

5-17-26 Message Dry

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Water baptism, spirit baptism, doctrinal differences, Bible study, exegesis, eisegesis, salvation, body of Christ, progressive revelation, denominational beliefs, spiritual baptism, baptismal regeneration, church unity, biblical interpretation, Gracepoint.

SPEAKERS

Pastor Dow Boyer, Speaker 1

The title of today's message, I don't always have one, but this one is called Dry. Somebody be like, yeah, I know I've been sitting for months listening to you. This is not one about my sense of humor, it's maybe not one about the humidity in the air or the lack thereof, but it is something I think is important. I do want to make it a little light heart at the beginning, because it's not - it's something that is a subject we're going to talk about today, can be challenging to you. So, I really prayed this week about communicating this in a way that's not judgmental, in a way that is more so being able to be apologetic, being able to give an answer to anyone that asks you of the reason of the hope that is in you with meekness and fear. So that's the intent or the heart today, but I hope you'll stick with me until the end. If it's if it feels like I'm prodding you a little bit, I'm not, but I am challenging you to go and study things out for yourself. Don't accept that it's me, a denomination, a tradition is telling you something. Don't trust your just your experiences, but be able to defend with the word of God. So I want to be able to do that today. So I'm hopeful that that will come off that way. Now I'm one who typically looks to where I agree with someone first before focusing on the disagreement. I don't know if anybody else is in this room. I'm not naturally a contrarian or a debater. I'm like, all right, I think we probably agree on some things, so let's kind of start there, and it always kind of, for me, the illustration is just being on an interstate, you know, that we're all maybe heading in the right direction, but sometimes people pull off and take an exit before I do, and I'm still finding myself on the interstate, so I'm trying to figure out, okay, at what point did we get on the interstate at the same time, and were we moving in the same direction, and it reminds me of something that happened to me last year. And first of all, I don't - it's not deferring my role to let my wife drive. It is - there's two reasons: one, she is a, she's a professional driver, that's what we always say. She's a, she's a bus driver, so there's that. But, secondly, we'll get there two days later. If I drive now, I take my time, I just don't want to get in a hurry, I get preoccupied a little bit. And she's like, okay, we got something to do, let's do it. So, so we have found over time that it's better to let her drive, and sometimes even if we're both driving separate vehicles, to let her lead. But last year, not that I advocate leadership in the other areas, but I've learned, is it better to fight or not? Anyway, so last year we were coming back from Kansas, and I had a director of our volleyball organization in the car with me, and I'm following Rachel, and she's driving Stan's truck, so it's a great truck, and maybe I should have memorized the license plate, I don't know, but I'm continuing to follow this gray truck and gray truck, and then I get a phone call from her, where I think it may be in Missouri, maybe they're not in Missouri, maybe at the time, Matthew maybe was Missouri, and she said, "Where are you? And I'm like, "I'm right behind you. And she goes, "No, you're not. And I'm like, "Wait a second, how long have

I been following this wrong person on the interstate? Now I think she caught it. I probably would have just kept going, I think, man, we, this person even got off the interstate. I thought maybe she was hungry, and we're just kind of.. I did not ask any questions, I just kept following this vehicle. So, sometimes maybe it's not the wisest thing to keep following somebody on the interstate, especially if it's the wrong person, but.. but I often think about even some of the things doctrinally, it's like so many of us, like once we get saved, we're like on this interstate together, and then there's enough denominations, enough doctrinal differences to where occasionally somebody's going to say, "Ah, that's my off ramp, and you know, then you keep going, and you realize kind of the longer you're on the interstate, you're like, "There's really nobody else on the interstate with me, which doesn't happen a lot, right? So, if you want to work with this a little bit, it's like, okay, so all right, we agree that the Bible is an error and God breathed it, and so we're driving, it's like everybody's still on the interstate, and we're doing well, and then then you could say, well, there I believe in the Trinity, and that there's three distinct persons, they're all equally one God, right, and so you know we're still on the interstate together. People haven't started pulling off, and then you might get to something like once saved, always saved, and all of a sudden a few people have pulled off the interstate, but there's still quite a bit that are still moving on the interstate. We're still kind of in agreement and. Lot of areas, and today this has become a little different in our country, specifically, but might get to the idea of like a pre-trib, pre-millennial rapture, and now there's more people getting off the interstate today on that view, but there's still quite a few that are still moving in the right direction, and then we could get to baptism and now all of a sudden, if water is not involved, everybody's getting off the interstate, and they're not just getting off the interstate, they're they're holding signs, picket signs, saying anybody who's still in the interstate is a heretic, but what's crazy is all these people holding signs, and everybody who got off the road do not agree, but they do agree in one thing, and that is water being involved, but do they believe in immersion, pourover, sprinkle? they believe in baptismal regeneration, a public profession of faith, an outward expression of an inward change. There's so many different modes of baptism, and so many different eyes of ideas of baptism, and somehow they've all found unity amongst themselves because of the word water. Now the reason I want to bring this up is, if you, we've been going through new member classes and stuff like that, and everybody's like, man, we love the music, and we're tolerating the bald guy, whose sense of humor is dry, right? And so, but we started asking questions like, when, when do you guys do water baptism, and it's like, oh, we loved everything, but we, we ran off right away once we heard about the water baptism, because we'd never seen or heard that before, and now you're a heretic, and it's something I was like, well, it probably deserves, we've got enough new people in the church that probably deserves an explanation, so one, you're not just thinking, okay, they've just pulled this out of thin air, right, and that they are just trying to be divisive, they're trying to call everybody else out, not at all. There is a reason we do not water baptism here, yet we fully believe in baptism, and I'm going to show you through scripture that we're not the only ones who believe that, but I would challenge you, before we get started, don't already be mad. I don't want to see red-faced sweat beads of sweat coming down or clutching a weapon in your pocket. I've told the security team, what I hope that you can do today is just say, all right, let's assume I've never researched it in my life, and I just want to know what the Bible says. Forget your emotional attachment, forget your reasoning, forget your dogma, forget, forget what you have been grown up being taught, and just say, what does the scripture plainly teach? Now, in Bible school, they would say that there's two ways of studying the Bible, and that's either exegesis or eisegesis, and this is a big difference here, because eisegesis is the idea that I already have pretty much my mind made up, and now I'm looking at scripture to try to prove my own points. Exegesis is when you back up and you say, hey, I'm willing to leave everything off to the side and let scripture teach for itself, and to see what the proper hermeneutic is. So, I'm going to ask you today is not to change your mind, but to at least see what scripture says, and then you go and study for yourself. But I am going to defend what Gracepoint believes as part of our doctrinal statement, so at the very least you could say it makes sense. I understand doctrinally where they're coming from and biblically where they're coming from. Whether you agree or not is a different

subject matter altogether. So, if you're visiting today, it's not normally like this. Sorry, I'm not gonna say you picked a bad day to visit, because I think this is a great thing for you to be able to look at, but I will say that it's not normally like this, so, so I figured, let's just have some fun with this a little bit, so it's not too uptight, right? We're not going to call churches out, denominations, or anything like that. We're just going to defend why Grace Point stands on water baptism not being for today. First one here, and I've got some of these that we'll go through. So, here's a question: How many times was Jesus baptized? So, we've got once, we've got twice. I feel like an auctioneer, going once, going twice. All right, so I think we'd agree that both those answers can't be true at the same time, and this is a question I ask a lot of people who struggle with this idea of baptism, and it's amazing they get this wrong right off the bat, and then they start wondering, do you have a trick Bible? So I'm like, let's do this out of your Bible, but the answer to this question is two. One, and only one involved water, and so let's just see from the scripture, Matthew 313 through 15. This is the one we all do recognize, right? It says, "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. John forbade him, saying, "I have need to be baptized of thee, and comes thou to me? And Jesus, answering, said unto him, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness. This was the reason people say, "Why was Jesus baptized to fulfill all righteousness? It wasn't because he was a sinner, right? It says, "Then he suffered him. So a lot of times people will say, "Well, I'm going to get water baptized because Jesus got water baptized, or they'll say I'm going to get baptized if Jesus did it, it's good enough for me. However, there's a second baptism, and they don't really line up to do this one. Luke 1250 Jesus had already been water baptized, he is talking to the 12, and he says, I have a baptism to be baptized with. He's already been baptized. How am I straight until it be accomplished? That's because the second baptism was his death on the cross. Water was not involved. See, I think that part of our dilemma today is that we assume something. We assume the word baptism always equates to water, so everything we can see in scripture has to involve water. However, like I mentioned earlier, does that mean sprinkle, immerse, or pour over? If it's just water, right? Shouldn't that matter quite a bit as well? Is what.. how much water at that point? However, Jesus was baptized twice, and once was with water. So, there's another question: How many times was Peter baptized? Now, nobody's going to answer. I'm not going to be that guy. I'll give you a hint, it's the same number as Jesus. Now, here's where this is crazy, and you're like, well, one's kind of inferred from text, because we definitely know this. Mark 1616 this is Jesus talking. He says, 'He that believed in is baptized shall be saved. He that believeth not shall be damned. So the assumption here is that Peter, at some point, as well as the 12, were all water baptized. They would have had to be to be saved. But excuse me. We also see us in Matthew 2819 with the with the commission that he gives the 12 to go out to Israel, it says, "Go, you therefore teach all nations, baptizing them in the name of the Father, of the Son, the Holy Ghost. So clearly, if he's telling them to go out and do likewise, they've been water baptized. However, there was a second baptism. In fact, Jesus said in Acts one four and five, before the day of Pentecost, he says, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise which saith he, "You have heard of me, for John truly baptized with water, but ye shall be future tense baptized with the Holy Ghost, not many days hence, so Peter was baptized twice, and only once involved water. Another one, another question: How many baptisms are mentioned in Matthew 311 Three three different baptisms in one verse in the Bible, Matthew 311 John the Baptist. This is right before Jesus being baptized, but says, "I baptize you with water unto repentance. That's one. He that cometh after me is mightier than me, and whose shoes I'm not worthy to bear, he shall baptize you with the Holy Ghost and with fire, a fire being talking about with judgment, not the fire of the tongues in Acts chapter two, that would have been that Holy Ghost one. Three different baptisms in one verse, and only one deals with water. In fact, there is at least 12 different baptisms in the Bible. We've already seen Christ's unique baptism, we've seen his death baptism, we've seen the baptism of fire, we've seen Christ's baptism with the Holy Ghost, we've seen John's baptism of Israel for the remission of sins, and we've seen the Pentecostal baptism for the remission of sins already, just in those few verses that we looked at, but there's others in the Bible, there is Noah's type baptism that you see in First Peter 320 and 21 it says,

which sometimes were disobedient when once the long suffering of God waited in the days of Noah, while the ark was was a preparing, wherein a few, that is, eight souls were saved by water, the like figure wherein to even. And baptism doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ. So this becomes like a type of baptism, using Noah as a figure, if you will. There is the baptism for the dead in First Corinthians 15:29 Else, what shall they say, shall they do which are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead? So, this was something that was going on very specifically, not something that's being talked about, preached about, or told to keep going on. There is the baptism into Moses, First Corinthians 10 one through four, as Paul's recounting the wilderness temptation. He starts in verse one. He says, Moreover, brethren, I would not that you should be ignorant. How that all our fathers were under the cloud and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ. Hebrews talks about another type of baptisms, these diverse baptisms, these various baptisms. In fact, Hebrews 6:2 says of the doctrine of baptisms, plural, and of laying on of hands, and of resurrection of the dead and of eternal judgment, Hebrews 9:10 which stood only in meats and drinks and diverse washings and carnal ordinances imposed on them until the time of reformation. And then there's this traditional Jewish baptisms, this would be your washings and things, it's talked about Mark seven, when they saw the disciples eat bread with which with defiled, that is to say, with unwashen hands, and they found fault for the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders, when they come from the market, except they wash, they eat not many other things there be which they have received to hold, as the washing of cups and of pots, brazen vessels, and of tables. Then the Pharisees and the scribes asked him, Why walk not the disciples according to the tradition of the elders, but eat bread with unwashen hands? So that's already 11 of the 12 baptisms mentioned in Scripture, and there's some that would debate. There's a 13th now, and you're like, What does all of this mean? Well, I think that this is really meaningful, because if somebody's going to try to pin you down of what baptism is for you in the Bible, they're going to have to be pretty specific, because you can find quite a few baptisms and washings in the Bible. In fact, I would have thought that if in the Gospels that there would have been a question to John as far as what is this new thing that you're doing, John, you would think that that would be recorded, but the only question that we find recorded about baptism once John began was found in John chapter three, starting in verse 22 it says these things came Jesus and his disciples unto the land of Judea, and there he tarried with them and baptized. John also was baptizing in Anon, near Salem, because there was much water there, and they came and were baptized, for John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying. Is that why the majority of people get baptized today to be purified? I mean, that would have been the understanding. Here's the thing, Israel was being prepared to go into the kingdom, that's really what Matthew, Mark, Luke, and John is about. In the kingdom, this heavenly kingdom, 1000 years on earth, prophesied, even going back, clear to you, can see us in Isaiah, you can see us in the prophets, but Israel was to be a nation of priests, for a priest to go into service, they would have to be purified and ceremonially cleansed and washed in order to be able to be pure for business, if you will, or to do the service. Israel is to be a nation of priests. This was their signifying of their sins being washed away and the purification of being put in to place as a nation of priests, and if they would not have stoned Stephen, as we talked about a few weeks ago, that kingdom, they would have went right into it. That kingdom was still being offered in Acts chapter three. They were being prepared as a nation of priests to bless all the nations in the kingdom. That's why there was a question about purification. Jesus did not come except for the lost sheep of the house of Israel. You see that in Matthew chapter 10, right? And so we understand, I think, when you, who'd see who the audience is, why Jesus came and why these things were being done. Now all that being said, you understand why. Repentance was so involved in it. Why there was purification involved, because of they were going to become a nation of priests. But I said that I've told you about 11 of the 12

baptisms. So I got one more question for you. How many baptisms does Paul say there is one, Ephesians four five, and this is after he's talking about keeping the spirit of the bond of peace, and he starts going down these spiritual elements, and he says in Ephesians 4:5 Lord, one faith, one baptism. This for the apostle Paul was written as one of his prison epistles at the very end of his ministry, once he had basic full revelation of the mystery. So, the question is, I've shown you 12 different baptisms in the Bible, yet someone is declaring in the Bible there's only one baptism. I talked about getting off the interstate with a bunch of people holding signs, all with different beliefs about baptism, a question unlike just trusting the denomination or the trust me bro crowd, right? The question should be in scripture. How do we know what is the one baptism? And that's why Gracepoint has arrived at where they have. When you study the word of God to show yourself to prove rightly dividing the word of truth. When you understand what is for us today as the body of Christ, you understand why Paul is talking about what he's talking about. First Corinthians 12:13 talks about the other baptism that was not mentioned, and it is spirit baptism. So, for those counting at home, of the 12, only five involve water, meaning more involve non-water than water, but it becomes the most divisive issue with baptism is water, and let me make sure that we're clear here, as I'm getting ready to share at Grace Point, we 100% believe that baptism is for us today. 100% we just think it's dry. First Corinthians 12:13 says this: For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one spirit. Now, here's a couple of things about this one. The body of Christ is only mentioned by the Apostle Paul, that was a revelation, a mystery that was kept secret before the world began, given to the apostle Paul, so of course you're not going to see the 12 talk about being baptized into the body, but yet Paul is talking about that here, and this also cannot be confused with what Jesus was doing in Acts chapter two, because one thing you can see in scripture, whether it be God the Father, God the Son, God the Holy Spirit. You see that there is an agent performing the baptism. So in the day of Pentecost, it was Jesus baptizing with the Holy Spirit. This does not say that, does it? It says the Holy Spirit baptized us into Christ. It's not the same. This is the one baptism for today. And here's how it works. The very moment that you get saved, the Holy Spirit takes you out of Adam and places you into the body of Christ. That is how we get into Christ's faith alone in the death, burial, and resurrection of Jesus Christ. And we're immediately sealed, Ephesians 1:13 Excuse me, Ephesians 1:13 So, in Colossians 2:11 and 12, see if you're trekking with me here on this. In whom you also were ye are circumcised with the circumcision made without hands. What kind of circumcision is without hands? A spiritual circumcision, that's the context. Check with me here, and putting off the body of the sins of the flesh by the circumcision of Christ, buried with Him in baptism, wherein also you are risen with Him through the faith of the operation of God, who hath raised Him from the dead. So, if we are spiritually circumcised in these same verses here, none of us physically died with Jesus Christ in our flesh. We were not, we did not rise again with Him 1900 years ago, 2000 years ago, right. That's because what is being described here is a spiritual baptism. There's not much of water in those verses, but we hear the word baptize, and we think it always involves water, Romans six three and four. Somebody's very similar to this, but it says, Know ye not that so many of us as were baptized into Jesus. Christ were baptized into his death. 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 should walk in newness of life. And this really is the symbolism of water baptism, when it's immersion today, rights identifying with his death, burial, and resurrection. But here's what I would say. Since many think this is talking about water, if it's talking about water, then you absolutely have to say baptism is necessary for salvation. You cannot have it both ways, because in order to be saved, you have to be in Christ, what does this say? Baptized into Jesus Christ. If this is about water, then you can only get into Christ by water, and that's why some hold to baptismal regeneration, that water is needed for that, but also Jesus didn't drown. There's not a watery grave, right? When you move on through the rest, it says, "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. And I want to make sure that we're clear on this, because you can read Ephesians two eight and nine, where Paul says, "For by

grace are you saved through faith, that not of yourself is the gift of God, not of works, lest any man should boast. You can read Titus three five, not through works of righteousness, which we have done, but according to His mercy He hath saved us. It does not resonate with everything else Paul says to be able to say, hey, really, until you've done this work, you're not saved. I would think you'd have a major conflict in scripture, but if we're saying that until you are water baptized, you're not into Christ, that is a work that is something you do. Yeah, yeah, but I know, but that's not what I believe it. It's saying there. Okay. Well, then, what does it mean to be in Christ? How does one get to be in Christ? Galatians 3:27 Many of you has, as have been baptized into Christ, have put on Christ. Again, there's no water at all anywhere in that chapter, or as Richard Jordan would say, like with the book of Romans, because there's not one molecule of water in the book of Romans. Now this is coming, the apostle Paul saying this. This is coming from a man who was immediately baptized for the remission of sins after he got saved. This is before he went to Arabia, before he started getting the mystery program, but in Acts 9:18 it says immediately right when he saved, there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized. But then Acts 22:16 tells you more about this baptism, and that was part of the Jewish baptism, right? It says, Now, why tarriest thou, as he's recounting this moment, he says, "Arise and be baptized and wash away sins. At that very moment in time, when Saul was baptized, it was under the Jewish economy for the remission of his sins, or for the cleansing of his sins. Then he goes away to Arabia for three years. He starts receiving the mystery. He gets more progressive information, and that's why, as time goes on, since clearly that sins, being your sins, being washed away to get to God, right, that's necessary for salvation. However, in First Corinthians 1:17 Paul says Christ sent me not to baptize, but to preach the gospel. If baptism would have forgiven sins, and he is told to go see all men saved, and has been given the gospel, then water baptism would have absolutely had to be something that he preached, unless that's not the one baptism, which is clearly spirit baptism. When you look at First Corinthians, that we talked about, Romans chapter six, Galatians three, and Colossians two, it's interesting. Paul is the only one of the 12 that could say, Christ sent me not to baptize, but to preach the gospel. Fact, he was going down a list, saying I could only think of two of you that I baptized. It was like Crispus and Gaius, unless maybe the house of Stephanus. Of any others I know not. He may be like, well, yeah, but he was talking about division. I don't care what the context is. He says Christ sent me not to baptize the 12, did not say that, could not say that, that's the only time you see Paul really talking in his letters about water baptism, and so then the question becomes, why did Paul baptize anyone? Then, because he did, he did baptize some people in the Bible, and I would say, yeah, he also. Circumcised Timothy, but you see what he says about circumcision in Galatians. He spoke in tongues, did miracles, healed people, but by the end of his ministry, you didn't see any of that. It reminds me of First Corinthians 13:8 through 12, same book as this verse where he talks about Christ sent me not to baptize, but in First Corinthians 13:8 He says, 'Charity never faileth, but whether there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge it shall vanish away. He says, 'For we know in part and we prophesy in part, but when that which is perfect has come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things. For now we see through a glass darkly, but this face to face. Sorry, but then face to face. Now I know in part, but then I shall know even as I am known. This was something you see all throughout scripture, this idea of progressive revelation. We don't see the same information in Genesis one one that we see today. You know, God progressively revealed revelation. It was the same with the Apostle Paul. You do not see Paul involved in water baptism after Acts 19:5 and 6, not for the last nine chapters of the books of Book of Acts, and oddly enough, that there's actually one of these revelations with Jesus Christ after this event. I say all that to say, okay, we understand, we don't believe water baptism is forsaken, but what really is the big deal? Why be divisive? Why be? Why take this stand. It's not about baptism, it's not about water baptism. It's about rightly dividing the word of God. It's not about picking and choosing what's for you today and what's not. It's seeing what is in scripture today, and we don't align with the nation of Israel as a, as a nation of priests going into the

kingdom, we're, we're heavenly, we're going to be in the heavenlies, we're not going to be part of the millennial kingdom here, so there's, we're trying to think about what's the harm in it, but it identifies you under the law under Israel, we are under grace today, I mean, that is kind of the bottom line, but then you're like, yeah, but what about that moment, friends and family come and it's great, and people, people come in, and it's a celebration. I'm like, it's a celebration for that one moment in time, but Romans 12 one and two tells us that our lives are not to be defined by this, this one moment. The one moment is salvation, but not this secondary moment. In fact, we're told, I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. You should be living your life as a living sacrifice, not have all your ducks in a row, right? Have everything about this one event where everybody came and celebrated you. It says, "Be not conform to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable perfect will of God. Now, would I have a problem if people said, "Hey, I want to celebrate the fact that I'm now a child of God? Can we have a service for that? Absolutely. Invite your friends and everything, but why do we have to have water? It boils. It goes back to that. Oh, well, it's not the same if water is not involved. Well, we can still do the video, we can still all celebrate the fact that you were, you were lost, and now you're a child of God. And you can invite your friends, and it's a public, it's a public announcement that I'm now a child of God. Can we not do that? We can, we absolutely can. It would be dry, but we would do it, and would it mean any less if water wasn't involved? See, when we really push back on this, we're like, this is one of the biggest sources of division amongst all Christendom today. How united would they be if they agreed on the one spirit baptism? How many denominations would there really be? God's not the author of confusion, Satan is. I mean, between the gospel and all the different versions you have of that, and water baptism, there's plenty to divide us. So I say all that just to wrap this up, and say you can say you disagree with this, and that's fine. You can say you don't want to be a part of Grace Point if they don't water baptize, and that would be your choice. Nobody's making you do anything, but what you will not be able to say is they cannot defend their position biblically. You can disagree with the places in scripture if you want to, but we didn't come to this lightly, and I've given you a lot of information today. My question would be, are you going to go back and study it, or is your tradition so steep in you, is your denomination so steep in you that you refuse to even be open to the fact that. Said, okay, I might have thought wrong about this. I got water baptized in 1987 at Emmanuel Baptist Church, and I never asked one question. I was told, after you got saved, this is the first step of obedience. I never asked for what verse that was in, I didn't, and I would guess a lot of you who have been water baptized did not research it before you did it. Maybe you did. I was not one of those. I went to a Baptist Bible college. You know how many courses we had on breaking down baptism and defending it? None. Let's just assume it's part of the doctrinal statement. You chose to go to that school. I just wonder how many people it's just been this is just what you do. And then the emotional attachment, because you know how you felt in that moment, and you don't want somebody to tell you that what you emotionally felt that day was not tied to the water, because it wasn't. There was a man named Walter Patrick. He wrote a book called Complete in Christ in 1963 He was a Methodist member of a Methodist Protestant church, but one thing he wanted to do before he died, he believed so much, and all that he had studied from baptism, that he said, "I know it's gonna cost me everything. It's 1963 but he said, "My, I cannot leave this earth without writing this book. It would later be published by Berean Bible Society. It's a really interesting book, but as he's going down his early chapters, he was talking about how he had so many brothers in Christ that he agreed with doctrinally, and if you want to check the box, can they have a relationship with him? Yes, can they have fellowship with him? No. Why? Because he was a dry.. it's interesting that he said that in his book. It's not a popular stance, but I don't think many people really research it then in depth. My question would be, are you going to take this home, study it, and see if these things are true? You should not just take my word for it, not just because Grace Point says it, go and study it for yourself, but this is why we don't do it, but we absolutely believe that the very moment that you've placed your faith in the death, burial, and resurrection of Jesus Christ, you are spiritually baptized into the

body of Christ. You're taken out of Adam and placed into the body of Christ, and so even if you were to get in the water later, it would just have been another baptism, because even if you didn't get around to it, you are spiritually baptized the very moment you believe. So that was what I had for today. I know I went long, I think the music went long too. Thanks, Rachel. Anyway, so but this time I have everybody stand, but you got to keep your weapons down to the side, you I'm going to pray, and then we'll sing a song, and then, if you, at this time, if you have questions, if you want to join the church, even after that, that's great. We'd love to talk to you up front. If you have questions about, make about salvation, want to make sure that that you are truly saved, we'd love to have that conversation with you. We've got workers up front. If you just want to have prayer, we are more than happy to do that. So I'm going to pray right now for us. Dear Heavenly Father, thank you for this day. Well, I know that this is a little different today. I know that the topic can be difficult, maybe even to those who are watching online who have never heard this before, and Lord, I would just challenge them to, with humility to go and study, to just go and study. Don't take my word for it, don't take a church's word for it, don't take a denomination's word for it, but to study to show yourself approved unto God. And you'll see that there is one baptism for today, so at the very least, people need to say, I need to know what that one baptism is. I shared 12 today, and there's some that would argue there's a 13th. Lord, I just pray that you'd just be with us now, Lord, as we continue to move forward as a church. We are thankful for the one baptism for today, that the very moment that we are saved, the Holy Spirit takes us out of Adam and place us into the body of Christ. I'm thankful for each and every person in this room, and who are watching, who are, who are saved, and who experienced that baptism. When I think about those who maybe have been water baptized, who don't see the problem with it, this wasn't meant to call anybody out or to be adversarial today. It was just to be able to defend our position, which we should be able to do, and I want to take a Sunday morning to be able to do that. So, Lord, I just pray that you be with the people now. I pray that there be unity, and I pray that we'd all move forward together for your honor and glory. We pray that they would have a great week. We love you and praise you in Jesus' name. Amen.