

Message# 186 - 4-24-2022 - 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 you are back for the message this morning.

I've got some sad news to report to you this morning and I'll go on and do it and just ask that you remember Jerry and his family in prayer. His mother passed away this past week. So, please remember Jerry, his Dad and his brothers and sisters in your prayers.

Admittedly, it has been a little hard to focus this week ourselves. Teresa was close with Jerry's mother - so it's hit us somewhat with that reality as well. Helen had high hopes of recovery - and they were trying - she was fighting hard - but she just couldn't fight any longer.

It may be a little difficult to transition into a joyous occasion but I'm going to endeavor to do so this morning. I told you last week that I was excited to continue the series that H2O water baptism - now listen friends - whatever it was - whatever it was - it ended with the destruction of the temple - and the official end of the Old Covenant World.

I hope you are hearing what I'm saying to you. Please listen to this again - H2O water baptism - *whatever it was* - ended with the official end of the Old Covenant World and that took place at AD70 when the temple was destroyed.

There is today - only 1 group of people - that will try to tell you they know what H2O water baptism is - and friends - it's "church" people. Whether it's the Mormons - which absolutely demand that H2O water baptism is required for "conversion" - whether it's the catholics which absolutely demand that H2O water baptism is required for "salvation" or whether it's "jews" - who either continue to play temple - or play "church" - it's the same thing - but only that group of people are the ones who continue to claim that H2O water baptism - whatever it was - continued from the Old Covenant World into the New Covenant World.

When asked what H2O baptism looks like - and I've done so for many years - when I ask people to tell me what H2O water baptism looks like - if it is a requirement under the New Covenant for "salvation" for "the remission of sins" - what does it look like?

Show me chapter and verse - what this thing called "baptism" looks like.

Yes, I know I know I know - the word baptism - is found in the Bible numerous times. I know that. I can just about tell you my memory - the several places it is found.

But if H2O water baptism is required under the New Covenant for “the remission of sins” - why is there nothing - absolutely nothing - in the Bible - *anywhere* - that tells us what the procedure is. And I'm talking about the tradition of the “church.”

When God told Moses how “sins were forgiven” in the Old Covenant, there are books and books and books written concerning the details - including the water aspects. But in the New Covenant World - H2O water baptism has NO DETAILS as to what it was supposed to look like.

On the other hand, I have taken the Bible and gone through the Scriptures and have done a pretty good job in showing you what the water - the physical H2O water aspects - in the Bible - I have shown you what they were.

Anyone that claims to know exactly what John the Baptist was doing - in fulfilling the Law God gave Moses for the remission of sins - anyone who would tell you they know exactly what John was - friends - it's just not honest.

H2O water baptism - as most people know it today - whether they are Catholics, Mormons, jews, Baptists, church of Christs - or fill in the blank - what they teach concerning H2O water baptism - is nothing but jewish and “church” (which really is one and the same) - tradition. That is all it is. None of them can point to a single passage of Scripture to gain Authority to do whatever the ritual they perform - none of them can point to a passage of Scripture and use that Scripture as the Authority to teach H2O water baptism today.

Yet, they still command men and women - and some of them leave the children completely out of the discussion - even though Christ Himself climbed all over His own disciples for trying to keep the LITTLE children - *the LITTLE children* - from coming unto Him - but completely with no Biblical Authority to prove what their ritual is supposed to look like - they still command people to be H2O water baptized - as if that has some magical power to wash someone's “sins” away in the New Covenant World.

Open your Bibles please to Mark chapter 1, please. And let's begin to read from verse 1.

[1] The beginning of the gospel of Jesus Christ, the Son of God;

[2] **As it is written in the prophets**, Behold, I send My messenger before thy face, which shall prepare thy way before thee.

[3] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

[4] John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

[5] And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

I want you to please note verse 4.

John did baptize in the wilderness, and preach the baptism of repentance **for the remission of sins**.

What I want you to think about here is the phrase **“baptism of repentance for the remission of sins.”** I ask you - tell me - what does this mean “for the remission of sins?” At that time - in the first century - at the time of John the Baptist - what was the definition of sin? Sin was the transgression of the Law. What Law? The Law God gave Moses. Please remember this as we turn to John chapter 1. Read with me beginning in verse 25. Speaking to John the Baptist,

[25] And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

[26] John answered them, saying, I baptize with water: but there standeth One among you, whom ye know not;

[27] He it is, Who coming after me is preferred before me, Whose shoe's latchet I am not worthy to unloose.

[28] These things were done in Bethabara beyond Jordan, where John was baptizing.

John's baptism - by water - was for the remission of sins. Turn please to Luke chapter 1, all the while keeping in mind the phrase - “the remission of sins.” Beginning in verse 67, John the Baptist's Dad began prophesying and said:

[67] And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

Keep in mind, please, this is being spoken in regards to John the Baptist. In the first

century - look at the things that were fulfilled IN THAT DAY according to what Zacharias was getting ready to say - then remember the jews and the “churchians” who still say that the prophecies have not been fulfilled.

[68] Blessed be the Lord God of Israel; for He hath visited and redeemed His people,

[69] And hath raised up an horn of salvation for us in the house of his servant David;

[70] **As He spake by the mouth of His holy prophets**, which have been since the world began:

[71] That we should be saved from our enemies, and from the hand of all that hate us;

[72] To perform the mercy promised to our fathers, and to remember His holy covenant;

[73] The oath which he sware to our father Abraham,

[74] That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear,

[75] In holiness and righteousness before Him, all the days of our life.

[76] And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways;

Now watch this closely.

[77] **To give knowledge of salvation** unto his people by the remission of their sins,

Alright. There's that phrase “the remission of sins” again. Now, let's continue and see if there is any mention whatsoever of water from this point to the end of the chapter.

[78] Through the tender mercy of our God; whereby the Dayspring from on High hath visited us,

[79] To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

[80] And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Knowledge of salvation by the remission of their sins - no mention of water. Turn to Matthew chapter 26, please. Begin reading in verse 26.

[26] And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

[27] And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

[28] For this is my blood of the new testament, which is shed for many for the remission of sins.

There's the phrase again - for "the remission of sins." And again, no mention of water. Turn to Luke chapter 24, please. Begin in verse 38 - this is when Jesus presented Himself to His disciples after His resurrection.

[38] And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

[39] Behold My hands and My feet, that it is I myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.

[40] And when He had thus spoken, He shewed them His hands and His feet.

[41] And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat?

[42] And they gave Him a piece of a broiled fish, and of an honeycomb.

[43] And He took it, and did eat before them.

[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.

Of course. Of course we have to stop here for just a second. When you hear people try to tell you that all the prophecies have not been fulfilled - those people are making Jesus Christ out to be a liar.

that all things must be fulfilled,

that all things must be fulfilled, which were written in the law of Moses,

that all things must be fulfilled, in the prophets,

that all things must be fulfilled in the psalms,

It just can't get any clearer than this. Friends, the reasons the jews do not believe in Jesus Christ as King, the reason the "churches" do not teach the present day reality of

King and Kingdom is because they say the prophecies have not been fulfilled. Go back and look again - listen to the words of the rabbis - listen to the words of the "churchian" preachers who tell us that the prophecies have not been fulfilled - it is a denial that Jesus was the Christ. He said it to His disciples after His resurrection **that all things must be fulfilled concerning Him**. If all the prophecies were not fulfilled in His time - like He said - then He was not the Messiah. Now verse 45.

[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:

The text here is not calling Him Jesus - on purpose - it's calling Him Christ. Yes, Jesus is the name, Yeshua is the name - but Christ is the title. The name "Jesus" is not prophesied in the Old World - it's the title. The title - the Anointed One, the King - that's what was prophesied and Jesus was the Christ. The Anointed One, the King, the Messiah - and He came in the first century. And since that time - just like Zacharias prophesied

[74] That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear,

[75] In holiness and righteousness before Him, all the days of our life.

That's also fulfilled in us. For those who believe that Jesus was the Christ - we are to serve Him - Almighty God - *without fear all the days of our life*. Verse 47 now from Luke 24, the Words of Christ:

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

[48] And ye are witnesses of these things.

There's the phrase again - "the remission of sins." And once again, noticeably missing - is any reference to H2O water baptism.

So why is John's baptism of repentance - with water - why is it different? It's different because John was calling people to repentance for failing to live by the Law God gave Moses in respect to the Laws God gave Moses which required H2O water rituals for violating those particular Laws.

We have gone over this many times in this series. Numbers 6, Numbers 19, all through the book of Leviticus - just do a simple word search for the word *wash* - or *washing* - and you will see all the many requirements for the use of H2O physical water in the Old Covenant world.

John did not arrive on the scene with something new. His baptism - *whatever it was that he was doing* - the Scriptures are not completely clear - but whatever it was that he was doing - the people were already aware of it and the faithful - those who were knowledgeable of their need to obey the Law God gave Moses - came to John to repent of their sins - their transgressing the Law - and they were once again obeying and doing things the way God had told them to do it.

The point in me showing you the several different times the phrases for “the remission of sins” was to show you that the “remission of sins” came in several different forms. It was not exclusively in the form of H2O water baptism. The water absolutely had its place in the Law God gave Moses - but it was not all inclusive.

Turn to Mark chapter 7 again, please. By the time John the Baptist appeared onto the scene - and without a doubt by the time Jesus came on the scene - it had become clear that the scribes and Pharisees and probably the priests, too, had perverted the Law God gave Moses in respect to the H2O physical aspects of the Old Covenant. I can prove this easily from Mark 7 - again. Verse 1. I realize we've seen this many times - but we need to see it again this morning.

[1] Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

[2] And when they saw some of His disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

I cannot find any reason to even suspect that we are not meant to understand this any other than this is talking about H2O water - it's talking about washing your hands with water before you eat. The Pharisees and certain scribes found fault with Jesus' disciples because His disciples had not washed their hands before they ate. They found fault. They determined sin. THEY - they decided that the disciples had sinned - not because the disciples had broken God's definitions of right and wrong, good and evil, sin and righteousness - the disciples had broken THEIR traditions - THEIR definitions of good and evil. Verse 3.

[3] For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

And that is exactly what that was. It was tradition of the elders. It was not the Law God gave Moses. The Law God gave Moses did not call it sin to eat without washing the hands first. That was their tradition. Not God's Law. Keep your finger here in Mark 7, we may come back to it. Turn to Matthew 15. Let's read Matthew's account of this beginning in verse 1 - all the while remembering this is talking about physical H2O water.

[1] Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,
[2] Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

[3] But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

[4] For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

[5] But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

[6] And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

[7] Ye hypocrites, well did Esaias prophesy of you, saying,

[8] This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

[9] But in vain they do worship me, teaching for doctrines the commandments of men.

[10] And He called the multitude, and said unto them, Hear, and understand:

[11] Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

[12] Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

[13] But he answered and said, Every plant, which My heavenly Father hath not planted, shall be rooted up.

[14] Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

[15] Then answered Peter and said unto him, Declare unto us this parable.

[16] And Jesus said, Are ye also yet without understanding?

[17] Do not ye yet understand, that whatsoever entereth in at the mouth goeth

into the belly, and is cast out into the draught?

[18] But those things which proceed out of the mouth come forth from the heart; and they defile the man.

[19] For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

[20] These are the things which defile a man: but to eat with unwashen hands defileth not a man.

Eating without first cleansing the outside - Jesus said, "That's not what the problem is." The washing of water cannot cleanse the inside of a man. That's the moral of the parable. Jesus was telling them that "salvation" "cleansing" "being made right with God" does not come about with physical H2O water cleansing. The Pharisees and scribes had attempted to change the Law God gave Moses into their own tradition - and by doing so - they completely missed the purpose of what water cleansing in the Old Covenant was for - it was to point to the Messiah King - whose own blood and water - by His Own sacrifice - was what the water and the blood was pointing to. They missed it. Just like everything relating to the Messiah King - they missed it. It's not the outward flesh of a man that needs cleaned by baptism - and H2O water baptism - all it can do - at best - is clean the flesh. It cannot clean the inside of a man and that's was Jesus was demonstrating here. Now back to Mark 7, verse 4.

[4] And when they come from the market, except they wash, they eat not.

Except they wash. Once again - what is the Greek word here for wash? It is baptidzo. Why didn't the translators use the word baptize here? Well, my opinion is that it would wreck their "church" doctrine of what and how they thought baptism meant in the Scripture. I'm not particularly saying they had wreckless intent - I don't know what their heart was - but the word here is baptidzo. Why did they use the word wash, instead? The reality is - it absolutely should have been baptize - except they baptize - they eat not - and the reason is - staying consistent with what Christ was doing in Mark 7 - He was telling them they were not performing the Law God gave Moses correctly - but instead - they had turned those physical H2O water rituals into their own traditions - and thereby they had made God's Word of no effect in their lives. Continuing:

And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

as the BAPTIZING of cups, and pots, brasen vessels, and of tables.

That's what the word is there.

Listen friends, every time you see the word baptize, baptism, baptizing in our Bibles - it does not mean what the "church" wants people to believe it means. It is not some hocus-pocus ritual where someone - *anyone* - pours, sprinkles or dunks someone in physical water - says a few magical words over the ceremony - and their sins are somehow washed down stream - or down the drain - or poured onto the ground from the swimming pool. That's not what it means. Here - the BAPTIZING of cups and pots and brazen vessels and of tables - for the remission of their sins.

[5] Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?

[6] He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

[7] Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

[8] For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

[9] And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

[10] For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

[11] But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

[12] And ye suffer him no more to do ought for his father or his mother;

[13] Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Jesus - just like John the Baptist - was informing these people that they had added to the Law - they had changed the Law - they had turned traditions into law - and they had done so without having the Authority to do so. There was only One that had the Authority to bring about such change - and when He made it known to the them that HE had the Authority to make changes - *and they didn't* - they hated Him for it - and they conspired to kill Him all along the way.

From a couple weeks ago - we began in John chapter 1 and saw baptism. Water baptism of John. We have no idea - only surmisings from some Old Covenant Law

passages - but we really have no idea exactly what John was doing. Jesus, and His disciples were also baptizing. At that time, I think we can say that the baptisms that Jesus and His disciples were performing - at least from John chapter 1,2 and 3 - were similar to what John was doing. However, John does make it abundantly clear - that at some point - the time then not detailed - *but at some point* - the baptism of Christ would no longer be the same as John's water baptism.

John said, as clearly as anything can be from Scripture - that the One coming after me, Whose shoe latches I am not worthy to unloose - He it is that will baptize you with fire and the Holy Ghost." This baptism that John referred to is clearly not the same baptism that John baptized with.

Clearly - John speaks of 2 baptisms - one with water - *his* - and one with fire and the Holy Ghost - Christ's - and friends - I decided a long long time ago - that if I have a choice between John's baptism and Jesus' baptism - **I'll take Jesus.**

From John chapter 2 - we saw - very clearly - Jesus turning the baptismal waters into wine. Friends, if it is adding to the Scripture to say that this signified the blood of Christ being better than the baptismal waters of the Old Covenant - then I guess I'll have to plead guilty.

But it's not. It isn't adding to anything. It's explaining - within the entire context of the book - from Genesis to Revelation - it's explaining that it is the blood of Christ that was shed for the remission of sins. It was His sacrifice, His death on the cross - that did away with the Old Covenant way God had commanded Moses. It was a new way, a better way. Everything about that story from John 2 of Jesus turning the baptismal waters into wine - was pointing to the New Covenant - which was better in every single way than the Old Covenant.

Then, we arrived at John chapter 4. Having it fresh in our minds from chapters 1,2 and 3 - Jesus' changing the baptismal waters into wine - let's look at what He did. Let's read beginning in verse 1:

[1] When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

[2] (Though Jesus Himself baptized not, but His disciples,)

I simply cannot help but see - again - in every single chapter we've looked at so far in

the book of John - we see baptism. Notice now - that Jesus and His disciples have begun to make more disciples than John. Keep your finger here - go back to John chapter 3. Let's read beginning in verse 30, no go up to 22. Baptism again.

[22] After these things came Jesus and His disciples into the land of Judaea; and there He tarried with them, and baptized.

[23] And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

[24] For John was not yet cast into prison.

[25] Then there arose a question between some of John's disciples and the Judahites about purifying.

Once again. What is this purifying? This is what baptism - the baptism of John - the baptism that Jesus and His disciples were doing - in these early days of the book of John - they were performing the water rituals clearly laid out in the Law God gave Moses from Leviticus and Numbers and other places where the Law God gave Moses is described.

They were washing their clothes and bathing their flesh - in order to keep the purification requirements of the Law God gave Moses. Alright - once again - so that it remains constant in our minds as we try to tear down another "church" tradition - that has caused so many - countless numbers of people to think they are right with God because they've had some physical water applied to their flesh - Numbers 19 is showing what purifying was - this is what they were doing with the baptism of John and the particular baptism that Jesus did *a little of* - but mostly what His disciples did in the early part of his ministry in the book of John. Numbers 19, verse 1:

[1] And the LORD spake unto Moses and unto Aaron, saying,

[2] This is the ordinance of the law which the LORD 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.**

EXACTLY THE SAME THING AS JOHN 3:25!

[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. [until the end of the Old Covenant World]

[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 the LORD; 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 the LORD: **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.

Numbers 19 and John 3:25 are one and the same. That's the origin of the purification of sin - as it pertains to the use of H2O physical water. We are talking about fulfilling the Law God gave Moses - and friends - if we think that still has application for today for the remission of sins - we have missed it badly. Now, please return to John chapter 3.

[26] And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to Whom thou barest witness, behold, the same baptizeth, and all men come to Him.

[27] John answered and said, A man can receive nothing, except it be given him from heaven.

[28] Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

[29] He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

[30] He must increase, but I must decrease.

John is saying right here - that he was going to be decreasing - and Christ was going to be increasing. John's water baptism and the Old Covenant Way was going to become less and less and Christ's baptism and the New Covenant Way was going to become more and more. Verse 31. John's water baptism would decrease and Christ's spiritual baptism would increase.

[31] He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

[32] And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

[33] He that hath received his testimony hath set to his seal that God is true.

[34] For He whom God hath sent speaketh the Words of God: for God giveth not

the Spirit by measure unto him.

[35] The Father loveth the Son, and hath given all things into his hand.

[36] He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Absolutely no mention whatsoever of a requirement for H2O water baptism here. This is but one of many many many passages of Scripture that speak of faith - belief - as being the prerequisite for everlasting life. Yes, there are passages that talk about H2O physical water - for the remission of sins - in the Old Covenant world - but they were for specific sins - specific violations of the Law - and the Law tells us exactly when the use of physical H2O water was to be applied. **And it was not in every single instance.** Again, this is why at the beginning of this message - I showed you three instances of the phrase "for the remission of sins" and only one of them was referring to the application of physical H2O water. John chapter 4. Now we begin to see the transition that John spoke of when he said - He must increase and I must decrease. Or John must decrease and Christ must increase. Start again with verse 1.

[1] When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

[2] (Though Jesus himself baptized not, but his disciples,)

[3] He left Judaea, and departed again into Galilee.

[4] And he must needs go through Samaria.

[5] Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

[6] Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

[7] There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

[8] (For his disciples were gone away unto the city to buy meat.)

[9] Then saith the woman of Samaria unto Him, How is it that thou, being from the tribe of Judah, askest drink of me, which am a woman of Samaria? for the Judahites have no dealings with the Samaritans.

[10] Jesus answered and said unto her, If thou knewest the gift of God, and Who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee **living water.**

[11] The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

[12] Art thou greater than our father Jacob, which gave us the well, and drank

thereof himself, and his children, and his cattle?

[13] Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

[14] But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

[15] The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw.

What is the purpose of this story? The chapter begins with what appears to be the physical H2O water baptism of the Old Covenant. And the book is now telling another story of Jesus' changing the meaning of the water. New Covenant water is not the same as Old Covenant water. That's what the purpose of this story is. Friends, if you think that's adding to the Scripture - I have to strenuously disagree. He's clearly contrasting physical H2O water with the Water of Life that only comes from Him. From faith in Him, from believing in Him. He's telling the woman at the well - her physical water is nothing compared to the Water He has to offer.

The physical water she was longing for was John's water baptism. But the spiritual water He was offering her was the Water of Life - the Only Water available in the coming New Covenant Age. When we take the Scriptures as a whole - and we see that everything in the Old Covenant was pointing to Christ and the New Covenant World - it's not hard to see the meaning of these great stories. The understanding of the story is the contrast between the physical H2O water of the Old Covenant World - and the spiritual, New Covenant Living Water of the New Covenant found only in the belief in Jesus the Christ.

We saw a change in the baptismal waters from John 2. We see a change in the water in John 4. We are being provided with a glimpse of what the water - **the pure river of life - flowing from the throne of God and of the Lamb** - we are being given a glimpse of what that was in these opening chapters of the book of John. Let's finish the chapter, verse 16.

[16] Jesus saith unto her, Go, call thy husband, and come hither.

[17] The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

[18] For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

[19] The woman saith unto Him, Sir, I perceive that Thou art a prophet.

[20] Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

[21] Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

[22] Ye worship ye know not what: we know what we worship: for salvation is of the tribe of Judah.

[23] But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.

[24] God is a Spirit: and they that worship Him must worship him in spirit and in truth.

Stop here for just a minute. Read those again.

[23] But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.

[24] God is a Spirit: and they that worship Him must worship Him in spirit and in truth.

The New Covenant World is spiritual. The Old Covenant World was in many ways, most ways, physical. Christ makes it very clear that the day was coming - the hour was coming - and it was in that time actually - that the true worshipers would worship Him in spirit and in truth. Of course, though, some continue to tell us that it all begins with a physical act known only by tradition - a physical act involving physical H2O water baptism.

[25] The woman saith unto Him, I know that Messias cometh, which is called Christ: when He is come, He will tell us all things.

[26] Jesus saith unto her, I that speak unto thee am He.

Oh friends, did you see it again? Right here, once again, Jesus makes it very clear that He was the Messiah - He was the King. For those who would say that Jesus would not be King and allow the rituals of the Old Covenant world to continue in His midst - they are missing the understanding of that. Right in front of us we see Him changing the Old Covenant rituals involving physical water. Just in the first few chapters of the book of John - we see Him radically changing things from the Old Covenant World. He was King long before His death, burial and resurrection. The end of the Old Covenant age did not take place at the cross, it did not take place at His resurrection - it did not take place at

His ascension - it took place when the temple was destroyed at AD70. It's got nothing to do with His Kingship. That's when the official end of the Old Covenant World took place. This is why we see - during this vanishing period of the Old - transitioning into the New - we see the rituals of the Old Covenant World - and we also see glimpses of the New Covenant world beginning to be shown. We see His increase and the Old's decrease. Now verse 27.

[27] And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

That's pretty cool there. Did you catch that? The disciples were beginning to catch on themselves and decided it wasn't their place to question what Jesus the Christ was doing. They were beginning to suspect that He truly was the Son of God and He truly had the Authority to bring about change - and that's what He was doing.

[28] The woman then left her waterpot, and went her way into the city, and saith to the men,

[29] Come, see a Man, which told me all things that ever I did: is not this the Christ?

The title again - it's the title - not the name.

[30] Then they went out of the city, and came unto him.

[31] In the mean while his disciples prayed him, saying, Master, eat.

[32] But He said unto them, I have meat to eat that ye know not of.

It's like one step forward, two steps backwards with these guys.

[33] Therefore said the disciples one to another, Hath any man brought him ought to eat?

[34] Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

[35] Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

[36] And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

[37] And herein is that saying true, One soweth, and another reapeth.

[38] I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

[39] And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

Why doesn't this say, "Many believed on Him and were baptized?" It's because some sins required water for purification - some sins were forgiven simply by belief. Some sins were forgiven by repentance. Water - physical H₂O water was not required for every violation of the Law God gave Moses. There were specific sins - specific issues that required the washing of the clothes and the bathing of the flesh. Some - not all. This is why the phrase for the remission of sins did not always require physical H₂O water in the Old Covenant World.

[40] So when the Samaritans were come unto him, they besought him that he would tarry with them: and He abode there two days.

[41] And many more believed because of His own Word;

Why doesn't this say, "and many more believed and were baptized because of His Word?" It's because the remission of sins did not require physical H₂O every single time. As I have said many times now - for every time you see "Repent and be baptized" there are even more passages that speak of repentance with a clear lack of water - physical H₂O being mentioned. This is not a problem. Not every violation of the Law - the Law God gave Moses - demanded a washing of the clothes and a washing of the flesh. There were specific violations of the Law God gave Moses that required washing the clothes and washing the flesh - *but not all of them*.

Now, entering into the temple was something different. And that required washing EVERY time before entering the temple.

[42] And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

Friends, that's the Gospel. From the mouth of Samaritans - that's the Gospel. Believing INDEED that Jesus, that Yeshua was the Christ, the Saviour of the world. And the only water mentioned in this story is the Living Water that Jesus offered the woman at the well.

[43] Now after two days He departed thence, and went into Galilee.

[44] For Jesus himself testified, that a prophet hath no honour in His own country.

[45] Then when He was come into Galilee, the Galilaeans received Him, having seen all the things that He did at Jerusalem at the feast: for they also went unto the feast.

[46] So Jesus came again into Cana of Galilee, **where He made the water wine.**

Did you catch that? The writer wants to remind us Jesus' changing the water into wine - before he tells us the next story. Now watch.

And there was a certain nobleman, whose son was sick at Capernaum.

[47] When he heard that Jesus was come out of Judaea into Galilee, he went unto Him, and besought Him that He would come down, and heal his son: for he was at the point of death.

[48] Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

[49] The nobleman saith unto Him, Sir, come down ere my child die.

[50] Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

[51] And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

[52] Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

[53] So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

[54] This is again the second miracle that Jesus did, when He was come out of Judaea into Galilee.

Salvation came to this man's house - with no mention of physical H₂O water - except for the reminder that Jesus had turned the baptismal waters into wine - and - in the same chapter of Christ making sure everyone knew that His Living Water was the Water that men needed in their lives.

Now. To John chapter 5. The other morning, I walked in on Teresa as she was reading her Bible and she was excited to show me something else - she had discovered in regards to this series on baptism. And I told her how this is exactly like Fulfilled Bible Prophecy. Once you begin to see it - you see it everywhere. Same thing with H₂O water

baptism vs being fully immersed into the Water of Life. It's everywhere.

Then, I just couldn't hardly contain myself any longer....sometimes I want to wait to show Teresa things that are prepared for the message, I want to wait until Sundays - but most of the time I can't wait. Sometimes I call them all into the living room and I put the passages of Scripture up on the big screen and everyone gets to see what I can't wait to talk about on Sundays. And this is what happened when I got to John chapter 5.

With that, please go to John chapter 5 and let's begin in verse 1.

[1] After this there was a feast of the Judahites; 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.

Now. Let's stop here for just a second. Whereas we do find the pool of Siloam in the Old Covenant - remember we talked about that with Hezekiah, I don't think we find Bethesda. Nonetheless, we do find it here in John 5. If you were to look up the secular history of Bethesda, you'll find that most people in that world believe that it was a mikveh. Probably was. For what I believe is most important in this study - I'm not particularly looking at it historically - but more of a general nature - specifically to H2O and the Law - versus something that Jesus did. Verse 3.

[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.

Now think about this for a minute. Does this story demand that this happened exactly like we are reading it? Stay with me - I'm not casting doubt that's not what I'm doing here. Did Jesus walk on the water? Did He feed 5,000 men with 2 fish and 5 loaves of bread? I believe He did. But what is most important is that we understand the meanings, the principles, how do these things apply? What do they mean?

[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 [I wish it would have said - been a long time in that STATE, ha, we'll get to that later], 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.

According to what we have seen in this story in these first 7 verses, what was it that was healing these people? It was the water. Or something in the water. Or maybe it was their belief that something in the water or the water could heal the first one in the water. I don't know. No one can say with all assurance. But the story goes that whoever was put first into the water was made whole. But when the man met Jesus - what happened? Verse 8.

[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.

Oh I hope you see what happened here to this man. He was healed, he was made whole - and while all the others were hoping for the physical H₂O waters of the pool of Bethesda - **Jesus made this man whole without the physical H₂O water. Jesus made him whole without the water!**

Then, as a result of this miracle that Jesus performed - *healing without the water* - the Pharisees once again came after Christ. Skip down to verse 24 and hear the conclusion.

[24] Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Once again, friends, why doesn't it say, "He that heareth My Word and is baptized?" Why doesn't it say, "He that believeth on Him that sent Me and is baptized?" That's because not every sin, not every violation of the Law God gave Moses required physical H₂O for the purification of sin. And even in this instance - where water was required - Christ made this man whole WITHOUT WATER.

My goodness, I'm out of time again. I didn't get to expound on Mark 7's adding to the Law. I have another perfect example of the jews adding to the Law - and adding a requirement of mikveh baptism to something that God did not command. Hopefully, I'll remember next week and will bring that back up. It's important.

In closing, though, I want you to turn to Luke chapter 5. From John 5, we saw Jesus heal a 38 year man that could not get into the water - and Jesus healed him - made him whole - apart from the water. We hear the conclusion of the matter with Jesus proclaiming:

[24] Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Again, no mention of the water.

Luke 5, verse 12.

[12] And it came to pass, when He was in a certain city, behold a man full of leprosy: who seeing Jesus fell on His face, and besought Him, saying, Lord, if thou wilt, thou canst make me clean.

Today - we don't have leprosy. Or at least we don't think we do. Maybe we do and the wise "doctors and scientists" have just changed the name to something else. Who knows what all those liars have done. Friends, do you know how many times leprosy is mentioned in our Bibles? This is why I say we need to put ourselves in the shoes of those people in Bible times. At least 62 times by my best count. In Bible times - leprosy was rampant. Old Covenant and New Covenant. Start looking for it. You'll see it everywhere.

The Law God gave Moses concerning leprosy - yes - there is an entire set of Laws that God gave Moses concerning leprosy. Two full chapters in a row Leviticus 13 and 14. We can't get into it today because of time - but I will next week - hopefully. The requirement under the Law God gave Moses was multiple washing of the clothes, washing of the skin. Over and over and over. Leprosy was rampant in those days. The requirement for the leper was baptism. The washing of the clothes, the washing of the flesh.

Friends, baptism, as in some mysterious, incantation ritual that has no clear description in the Bible - at least concerning the way the "church" wants people to believe in it - but Bible baptism was not new in the first century. It was the washing of the clothes and the bathing of the flesh according to the Law God gave Moses. One of the most prominent uses of baptism refers to the Law concerning lepers. Lepers were

everywhere in Bible times. If they wanted healing, there was a prescribed method for it in the Law God gave Moses - and again - it required baptism. Baptism in physical H2O water. But friends, once again, I want to point you to something else that Jesus, Yeshua did - because He had the Authority to do things differently than what was prescribed in the Law God gave Moses. I realize that may not be a popular statement, but He was always in conflict with the scribes, the Pharisees, the priests, concerning the Law God gave Moses. He was either in the process of changing it - *which the Scriptures confirm that He did* - or else they just weren't doing it right - *ever*.

Either way, look at what Jesus did in Luke chapter 5. Begin in verse 12, then I'll have to close. This is for sure one time I'd like to keep going, but I won't. You're welcome, ladies.

[12] And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on His face, and besought Him, saying, Lord, if thou wilt, Thou canst make me clean.

[13] And He put forth his hand, and touched him,

What? Jesus touched a leper? Or Jesus allowed a leper to touch Him? We will see next week what a grievous thing this was. There was a prescribed method in the Law God gave Moses on how and what to do with lepers.

[13] And He put forth His hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

Where was the water? Where was the physical H2O water that was required under the Law God gave Moses for lepers? **Jesus healed this man without the use of water.** Now watch 14. Personally, as awesome and wild as this is - words almost cannot describe the thoughts I have as I read the next several words of verse 14.

[14] And He charged him to tell no man:

Jesus, Yeshua, healed this leper - *not according to the Law God gave Moses*. We'll see that next week. NO WATER. No H2O water and Jesus touched him and healed him. And Jesus told the man not tell anyone. Not to tell them what? That He touched Him and that He healed him WITHOUT WATER.

But then, look what Jesus told him to do.

but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

Do you see this? Do you see what Jesus did? “Don't tell anyone that I healed you apart from the Law God gave Moses. Don't tell anyone that I touched you. Because everyone knows you were a leper - go ahead and go down to the priest - offer yourself to be baptized - according as Moses commanded - why? For a testimony unto them.”

It wasn't for a testimony unto us - not us in the New Covenant World. We just had the whole story shown to us. We read what Jesus did. We read how He healed the leper without the use of the water. Then, we saw Christ tell the man to go ahead and complete the process according to the Law God gave Moses concerning lepers.

I know there's more to this than the little bit I shared. But what a fantastic story! Just awesome. Once again - Christ demonstrated Authority over the Law God gave Moses. He demonstrated salvation without physical water. He showed how the New Covenant World was superior to the Old. Just awesome.

[15] But so much the more went there a fame abroad of Him: and great multitudes came together to hear, and to be healed by Him of their infirmities.