesus of Nazareth they had crucified the One who was now their Lord and Christ. If this were true, then these people were doomed to condemnation unless there was some possible means of reconciliation. Naturally their cry, apparently a despairing exclamation, was "What shall we do?" The sin of these people had separated them far from God and in that moment when they realized their actual position it seemed an impossibility to them that they could escape punishment. Since their question was directed principally to Peter, he was placed in the responsible position of the one who should tell these men how to receive forgiveness. Peter was prepared to supply the answer to this inquiry and in verse 38 of chapter 2 in the book of the Acts.
is recorded his answer: "Repent ye and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit." This statement is the first recorded formula for attaining forgiveness of sins that was made by Peter or any of the disciples. Many of the hearers took the opportunity of thus escaping from their guilt.

On the day following, when Peter and John were in the temple, conditions again made it imperative that Peter speak to the crowd and he employed this second opportunity to successfully persuade those present that they were responsible for the death of the Christ. In pointing out to them the way of escape he spoke as follows: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." The author of Acts has recorded several other instances of Peter making statements concerning the way to attain pardon.

While Peter was speaking during the scene described above the captain of the temple arrested him and John placing them in prison. At the trial on the following day, before the council, Peter, in his defense, accused the rulers to whom he was speaking of crucifying Jesus whom God raised up. "He is the stone which was set at naught of you the builders, which was made the head of the corner. And in

1 Acts 3:19
none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Here Peter states that salvation comes through the medium of the name of Jesus. In verse sixteen of the preceding chapter Peter, in explaining the healing of the lame man, said that it was done by faith in the name of Jesus. The name of Jesus when one has faith in it, then, leads to salvation. This step is one of faith in the name of Jesus.

Again the apostles were taken and imprisoned, but they were found preaching and teaching in the temple the next day for they had been miraculously liberated. When they were brought before the council, Peter again accused the members of having crucified Jesus whom God had raised up. "Him did God exalt at His right hand to be a Prince and a Savior, to give repentance to Israel and remission of sins." Repentance is named in this instance as preceding pardon. While Peter was staying in the house of Simon the tanner in Joppa he beheld a vision which prepared him to accept the messengers who came from the house of Cornelius, a gentile centurian, in Caesarea, inviting him to come to the gentile's home. He was to speak words to them from the Lord. After relating the facts of the crucifixion and resurrection of Jesus, and of His position as Judge, Peter said "To Him bear all the prophets witness, that through His name everyone that believeth on Him

1 Acts 4:11,12
2 Acts 5:31
shall receive remission of sins." In this case Peter again (e) makes faith in the name of Jesus the step to pardon for sins. 

In each of these instances he was speaking to people who had not yet experienced the new birth into the kingdom of God, (had not yet become Christians). (Statements made to the people of the church concerning pardon we will not include in this discussion.) In these five instances we find that Peter has named four steps leading to pardon for sins. To summarize them:

(a) repentance - baptism - 
(b) repentance - conversion - 
(c) repentance - 
(d) repentance - 
(e) repentance - 

Sum: repentance - baptism - conversion - faith - pardon

We may conclude that in the recorded words of Peter there are named four steps which must be taken by those who receive pardon or remission of sins, and it is through Him, as seen in this quotation, that man is reconciled to God.

In the following chapter of the epistle is one other statement to be considered, i.e.: "Whosoever believeth that Jesus is the Christ is begotten of God." These words include those who are not already in the church for the word is: 

1 Acts 10:43
2 Each is indicated by a letter in the margin
Steps to Pardon According to John

The youngest of the apostles, and the one who was probably the most beloved by the Master, wrote a few epistles which have come down to us in the N.T. The first epistle is evidently addressed to persons who are of the church for in one place he says "We know that we have passed out of death into life", and he addresses them in several places as "my little children" and "beloved". Therefore most of the material applies only to the church, but John has left us two statements which apply to the worldly sinner. He says that the Father sent the son into this world to be its savior and "Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God". Here is a direct statement of reconciliation between God and man. They shall dwell together and this state only comes when the sins of man are remitted. Therefore, John promises the state of unity with God or pardon to anyone who confesses that Jesus is the Son of God. This is undoubtedly a part of the work or purpose of Jesus to become the Savior of the world and it is through Him, as seen in this quotation, that man is reconciled to God.

In the following chapter of the epistle is one other statement to be considered, i.e.: "Whosoever believeth that Jesus is the Christ is begotten of God". These words include those who are not already in the church for the word \( \text{\( a \)} \) is

1 I Jn. 3:14
2 I Jn. 4:15
3 I Jn. 5:1
an adjective and when used without an article means "all" or "every conceivable one" and it is correctly translated here as "whosoever" which is an inclusive term. The conclusion is, then, that if one is to be begotten of God his sins must be obliterated and John makes (b) belief in Jesus as the Son of God a prerequisite to attaining this pardon.

According to John, there are two steps to pardon—

(a) Confessing Jesus as the Son of God.
(b) Believing Jesus is the Christ.

as journeying along the road Christ appeared to him and spoke, and he heard the following commission:

But arise, and stand on thy feet; for this Jesus of Nazareth, whom they have crucified, he whom God raised from the dead, this is my Son, with whom I am well pleased. Rise, and be baptized and wash away your sins, calling on the name of Jesus. For you are to receive the Holy Spirit, who has been promised to you and to your children and to all who are far off, to whom our message is sent. For these are surely the words that were spoken to him for whatever happened in connection with an experience which so affected the young man that his entire life was changed must have been impressed insomuch upon his mind. Here are the words of the commission as it was given to Paul, and the statement is followed by another which reveals how the apostle carried

Acts 26:16-18a
Steps to Pardon according to Paul in the Acts Record.

The author of the book of Acts has devoted the entire second half of the book to the account of the work of the Apostle Paul. This man was probably the best educated of all the apostles, and his letters, along with the account of his speeches found in Acts, will add greatly to our study. Let us first turn to the Acts record.

There are three accounts of Paul's experience on the road to Damascus, and in that city, given in this book, two of which are quoted directly from Paul's speeches. While Paul was journeying along the road Christ appeared to him and spoke, and he heard the following commission,

But arise, and stand on thy feet: for this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins.

These are surely the words that were spoken to him for whatever happened in connection with an experience which so affected the young man that his entire life was changed must have been impressed indelibly upon his mind. Here are the words of the commission as it was given to Paul, and the statement is followed by another which reveals how the apostle carried

1 Acts 26:16-18a
out the above instructions which he received.

(I) declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

In this latter quotation Paul testifies that in carrying out the instructions of his commission he declared that his hearers should repent and turn to God. In the commission we saw that remission of sins was promised to those who would turn from the power of Satan to God. It is clear now that the steps to pardon in this instance are teaching (he declares), repentance, and conversion (turn to God).

After his experience on the road Paul went into Arabia and after returning to Damascus and Jerusalem he went up to the region of Syria and Cilicia. Barnabas found him in Tarsus and brought him to Antioch where for a year they taught many people. Then Barnabas and Paul were chosen by the congregation to be sent out to the Gentiles. When they arrived in Antioch of Pisidia in Asia Minor they went into the synagogue on the sabbath day. When the opportunity came Paul arose and spoke to the group, the Jewish element in the city, telling them the story of Christ and concluding the discourse with the words "Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins and by him everyone that believeth is justified from all things..."

1 Acts 26:20
2 Gal. 1:17, 18, 21
3 Acts 11:25, 26
4 " 13:14
5 " 13:14
6 " 13:38, 39
In this instance Paul preaches that remission of sin results from "belief" in Christ.

Upon a second journey to the Gentiles Paul was arrested in Philippi of Macedonia and thrown into jail, along with his co-worker Silas. About midnight the prison was shaken by an earthquake which caused the doors to be opened and the bonds to be loosed setting the prisoners free. The jailor was stricken with fear and believing that the prisoners had escaped, was about to take his own life. When Paul, seeing that the man was overcome by such great fear, called to him and assured him that all were still there. The jailor when he realized that his prisoners had not escaped and that his life would not be taken by the authorities, turned his thoughts to the cause of the earthquake for he was still trembling with fear. Evidently he was acquainted with the fact that these men knew the way for him to be saved from the wrath of the One whom he believed to have caused the earthquake, for he cried "Sirs what must I do to be saved?" In directing him to the way of salvation Paul answered, "Believe on the Lord Jesus, and thou shalt be saved." This statement was followed by "speaking the word of the Lord unto him with all that were in his house." Baptism must have been spoken of in this teaching for we read that he was baptized immediately.

As the journey was extended into Greece, Paul spent some

1 Acts 16:11
2 " 16:23-29
3 " 16:30-31
4 " 16:32
5 " 16:33
time in Athens. After speaking in the synagogues and in the market place he was asked to speak to a group of Athenians from the Areopagas. Paul told them that he was introducing to them the one God whom they had failed to recognize. A day was to come when the world would be judged and the proof of the fact that God had ordained a man who was to be the Judge of the world was that he raised that man from the dead. The command of this God, in view of the coming judgment was that men "should all everywhere repent." The distinct inference is that if man would prepare for the coming judgment he should repent. If man is to be prepared for the judgment then he must have his sins pardoned. Therefore it is clear that Paul is indicating that if a man would prepare to come before the Judge by having his sins pardoned he must repent.

In summarizing the statements of Paul as found in the Acts we find that he mentions the following steps:

(a) In the first case - 1. teaching; 2. conversion; 3. pardon.
(b) In the second - 1. faith; 2. pardon
(c) In the third - 1. faith; 2. pardon
(d) In the fourth - 1. repentance; 2. pardon

Thus Paul mentions four steps leading to pardon:

1. teaching; 2. conversion; 3. faith; 4. repentance; and pardon.
Of the twenty-seven books constituting our N.T., twenty-one are generally called epistles and fourteen of these epistles are attributed to the apostle Paul. The apostle wrote these epistles under varying circumstances and to different people. Some were addressed to individuals and others were written to groups of people. Studying through these writings I have found several statements that may add to our understanding of Paul's conception of the Law of Pardon. In the second epistle to the church at Corinth Paul says in the nineteenth verse of the fifth chapter "God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." This agrees with the former chapter on the purpose of the coming of Jesus for we have already decided that His purpose was to reconcile the world to God, but His life was cut short and He left the work in the hands of His apostles. And, as Paul here points out, the means or the word of reconciliation was committed to him with the other apostles.

In his first epistle to the Corinthian church Paul speaks of the fact that the gospel was foolishness to the outsiders who were supposed to be wise and he shows that many failed to accept the good news, due to their great wisdom. But he states that "it was God's good pleasure through the foolishness of the thing preached to save them that believed." In this

1 1 Cor. 1:21
we believed on Christ Jesus, that we might be justified by faith in Christ." This gives an account of how these two great apostles had chosen the way of Christianity in preference to their Judaism. They became aware of the fact that man is justified by faith in Jesus, and they believed in order to be justified by faith. So in the case of the Jew, he must arrive at the desired state of justification by means of faith. Here again Paul makes faith the means of attaining forgiveness. In the following chapter the apostle discusses the superiority of faith as contrasted to the works of the law. He shows that Abraham's faith was his greatest attribute and all who believe are his true sons. This does not exclude those who are not his racial descendants for he

1 Gal. 2:15,16
says "the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham." 1

Again Paul gives faith as the step to justification.

On his second missionary tour Paul had established a group in the Macedonian city named Thessalonica. After passing on he wrote to them the first epistle to Thessalonians as it has been named. In commending them, in the first chapter, upon their great faith he speaks of the fact that those in every place who discuss the Thessalonian congregation "report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus, who delivereth us from the wrath to come." 2

In these epistles there are very few statements given which speak of the pardon for sins for they were penned to those who had already received pardon, but in a few cases reference is made to the way these people who are being addressed attained the remission of their sins. In this case the Thessalonians had turned from their old life to God and they were waiting for the Son of God who would deliver them from the coming wrath. They were to escape punishment for their former sins because they had turned. In this instance conversion is the only step mentioned.

In the next chapter of this same epistle the author speaks-

1 Gal. 3:8
2 1 Thes. 1:9,10
ing of the opposition which was given to the Christian move-
ment by the Jews, says that those opposing the work were "for-
bidding us to speak to the Gentiles that they may be saved." 1
The apostle seems to feel certain that if his message reaches
the Gentiles they will be saved. In this instance the preach-
ing or teaching, whichever it might be, is mentioned as the
step which would bring salvation to the Gentiles.

Again in the epistle to the Ephesians in speaking to them
of their present condition as compared to their former state
the writer says "and you did He make alive when ye were dead
through your trespasses and sin," 2 "but God, being rich in
mercy, for His great love wherewith he loved us even when we
were dead through our trespasses, made us alive together with
Christ (by grace have ye been saved)" 3 "for by grace have ye
been saved through faith." This again gives faith as the
step to salvation. In this passage the pardon element is em-
phasized for we saw that the guilty person was unable to es-
cape by his own power and that he received release only by the
grace of the executive and not by any merit of his own.

The epistle to the Hebrews is widely attributed to Paul 6
and in order to be sure not to have omitted anything that the
great apostle might have written, this book will be accepted
in this treatise as a product of the pen of this apostle. I
find in Hebrews one important quotation which will apply direct-

1 1 Thes. 3:16
2 Eph. 2:1
3 * 2:4,5
4 * 2:8
5 See def. of Pardon p.9
Scribner's Sons, 1925
The writer, in the latter part of the fifth chapter, is upbraiding his readers because of their lack of growth in spiritual things. They should have been ready for the more difficult matters but they seemed to be dull of hearing and to need someone to teach them. "the rudiments of the first principles of the oracles of God." He then tries to inspire them to leave these first principles and to press on to greater things. In mentioning these "first principles" he writes "Therefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms and of laying on of hands and of resurrection of the dead, and of eternal judgment." 

The last two phrases are listed as among the first principles and their presence shows that the early teachings included a warning of the coming judgment when men would arise from the dead and pay for their sins. The other principle named then would, of course, be the steps to be taken in preparation for the coming judgment. This preparation can be nothing other than the act of acquiring remission of sins. Therefore the steps here mentioned which lead to pardon are repentance, faith, baptism and the laying on of hands. We must bear in mind that these words were addressed to a Hebrew congregation and the plural of the word baptism and the prac-

1 Heb. 5:12-13
2 Heb. 6:1,2
tice of the laying on of hands may be used because of this fact. The Judaists tended more to the use of washings and of such acts as the laying on of hands.

In the epistle to the Romans Paul is writing to a group which he has never visited. Corinth was the closest city to Rome that Paul had previously touched during his Christian missionary tours. It appears from the content of the epistle that the apostle planned to visit them and to go on to further work in Spain, an entirely new and growing field. Not having known Paul or what he preached, he probably felt that the church in Rome would not accept him until they were sure that his teachings were correct. Thus in this epistle the writer sets forth the essence of what he had been preaching during his work. We can expect to find more material in this book which will apply to our subject for it was of fundamental importance that he touch on this vital point i.e. the pardon for sins. In the very opening of the lengthy discourse Paul states that "I am not ashamed of the gospel: for it is the power of God unto salvation to everyone that believeth." In this introductory statement he points out belief as a step to salvation as a result of the gospel.

A few chapters farther, after discounting the current opinion held among the Jews that they were superior to the Gentiles, Paul shows that both nationalities are saved from their sins in the same manner. "But now apart from the law--
But now apart from the law a righteousness of God hath been manifested being witnessed by the law and the prophets; even the righteousness of God (1) through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being (2) justified freely by his grace through the redemption that is in Christ Jesus whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God for the showing, I say, of this righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus. (3) We reckon therefore, that a man is justified apart from the works of the law.

Or is God the God of the Jews only? is he not the God of the Gentiles also? Yea of the Gentiles also; if so be that God is one, and he shall (5) justify the circumcision by faith, and (6) the uncircumcision through faith. (2)

The portions underlined above deal with the attainment of righteousness or of justification. The underlined statement marked (1) makes faith in Christ the medium through which righteousness is reached. Statement (2) "justified freely by his grace" through the redemption that is Christ "through faith", makes faith the medium and stresses the point brought out in the definition of pardon that remission of guilt is an act of grace on the part of the Divine Authority. The under-
lined statement (3) makes faith the necessary condition preceding justification. Statements (4), (5), and (6) speak of being justified by faith, adding that it applies both to Jew and Gentile. Thus in the above passage the step of faith as leading to justification receives great emphasis.

Another passage is found in the fifth chapter which again places emphasis on the step of faith. "Being therefore justified by faith we have peace with God through our Lord Jesus Christ." The result of justification is peace with God, and justification is the result of faith. (Faith is the source from which justification comes.)

In the tenth chapter Paul says that his great desire is to see Israel saved for they have been trying to find righteousness by the law instead of by faith, and righteousness only comes by Christ through faith. Moses said that the righteous under the law should live by it. Righteousness by faith carries a greater message, and this message is in the hearts and mouths of the readers for "that is the word of faith which we preach." And he proceeds "because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation. For the scripture saith, 'Whosoever believeth on him shall not be put to shame.'"
In this section faith receives great emphasis as a means to salvation. The thought is authenticated by a reference to the scriptures which state that if one believes he shall escape shameful punishment. This is being preached to the readers, so again we have the step of preaching. Confession of Jesus as Lord is introduced as a means to salvation in this passage and is emphasized by the words "with the mouth confession is made unto salvation." This is not confession of sins as we find in John's epistle but a confession of Jesus as Lord which is actually a statement which would prove one's belief in the resurrection and divine authority of Jesus. This step has not been mentioned before.

After a statement to destroy the idea that there is a distinction between Jew and Greek, Paul proceeds "for whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?"

For the first time, calling upon the name of the Lord, is named as a step toward salvation. But, as we see from the following series of rhetorical questions, before one can call upon the name of the Lord he must believe, and faith is a result of preaching concerning the object of faith. The steps here mentioned are, calling upon the Lord, faith and preaching. One other thought is brought out in this paragraph i.e., preaching is effect-

1 Rom. 10:13,14
ive as a step when it is heard. Therefore when we accept teaching or preaching as a step to salvation, let it be understood that the teaching or the preaching is heard.

The steps mentioned in each citation of a quotation (which is marked by a small letter) are to be summed up as follows:

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Here we have named seven steps leading to pardon and salvation. The study of each of these steps shall be left to a following chapter.

For convenience of summarizing the steps in the epistles and in the Acts I will enter here again the steps according to Paul in the Acts record- (the Summary of the preceding section.)

Faith - repentance - teaching - conversion.
Steps Taken in the Incidents in Acts

Having studied separately each statement written or spoken by an apostle concerning pardon for sins to those outside the church we now turn to the recorded incidents wherein these statements have been applied. In the Acts record there are nine passages which described briefly the actions of individuals or of groups of people who sought to become members of the kingdom of God and to receive pardon for their sins. The writer in describing these events, does not seem to have been interested in giving the details, but he dwells on each incident very briefly, leaving the greater part to be imagined. However he has given sufficient information to further our study.

CHAPTER IV.

On the Steps Taken in the Incidents in Acts.

Peter preached the sermon, which is cited above, and those who heard it "were pricked in their hearts," immediately inquiring for the way to be saved. After Peter had pointed out the way, they heard him, and "They then that received his word were baptized; and there were added unto them in that day about three thousand souls." In this first recorded event of souls being added, after the apostles had taken up their work, the author says that they "received his words", and the fact that they acted in accordance with his words is proof that they had believed. They then were baptized. In this case, three steps were taken to attain salvation, i.e., preaching, faith, baptism.

1 Acts 2:37 (14-39)
8 Acts 8:41
Steps Taken in the Incidents in Acts

Having studied separately each statement written or spoken by an apostle concerning pardon for sins to those outside the church we now turn to the recorded incidents wherein these statements have been applied. In the Acts record there are nine passages which described briefly the actions of individuals or of groups of people who sought to become members of the kingdom of God and to receive pardon for their sins. The writer, in describing these events, does not seem to have been interested in giving the details, but he describes each incident very briefly, leaving the greater part to be imagined. However he has given sufficient information to further our study.

On the opening day of the work of the apostles, Peter preached the sermon, which is cited above, and those who heard it "were pricked in their heart," immediately inquiring for the way to be saved. After Peter had pointed out the way, they heard him, and "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." In this first recorded event of souls being added, after the apostles had taken up their work, the author says that they "received his words", and the fact that they acted in accordance with his words is proof that they had believed. They then were baptized. In this case, three steps were taken to attain salvation, i.e.: preaching, faith, baptism.

1 Acts 2:37 (14-39)
2 Acts 2:41

(a) In this case there is the record of women. And Simon also himself believed and being baptized he
On the following day after Peter had explained the miracle of the healing of the lame man, he preached to the great crowd in the temple telling them of Jesus and how they were responsible for the death of the One who was their only means of escape from destruction. The writer, being more interested in telling of the actions of the apostles, goes on to relate how they were taken prisoners but, in passing, he drops the brief statement, "But many of them that heard the word believed; and the number of the men came to be about five thousand. In this case we are told only of the step of faith taken by those who were added."

As the number of the saved ones increased so were the duties of the leaders multiplied. Seven men were appointed, after a new problem had arisen, to aid the apostles in carrying out their program. One of these men, Philip by name, later left Jerusalem and carried the gospel to the people in Samaria. Following the trial and execution of Stephen, a persecution was instituted by the pharisaic order with Saul of Tarsus as their leader, which scattered the Christians, excepting the apostles, "throughout the regions of Judaea and Samaria." Philip went into Samaria preaching "and the multitudes have heed with one accord unto the things that were spoken by Philip, when they heard." "But when they believed, Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ they were baptized, both men and women. And Simon also himself believed and being baptized he continued with Philip." In this case there is the record of

1 Acts 6:1-6
2 Acts 8:1b
3 Acts 8:5-6, 4 Acts 8:12-13a
an individual and a group carrying out the things spoken to them.

(c) The steps taken in each instance are preaching, faith, baptism.

Philip left Samaria and as he was going south on the road leading from Jerusalem to Gaza, he saw an Ethiopian eunuch who was returning to his home from Jerusalem where he had gone to worship. When Philip came to him he was reading a passage from Isaiah the prophet, and in reply to the eunuch's question as to whom the prophet was referring "Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. And as they went on the way they came unto a certain water; and the eunuch saith, Behold here is water what doth hinder me to be baptized? (And Philip said If thou believest with all thy heart thou mayest, and he answered and said, I believe that Jesus Christ is the Son of God.) and he commanded the chariot to stand still and they both went down into the water, both Philip and the eunuch; and he baptized him."

In this case of an individual seeking salvation he followed the steps: teaching, faith (confession of his faith in Jesus as the Son of God) and baptism.

The young Pharisee, who was heading the persecution against the growing Christian movement, was on the road to Damascus with papers from the high priest to take and bring to Jerusalem those who were known to be Christians in the Syrian capital, when he saw a great light and heard a voice speaking to him. He understood to be no distinction between nationalities, and when called to the house of the Gentile centurion he immediately forsook the law, which forbade him to enter the house of a Gentile, 1 Acts 8:35-39

1 Acts 8:35-39
4 W.H. p 300
stood that Jesus of Nazareth was speaking to him and giving him a commission to minister and witness to the things he had seen. This was a call to the apostleship. After thinking and praying for about three days, there came to Paul one, Ananias by name, who laid his hands upon him and his eyesight was restored. After Ananias had spoken to him Saul "arose and was baptized." In this case Saul followed the steps, teaching, faith, baptism and "calling upon His name." This last step is found in Paul's description of the event for he says that Ananias commanded him to "arise, and be baptized, and wash away thy sins calling upon his name." The Westcott & Hort text here gives aorist middle participle *ἐπιθήθη* which makes the act an incident in the past, "having called upon His name." Thus this must have been a step which the apostle took.

The five preceding incidents took place among Jews. The Samaritans were an impure branch of the Jewish nation, and the Ethiopian eunuch had come to Jerusalem to worship which certifies the fact that he was at least a proselyte to the Jewish religion. However in the following case, for the first time, the scene took place in a Gentile home wherein a Roman centurian and his household became Christians.

Peter was staying in the house of Simon a tanner in Joppa. He, there, received the vision by which he was shown that there was to be no distinction between nationalities, and when called to the house of the Gentile centurian he immediately forsook the Jewish law, which forbade him to enter the house of a Gentile,

1 Acts 22:14-16
3 " 22:16b.
4 W. H. p 300
and went to Cornelius. Finding the centurian ready to hear his words Peter preached to him and, "While Peter yet spake these words the Holy Spirit fell on all them that had heard the word." According to the statement of Peter in Acts 2:38 the gift of the Holy Spirit follows remission of sin. Therefore when the Spirit came upon this group, their sins had been pardoned. The centurian had prayed and given alms, and the fact that he sent for Peter and told him that those present were ready to hear his words indicates that he had faith. Therefore the steps in this case are faith and teaching. Following the event, they were told to be baptized and not even the Jews present objected to the act even though those receiving the baptism were not Jews. The fact that the Gentile was already a devout man," praying" and "giving alms," made it possible for the entrance of the gospel preaching. But these could hardly be considered steps leading to the pardon for they are terms descriptive of the state of Cornelius previous to the above event.

After he received the call from the man of Macedonia, Paul sailed from Troas, and went to Philippi in Macedonia. On a sabbath day he went out by a riverside and spoke to a group of women who had gathered there. One of the women, named Lydia, heard the teaching and gave heed to it, and was baptized. In this case there was teaching, faith and baptism.

1 Acts 10:44
2 Acts 10:2
1 Acts 16:32-34
2 Acts 16:8
After a time Paul and his companion, Silas, were cast into prison in this same city. An earthquake loosed their bonds, and the jailor, supposing his prisoners had escaped, was ready to take his life when Paul stopped him by assuring him that none had escaped. In answer to his question Paul pointed out the way for him to be saved. "And they (Paul and Silas) spake the word of the Lord unto him and all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them and rejoiced greatly, with all his house, having believed in God." The steps taken in this case were, teaching, faith and baptism.

When Paul journeyed on from Philippi he went by way of Athens to Corinth. In this city he preached in the synagogue until he was turned away, and then he went to the Gentiles. "And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." In the case of both Crispus and the Corinthians faith is named and in the case of the Corinthians, they were baptized after being taught by Paul.

Summary:

(a) Teaching - faith - baptism
(b) - faith -
(c) Teaching - faith - baptism
(d) Teaching - faith - baptism - confession of Jesus as son of God
(e) Teaching - faith - baptism - calling upon His name
(f) Teaching - faith - baptism

1 Acts 16:32-34
2 Acts 18:8
(g) Teaching - faith - Baptism
(h) Teaching - faith - baptism
(i) Teaching - faith - Baptism
SUMMARY

Jesus' words in the commission

Steps according to Peter

Acts 2:38, 39: Teaching: Faith
Acts 3:19: Repentance
Acts 4:10, 12: Faith
Acts 5:31: Repentance
Acts 10:43: Faith

Steps according to John

John 4:15: Faith
John 5:1: Confession

Steps according to Peter

 Acts 2:38, 39: Teaching: Faith
 Acts 16:30: Faith
 Acts 17:30: "...Teaching: Faith"

CHAPTER V.

The Law of Pardon.

Steps taken in the instances recorded in Acts

Acts 4:1: Teaching: Faith
Acts 8:12: Teaching: Faith: Baptism
Acts 9:18: Teaching: Faith
Acts 19:4-6: Teaching: Faith: Baptism
Acts 18:8: Teaching: Faith: Baptism
## SUMMARY

**Jesus' words in the commission**

<table>
<thead>
<tr>
<th>Location</th>
<th>Teaching</th>
<th>Faith</th>
<th>Baptism</th>
<th>Repentance</th>
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### Steps according to Peter

| Acts 2:38 | ![Image](image21.png) | ![Image](image22.png) | ![Image](image23.png) | ![Image](image24.png) |
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### Steps according to John

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### Steps taken in the instances recorded in Acts

| Acts 2:41 | Teaching | Faith | Baptism | Repentance | Conversion |
| Acts 8:39 | Teaching | Faith | Repentance | ![Image](image93.png) | ![Image](image94.png) |
| Acts 10:44 | ![Image](image95.png) | ![Image](image96.png) | ![Image](image97.png) | ![Image](image98.png) | ![Image](image99.png) |
| Acts 16:14,15 | Teaching | Faith | Baptism | ![Image](image100.png) | ![Image](image101.png) |
| Acts 16:38-34 | Teaching | Faith | Baptism | ![Image](image102.png) | ![Image](image103.png) |
| Acts 18:8 | Teaching | Faith | Baptism | ![Image](image104.png) | ![Image](image105.png) |

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*Notes:*
- Revelation 2:17: Teaching, Faith, Baptism, Repentance.

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*Scriptures cited:* 
- Matthew 28:18-20
- Mark 16:15-16
- John 3:21-23
- Acts 2:38
- Acts 3:19
- Acts 4:11-12
- Acts 5:31
- Acts 10:43
- Galatians 2:15,16
- Hebrews 6:11,12
- Romans 5:1
- Romans 10:13-14
- Acts 2:41
- Acts 8:39
- Acts 10:44
- Acts 16:14,15
- Acts 16:38-34
- Acts 18:8

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*Related articles:* 
A Summary of the Steps Preceding Pardon

We may now summarize the preceding material by saying there have been named eight steps that lead to pardon for sin. These are: teaching, faith, baptism, repentance, conversion, confession of Jesus as Lord, laying on of hands, and calling upon the name of the Lord.

One of these steps, i.e.: laying on of hands, is found only in the epistle to the Hebrews. This was an old Hebrew custom and was usually associated with a blessing. In the Hastings' Dictionary (1) we read, "In the N.T. while it is variously employed the general idea is always that of blessing . . . . In the early Church the imposition of hands was used, sometimes in close association with baptism (Acts 9:17,18; 19: 5,6; cf.Heb.6:2 which, however, may include all the various kinds of hands) but sometimes quite apart from it (Acts 8:17,19) as an accompaniment of prayer that believers might receive a special endowment of the Holy Ghost in charismatic forms." Jesus practiced frequently the imposition of hands when healing or blessing. In any case, whether for blessing, for a gift of the Holy Spirit, or for any other purpose, the practice is only mentioned in this one instance where it might be included as a step to pardon. Even in this case it is only an inference that it is meant to be a step to pardon for the writer has merely included it as one of the "first principles" in the doctrine. Therefore, not having any record of the step recurring in any other instance as a step, we cannot include it in the Law of Pardon.

1 Hastings- "Dictionary of the Bible;" p.577; art. "laying on of hands"; New York; Charles Scribner's Sons; 1909.
2 Heb. 6:1
3 Def of Law p.1
For the step which I have called teaching there are four different Greek verbs. Let us take each of them separately. The one most commonly used is \( \kappa \nu \rho \omega \sigma \omicron \varsigma \). In Lidell and Scott's new Greek lexicon we find the following definition: "To be a herald, officiate a herald. (2) make proclamation as a herald. \( \text{III} \) Proclaim, announce". Another verb is \( \delta \iota \varsigma \omicron \nu \omicron \omega \) which according to the same lexicon means: "instruct a person or teach a thing. \( \text{II} \) explain. A third Greek verb is \( \alpha \nu \gamma \rho \epsilon \lambda \omega \) which is defined: "of a messenger, bring good tidings, report, relate." And a fourth Greek verb used is \( \lambda \omega \lambda \epsilon \omega \) : "Talk, chat, (generally, talk, speak.) Each of these four verbs carries the thought of giving information or instruction. When a herald proclaims or announces his information he is giving instruction, to some extent, and as it is used in this instance the herald is to proclaim the gospel, or the message of Christ. The second term is defined as giving instruction. When a messenger brings a report he is teaching insofar as he imparts knowledge to his hearers, and in this case the messenger is to report concerning his experiences with Jesus. The other term, translated to speak, is less definite, yet the thought of the context is to speak concerning salvation and this is undeniably teaching. Therefore the term teaching is applicable and inclusive when used to represent the thought or action implied by the four Greek verbs, and thus

1 Mk 16:15 5 Acts 26:20
2 L.S. p 949 6 L.S. p 173
3 Mt. 28:20 7 I Thes. 2:16
4 L.S. p 421-22 8 L.S. p 1025-36
it stands as a step leading toward pardon, meaning to impart information or to instruct concerning the gospel of Christ.

The next two steps we shall consider together for they seem to have a direct relationship. These steps I have named faith and confession. Faith, as can be seen on the above chart, is named in more instances than any of the other steps. It is found in twenty-three of the thirty-six passages cited and wherever the term is used the Greek verb is the same in each case. The other step, confession, is only named in two instances and in one passage we have the account of the subject confessing.

Let us examine the thought represented by the two terms. For faith we have the Greek verb \( \text{πίστις} \). It has been defined as follows:

(a) 1. To trust, trust to or in, put faith in, rely on, believe in a person or thing.

5. In N.T. and Eccl. to believe, have faith.

(b) 1. To trust, to believe.

2. To be converted to Christianity. Theop. 35,7.

(c) To have faith, to put faith in, to believe, to trust.

(d) Belief - trust.

(e) 1. intrans. to think to be true, to be persuaded of; to credit, place confidence in.

b. spec. in a moral and religious reference, \( \text{πίστις} \) is used in the N.T. of the conviction and trust to which a man is impelled by a certain inner and higher prerogative and

1 L.S. p 1216
2 Soph. p 891
3 Robin. p 583
4 W.M. P 514
law of his soul; thus it stands, (a) absol. to trust
in Jesus or in God (b) used especially of the faith
by which a man embraces Jesus i.e. a conviction, full
of joyful trust, that Jesus is the Messiah, the Divine-
ly appointed author of eternal salvation in the kingdom
of God, conjoined with obedience to Christ, the phrase
πιστεύων εἰς τὸν Ιησοῦν, εἰς τὸν οὐδὲν Ἐξούσιος, is
very common; prop. to have a faith directed unto, be-
lieving, or in faith to give one's self up to, Jesus.

The word is generally used to express belief, trust, or faith
in anything as true. It was used to express the thought of trust-
ing a person to be true, or of believing a statement to be true.
However it is used in this case with a specified direction of the
faith. As expressed in definition (e) above, the subject was to
have faith, belief, or trust in the statement as true that "Jesus
is the Christ." Philip told the Ethiopian eunuch that if he
believed with all his heart he might be saved and the answer was
I believe that Jesus Christ is the Son of God." Thus the faith
here spoken of represents a conviction that Jesus was truly what
the teachers had said he was, i.e. the Christ, or the Son of God.
The thought also seems to be inherent in πιστεύω that action is
taken when one believes. In definitions (b) and (e) above, action
is expressed where the word is applied in a religious reference.
In (b) conversion to Christianity is named, and in (e) faith is
spoken of as a means of embracing Jesus. And on the day of

1 Thay. p.511
2 Jn. 5:1
3 Acts 8:37
Pentecost when Peter persuaded his hearers that Jesus was both Lord and Christ they immediately acted upon the conviction by inquiring the way to salvation.

The other step, confession, in the two passages in which it is mentioned is worded in the Greek: (1) ὅσον ἴδων ὀμολογήσῃ ὅτι Ἰησοῦς ἀνθρώπου ἐπιστάμενον ὁ ὄντως ὁ υἱὸς, and is translated in the R.V. "Whosoever shall confess that Jesus is the Son of God." The word ὀμολογεῖω is translated "I promise", "I confess", "I publicly declare" (originally, I agree with the statement of (another)); (This Quotation therefore seems to be literally a statement on the part of the subject expressing the fact that he is at a place where he can say Ἰδῶ — I believe), And (2) ἐὰν ὀμολογήσῃ τῷ οἴκῳ τοῦ κόσμου Ἰησοῦν, which is translated in the R.V. "if thou shalt confess with thy mouth Jesus as Lord." In this statement the word ὀμολογεῖω is used again as in the preceding one. In this latter quotation the statement which the subject confesses, or to which he agrees is that Jesus is Lord.

I think that this is sufficient proof that these two steps are in thought actually one. ἐνοτεύω indicates faith and implies action while the latter "confession that Jesus is Christ" indicates an action openly avowing the inward faith. We may, therefore, include the step of confession in the step of faith.

The step "calling upon the name of the Lord" is found only in two places, but in each place the verb ἐπικαλέω is used. In the epistle of Paul to the Romans the author applies a quotation from
Joel to express his thought, 

\[ \text{Joel 2:32} \]

which is translated in the R.V. "Whosoever shall call upon the name of the Lord". The apostle had substituted in the quotation "the name of the Lord" for the words "the name of Jehovah" which are found in Joel's book. In Paul's account of his own experience in Damascus he said that Ananias told him "arise and be baptized, and wash away thy sins" (Acts 22:16). The nearest antecedent to the pronoun \( \text{αὐτός} \) is the Righteous One, so in this case also the direction seems to be to call upon the name of the Lord. The verb \( \text{ἐπικαλέω} \) consists of the preposition \( \text{ἐπί} \) which means on or upon, and the verb \( \text{καλέω} \) which is translated "I call". The combination is translated, "call upon" or "invoke". To quote Urwich's lexicon "specially ... the invocation of God or Christ; ... \( \text{τὸ ὄνομα κυρίου} \). This step then may be properly called prayer in the sense of calling to the Divine One, or calling upon the name of the Lord with the purpose of invocation. Let us next study two of the other steps i.e. conversion and repentance. I take them together because of the relation between the two. First, however, let us take conversion. The Greek term used in this sense is \( \text{ἐπιστρέφω} \). The definitions given for this verb are:

\[ \text{ἐπί} - (G) \text{ in composition 1. of place, denoting 2. motion} \]

\( (g) \text{ implying reciprocity.} \]

\[ \text{στρέφω} - \text{to turn about, or aside.} \]

1 Joel 2:32
2 Rom. 10:13
3 Acts 22:16
4 H.C. P. 335
5 L.S. p. 623
6 L.M.1 p. 1430
επιστρέφω - 1. turn about, turn around (b) intr. turn about, turn around.
2. turn or convert from an error, correct, cause to repent
επιστρέφω - is used literally - "turn" or "turn back."
επιστρέφω - to turn upon, to turn towards.
I-Trans. in a moral sense, to turn upon or to, to convert unto.
II-Intrans in Act. with implied - to turn oneself upon or towards.
επιστρέφω - 5. to return, turn back, come back.
B. metaphor.: to turn back morally, to reform. (Act III-19)
επιστρέφω - to convert a sinner.

The literal meaning, to turn about, is inherent in all of the other definitions. However in this connection the word is used in the moral sense of turning about from one's sins and to turn about to God. In one instance it is turning from idols to God and in the other it is turning from darkness to light, from the power of Satan to God. When this act of turning takes place the manner of living will change accordingly and thus the idea of reformation, because the turning is from error to right. Conversion then may be stated as the act of turning from an erratic state of living empowered by Satan to a right state of living with God as the director.

1 L.S. p. 661
2 M.M. p. 246
3 Robin p. 235
4 Thay. p. 244
5 Soph. p. 512
6 I Thes. 1:9
7 Acts 26:18
The other step is that of repentance. One definition of the verb ἐπιστήμων given above is to cause to repent. The two steps are closely related as we shall see from the following definitions of the verb μετατάσσω. The noun also is used which is μετάτασσω.

μετατάσσω - (2)-Change one's mind or purpose. (3) repent.

μετάτασσω - I -Change of mind or heart, repentance, regret. II-Afterthought, correction.

μετά - G-in comp. III most freq. of change of place, condition, plan, etc.

γνωσθε - 2.-perceive by the mind, apprehend.

μετά - 3.-think, consider, reflect.

μετατάσσω - to repent of one's sins. 2- to make obeisance, to make a bow or genuflexion.

μετάτασσω - repentance, penance.

μετάτασσω - A change of mind, a change in the inner man.

μετάτασσω - I change my mind, I change the inner man, (particularly with reference to acceptance to the will of God by the νοός (mind) instead of rejection.

μετατάσσω - Change of mind. Its meaning deepens with Christianity and in the N.T. it is more than repent and indicates a complete change of attitude, spiritual and moral towards God.

1 L.S. p.1115 (n)
2 " p.1109 
3 " p.1177 
4 Soph.p.751
5 A.S. p.157
6 M.M pp 403
The transition of this word (see supra) appears in Aristeas 188 where God is described as by his gentleness and longsuffering. 

\[ \text{μετάνοια} \] - The transition of this word (see supra) appears in Aristeas 188 where God is described as by his gentleness and longsuffering. 

The following discussion is from Thayer's 3

1 M M pp 403-04
2 Robin. p. 458
3 Thay. p 405
4 M M pp 403-04
Lexicon (Syn. μετανέσθησαι, μετανόησις: The distinction so often laid down between these words, to the effect that the former expresses a merely emotional change, the latter a change in choice, the former has reference to particulars, the latter to the entire life, the former signifies nothing but regret even though amounting to remorse, the latter that reversal of moral purpose known as repentance - seem hardly to be sustained by usage. But that is the fuller and nobler term expressive of moral action and issues, is indicated not only by its deviation, but by the greater frequency of its use, by the fact that it is often employed in the impv. (μετανέσθησαι = never)  

μετά - (in composition) denotes 2 exchange, transfer, transmutation; (as in μετανοήσις - author's note)  

γνωρίσθαι - to perceive with the mind, to understand. 2. to think upon, heed, ponder, consider.  

The literal meaning of the word, i.e. changing the mind or the way of thinking, expresses the basic thought while the other definitions seem to add some further thought. I believe that the term is employed by the apostles to mean a change of mind for we have no reason to believe that they used in it any special application, but the significant point in the definition which makes clear the above variations, is this, that evidently in the Greek thought when the manner of thinking changed the life was affected. We see, above, that correction, or penance, or change of attitude, is often associated with the change of mind. One lexicon states definite-
ly that the meaning deepened during the N.T. period and came to imply a coming to one’s senses, resulting in a change of conduct. The term εἰσιστρατευόμενος was used to express this act of changing the life or turning about from one’s sins to God, as we saw above. Although in two instances both terms are used together it may have been done to emphasize the necessity of conversion, but insofar as the actual meaning is concerned the one term which we translate repentance includes the thought expressed by conversion. Therefore we may include both terms in the one step”repentance.”

We have left to study the step of baptism.” In each instance the Greek verb used is βαπτίζω which is defined:
βαπτίζω = dip, plunge. II suited for gilding or silvering, more suited for a wash, dipping - 2. for dyeing.

βαπτίζω = as late as IV/AD the word is used in a magic papyrus, P.Lond. 46:69 (I p. 67) of a “submerged” boat.

βαπτίζω = to dip in, to sink, to immerse (in Gr. writers spoken of ships, galleys, etc.) . . . to dip in a vessel to draw water.

1. to wash, to lave, to cleanse by washing.

βαπτίζω = 1. To dip repeatedly, to immerse, submerge.

2. To cleanse by dipping or submerging, to wash, to make clean with water.

3. Mt. 3:6, Mk. 1:9-10
4 Thay. p.94
To dip, to immerse, to sink.

Paraph. Adm. 149,8 - There is no evidence that Luke and Paul and the other writers of the N.T. put upon this verb meanings not recognized by the Greeks.

This step is one that has been a point of contention for many years. Some have tried to make of it a magic wand with which to open the doors of the kingdom; others have heaped upon it theological implications, and others have ignored it altogether saying that it was an antiquated part of the Hebrew ritual. True enough the ancient Hebrew practiced washings of various kinds and to each of them was given a certain religious significance, and it is entirely probable that baptism does come from the Jewish background of Christianity. The practice was instituted as a part of the Christian kingdom by John the Baptist and it was sanctioned by Jesus of Nazareth. As to the virtue of the act itself we cannot here be concerned, but let it suffice to point out that in every instance of men becoming Christians, narrated in the N.T. after the period of Christ, the subjects were baptized, excepting the one very brief account of the second day in the temple.

As to the manner of baptism we have definitions of the verb, above, and it is evident that the action was to resemble the process of dipping something into water with the purpose of washing or dyeing the object. The thought of complete submersion is stressed by

1 Soph. p. 297
3 Mt. 3:6, 4 Mt. 3:13-15 5 Acts 4:4
the frequency of the use of the term in speaking of submerged vessels. Therefore whether the act is symbolic, whether it is magic or whether it is merely a part of the Jewish ritual carried over into Christianity we are sure of this fact i.e. that it was practiced and commanded during the apostolic period with such frequency that we must, in determining the Law of Pardon by our observation of the incidents in the N.T. records, include the act of baptism as a step in the Law.

The conclusion is that we have observed in the records of the N.T. five steps which occur preceding pardon, they are, (disregarding order)

1. Teaching
2. Repentance
3. Prayer
4. Baptism
5. Faith

The order fails at 1st:

Teaching - Faith - Prayer

3. In the latter part of the conclusion we read:

... and that repentance and restoration of sins should be preached in his name unto all the nations. 4

The order in this passage is:

Teaching - Repentance

1 Mt. 28:19
2 The steps in these passages will be underlined
3 Mk. 16:15-16
4 Lk. 24:47
A Study of Each Incident and Statement to Determine the Order in which the Steps Occur.

We have now studied thirty-five passages from the N.T. records to find the steps which lead to pardon. The result is that five steps were found which are: teaching, faith, repentance, prayer and baptism. It is now to be determined, on the basis of records, what order these steps followed. In this way we can determine, from our observation, the order, and be able to make a statement of the Law of Pardon in the N.T.

1. In the statement of the commission in Matthew we have,

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father. 1

The steps are underlined and in this instance the order is:

Teaching — Baptism

2. In the statement of the commission in Mark we have,

Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved. 2

The order followed is:

Teaching — Faith — Baptism

3. In the Lukan record of the commission we read,

. . . and that repentance and remission of sins should be preached in his name unto all the nations. 3

The order in this passage is:

Teaching — Repentance

1 Mt. 28:19
2 Mk. 16:15-16
If repentance is to be taught, then the teaching must precede the act of repentance.

4. John's Gospel states the commission in a way that no steps are named, although teaching is undeniably indirectly spoken of.\(^1\) In this instance the step is alone:

**Teaching**

5. We now take up the steps according to Peter, the first statement is,

**Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins;**\(^2\)

The order is:

- Repentance - Baptism

6. The next statement is,

**Repent ye therefore and turn again, that your sins may be blotted out,**\(^3\)

Repentance is named alone, in this passage, for we now understand that conversion is included in the step repentance.

7. In these verses\(^4\) which describe the trial of Peter before the council, the only step is faith which is indirectly stated as the only means of salvation.

**Faith**

8. The next statement is,

**Him did God exalt with his right hand to be a Prince and a Savior, to give repentance to Israel and remission of sins.**\(^5\)

Repentance is the only step in this passage:

**Repentance**

---

1 See p.18  
2 Acts 2:38  
3 Acts 5:31  
4 Acts 4:11-12  
5 Acts 5:31
In this passage faith only is named:

**Faith**

10. We now take up the steps according to John and the first statement is,

Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

The step, confession, we understand to be included in faith, so in this instance faith alone is named: 2

**Faith**

11. The next statement is,

Whosoever believeth that Jesus is the Christ is begotten of God. 3

Again the only step named is faith:

**Faith**

12. The steps according to Paul are now to be studied. The first is,

... delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Therefore, O King Agrippa, I was not disobedient to the heavenly vision but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judaea, and also to the Gentiles that they should repent and turn to God...

---

1 Acts 10:43  
2 I Jn 4:15  
3 I Jn 5:1  
4 Acts 26:17–20  
5 Gal. 2:16
Here are two separate passages. The first is the commission which Paul received and in it the only step named is repentance. While in the second part both teaching and repentance are named and the teaching precedes the repentance. The order is:

Teaching - Repentance

13. The next statement is,

Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins, and by him everyone that believeth is justified.

In this instance only teaching is named:

Teaching - Faith

14. The next statement is,

And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

Faith is the only step found in this passage:

Faith

15. The next statement is,

The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent.

The only step named is repentance.

Repentance

16. The next statement is,

For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe.

In this case teaching and faith are named and in the order:

Teaching - Faith

1 Acts 13:38
2 * 16:31
3 * 17:30
4 I Cor. 1:21
5 Gal. 2:15
17. The next statement is,

... yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ. 1

The only step in this passage is:

Faith.

18. The next statement is,

... and the scripture, foreseeing that God would justify the Gentiles by faith. 2

Faith is the only step in this quotation:

Faith

19. The next statement is,

For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God. 3

Conversion is the only step in this instance, which is included in:

Repentance

20. The next statement is,

Forbidding us to speak to the Gentiles that they might be saved: 4

In this passage teaching is mentioned:

Teaching

21. The next statement is,

For by grace have ye been saved through faith: 5

Faith is the only step here named:

Faith

1 Gal 2:16
2 3:8
3 1 Thes. 1:9
4 1 Thes. 2:16
5 Eph. 2:8
22. The next statement is,

Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of teaching of baptisms. . . .

Three steps are named in this instance i.e. repentance, faith and baptisms. However in this case the steps are named in a different manner than in the other passages. Repentance is here named before faith which has not occurred in any other passage. But the author here is merely naming the fundamental principles of the doctrine. If he had been relating an incident, or giving a command, or pointing out the way to salvation, he would have pointed out the steps in the order which the subject should have taken them, or in the case of an incident, in the order which the subject did take them, but he is only enumerating the first principles. Therefore this passage will not aid in our search for the order, but merely names the steps as among the first principles.

23. The next statement is

For I am not ashamed of the Gospel for it is the power of God unto salvation to everyone that believeth.

The only step named in this case is:

Faith

24. The next statement gives only the step of faith which would not aid in our search for the order in which the steps occur and due to the length of the quotation I will not enter it again at this time:  

Faith
25. The next statement is,

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;¹

Faith alone is mentioned:

Faith

26. The next statement is,

The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord and shalt believe in thy heart that God raised him from the dead, thou shalt be saved. ²

In this passage we have teaching and faith in this order for the apostle is giving the instructions to confess and believe, in the word of faith which he is preaching. Therefore the teaching precedes the faith:

Teaching - Faith

27. The next statement is,

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard and how shall they hear without a preacher?³

This is one of the most significant passages for our study, due to the fact that the apostle definitely sets out his idea of the order that three of the steps follow i.e., prayer, faith and teaching. He has said that those who will call upon the name of the Lord shall be saved, but before they call upon him they must believe, or have faith, and before they can believe they must hear of him through a preacher or teacher. This definitely fixes

1 Rom. 5:1
2 ¹ 10:8
3 ¹ 10:13,14
the order according to Paul to be:

Teaching - Faith - Prayer.

28. We shall now turn to observe the order followed in the incidents set forth in the Acts record. In the account of the first incident we read that Peter "lifted up his voice, and spake forth unto them," and after he had told them of Jesus they evidently believed for "When they heard this they were pricked in their heart" and inquired as to a way of escape. We next read that they "having received his word were baptized." The fact that they received his word is also evidence they believed. Therefore the order in this incident is:

Teaching - Faith - Baptism

29. In the second incident we read that Peter "answered unto the people" and told them of Christ. He pointed out the way of escape and "many of them that heard the word believed;" and a great number were added to those already believing. In this instance the steps taken are in the order:

Teaching - Faith

30. The summary of the next incident reads, "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." They "believed Philip preaching." Thus Philip was preaching when they believed, therefore the teaching must have been first. The order followed is:

Teaching - Faith - Baptism
31. In the next incident we read that Philip, when he saw the prophecy which the Ethiopian eunuch was reading, "preached unto him Jesus." When they came to "a certain water" the eunuch asked to be baptized and was told, "If thou believest with all thy heart thou mayest." The answer was "I believe that Jesus Christ is the Son of God" and both Philip and the eunuch went down into the water and "he (Philip) baptized him." The order of the steps taken in this incident is:

Teaching - Faith - Baptism

32. The next incident is concerned with Saul of Tarsus. He was waiting in the house of Judas in Damascus when the disciple Ananias came to him, and he was commanded to "arise and be baptized, and wash away thy sins", this statement being followed by the Greek aorist middle participle πανελεύθερος which is "having called upon" the name of the Lord. Thus the act of baptism was preceded by calling upon the name of the Lord which we have named prayer. Since Paul, in this passage, is recounting his own experience before the multitude, he expected them to understand, when he told them that he was commanded to do something, that he had done the thing commanded. He was trying to justify his position in the eyes of a hostile multitude, and he would not have told them that he was commanded by a Christian to act in a certain way if he had not done the act without also stating that he did not follow the instructions. Therefore it is safe to state these instructions as steps followed by Paul.

1 Acts 8:26-38
2 " 9:18; 22:16
3 W.H. p 300, vs 16
In this incident the order followed is:

Teaching - Prayer - Baptism

33. The next incident again deals with Peter. He went to the home of the Roman Centurian, Cornelius, and "Peter opened his mouth and said ", or he spoke to them about Jesus. "While Peter yet spake these words, the Holy Spirit fell on all them that heard the word." This was evidence that their sins had been forgiven for the coming of the Holy Spirit followed the pardon of sins. This spirit came upon them while Peter was yet speaking and his words were "everyone that believeth on him shall receive remission of sins." We naturally conclude that it was by following this direction and by taking the step of faith that the result was attained. We also conclude that after Peter "commanded them to be baptized" they did so but the records state neither of these facts. Therefore from this instance we can only say that the step of teaching was taken:

Teaching.

34. The next incident reads that the author of Acts and Paul went out by the riverside on the Sabbath day and "spake unto the women that were come together." A certain woman named Lydia "heard us: whose heart the Lord opened to give head unto the things which were spoken by Paul; "and she was baptized." Paul spoke to them and this undoubtedly teaching concerning Christ. When we read that Lydia "heard" them and that her heart was opened, we understand that she believed. Therefore the order of the three steps is:

Teaching - Faith - Baptism

1 Acts 10:34-48
35. The next incident is that in which Paul and Silas were in prison when an earthquake loosed their bonds and opened the door of the prison. The jailor, seeking a means of escape from the wrath of God, was told to believe. And he "was baptized" having believed in God. These three steps taken in this incident are in the order:

Teaching - Faith - Baptism

36. The last incident is concerned with Paul in Corinth. After being opposed by the Jews he went "unto the Gentiles."

And

"Crispus, the ruler of the synagogue, believed" and many Corinthians hearing believed, and were baptized." 2

If they heard there must have been teaching, therefore, the order is:

Teaching - Faith - Baptism.

From the chart we can state the following conclusions concerning the order in which the steps occur in the incidents:

1. Teaching:

   1. Acts 16:23-34
   2. " 18:8

   In no case is teaching preceded by faith, repentance, prayer, or baptism.

   In every case where named with any other step, teaching precedes.
These steps are so closely related that they can hardly be separated, and one of them cannot be named without calling to mind the others. Thus in eighteen of the passages studied the writers thought it sufficient to name only one step. However we shall now summarize the foregoing material and determine the order in which the steps occur. The following chart will give us a conspectus of this chapter. It shows the steps in the order in which we found them. (If only one step is mentioned it will not add to the search for the order of appearance. Therefore those passages are omitted. The numbers refer to the numbered paragraphs in this chapter.)

1. Teaching - - - Baptism
2. Teaching - Faith - - Baptism
3. Teaching - - Repentance - - Baptism
5. Teaching - - Repentance - - Baptism
12. Teaching - - Repentance - - Baptism
13. Teaching - Faith - - -
16. Teaching - Faith - - -
26. Teaching - Faith - - -
27. Teaching - Faith - Prayer - -
28. Teaching - Faith - - - Baptism
29. Teaching - Faith - - - Baptism
30. Teaching - Faith - - - Baptism
31. Teaching - Faith - - - Baptism
32. Teaching - - Prayer - - Baptism
34. Teaching - Faith - - - Baptism
35. Teaching - Faith - - - Baptism
36. Teaching - Faith - - - Baptism

From the chart we can state the following conclusions concerning the order in which the steps occur in the records:

I. Teaching:
1. In no case is teaching preceded by faith, Repentance, prayer, or baptism.
2. In every case where named with any other step, teaching precedes.
II. Faith:
1. In every case where named with teaching, faith follows.
2. In every case where named with repentance, prayer or baptism, faith precedes.

III. Repentance:
1. In every case where named with either teaching, or faith, repentance follows.
2. In every case where named with prayer, or baptism, repentance precedes.

IV. Prayer:
1. In every case where named with teaching, or faith, prayer follows.
2. In every case where named with baptism, prayer precedes.

V. Baptism:
1. In every case where mentioned with teaching, faith, repentance, or prayer, baptism follows.
2. In no case is baptism followed by any other step.

Conclusion
We have observed the order in which the steps leading to pardon occur in the records of the New Testament. On the assumption our study has been of adequate extent, we are now able to assign the probability that all succeeding persons seeking pardon should conform to the same following statement of the
"Law of Pardon." I grant that this study is limited, and that this statement of the Law of Pardon, based on observation, is less than certainty. However the conclusion of this paper is that the Law of Pardon for Sin as reflected in the records of the New Testament is to be stated as follows:

"Teaching, Faith, Repentance, Prayer and Baptism are the steps preceding Pardon for Sin."
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<th>Author</th>
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All quotations have been taken from the R.V. except those in chapter 1.