

## Repent

John the Baptist told people repent because the kingdom of Heaven was close (Matthew 3:2). Esaias prophesied that John would prepare the way for Jesus (Matthew 3:3). The people came publically confessing their sins and were baptized (Matthew 3:6). People who came with perceived lack of sincerity were told to first show evidence of their repentance (Matthew 3:8). John preached the baptism of repentance for the remission of sins (Mark 1:4). John affirmed that his baptism was just to prepare the way for Jesus who, when His work was completed, would fill us with the Holy Ghost (Matthew 3:11). Johns baptism did not result in salvation because he was still under the law (Luke 16:16) but only prepared the way for the one who would provide salvation by shedding His blood (Revelation 1:5). Jesus did not come for those who thought they were “righteous” but for those who recognized that they were sinners (Luke 5:32). Without the shedding of blood is no remission of sins (Hebrews 9:22). Jesus shed His blood for our sins (Romans 3:25-26). If we confess our sins to God he will forgive us and cleanse us from all unrighteousness (1 John 1:9). No matter how hard we try to make ourselves better we will not be good enough in Gods’ eyes. Repent means ‘to change ones mind’. We have to change our mind, quit trying on our own, believe that Jesus Christ died for our sins, rose from the dead and ascended to the Father and personally accept it (Act 8:37): we will receive the gift of the Holy Ghost (Acts 2:38). Baptism signifies the acknowledgement of our inadequacy and the acceptance of the atonement that Jesus provided for the remission of sins (Romans 6:3-4). John the Baptist said that he baptized with water: but Jesus would baptize with the Holy Ghost (Mark 1:8). With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Romans 10:10). It is then the Holy Ghost within us that will produce the fruits of repentance as we walk in obedience (Philippians 2:13). Johns’ baptism required “right living” by ones own effort compared to it being a fruit that was a result of obedience to the Holy Ghost in Jesus baptism.

Some Alexandrian scholars were among those in (Acts 6:9-7:60) who argued with Stephen and resulted in his being stoned. Johns’ baptism was one that included repentance from sin and right living in accordance with the law. Jesus baptism included receiving the Holy Ghost which would in turn work within us (Philippians 2:13) to produce that right living as we walk in obedience. This right living is our sanctification spoken of by Paul in (1 Corinthians 1:30). In (Acts 18:24) Appolos came from Alexandria proving that Jesus was the Christ but only knowing of Johns’ baptism. In Acts 19 we find that each person who had been baptized by Appolos had to be rebaptized with Jesus baptism to change from right living by our efforts to sanctification by the Spirit. As a note, the translations of the Bible that originate from the text located around Alexandria all say that at the marriage supper of the lamb we will be clothed with our righteous deeds, and in those from Antioch the fine linen that we will be clothed in is ‘the righteousness of the saints’, which is Jesus Christ.

Paul is concerned that our minds will be corrupted from the simplicity that is in Christ (1 Corinthians 11:3-4). Paul is well aware that another “Word” is being preached. The “another Jesus” is not another man but a counterfeit Jesus which is not truth, which allows you to receive a similar spirit and a corrupted gospel. Paul says that if we listen to it we will be deceived. Once we accept it Paul says (2 Thessalonians 2:11-12) ‘<sup>11</sup>And for this cause God shall send them strong delusion, that they should believe a lie: <sup>12</sup>That they all might be damned who believed not the truth, but had pleasure in unrighteousness’.

In (Ephesians 6:14) we read ‘Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;’. Jesus says in (John 17:17) ‘Sanctify them through thy truth: thy word is truth’. We are to encircle ourselves with Gods’ word. Paul says in (2 Timothy 2:15) ‘Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth’. You will find that in comparing some verses translated from the Antioch and Alexandrian text; they say exactly opposite. If one is truth: the other must be a lie. You must choose which you believe to be a lie and then if ‘thy word is truth’, Solomon says in (Proverbs 19:27) ‘Cease, my son, to hear the instruction that causeth to err from the words of knowledge’.

<sup>2</sup>And saying, Repent ye:

for the kingdom of heaven is at hand. (Matthew 3:2)

<sup>3</sup>For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.(Matthew 3:3)

<sup>6</sup>And were baptized of him in Jordan, confessing their sins. (Matthew 3:6)

<sup>8</sup>Bring forth therefore fruits meet for repentance: (Matthew 3:8)

<sup>4</sup>John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. (Mark 1:4)

<sup>11</sup>I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear:

he shall baptize you with the Holy Ghost, and with fire: (Matthew 3:11)

<sup>16</sup>The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. (Luke 16:16)

<sup>5</sup>And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, (Revelation 1:5)

<sup>32</sup>I came not to call the righteous, but sinners to repentance. (Luke 5:32)

<sup>22</sup>And almost all things are by the law purged with blood; and without shedding of blood is no remission. (Hebrews 9:22)

<sup>25</sup>Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

<sup>26</sup>To declare, I say, at this time his righteousness:

that he might be just, and the justifier of him which believeth in Jesus. (Romans 3:25-26)

<sup>9</sup>If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 John 1:9)

<sup>37</sup>And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. (Acts 8:37)

<sup>38</sup>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 2:38)

<sup>3</sup>Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

<sup>4</sup>Therefore we are buried with him by baptism into death:

that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.(Romans 6:3-4)

<sup>8</sup>I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.(Mark 1:8)

<sup>10</sup>For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. (Romans 10:10)

<sup>13</sup>For it is God which worketh in you both to will and to do of his good pleasure. (Philippians 2:13)

<sup>30</sup>But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: (1 Corinthians 1:30)

<sup>24</sup>And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. (Acts 18:24)

<sup>3</sup>But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

<sup>4</sup>For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. (1 Corinthians 11:3-4)

<sup>11</sup>And for this cause God shall send them strong delusion, that they should believe a lie:

<sup>12</sup>That they all might be damned who believed not the truth, but had pleasure in unrighteousness. (2 Thessalonians 2:11-12)

<sup>14</sup>Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; (Ephesians 6:14)

<sup>17</sup>Sanctify them through thy truth:  
thy word is truth. (John 17:17)

<sup>15</sup>Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (2 Timothy 2:15)

<sup>27</sup>Cease, my son, to hear the instruction that causeth to err from the words of knowledge. (Proverbs 19:27)