

Message# 187 - 5-01-2022 - 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 again for the message this morning.

So that I'm not up against challenging the clock again - I want to get right into today's message. This is the one I have been extra excited about for a couple of weeks now. I was excited about last week's message - I thought I would have had more time last week to lay a foundation for this week - but I just got so excited about the things we looked at last week - I just ran myself out of time.

I so hope that you are staying with me in this study. The ones of you that I hear from on a regular basis - are getting it - and it's thrilling to see it. Others - I wonder if you are following me on this eye-opening journey into another "church doctrine destruction" - which is exactly what we are doing. If you are out there scratching your head each week - email me - send me your questions and let's get these things nailed down.

Friends, you've heard me say it a thousand times, if what you believe about the Bible has been shaped, formed or molded by something called "church" - or by someone teaching the Bible and has not even figured out the word "church" should not be in our Bibles - if that "Bible teacher" has not even figured out 501(c)(3) government corporations - friends - if they haven't figured those things out - if they have not figured out that the full implementation of the Kingdom of God has already taken place - then I'm telling you - you better toss everything aside that you have ever learned from those places and those people - and you better reexamine every single thing you thought you knew from the Bible.

Baptism - H2O water baptism as we think we know it today - is 100% "church" tradition. When the simple statement is made, "If H2O - physical water baptism - is for the New Covenant age - take your Bible and open to chapter and verse and tell us exactly what it is. What does it look like? How is it performed? What words, if any, are supposed to be said? Are there supposed to be witnesses? What type of water is supposed to be used? Does it even matter?" If H2O - physical water baptism - is for the New Covenant age - then these questions need to be answered.

The reality is - we can barely figure out what Old Covenant baptism is. There is simply not all that much detail as to what Old Covenant baptism is (we're going to see some) -

and the thing about that - when the details - the limited details are actually shown - the thing that we realize very quickly - is that very few people in our generation - have ever even talked about it.

H2O physical water baptism - *as most people know it today* - is nothing but “church” tradition that has been passed down from whatever type of “church” a person happens to be “attending” at any given time in their life. None of them - not a single one of them - can open a Bible and show chapter and verse that instructs them on how H2O physical water baptism is to be performed.

Yet - almost all the “churches” that are in existence today - demand their particular ritual as a prerequisite for what they call “salvation.”

Now, what I just said - several times repeated - is as clear as can be to me - show me what it looks like - this thing of H2O physical water baptism - is as much a stumblingblock of confusion to a lot of people - as is or hopefully *was* - futurism.

“Church” - when someone hears that word - what comes to mind? You know it, I know it, we all know it - it's a building that people go to once twice or even more each week to gather themselves together for what they call “worship.”

“Baptism” - when someone hears that word - what comes to mind? You know it, I know it, we all know it - it is a ritual performed by a “churchman” and it has something to do with physical H2O water.

We've been conditioned - like Pavlov's dogs - words are said and thoughts are triggered - and the sad reality is - those conditioned thoughts - are not founded on the Word of God. They have come from “church” tradition.

Now, and it's perfectly okay and it's perfectly understandable - after this message this morning - someone will write to me and say, “What about Acts 2:38?” And if you are one that has that question, don't let this stop you from writing to me and asking about Acts 2:38. My response again, will be, the same as it always is - please tell me exactly what that was they were doing in Acts 2:38. “They were baptizing.” Ok. What did it look like? What they were doing in Acts 2:38, Mark 16:16, Matthew 28, etc., what were they doing?

You can't answer that by saying, “They were baptizing.” I know that. We all know that.

But what were they doing? You cannot open your Bible and show us what they were doing - because it isn't there. So - the only thing you can do is resort to “church” tradition. Some sort of “church” ritual that has been passed down from generation to generation. Friends, I'm sorry, the Bible rails on tradition. Tradition doesn't get it. What does the Bible say?

Alright - hopefully - that helps me explain what I mean when I ask - “What does it look like?”

In this series, I have done a lot - to show the people listening - from the Bible - what little there actually is concerning baptism - but I have shown from the Scripture - what there is to show what it looks like.

Last week, I talked to you about leprosy. That's where I want to start this morning.

Take your Bibles please and turn to Matthew chapter 8. We will begin in verse 1. We saw the parallel chapter last week, briefly. This morning, we are going through the instances of lepers in the gospels. Verse 1. We saw the parallel chapter of this last week in Mark:

- [1] When He was come down from the mountain, great multitudes followed Him.
- [2] And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean.
- [3] And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

Now friends, how many times have we heard or read this story in our lives? And since most people listening this morning are finally awakening to the deception of something called “church” - no doubt - they first heard this story while being involved in that thing called “church.” And looking back on that experience, how many of you heard the “preacher” **recoil in absolute horror** and what was just read from verse 3. The text says - this one even plainer than the one we read last week -

...Jesus put forth His hand, and touched him,

Jesus touched the leper. Jesus touched a man that had leprosy. Eye-brows should raise. Hearts should skip beats. Jesus touched a man that had leprosy.

Again. Why does this not alarm “churchmen?” Two reasons, maybe more.

1) They don't know the Law of God.

2) They have never put themselves in the shoes of the people living in Bible times - which is exactly what we should do - every time we open the book to read. We have to see the things in the Bible according to the time things were written and who they were written to.

This was not just another side-show cheap magician trick that Christ performed. This was absolutely earthshaking and it was earthshaking on several levels. **The first being that He touched someone with leprosy** - and second that He healed a leper and did so without following the Law God gave Moses concerning leprosy - and we will be looking at that shortly. This was a big big deal. **Jesus touched a leper.** Lepers were not really supposed to be in public - and if they were - they were supposed to be alerting anyone that might get near, “Unclean, unclean.”

Now I know everyone knows that. Today - if someone was to walk around in public and say, “Unclean, unclean” - what would the response be? GO TAKE A BATH. GO TAKE A SHOWER.

So, Jesus touched the leper, healed the leper - then did what? Verse 4.

[4] And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Alright, I know every single one of you have wondered at why Jesus told this man not to tell anyone. Well, if we knew what the Law of God concerning leprosy was - we would know exactly why Jesus said not to tell anyone. If the Pharisees and scribes and priests were to have gotten wind of that - THAT JESUS TOUCHED A LEPER - it would probably have been a full onslaught against Jesus and it just wasn't time. And, another case could be made that Jesus actually violated the Law God gave Moses - I know that's hard to hear possibly - but it's perfectly okay - because He was Lawgiver and had the Power and Authority to do whatever He wants to do with His Law - but nonetheless - look what Jesus did after He touched the leper, healed the leper, after He cleansed the leper - told the leper to tell no man - then - He said to the healed leper - to the cleansed leper -

“Go ahead and follow the Law God gave Moses concerning leprosy for a testimony unto

them.”

Jesus did not do anything wrong - He was incapable of wrong - but in the eyes of the people living in the first century - His actions would have been considered deplorable - even after healing - after cleansing this man of leprosy. His acts would have been absolutely unacceptable.

Last week I made the statement, we have no idea about leprosy today - unless someone changed the name from leprosy to something else today. We can't really identify with what Christ did in this chapter - but at that time - in those Bible times - leprosy was very common. And we will soon see - how it was normally - or should I say - how it was supposed to be handled according to the Law God gave Moses - and I am going to prove to you again - that H2O physical water baptism was part of the prescribed method of dealing with leprosy.

You want to know what they were doing in the first century when they were baptizing? This is it. Continue. Turn to Matthew chapter 10, please. Start in verse 1.

[1] And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Again. Unclean. Unclean. Unclean. How do you deal with something that is unclean? It gets washed. It gets washed with physical H2O water. Verse 2.

[2] Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

[3] Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

[4] Simon the Canaanite, and Judas Iscariot, who also betrayed Him.

[5] These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

[6] But go rather to the lost sheep of the house of Israel.

[7] And as ye go, preach, saying, The Kingdom of Heaven is at hand.

[8] Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Once again. **Cleanse the lepers. Cleanse the lepers. Cleanse the lepers.** One of the many things that I need to be better at when preaching - is to stay on a subject for a longer period of time so that the point really gets driven home. I wish I was better at it - but sometimes my mind just goes a million miles a minute and I get so anxious to make the next point - sometimes I think I move on too quickly. So - to try to be better at that - listen again to what Jesus told His disciples to do -

Cleanse the lepers. Cleanse the lepers. Cleanse the lepers.

Get it? **Cleanse the lepers.** We will see in this message today - how to cleanse the lepers. It is by something the Bible calls baptism. If someone asks you what “baptism” looks like in the Bible - a great great place to start is in the book of Leviticus where God delivered to Moses His Law concerning lepers and leprosy. How do you cleanse - as in cleanse the lepers? **It is done with physical H2O water.**

We do not identify this because either leprosy has been renamed to something else - or maybe leprosy doesn't exist in our culture the way it did in Bible times. But, as we are seeing from the Bible this morning - leprosy was a big part of that culture. And we will see what the Law of God given to Moses - was - for those afflicted with leprosy - and apparently - there were a lot of them.

Go to the very next chapter of Matthew, chapter 11, verse 1:

- [1] And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities.
- [2] Now when John had heard in the prison the works of Christ, he sent two of his disciples,
- [3] And said unto Him, Art Thou He that should come, or do we look for Another?
- [4] Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:
- [5] The blind receive their sight, and the lame walk, **the lepers are cleansed**, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

The lepers are cleansed. How do dirty people become clean? They get washed. They wash themselves in physical H2O water. **The lepers are cleansed.** We do not identify with this like we should - because we do not put ourselves in the shoes of those people in Bible times. I don't know what leprosy is. But they certainly did. And apparently,

there were a lot of people afflicted with leprosy - **they were called unclean.**

John baptized in water - for the remission of sins. John's water baptism - for the remission of sins - was for the requirement under the Law God gave Moses concerning the lepers - the unclean. This is why Jesus reported to John - specifically - **that the lepers were cleansed.**

I showed you last week - three instances of the phrase “for the remission of sins” and only one of those phrases dealt with physical H₂O water. Not every “sin” - not every transgression of the Law God gave Moses required the administering of physical H₂O water - but several of them did. And that water - right alongside the blood - was there to point to the water and the blood that flowed from Jesus' side. That's why it was there.

So - the purpose for showing you the three instances of the “remission of sins” was to show you it was not always involving water - physical H₂O water. A trespass sin - for instance - did not necessarily require water. But leprosy did. Other uncleanness did. If you want to - or care to know what baptism in the first century was - it was for uncleanness described in the Law God gave Moses - and including - all things must have been clean - physically clean - prior to entrance into the temple. That's what it was. That's why they had pools. That's why they had mikveh's. Those physical cleansing rituals were types and shadows of the cleansing of the heart - that comes from repentance of the heart - and belief in the heart concerning Who the Messiah is.

The physical H₂O water of the Old Covenant - was a type and shadow of the Living Water that comes from the throne of God and from the Lamb. It's the Water of Life - where if a man drinks from that water - he will never thirst again.

New Covenant Water is not physical H₂O water. Matthew 26, now, please, verse 1:

[1] And it came to pass, when Jesus had finished all these sayings, He said unto His disciples,

[2] Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

[3] Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

[4] And consulted that they might take Jesus by subtilty, and kill Him.

[5] But they said, Not on the feast day, lest there be an uproar among the people.

[6] Now when Jesus was in Bethany, in the house of Simon the leper,

Once again, here is Jesus associating with a leper. We can't identify with this in our culture. But in the first century - leprosy was common. It was everywhere. Mark 1:40 is the passage we were looking at last week - the parallel passage for Matthew 8 where we looked at already.

We'll see another very interesting passage from Luke 4 in just a minute. We don't identify with leprosy from Bible times - but in Bible times - there were a lot of lepers. Again, maybe we have lepers everywhere today, too, and the name was changed to something else, I don't know, but in the Bible times - leprosy was everywhere.

Now, take your Bibles, please and turn to Leviticus chapter 13. There are two full chapters in the book of Leviticus that deal with the Law God gave Moses concerning leprosy. We need to take a look at these Laws. Leviticus chapter 13, verse 1. Might get a little gross. I had someone tell me a while back, and I was sad to read the email - but he told me he was no longer going to listen to my messages because I was referring to things like what we are getting ready to read. I guess we should just tear out the unpleasant things from our Bibles so we don't have to deal with it.

Think about that, though, is tearing it out, will make us incapable of understanding the Gospel. It will make us incapable of understanding things such as "baptism." And if we have placed our hope and trust in Old Covenant physical H₂O water baptism - we've missed it badly. I'm still trying to get us to see exactly what physical H₂O water baptism was - it was Old Covenant - Law God gave Moses. Physical H₂O water is for the Old Covenant. That water was changed into wine - which was representative of the blood of Christ. That water - which if a man drink from that well - he will continue to thirst - but if he drinks from the Water that Christ offers - he will never thirst again. The Old Covenant water was changed in the New Covenant world.

Leviticus 13 will give us great insight concerning leprosy and how it was supposed to be dealt with in Bible times - including the time of John the Baptist - in the first century.

[1] And the One Who is Supreme in Authority spake unto Moses and Aaron, saying,

[2] When a man shall have in the skin of his flesh a rising, a scab, or a bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

[3] And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

[4] If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days:

[5] And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more:

Do you see what is going on here? In our modern times - and yeah - I know I told us not to look at things that way - but rather in the eyes of those people in Bible times - but this is called quarantine. If the man still has leprosy

then the priest shall shut him up seven days more:

I don't know what this was. Leprosy is not part of our culture - unless it's name has been changed to something else (maybe covid019). But in Bible times, this was a big deal. Leprosy was rampant. And it was serious. And lepers were quarantined. They were kept from the general public. Verse 6.

[6] And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab:

Now watch. What is he supposed to do?

and he shall wash his clothes, and be clean.

[7] But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

[8] And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

[9] When the plague of leprosy is in a man, then he shall be brought unto the priest;

[10] And the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising;

[11] It is an old leprosy in the skin of his flesh, and the priest shall pronounce him

unclean, and shall not shut him up: for he is unclean.

[12] And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh;

[13] Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean.

[14] But when raw flesh appeareth in him, he shall be unclean.

[15] And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy.

[16] Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

[17] And the priest shall see him: and, behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.

[18] The flesh also, in which, even in the skin thereof, was a boil, and is healed,

[19] And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

[20] And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil.

[21] But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days:

[22] And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

[23] But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean.

I hope you are seeing how much detail is going into this thing called leprosy. Something we don't know much about. But in Bible times - it was rampant.

[24] Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white;

[25] Then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.

[26] But if the priest look on it, and, behold, there be no white hair in the bright

spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days:

[27] And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

[28] And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

[29] If a man or woman have a plague upon the head or the beard;

[30] Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.

[31] And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days:

This is hard reading for me. And the only reason I'm doing it is to show how horrible leprosy was. This is detailed and hard to follow but it was serious business. People were quarantined for weeks at a time even over suspected leprosy. People had to be terrified of being pronounced with leprosy.

[32] And in the seventh day the priest shall look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin;

[33] He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more:

[34] And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

[35] But if the scall spread much in the skin after his cleansing;

[36] Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.

[37] But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

[38] If a man also or a woman have in the skin of their flesh bright spots, even white bright spots;

[39] Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin; he is clean.

[40] And the man whose hair is fallen off his head, he is bald; yet is he clean.

[41] And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: yet is he clean.

[42] And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.

[43] Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

[44] He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.

[45] And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

[46] All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

If you got leprosy - this was really really bad.

[47] The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;

[48] Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

[49] And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest:

[50] And the priest shall look upon the plague, and shut up it that hath the plague seven days:

[51] And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean.

[52] He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

[53] And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

[54] Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:

[55] And the priest shall look on the plague, after that it is washed: and, behold,

if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without.

[56] And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

[57] And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire.

[58] And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

[59] This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

Friends, there are 59 verse in this chapter alone that deal with leprosy. Whatever it was - it was contagious. It was a major scourge. It was a really bad thing to have leprosy. If you had leprosy you were quarantined. You were kept away from people until the leprosy was cleansed. Apparently, time was a huge part of the healing process - but over and over in this chapter we see the washing with physical H₂O water a huge part of the cleansing process. During the first century time of Christ - **even though Christ obliterated what was stated here in Leviticus 13 - even when He touched a leper - even when He healed a leper - though He told the leper not to tell anyone He had touched them - He still told them to go and show themselves to the priest according to the Law shown here in Leviticus 13.** Leviticus 13 was in effect in the first century time of Christ in the first century time of John the Baptist - in the first century time of the disciples.

Do you want to understand what the physical H₂O water baptisms they were doing in the first century was? Read Leviticus 13. **Cleanse the lepers.**

I made a pretty good argument last week concerning Jesus healing the lepers without the physical H₂O water. This again - is hugely symbolic of what I've been telling you about the change in the water. **Even though Jesus did not use physical H₂O water - the lepers were STILL CLEANSED. How do you cleanse? With water - but Jesus' water is not physical.** These healings by Christ were constantly called cleansings - and He was doing it without physical H₂O water. These healings of the lepers were baptisms - but

there was no physical H2O water. Lepers were cleansed with baptisms. That's what the waters were in Leviticus chapter 13. Don't believe me, still? Hang on, I'm not finished with baptisms for lepers. We have more. Continue now with Leviticus 14. I know this is dry. It's even hard to read. But we need to see this. Two full chapters in Leviticus dealing with leprosy.

Leprosy, whatever in the world it was, was a really big deal in Bible times. Verse 1:

- [1] And the Only One Who is Supreme in Authority spake unto Moses, saying,
- [2] This shall be the Law of the leper in the day of his cleansing: He shall be brought unto the priest:

I don't know how we can look this in the book of Leviticus - and then think that somehow when we get to Matthew, Mark, Luke, John and the book of Acts, all of a sudden we think there is something new going on - with this thing called "baptism". Somehow - and we all know how - it's called "church" - we got the idea that John the Baptist was creating something totally new and bringing it onto the scene. Even though there's no record of John explaining this new thing. There's no text of John telling anyone that what he is doing is something other than what the Law of God had already prescribed - but - of course - since the "church" refuses to teach what the "Old Testament" says - and therefore losing the principles we are meant to know - they simply would have no way of connecting what John was doing to what God required concerning the Law about leprosy.

And, we know from the text, leprosy was still prevalent in the first century. **Cleanse the lepers** - same exact language we are reading from Leviticus 13 and now 14. Verse 3.

- [3] And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;
- [4] Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:

Where have we heard that? Numbers 19.

- [5] And the priest shall command that one of the birds be killed in an earthen vessel over running water:
- [6] As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that

was killed over the running water:

[7] And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

[8] And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

Alright. Again. Do you see what is happening here? Chapter 13 was showing some practical things that were required, such as washing the clothes, shaving the beards, shaving hair, washing the body - now - we are seeing more of a ritual, a ceremony, possibly a thanksgiving ceremony that the leper was cleansed. **RUNNING WATER.**

Friends, do you want to know, or at least get a good idea from the Bible - what baptism looked like in the Old Covenant? Here it is. This is it. We've seen practical aspects of it - now we are seeing ritual aspects of it. John didn't have to tell people what he was doing because it was already written in the Law God gave Moses. This is baptism. This is what is meant by baptism. And this is what it was for.

This was a type and shadow of the lasting, permanent cleansing that was coming in the New Covenant World. Do you want to understand the Gospels? Then you have to understand Leviticus 13 and 14. **Cleanse the lepers. Cleanse the lepers.** Verse 9.

[9] But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

This is baptism. **This is CLEANSE THE LEPERS.** This is what John the Baptist was doing. This is what Jesus and His disciples - early on - were doing. This is what is meant by baptism - **cleansing the lepers.** And again - "for the remission of sins" - this is why I showed you last week - three instances of "remission for sins" but only one of those instances involved physical H₂O water. There was more than one way - more than water - for the remission of sins. But to see a leper cleansed? Absolutely, positively, under the Law God gave Moses - and in the lesser baptism that John was performing - **physical H₂O water was required.** Remember, John said, "All I'm doing is baptizing you with water, but the One coming after me is going to baptize you with something totally different."

Then, not too long after that, we see Jesus changing the baptismal waters into wine and

we see Jesus touching lepers - there's no record anywhere in Leviticus 13 and 14 of the priest touching the leper - and there's no record of the leper being cleansed without the physical H2O water - but after Jesus changed the baptismal water into wine - after Jesus met the woman at the well - we see Jesus touching lepers, cleansing lepers, and doing it without the use of physical H2O water. Friends, there's a lesson there. And if we don't get it - we are missing out badly. Verse 10:

[10] And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

[11] And the priest that maketh him clean shall present the man that is to be made clean,

Stop right there. The priest that maketh him clean. How did that happen? Go back up to verse 3 again. The priest that baptized him....

[3] And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

[4] Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:

[5] And the priest shall command that one of the birds be killed in an earthen vessel over running water:

[6] As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

[7] And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

[8] And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

The priest baptized him - then the leper went and baptized himself.

and those things, before the Only One Who is Supreme in Authority, at the door of the tabernacle of the congregation:

[12] And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the Only One Who is

Supreme in Authority:

[13] And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy:

[14] And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

[15] And the priest shall take some of the log of oil, and pour it into the palm of his own left hand:

[16] And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Only One Who is Supreme in Authority:

[17] And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

[18] And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the Only One Who is Supreme in Authority.

[19] And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

[20] And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

[21] And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

[22] And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

[23] And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the Only One Who is Supreme in Authority.

[24] And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the Only One Who is Supreme in Authority:

[25] And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon

the great toe of his right foot:

We have no problem saying that all this blood is done away with. The blood is all gone. But somehow the water isn't.

[26] And the priest shall pour of the oil into the palm of his own left hand:

[27] And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Only One Who is Supreme in Authority:

[28] And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

[29] And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Only One Who is Supreme in Authority.

[30] And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;

[31] Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the Only One Who is Supreme in Authority.

[32] This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

[33] And the Only One Who is Supreme in Authority spake unto Moses and unto Aaron, saying,

[34] When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

[35] And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house:

[36] Then the priest shall command that they empty the house, before the priest go into it to see the plague,

You had Jesus in the house of Simon the leper. Something has changed.

that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:

[37] And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than

the wall;

[38] Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

[39] And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house;

I don't know what this leprosy was. Apparently it could even live without a body. This was a really big deal. If we can't see what a big deal this leprosy thing was - we won't understand the Bible times of the first century. We won't understand the pools, we won't understand mikveh - we won't understand baptism. It all goes together. We need to understand this. Verse 40.

[40] Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city:

[41] And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

[42] And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaister the house.

[43] And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

[44] Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.

[45] And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.

[46] Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

[47] And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

[48] And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

[49] And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

[50] And he shall kill the one of the birds in an earthen vessel over running water:

[51] And he shall take the cedar wood, and the hyssop, and the scarlet, and the

living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

[52] And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

[53] But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

[54] This is the law for all manner of plague of leprosy, and scall,

[55] And for the leprosy of a garment, and of a house,

[56] And for a rising, and for a scab, and for a bright spot:

[57] To teach when it is unclean, and when it is clean: this is the law of leprosy.

Leprosy was a really big deal in Bible times. And a major part of the cleansing of leprosy was the washing of the clothes and the washing of the flesh IN RUNNING WATER. Baptism. Baptism in running, physical H2O water.

I said I was going to prove it again. It is 100% totally correct to call these washings baptism. Go back to Luke chapter 4. Let's look at verse 27. This is Jesus speaking in the synagogue. This is the same chapter where Jesus told them that day - were the prophets fulfilled in their ears. Of course, He was wrong - because the prophecies are yet to be fulfilled - right? Anyway, verse 27. This is Jesus speaking.

[27] And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

Once again - many lepers. In Bible times - leprosy was rampant. It was everywhere. If **we don't know that, we won't know the significance of it. We won't understand CLEANSE THE LEPERS** and we won't understand what baptism was in those days - in the Bible times. We can't identify with it - either because we don't deal with leprosy today - or the name of leprosy has been changed into something else - which would have been done purposely so we wouldn't understand what baptism - H2O water baptism truly WAS. W-A-S - was. It was for the Old Covenant - not for the New. Jesus just said that leprosy was rampant in the time of Elisha and none of the lepers were cleansed except for one and that was Naaman, the Syrian. And when Jesus pointed that out - look at verse 28:

[28] And all they in the synagogue, when they heard these things, were filled with wrath,

[29] And rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong.

All of this has something to do with baptism. I need to - we need to - you need to - go do it yourself, please - find out why leprosy was not being healed in the time of Elisha - except for Naaman the Syrian who we know was cleansed of leprosy in II Kings chapter 5. Turn this with me again, please, beginning in verse 1. I'm doing this to prove to you that these leprosy washings were BAPTISMS.

[1] Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Creator had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

[2] And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

[3] And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

The same could and should be said concerning John the Baptist. And, the early baptisms that Jesus' disciples performed - at least until John began to decrease - *John's water baptism began to decrease* - and Jesus' Living Water baptism began to increase. Verse 4:

[4] And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

[5] And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

[6] And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

[7] And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

[8] And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

[9] So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

[10] And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

[11] But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Creator his God, and strike his hand over the place, and recover the leper.

[12] Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

[13] And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

[14] Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

Once again, friends. Do you want to know what physical H2O baptism looked like? This is the best it gets. Besides what we looked at from Leviticus 13 and 14 and Numbers 6 and Numbers 19 - this is the best it gets.

Several weeks ago, I told you, get a copy of the Greek Septuagint. You can find it online. This is the first books of the Bible - translated from the Hebrew into Greek. Verse 14:

[14] Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

In the Greek Septuagint - the Greek word for dipped

Then went he down, and dipped himself seven times in Jordan

The Greek word for dipped is BAPTO. Naaman baptized himself. Why? Because he had leprosy. Elisha told him to baptize himself in the river Jordan seven times to be cleansed of leprosy. This is baptism. There is the practical aspect of the physical H2O for the cleansing of leprosy and there is the ritual aspect of it. There are two types of H2O water baptism and we see them in the Bible - in the Gospels and in the book of Acts. They are practical washings and there are ritual washings. The ritual washings were

thanksgivings for being made clean from leprosy. There are physical washings - baptisms - that were required before entering the temple- because no uncleanness - dirt, filth, was allowed into the temple - so people washed themselves - they baptized themselves in physical water before they entered the temple. When you see what looks like physical H2O baptisms in the Gospels and in the book of Acts - this is what it is. It's all required in the Old Covenant. It is not for the New.

This is why we see these things in the Gospels and in the book of Acts.

The Old Covenant was still in effect because the temple was still in existence. The Law God gave Moses - even though we see glimpses of Jesus showing that cleansing was available without the physical H2O water required by the Law God gave Moses - that time was in the process of vanishing away. But nonetheless, it was still there because the temple was still there.

But coming soon, when the temple came down at AD70 - all the physical cleansing aspects of the Law God gave Moses would no longer be required. The physical water was completely changed into the Spiritual Water that was Jesus Christ, the Messiah King!

In the last hour - I showed you how leprosy was rampant in Bible times. I showed you how leprosy was rampant in the first century. I showed you the Law God gave Moses concerning leprosy and it required physical H2O water baptism. I showed you Naaman the Syrian who had leprosy and he was told to go and baptize himself seven times in the river Jordan - in order to be cleansed of leprosy. It is no coincidence that John was doing the exact same thing that Elisha was doing. John did not bring something new onto the scene. H2O water baptism was for the cleansing of infirmities such as leprosy.

The remission of sins - mentioned three times in the Gospels - did not always require physical H2O water. But it definitely did when leprosy - which was rampant - was involved.

We haven't heard music from our brother, Paul, up north for several weeks now. I'm done for now. Let's close this morning with another song from Paul.