

Message# 178 - 2-20-2022 - Christians Believe that Jesus Fulfilled the Prophets - H2O Water Baptism Ended with the Old Covenant

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Good morning everyone. I'm glad that you are back! Let's get right to it.

I want you to know that I was expecting a firestorm from this part of the series - but the reality is - my email has blown up with 99% positive emails. Of all the emails that have come in - there is only one that is arguing. And I'll just tell you right now - it is not who some of you might think it is. And that's okay. I'm not particularly interested in arguing anyway. I am presenting the Scriptures - and you need to realize that this is coming from the perspective of Fulfilled Bible Prophecy...this branch we are on now - H2O Water Baptism Ended with the Old Covenant - we are on this branch because much of the time where we see - clearly - as clearly as can be - verses of Scripture that continually say that Jesus, that Yeshua, fulfilled ALL the prophecies - side by side - we see direct references to John's Old Covenant baptism. The two go hand in hand. It's awesome to see.

Well, the Catholic "church" is in the news again this past week. There were over 4,000,000 hits on the Internet to the search phrase: *"catholic priest baptism invalid."*

And people are asking whether or not the catholic "church" is consulting General Motors as how to best begin a recall.

In case you missed it, here's the article from CNN:

A pastor baptized people for decades using one wrong word. Now those are all considered invalid

By Chuck Johnston and Steve Almasy, CNN

Updated 12:05 PM ET, Tue 2/15/2022

(<https://www.cnn.com/2022/02/14/us/pastor-invalid-baptisms-resignation/index.html>)

A Catholic priest has resigned after a church investigation found he performed invalid baptisms throughout most of his more than 20-year career, according to Bishop Thomas Olmsted of the Diocese of Phoenix.

Father Andres Arango, who performed thousands of baptisms, would say, "We baptize

you in the name of the Father, and of the Son, and of the Holy Spirit." But Olmsted explained the words "We baptize" should have been "I baptize" instead.

"The issue with using 'We' is that it is not the community that baptizes a person, rather, it is Christ, and Him alone, who presides at all of the sacraments, and so it is Christ Jesus who baptizes," Olmsted wrote in a message to parishioners posted last month. The error also means that because baptism is the first of the sacraments, some people will need to repeat other sacraments, according to the diocese webpage for frequently asked questions. CNN has reached out to the diocese for comment on other sacraments.

Arango resigned as pastor of the St. Gregory Parish in Phoenix as of February 1.

"It saddens me to learn that I have performed invalid baptisms throughout my ministry as a priest by regularly using an incorrect formula. I deeply regret my error and how this has affected numerous people in your parish and elsewhere," Arango wrote in his own message on the site.

Olmsted said the Vatican's Congregation for the Doctrine of the Faith in 2020 affirmed that when a baptism is conferred with the formula "We baptize ..." it is invalid and people need to be baptized again.

The diocese has set up a website for anyone who believes they had an invalid baptism.

(I guess they aren't going to consult GM, afterall, unless GM told them to first set up a website to begin the recall.)

The diocese said baptisms Arango conducted after June 17, 2021, are presumed valid.

According to Katie Burke, a spokesperson for the diocese, some new baptisms have already taken place.

Arango began his career in Brazil in 1995. He will continue to be a priest, and will dedicate his energy and time to help those who had invalid baptisms.

Olmsted said he did not believe Andres intended to harm any of the parishioners. "I too am sincerely sorry that this error has resulted in disruption to the sacramental lives of a number of the faithful. This is why I pledge to take every step necessary to remedy the situation for everyone impacted," Olmsted said.

(I wondered if they will send them to the baptists to get re-baptized? Apparently they are not going to do that.)

According to the United States Conference of Catholic Bishops, there are seven sacraments in the Catholic church: baptism, confirmation, Eucharist, reconciliation, anointing the sick, marriage and holy orders.

"Through the Sacraments, God shares his holiness with us so that we, in turn, can make the world holier," the conference says on its website. End quote.

Well, how's that working out for you?

So, the priest who gets the incantation wrong by one word invalidates a baptism and the catholic now has had his elevator button changed from going up to going down - well - what if a catholic's baptism was performed by one of the many pedophile priests? There's go another who knows how many whose elevator button is going to be changed from up to down.

I don't know if GM can help these people at this time or not. This is a massive massive recall. And I'm sure that there are a lot of people out there who are in quite a panic right now. This guys been doing this since 1995.

Think about this. What about the people who were baptized by this priest - and they were totally confident the elevator was headed up - when it was really headed down because they had an invalid baptism- and they died? What about those people? Well, maybe the catholics will make an agreement with the Mormons - similar to the one with the baptists - and the Mormons will perform vicarious baptisms for the dead for those dead catholics who were baptized by this awful priest who changed a word in the incantation. I'm sure for a fee - well - maybe in this instance - they might even waive the fee - for such a recall is this. Or maybe the Mormons will charge the same fee the catholics do for their baptisms and the Mormons will give a percentage back to the catholic charity of the "candidate's choice." I don't know where this is all going to lead.

Surely we all knew there were fees involved in catholic baptisms, right? Yeah, while I have been studying judaism and its requirements for immersion for conversion, I've also been studying the mormons and the catholics. In addition to paying the fees, guess what else is required for a catholic baptism?

- 1) photo id
- 2) birth certificate

I had already told Teresa already about the photo id requirement before I told her about the birth certificate requirement. I said, "Hey Teresa, guess what else the catholic church requires prior to baptism?" She responded, "Last year's tax records?" I have to tell you that produced a belly laugh. That was pretty funny.

Now in defense of catholic baptism - not all catholic parishes require a fee. In fact, most of them have Donations Requested instead of required fees- and that's probably to offset the cost of the baptismal candle one receives after being baptized in the catholic "church."

Now friends, catholic friends, yes, most of you that listen to me every week - may not know this, but we have had quite a few people that have been listeners on the radio - and they - hopefully were catholics at one time. Hopefully, they are not any longer.

But, this should be an eye-opener to you. Yes, I know my words concerning this are not pleasant. They are not sweet to hear. But there have been countless numbers of people who were brought up in something called "church" and they have been brain-dirtied, defiled with the baptismal waters of these false teachers - they have been deceived into believing that their H2O water baptism has "saved them" - when it has not. By trusting in their H2O water baptism from these enemies of the Kingdom of God called "churches" - they have sealed their eternities APART from heaven, APART from those who have - by faith - believed in the King of kings and Lord of lords - and upon closing their eyes for the final time in these bodies - are absent from the body and present with the Lord.

I don't have to tell you how serious this is. Even though I was making light of it a little while ago. Countless millions, hundreds of millions, probably billions of people have placed their trust in some form of an H2O water ritual and they think they are "saved and going to heaven" and NOTHING could be further from the truth.

I found this statement in the catholic catechism this week. This is from CHAPTER ONE THE SACRAMENTS OF CHRISTIAN INITIATION

<https://www.catholicnewsagency.com/resource/55056/the-sacrament-of-baptism-catechism-of-the-catholic-church>

ARTICLE 1

THE SACRAMENT OF BAPTISM.

Listen to this:

1271 Baptism constitutes the foundation of communion among all Christians, including those who are not yet in full communion with the Catholic Church: "For men who believe in Christ and have been properly baptized are put in some, though imperfect, communion with the Catholic Church. Justified by faith in Baptism, [they] are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers by the children of the Catholic Church." 81

Friends, simply replace the word "catholic" in this statement with any other "church" in the land, and every single one of them would be in total agreement with that statement. Continuing.

"Baptism therefore constitutes the sacramental bond of unity existing among all who through it are reborn." 82

And, of course, leaving the word "sacramental" in this statement, once again, every single "church" and "preacher" out there who teaches H2O water baptism - would be in total agreement with the catholic "church." Continuing.

An indelible spiritual mark . . .

1272 Incorporated into Christ by Baptism, the person baptized is configured to Christ. Baptism seals the Christian with the indelible spiritual mark (character) of his belonging to Christ. No sin can erase this mark, even if sin prevents Baptism from bearing the fruits of salvation. 83 Given once for all, Baptism cannot be repeated. End quote.

This is another way of saying...under the blood, under the blood. Once a person is under the blood, then his faith - his system of belief - doesn't matter. His life, the way he chooses to live doesn't matter. For instance, if that man, on the day he his H2O water ritual is performed - if that man does not know that following the CONstitution is not something a true Christian is to do - then - as long as he didn't know that going under - he can continue living as a CONstitution supporter because - well - he's now

under the blood - or as the catholics say - he has received the indelible seal, the spiritual mark, and no sin can erase this mark - even if sin prevents Baptism from bearing the fruits of salvation.

So I ask you again - and this is not unreasonable. What about the LGBTQ trans, whatever, goes into the Metropolitan "church" of Los Angeles and hears the story of the death, burial and resurrection of Jesus Christ - embraces that teaching - gets baptized in the name of the Risen King! - is never told that sodomites are not in the Kingdom of God - but receives the indelible seal, the spiritual mark that H2O water baptism brings - then by all means - just as the CONstitutionalist can continue being a CONstitutionalist - so can the sodomite continue being a sodomite. Afterall, I've heard this my entire life from "churchmen" - sin is sin. There's not one sin that's worse than another. All sin is sin.

I did not ask for permission to read this email this morning, so I will not say who it is from. But this email came in a little while after the message ended this past weekend. This email is fantastic. Please listen:

We listened to your latest sermon concerning H2O Baptism. We found it very interesting and enlightening. Believe it is much needed as there is far more to Baptism than we have been previously taught. Our eyes were opened a number of years ago when an "identity" believer told us this...

"Water baptism is like an insurance policy to be "saved". Why wouldn't one be water baptized...it is like a free ticket to 'heaven'".

That mentality, I believe, is more widespread than we might think. It says that H2O baptism is the end all, be all to a "Christian" life and a very hypocritical and misleading statement. End quote.

Absolutely. And this is why, just with the Fulfilled Bible Prophecy series, the Matthew 24 Series - what is going to matter when we get finished here - is what does it all mean?

Why even talk about this? What does it matter? The email I just read to you is excellent in that the summary is - once the H2O water ritual is performed - "it's a free ticket to heaven, why wouldn't one be water baptized?"

Being fully immersed into Jesus Christ and being H2O water baptized is not the same.

The purification ritual of H2O water cleansing of the Old Covenant World was a type and shadow of what it would some day mean to be fully immersed into Jesus Christ. In the New Covenant World, being fully immersed into Jesus Christ has nothing whatsoever to do with physical H2O water. And the whole world lives in a deception today because they do not realize that Jesus was the Christ. He came in the first century to do what?

Open your Bibles to Luke chapter 24. It's always exciting to speak with people who are excited about things that jump off the pages of the Bible when they are doing their own study. Jerry called me the other day and said, "Look what I found." He was so excited and it's exciting to share in those events. He was studying and he came across Luke 24.

Luke 24, verse 23. Remember now, this is after the resurrection of Christ.

[23] And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that He was alive.

[24] And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not.

[25] Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Can we stop here for just one second? Take out your highlighters, your pens, whatever you do to highlight verses of Scripture. What did Christ say to these people when they discovered He was no longer in the grave?

O fools, and slow of heart to believe all that the prophets have spoken:

How much of what the prophets had spoken? All of it. Over and over and over, we find Christ confirming - in the first century - that everything the prophets had prophesied was being fulfilled in the first century. Earlier, Christ told them in chapter 21, remember. Keep your finger here and turn back to Luke 21. Luke 21 is Luke's version of what Matthew wrote in Matthew 24. Concerning the end of the world, the end of the Old Covenant age, the end of the sacrifices, the end of the water cleansing rituals, the end of the days where God allowed the Israelites to have kings like all the other nations. Verse 22:

[22] For these be the days of vengeance, that all things which are written may be fulfilled.

Why have we allowed men to twist the Word of God into saying things it simply does not say? Do you realized that as recently as just a few weeks ago, a man was writing to me and arguing that “all things which are written may be fulfilled” does not mean what it so clearly and simply says? Of course, any time we read, we need to study the context, study the time, study the people to whom these Words were spoken to - in order to understand correctly what is being said and what is meant to be understood.

And, when you take these simple, clear Words of Christ and add them to verses 31 and 32 - how can any honest - and I mean that - how can any honest teacher of the Word say that Christ did not intend for His Words to be understood as applying to the people He said them to in the first century? Verses 31 and 32 of the same chapter where Christ said,

[22] For these be the days of vengeance, that all things which are written may be fulfilled.

[31] So likewise ye, (to His disciples - 2,000 years ago) when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

[32] Verily I say unto you, This generation shall not pass away, till all be fulfilled.

This is not hard friends. But when you have the great majority of the world demanding that the rebellious false doctrine of the divine right of kings be the established status quo - and that men are free - not only free - but God Ordained to define and redefine their own definitions of good and evil - then legislate accordingly - you have to have the “trusted” religious men in place to do all they can do to twist the clear Words of Christ into something He did not say - for the purpose of making people believe that He was really intending for His Kingdom to be future. And that is exactly what they have done - and all the religions of the world work in unison to make sure people do not come to the realization that the Kingdom of God was established in the first century - and since that time - it is the responsibility of every living, breathing creature to come out from the little “g” governments of the world and into the Only God Ordained Government in existence today - the Kingdom of God - also known as the Commonwealth of Israel, Ephesians 2:12.

Now back to Luke 24, and verse 26:

[26] Ought not Christ to have suffered these things, and to enter into his glory?

[27] And beginning at Moses and all the prophets, He expounded unto them in all

the Scriptures the things concerning Himself.

Jesus, Yeshua was the Christ, in the first century, and we know this because HE - beginning with Moses and going through the prophets - not just the prophets - ALL the prophets, it was the Law that God gave Moses and it was the fulfilling of the prophets - all of them - that confirms that Jesus was the Promised Messiah King for Israel.

Go down to verse 44, please.

[44] And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me.

[45] Then opened He their understanding, that they might understand the Scriptures,

[46] And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

[47] And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

This is a side-note here. But for the handful of verses that people use to teach Old Covenant H2O water rituals during the time of Christ - there are even more that teach "salvation" with no mention whatsoever of the H2O water ritual and this is one of those.

But even still, it doesn't matter. Do not be confused about what I am saying in these messages - and once again - let me be 100% totally clear - so no one can continue to misquote what I am saying - whatever the H2O water rituals from the Old Covenant Law that God gave to Moses - whatever they were supposed to look like - however they were supposed to be performed - believers in Jesus - believers in Yeshua - were absolutely obeying the Law God gave to Moses hundreds of years before - and they were performing those rituals and those rituals were instrumental - they were a part of having their sins washed away.

Whatever John was doing - in clearly his Old Covenant baptism ritual - whatever it was that he was doing - I believe it had to do with physical H2O water. Whatever Peter and James and Paul were doing - it absolutely had to do with physical H2O water. Just exactly like the blood - the physical blood from the physical animals that they sacrificed after the death, burial and resurrection of Jesus, after He had ascended into heaven -

the blood rituals and the water rituals they continued doing - were physical blood and physical water. Both required under the Law that God gave Moses that continued until there was no more place for them to be offered - and that was the temple - which was destroyed at AD70 - to the point where - just like Jesus said, "Not one stone left standing upon another that shall not be thrown down."

I asked you last week, and I'll continue asking for as long as we are on this subject. If H2O water baptism is to extend into the New Covenant - then someone please take their Bible and show all of us - chapter and verse - exactly what this is supposed to look like. Yahweh gave explicit details to Moses what the first covenant was supposed to look like - how to sacrifice, when to sacrifice, how to wash, when to wash - why did He not do the same thing for us in the New Covenant World? It is no mistake that we do not have a Biblical picture as to what H2O water baptism is supposed to look like - because it does not apply in the New Covenant World.

The catholics are in the middle of another major crisis because a priest said "We" instead of "I" in his incantation. Where is that in the Bible? Where is the exact incantation that one is supposed to say in order for the H2O ritual to be valid?

What type of water is supposed to be used? Can it be done in a bathtub? How about a swimming pool? How about a stock tank? Should one go to the river Jordan in order to take another step to make sure they are doing it right? Of course, if you are rich enough, and have all your u.s. papers together, one could go to the river Jordan and get "baptized" - whatever that looks like.

Well, I'm telling you that the H2O water purification rituals were part of the Law God gave Moses and those rituals required the use of "living water." And friends, a bathtub, a swimming pool, a stock tank, the baptistry in the local baptist, "church of christ," pentecostalist, presbyterian, methodist - sorry - but those baptistries do not fit the requirements of living water from the Law God gave Moses.

Please open your Bibles to Hebrews chapter 9 and we will read once again, the foundational passage upon which this part of the series is based. Hebrews 9, verse 1.

[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.

Again, I am going to point this out.

Now when these things were thus ordained,

He is using this to say that these things are no longer Ordained. They were Ordained when the first covenant and the worldly sanctuary were in existence - but for the New Covenant World that was fast approaching when these things were written - they were no longer going to be Ordained by God to continue into the New World.

In fact, the time was getting so close, the writer was pretty much giving the green light to go ahead and start implementing the process for the New Covenant. We cannot lose sight of this. Peter, James, John, Paul - all of them - in the book of Acts - were keeping the Law God gave to Moses. I realize this is why so many people are confused.

I want to say this. Listen, not everyone that advocates for the H2O water rituals today is an evil, minister of satan. I am not saying that, never have. There are men who have given their lives to Christ. They preach the Kingdom. They aren't all monsters that preach that we are to continue keeping the Law God gave Moses. But hopefully, they will see what was going on in the book of Acts was a "zealous keeping of the Law."

What Law? The Law that was given to the Israelites by God on their way out of Egypt. And those who were true believers were zealous of that Law - they were baptizing - cleansing their clothes and bathing their bodies - and they were participating in the sacrifices. And yes, after the death, burial and resurrection of Christ.

Let's stop here for just a second and let me show you again - let me prove to you again that these men - Peter, James, John - after Christ had ascended into heaven - they were still keeping the Law God gave to Moses.

Will you turn to Acts chapter 2, please. And let's begin with verse 38. As you well know, this is a very key verse of Scripture that many who advocate for H2O water rituals in the New Covenant World refer to many times in pleading their case. However, what they fail to realize is that Acts chapter 2 is STILL in the Old Covenant World. The temple had not yet been brought down. The Law God gave to Moses was still in effect. Watch this, my guess is that not very many people have observed this from Acts 2:

[38] Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

We are all familiar with this verse. Of course we are. But let's keep going.

[39] For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

[40] And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

[41] Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

[42] And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

[43] And fear came upon every soul: and many wonders and signs were done by the apostles.

[44] And all that believed were together, and had all things common;

[45] And sold their possessions and goods, and parted them to all men, as every man had need.

[46] And they, continuing daily with one accord in the temple,

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Friends, what were they doing daily with one accord in the temple? Oh friends, it is so important that we see this. In Acts 2:38 when we read about their H2O water baptisms - what also were these followers of Christ doing in temple - daily? Call this eiso, exo, whatever gesis you want to call it - Numbers chapter 28 tells us EXACTLY what they

were doing when they were “continuing daily with one accord in the temple.” Please turn to Numbers chapter 28, begin in verse 1. I'm telling you that before I even begin reading, simply because I know what we are getting ready to read, every single hair on my body is standing straight up! Verse 1.

[1] And Yahweh spake unto Moses, saying,

[2] Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.

[3] And thou shalt say unto them, This is the offering made by fire which ye shall offer unto Yahweh; two lambs of the first year without spot day by day, for a continual burnt offering.

Read it again. This is the Law God gave Moses. This is the Law - this is the Law that the followers of Christ were zealously following in the book of Acts.

[3] And thou shalt say unto them, This is the offering made by fire which ye shall offer unto Yahweh; two lambs of the first year without spot day by day, for a continual burnt offering.

[4] The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

[5] And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil.

[6] It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto Yahweh.

Hebrews 9

[7] And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto Yahweh for a drink offering.

Hebrews 9

[8] And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto Yahweh.

[9] And on the sabbath day two lambs of the first year without spot, and two

tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:

[10] This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

[11] And in the beginnings of your months ye shall offer a burnt offering unto Yahweh; two young bullocks, and one ram, seven lambs of the first year without spot;

[12] And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram;

[13] And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto Yahweh.

[14] And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year.

[15] And one kid of the goats for a sin offering unto Yahweh shall be offered, **beside the continual burnt offering**, (the one that was happening DAY BY DAY) and his drink offering.

[16] And in the fourteenth day of the first month is the passover of Yahweh.

[17] And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

[18] In the first day shall be an holy convocation; ye shall do no manner of servile work therein:

[19] But ye shall offer a sacrifice made by fire for a burnt offering unto Yahweh; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

[20] And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

[21] A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

[22] And one goat for a sin offering, to make an atonement for you.

[23] Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering.

[24] **After this manner ye shall offer daily**, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto Yahweh: it shall be offered beside the continual burnt offering, and his drink offering.

[25] And on the seventh day ye shall have an holy convocation; ye shall do no

servile work.

[26] Also in the day of the firstfruits, when ye bring a new meat offering unto Yahweh, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:

[27] But ye shall offer the burnt offering for a sweet savour unto Yahweh; two young bullocks, one ram, seven lambs of the first year;

[28] And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

[29] A several tenth deal unto one lamb, throughout the seven lambs;

[30] And one kid of the goats, to make an atonement for you.

I'll leave the rest of this in the notes. But skip to verse 31.

[31] Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

Have you ever questioned why Acts 2:46 says they were continuing daily with one accord in the temple? It's because they were keeping the Law God gave Moses and that Law required a sacrifice to be performed twice a day every day. Do you really think they went to the temple to protest the daily sacrifice? No. They were zealous of the Law - that's what the book says. They kept the Law God gave Moses concerning the ritual cleansings. They kept the Law God gave Moses concerning the prayers. Prayers were to be offered each day at specific times and they kept them, too - that's what is meant by Acts 2:42. They were keeping the Law and were zealous of it. That's why they were performing the H2O water cleansing rituals on all Judahites who had repented of their sins.

In last week's message, I began sharing with the Hebrew word - mikveh. It's been available to us in our Bibles - if we study - for as long as we've had the Bible available to us. Mikveh is the container - it's the container that holds the living water where Old Covenant H2O water purification rituals were carried out.

The water - the physical water of the Old Covenant World - the mikveh container - was so vitally important - that we saw it all the way from from Genesis 1:10 - on the second day of Creation - the very first instance of mikveh being recorded. The water - the physical H2O water was hugely important - because that water was a type and shadow of the Living Water that would one day be delivered by the Messiah King - at the end of the Old Covenant World - just prior to the New Covenant World. The mikveh was a vital

component of the Old Covenant Law God gave Moses - and I'd "bet the farm" as they say that there is not 1 professing "churchian" or sadly even a professing Christian - not one out of a million that even knew of that Hebrew word - mikveh - let alone its significance in the plan of God.

I hope you will try to focus really hard and stay with me - of course that statement is not meant to be demeaning - I'm just saying listening to someone read something over the radio or on a phone or however you are listening may not be that easy - but this is really really important so try to overcome the obstacles of however you may be listening and hear what I read to you now. This is another jewish website. The site is named: mikve.net

I'm telling you friends, this is what was happening in Acts 2. Listen now, this is called:

Before Entering the Temple Courts: A Reply to Eyal Regev

נכתב על-ידי YONATAN ADLER

I'll just tell you right now something you may not recognize but is important in this article. This is actually jews arguing with each other about baptism - they call it immersion. But this is an argument between jewish rabbis and professors about the immersion process that they say was required before entering the temple.

<https://mikve.net/content/678/>

In an article published in the latest addition of IEJ entitled: "The Ritual Baths Near the Temple Mount and Extra-Purification Before Entering the Temple Courts" (Regev 2005), Dr. Eyal Regev addresses an important issue which has often been neglected by current scholarship: a detailed examination of the laws of ritual purity in the context of archaeological finds. Referring to the numerous ritual baths (miqwa'ot) that have been uncovered in close proximity to the Temple Mount, Regev asserts that within the entire corpus of rabbinic laws of purity, no satisfactory explanation can be found to account for the possible functional uses of these miqwa'ot, and therefore proposes a novel theory that these miqwa'ot represent vestiges of an unrecorded custom of "extra-purification" prior to entrance into the Women's Court of the Temple. In his treatment of the laws of impurity, Regev unfortunately neglects several points that are recorded within the rabbinic corpus which provide ample explanation for the functional uses of these miqwa'ot in the fulfillment of mandated ritual law, and not merely in the practice of a supposed "extra-purification".

The crux of Regev's argument can be summarized as follows: Regev asserts: (pg. 196) "...there is no halakhic obligation whatsoever to cleanse before approaching this area (i.e. the Outer Court of the Temple Mount – Y.A.)", and hence visitors who wished to enter no further than the Outer Court had no use for the miqwa'ot in question. On the other hand, Regev points out (pp. 195–196) that a ritually impure person who had immersed in a miqweh immediately prior to entering the Temple Mount would have been unable to enter the inner precincts of the Temple (the hēl forecourt, the Women's Court, and the 'azara Inner Court) until sundown on the same day as his ablution, a time when the Temple was closed regardless. This being the case, Regev asserts that the miqwa'ot uncovered in proximity to the Temple Mount were intended not for the use of ritually impure visitors to the Temple, but rather for the use of ritually pure visitors who practiced an "extra-purification" rite before entering the inner precincts. Regev brings evidence from rabbinic literature that such a rite of "extra-purification" was indeed practiced prior to entering the Inner Court ('azara), but forwards reservations regarding the suggestion that the miqwa'ot in question were used for this purpose since they are located at a distance from this court (pg. 198). Instead, Regev offers a theory that these miqwa'ot were used by ritually pure visitors to the closer Women's Court in a rite of "extra-purification" which has gone completely unrecorded in rabbinic literature (pp. 198–200). Regev presents a story recorded in Acts (21: 24–26)

(THIS IS JEWS TALKING AND THEY ARE CITING ACTS 21!!!)

whereby Paul immersed himself prior to entering the Women's Court, and suggests this source as evidence of this forgotten rite (ibid.).

Ritual Purity Requirements for Entering the Outer Court of the Temple Mount

The problem posed by Regev, as well as his subsequent solution of "extra-purification", is based upon a number of erroneous concepts regarding the rabbinic laws of ritual impurity in the context of Temple practice. Regev's assertion that all ritually impure individuals were allowed entrance into the Outer Court on is based on the fact that: "gentiles and corpse-defiled persons⁵ can enter there as long as they do not cross the hēl which bounded the 'azarot (m. Kelim 1:8; Contra Apionem 2:103–104)" (pg. 196). The implied a fortiori argument is that if an individual in the most stringent state of ritual impurity, namely corpse-defilement, is allowed entrance into the Outer Court, certainly those in lesser states of ritual impurity are to be permitted⁶. This argument is quite easily refuted by the two very sources brought by Regev himself. The Mishnah in Kelim (ibid.) clearly states that individuals in certain states of lesser ritual impurity are

in fact denied entrance into the Outer Court, namely: men and women suffering unusual genital discharges (zavim and zavot), women in a state of menses impurity, and women in a state of childbirth impurity (yoldot). The description of Josephus in Contra Apionem (ibid.) is less detailed, but generally parallels that of the Mishnah: "Into the first court everyone was allowed to go, even foreigners, and none but women during their courses were prohibited to pass through it".⁷ To this list may be added an additional state of ritual impurity, mentioned in a slightly later source⁸ (BT Pesahim 67b), namely qeri, which refers to both men and women after experiencing sexual contact, and men who have experienced nocturnal discharge. All of the aforementioned are restricted from entering into the Outer Court until having undergone miqweh ablution. After immersing in a miqweh, they are all allowed immediate entrance into the Outer Court of the Temple without having to wait until sundown (M. Kelim ibid.)⁹. It would appear most likely that the miqwa'ot situated opposite and in close proximity to the gates leading directly into the Outer Court of the Temple Mount served this precise purpose¹⁰.

Ritual Purity in the Temple for Purposes Other than Access into Temple Precincts

A second problem with Regev's presentation is his assumption that the sole purpose of the miqwa'ot adjoining the Temple Mount was to provide purification for defiled persons which would allow for their entrance into parts of the Temple where access would otherwise have been denied to them. A possibility that is left unexplored in Regev's discussion is that the miqwa'ot in question may have been intended for other purposes. Aside from the aforementioned types of ritual impurity (all due to genital discharges¹¹), numerous other forms of ritual impurity existed which were both common and easily contractible – such as corpse-defilement, madras-impurity (physical contact with clothing or furniture defiled by a woman in a state of menses impurity, a yoledet, a zav, or a zavah, not to mention contact with these ritually impure persons themselves), animal carcass impurity, vermin impurity, and impurity due to eating ritually defiled food or drink. It stands to reason that many visitors entering the Outer Court of the Temple Mount were defiled by at least one of these types of impurity, and while this fact did not bar their actual entry into the Outer Court, it most certainly posed many potential ritual problems. Individuals in a state of ritual impurity were apt to defile through simple contact any of the consecrated vessels, clothing, or foodstuffs that were abundant in the Temple precincts¹³. However, immediately after ritual ablution in a miqweh –

(IMMERSION IN THE MIKVEH! BAPTISM!)

even before sundown – these people could no longer defile vessels and clothing, and foodstuffs to only a lesser degree (M. Tevul Yom 2:2). It follows that many visitors to the Temple would probably endeavor to perform miqweh ablutions even before entering the sacred precincts, in order to avoid the danger of defiling consecrated objects once inside.

Similarly, it should be noted that rabbinic legislation required that anyone wishing to partake of hallowed foodstuffs (qodesh) must first immerse his hands in a miqweh (M. Hagigah 2:5), and in this instance as well, there was no need to await sunset (M. Parah 11:5.). Certainly many of the visitors to the Temple came to offer sacrifices and to partake of qodesh, and hence required the availability of miqwa'ot for this purpose. Furthermore, anyone who immersed himself with the intention of handling priestly heave-offerings (terumah) may not handle qodesh objects or foodstuffs (M. Hagigah 2:6). Thus, even a ritually pure person who did not purify himself with conscious intention for Temple purposes was deemed ritually impure with regard to qodesh objects and foodstuffs until he performed an additional immersion with this specific intention (ibid.). This sort of ablution as well did not require a waiting period until sunset (M. Parah ibid.). In this vein, we find numerous other stringencies with regard to the ritual purity of vessels to be used with qodesh that did not apply to purity issues outside of the Temple (M. Hagigah 2:5–3:3)¹⁴. It bears to reason that visitors to the Temple would find need to purify vessels in order to make use of them with Temple qodesh, such purification being accomplished through miqweh immersion without need to await sunset (M. Parah ibid.).

Additionally, individuals who brought certain mandated sacrifices were required to perform ritual immersion after bringing their sacrifice in order to allow the eating or handling of qodesh (M. Hagigah 3:3). Thus, many visitors to the Temple required use of miqwa'ot after leaving the Temple Mount, and not just in order to enter the Temple as Regev supposes.

Impurities Which Did Not Require Awaiting Sunset

Another erroneous concept is proposed by Regev when he writes (pg. 195): “The final expiration of the period of defilement always¹⁵ ends at sunset. Scripture defines this interim period as טמא עד הערב ‘impure until the evening (ie. sunset)’. Therefore, an impure person who bathed near the Temple Mount could not enter the Temple immediately after his purification, but needed to wait at least until sundown”. The implication is that all ritually impure persons remained in this state after immersing

until sunset. While the interim period regulation (termed “tevil yom” in rabbinic literature) holds true for most forms of ritual impurity, many forms of ritual impurity do not subscribe to this rule. Persons defiled by impurities of rabbinic legislation were deemed completely pure after ritual immersion, and could enter the Women’s Court immediately without having to wait until sunset (M. Parah 11:5). This includes persons defiled by very commonplace forms of ritual impurity such as one who ate or drank ritually impure foodstuffs or liquids (M. Zavim 5:12; BT Shabbat 13b), one who had showered or bathed in “drawn waters” (i.e. any bath other than a valid miqweh; *ibid.*), as well as one who had any form of physical contact with a gentile. If we can rely on the veracity of the story told in Acts (21: 24–26), it would seem quite reasonable to assume that Paul immersed himself before entering the Court of Women in order to purify himself from one of these types of ritual impurities mandated by rabbinic legislation. In fact, it is recorded that Paul was seen in the company of a gentile immediately prior to his entrance into the Temple (*ibid.*: 29), and it would not be at all unreasonable to assume this to have been the cause of his subsequent motivation to undergo ritual ablution.

Once again, running out of time. Let's skip some. Please go back and read all this on your own.

Immersion Prior to Entering the 'Azara

Finally, we may return to the evidence brought by Regev (pp. 197–198) from rabbinic literature which discusses the need for ritual ablution prior to entering into the 'azara for serving priests and laymen who are already ritually pure. Referring to the possibility that the miqwa'ot in question were used for this purpose, Regev writes (pg. 198): “One important reservation pertains to the very location of the excavated ritual baths. It is more reasonable that people immersed outside the Temple Mount in order to prepare themselves for the subsequent phase of sacredness, that is (according to m. Kelim 1:8) the Women’s Court, and not the 'azara”. Regev is mistaken in terming the Women’s Court a “phase of sacredness”, implying a chronological stage, since the source he quotes refers only to a state of sacredness. Direct entrance to the 'azara was in fact possible through one of the eight¹⁷ gates which lead directly from the Outer Court of the Temple Mount into the 'azara (M. Midot 2:6). Even if we were to accept the proposition that most visitors to the 'azara entered via the Women’s Court, it is unclear why it is “more reasonable” to assume that the miqwa'ot situated outside of the Temple Mount were used exclusively by those entering the Women’s Court only, and not by those continuing on to the neighboring 'azara¹⁸. It should be pointed out that ritual

ablution

(IMMERSION IN WATER!!)

for those entering the 'azara was required of all visitors to the 'azara¹⁹, and was not limited only to "serving priests and lay Israelites who took an active role in the sacrificial rite" as Regev asserts (pg. 197). Hence, those requiring ritual immersion before entering the 'azara would seem to have been rather more numerous than Regev suspects.

In summary, we have seen an ample number of examples from the corpus of rabbinic literature which would explain the possible functional uses for the miqwa'ot uncovered in close proximity to the Temple Mount. It follows that Dr. Eyal Regev's novel theory of "extra-purification" prior to entering the Women's Court is superfluous, and therefore unconvincing. End quote.

Now, after listening to this, someone might want to say, "Charlie, that is all judaism, it's not Bible. Isn't it possible that the mikveh pools were creations of the rabbis who were adding to the Law, or making up their own and using them as traditions of men in place of the Commandments of God?"

Turn please to John chapter 9. I'm hurrying now because I'm running out of time. Verse 1. I need you to remember from Leviticus 11:36 - the second mention of mikveh - the washing place where this is plenty of water. John 9, verse 1.

- [1] And as Jesus passed by, he saw a man which was blind from his birth.
- [2] And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
- [3] Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.
- [4] I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
- [5] As long as I am in the world, I am the light of the world.
- [6] When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,
- [7] And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.
- [8] The neighbours therefore, and they which before had seen him that he was

blind, said, Is not this he that sat and begged?

[9] Some said, This is he: others said, He is like him: but he said, I am he.

[10] Therefore said they unto him, How were thine eyes opened?

[11] He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

[12] Then said they unto him, Where is he? He said, I know not.

[13] They brought to the Pharisees him that aforetime was blind.

[14] And it was the sabbath day when Jesus made the clay, and opened his eyes.

What was this pool of Siloam? IT WAS A MIKVEH. Turn back to John chapter 5, please, beginning in verse 1:

[1] After this there was a feast of the Jews; and Jesus went up to Jerusalem.

[2] Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

[3] In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

[4] For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

Friends, this was a mikveh!

[5] And a certain man was there, which had an infirmity thirty and eight years.

[6] When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

[7] The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

I've got no man to put me into the mikveh!

[8] Jesus saith unto him, Rise, take up thy bed, and walk.

[9] And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

[10] The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

[11] He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

[12] Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

[13] And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

[14] Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

Do you want to see why the Pharisees hated Jesus? There was a mikveh there. There was a pool there. There was a prescribed method in the Law God gave Moses for these sick people to immerse themselves in water - and Jesus healed them apart from the Law God gave Moses. This man was healed, this man was "saved" and while the mikveh - the pool of Bethesda was right there - Jesus healed this man without the physical H2O water - providing a glimpse into what was coming in the New Covenant World.

Friends, I just showed you two places where men were baptized in the mikveh - in the pool where there was plenty of water - and look at verse 14 again -

Afterward Jesus findeth him in the temple,

He took a bath in physical H2O - in a mikveh - prior to entering the temple - because that's what was required according to the Law God gave Moses.

Of course they were baptizing in Acts 2 before they "continued daily in the temple with one accord." They were zealous of the Law. That's exactly why they were baptizing in Acts 2.

In conclusion today - and once again brethren - we are just barely scratching the surface of where we are headed, go back to Hebrews 9 and we'll conclude with the rest of the passage. Verse 7:

[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 word is baptisimos - 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.

[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, **he took the blood of calves and of goats, with water**, 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 - and almost all things - are by the law purged with blood; and without shedding of blood is no remission.

[23] It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

[24] For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

[25] Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

[26] For then must He often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

[27] And as it is appointed unto men once to die, but after this the judgment:

[28] So Christ was once offered to bear the sins of many; and unto them that look for Him shall he appear the second time without sin unto salvation.