

# To Be Continued

**Jarrett Stephens**

October 4, 2026 | Colossians 2:12; Acts 2:41; Galatians 3:27; Romans 6:3-4; Acts 8:12; Acts 8:35-38; Acts 10:46-48; Matthew 28:18-19

*Prepared from the spoken message and lightly edited for readability. Scripture quotations and spoken phrasing are preserved as delivered.*

---

I want to invite you to take God's Word and open it up. We're going to look at several different passages of Scripture this morning, and all of the Scripture references that we look at will be on the screen.

I'm doing something today that I have never done in 20-plus years of ministry. I couldn't believe it as I was looking through my files this week. I've never preached a message on the two ordinances of the church. Never. I've preached on the Lord's Supper before and, obviously, in messages preached on baptism, but I've never taken one sermon to preach on both of these ordinances.

Now, let me give you our philosophy as it relates to the teaching and preaching ministry of this church from the pulpit. We believe that we need to be doing exactly what Paul told the Ephesian elders: declaring the whole counsel of God. That's our goal as preachers and teachers of His Word, and we do that in a number of ways here at Champion Forest.

We will go through books of the Bible verse by verse, and we've done that with Old Testament and New Testament books. At times, we'll have topical message series. That's what we just came out of. Pray Like Jesus was a topical message series that really zeroed in on what it means to pray.

From time to time, we'll do cultural series. We'll look at what's going on in culture, try to look at it through a biblical lens, and give a biblical worldview to what's taking place in our culture. We'll go through apologetics, give a defense for our faith, and talk about how we can know what we believe and why we believe it.

Today, this message is going to fall under a doctrinal message, okay? They're important messages. I say that doctrine is like the skeletal system of the body. If we're going to be strong, hold up, and walk straight, we need to know our doctrine, because what we believe ultimately affects how we will live our lives.

I'm calling the message today, if you're taking notes, "To Be Continued." Again, this is all about the two ordinances in the New Testament: water baptism and the Lord's Supper.

The word "ordinance" comes from the Latin word ordinare, and it means "to order" or "to appoint." Let me give you a working definition. I'll put it on the screen for you. An ordinance is a picture of the gospel that Jesus personally instituted and commanded His church to continue to practice as an act of obedience until He returns.

This is why I'm calling it "To Be Continued." Jesus did not give us these ordinances, water baptism and the Lord's Supper, to be one-time-in-history object lessons. Instead, He commanded us to keep doing these

things until He comes back.

Originally, when we planned this message, we knew that we were going to take the Lord's Supper at the end, and we had scheduled a spontaneous baptism. That was going to be the response where we just said, "If you want to be baptized after the message today, let's do it." But we've been baptizing in troughs out there, okay? So we thought that might not be the best. I'm going to give you the application of when you can be baptized because we're going to have a big celebration coming up. I'm going to tell you about that momentarily.

Let's do this: I'm going to take the first half of the message and talk about baptism, take the second half and talk about the Lord's Supper, prepare us to receive the Lord's Supper, and then we'll get out of here and go watch our Texans beat up on those cowgirls.

All right, here we go. Let's get after it.

## Water Baptism

Let's look under the hood, if you will, and see what this ordinance is all about. Both outlines for baptism and the Lord's Supper are going to have this four-M outline: the meaning, the mandate, the method, and the moment.

First, the meaning. What is baptism in the most elementary terms possible? Baptism is a believer's public identification with Christ's death, burial, and resurrection. Baptism is an outward symbol of an inward reality.

When someone gets into the waters of baptism, they are showing the world - again, it's very picturesque, the symbolism and the imagery - what they believe and to whom they belong. Baptism is way more than just the physical act of getting into the water.

I want to show you some verses that go along with this. The first one will be in Romans chapter 6. Paul wrote a lot about baptism, and it's important to note that when Paul wrote about baptism, he wrote under the assumption that a Christian was baptized. We could even say it like this: When Paul wrote about baptism, he did not have a category or a file in his mind for an unbaptized believer. That's very important.

Baptism for the Christian is just assumed. It's why, in the church that I grew up in, right after you professed faith in Christ, we called baptism the first step of obedience. It's just what you do.

Romans chapter 6, starting in verses 3 and 4:

*Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?*

*We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.*

— Romans 6:3-4

We said these ordinances are a picture of the gospel, and you see this. A person gets into the waters of baptism, and their body makes a cross with the water. They are buried all the way under, representing His death, and they are raised to walk. This is actually what we quote in the baptism: "Raised to walk in newness

of life."

Colossians chapter 2, verse 12:

*Having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead.*

— Colossians 2:12

Galatians 3:27:

*For as many of you as were baptized into Christ have put on Christ.*

— Galatians 3:27

So you see here why I say water baptism is more than just getting wet. Paul states that the baptized believer has put on Christ. He wears Christ like a garment.

In the early church, before someone was baptized, they would actually take off their old clothes. They would be baptized, and they would put on new clothes after their baptism. It represented a new life. Baptism became the link between a life before Christ and a life after Christ.

When we baptize, we give all of our candidates a shirt that they can have and wear all the time that says, "Never the same." It's meant to portray this truth: When someone gets into the waters of baptism, it is the starting point for a believer, and they are never, ever the same.

It's all about identification. You are sharing the gospel with the world when you get into the water.

When I baptize here, I'll always tell the candidates the same thing. I'll take off my wedding ring, and I'll say, "Baptism is just like my wedding ring." If I take this wedding ring off, it doesn't mean that I'm not married. Ask Debbie Stephens, all right? We are in it, even if I'm not wearing the ring.

The ring is a symbol of being married. That's what baptism is. It is a symbol of being saved. It has no salvific merits whatsoever. Water baptism does not save you.

This is why we choose to call baptism and the Lord's Supper ordinances rather than sacraments. In the strict term in Roman Catholic teaching, a sacrament is a means of grace, meaning the act itself gives grace to the person receiving it. As Baptists, we believe the Bible teaches something very different. We teach that these are symbolic acts of obedience. They don't make you a Christian. They show the world that you already are a Christian.

If you get into the waters of baptism and you haven't placed your faith and trust in Christ, you're just taking a bath, okay? Baptism is for those who have placed their faith in Jesus.

Now, you don't have to be baptized in order to be saved. The thief on the cross is the best example of this, right? On the cross, he says, "Jesus, remember me when you come into your kingdom." What does Jesus say? "Today you'll be with me in paradise." He didn't say, "I don't know how we're going to do this. You've got to get baptized first."

But it is the exception. Again, the norm in the New Testament was that it was assumed that if you were a Christian, you were baptized.

So the meaning is identification.

Second, the mandate. Why do we baptize? In the simplest terms possible, because Jesus said so.

Parents, you know this, right? You tell your kids to do something, and they say, "Why should I do that?" What do you say? "Because I said so." That's a good enough reason.

Well, Jesus told us to baptize. In His Great Commission, Matthew chapter 28, verses 18 and 19:

*All authority in heaven and on earth has been given to me.*

*Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.*

— Matthew 28:18-19

Again, we didn't make this up. Champion Forest didn't come up with water baptism. This is what Jesus told us to do.

One of the reasons that we raise our hands in the water - you see the pastors, when they raise their hands, say, "I baptize you in the name of the Father, the Son, and the Holy Spirit" - is because we're saying, "This isn't what we did. We're under the authority of Christ. We're under His lordship. We're taking up His command and doing what He has ordered us to do by baptizing people into the name of Jesus."

Now, you read the New Testament, and you'll see that a pattern emerges as it relates to baptism. Here's the pattern. It's like this in every instance: You believe, and then you are baptized.

Let me give you some verses that go along with this. We'll fly through these.

Peter is preaching at Pentecost in Acts chapter 2, verse 41:

*So those who received his word were baptized.*

— Acts 2:41

Those who received His Word - the gospel - received it into their hearts, and they were what? Baptized.

Acts chapter 8, verse 12. Philip is preaching in Samaria, and there is a revival that has broken out. Listen to what the Scriptures say:

*But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.*

— Acts 8:12

In Acts chapter 10, Peter gets a vision to go to Cornelius's house. Cornelius is a Roman centurion. Peter goes in, starts preaching the gospel, and Cornelius and his entire household get saved. The Holy Spirit falls on them. Listen:

*Then Peter declared, "Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?"*

*And he commanded them to be baptized in the name of Jesus Christ.*

— Acts 10:46-48

Acts chapter 16 is one of my favorite stories in the entire New Testament. Paul and Silas are in prison. The Bible says that about midnight, while they're in this prison cell, they start singing hymns, praising and worshiping God.

That's always amazed me. You know what I'd be doing about midnight in prison? I'd be in a fetal position, crying like a baby, all right? But they're praising and worshiping.

You know what happens? An earthquake comes. The shackles are set free. The cell doors fly wide open. The guard sees what's going on. He's about to kill himself because he knows that if these prisoners escape, he's going to be dead anyway. Right as he's about to kill himself, Paul says, "Don't do that."

They start preaching the gospel. The jailer says:

*"Sirs, what must I do to be saved?"*

*And they said, "Believe in the Lord Jesus, and you will be saved, you and your household."*

*And they spoke the word of the Lord to him and to all who were in his house.*

*And he took them the same hour of the night and washed their wounds; and he was baptized at once, he and all his family.*

— Acts 16:30-33

This is the pattern. You believe, and you get baptized. This is how the early church was doing it, and they were doing it because this is the way that Jesus commanded it.

By the way, our new church year starts this Sunday. The first Sunday in October begins our fiscal church year. In the past church year here at Champion Forest, 748 people got into the waters of baptism and identified with Christ's death, burial, and resurrection, showing the world what they believe and to whom they belong. That's pretty special. It's amazing.

But all of them did it after they believed.

So we have the meaning and the mandate. Let's look, third, at the method. How are we to baptize?

Well, we are Baptists, okay? Baptists baptize by immersion. We do this because we believe this is closest to the teaching of Scripture. The words "baptize" and "baptism" in the original language literally mean "to plunge," "to put under," or "to immerse."

When Jesus was baptized to start His earthly ministry, I believe He did it as an example to us. The Scripture says in Mark chapter 1, verse 10:

*And when he came up out of the water...*

— Mark 1:10

Philip, who was preaching that revival in Samaria, is told by the Spirit of God, "I need you to go down to Gaza, the desert area. I've got something for you there." He runs across an Ethiopian eunuch who is reading the Scriptures.

*Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus.*

*And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?"*

*And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him.*

*And when they came up out of the water...*

— Acts 8:35-39

Evidently, Philip was saying, "You've got to trust Jesus, and your first act of obedience is to identify with Him. We've got to get you baptized."

They go past some water, and he says, "See, here's some water. What's preventing me?"

Baptism is by immersion. You go all the way under, and you go all the way up. The best evidence of this is, again, that it is a picture of the gospel: death, burial, and resurrection.

This leads to the fourth point: the moment. When do you do this? We've already talked about this a little bit. You do it as soon as you believe. You get baptized the next chance you get. Don't put it off.

Now, there are two groups of people who may be in the room that I want to address as it relates to baptism. First is the person who was "baptized" as an infant. I put "baptism" in air quotes here not to take away from what your parents did for you when you were little, but to emphasize that baptism, by its own definition, means to immerse, and it takes place after you believe.

That's why we don't baptize infants here. Baptism is by immersion, and it takes place after you've professed faith in Christ.

To the person who was sprinkled as an infant, your parents obviously did that because they loved you and wanted you to grow up to honor and know God, and we honor the decision that they made. This is why we do baby dedication, or parent-child commitment, if you will. It's for the same purpose.

But I tell people all the time who are working through this idea - they were baptized as an infant, they hear this teaching about immersion being the Bible way, and they're working through this - "Listen, we're not trying to take away from what your parents did for you. You see this as building on the foundation that they laid for you."

I say the same thing to those who grew up in a Protestant church and were baptized as children but then came to Christ later in life. We see this a lot with college students and young adults. They come to us and say,

"Well, I was baptized as a child, but I really believe I trusted Christ as a young adult or in college."

What we say is, "You need to get your baptism on the right side of your salvation."

Most importantly, I would tell anybody here who's thinking about baptism or wrestling with it to pray about it. Ask God what you should do. He's not going to lead you astray. If it's a conviction from the Lord, I promise you, He'll make you miserable until you obey Him.

At every baptism we see, you have the Spirit of God saying, "That should be you up there. That should be you up there. That should be you up there."

So you just pray about it. You pray about it, and you do what God tells you to do.

Some of you might be leaders in this church. You might be a life group leader. You might be a deacon. Some of you could have been following Jesus for 30 or 40 years, and you've been wrestling with this decision.

Remember, I asked you to pray before the sermon that if God speaks to your heart, you would just be obedient to what He says. Maybe there's a conviction that you need to be baptized, and you're sitting here going, "Well, what will people think if I do that?"

Who cares what people think? You're doing this for the Lord, and this church will celebrate like crazy the decision that you make by faith to identify with Jesus in His death, burial, and resurrection.

Now, I told you we were going to have spontaneous baptism, and we just couldn't do it. But one of the main reasons we put it off is not because we were baptizing in troughs, because we'd still do it that way. We're getting ready to reopen that worship center down there, and we've redone the baptistry. It's beautiful. I can't wait for you to see everything.

If you're interested in being baptized on that first Sunday back in the worship center, we want you to scan this right here. You can sign up for Baptism Sunday, or you can just text the word "baptism" to 77069, and we'll get you scheduled for that first Sunday back.

You say, "When is that first Sunday back?"

I don't know yet, all right? But it's soon. It's sooner than you think - like in the next month, we believe.

We're going to have a huge baptism that day because we're all about reaching one more for Jesus. One more, because one more represents a changed life.

If you want to be a part of that Celebration Sunday and be baptized at the very first baptism service at the reopening of our worship center, scan this, sign up, or just text "baptism" to 77069, and our team will follow up with you.

Let me show you two pictures real quick, just as inspiration as you consider baptism.

This first picture is one I took many years ago of one of our missionaries who was serving. I won't tell you where, just because it was off the grid and it was illegal in this country to convert.

He led this young man to Christ. Where they lived, baptism was a public declaration of your faith. There were no baptistries. The only baptistry I saw over there was in a sketchy seminary. They had dug a hole in the ground and covered it up with bushes, and that was where they did their baptisms.

In order to do this baptism, they brought a barrel up to the apartment, invited all of the friends and family members to the apartment, filled it up with water, and baptized this young man. They took him all the way under and all the way back up, representing the death, burial, and resurrection of Christ.

That's one way to do it. If we can baptize in a barrel, you can get baptized in a beautiful church whose baptistry is being redone, all right?

Second picture. This is my brother, Eric, a perfect example of someone who made a decision as a child, but there was no fruit in his life. For 17 years, I prayed for my brother to come to know Christ.

Just never stop praying for those in your life who may be wayward or doing their own thing.

My brother trusted Christ, and I ended up baptizing him in the back of a pickup truck right there. God changed his life, and we'd be honored to be able to baptize you if you so desire.

You can text "baptism" or just let our team know, and we'll get you baptized that first Sunday back in the worship center.

## The Lord's Supper

Let's move on to the Lord's Supper. This is the second ordinance. To do this, let's go back to the upper room. Turn in your Bibles to Matthew chapter 26. This is going to set up the Lord's Supper that we're going to be taking here in just a moment.

The Bible says:

*Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body."*

*And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins."*

*I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."*

— Matthew 26:26-29

Let's answer those same four questions.

First, the meaning. What is the Lord's Supper all about? Clearly, from this passage of Scripture in Matthew 26, it is a memorial meal.

Jesus gave this meal to His disciples at Passover. Now, you want to talk about imagery, symbolism, and a picture of the gospel? There's no greater picture than this right here.

Passover was the historical event in the nation of Israel's history when God miraculously delivered the Hebrews out of the slavery and bondage of Egypt, out from underneath the hand of Pharaoh.

Moses had gone to Pharaoh and said, "Let my people go. God is telling us it is time." Pharaoh continued to harden his heart. You remember this story? Moses did signs and wonders, but Pharaoh kept saying no.

Ultimately, there's one final sign. Moses commands the Israelites, "Take a lamb into your home, and you will have a family meal. You will slaughter that lamb, and you will put the blood of the lamb over the doorposts of your homes. When the death angel moves throughout the land of Egypt and takes out the firstborn in every family, if it sees the blood, it will pass over your house."

The Hebrews did what Moses told them to do. By faith, they put the blood of the lamb on their doorposts.

Jesus institutes this Lord's Supper. He gives new meaning to this historical event that they are celebrating, and He illustrates that in giving His body and having His blood poured out, He is the one true Passover Lamb.

When we, by faith, put the blood of the Passover Lamb over the door of our hearts, we are led out of the slavery and bondage of sin and into the Promised Land, with Jesus leading the way. We have a brand-new relationship with Him, all because of the blood of the Passover Lamb named Jesus.

Paul would look at Jesus and say:

*For Christ, our Passover lamb, has been sacrificed.*

— 1 Corinthians 5:7

John the Baptist - remember what he said when he first saw Jesus?

*Behold, the Lamb of God, who takes away the sin of the world!*

— John 1:29

When we take these elements in just a moment, you will hold the bread in your hand and the fruit of the vine representing His blood.

Go back to our definition of what an ordinance is. An ordinance is a picture of the gospel: His body and His blood. Jesus personally instituted this and commanded that His church continue to practice it as an act of obedience until He comes.

In Luke's account of the Passover meal, Jesus adds this command:

*Do this in remembrance of me.*

— Luke 22:19

Now this moves us to the mandate: "Do this in remembrance of Me."

If you grew up in a church like I did, you had a little piece of furniture right in front of the pulpit. Anybody have this? What did it say on that piece of furniture? "Do this in remembrance of Me."

It's a mandate. It's a command.

The disciples in the early church clearly obeyed this command:

*And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers.*

— Acts 2:42

They would meet together and share the Lord's Supper.

The greatest teaching we have on the Lord's Supper is in 1 Corinthians chapter 11. Listen to what Paul writes:

*For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread,*

*and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me."*

*In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."*

— 1 Corinthians 11:23-25

He's telling the church at Corinth, "This is what you do."

That's important because who is the Lord's Supper for? The church. It's for members of the church, not little-c Champion Forest, but the big-C global Church of the Lord Jesus Christ.

If you have professed faith and you're a believer, you should be baptized and marked. That's your identification. Then you take the Lord's Supper as a member of the family of God.

Third, the method. How is this supper done?

This is where it gets applicational for us as we come to this Lord's table today. It should be done with a sense of sacredness and sobriety.

Again, the most teaching we have on this is in 1 Corinthians. Nearly an entire chapter is dedicated to it, chapter 11, and it's all in the context of what is acceptable Christian worship.

In just a moment, when we take the Lord's Supper, it is an act of worship. If you read 1 Corinthians chapter 10, Paul is going to write that to participate in the Lord's Supper, to take of the cup and to eat of the bread, is to participate in the body and blood of Christ.

In other words, while the elements are symbolic of His body and His blood, the act of participating in the meal itself is not. It's sacred. In a very real way, when we take the Supper, we are fellowshiping with Christ Himself. It's mysterious. It's sacred.

Paul is going to tell the church, "Don't take this in an unworthy manner, in a flippant way."

In the early church, they would gather in homes. They would be around the table. The church called them

agape feasts, or love feasts.

It's not like we have today. You come to my house and eat dinner, and it's every person for themselves. You'd better eat, and eat fast. We're getting after it, all right? We mean business when we eat at the Stephens house.

Sometimes Debbie will even look at me and say, "Do you eat like this in public?"

I hope not. I probably do, all right?

In the time of the New Testament, it was a family meal. They didn't have Netflix to get to. They didn't have a Cowboys-Texans game they had to get to. They would enjoy the company, and they would eat. Then they would partake of the Lord's Supper together.

Paul says to the church in Corinth, "Y'all are doing some things that you ought not be doing. There are divisions and schisms in your body. The Lord's Supper is meant to bring you together. Some of you are putting yourselves before others. Some of you are getting drunk while you're taking the Lord's Supper. What's wrong with you?"

He said there should be a sacredness and a sobriety to this. You're fellowshiping with Christ Himself in the Supper.

Listen to what he writes:

*Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord.*

*Let a person examine himself, then, and so eat of the bread and drink of the cup.*

*For anyone who eats and drinks without discerning the body eats and drinks judgment on himself.*

*That is why many of you are weak and ill, and some have died.*

— 1 Corinthians 11:27-30

Do you see the sacredness? You don't approach the table in a flippant way. You don't take the Lord's Supper, what we're doing here in a moment, lightly.

If there's sin in your life, you identify it. You repent of it. It's why, when we pass out the elements, we always sing a song so that you can do business with the Lord before we take the elements together.

If there's something against someone, a broken relationship, you get that sorted. You leave that gift at the altar, and you go make it right before you take the Lord's Supper in a flippant way. To do so is to incur the judgment of God.

Now, this is written like a father to a son or daughter. It's corrective. He's saying, "Listen, don't avoid the table. Just come to the table with a clean heart."

None of us is worthy of being there. Jesus is the only One worthy, and it's by His grace that He welcomes us at His table. He invites us in.

More on invitation in just a moment.

Speaking of "moment," this is the fourth and final move we're going to make in this passage: When do we take the Lord's Supper? When do we do it?

There are no specifics given in Scripture outside of just a couple of verses:

*For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.*

— 1 Corinthians 11:26

Believers practiced this regularly. We saw this in Acts chapter 2.

*On the first day of the week, when we were gathered together to break bread...*

— Acts 20:7

There's nothing prescriptive in Scripture that says you've got to do it this number of times or on this day. It just says we're to do it often. We are to continue to do it until He comes.

Baptism is once, after you profess Christ. The Lord's Supper is often. We practice both until Jesus comes, until Jesus comes, until Jesus comes.

When you hold these elements in just a moment, it's very important to know that you are not mourning a dead corpse. We are celebrating a risen Savior.

We look back at what Jesus did. He is our Passover Lamb, but we look forward to that returning Lion.

Jesus said:

*I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.*

— Matthew 26:29

Isn't that interesting? He's not going to take this again until He takes it with us in the Father's kingdom.

When Jesus returns, there's going to be one heck of an after-party, all right? It's called the Marriage Supper of the Lamb in Revelation 19. The Bible teaches that all believers in the Lord Jesus Christ will be gathered around that table one day with the Lord.

Can you imagine? Your parents and grandparents who have gone on to be with the Lord, and your great-grandparents, are going to be there with you. We oftentimes think of our loved ones from the past being there, but if Christ tarries, our great-great-great-great-grandkids are going to be there with us too, if the baton of faith is passed on to them.

It's going to be a giant family reunion: saints of old and our loved ones who have gone on before us. It's going to be an incredible meal. We will take this Supper together.

Revelation 19:9 says:

*Blessed are those who are invited to the marriage supper of the Lamb.*

— Revelation 19:9

Here's the thing: Every single person listening to my voice is invited to the Marriage Supper of the Lamb. You're invited.

The only thing is, you've got to RSVP. You RSVP by placing your trust in the Lord Jesus Christ. When you do that, you're baptized. You're marked. You identify with His death, burial, and resurrection. Then you take the Lord's Supper as a member of the family of God.

Amen?