



Baptism – January 15, 2020
Led by: Autumn Hokenson

Verses Covered This Week

1 Peter 3:21

1 Corinthians 1:14 - 17

Matthew 3:13 – 17, 4:1 – 2

Philippians 2:4 – 11

1 Corinthians 11:27, 30

Romans 6:5 – 11

Romans 8:1 – 4

Colossians 1:27

Galatians 2:20

Alright ladies, we will get started today. I'm Autumn Hokenson in case you weren't here last week. We have been here for about 5 years. If you thought Chris was going to be here today, I'm sorry to disappoint you. Michelle and I are going to cover January and February. So we'll get a few more weeks in with y'all going over the exact same material that Chris was doing and what we went through before and what she and I have taught before. By taught, I mean regurgitate. OK. So we took exactly what he was doing and reworded it so it sounded like us and are going to continue on. So I am going to open us in a quick prayer and then we'll get going.

Dear Heavenly Father, we thank You for this time together. We thank You that You are sovereign and You planned every moment of this at just the right time and that we can trust You. And I ask that You would open our hearts and our minds to not what I have to say, but what You have to say to each person here. In Jesus name. Amen.

So if y'all don't mind, this lesson is actually for me and you're welcome to overhear it. If I had known all that would be in here I would have taught it to myself a couple weeks ago and 2020 would have gone much smoother. So anyway, you think when we talk about baptism and the Lord's Supper that you'd be like; a couple ordinances, we know what that's about, we know, we do it, we're kind of accustomed to it, we think we know what it is, and we think we know why we do it. Until someone says, "Why do you do this?" And then you're like, "Well, OK. We baptize because that's a picture of our sins being washed away and salvation." Right? Well then you're like, "Well why did Jesus get baptized?" Well, OK. "So why do you do the Lord's Supper?" To remember our salvation over and over and over again. We're told to do it over and over again. So

when you start to look at it, suddenly you're like, "I don't know what I think I know." And so that's what we're going to go through tonight; exactly what the Bible says about it, what it is, and why they are different, and why we're to do both of them.

So we're going to start with baptism. And first, this will be the only thing I write on the board for the same reason and this is the only Greek word I know. So, you know what, I learned it because I copied it from Chris. So we have *baptizó* and then, I know it so well I have to spell it right off of here. And so *rhantizó*. So this word in the Greek very specifically means immersion, total dunking, all the way in, not just a little bit, totally submerged. This means sprinkling. OK. It's very clear in the Greek. But we have what we've called, we transliterate this word into baptism instead of translate. So if we change this word into translation, it would be something like immerse, dunk, something that we would understand the picture of in the Bible. This is sprinkle. When this word is used, we translate it. There's no transliteration because it just says sprinkle when we do that. And so the reason, according to Chris, that we do this is to sell Bibles. Because if we actually wrote dunk, immerse, underwater, there's only two or three denominations that do that. So then if you just write baptism or baptize, then you can use that interpretation any way you like. And I am cynical enough and conspiracy theorist enough that that probably is the answer. But you can go research that. That is a pure repeat.

So when we talk about baptism, if you want to know the literal word, it means to put under the water. And as we go through this tonight, you're going to understand why that even matters. Why would they do it that way. So we're going to start in 1 Peter 3:21. So we know that baptism is not salvation. But why do we know that? We believe that and we say that, but then some of our friends may come and try to tell us something else. So 1 Peter 3:21, and I'm going to tell you tonight, this is my momma's Bible. It's her amplified version of her Bible. And she passed away two years ago and she did a lot of teaching. And we grew up, she had a ministry, and we did lots of things. And so, you're going to catch me sometimes reading her amplified Bible because I love it. And I think it really helps. And this is one of those versions. So 1 Peter 3:21 says:

²¹And corresponding to that, baptism now saves you

OK, but we just said it didn't. So we have a little bit of a problem. But let's keep going.

not the removal of dirt from the flesh, but an appeal to God for a good conscience through the resurrection of Jesus Christ.

So don't tell Chris I'm reading from the amplified version or he'll fire me. But I don't know enough Greek so it helps me.

²¹And baptism, which is a figure [of their deliverance], does now also save you [from inward questionings and fears], not by the removal of outward body filth, but by [providing you with] the answer of a good and clear conscience (inward cleanness and peace) before God [because you are demonstration what you believe to be yours] through the resurrection of Jesus Christ.

So it's not the cleansing that, if you continue to read, some of our friends who may tell us that baptism saves, they will use the front part of that verse because it says baptism saves you. But you

have to keep going. You have to, we've learned that, right, you have to keep going. You have to pull in everything that it's doing. So not the removal of dirt. So it's not a cleansing.

OK. So why are we doing it? So it's a public appeal. That's what it's saying to God that you legitimately believe His Son. So if we go on, it's not the removal of dirt, but an appeal to God for good conscience through the resurrection of Jesus Christ. So our salvation is still through the resurrection of Jesus Christ. So more reasons that it is not unto salvation. If you'll turn over to 1 Corinthians 1:14. So Paul is talking here to the Corinthians who we know have tons and tons of issues. He's getting on to them for everything.

¹⁴I thank God that I baptized none of you except Crispus and Gaius, ¹⁵that no man should say you were baptized in my name. ¹⁶(Now I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized any other.) ¹⁷For Christ did not send me to baptize but to preach the gospel, not in cleverness of speech, that the cross of Christ should not be made void.

So he's like, "It's not my job to baptize. I don't want to get involved in that." Because it wasn't his calling. Well, if it's part of the gospel, it would absolutely be his calling. He would not say, "I am not about baptism." If it was part of our salvation process. He would be all about it because it's clear that he is about salvation. So it also can't be part of salvation because Jesus was baptized. OK. Why would He need to be baptized? He doesn't, so it can't be salvation. But why was He baptized? Because we can't just know why it wasn't. We need to know why it was. So if you remember last week, we were in Matthew. We're going to go back to that same passage where He gets baptized. So Matthew chapter 3. I'll give y'all some a second because I gave myself a head start. So here on verse 13.

¹³Then Jesus arrived from Galilee at the Jordan coming to John to be baptized by him. ¹⁴But John tried to prevent Him saying, "I have need to be baptize by You, and do you come to me?" ¹⁵But Jesus answering said to him, "Permit it at this time, for in the way it is fitting for us to fulfill all righteousness. Then he permitted Him. ¹⁶And after being baptized, Jesus went up immediately from the water and behold the heavens were opened and He saw the Spirit of God descending as a dove and coming upon Him. ¹⁷And behold, a voice out of the heavens saying, "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. ²After He had fasted 40 days and 40 nights, then He became hungry.

Right, like Chris loves those understatement. So He came up out of the water. The Holy Spirit descends upon Him and He goes from there to be tempted. What is happening there? Well, I'm going to prove it and then tell you. So go to Philippians, another verse we touched on last week. We touched on a few of these things last week. And I will tell you that we did not plan that; the Lord did. So we did good to make a little schedule. We did not get that good. So, OK, Philippians chapter 2:4 – 11.

⁴Do not merely look out for your own personal interests, but also for the interest of others. ⁵Having the attitude in yourselves which was also in Christ Jesus, ⁶who, although He existed in the form of God, did not regard equality with God a thing to be grasped, ⁷but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

⁸And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. ⁹Therefore also, God highly exalted Him, and bestowed on Him the name which is above every name, ¹⁰that at the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth, ¹¹and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

So we talked last week. He emptied Himself, right. That's His baptism experience. He emptied Himself of His Godhead. OK. He was still God, but He removed His, He humbled Himself and emptied Himself out of living out His life in a holiness because He is God. And took on the humanity of walking out that life. In that the Holy Spirit descends on Him. He is now being guided by the Holy Spirit. So He is walking out His life the same way as we are. Human, guided by the Holy Spirit. So when the Holy Spirit comes down, that is when He is taken and tempted after the fact. OK. So we can't, our salvation is based on the fact that He lives out that holy life as a man and His righteousness is earned based on the Holy Spirit. So that is why Philippians and baptism is so important. Because it's that emptying and the Holy Spirit coming in. So we are to do the same, right. We are to be filled with the Spirit. And how do we be filled with the Spirit? Well by believing what He says is how we carry that out every day. But our baptism is that drowning of ourselves to death and the Holy Spirit filling us. That happens one time. One time at our salvation. And baptism is a picture of that. Obviously that is our salvation, but that is what it is showing. That is why it happens one time. Because that emptying, that death of self and filling of the Spirit happens one time. The sin nature dies one time, right. So baptism comes first because it happens one time. It doesn't always happen in reality. There's no, throughout all things, we learn as we go. So if there is someone who happens to have the Lord's Supper before their baptism, or whatever, I'm not saying that that is like some major issue. But when you're looking at the ordinances and the order and how things should go because of what they mean and what they represent, that baptism comes first and once.

So that is the death of ourselves and the indwelling of the Holy Spirit. But now if we move over to the Lord's Supper, now we have something that we are clearly to do repetitively. Now it's clear that we are to take this very, very seriously. If we look at 1 Corinthians 11. Again, they're getting in trouble. And we're in verse 27.

²⁷Therefore whoever 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.

Jump down to 30.

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

I'm going to read this over here too. So 1 Corinthians 11 27 and 30 again:

²⁷So then whoever eats the bread or drinks the cup of the Lord in a way that is unworthy [of Him] will be guilty of [profaning and sinning against] the body and blood of the Lord.

³⁰That [careless and unworthy participation] is the reason many of you are weak and sickly, and quite enough of you have fallen into the sleep of death.

So there's not a whole lot of things in here where illness and death are the consequences of. But mistreating of the Lord's Supper is one of them. And I think that's really a condition of your heart on that. Like you have to, I think a lot of times we don't take it quite as seriously as we need to when we talk about what it is and what it's for. And then we get into a routine of it or there's a lot of distractions through it, and we're not taking those moments to really act it out and to take in its reasons. So let's have some good strong foundation for why we're taking the Lord's Supper so that we are taking it in a manner worthy of the body and blood of Christ. So there's two ways to look at it. There are people who look at it very literally, that it is Christ's body and it is His blood. And then there's those who look at it as a symbol; it is a relationship to help us remember. So it kind of has to be a symbol. How do we know that? Because Jesus, when He starts, when we look at the Lord's Supper and He says, "This is my body." Well He hasn't died yet. So it can't transform into a broken body that hasn't died yet. So it is a symbol, but it's a symbol way beyond our normal symbols. This is not, you know, we wear a cross as a symbol. We have lots of symbols that we use. You may have a remembrance marker for various things, for journeys in your spiritual walk and various things like that. This is not that kind of symbol. This is way elevated above that. So symbol in our language is probably not the best word. So the bread represents the body, right. We follow that pretty well. And the wine represents the blood. So our old nature that we just talked about before in our baptism, right. Our baptism; that old sin nature is dead now, totally dead. So if it's dead, why does it still creep up? But it is totally dead. And our old nature is actually dead. So Romans 3:23, right. We all have sinned. So we all have the sin nature and when we came to Jesus, that died instead. But we forget. So Romans chapter 6:5.

⁵For if we have become united with Him in the likeness of His death, we certainly shall be also in the likeness of His resurrection, ⁶knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin; ⁷for he who has died is freed from sin. ⁸Now if we have died with Christ, we believe that we will also live with Him, ⁹knowing that Christ, having been raised from the dead, is never to die again; death no longer is master 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. ¹¹Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

So it's dead, right. Our sin nature is dead. Romans 6 tells us assuredly that our sin nature is totally dead. I'm going to go to Romans 8 and I want to make the point all together. So Romans 8:1 – 4.

¹Therefore there is now no condemnation for those who are in Christ Jesus. ²For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death. ³For what the law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, ⁴in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.

So we are, according to Romans 6, we are dead to all of our old sin. Our old self is dead. And according to Romans 8, we can live totally, completely, in the power of the Holy Spirit to accomplish every single thing that He lays in front of us and has called us to do in His power. But I don't know about you, but every day when I wake up and I start with my children and my stuff and my junk, I forget. Totally forget. Hello, sin nature. Do I have a sin nature? Definitely do not. Do not have a sin nature. Am I walking by the Holy Spirit? Not when I'm talking like that.

Absolutely not. So why is that? Because I forgot. I forgot who I believed. I forgot Romans 6. I forgot Romans 8. And I'm walking it out like I've got a dead body I'm dragging around because we are dead to that. So we have to do this to constantly remember and be reminded. We live in the Holy Spirit. We walk with His flesh in us. His Holy Spirit filling us up and moving forward in that power and not in our own, not in our own. And so He knew we would forget. And He knew we would forget often. And if the difference between us walking in the Holy Spirit and not walking in the Holy Spirit is believing Romans 8 and the rest of what He's told us. IF we will believe that we walk by the power of the Holy Spirit, and are continually and constantly reminded of such, then we should not walk like we look like we have a sin nature. Because we just look like it. We definitely don't have it. No matter how we behave, we don't have it. So hence the reason that we have to be reminded. We don't necessarily need to be reminded more than once or make a public profession more than once of who we said we were. We are dead to our sin and alive in Christ and that His Holy Spirit's in us. But we need to be constantly reminded that we have made that exchange and that we no longer walk out not believing who God is or what He's done or that the Holy Spirit is in us working in us, empowering us to speak right words, do right things, and have right thoughts. And so, essentially, the Lord's Supper is repeated and repeated constantly because we need it.

What's the point? So Colossians 1:27.

[²⁷to whom God willed to make known what is the riches of the glory of this mystery among you Gentiles, which is Christ in you, the hope of glory.](#)

That is why. We are not living in our own self anymore. We're living as a reflection of the glory of God. And if the Holy Spirit is not in us doing that, then we can't walk out to the glory of God. And flip backwards a little bit to Galatians 2:20.

[²⁰For I have been crucified with Christ; it's no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and delivered Himself up for me.](#)

So our old self is dead. It's been crucified. It was killed on the cross with Christ. And we are alive in Him to reflect His glory and our biggest struggle is to live out that Holy Spirit power in our lives. Which is why we have the Holy Spirit as a repetitive reminder. Because satan just is not afraid of our giftedness, our prayer life, our acts of worship, but he is absolutely afraid of us living in the power of the Holy Spirit. Because there's nothing he can do about that. So daily, whether we're experiencing the Lord's Supper daily or not, that is still our reminder that we live in the power of the Holy Spirit to the reflection of God and His glory and our old sin nature is dead and we are free from the sin and all that came with that. And so I don't know about y'all, but I need that reminder pretty often and I will tell you when it doesn't always come to mind when we're sitting in there at the end of service having the Lord's supper. Usually it's like, "Who's doing what? Stop that. Be still." Or whatever comes next with what's going on in my world or what have you. But I tell you, after redoing this lesson, I will be much more attentive at remembering about why we are really doing that ordinance. It's not just an ordinance, it's not just a reminder or the crucifixion, it's a remind of how we're daily walking out the Holy Spirit power. So that's all the proof I have of that.

Questions

Q. When you were talking about the Lord's Supper and it came to me years ago that when we were doing the Lord's Supper and I was just kind of quiet and paying attention and realizing just how important it is when He says, "As often as you do this." And so through the years I've done the Lord's Supper just me and the Lord at home because of that concept. You know, in the business of whatever's going on, work, home-life, whatever when I do that, then I do remember Him and the Holy Spirit and what He has told me about my sin nature. So it's not something that we just have to do at church.

A. That's absolutely right. It's about the mindset of what you're doing. We did have a situation in a thing where some younger Christians were just going to quick pull together a little Lord's Supper service and they did not fully understand the ramifications of what they were saying. And so some more mature Christians said, "Hey, hey, let's not." It was innocent of heart. It was just not fully understanding the ramifications of the seriousness of how to take it. But yes, absolutely. I think that is even sometimes we just have to get to a no distraction place. At least as women, I think we have that multi-tasking mindset of us. I have to get focused and lasered in; it takes me a little more. So being at home by yourself. That's a good idea.

Q. I just wanted to bring up, I had to go to Chris about this, I was raised in the Catholic church and so there was a lot of rules and regulations about the Lord's Supper and sometimes now I'll find myself back at church with my family. But their church is kind of maybe legalistic, but traditionally if you're not a member of their church anymore, they sometimes request that you don't take the Lord's Supper. And so I was kind of conflicted because certainly I'm not a member, but if I was wanting to do this as the Bible directs, that we should do it often and in the correct spirit and mind, and Chris just encouraged me to go forth with that unless I was going to be embarrassed. If there was going to be a situation that might arise from it. But I was feeling really unsure like if I'm in a different church, can I still walk forward. Chris just reminded me it's not the church, but it's your heart; where your heart is at. And of course, not at the embarrassment of your parents or something, but it doesn't have to do with anything else but what God says it has to do with. And that's your heart when you take it. So that was a real encouragement to me that I can still be in a church and take the Lord's Supper.

A. I'm thankful we don't have a legalistic God like who is really looking, now sometimes I wish my heart looked a little better.

I appreciate the opportunity, I don't know how many take this, but the deacons setup the Lord's Supper in the Faith @ Home room. It starts from 8:30, I believe, to the start of church.

On Sunday mornings, about 8:30 to about the time church starts, the Lord's Supper is set up in the Faith @ Home room. They leave it all the ways through service until the later Life Groups. They shut it down before Life Groups start.