



BIBLE WORD STUDY

But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken. (Isaiah 28:13).

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For the Remission of Sins (Study 2)

In the early 80's I preached in a Bible conference in Knoxville, Tennessee. There were several "local church only-one gospel in the Bible" preachers who came to find something wrong with the preaching. I proved from Luke 9:1-6 and 18:31-34 that there is more than one gospel in the Bible.¹ I also posed the question that if Peter's Acts 2:38 "for the remission" meant "because of" (looking back on Calvary), what sacrifice did John the Baptist (Mark 1:4) base remission on, when he used the same terminology *before the cross*? Both Greek and English state it the same as Peter *after the cross* in Acts 2:38. Since John was evidently confused as to suffering, he could not have understood the cross.

A certain aspiring champion of "one gospel", went away, and published an article titled "Reese's Pieces." In it he caviled about "hyper-dispensationalism" and gave his answer as to why Mark 1:4 and Acts 2:38 "for the remission of sins" meant "because of the remission of sins." His trite and copied phrase from the Reese Candy Company advertisement brought all the local church only-Baptist Brider crowd great satisfaction, because their champion displayed such theological brilliance in application of the phrase. The article circulated in two or three Baptist newsletters.

(We have never taught "for" could not mean "because of" but pointed out that Peter in Acts 2:38 *could not have meant* he baptized because sins were already dealt with; he plainly stated in Acts 3:19 *when* he believed sins would be blotted out—at the Second Coming.)

One or two "pieces" of correspondence came about between the one gospel in the Bible champion and myself over the issue. He wrote a long involved study, proving, to his satisfaction, that "for" meant "because of." He finally played his ace in the hole in an attempt to demonstrate that Mark 1:40-44 proved his point.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

¹ In Luke 9:1-6, the apostles preached the gospel of the kingdom. About three years later (Luke 18:31-34) the same ones do not know or understand, the death, burial, and resurrection of our Lord Jesus Christ. The Bible even says "this saying was hid from" all of them. Paul says "the gospel" in this present age is composed of those very things. (1 Corinthians 15:1-4).

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. (Mark 1:40-44).

The passage says **he was cleansed** (v.42) and in v.44 says the Lord sent him to the priest to **offer for thy cleansing those things which Moses commanded, for a testimony unto them.**

Viola! Thus "for" means "because of" and Peter baptized because his hearers already had remission of sins, just like the leper was already cleansed and went to the priest for a testimony. All of the Baptist Briders sent letters of congratulations to each other, made phone calls, and rejoiced that their doctrine was so superbly defended.

When I gave my answer--no one ever attempted to respond to the issue. They retreated only to repeat their mantra "Reese's Pieces" one hundred times in each sermon to scare the dreaded dispensationalism away, and said my teaching was too difficult to understand!

All I did was point them to Leviticus 14: the very passage the Lord referred to in Mark 1 (the champion's passage of choice).

1 And the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

(This was the case of the leper. He was healed of his physical leprosy by the Lord. But look at what follows. Notice there is a *spiritual matter that involves a future cleansing.*)

4 Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:

(He is healed of his physical disease but the Law demands *several things culminating in a sin offering for a future cleansing.*)

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

(He is pronounced *clean*--but wait a minute--it is all *progressive.*)

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

11 And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation:

12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the LORD:

13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy:

14 And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD:

25 And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him

that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD:

28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

29 And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;

31 Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD. (Leviticus 14:1-31).

He certainly did go to the priest *for a testimony* and in order that he might be cleansed--not from the physical disease, that was already done by the Lord as in Leviticus 1:1-3. He went to the priest not only because of his healing, but *for the spiritual cleansing* that came from observing the Law.

What if the leper, physically healed, had ignored the Law? He would have enjoyed a few days of good health but having no basis for forgiveness of sins, he would have gone to hell.

Baptist Briders just can not believe that the Lord, during the days of His flesh, taught observance of the Law of Moses

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Matthew 5:17-19).

1 Then spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. (Matthew 23:1-3).

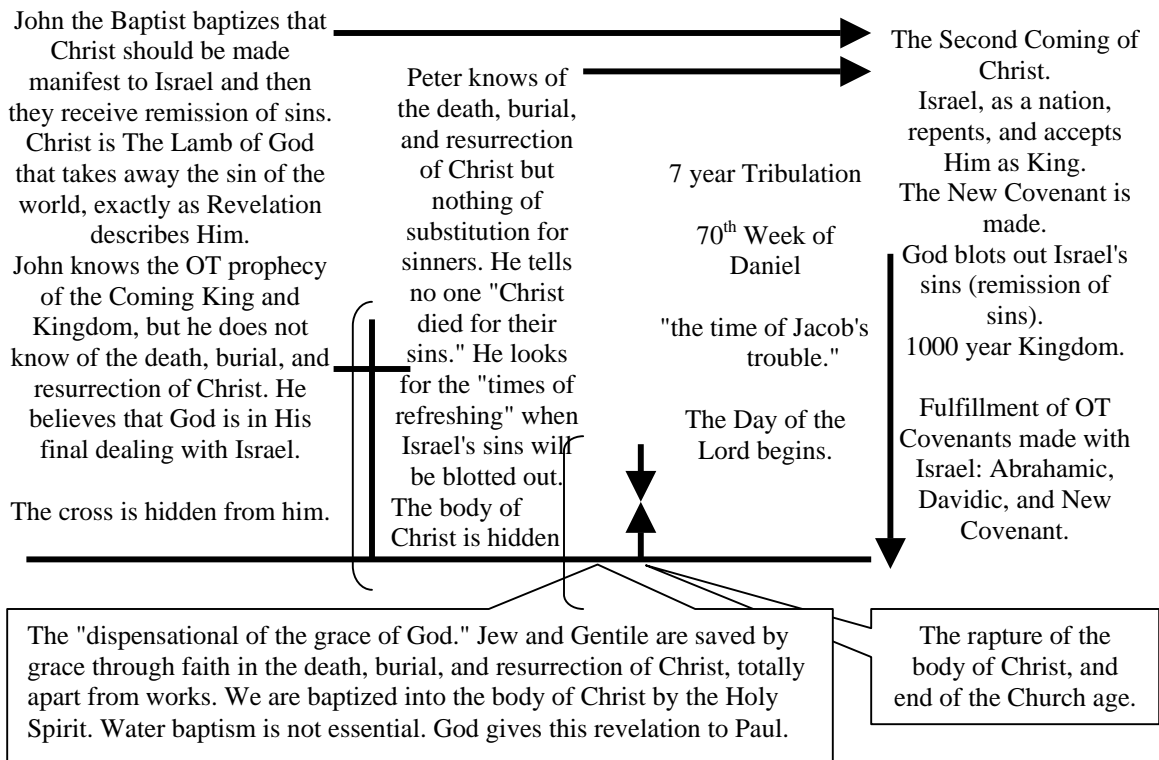
Therefore, instead of refuting the doctrine, the champion used a passage that reinforced the doctrine. The leper in Mark (following the Law of Leviticus 14) is a vivid illustration of the Lord dealing with an individual during His earthly ministry under the gospel of the kingdom.

1. The leper is physically healed (cleansed).
2. He still must keep the Law in order to be spiritually cleansed.

3. His atonement for sin (spiritual cleansing) is not completed until some work days later when he brings the offerings and the priest makes atonement for him.

An individual who trusted the Lord under the gospel of the kingdom receives *forgiveness* of sin—but the blotting out (remission of sins) will not occur until Israel's Day of Atonement when the Lord makes the New Covenant with Israel at His Second Coming. The sinner was forgiven when he believed. He was baptized, looking forward to that future day, when his sins would be finally dealt with under the New Covenant. But what about his sins the *next* day? Was he now free from the Law? Did not the Lord teach men to keep the Law even after forgiving them? What if the sinner did not continue in that faith?

There was no basis under the Law for eternal security, sealing by the Holy Spirit, being an inseparable part of Christ's body, or rest upon a finished work for sin. (We must be careful to not read back into the gospel of the kingdom, the gospel of grace, which was not revealed until Paul's ministry. The death, burial, resurrection, and blood of Christ were not applied to the sinner under the gospel of the kingdom as they are applied to the sinner under the gospel of grace.)



This is why we find such verses as:

Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. (Hosea 6:3).

And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. (Matthew 10:22)

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. (Matthew 16:24).

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. (Matthew 19:16-17).

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved. (Matthew 24:11-13).

Even after the cross, Peter remains ignorant of the gospel every believer knows today:

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:37-38).

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him. (Acts 10:33-35).

Now listen to Paul:

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. (Acts 13:38-39).

And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

(Romans 11:6).