

THEOLOGICAL OUTLAWS

Colossians 2:4-8

THEOLOGICAL OUTLAWS twist Acts 2:38 by robbing the word *eis* ("for/into") of its true force, claiming baptism follows forgiveness. Like outlaws of the Old West, such teachers hold up Pentecost's pardon, but Scripture itself unmasks their deception.

1. What is the Jesse James argument against baptism being necessary for the remission of sins?
2. Why is it important to let Scripture—not clever English word games—define the meaning of God's words?
3. What famous robber and murderer does Luke describe in Luke 23:19 and 23:25, and how does he use *dia* ("because of") and *eis* ("into") in reference to him?
4. If *dia* describes being imprisoned because of crimes, and *eis* describes being sent into prison, what does it mean when Luke uses *eis* in Acts 2:38—"repent and be baptized *eis* the remission of sins"?
5. What would it mean if *eis* in Matthew 26:28 ("shed for many *for* the remission of sins") meant "because of"?
6. How does Acts 8 (the eunuch's baptism) demonstrate the simplicity of obeying the gospel without theological robbery?
7. What does Colossians 2:8 warn us about, and what should our response be to *theological outlaws* who twist God's word? (Rom. 16:17)