



Lord's Supper & Baptism – May 10, 2018

Verses Covered

1 Peter 3:21

1 Corinthians 1:14 – 17

Matthew 3:14 – 17, 4:1 – 4

Philippians 2:4 – 11

1 Corinthians 11:27 – 28

Matthew 26:26 – 27

Romans 6:5 – 11

Romans 8:1 – 4

Colossians 1:27

Galatians 2:20

Alright ladies, so it seems a bit unusual, but I want to kind of tie everything together. We're going to look at the Lord's Supper and Baptism today which are actually designed to bring everything we've taught to the forefront for you. Let me share, number one, does anyone else in here have a personal, on-their-text-photo of Joanna Gaines? I don't think so. So it just proves that I'm better than y'all. I just want to make that clear. Joanna Gaines is hugging a guy who is the son in law of the lady I saw at the store the other day, Susan Birdwell, and her son in law who's the Provost of LeTourneau, they all went to Baylor together and so they're big buddies. And so she sent me a photo.

So I'm not really good at this, I'm much better at being mean. But let me tell you, I've enjoyed the year. Y'all have been great. It's been a lot of fun for me. I will never admit that outside this room, but y'all have been really good, really consistent in your attendance, very attentive, and actually not as terrifying as normal for me. I deal with men much better than women. I understand them much better than I understand women even though I've been married forever and have had a daughter. I still understand nothing about y'all. But I've really enjoyed this year so just take that for what it's worth, a rarity for me. So at any rate, this has been great fun for me.

We're going to look at baptism and the Lord's Supper today. Let me start out by telling you I don't have a problem with somebody partaking the Lord's Supper even if they haven't been immersed. The reason being, we have a number of people that come in from other denominations and they're processing their sprinkling versus immersion. And so I don't want them not to take the Lord's Supper when they're working through that process. So I don't have a problem if

somebody hasn't been baptized. But I do want you to understand that baptism precedes the Lord's Supper. And baptism is once. The Lord's Supper is repetitive. So whatever's being taught in the baptism is repeated in the Lord's Supper. You're supposed to take what's done in the baptism, the point of that, and the Lord's Supper is how the point of the baptism occurs in your life. Now let me be clear about something. You have two Greek words:

βαπτίζω
baptizó

ῥαντίζω
rhantizó – sprinkle

They're two distinct words. This word we transliterate. I don't think I've talked to you about that. If we transliterate this, we would say, *rhantizó*. But that's not what we do. We say, in the New Testament, sprinkle. There actually is a Greek word used in the New Testament for sprinkle. It's *rhantizó*. We don't ever translate *baptizó*. It's never translated in the Bible. It's always transliterated which is the idea that you take the word in a language and you sound it out in English. It's *baptizó* so we use the word baptism or baptize. So we always translate *rhantizó*. We never translate baptize. Why? *Baptizó* literally means to immerse. That is the actual meaning of *baptizó*. My Greek professor told us he went to Greece one time and he asked the waiter in the restaurant, he said, "Define *baptizó* for me." And he said the waiter took a spoon and dipped it in the water. He immersed it in the water. That is the meaning of the Greek word. So why don't we translate it? Why do we transliterate it? Money. If you translate it correctly, immerse, Baptists will buy that Bible. Assembly of God will buy that Bible. Church of Christ will buy that Bible. But nobody else. Because nobody else immerses. The Methodists are not buying it. The Presbyterians are not buying it. Episcopalians, Anglicans, Catholics, nobody else is buying it. So money drives the translation. They transliterate it so that you can interpret it any way you want to. But the Greek word clearly means to immerse. And obviously it means that when you have a distinctive word for sprinkle in the New Testament, *rhantizó*, which is never used in coordination with baptism. When people come in to me and ask me about baptism, I always send them to scripture and say, "Here's what I want you to do. I want you to do to every place there's a baptism and I want you to ask yourself, how was it done, how was it operated. It's always somebody going into the water, coming out of the water. It's always post-conversion. So clearly immersion is the correct mode.

Now let me say a couple things. There's a picture in baptism that again you're supposed to understand and let me share one thing. I want you to turn to 1 Peter. Baptism is not salvation. Now look at 1 Peter 3:21. And then we'll go to 1 Corinthians. So look at 1 Peter 3:21. Listen to what he says. Now don't misunderstand me today. I love Church of Christ people. I've got a lot of good friends that are Church of Christ people. But this is their, Baptists have their own verse, this is theirs.

²¹Baptism which corresponds to this, now saves you –

They will not read you the rest of the verse. But they will stop it right there and they will say to you that if you're not baptized in their church, that you're going to hell. I mean they will be that explicit. They will say, I've asked guys before and they said, "Yeah, if you're not baptized before you die, car wreck, whatever, you do not go to heaven if you're not immersed. Now look at the next part of it.

not as a removal of dirt from the body

In other words, baptism doesn't have what? A cleansing effect. It doesn't cleanse you.

but as an appeal to God for a good conscience through the resurrection of Jesus Christ.

Baptism is a public appeal to the Father that you believe legitimately in His Son. It does not remove it. As a matter of fact, let me show you something else. Go to 1 Corinthians chapter 1. Go to the first chapter of 1 Corinthians chapter 1 and I want you to listen to what Paul says here. Look at 1:14 – 17. Now listen to what he says. He's very particular.

¹⁴I thank God that I baptized none of you except Crispus and Gaius, ¹⁵so that no one may say you were baptized in my name. ¹⁶I did baptize also the household of Stephanas; beyond that, I don't know whether I baptized anyone else. ¹⁷For Christ did not send me to baptize, but to preach the gospel, not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.

Look at what he draws. He draws a distinction that baptism is not equal to the gospel. He says, "I haven't been called to baptize. I've been called to preach the gospel." And for Paul they are not the same thing. So baptism does not save you. It is not going to get you into heaven. It does not have that effect on you. It does not wash away your sin.

So what does it do? Now this is important. If it doesn't do that, then that's not the picture of it. When you get baptized, most people think it's a picture of your sins being washed away. How do we know that is absolutely not true? Jesus was baptized. So you know that's not the picture. It can't be. Now go to Matthew 3:14. Now listen to Jesus.

¹⁴But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?" ¹⁵But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." Then he permitted Him.

Now watch the context and pay attention.

¹⁶When He was baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him, ¹⁷and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased." ¹Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

There should not be a chapter there. You've got to remember when the Bible was written, there were no chapter or verses. There shouldn't be a break there. This was all inside the same context. It's so that you will understand why He was baptized.

²And after He had fasted forty days and forty nights, He then became hungry. ³And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread." ⁴But He answered and said, "It is written,

So you've got Jesus coming to John and He says, "We've got to fulfil all righteousness." All righteousness has to be fulfilled and the way it's going to be fulfilled is in the picture. Obviously the baptism doesn't make Him righteous. But the baptism is going to be a picture of how righteousness is going to occur. Now Jesus is going to die with two kinds of righteousness. He's going to die with righteousness as God. He's going to die with righteousness as man. His righteousness as God is inherent. His righteousness as man is earned. Now He comes to John and He says, "Put me under the water." I always tell the kids when I baptize them, "If I hold you under long enough, what happens?" Their little eyes get big. One thing, I don't want anybody cannonballing in there and that puts the fear of God in them right there. But if you go under the water, that is exactly the picture. You have drowned to something. So when Jesus goes under the water, He's drowned to something. Now what he's drowned to is a dependence on His inherent righteousness and He's coming up out of the water to create an earned righteousness. That's why He says to John, "I need to be baptized because we're going to talk about fulfilling all righteousness." Both what is inherent in Me because I'm God and what I must earn because I'm a man. How does He earn the righteousness? You see it in the very next thing. You have the Spirit descending on Him, a symbol that the Holy Spirit is going to drive His life. And He does drive His life. Chapter 4, verse 1 says the Spirit leads Him into the wilderness. So the first thing you see is when He comes out of the water, the Holy Spirit is now leading His life and then when Satan comes and begins to tempt Him, the very next thing you see is Jesus beginning to quote scripture. Because now His life as a man, it's not that He quits being God, remember Philippians 2:4 – 11, that He emptied Himself and became a man. He doesn't quit being God, but He lives His life as a man under the direction of the Holy Spirit and trust in the word. The two things you do. You're supposed to live your life filled with the Holy Spirit of God, we talked about that remember. And you do that by believing what He says. That's how you become holy. He earns His righteousness living His life exactly like we're supposed to live it. So He's not just my model, He's actually my example. His point in the baptism was to say, "I'm drowning, I'm not quitting being God, but I'm drowning to living a holiness as God and I'm coming up out of the water to live it as a man by the control of the Holy Spirit in my life. If He tells me to go here, I'm going there. And when I face the enemy, I will use God's word and my belief in it to conquer that enemy.

So actually His baptism is exactly what our baptism is supposed to be. So when I get baptized I'm drowning to Chris Osborne's way of living and I'm coming up dependent on the Holy Spirit and trusting in what God says. How many times are you baptized? Once. Why? Because the ability for this occurs one time. The ability to be filled with the Spirit, you have to have the Spirit in you, and if you don't have the Spirit in you, you can't really trust in His word. Because the Spirit leads you into the truth. So the ability is based on my baptism and that occurs one time. Once I'm baptized, once I meet Jesus, Holy Spirit indwells me permanently, He doesn't leave me. That's why baptism isn't repetitive. Because the Holy Spirit never leaves you. It occurs one time. So your baptism is a picture of something's died in you which is your ability to lead your own life and your coming up exactly as Christ did. You're living under the direction of the Spirit and trusting in His word. So baptism, this is why Jesus was baptized, to model for us what we're to do.

Then you come to the Lord's Supper. The Lord's Supper is repetitive. Both of them are a command from Christ. This is repetitive. The Bible doesn't say how often. There are some

churches today, as a matter of fact, there are a number of churches, when we were at CAPs last week, a number of younger pastors, let me back up. My son goes to a church now, they do it every Sunday. And a number of these churches, they actually orchestrate it every Sunday. There are a number of churches now that they put the Lord Supper in the back and you partake of it if you want to. And then they have maybe a Sunday or two where they actually orchestrate it. We do it once a month. We generally do it on Wednesday nights, we do it a couple times a year on Sunday mornings. I'm always leery of Sunday mornings. I was really kind of, I hope it's righteously indignant, but I remember one Sunday several years ago, we're passing out the Lord's Supper, one of the first times we'd done it here in this building, and we're passing it out and it's the end of the service, and everybody's yacking up and talking. Which really kind of made me indignant that we didn't get it. So the next time we did it on Sunday morning, I was a little, how do I say this, instructive in how we should do it.

But the Lord's Supper is repetitive. Because it teaches a couple things. Now go to 1 Corinthians 11. Look at verse 27.

²⁷Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. ²⁸Let a person examine himself then, and in so doing he is to eat of the bread and drink of the cup.

So you come to the Lord's Super, it is immensely serious. Paul goes on and he says:

³⁰For this reason many among you are weak and sick, and a number sleep.

Because you haven't taken it seriously. Remember Corinth. We don't have time to go into the text, but Corinth is pretty evident. You had poor people in the church and rich people in the church. The poor people had no food. Rich people would come to the banquet and it was a potluck dinner. That's when they had the Lord's Supper. They didn't have it on Sundays necessarily, but they had a potluck after church on Sunday and then they'd go to the Lord's Supper. And the rich people were coming with all this food and all this wine. And the poor people were coming with nothing. The rich were not sharing with them. And so Paul writes and he says, "This is why some of you are ill and some of you have died." So obviously the Lord's Supper is very serious. And the reason it's serious was two things. Number one, you're obviously remembering the body and blood of our Lord and it is the key to your ability to live for Christ. Let me say one other thing. We won't go there today because I'm going to hit this other thing. Matthew 26, any of the passages, how do you know from what Jesus said when said, "This is my body. This is my blood." How do you know it's not literally His body and His blood? How do we know that is not the case? Because there are, and again, there are other groups, such as Catholics, others who say that the priest turns the wine and the bread into the body and the blood of Jesus literally. How do we know that's not true from what Jesus said? He says, "This **is** my body and my blood." But He's not dead yet. It hasn't been shed. So the fact that He says, it is, prior to the shedding means it's got to be a symbol. So it can't literally be that or the first Lord's Supper was a failure. So obviously there's a symbol attached to it.

Now I do hate this. There are two ways to look at it. There's literal, now the Lutherans, under Martin Luther, he came up with this real bizarre view of the Lord's Supper I've never understood.

But there really are two things. It's literal or a symbol. Now we don't believe this because we're Baptists. We believe it's a symbol because of that understanding of scripture. I do hate this because I think it's more than this. I think the Lord's Supper should be significantly more than just a symbol. Why? Because He wants us to repeat it. So there's something to it that He wants us to lock down over and over and over and not forget. Or He would have said, "Do it one time."

Baptism once. Lord's Supper is repetitive. Why? There are two aspects to the Lord's Supper. There's bread, which reflects what according to Jesus? His body. Then there's the wine, we'll actually use the real word, *oinos*, in the Greek. It does not mean grape juice. It does not mean that. Actually I like the idea of taking wine. In Korea and Uganda when we've done the Lord's Supper, it's wine. And so for a Baptist who's never taken any alcohol, it's kind of shocking to me. I remember the first time I took it in Korea. I took it, a little shot, and I'm telling you I've never had alcohol. All my buddies drank. We grew up in South Louisiana. I'm the only person that didn't drink. As a matter of fact, if you take an aluminum can of coke, that was the sound of my high school graduation. But the great thing about wine, it's a little popper, especially for guys like me who have never drank, and so it kind of awakens you which I think is part of the intent. So the wine represents what? His blood.

So we've got two aspects. He's making us do this repetitively. The bread is to remind us of His body and the wine is to remind us of His blood. Because these have an impact in my life. Now go to Romans 6. You have a problem in you. You have an old nature that hates God. Now remember you only have one nature in you. We went through this one of the first times we were there when we started this thing. So you've got this old nature that hates God. So it is in constant rebellion against that God. Which is why Romans 3:23, all have sinned and come short of the glory of God, that was written 2,000 years ago. It's still true because people are still in rebellion because everybody born inherits a nature from Adam that hates God. You're in rebellion. But look at Romans 6. Listen to what he says in verse 5.

⁵If we have been united with Him in a death like His, we shall certainly be united with Him in a resurrection like His, ⁶we know that our old self, that old man, was crucified with Him in order that the body of sin might be brought to nothing, so we would no longer be in slave to sin. ⁷He who has died has been set free from sin. ⁸If we've died with Christ; we believe we will also live with Him. ⁹We know that Christ, being raised from the dead, shall never die again; death no longer has dominion over Him. ¹⁰For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. ¹¹So you also consider yourselves dead to sin, but alive to God in Christ Jesus.

Only first imperative in the entire book of Romans. Now our old self was crucified with Him. Our old self was crucified. Now if you're crucified, you die. You are killed off. So the old self that's in rebellion to God that is your nature prior to Christ, has been killed off. That's the point of taking the bread. It is a reminder of the body of Jesus that your old self, through His body, is crucified when He's crucified in some unique way. And so that is done away with. Then you have the wine which is the blood of Christ. Now look at Romans 8. Because the blood cleanses you up enough that now you have a whole new thing.

¹Therefore there is now no condemnation for those who are in Christ Jesus. ²The law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. ³God has done what the law weakened by the flesh could not do. By sending His own son in the likeness of sinful flesh and for sin, He condemned sin in the flesh, ⁴in order that the righteous requirement of the Law might be fulfilled in us, who walk not according to the flesh, but according to the Holy Spirit.

The entire chapter of Romans 8 is a dedication to the Holy Spirit indwelling you and all that that means. Romans 6 is an entire chapter about your old self being killed off. Romans 8 is an entire chapter about the Holy Spirit indwelling you. And then he says the first imperative in Romans, chapter 6:11, he makes these two statements about you. Now listen to 6:11.

¹¹You also must consider yourselves dead to sin and alive to God in Christ Jesus.

So when I get up in the morning, I have to believe that Romans 6 and Romans 8 are true about me. I have to believe that my old self's been crucified so I don't have to sin. I have to believe that I am filled with the Holy Spirit of God so that I have the power, not only not to sin, but I have the power to do exactly what God wants me to do. I have the power to be holy. As he says in Romans 8:4, through the power of the Holy Spirit, that the righteous requirements of the law I couldn't do here, but now because of the blood of Jesus, the Holy Spirit indwells me and now I have the ability. The Lord's Supper is designed to remind you over and over and over and over that your old self is gone, the Holy Spirit indwells you, the body of Christ killed off your old self, because of the blood of Jesus you have been cleaned up enough for the Holy Spirit to indwell you, and now you can live out what you told people at your baptism. That part of you has been killed off and that you've been raised to be exactly what Jesus Christ wants you to be. So the point of both, that's why you do the baptism once, because that occurred one time, but you do the Lord's Supper repetitively so you keep this in your mind. This is the absolute key in your life.

Let me show you a couple other verses and then I'll summarize this. Go to Colossians 1:27. Now listen to what he says.

²⁷to them God chose to make known how great among the Gentiles are the riches of the glory of this mystery which is Christ in you, the hope of glory.

If I want God's glory to reign in my life, it is Jesus in me, not me for Jesus. This is how I grew up as a Baptist. I was told it was me for Jesus. I went to church. I read my Bible. I prayed. I memorized scripture. I went to everything. So it was what I did for Jesus that brought God's glory in my life. But what the Bible says, it is Jesus in me which is the message of the Lord's Supper, that I'm dead, He's in me, and that is the hope of glory. The end of your life is the same as the end of Israel's. We're to reflect the glory of God in our life. I do that because Jesus is in me; not because of what I do for Jesus. The Lord's Supper isn't anything about me for Jesus; it is about Jesus appearing in me and making an internal alteration. And then go to Galatians 2:20. This is the essence and the best summation of this entire thing. Slide over to the left. Go to Galatians 2:20. Listen to what he says. It is a life verse for me.

²⁰I have been crucified with Christ;

What tense? Past. When were you crucified with Christ? At your conversion.

It is no longer I who live,

So it's not me for Jesus. That's gone.

it's no longer I who live, but Christ who lives in me; and the life I now live in the flesh, I live by faith in the Son of God, who loved me and gave Himself for me.

Exactly what Romans 6 says. I live by faith in what Jesus did for me. And the point of the Lord's Supper being repetitive is so I will continually remind myself it is not me for Jesus, it is Him in me and I trust in my old self being dead. I trust in the Holy Spirit filling me. Romans 6:11, I get up and believe that every single day because that's what the Bible says is true about me that occurred when I met Christ. So the baptism is not repetitive, the Lord's Supper is. It is to remind me of what occurred in my life the day I was saved; the one point the baptism shows. This is repetitive so I will continually remember it is Jesus in me. Why does He make that repetitive? Because this is our biggest struggle in our lives. The enemy will make us believe we can conquer the old self and then it's still there and we fight it when the Bible says the exact opposite. And so the point of the Lord's Supper being repetitive is to remind me over and over and over what's happened in my life as a Christian.

So when you see someone getting baptized, you remember what that means and when you take the Lord's Supper, you lock that down as a reminder to you. It is Christ in you; not you for Jesus which is the hope of glory. As a matter of fact, you for Jesus does not occur unless Jesus in you is effective. This is why we struggle because we fight Satan on our own when we need to simply rely on the power of Christ. Satan's not afraid of you and your reliance on your giftedness or anything you think you do. He's not afraid of how much you read the Bible. He's not afraid of whether or not you pray. He's not afraid of how often you go to church unless your prayer is directed by the Holy Spirit. Unless your going to church is directed by the Holy Spirit. And unless He's filling you and then he's terrified. Because now you've become an instrument against who he is. And you have that capability and it's to remind you repetitively in the Lord's Supper. So that's the point. And those two, I think they are the best way to end this because I think they're the best summation of everything I hope we've learned in one year.

Questions

- Q.** Could you clarify in Matthew 4:16 where it's talking about the Holy Spirit after Jesus was baptized and the Holy Spirit came down like a dove and rested upon Him, versus for the rest of us the Holy Spirit indwells us. Why is the wording there upon Him versus for us it's indwelling?
- A.** I'm not sure there's a massive distinction. You do have an interesting difference between the Holy Spirit indwelling. He comes on people in the Old Testament era. He comes on people in the New Testament era. Jesus hasn't died. But the other factor is He comes on Him, I think, because Jesus is God. So nothing to indwell. He would be indwelling

Himself. And so I think it's a metaphor for us that Jesus would rely on the direction of the Holy Spirit. We have to have the Holy Spirit in us because we're not Him. So I think that would be the best explanation I would have.

Q. My husband and I sometimes have a discussion about whether baptism is necessary.

A. I don't think it's necessary to get to heaven. I do think it's necessary to say to people, "I'm serious about Jesus." I did it because Jesus did it. And we're instructed to do it. And that's kind of enough for me. And I think it really is a one-time reminder for me, this thing He did for me in salvation, the placing of the Holy Spirit in me and the removal of the old nature and putting in a new nature is a one-time event. And I think it helps me lock that down. I think part of the reason we don't see it as necessary is we don't understand what it is. We think it's a removal of sin and it's a picture of that and it's not. If it were, you'd be sprinkled. That would be a picture of Jesus' blood removing my sin. But there's something about you dying and resurrecting as He died to something and was resurrected to something else. So I think it is. I don't think it's a mandate to be saved, obviously. You do have the thief on the cross not being baptized. But he's the only one. Everybody else in the New Testament got baptized. The Ethiopian eunuch, I mean, they're in the middle of nowhere and he says, "What hinders me to be baptized? Here's some water." Obviously if he was Baptist, we wouldn't accept that baptism because it wasn't in a church, but there you go. I'm being funny.

Q. Someone from, let's say they were immersed in a different faith, do they have to be re-immersed in this faith?

A. That's the big question in Southern Baptist life. When somebody comes generally, if they've been immersed and the church they've come out of, in my mind, draws a distinction between baptism and blood, then I'm OK. If they're coming out of a Church of Christ, then I generally ask them, "Did you think your baptism was part of your salvation?" And if they did, then I think they need to be re-immersed because I want them to understand it correctly. That it's not part of getting saved. It is a symbol of what's happened in your salvation. But when I came here 31 years ago, I remember we had this guy join from a Free Will Baptist Church, who pretty much believe everything we believe except that they think you can lose your salvation. So this guy joins and one of my deacons calls me up and he says, "Hey I want you to know I took care of telling this guy why he had to be re-baptized." And I'm on the phone thinking, "Well you're going to have to tell me because I don't know." So I generally when I go to a church for the first time, I don't make any changes. But I'd been here about 6 months and I decided we had to address that. So we changed the policy here that we don't make people get re-immersed. But a ton of my friends do. They think you have to be immersed in a Baptist church. Which is always interesting to me because I take people to Israel every year and we get baptized in the Jordan River. And when you have a policy that you have to be baptized in a Baptist church, that means both Jesus and Paul's baptisms wouldn't be valid here which seems a little incorrect. I think if you're going to tell Jesus He's got to be re-baptized, we probably have a problem.

Q. What about children who come from really bad families that some form or fashion find their way to church, get baptized, but go back into the really bad families and so therefore don't develop beyond the newly baptized infant. And so they go ahead and live their lives. And then at some point down the line actually I'm sure God pursues them, right? Can you shed some light?

A. Oh, I can absolutely shed some light based on CAPs this year. I'm sitting talking, we have 21 pastors and wives that have come through Central. And I don't think she wouldn't mind me sharing this. Ronnie, who is the wife of the pastor at First Baptist Prosper, we're sitting there talking. And she's telling me that she got saved at age 7 but never went back to church because her family didn't take her to church. She comes to college at Central and God grabs her and just, in those four years, deeply disciples her. And then she winds up marrying this guy who was at A&M and they wind up being a pastor. But she told me this year, as a matter of fact, that the college ministry at Central had totally impacted her life. And she had had absolutely no impact from the moment she was saved at 7 until there. Because I think exactly, once the Holy Spirit's in you, I think He does pursue you until you come one. The tough thing is He has to pursue against the home life. But it's interesting, once she got out of the home, then the Holy Spirit was able to absolutely grab her and pull her in. And so I think absolutely He pursues. It's the beauty of a permanent indwelling.

Q. So He seals them at that point? At some point down their lives He will orchestrate things.

A. Yes, He seals them. Oh, I think absolutely. That's why we put so much money in the children's building. And it's why I'm a real big believer. That's why I want the children to come in and see me. I want them to get to know me so that there is some connection there with the guy that yells every Sunday morning. So I want them to have some connection there. But yeah, I think absolutely, I think He legitimately seals whether you're saved at 6 or you're saved at 60.

Q. When they say a profession of faith, but you see absolutely no change in their life/behavior, and then you baptize them just because. Then they live their lives just exactly the same. So how do you discern between a kid saying, "Yeah, I asked Jesus into my heart."

A. That is a great question and the answer is, you can't. Christ even said that there would be tares sown among the wheat. So there's going to be lost people sown in the church. You can't distinguish. That's what God does at the end of time. And I think it's why, in the New Testament, baptism is always instantaneous. There's no such as you get saved and you wait two years and we want to make sure it's legit before you're baptized. You're baptized immediately because the church is not allowed to discern that. I think Jesus took that off the table for us.

Q. Can you give us the scripture that goes with that?

A. I don't remember. If you'll Google "tares and wheat", that will pull up. It's somewhere in the gospels, one of the four. That's all I got. Somebody asked me the other night, "What

about 1 Samuel 2:7?" I said "I'm sorry. I've only memorized through 1 Samuel 2:6. So you're going to have to help me through verse 7."

Q. Tying in last week's witnessing with today's baptism, and I asked a question about one of my Catholic friends. So when I am talking to her, how much do I have to not push baptism at all, do I leave that alone because, you know, they believe in the sprinkling. So how much do you have to push that versus just making sure they understand.

A. We have a number of Catholics that, number one, watch us on TV. And I run into them all over town. It's pretty funny. They'll say, "I watch you on TV." But they're not leaving the church. And they'll say to me, "We watch you because we don't get any Bible." So it's interesting. There are really three central issues that you have to deal with that you need to address with any Catholic. Number one: they have difference in authority. We believe in the 66 books. They have other books in addition to that. Number two: they have the Pope. When he speaks ex-cathedra. When he lays out a papal bull and he really lays it out, they're bound by that. For example, the Pope's laid out ex-cathedra that Mary was sinless. That she ascended into heaven bodily. And that she was a perpetual virgin. None of that's in the scripture obviously. Then they believe in the early church fathers, 100 to 500 A.D., Chrysostom and Origen, all these different church fathers is an authority for them. So you have an authority issue you have to wrestle through with them. But the other two things that are really critical is, they make a really dangerous but brilliant move on their part. They equate the kingdom and the church. We don't. We know there's a distinction and the Bible makes a distinction. If you're in the kingdom, you're saved, but you can be in the church without being part of the kingdom. But by equating both of those, they can't leave the church, because they're leaving the kingdom.

But the really difficult issue, and this is the place I would center down lovingly with a Catholic friend. If you ask them do you believe the blood of Jesus redeems you, they'll say, "Absolutely." But the distinction between us and them is very, very salvific. It is very important. We believe that the blood of Jesus is applied to you as the Holy Spirit convicts you and you put your faith in what the Holy Spirit tells you about you and Jesus. That you're a sinner and Jesus is not. His blood is the redemptive aspect for you. So we believe the blood is applied to you as a personal response to the Holy Spirit speaking to you. That's not Catholicism. Catholicism believes that when the priest turns the wine into blood and the bread into the body, that's when you pull the blood of Jesus into your life which is why they have the mass at birth, they have the mass at death, they have the mass at weddings, they have the mass all through your life. Every Sunday they take the mass. And that's why a Catholic doesn't dare leave the church. Because that's where the blood of Jesus is poured into their life. So that's what you really stress with them. That it's personal, not priestly. And so you've got to address that with them. That's the most difficult issue between Catholicism and it's where I fear for a number of Catholics. Their number of saved Catholics is like our number of lost Baptists. So I don't say they're not Christians, but I do think if you hit death and you're relying on the priest giving you the blood of Jesus instead of a personal response, you're going to hell. So I think you have to address that with them. But those are the three main areas you address.

Q. So you really focus on that instead of, you don't have to go through....

A. I wouldn't even focus on baptism. That, to me, is an ancillary issue to the blood of Jesus Christ.

Q. So are they saying that they're taking the mass at birth, so babies are saved?

A. Oh, absolutely. That's why they're sprinkled. Confirmation is just confirmation that what happened at sprinkling is now legit for you. So yeah, sprinkling is absolutely, there's an old world view the Lutheran's hold to as well. Most any denomination that sprinkles holds the belief that you're born in sin and the sprinkling takes care of that. The baptism removes that sin at birth and then you're confirmed years later in what happened to you when you were sprinkled. Confirmation really is putting you into the church as an adult.

Q. Why do the Catholics believe that priests have that extra special connection?

A. They believe that because they've been taught that since birth. It started..... I'll give you a little church history. So you've got 100 to 500 the church was in its infancy and trying to figure itself out really. The first pope, Gregory the Great, I use his book on pastoral ministry. It's the best book I've ever read on pastoral ministry. He didn't want to be the pope. But the argument was made, and here's the difficulty. If you read the Bible carefully, there really is some hierarchy in the church that we don't acknowledge in Baptist life. You had Paul send Titus to Crete to appoint elders in every church. So you have Titus going in deciding who the pastors are. Now we don't do that in Baptist life. But you have a Biblical deal for that. So the church, there's no Catholic or Baptist, there's just the church in 500 A.D. As it moved into about 600/700 A.D. you still have the church. And they realized, "We've got to control something." So they single up to where they have one guy who's the guy. And they based it on the statement of Jesus, "You are Peter and on this rock, you will build My church." There are, Peter's name, *Petros*, *Petra* is rock, Peter is a name. But in the Greek, they said, "We're going to build it on this rock so the Catholics took this and said, "He's referencing Peter." And he said, "I will give you the keys to the kingdom of heaven." So they believe that those keys to the kingdom unlocking God's power was given to Peter. And now it's given to every Pope who follows Peter. They're given those keys so there's the primacy of Peter in the church that started about the 7th century and it's just migrated all the way through. It was the church until we rebelled under Martin Luther in 1517 when he laid the theses on the door at Wittenberg, actually he didn't do it, it wasn't really as big a deal as we made it out. It was really just, the door at the church at Wittenberg, as with every church door, was just a bulletin board in that day. So he just laid these up for academic argument actually. But somehow God just blew it up. And so we wound up splitting from them on the basis of the Pope doesn't run us, we have autonomy. And that's where everything began to just come to where we are today. So Catholicism started with them believing that Peter, the keys were given to him and therefore every Pope has the keys and no one else does.

Q. Do you think that is satanic influence?

- A. I think it was satanic influence that got them to make Peter the head of the church as I think it is satanic influence that move Baptists to “me for Jesus” instead of “Jesus in me”. I think we have just as much satanic influence in our denomination as they do in theirs. I think their satanic influence damages their salvific ability. The satanic influence in us damages Christ being able to do something in us. It’s an interesting distinction.
- Q. On that history you just brought up, would you clarify when Jesus said, “On this rock I will build my church.” Was He talking about what Peter had just said?
- A. Yeah, we know he was talking about what Peter had just said, because if He was saying upon *Petros*, it would be *Petron*, but he said upon *Petra*. So we know he’s not referencing Peter. It would have been a masculine accusative ending. And there were two aspects to what he said. That the Holy Spirit had spoken, that God the Father had spoken to him, and that he believed. The two aspects of the Holy Spirit convicts me and I respond to it. So if you really look at Matthew 17, then what you have is the very clear picture of Catholicism being wrong. Because it’s a personal response. The only people that believe that are Catholics that don’t read the Bible. They’re not taught the Bible and the Greek clearly distinguishes. It’s like the charismatics who say to you, “I want you to speak in tongues.” When in the Greek, in 1 Corinthians, it says, does everybody speak in tongues? No. The Greek answers the question with a very definitive no. There’s a way to ask it in the Greek that answers that. You don’t see that in the English. You don’t see this in the English. So a cursory knowledge of Greek, a first year knowledge of Greek, you understand this. But they don’t do that in the Catholic church.