

The Gospel of the Kingdom Repent and Be Baptised Part 1

Studio Session 108

Sam Soleyn

03/18/2006

In the gospel of the kingdom Jesus, sent His disciples out and He said to them that they should preach the following things: Repentance and the remission of sins. This is from the book of Luke 24, verses 47 and 48. He further told them to go and to preach beginning in Jerusalem. So on the day of Pentecost the Holy Spirit fell on them and was manifested with cloven or split tongues like fire sat on each of them and they began to speak in other tongues. So the matter was noised abroad, the people heard it and they came together and they were amazed. Peter began to explain to them the truth of who Jesus was, when they heard it they were cut to their hearts and they said, "What shall we do?" Now they had been sent to teach, according to Luke 24:47 and John 20:21, they were sent to preach repentance and the forgiveness of sins.

Now we know that what was said to them from John 20 was, "Whoever sins you forgive, will be forgiven; and whoever sins you retain, will be retained." So the remission of sins was that they were sent, by the Lord Jesus Christ, to express the forgiveness of sins. Repentance, we saw, was in effect, when the people heard about the message of the kingdom and heard about the King who had been raised from the dead and now was seated on the right hand of God who had authority in heaven and on earth, including the authority to destroy the works of the devil. They could now appeal to Him and He would receive them into His kingdom, forgive their sins, and protect them from the continued dominance of the enemy who had long held them in bondage. That was the message that was being preached on the day of Pentecost, repent from your being under the rule of the god of this world and your sins will be forgiven.

But in the mix, in Acts 2, as the disciples had gone to Jerusalem, following the instructions of the Lord to bring this message; in the mix of all of that, Acts 2:38 inserts 'baptism'. "Repent," Peter said to them, "And be baptized, everyone of you in the name of Jesus Christ for the remission of sins." So the remission of sins was the third thing. Repentance and the remission of sins but in the middle of it Peter inserted 'and be baptized'. Why? As I said, there are people who read this scripture and say, "That's because baptism is FOR the remission of sins." Which means, that if you are baptized, in water, then this is the foundation of the promise. Your baptism is FOR the remission of

sins, unless you're water baptized your sins can't be remitted. This is horrible. But you know, there are people who will say, "But it says that right there." No, we know what it says right there, but what it means is quite something else.

Begin with the truth that Jesus had already sent His disciples out to forgive sins, so we know what the remission of sins is. They've already been told, "Whoever sins you forgive, will be forgiven; whatever you will bind on earth, will be bound in heaven; whatever you loose on earth, will be loosed in heaven." They knew because they had heard Jesus, Peter was one of the ones who was standing there when Jesus said, "Whoever sins YOU forgive, will be forgiven; and whoever sins YOU retain, will be retained." And it was to Peter that Jesus had earlier said, in Matthew 16 at verse 13 and following. It was to Peter himself that Jesus had said, "Whatever YOU shall bind on earth, shall be bound in heaven; and whatsoever YOU shall loose on earth, shall be loosed in heaven." So don't tell me that Peter did not know that he was sent to forgive peoples sins. It was Peter, on the day of Pentecost, with the twelve who were standing there.

So in the matter of the remission of sins, Peter already knew that he was constituted and appointed. In two separate declarations; one in Matthew 16 as we said, and the other in John 20. In both instances, Peter had been specifically told and it was confirmed to him that he and the others had the authority to forgive sins; so they were not confused as to what the remission of sins meant. To them it meant whosever sins WE declare forgiven, are forgiven, they knew that. So they didn't come into this situation of Acts 2 thinking that baptism is for the remission of sins, they knew they had the authority to forgive people their sins because they had been specifically commissioned in that way. So whoever interprets Acts 2:38 to say, "Repent and be baptized FOR the remission of sins," is taking this thing completely out of its biblical context and superimposing a religious doctrine. And nobody should believe them, because this is not right, this is not correct.

But the scriptures did say, "Repentance and the remission of sins should be preached in His name among all the nations." And Peter did say, "Repent and be baptized for the remission of sins." In other words, "You turn from being under the control of the god of this world, release yourself from his kingdom, and my King will receive you into His," that's repentance. "And we are empowered to tell you that your sins are forgiven, so your sins are forgiven." But why did he put in 'baptism'? Well that even further explains the point of view that I'm expressing to you. It raises the question, 'what is baptism'?

You know, you would think that someone who made baptism the touchstone of a person's salvation, would have a ready answer as to what is the biblical meaning of baptism. But you ask anyone who is willing to take that position, "Explain to me what is the biblical function of baptism, what is it, what does it symbolize?" And they're clueless and this is what they'll tell you; they'll quote Romans 6 and they'll say, "Baptism is the

death the burial and the resurrection of Jesus and just as you're put down into the water, it symbolizes Jesus being put into the grave and as you are taken up out of the water, it symbolizes Jesus being resurrected from the dead." It's not true, it's not what the bible says. The bible says in Romans 6, about verse 4, "Therefore we are buried with Him by baptism into His death and like as Christ was raised up from the dead by the glory of the Father, so also we should walk in the newness of life."

It is their assumption that baptism is death and resurrection. Because, of course, putting someone under the water and then taking them up has that theatrical appearance of death and resurrection. There's a very good reason you take somebody back up after you've buried them in water, it's called homicide; you need to take them back up. But the act of lifting them back up out of the water, it's not symbolic of resurrection. Why? Because Romans 8 tells us how resurrection occurs. This is how it occurs. Romans 8:11 says, "If the Spirit of Him who raised Jesus from the dead (so we're talking about resurrection aren't we?) dwells in you, then He who gave Christ life from the dead will also give life to your mortal bodies by His Spirit who dwells within you."

How are you resurrected from the dead? By the Spirit of God coming to dwell in you when you have decided to quit the control of the kingdom of darkness, it's not by water baptism. What do the scriptures say water baptism represents? The scriptures say water baptism is a burial, that's all it says. It's not a death, it's absurd to suggest that baptism symbolizes death. The process is death, burial, and resurrection; we know that water baptism doesn't kill anybody. And we know that you're raised from the dead by the Spirit of God. So what is water baptism? It is burial, it's the only thing it symbolizes, "Therefore we are buried with Him by baptism." Romans 6:4, you're buried by baptism. Lifting them back out of the water is for the very practical reason of not killing them, then baptism would become death. But it is not a symbol of resurrection; the Spirit of God is the life giving Spirit. So those who would make baptism a death, burial, and resurrection are way off base, it's not biblical, it's not true. Its time they be challenged on these assumptions.

What then is baptism, what is baptism? Well here is a helpful thought, this is from I Peter chapter 3 verse 18, it says, "Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit. Through whom He went and preached to the spirit's in prison- who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, 8 in all, were saved through water, and this water symbolizes baptism that now saves you also- (so baptism saves us) not the removal of dirt from the flesh (it's not like you're taking a bath, you're not cleaning yourself) but the pledge of a good conscience toward God." It goes on to say this, "It saves you by the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God."

Now there's a second analogy, in the scriptures, to baptism. It is from I Corinthians chapter 10 verse 2. I'm bringing together some things for you to see, I Corinthians chapter 10 verse 2 gives us a second analogy from the scriptures to baptism, here is what it says, "I do not want you to be ignorant of the fact, brothers, that our forefathers were all under the cloud and they all passed through the sea. They were all baptized into Moses in the cloud and in the sea." Two examples of the scriptures, speaking about how baptism saves you, baptism meaning baptism in water, saves you. Now you've heard me correctly, baptism saves us, it says so. The mistake we make is that we think that every reference in the scripture to the word 'saved' has to do with going to heaven. No, not many references in the scriptures to being saved is about going to heaven.

There are all manner of ways in which we are saved and baptism speaks to a particular way in which we are saved. The same people who say that water baptism is FOR the remission of sins, who will read it in a sillier fashion as that, also say it's water baptism that sends you to heaven, saves you. And their interpretation of the word 'saved' is of course that means going to heaven. Let me show you it doesn't mean that. Let's begin with the latter of the two analogies. They were baptized into Moses in the cloud and in the sea. What was going on when they were baptized into Moses in the sea? We know what the baptism in the cloud is, the cloud represented the Holy Spirit; pillar of cloud, pillar of fire in the Old Testament.

So one of the baptism(s) that we teach on in the New Testament is baptism in the Spirit, there's also baptism in water and the baptism in the sea was clearly a reference to water baptism. Do you remember what was going on that day, when they were baptized in the sea, and were saved by baptism? This is what was going on: Pharaoh was pursuing them and their backs were to the sea; they were panicked, terrified and Moses said, "Stand still and see the salvation of the Lord your God." Were they going to heaven? You're saying, "Why are you saying that?" Because that's the word 'saved'. See, there are many ways of being saved, in that day they were to be saved, were to be saved from someone, from pharaoh. They weren't going to heaven that day, they were just being saved. You see? They were saved. How were they saved? God opened the sea, sent them through, they were baptized in the process; and then pharaoh pursued them and God collapsed the same sea in which they were baptized upon pharaoh and his armies and destroyed pharaoh. How were they saved? Perhaps we should ask the question now, from WHOM were they saved? They were saved from pharaoh and they were saved from slavery in Egypt.

Pharaoh, you see, represents a type of the god of this world. And pharaoh, like the god of this world, kept the children of Israel in slavery; like the god of this world keeps the sinner in slavery. God translates us from the control of the darkness of this world and the control of the kingdom of this world, the thing in the scriptures which is known as the kosmos and we've talked about that earlier. God translates us, lifts us up out of one and sets us down in the other. God translates us from the powers of darkness into the

kingdom of the Son of God. That's what Paul says in I Corinthians 3.

Water baptism in that day set Israel free from the slavery in Egypt. They were on their way to the promised land but in their minds they were still slaves because they had been slaves in Egypt for 430 years. Nobody alive among them was born a free man. So although, physically, their feet were on the path to their own land, in their hearts, in their heads they were still the slaves of the Egyptians. For them to take possession of the land of promise and to dwell in it quietly and peacefully and to enjoy the quietness of their inheritance, there was one thing that yet had to be done. And that is, the enemy who had enslaved them for these four centuries, on their southern flank, no more than seven days away from the land of Canaan by chariot, had to be destroyed. God brought them out, God brought Pharaoh out to the Red Sea and used the children of Israel as bait to draw him down into the water and to smash him. When that happened, Israel saw that day before their eyes the destruction of the spirit of slavery. From then on they were free to go up and possess their inheritance.

Is it important for you to be set free from the control of the god of this world? I tell you, if you're ever going to enjoy your inheritance in the kingdom, you must see God destroy your enemy. Water baptism is that symbol of your freedom. Well how is it a symbol of your freedom? Until you are a child of God, you belong to Adam and the sin of Adam curses the generations of Adam. The wages of sin is death, when man sins he's made subject to the god of this world. You're always subject to the god of this world, until you have been set free.

Water baptism is part of the symbology that you are able to embrace that allows you to declare the truth that you are not any longer under the control of the god of this world. Here is why: Until you are set into the kingdom, by sin you are under the control of the god of this world. When your sins no longer separate you from God, or God from you; you're reconciled to God. Until that time, you're a child of Adam. In order for you to become a child of God you must be adopted into the family of God. But legally, the law of adoption says you cannot be adopted so long as you have natural parents because they have the first right upon you. If you're ever to be available to become a son of God, it is first that you must die, and being dead you are free from the control of that identity. For as long as you live you're described by that identity, but when you die you're freed from that identity. When you no longer have an identity in Adam, you're available to be adopted into the family of God.

Water baptism is burial, it's burial, and it's burial that recognizes that someone has died. Once you're dead and buried, the sinful nature has no longer any legal claim upon you; you're then resurrected by the Spirit of God who now is the Spirit of your Father. While you're dead and in the state of being dead, you may be claimed by God because nobody else claims you. And especially if you accepted water baptism knowing that this would

be the declaration, symbolically, the end of your being subject to Adam. If you'll accept that, then water baptism, like communion, like tithing, like these other symbols of the scriptures, are given to us to symbolize this great truth. And the enemy is obligated to accept as true the signification of these things.

So in that day, when Israel went through the Red Sea, they were said to be baptized into Moses and the enemy was destroyed in their presence, so they were no longer to be identified as the slaves of Egypt. Until that day, and for 400 years, that was their identity. When the legal authority of their enemy was destroyed, they were no longer slaves. Water baptism symbolizes the fact that you believe that the kingdom of God is greater than the kingdom of darkness and the King to whom you have applied, namely the Lord Jesus Christ, has already destroyed your enemy and you, under His rule, are free from the control of your enemy. When you arise out of that state, you understand, and the demons understand, that they can't claim you anymore legally. The same thing is true; the like figure whereas to baptism doth now save us.

In the ark, in the situation of the ark, Jesus is the ark and the water is the destroyer. They were baptized unto Noah, meaning they entered the ark, which is the presence of God, and as the whole earth was drown those who were in the ark, few in number, 8 in total; were all saved by baptism. The sea destroyed them, the Egyptians, and the waters of the flood destroyed the earth but in both cases Gods people were preserved; once in the ark and the other through the sea. Water baptism saves us in this fashion: It removes the legal right of the god of this world to assert control over us. Let me restate that, to be more accurate: Water baptism symbolizes the operating truth under which we are already living when we accept refuge in the kingdom of God. When we accept refuge in the kingdom of God we are already free from the control of the god of this world because our King can deliver us from the god of this world.

But water baptism is the clear declaration, to the demonic, that we know the truth and he is not permitted to entrap us and to enslave us any longer in any kind of legal fiction; we cannot be controlled anymore by the god of this world. So, in that sense, water baptism saves us. That is why they were told to turn away from being under the control of the god of this world, to symbolize it through baptism, and their sins would be forgiven. Repent and be baptized for the remission of your sins, that's why they were taught that in Acts 2, that's the whole truth of the matter, that's the gospel of the kingdom. It isn't that water baptism saves us so that we go to heaven, it destroys the control of the god of this world over us and we are free to be citizens of the kingdom of heaven. This is the gospel of the kingdom.

I'm Sam Soleyn, God bless you and I'll see you again. Bye, bye.

