

Charlie Steward - Transcript - Opening Statement  
Baptism Discussion with Ted Weiland  
3-20-2022

I believe that a man, woman, boy or girl must be water baptized to be in the Kingdom of God.

I believe that a man, woman, boy or girl must participate in a blood sacrifice offering for to be in the Kingdom of God.

I believe that a man - listen closely now - woman - boy or - listen closely now - girl - must be circumcised in order to be in the Kingdom of God.

I believe that a man, woman, boy or girl must be the temple of God - in order to be in the Kingdom of God.

But just like the blood - is not the physical blood of lambs and goats and heifers, neither is the water - physical water that was clearly demanded by God - when He instructed Moses in the Old Covenant as to the procedures under that Covenant - for the remission of sins.

I believe that the circumcision of the flesh that God instructed Abraham to perform - which was then carried on into the Law God gave Moses - was a physical act.

But just like the physical blood that was required for the remission of sin, just like the physical water that was required for the remission of sin, just like physical circumcision, that was required for the remission of sin - all of these works of the Law - were types and shadows that pointed to the blood that Christ shed to end all physical sacrifices, the physical water required in the Law God gave Moses pointed to the water that poured from the side of the crucified King - it pointed to the Water of Life that Christ offered - from which - if a man drink of that fountain - he shall never thirst again - it pointed to the

pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Just like the physical blood of the Old Covenant, just like the physical water of the Old Covenant, just like physical circumcision of the Old Covenant - all aspects of the Law God gave to Moses were replaced with spiritual fulfillments in the New Covenant.

I have read Ted's four part series of books on baptism - at least twice - and maybe even three times. Each time I read them - I am more convinced than ever - that H<sub>2</sub>O water immersion was a required action in an attempt to fulfill the Law God gave Moses concerning the procedure for the remission of sins.

What was John's baptism? It was the baptism of repentance for the remission of sins.

Do we not realize that this baptism - this seemingly apparent - H<sub>2</sub>O water immersion - was the prescribed act - FOR THE REMISSION OF SINS - and there was not a single mention at that time - of the coming, death, burial and resurrection of Christ?

John's baptism - John's seeming apparent - though not entirely conclusive - H<sub>2</sub>O water immersion - takes place prior to the cross - whatever John was doing - for the remission of sins - was in fulfillment of the Old Covenant Law God gave Moses - and it was clearly without any mention of the blood that would be shed by Jesus Christ - many years after His preaching of the baptism of repentance.

H<sub>2</sub>O water pouring, sprinkling, and dipping - are all thoroughly discussed - and commanded rituals under the Law God gave Moses for the remission of sins.

Almost without exception, every single person I have spoken to in my ministry over the last almost 40 years now - has believed that the baptism of John - which was later obviously turned into baptism in the name of - in the Authority of Jesus Christ - was something new that came onto the scene with the arrival of John the Baptist. Nothing could be further from the truth.

Baptism, in all of its diverse manners, is inseparable from the Law God gave Moses for operation of the Old Covenant. And it, along with the blood sacrifice, were types and shadows of what would some day be coming in the New Covenant - and those physical rituals containing water and blood - ended when the Old Covenant officially ended when the physical temple came down at AD70.

After extensively reading Ted's works on baptism, after listening to many hours of his messages - this is the conclusion I have come to.

“This church teaches this about baptism. That church teaches this about baptism. But my church teaches this about baptism - and my church teaches the one true baptism as found in Ephesians chapter 4.”

For those who listen to me preach, you know that I have said a thousand times, if anything you believe about the Word of God - has been shaped or molded or has come from anyone or anything related to something called “church” - we had better reexamine what we believe in the light of the Word of God - because the “church” and its teachings - are constantly being exposed to show diametrically opposed teachings - in every single thing they say - to what is actually meant for us to understand is the True meaning of the Word and the Will of God.

Until about two weeks ago - I believe I can state with almost 100% certainty - that the three words - in this order - Holy Spirit baptism - have never crossed my lips.

But what I believe Ted has done - has gone back through his past teachings on what other “churches” teach concerning baptism - and the closest thing he could find to what I am teaching - in his mind - is something referred to as “Holy Spirit baptism” - and instead of fully addressing what I'm saying the Scriptures say - he has simply reinserted my name into his examination of what he believes some “churches” teach regarding something called “Holy Spirit baptism” - a three word term that until just recently - I do not believe I have ever said in my life.

I asked Teresa if she has ever heard me say those three words over the last nearly 33 years since she has known me - and she said no.

As I've said many times before - perspective makes all the difference in the world.

I listened to one of Ted's messages recently - and we all know the phrases that he constantly says - when he points to Mark 16:16; Acts 2:38; Romans 6:3-4; Galatians 3:26-27 and so forth - and he seemed to indicate that possibly I had never seen those passages before. Of course, I've seen those passages before. And the reality is - because my perspective of the Scripture - and Ted's perspective of the Scripture - are uniquely different - he uses the passages to fight for H2O water immersion in the New Covenant - and likewise - I use the exact same passages to argue AGAINST H2O water immersion in the New Covenant. How can that possibly be?

It's not that difficult to understand. In Ted's writings on baptism, he provides Objections and Answers to his teachings. The very first one he address is:

**Argument #1:** *"The thief on the cross wasn't baptized."*

**Answer:** *This is true. However, the thief on the cross was still under the Old Covenant because Yeshua had not died as required for His New Covenant to take effect:*

*...where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. (Hebrews 9:16-17)*

This tells me that Ted - at least at the time of that writing - believes that the Old Covenant ended at the cross - and the New Covenant began at the cross - or at possibly at the resurrection. If that is a man's perspective - that will affect how he understands Mark 16:16, Acts 2:38, etc.

And this is how two men can see the same exact Scriptures - but arrive at seemingly total opposite conclusions.

I will state emphatically, the Old Covenant did not end until the temple was destroyed at AD70. The New Covenant did not officially begin until the physical temple - the center of the entire Israelite world - came down at AD70.

John's baptism - which was a requirement under the Law God gave Moses for the remission of sins - was still in effect until the temple came down at AD70. John's baptism did not end at the cross - the blood sacrifices did not end at the cross - both were still in effect all the way through AD70. All the physical H2O water baptisms that we see - beginning with John the Immerser, through the book of Acts - were all works of the Law - required under the Law God gave Moses.

Please turn to Acts chapter 21, begin reading in verse 1.

[1] And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara:

[2] And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

[3] Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

[4] And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

[5] And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of

the city: and we kneeled down on the shore, and prayed.

[6] And when we had taken our leave one of another, we took ship; and they returned home again.

[7] And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

[8] And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

[9] And the same man had four daughters, virgins, which did prophesy.

[10] And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus.

[11] And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

[12] And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

[13] Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

[14] And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

[15] And after those days we took up our carriages, and went up to Jerusalem.

[16] There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

[17] And when we were come to Jerusalem, the brethren received us gladly.

[18] And the day following Paul went in with us unto James; and all the elders were present.

[19] And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

[20] And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Judahites there are which believe;

James is speaking directly concerning what we learned from Acts 2. In one day, 3,000 Judahites believed on the name of Jesus Christ - and were baptized - though physical H2O water is not mentioned in Acts 2 - I have no problem believing at all - that they were physically immersed in water - in Acts 2 - after believing in the name of Jesus Christ - why? Read verse 20 again, please.

[20] And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Judahites there are which believe; **and they are all zealous of the law:**

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Wait a minute. What Law? What Law is James talking about? The Old Covenant Law God gave Moses ended at the cross. But James is telling Paul that these thousands of Judahites that had believed on the name of Jesus Christ -

**are all zealous of the law:**

Now, watch closely. Here is James' issue with Paul. And James had a big issue with Paul concerning these Judahites - which had believed - and had been baptized - thousands of them. Verse 21.

[21] And they are informed of thee, that thou teachest all the Judahites which are among the ethnos to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

Please look at this again.

[21] And they are informed of thee, that thou teachest all the Judahites which are among the ethnos to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

[22] What is it therefore? the multitude must needs come together:

Ha! We in this room today - are not a multitude - but nonetheless - we must needs come together. Please, please, please remember - this is after the cross. This is after the death, burial and resurrection of Jesus Christ. Look what is happening here - with James - the thousands of Judahites which believed and were baptized - and their interaction with Paul.

for they will hear that thou art come.

[23] Do therefore this that we say to thee: We have four men which have a vow

on them;

[24] They take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

[25] As touching the ethnos which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

[26] Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

This act that James demanded Paul and the four Nazarite men to perform is clearly described in the Law God gave Moses concerning Nazarite vows and it is found in Numbers 6. Please turn there.

[1] And Yahweh spake unto Moses, saying,

[2] Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto Yahweh:

[3] He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

[4] All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

[5] All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

[6] All the days that he separateth himself unto Yahweh he shall come at no dead body.

[7] He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head.

[8] All the days of his separation he is holy unto Yahweh.

[9] And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

[10] And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

[11] And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, **for that he sinned by the dead**, and shall hallow his head that same day.

Now turn, please to Numbers 19 and let's begin in verse 1. This is Law God gave Moses concerning those who had sinned by the dead.

[1] And Yahweh spake unto Moses and unto Aaron, saying,

[2] This is the ordinance of the law which Yahweh hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

[3] And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

[4] And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

[5] And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

[6] And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

[7] Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

[8] And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

[9] And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.

[10] And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

[11] He that toucheth the dead body of any man shall be unclean seven days.

[12] He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

[13] Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of Yahweh; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

[14] This is the law, when a man dieth in a tent: all that come into the tent, and



all that is in the tent, shall be unclean seven days.

[15] And every open vessel, which hath no covering bound upon it, is unclean.

[16] And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

[17] And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

[18] And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

[19] And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

[20] But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of Yahweh: the water of separation hath not been sprinkled upon him; he is unclean.

[21] And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

[22] And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

Now. Please turn to Hebrews chapter 6, verse 1 - this we'll read prior to my conclusion from Hebrews chapter 9. This is Hebrews 6:1-2

[1] Therefore (on your own, please read chapter 5 to glean the purpose of the Therefore at the beginning of this verse) Therefore leaving the principles of the doctrine of Christ

That doesn't mean leave them as forsake them - it means leave them as in - leave them in place and let's build on them - Let's leave the principles of the doctrine of Christ in place,

and

let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

[2] Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

[3] And this will we do, if God permit.

[4] For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

[5] And have tasted the good word of God, and the powers of the world to come,

[6] If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Turn to Hebrews chapter 9 beginning with verse 1. Very quickly.

[1] Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

[2] For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

[3] And after the second veil, the tabernacle which is called the Holiest of all;

[4] Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

[5] And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

[6] Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

[7] But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

[8] The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

[9] Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

[10] Which stood only in meats and drinks, and divers washings - the Greek word here is baptisimos - different baptisms, and carnal ordinances, imposed on them until the time of reformation.

[11] But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

[12] Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Now watch this please. This is word for word what we just finished reading from the Law God gave Moses in Numbers chapter 19.

[13] For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

[14] How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

[15] And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

[16] For where a testament is, there must also of necessity be the death of the testator.

[17] For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

[18] Whereupon neither the first testament was dedicated without blood.

[19] For when Moses had spoken every precept to all the people according to the law,

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he took the blood of calves and of goats, with water,  
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and scarlet wool, and hyssop, and sprinkled both the book, and all the people,  
[20] Saying, This is the blood of the testament which God hath enjoined unto you.

[21] Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

[22] And almost all things are by the law purged with blood; and without shedding of blood is no remission.

And friends, under the Old Covenant Law God gave Moses - it was not just the blood - it was WATER AND THE BLOOD.

This is why Pilate - after he had allowed the murderous execution of Christ to proceed - Matthew 27:24 states:

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

This is why when Jesus took His last breath on the cross the Scriptures say:

[32] Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

[33] But when they came to Jesus, and saw that He was dead already, they brake not His legs:

[34] But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water.

This is why the writer of the song Rock of Ages penned:

*Rock of ages cleft for me  
Let me hide myself in Thee  
Rock of ages, cleft for me  
Let me hide myself in Thee  
Let the water and the blood  
From thy riven side which flowed  
Oh, be of sin the double cure  
Saved from wrath and make me pure.*

Oh my friends, baptism is an absolute requirement in the New Covenant World but it means to be fully immersed into the finished work of the Messiah King, Jesus the Christ. Buried with Him in His death raised to walk a path led by the King of kings and Lord of lords - and this immersion into Christ simply is faith - a system of belief that tells us Who this Jesus is, what He was, what He did - and then choosing to live a life fully immersed in the Authority of His name.

It's been said of myself and my family that because none of us have been H2O water baptized that we are all yet to be "under the blood." Even though admissions have been offered that - "It sure looks like they have been living according to the Kingship of Christ - but - there's something missing." Friends, I will assure you of this one thing - living according to the Kingship of Christ - standing for the Law of God - resisting the wicked ones who seek to destroy His Kingdom and those who try to live in it - I'll assure you of

this one thing - it is IMPOSSIBLE - TOTALLY IMPOSSIBLE - to live this way - apart from the indwelling of the Holy Spirit of God and this is how we got it - and I'll absolutely state with all assuredness and boldness - we got it - Ephesians 2:7-9 - in direct reference to the New Covenant World:

[7] That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

[8] For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

[9] Not of works, lest any man should boast.