

After the same manner, James describes men as drawn away of their own lusts, and enticed.

And David is represented as having been moved by satan to number the people; and yet, neither the one nor the other expression were intended at all to signify that the things done were not the persons' own acts; on the contrary, the scriptures blame the one for acting upon the incitement of lust, and the other for acting upon the suggestion or drawing of Satan—for it is not a misfortune, but a sin, for a person to be drawn away by his own lusts, and enticed. And Peter's exhortation with Ananias, "Why hath Satan filled thine heart," is not by way of excusing him, but by way of aggravating his crime.—*Furnished by Dr. L. Johnson.*

A QUERY.

On the subject of the baptism of repentance for the remission of sins, your language is scriptural, but as is supposed not sufficiently defined.—Do you admit the Greek preposition *eis* rendered *for*, to denote motion, as *into* Egypt, into water, into the house of Lydia &c., or if preferring the *for* in preference to *into*, then do you consider, that when the *record of God* concerning his Son Jesus Christ is believed—that such believer is justified, that justification is the non-imputation of sin, consequently remission, and therefore baptism, *because of*, on *account of*, becoming, belonging to; or in consequence of the remission of sins. Perhaps you can give a reference to something already published, overlooked by an

ENQUIRER.

ANSWER TO AN ENQUIRER.

I am not certain that I understand fully the design of your question, and although I have had it in my possession some time, yet such a multitude of cares have pressed me on every side that I have not been able to give it the attention that its merits demand. At present I have neither a Greek Grammar, Lexicon, or Testament at hand to refresh my memory on the subjects connected with your question. But this I well remember that in Matthew xxvi. 28. "This is my blood of the New-Testament which is shed [*eis*] for many for remission of sins." Luke iii. 3, and Mark i. 4, "the baptism of repentance [*eis*] for the remission of sins." Acts ii. 38, "Repent and be baptised every one of you in the name of Jesus Christ [*eis*] for remission of sins." All these passages the preposition is used in the same connexion, and governs the *Dative* case; therefore, whatever meaning we attach to it in one place we are compelled to give it in another.

Just as certain then as the blood of Jesus was shed *for* remission of sins, just so certain, Peter taught believing penitents to be baptized for the same purpose, &c If the latter part of your query requires an affirmative answer—namely, that penitents are baptized "*because*" their sins are remitted, then the blood of Jesus was shed *because* the sins of many