

## INTRODUCTION

Protestants in general and Baptists in particular deny that one must be baptized in water in order to the remission of his alien sins. There are, however, many passages from the word of God which teach the necessity of baptism. Such passages Baptists must deny. One such passage is Acts 2:38, which reads, "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (A.S.V.)

This verse very obviously teaches that baptism is "unto the remission of sins." To avoid the force of it, Baptists concocted two plans: (1.) "unto" (A.S.V.) or "for" (K.J.V.) means "because of" or "on account of," i.e., be baptized because of remission of sins" which has already taken place. (2.) "unto remission of sins" cannot modify both verbs, "repent" and "be baptized." If either of them is false, then the Baptist idea that baptism is not essential is false.

1. Does "unto" mean "because of"? The word "unto" means "indicating the direction of movement reaching its object or of approach, inclination, or tendency, in respect of an unreachd object."
2. Does any recognized translation translate Acts 2:38 as "because of remission of sins"? Decidedly not!
3. Does any recognized Greek English Lexicon give the preposition (Gr. eis) the meaning "because of," "on account of"? On the contrary, all render it as prospective, looking to an end to be reached, purpose, or aim. Thayer, recognized as the best lexicographer, says of Acts 2:38: "to obtain the forgiveness of sins."
4. How do Greek scholars say eis should be rendered in Acts 2:38? What do they say it means?

1. Winer, outstanding Greek scholar: "The purpose and end in view ... Acts 2:38..." (Winer's New Testament Grammar, p. 396).
2. J.W. Willmarth, Baptist, scholar: "...The truth will suffer nothing by giving to 'eis' its true signification. When the Campbellites translate 'in order to' in Acts 2:38, they translate correctly. Is a translation false because Campbellites endorse it?... We conclude without hesitation, and in accordance with such authorities as Hackett, Winer, Meyer, etc., that the proper rendering of 'eis aphasis hamartion' in Acts 2:38, as in Matthew 26:28, is 'unto,' 'for,' i.e., 'in order to,' Remission of Sins."
3. Hackett, Baptist scholar in reference to Acts 22:16: "This clause states a result of the baptism in language derived from the nature of that ordinance. It answers to 'for the remission of sins,' in 2:38-i.e., submit to the rite in order to be forgiven."

4. H.A. Meyer, German scholar on Acts 2:38: "'eis' denotes the object of the baptism, which is the remission of the guilt contracted in the state before 'metanoia'."
5. D.A. Penick, Prof, of Classical Language, University of Texas: "Normally 'eis' looks forward and I know of no case in the New Testament where it looks back."
6. Charles B. Williams, Baptist (Translator of the New Testament): "So I feel from lexical authority you have been taught properly 'that it is always prospective.'" (Letter to Porter Wilhite, 1/14/42.) His translation of the New Testament: "that you may have your sins forgiven."
7. Johann P. Lange, prominent German Lutheran theologian: "This aphesis hamartion is unquestionably connected more intimately and directly than the gift of the Holy Ghost with the baptismal act; the former (aphesin) namely, is indicated by the word eis (for the remission, etc.) as the immediate purpose of Baptism, and as the promise unseparably connected with it..." (Commentary on Acts, p. 53. See also Commentary on Matt., p.557)
8. Olshausen, German Lutheran. Professor of Theology: "And baptism is accompanied with the remission of sins (eis aphasis hamartion) as a result."
9. C.H. Morgan, Dean, Eastern Baptist Theological Seminary: "...I do not know of any recognized Greek Lexicon which gives to eis the meaning of 'because of.'"
10. W.R. Harper, Pres. of Chicago University (at that time): "In answer to your letter I would say that the preposition eis is to be translated 'unto,' i.e. 'in order to secure.' The preposition indicates that remission of sins is the end to be aimed at in the action expressed by the predicates repent and be baptized. The phrase is telic." (Shepherd: Handbook On Baptism, p. 350.)
11. Seth J. Axtell, Baptist. Professor of Greek Language: "The preposition eis in Acts 2:38 may be rendered by several prepositions, or prepositional phrases, as for instance; unto, for, in order to, with a view to. The noun which it governs denotes the object or end toward which the action expressed by the predicate verbs was to be directed..." (Shepherd: Handbook On Baptism, p.340)
12. S.H. Butcher, Scotch Presbyterian, Professor of Greek: "...In each passage the preposition eis seems to express the 'end towards which the action tends,' the 'result' which it is designed to bring about." (Shepherd: Handbook On Baptism, p. 341.)
13. Ingraham Bywater, Regius Professor of Greek: "As far as I can see, the preposition 'eis' in Acts 2:38 expresses the end or purpose to be attained: compare Moulton's 'Winer,' ed.3 p. 495 and Thayer's 'Grimm,' p. 185. The translation, I suppose, is 'with a view to

- the remission of your sins' or 'to the end that your sins may be remitted.' The form of expression is closely parallel to that in Acts 3:19 'metanoesate... eis to exaleiphthenai humon tas hamartias. i.e. "Repent, to the end that your sins may be blotted out." (Shepherd:Handbook On Baptism, p. 341.)
14. Henry Clay Cameron, Professor of Greek: "The preposition eis in Acts 2:38 is evidently used in its final sense, and the phrase is clearly connected with 'metanoesate kai baptistheti; (repent and be baptized) as the end to which repentance and baptism in the name of Jesus Christ led." (Shepherd:Handbook On Baptism, pp.341-342.)
15. Philip Doddridge, English Congregationalist: "They are not only called here to repent, a submission also to the ordinance of baptism is required of them, in order to the forgiveness of their sins." (Shepherd:Handbook On Baptism, p. 345.)
16. Martin Luther D'Ooge, Baptist, Professor of Greek Language: "In reply to your inquiry I would say that in my judgment the preposition 'eis' in the verse referred to expresses the relation of 'aim' or 'end' in view, answering the question 'eis ti (for what?)', and to be translated by 'unto,' 'in order to,' 'for.' This sense of 'eis' as you doubtless know, is recognized by Liddell and Scott for classical, by Winer for New Testament usage." (Shepherd:Handbook On Baptism, p. 345.)
17. Kempler Fullerton, Presbyterian, Professor of Hebrew and Greek Scriptures: "...In Acts 2:38 it is probably to be translated into or unto remission of sins, conveying there the idea of 'purpose;' i.e. the aim or end of baptism, is remission of sins." (Shepherd:Handbook On Baptism, p. 346.)
18. G.S.Sale, Presbyterian, Professor of Greek: "The preposition eis in Acts 2:38 can only be used in one of two senses: (1) expressing the 'result' of the act of submitting to 'baptism'; (2) expressing the 'purpose' or 'object.'" "So as to obtain remission of sins' is the nearest translation I can suggest--and this translation will suit either of the above meanings." (Shepherd:Handbook On Baptism, p. 354.)
- \*19. Charles Fremont Sitterly, Methodist, Professor of Greek and English Bible: "...In the clause 'eis aphasin hamartion' Peter states the reason or motive that should induce to repentance and baptism, referring not to one but to both verbs preceding. According to Winer 549.c. 'Eis here used tropically to denote the purpose or end in view.'" (Shepherd:Handbook On Baptism, p. 355)
20. Joseph H. Thayer, Congregationalist, Professor of New Testament Criticism and Interpretation: "I accept the

rendering of the revised version 'unto the remission of your sins' the 'eis' expressing the end aimed at and secured by 'repentance and baptism' just previously enjoined." (Shepherd: Handbook On Baptism, p. 356.)

5. Can the phrase "unto remission of sins" modify both verbs ("repent" and "be baptized")? The context would surely indicate that it can since the words of Peter were given in answer to the question, "What shall we do?" Of course, the inquirers wanted to know what to do to be forgiven of sin. Peter told them "repent ye and be baptized unto remission of sins." Clearly they are here commanded to do two things in order to be forgiven. But this Baptist must deny since they say baptism is "because of" remission of sins. Thus they argue: The two verba are different in number and person and so cannot be modified by the same prepositional phrase. But what do Greek scholars say about it? No real scholar will deny that "unto remission of sins" can modify both verbs.

1. H.B.Hackett, Baptist scholar: "We cannot naturally connect naturally with both preceding verbs."
2. J.W.Willmarth, Baptist scholar: "...For those who contend for the interpretation 'on account of remission,' will hardly be willing to admit that Peter said 'repent' as well as 'be baptized on account of remission of sins.' This is too great an inversion of natural sequence. Yet to escape it we must violently dis sever 'repent' and 'be baptized,' and deny that 'eis' expresses the relation of 'metanoesate' as well as of 'baptistheto' to 'aphesin hamartion.' But the natural construction connects the latter with both the preceding verbs. It 'enforces the entire exhortation, not one part of it to the exclusion of the other,' as Hackett says."
3. J.H. Thayer. "I accept the rendering of the revised version 'unto the remission of your sins' (the eis expressing the end aimed at and secured by 'repentance and baptism' just previously enjoined." Shepherd: Handbook On Baptism, p. 356.)
4. J.M. Pendleton, Baptist scholar: "It is clear as the sun in heaven that the same persons are commanded to repent and be baptized." (Three Reasons For Being A Baptist, p. 20.)
5. John Reuman, Lutheran, Theological Seminary: "In the passage cited, Acts 2:38, I can see no grammatical reason why one couldn't take the phrase 'eis aphenin hamartion,' for the forgiveness of sins (AV and RSV) with both verbs, metanoesate and baptistheo." (Letter to author 6/21/52)
6. M.H. Franzman, Concordia Seminary, Lutheran: "As regards the expression in Acts 2:38, it is grammatically possible to connect 'eis aphenin' with both verbs, and Zahn in his commentary seems to take repentance and baptism together as the necessary presupposition to forgiveness of sins."

7. Henry C. Cameron, Professor of Greek, Presbyterian:  
"The preposition eis in Acts 2:38 is evidently used in its final sense, and the phrase is clearly connected with 'metanoesate kai baptisthete' (repent and be baptized) as the end to which repentance and baptism in the name of Jesus Christ led." (Shepherd: Handbook On Baptism, p. 342.)
8. Robert Halley, Principal of New College, Manchester, English Congregationalist: "...Not only does the preposition 'eis' refer to the future and prospective relation of the remission of sins, but it does so with the same dependence on baptism as on repentance. The signification of 'eis' must correspond in its relation to both words, 'repent' and 'be baptized.' In what sense does the apostle use the preposition, when he says, 'Repent' 'for the remission of sins'? The remission of sins is obviously represented, not as preceding repentance, but as subsequent to it. The preposition has its meaning clearly defined by its relation to the word 'repent.' Used only once, it cannot have two interpretations thrust upon it. It must connect the remission of sins with both words, 'repent' and 'be baptized,' by one and the same relation. If it be, 'repent for the remission of sins,' it must also be, 'be baptized for the remission of sins.' Let those who deny this, say by what canon of syntax they can construe the passage, so as to obtain the interpretation, Repent for the remission of sins, and be baptized after their remission." (Handbook On Baptism, p. 348.)
9. Albert Harkness, Professor of Greek, Baptist: "In my opinion 'eis' in Acts 2:38 denotes purpose and may be rendered 'in order to,' or 'for the purpose of receiving,' or as in our English version 'for: Eis aphesin hamartion' suggests the motive or object contemplated in the action of the two preceding verbs." (Shepherd: Handbook On Baptism, p. 349.)
10. W.R. Harper, Pres. of Chicago University, Baptist:  
"In answer to your letter I would say that the preposition 'eis' is to be translated 'unto' i.e. 'in order to secure.' The preposition indicates that remission of sins is the end to be aimed at in the actions expressed by the predicates 'repent' and 'be baptized.' The phrase is telic." (Shepherd: Handbook On Baptism, p. 350.)
11. Levi L. Paine, Professor of Ecclesiastical History, Congregationalist: "'Eis' in Acts 2:38 means 'in order to' or 'with a view to' the remission of sins, but it is to be connected with both the previous verbs, repent and be baptized." (Handbook On Baptism, p. 352.)
12. J.C. Proctor, Professor of Greek: "It is my opinion that 'eis' is to be connected with both the predicates and that it denotes an object or end in view." (Shepherd: Handbook On Baptism, p. 353)

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 "...In the clause 'eis aphasin hamartion' Peter states the reason or motive that should induce to repentance and baptism, referring not to one but to both verbs preceding." (Shepherd: Handbook On Baptism, p. 355.)
14. W.S. Tyler, Greek Professor: "...The preposition 'eis' seems to denote the object and end of the two verbs which precede in the imperative..." (Shepherd: Handbook On Baptism, p. 356.)
15. D.A. Penick, University of Texas: "Metanoesate-repent ye. The writer then wishes to be more emphatic, so he says 'hekastos baptistheto' - let each one of you be baptized. This distribution of a plural subject and predicate by the use of 'hekastos' and a third person singular is quite common in all Greek and is frequently used in the New Testament." (Letter to author.)
16. Henry J. Cadbury: "The grammar of the sentence in Acts 2:38 is perfectly regular and better Greek than if the author had kept the second person plural of baptize after using the singular each. I have no doubt that another author would have written, 'Do ye repent and be ye baptized, each of you,'--but this writer seems to have preferred the less loose construction..."