

The Gospel Unashamed

"From the cowardice that shrinks from new truth, from the laziness that is content with half-truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."

A Controversial Newsletter "The Printed Voice of Summit Theological Seminary"

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George L. Faull, Editor

Dear Brother Faull,

Do you believe the new doctrine many of the brethren have been preaching lately, that baptism forgives our past, present, and future sins?

I never heard the doctrine until the last couple of years and wonder what you think.

Answer:

I believe that the Scriptures speaking of our baptism refers to our past sins. I never heard of this new doctrine till about 5 years ago, but I have heard it preached 3 or 4 times since by some great friends of mine.

I believe it is a false conclusion and a very dangerous doctrine causing much misunderstanding and confusion.

Remission of future sins and baptism is neither promised nor stated in any verse of which I am familiar. So, I cannot believe it for faith comes by hearing and one does not hear "Your sins in the future will be forgiven you".

The only promise that I know of that promise come years later in medieval days by those selling indulgences which so grieved Martin Luther. If this new doctrine is true that one is forgiven as soon as he sins, with neither Godly sorrow that leads to repentance, nor an acknowledgement of being a sinner, it seems our Catholic friends, when selling

indulgences, were selling snowballs to Eskimo's.

I've never read where the new doctrine was used to refute the need of buying an indulgence. If the new doctrine is true, indulgences would be unnecessary as snowballs to Eskimo's.

When we were baptized, we entered into a relationship with the one who died for us. It is like marriage between a man and a woman. It is not the vows said at the marriage that grants forgiveness when one sins against the mate. It is because of the relationship that exists between them in marriage that there is forgiveness.

For a person to not repent or even acknowledge wrongdoing will not strengthen the relationship but doing so makes the relationship an open loving reality. The same is true of our baptism. It is not that original act that forgives us, but the continued relationship we have that is maintained by confession of our sins and the repenting of them.

Someone who says that "the remission of sins" means all past, present, and future sins are forgiven, is not right. John baptized for the remission of sins. Was John's baptism for the remission of past, present, and future sins?

Mark 1:4, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Why were his converts then baptized into Christ?

And how do we practice **Matthew 18:15-17** on a brother that God has already forgiven when we go to him?

How do we gain the brother and how do we confront him before one or two witnesses if he is already forgiven?

Why would we tell the Church if God has already forgiven him? This doctrine would nullify Matthew 18's instructions.

Or how about one who sins against us and when he says, "I repent", forgive him when God has already forgiven him?

Does God forgive him but not us?

Luke 17:4, "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." What if he will not repent? Did God forgive him without acknowledging his sin?

Or how do we disfellowship an unrepentant person for sins that God has already forgiven?

1 Corinthians 5:7-13, "7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 9 I wrote unto you in an epistle not to company with fornicators: 10 Yet not altogether

with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 12 For what have I to do to judge them also that are without? do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person." The doctrine is incompatible with Church discipline.

Why pray for the brother who is committing the "sin not unto death" if he is already forgiven?

1 John 5:16, "If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death? Why pray for one already forgiven?"

Or, why does a forgiven man need an advocate if he is already forgiven of the sin?

1 John 2:1-2, "1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world.*"

And what shall we say of one who commits suicide? Shall we teach a Christian who is struggling with depression, "all the sins you ever committed since your baptism will be forgiven"? Will it not embolden troubled souls to commit suicide? To do so is to forget that God has taught "you know that no murderer hath eternal life abiding in him." **1 John 3:15**

When Simon, the sorcerer did what the Samaritans did he "believed and was baptized **also**"? He did what the others did. But when he tried to purchase the power to give the Holy Spirit, "20 But Peter said unto him,

Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. 21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. 22 **Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.** 23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity. 24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." --**Acts 8:20-24**

Why were his sins not already forgiven? He was told to repent and pray to God. He sinned and thus repentance and confession in prayer was needed to open the gates for cleansing of his sins.

Likewise, why did Jesus command the churches of Asia Minor to repent? **Revelation 2:5, 16, 22, 3:3, 19**. Were the guilty individuals already forgiven? To teach the sins of Christians who are already forgiven because of their original baptism, is a dangerous doctrine.

Any man I have heard preach it, keeps insisting he is not preaching "Eternal Security", but that is what it is because the doctrine cannot help but lead to that conclusion. Every time I have told someone of this new doctrine, the people say, "Well, that would be Eternal Security" or "once in grace, always in grace"!

Baptism is the point of pardon for the lost but it's our relationship to the Saviour while we are walking in the light as He is in the light, that cleanses us for all sins. If we say we do not sin, we deceive ourselves but when we acknowledge we are sinners, we can trust Him to cleanse us from all unrighteousness. Why? Because we have an advocate with the Father, Jesus Christ, the righteous one!