

Peter's Five Point Plan

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Introduction

A. Acts 2:38 Peter's response to the Pentecost thousands who cried out, "Men and brethren, what shall we do?"

1. Repent
2. Let everyone of you be baptized
3. In the name of the Jesus Christ
4. For the remission of your sins
5. Shall receive the gift of the Holy Spirit

B. We are more accustomed to a different five point plan: Hear - Believe - Repent - Confess - Be baptized. Which is also accurate and satisfies many of the points that need clarification, especially about faith, its nature and role in the plan of salvation.

1. We will use Peter's five points and let the Bible explain its own terms.
2. The best answer to any false doctrine is always found in the Bible and its immediate context where Scriptures are misused.

I. Repent

A. Peter begins with "repent" because, those who cried out obviously were "pricked in the heart" which implies that they believed with conviction, remorse, regret, and hope that God was offering a remedy for their sins and rebellions.

B. First John the Baptist and later Jesus and His disciples always began with "repent" adding the details of what needed to be repented of, that is, the fruits demanded by repentance.

1. **Mark 1:4-5** All the land of Judea ... went out to him and were all baptized by him in the Jordan River, confessing their sins.

2. **Luke 3:7** Then he said to the multitudes that came out to be baptized by him, "Brood of vipers! Who warned you to flee from the wrath to come? Therefore bear fruits worthy of repentance, and do not begin to say to yourselves 'We have Abraham as our father,' for I say to you that God is able to raise up children to Abraham from these stones....**v.9-14.**"

3. **Matthew 5:20** For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisee, you will by no means enter the kingdom of heaven." **chapter 5-7** outlines the repentance required by Jesus.

C. Maybe God would grant repentance...

1. **Acts 5:31** "to give repentance to Israel and forgiveness of sins."

2. **Acts 11:18** "Then God has also granted to the Gentiles repentance to life."

3. **2 Timothy 2:25** "in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, and that they may come to their sense and escape the snare of the devil..."

D. Both Repentance and Faith are conditioned on man's response to God's offer.

1. **Luke 24:47** God offers the opportunity to repent.

2. **Mark 16:15-16** Requires the preaching of the Gospel and the believing of the Gospel.

3. Luke 8 Parable of the Sower

a. Some are like the wayside soil, hard and packed down in their hearts. They cannot receive the Word of God and quickly the devil snatches it away. Faith does not even begin to dawn on their hearts.

b. Some are the shallow soil that quickly receives the word, **Romans 10:17**, faith comes by hearing the word. Faith begins to work in the heart, but persecution and the high price paid in becoming a Christian and remaining faithful to Christ cause them to wither and wilt and die in their faith.

c. Some are like the thorny soil that obey the Gospel, faith begins to dawn, but the cares of this world, worldliness, distractions and temptations, choke the Word, bleed it dry, and the Word cannot grow and produce fruit, the fruits of repentance. In any case, without the fruits of repentance, there is no repentance. Repentance has not been granted or exercised.

d. Good soil is like the heart that receives the Word, **Romans 10:17**, believes it and has the faith that will act on that belief, and will be faithful in bearing fruits as taught by the Word.

E. So then, we might say that without Hearing the Word, there can be no faith, no repentance, nor can there be the fruits of repentance and faith that God demands to see.

II. Let Everyone of you Be Baptized

A. John 3:23 John baptized in the Jordan near Salim in Aenon, because there was much water there.

1. Baptism is by definition an "immersion in water"

2. **Acts 8:36** The Ethiopian eunuch said, "See, here is water, What hinders me from being baptized?" v. **37-39** He confessed his faith, then both Philip and eunuch went down into the water to be baptized. Otherwise they could have just used their water bottles whether they had come to a body of water or not.

3. Catholics, Lutherans, Episcopalians, Methodists, Presbyterians, and other branches of those denominations do not immerse in water, but they call it baptism. You can call anything baptism, but that does not make it baptism.

B. The conviction of faith is required for baptism to be accepted.

1. **Acts 2:37** they were pricked in their hearts

2. **Acts 8:36-37** Philip required the eunuch to believe with all of his heart

3. **Mark 16:15-16** Jesus required "He that believes and is baptized shall be saved."

4. Therefore "Christening" does not count as baptism. The children are not yet able to believe with conviction, be pricked in their hearts -- not just because they are not mature enough but also because they are innocent of the guilt of sin. They have no sins to be forgiven.

III. In the Name of Jesus Christ.

A. The acceptance of the Lordship of Jesus, the authority of Jesus our King, was vital to the validity of baptism.

1. That explains the re-baptism of the 12 disciples of John in **Acts 19:1-5**.

2. Although baptized already, they had not heard of the Holy Spirit which is associated with the baptism in the name of Jesus Christ. So they were baptized in the name of the LORD Jesus, v. 5.

B. Here again, any baptism that does not confess the Lord Jesus cannot be valid.

1. **Romans 10:9-10** with mouth confession is made unto salvation.
2. **Acts 8:37** Jesus Christ is the Son of God... the Lord of all.

C. Baptism "in the name of Jesus Christ" is not a baptismal formula which the baptizer must repeat.

1. In the name of Jesus -- is what you do ... not just words to say.
2. It means that you call on the name of the Lord: **Acts 22:16**
 - a. **Acts 2:21 (quoting from Joel 2:32)** Saved from the wrath of God by calling out to Him on His terms.
 - b. Man cannot write his own plan of salvation. Man cannot write his own plan of obedience to God. Man cannot write his own pattern for worshiping God, nor for the work and order of the church.
 - **Ephesians 1:22** Jesus is the Head of the church,
 - **Hebrews 2:8-10** He is the captain of our salvation. His plans cannot be re-written according the whim or caprice of men to suit us a century changes into century.

IV. For the Remission of Sins

A. Baptism is invalidated if the stated and believed in purpose is not for the remission of sins.

1. Most Protestants reject the plain statements about baptism as a requirement for the remission of sins. There are almost no exceptions.
2. The stated reason is that baptism is a "work" and anything that you do is a "work" which is not necessary for salvation or the forgiveness, because we are saved by "faith only" and not by "works" that any man might do.
 - a. **Ephesians 2:4-10** "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)..." v. 8 "For by grace are ye saved through faith; and that not of ourselves: it is the gift of God: 9 Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." speaking especially to the Gentiles who were being told by the Judaizers that they must keep the "works of the Law of Moses" especially circumcision... because they were the "Circumcision"
 - **v. 11** The Jews still called the Gentile Christians "Uncircumcision" which implied that they still lacked something in their salvation. **Then in verse 15** Paul reminds that Jesus had broken down the wall of partition between the races "having abolished in his flesh the enmity, even the law of commandments contained in ordinances;..."
 - b. **Galatians 2:14-21** Again the context of "not justified by the works of the law" is the embarrassing hypocrisy of Peter and Barnabas who would seem to be embarrassed to be found socializing with Gentile Christians who did not keep the works of the Law of Moses.
 - The "faith" that justified Paul was not a matter of building again the things of the Law of Moses which he had destroyed. Through the Law he had become dead to the Law -- that is, the Law had brought him to Christ, so that now he was not under the "works of the Law" but rather under the dominion of Christ, as in **Matthew 28:18-20**, observing all things whatsoever He had commanded him.
 - **v. 20** Crucified with Christ meant to him that Christ now lived in him and the life he lived was by faith of the Son of God, as in **1 John 1:7** "walking in the light as He is in the light" all of which means obeying the voice of Jesus instead of the "works of the Mosaic Law"
 - c. **Romans 4:1-12** Abraham's faith was reckoned (counted or imputed) for righteousness. Abraham's faith -- not the faith of Jesus! This means that he was simply forgiven, v. 6, like David who wrote "Blessed are they whose iniquities are forgiven, and whose sins are covered."
 - Issue again was circumcision and the works of the Mosaic Law. **Verse 9** asks, "Cometh

this blessedness then upon the circumcision only, or upon the uncircumcision also?" Abraham was not circumcised yet!

-- We the Gentiles can be righteous like Abraham before and without circumcision if we, **v.12** "walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." That is, if our faith is obedient like Abraham was obedient, then we likewise can be righteous just like our spiritual father Abraham, who is our father based on a likeness of behavior and not on a fleshly genealogy or a fleshly circumcision.

-- Further evidence is found in **James 2:21-24**, where Abraham is justified by the obedience which might also be called "works" when he offered up his son Isaac before God.

-- **Genesis 22:12** "And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

3. If the faith of the Bible were just "believing" and "the works" discussed in the contexts of Romans, Galatians, and Ephesians were absolutely anything that a man might do, then they might have a point -- except.....

a. Still, the Protestants must explain all the Scriptures that speak of Repentance and Baptism as conditions and requirements or prerequisites for the forgiveness of sins.

b. Even so, obviously their definitions of faith and works are anemic, inadequate, and anti-Scriptural. They contradict the rest of the Gospel message as well the whole Bible. They must dance an incomprehensible dance around all of the Scriptures that warn about not obeying God and the consequences of disobedience. They must say ridiculous things such as, "It does not matter what you do, so long as you believe in Jesus as your personal saviour." or that "Once you are saved, it does not matter what you do, you cannot so sin as to be lost."

4. Again, if you were baptized confessing that you believed that God for Christ's sake had forgiven you sins because of your faith, that is, that you had accepted Jesus as your personal Savior... then you were confessing a lie even while you were being baptized. Your baptism cannot be valid before the God who wants to pardon you on His Own Terms.

B. Romans 6:3-18 Argues that the purpose of baptism reaches forward to a commitment to live a life dedicated to righteousness and obedience to Christ the Lord.

1. Buried by baptism into death, the death of Christ, that like as Christ was raised up, even so we should walk in newness of life.

2. No longer a slave of sin but a slave of righteous as we serve as slaves of Jesus, at His beck and call.

3. **1 Corinthians 6:11** Although they had been given to many perverse sins, they no longer did so

a. Washed -- **John 3:5; Titus3:5** the "**washing of regeneration**" (**Acts 22:16** wash away your sins...)

b. Sanctified -- **1 Cor 1:2** "to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours"

-- **Hebrews 10:10, 14** "By that will we have been sanctified through the offering of the body of Jesus Christ once for all."

-- **Acts 20:32** "the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified."

c. Justified -- **Titus 3:4-7** "justified by His grace we should become heirs according to the hope of eternal life."

d. From this text we see that "sanctification" is not separated from "justification" nor is it some time later that one is sanctified.

-- The fact is that most of the talk in Romans about justification is talking about the life of

a Christian, and the way in which we are justified in our daily lives before God. We continue to be justified by the blood of Christ, as we walk in the light, **1 John 1:7**

-- When **1 Thessalonians 4:3** says, "For this is the will of God, even your sanctification, that ye should abstain from fornication;" he speaks of the ongoing sanctification even as he might speak of the ongoing justification.

V. Shall Receive the Gift of the Holy Spirit

A. God gave gifts to the church, Ephesians 4:7-16 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ....

1. Some apostles, some prophets, some evangelists, some pastors and teachers.

2. Miraculous gifts: **1 Corinthians 12-14** for the edifying of the church which was accomplished when the listeners could understand the teachings of God. **14:3-5**

B. The gift of the Holy Spirit in Acts 2:38 was universal to Christians.

1. Therefore it was not miraculous, because the gifts of miracles were not given to all,
-- **1 Corinthians 12:27-31.**

2. The universal gift of the Spirit is what He gives by the inspired Word.

3. **Romans 8:5-14** led by the Spirit when we do what He teaches in the Gospel

4. Apostles and prophets have given us the Spirit's words: **1 Corinthians 2:10-16**

5. Many disciples were full of the Holy Spirit before they were given the miraculous gifts. **Acts 6:1-8 as for example Stephen and Philip (Acts 8)**

6. The dwelling of the Spirit in us is another expression of the influence of the Spirit when we follow what the Spirit has written, **Ephesians 5:18-19 and Colossians 3:16-17**. When the Word dwells in us richly, then we are filled with the Holy Spirit.

C. The final part of God's plan of salvation is that the work of the Holy Spirit in our lives.

1. 1 John 1:6-7 if we walk in the light

2. 1 John 2:20 the anointing of the Spirit is accomplished by the same Word that causes us to know the Truth.

3. 1 John 2:24 if that which you heard from the beginning abides in you, you will also abide in the Son and the Father.

4. 1 John 4:6 we know the difference between the truth and error because we listen to the apostles.

5. 1 John 4:12 God abides in us when we love one another, v. 13 we know this only because of what the Spirit has taught us, the Spirit that was given to us.