

## The Mind of Christ Class Week 12

April 10, 2019

We're going to continue tonight in the section we left off last week. It is found in parts of Matthew 3:1-6, Mark 1:2-6 and Luke 3:3-6. I think you'll recognize that the passages here are basically the message that John the Baptist preached. We are trying to understand what was his basic message?

I begin with the question, (from 6/16/2010) "What did John preach?" In a nutshell, it says He preached a baptism of repentance for the forgiveness of sins. That was the core of His message ... baptism of repentance for the forgiveness of sins.

Having been engaged in this past week (in 2010) in the reading of David Barton, which is interesting...I just heard David Barton speak a couple of weeks ago. He has a book, "The Original Intent" that deals with the constitution – the framers of the constitution, and what was their original intent when they wrote it.

So I ask the same question about John's intent in *his* message: 'what was his original intent' which is a question we should be asking about everything we read. That's what we're doing now on Sunday mornings in the short series I am doing. We're looking at very familiar passages of Scripture and talking about the context of the passage for understanding better.

How are baptism, repentance and forgiveness related to one another? Often when I am studying I look for the key words and I try to find the relationship among those key words they use. Surely, this question is important to the mind of Christ. Since what John preached was intended to prepare the way to Christ, what was it in his message that actually did the preparation work? What was he doing to prepare the way for Christ?

The heart of that message, again, is a baptism of repentance for the forgiveness of sins. First, one does not have to be a Greek scholar to preach baptism. That is pretty simple. We know he preached *baptism*. The other two phrases tell us something of the nature of that baptism or that immersion. That baptism was "of" repentance. That's one of them. The word "repentance" clearly, for us to understand, means compunction for guilt including reformation, or the reversal or the change of mind. Jesus would later share His message with that same word: repent for the kingdom of heaven is at hand (Mt. 3:2; 4:17). So 'repentance' is definitely at the heart of the message of John, the message of Jesus, and it had something to do with preparing the way for Jesus.

Baptism had something to do with the change of one's heart. So obviously, and of necessity, repentance had to occur before baptism making baptism meaningful. So, that is the meaning of a baptism of repentance. We had another fund-raiser today to follow-up on our benefit for the Pregnancy Center. The Fund-raiser included a video clip of the Benham brothers (Charlotte, N. C.) that came to our benefit for a recap of their speech. The retold the story of Norma Leah McCorvey (The Roe of Roe v Wade).

{<https://www.christianitytoday.com/ct/1995/september1/5ta070.html>}

The Benham brothers' dad, by his own admission, was a drunk. He owned a bar...a saloon in Florida. One day a coffee salesman came in and taught him the gospel. He became a Christian and then started preaching to everybody in the bar. The bar was moved to Texas and he became a Free Methodist preacher. He decided to put his church right by the abortion clinic somewhere in the Dallas area. Norma McCorvey worked in that abortion clinic. She was a chain smoker and she'd come out to the parking lot during her break. They had some benches out there where she would sit and smoke her cigarettes, and Flip Benham would come out and talk with her. He struck up a friendship with her and eventually taught her the gospel and baptized her.

McCorvey was a lesbian and she had a lesbian partner who, later on, she invited to come and hear this preacher. Sitting around their kitchen table, Benham said that he lead her lesbian partner to Christ. He said, "As I was telling her the gospel, her chin started quivering and she started crying. She repented of her sins and I told my boys, 'go to Wal-Mart quick. Get a blow-up pool. We're going to baptize her right now.'" And they did. They baptized her partner.

But it was just a good illustration of someone who made a complete turn-around, but she was used. She never even had an abortion herself. She was used by certain people to be the plaintiff in Roe v Wade, but she became a committed Christian and remained a committed Christian until she died recently. There are stories and stories and stories like that, of people who made radical changes in their lives simply because of a baptism of repentance; and that's what she received.

Later, we will find that John demanded to see some "fruit of repentance" before he would baptize someone. This is also why Jesus' baptism was such an abhorrence when Jesus was baptized. It was an abhorrence because he had no need for repentance and there was no need for forgiveness for Jesus. The state of the heart of the baptized was a repudiation of sin ... his sin, with a view toward the reception of the One whose way was being prepared.

So, when we put all this together, we see the preparation being made; for if Jesus was going to have a smooth path to walk into a person's life, the way you smooth that path was through repentance. It is a person changing their heart and orienting themselves to Jesus and receptive to what Jesus would teach them.

The next word we find here is 'baptism **of** repentance **for** forgiveness of sin. The reason this little for "[of]" is important is because it is disputed by people who don't find baptism being essential to salvation, because the word 'for' or 'eis' depends on how we translate that word... that preposition. This word either looks 'forward to something' or it is a 'because of something'.

The intent of the word "eis" (where I could do any research on it in a Greek Lexicon) – the intent of the word "eis" is always pointing forward –so it's toward something that it yet in the future. It means "into" or "indicating a point reached or entered" of a place or a time or a purpose.

In other words, it is either a place you are going to enter, or a time you are going to arrive at, or a purpose that is going to be accomplished; probably, more-so, a purpose in this case. So the purpose of the baptism is “for”, again, forgiveness. It’s a forward motion resulting in a state unto which one comes.

So the result of preaching a baptism of repentance, and one’s compliance to the preaching is forgiveness. **Forgiveness** is an interesting word, as well. It means freedom, pardon, deliverance, liberty, or remission. Literally it means “to send away, to dismiss” as the dismissal of a multitude. When, in Matthew 13:36 “**Then He left the crowds and went into the house**” NASB. Jesus **dismissed** the multitude ... it’s forgiving them in a sense. He was sending them away. It’s the same word as the word used for **divorce** in 1 Cor. 7:11-13 because when you divorce, what do you do? You put someone away. It’s the idea of ‘putting away of sin’ was the idea of forgiveness.

**Jean:** John baptized before Jesus died, so was his death necessary for the forgiveness?

**Rod:** Absolutely. His death goes both ways. Otherwise, how could anybody in the Old Testament be saved? Paul addresses that in Romans 3:26 “**He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished.**” In other words, God did not hold certain sins against people. Like Abraham: “Abraham **believed** God and it was credited to him as righteousness.” Gen. 15:6 and Rom. 4:3. It was “in view of” the death of Christ that he covered these sins.

Forgiveness is the idea of ‘sending away the sin’. In Judaism, there is a rich heritage of “sending away sin” by way of the scapegoat. We see the scapegoat, in Leviticus 16, when the priest would come out and lay his hands on the head of the scapegoat, representing all the sins of the people. They would tie a small ribbon around the goat’s neck and take him off into the wilderness and send him away. This was a symbolic gesture of putting away sin. This was in view of the reality by Jesus. Jesus, in John’s mind, was centered in one main purpose, and that was Jesus’ coming, and that was for forgiveness.

Jesus was the great liberator or freedom fighter, if you will. He was the One who came to set people free. I have another note I added last year on 8/26/18 when I was thinking through this again. The question was, “Why was John the Baptist in the wilderness?” Now this is totally my speculation, but the scapegoat of Leviticus 16:21-22 was taken out into the desert, so he could be released in the desert. Is there a connection to why John baptized for the forgiveness of sin “in the desert”? The people were going out into the remote regions, which would have been the regions where they let the scapegoat loose and they were going out there seeking forgiveness. I just thought this was an interesting parallel. But I cannot put that into a theological point of the Old Testament.

**Ruth:** Was there a baptism in the Old Testament?

**Rod:** There may have been a kind of baptism in the Old Testament. I thought of it more as a healing, but ... I had this conversation with Sue and Marlene this week. The

conversation was about what Peter preached in Acts 2, of what the Jews may have been thinking of when they were told to be baptized. Did they have any reference to that? The reference they would have had would have been two-fold: there was the ceremonial process that the Priests went through for purification before they went into the Most Holy Place. They had a process of washing – a big basin in the outer court to wash and purify themselves before they’d go in behind the curtain. That may have triggered their mind as something comparable to Baptism.

And then, there were a number of rituals that grew up that became traditions for the Jews, particularly when it came to a Gentile becoming a Jew. The Gentile would have to go through ritual washings in order to purify themselves. If this was a gentile man, he would also have to be circumcised in order to become a Jew. So there were also those Jewish practices that could be comparable to baptism.

**Carole:** The only thing I know is that my Cousin Janie’s girl friend who was not Jewish, was marrying her friend who was Jewish, and she had to go through the Mikveh bath to become part of the covenant.

**Rod:** Was it like a baptism of complete immersion?

**Carole:** I'm not sure – {I have found: <https://en.wikipedia.org/wiki/Mikveh> “A mikveh must, according to the classical regulations, contain enough water to cover the **entire** body of an average-sized person; it goes on to give ‘**The reasons for immersion**’ in the Mikveh ...} this was not part of the discussion but I have looked it up since.

**Rod:** There are details and writings about that... but I would think those would be the two things in their minds comparable to Baptism.

**Sandie:** Was John the Baptist the first to baptize for the forgiveness of sin?

**Rod:** As far as I know.

**Jean:** I think you were talking about the word means “forward” so John was baptizing thinking of the time Christ would die – that’s a forward-looking thing.

**Rod** – Well, yes. It could be taken that way. I was just thinking of the purpose of baptism and what is “it” for? “It” is for remission of sin or forgiveness of sin. The word “for” (eis) is relating to baptism—not relating to the death of Christ. Obviously, we learn in ‘other’ places that there is no remission of sin without the shedding of blood” and it’s the blood of Christ that forgives us of our sin. (Heb. 9:22) But I'm not sure that I could make the point that “eis” – “for the forgiveness” is looking forward to Jesus’ death. It is looking forward to giving a purpose for the baptism itself.

In that Jesus and John were focused on the outcome of forgiveness and the coming kingdom, with baptism and repentance being the preparation, this must have dominated Jesus’ thinking – how could He *not* be focused on the main purpose of restoring our relationship with His Father.

The reason this was important to me was because sometimes we make things that are important to God—we make them peripheral. We switch things that are central to His thinking, we may put over here on the side a little bit; not that we push them off the plate but they become back-burner things. We don't make as much of them. What I am saying here is, in this preparation process that John is involved in, and Jesus Himself in his early ministry, if we just simply focus on what we know about what they preached, why would they be preaching on peripheral things? Would they be preaching on “back-burner issues”?

It seems to me that whatever they preached was pretty central to the thinking of God...to the mind of God, because this was a crucial time. It's one thing when you're paving the road and you're getting it all ready; you don't want to be going off to the side and planting flowers, too. I mean, the flowers might be nice, but they don't do much to smooth the road out for the king. And that is your purpose—to smooth the road out. The purpose of preaching a baptism of repentance is *to smooth the road out* for the coming of the Messiah and therefore, it *has* to be central to the mind of God and the mind of Christ. It's not a peripheral matter. And I would project from that, that neither is it a peripheral matter in our teaching it as well. We should have the same focus and emphasis on it – a baptism of repentance for the remission of sins. It is just as central now if Jesus is coming into a person's life, as it was in the days of John the Baptist. I don't know why we would just push it aside as just a side-note.

**Jean** – That's like the preachers who preach so many good sermons and then they get to the end and tell you to accept Jesus into your heart. Say a prayer. They don't preach baptism.

**Rod:** That's why I was so encouraged when the Benham Brothers talked about their dad. I know Methodists that do baptize people; it's important. Now, depending on the type of Methodist, they may baptize a baby and they may sprinkle water on their heads. I don't know the difference between them and “Free Methodists”. I'd have to do my research on that. But what encouraged me is that as soon as they encouraged Norma McCorvey and her partner, they baptized them. That was an encouraging message. And I know where the Benham brothers cut their teeth; it was at Liberty University.

In Matthew's account, he emphasizes John's message of repentance as it relates to the kingdom of heaven which was ‘at hand’. Now we have another element put into this. We have repentance. We have baptism. We have forgiveness. Now we have the kingdom of heaven put in the mix. This becomes another feature of the message. So if you are looking for the big points of the message, the kingdom must be put in there ... it fits ... because it's the kingdom of heaven which is ‘at hand’ in Matthew 3:2.

Luke sticks with Mark's summary of the message while Matthew puts in the kingdom idea. The kingdom message is also Jesus' focus when He begins to preach in Mt. 4:17, from that time on Jesus began to preach, “[Repent, for the kingdom of heaven is at hand.](#)” This necessity of repentance is still there, yet tied to a kingdom yet at hand or near.

The word for kingdom is Basileia (βασιλεια). Basileia means “to rule, dominion, reign, exercise of kingly power.” It is referred to as “the Kingdom of God” in Matthew 6:33, “His kingdom” referring to Christ in Mt. 13:41, it’s called “the kingdom of our father, David” in Mark 11:10 (there is a relationship between David as king and as Jesus as king – because David was promised that he would always have someone on his throne (Acts 2:29-32 Peter connects the two – the idea of David’s throne and Jesus descending from the throne of David to the right hand of God). There is also the kingdom of Christ and of God in Eph. 5:5; The Kingdom of Jesus Christ in Rev. 1:9; the heavenly kingdom in 2 Tim. 4:18 and simply “the kingdom” in Mt. 8:12.

The Old Testament is filled with prophecies of this kingdom, most notably Ps. 2, 110, Isaiah 2:1-4 and Daniel 2:44 referring to the coming kingdom.

The mind of Christ regarding the kingdom is or was different than the expectations most of the people had of his day. We might ask, “What is the proper teaching or mindset of the kingdom for us?” How should we view the kingdom?

I had a conversation today with a gentleman who goes to the Dominican Republic and I told him that I had just been there and what I was doing, and he told me a little bit about what he is doing. He goes in and does equipping work for churches and church leaders to equip them to do better work. I found out later that he’s connected to the church where my son Joshua goes so I kind of know what he’s doing. He is heavily into discipling programs and he writes literature. But in the course of the conversation, we realized we did similar things and I did some of that in Africa. I told him that we work with people from a lot of different groups and he said, “Yes. We do too.” And he immediately he said, “That’s kingdom work” ... as opposed to “church work” (which is different denominations). But there is a level above that where you work with all faiths in Christ, - he referred to that as kingdom work. Now I understand what he means and that is a very popular way of using the word Kingdom today. It’s a way of saying that I’m not stuck in “my little church” and saying, “You have to come to my church” to go to heaven. No. You have to be a part of the *kingdom* to go to heaven.

**Carole:** When I think of “kingdom” I think of “he’s the boss”. A king, like King David, could have anybody killed. Any king can have you beheaded. So if I’m in God’s kingdom, I have to submit myself to Him. It’s all about me submitting myself to Him because He is the authority.

**Rod:** And remember this metaphor that is being used here about preparing the way, is the metaphor of preparing the way for a king who is coming into town and we’re making His way smooth. So, his chariot, or whatever he’s riding on the road is not bouncing all over the place. They’re getting the rocks out of the way ...

The simple answer here when we talk about a kingdom mindset what you’re saying ... we put ourselves under the rule and authority of Jesus. We are *His* subjects, but there are various aspects of this. I just noted an article that I read looking at various aspects of ‘kingdom’ in the way it is used in Scriptures is a good study. It’s the ruling authority of God and how it’s used in various contexts.

But John the Baptist, in preparing Jesus' way had to talk of the kingdom being at hand. That phrase, 'at hand' or 'near' is the word *eggizo* (εγγιζω) meaning approaching. It is the kingdom that is approaching ... you might even say that we're approaching it. It is the 'coming near' kingdom, getting closer and closer to us.

Clearly, John the Baptist and Jesus knew they were ushering in the kingdom 'prepared since the foundation of the world'. They knew that God's timing was being fulfilled, as God had a certain timing for this. The prophecies of the Old Testament indicated some of that. A new rule or authority was being initiated where the Father entrusted all authority to His Son. Every person now has a new choice to make regarding the authority of God. Now His authority rests in His Son. Jesus understood the authority and He administered righteousness accordingly.

Here, where this goes to the mind of Christ, is the idea of (like we talked about before) "when did these things come together in the mind of Christ, where He understood that He had all authority... it was being given to him" (Matthew 28:18)? [And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth.](#)

At what point did it occur to Him? At what point did He receive that authority... the whole idea of being the Anointed One? Was it when He got up in Nazareth and read from Isaiah 61:1 "[The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound,](#)" and He said that this Scripture has been fulfilled today. Does that mean that **'that'** particular day is when God anointed Him, because he had received the anointing of the Spirit at His baptism ... not the synagogue in Nazareth?

I think He was just simply saying that "when you read that Scripture, you know that it is fulfilled in Me." And they **'got'** that, because the next thing they tried to do was throw Him over a cliff because they thought 'that' was blasphemy.

So the idea of being at hand or part of the phrase, is the word *eggizo*. We noted this also indicates God's timing regarding this new rule or authority under his Son. The Daniel 2:14 passage, "[In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever](#)", indicates that this new rule would rise in the days of 'these kings' (intending the Roman Kings – though they're not named). The David-like rule did set up the reign of Christ against the earthly kingdoms of Rome, and Rome's opposition to Jesus was part of her demise. (If you don't believe that, read Revelation with the kingdom of Rome coming up against the Kingdom of Christ.) Rome falls and Christ wins.

But Jesus' reign is so patently different than reigns of political power that it seems to have no power at all. It doesn't **appear** to have any power at all. It's a kingdom, but it's so unlike the political kingdoms of the world that most people don't think it **has** any power.

I know that much of understanding the Mind of Christ is the way He perceived absolute authority over against the many lesser authorities in this realm including demons. This authority also includes our finding our place within His rule, both our submission and our exercise of authority. In other words, if we are goin to be kingdom people, we have two aspects of kingdom authority.

The first aspect is being **under** His authority... submitting to Him under His rule. But it is also a **taking** of that authority and using it; of exercising that kingdom authority over other things. This is an authority that we are both under submission to, and also able to give that authority to us to do certain things.

When I get questions – particularly when out of the country, questions about this or that, sometimes I have to say, “I don’t have the authority to answer that...to tell you one way or the other about that.” I can’t answer their question because I don’t have the authority to answer that question. But if you are asking me about ‘this over here’, to tell you what the Bible says about that, ... I can answer you. It’s Biblical authority, but it’s also authority ‘over’ certain things.

**Jean:** I don’t understand what you mean.

**Rod:** Well, for instance, when Jesus gave the apostles authority over the demons, it wasn’t *just* Biblical authority. They had Biblical authority to go out and preach, but they also had the authority to cast out demons. They had the authority to command in Jesus’ name, and tell the demons to leave. So they had the authority to act and to channel His authority through them, to meet the needs of people.

We have the authority to do what God tells us to do. If I go in the name of somebody else to do something, I have been given that authority. And you see this in the ministry of Paul where in Acts 19:13-16 “Some Jews who went around driving out evil spirits tried to invoke the name of the Lord Jesus over those who were demon-possessed. They would say, “In the name of the Jesus whom Paul preaches, I command you to come out.”<sup>14</sup> Seven sons of Sceva, a Jewish chief priest, were doing this. <sup>15</sup> One day the evil spirit answered them, “Jesus I know, and Paul I know about, but who are you?” <sup>16</sup> Then the man who had the evil spirit jumped on them and overpowered them all. He gave them such a beating that they ran out of the house naked and bleeding.”

These men said the right words, but they didn’t have the authority to cast out those demons. Then the demons turned on them.

**Jean:** So how can we use that authority today?

**Brian:** Let me see if you agree with me. Our spiritual warfare is not against people. It has nothing to do with authority but it has to do with servitude. So I think that what the Scripture talks about is authority over the powers and principalities of the world. We have the authority to overcome sin in our lives. WE have power because “sin does not have a hold on us”.

Romans 6:11-14 says, **“In the same way, count yourselves dead to sin but alive to God in Christ Jesus.** <sup>12</sup> Therefore do not let sin reign in your mortal body so that you obey its evil desires. <sup>13</sup> Do not offer any part of yourself to sin as an instrument of wickedness, but rather offer yourselves to God as those who have been brought from death to life; and offer every part of yourself to him as an instrument of righteousness. <sup>14</sup> **For sin shall no longer be your master, because you are not under the law, but under grace.”**

So long as we are asking for the Spirit of God to work in us, we overcome. So those powers of this world do not have a hold on us. Is that close?

**Rod:** And I think, even in prayer; prayer is an example of the authority we have been given. We can appeal to God for the things that we need. We can pray for others for their healing or whatever it may be. We have been given that authority – not cart blank that because I say it, and it comes out of my mouth it is going to happen, but God says He wants us to pray for other people – I want you to do these things in My name. Anytime you see the words “in my name,” God has given us authority to act on His behalf – in the name of Christ for whatever it is. So if you give a cup of cold water in His name, you won’t lose your reward. Now, you can give that cup of water in your own name,

**Jean:** Why do we do it in His name?

**Rod:** You do it in *His* name for *His* glory, for *His* honor, for the name of the kingdom of *God* ... for purposes that were intended by *God*. If you are doing things so others think how good **you** are then you’re just doing it in your own authority. Some things have to do, not with the act itself, but with the motivation of *why* we do it.

So, to get back to the Word of God, if I go to someone and say, “The Bible says this, this and this” and they say, “Where do you get the authority to come tell me that?” I can say that God gave me the authority. He told me to go preach. When He told me to go preach, He gave me the authority to go tell you this.

**Jean:** I think in our society they are so anti-God – do we have the authority to fight these things?

**Rod:** Yes we do. I think that to pray over things ... One of the things I talked about at the fundraiser today at the pregnancy center ... I know thousands of people have prayed and prayed and prayed and asked God to do something about this thing with abortion. Right now we’re in the middle of “Forty Days of Prayer” and a lot of people are focused on prayer. Today, I mentioned to people that **my perception** is that the momentum is changing –that we are seeing all kinds of things happen across this land with the abortion issues being put on the **front burner**. Now I know that there is some exceptions to this – notable exceptions like in New York where they just passed the law there, but these other places aren’t getting nearly the attention, like Kentucky and Georgia, where they’re passing partial birth laws to roll back abortion. A couple of weeks ago, there was some funding that was to be given to Planned Parenthood, about 8 million dollars, that was taken away and is being redistributed to pregnancy centers by the Federal Government!

**Jean:** Is this an example of using the power of God...

**Rod:** I think it's an example of using the power **and** authority of God. The evil that is in this world, the abortions that were being paid out of our federal dollars, to countries overseas—all that money has been withdrawn. We are no longer paying for abortions overseas anymore, but there are a **lot** of signs. There are abortion centers that are closing down all over the country. Planned Parenthood Centers are closing down all over the country. Even in that very Planned Parenthood center where Abby Johnson was the director, that center of the movie Unplanned has closed down. It doesn't exist in Brian, Texas any more.

There are far more pregnancy centers, that are Christian based Pregnancy Centers, in this land than there are Planned Parenthood Centers because we are pushing for more of these centers to open up, and Planned Parenthood is finding it increasingly difficult to make money on abortions so because of legislation that is being enacted.

**Jean:** Are we actually fighting against abortion?

**Rod:** We are fighting against the spiritual forces of evil that is manifested by the killing of babies.

**Jean:** {Something about evil forces in ?}

**Rod:** Exactly. So what I am saying here is that we as Christians can cower in some corner thinking about {not} having authority or any say in what is going on in the world, or we can preach the truth. We can **stand** for the truth as if we have authority so I think there is a boldness that comes. In Acts chapter 4 when Peter and John were let out of prison and the people there had been praying for them. Look at that prayer. God, you need to consider their threats. And you need to embolden us. Give us the power and authority to preach Your word boldly. It says, He did that, and <sup>31</sup> “After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.” They went back out into the streets where they had been arrested. I believe they had taken the authority that God gave them through the Great Commission and exercising that authority.

That's why Peter said, Look, You tell us not to preach, but we must obey God rather than men. <sup>19</sup> But Peter and John replied, “Which is right in God's eyes: to listen to you, or to him? You be the judges! <sup>20</sup> As for us, we cannot help speaking about what we have seen and heard.”

**Carole:** But when we go out, we go with love and respect thinking of the other person.

**Rod:** Right.

I saw an interview with Phil Robertson from Duck Dynasty and it was a powerful interview: <https://www.youtube.com/watch?v=IL0I4ZT3DGs>

He talked about how one day somebody came to him and said, “Do you know that in Duck Dynasty, when you’re around the table praying in Jesus’ name, they’re cutting out the word ‘Jesus’ from the prayer?” And Phil said he didn’t care that much about the show, but he said, “I didn’t know they were cutting that out.” So he called them up and at the next meeting he had with them, he said, “What are you doing cutting out Jesus from my prayer?” He said, “I want you to put that back in there.”

So the next time they filmed, he bowed his head and started praying, saying (and I can’t quote it verbatim but), “Lord, you know these people that are making this television program and they’ve have decided to take the name of your Son out of my prayer. Now, God, I don’t want you to call down fire from heaven right now on them, because I just pray that you won’t burn them up right now, but I pray that they’ll have the sense to put Your Son’s name back in the prayer and if they don’t, You can just do whatever You like – just burn them up God. In the name of Jesus, Amen.”

He said, And I stopped that prayer, and they were filming it...recording it. He looked up and their eyes were big and he turned around and looked at them and said, “You had better leave Jesus’ name in this prayer.” And they put it back in.

Here is a case where I think Phil Robertson used the authority he had in Christ telling his TV people “Don’t mess with the name of Jesus.” Don’t mess with that name. And they did what he said. He didn’t care about their money. He didn’t care about the show. He told them that when he accepted that show, he expected to go on the show and do this project to give him a platform to preach on. That was the only reason he took the show – for a bigger platform to reach people. And he didn’t have to be ugly about it but they got the point.