

**Message# 188 - 5-08-2022 - Christians Believe that Jesus Fulfilled the Prophets - H2O
Water Baptism Ended with the Old Covenant**

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Good morning everyone. Thank you for tuning into the message this morning.

Before we get into today's message, again, I want to remind of something that I said several weeks ago and said, I believe, when I started this series. I am not in a debate with anyone - anyone - including Ted - for some who might think this series of messages is an ongoing debate of some kind with Ted - or anyone else for that matter. That's simply not the case.

I am presenting - just like I did with the Matthew 24 series - I am presenting another viewpoint - one in which I feel is the correct one - why else would anyone preach anything? The Matthew 24 series was an all-out effort to take the Bible and prove that futurism is the enemy of the Kingdom of God. Futurism has killed us. Everyone - even those who know futurism is a lie - nonetheless - our lives are still affected by people who hold onto futurism.

Futurism is a destroyer on every single level.

It neutralizes the Kingdom of God - phrases such as "you don't polish the brass on a sinking ship" - and many others just like that - mean - it's God's Will for the ship to sink - it's God's Will for the world to get worse and worse and worse - it's God's Will - God's Plan for civilization to continue on a downward spiral - for evil to proliferate - for goodness and righteousness to be the exception rather than the norm. And your responsibility, my responsibility, is basically to sit back and do nothing and wait for a coming, future messiah, to "split the eastern sky" riding on a white horse and avenge all those who are doing evil. Then, and only then, will men be expected to live righteously. But until then, sit back, enjoy the ride the best you can, because someday a "Jesus" will come back to earth and make it all right.

Sam and Trish and I were talking this past week. And sadly, even for those who act like they are trying to rally people into action - they present all the evil - they prove all manner of conspiracies - which everyone knows by now - are wide open for all the world to see - but they talk about all the evil things going on - from Covid and the snakes - to secret societies and shadow "governments" - every evil going on that's imaginable is being exposed - but then they turn right back around and tell people this

is all fulfilling Bible prophecy. It's ALWAYS, one step forward and two steps backwards. It's okay to expose evil - we are supposed to expose evil. When you tell people that all the evil going on in the world today is the fulfillment of Bible prophecy - you are telling people there is nothing that can be done about it. If it is fulfilling Bible prophecy - then it is the plan of God - that's what prophecy is. "Thus saith the Lord, This is going to happen." And if that's what people think - then you don't fight against "Thus saith the Lord."

This is the work of the enemy of God. I don't doubt that some of these people are sincere. I don't doubt it one bit. Let me drop a few names. Bryan Ardis, Mike Adams, Sheri Tenpenny, keep going - just fill in the blank - they all have good information - I believe they all have good intentions - but what good is that information if you turn right around as you are concluding your presentation and you tell people that all the evil you just exposed - is what God wants to happen? That is what the fulfillment of Bible prophecy is - it is God's Will - God told the prophets what to prophesy and when you see it happening - BE GLAD ABOUT IT. Don't oppose it. To oppose the fulfillment of Bible prophecy is to oppose God Himself.

This is why very few people actually take any steps in their lives to remove themselves - listen - to remove themselves of the liability from what is going on.

I've heard people expose the CONstitution for many years. I've heard - since the 1970s - people talking about Washington D.C. being laid out in the shape of "demons" and Baphomet - and all sorts of other evils.

I've heard people talk about the evil of the IRS and the evils of other things in the u.s. "government." We've been told about all the evil in the world - in "governments" - outside of "governments" - in corporations - outside of corporations - but very few people *ever* take any steps to put distance between themselves and the evils they love to talk about.

Every single thing the u.s. "government" does, has done, whatever - it has done every bit of it - "in the name of 'the people.'"

Teresa and I were watching a youtube video last night and it was showing a traffic stop in Colorado. This guy had decided to travel in his own private property without a "license" and without state tags on his car. So, of course, he got stopped. And he was video taping all of this and, for the most part, calmly explaining to the cops that he

could simply no longer be a part of the u.s. He was talking about Covid and he was talking about “conspiracies” etc., and just said - “I can no longer participate with a clear conscience.” When the cops demanded - and they did it over and over - license, registration and insurance - the guy calmly kept saying - “I just can't keep participating with a clear conscience. I don't have the things you are asking for, because I refuse to participate any longer.” The cops kept saying, “But the revised statues of Colorado and the Colorado traffic code...” And the guy just kept saying - “I just can't participate any longer.”

With all the evil that we know that those people are doing to “the people” - it is just mind blowing that people continue to pay for it, they continue to participate in it - it's like they're going to an execution - and when they get there - they'll pull their own switch - or start the flow of drugs that will finally end it all.

The man kept his ground. He never wavered. Wouldn't even give them a name. I'm not saying that's how everyone should respond - but he didn't waver - he didn't back down - he kept saying - “I have harmed no one. I haven't hurt anyone's property. I just refuse to participate any longer.”

Finally, the cops sent him on his way. The video was sprinkled with some CONstitution garbage - but the thing that I liked was that he kept saying, “I'm no longer participating in your revised statues of Colorado - and I have harmed no one - just leave me alone.” And they did. Doesn't always work out that way, of course, but this time it did.

Followers of Christ are supposed to be listening to One Voice and that is the Voice of the Great Shepherd. “My sheep hear My voice and they follow Me.”

That's pretty simple stuff right there. We see all their evil - but what steps have we taken to put distance between us and them? I'm sure the guy in the video would probably call himself a “christian” - close - definitely closer than a “churchian” - but at least this guy is doing something because he realizes that his own conscience tells him he must act on the things he thinks he should be separate from.

Futurism would condemn this guy. “He's wasting his time. He's not going to change anything.” Well, for the one who is not a futurist - he realizes it is NOT his job to change anything - but himself. It is my responsibility, it is your responsibility, each one of us has a responsibility to flee evil and follow Christ. If we all did that - we would see great change. But as long as what is going on is the “fulfillment of Bible prophecy” - not only

will we not see change - we will continue to see things get worse and worse.

For the life of me - I don't see why so many people have problems with that message. But they do. People, I guess, find much greater comfort in the fact that things are supposed to get worse and worse and worse - then a saviour on a white horse will ride in like John Wayne or the Lone Ranger - or Batman - or Superman - and save the day.

So, knowing, beyond any shadow of a doubt, that futurism is an enemy that must be exposed - probably the foundational enemy that must be exposed - I spent over a year on the Matthew 24 series - exposing the deception of futurism. As you know, many times, I had to quote from the "church" and the "churchmen" from their own words - what they believe they think the Bible teaches - then show how the Bible does not teach what they claim it says.

Same exact thing with baptism. I believe that the doctrine of baptism as taught by the "churches" - pretty much every single one of them - is another foundational deception that needs to be exposed and in exposing - we are inching ever so much closer to getting to what the Bible really teaches concerning baptism and what it means for today. I'm not debating anyone. I'm simply showing - again - from a different perspective - what I believe the Bible teaches concerning baptism and it is vitally important.

When I listen to others - and friends - I'm coming up on what my mother tells me is 60 years - I have heard everything the "church" has to say about "baptism." And the things that I am bringing out - are nothing like what they are talking about.

When have you ever heard a "churchman" tell you about mikveh?

When have you ever heard a "churchman" talk to you about leprosy and baptism?

When have you ever heard a "churchman" tell you that the blood was supposed to be mixed with the water in the Old Covenant sacrificial system?

What I'm talking to you about - is nothing - it's night and day different from what the "churchmen" through their traditions - have passed down for generations.

When have you ever heard a "churchman" tell you to examine the baptism of Naaman the Syrian - as being the best example we can find from Scripture as to what baptism

looked like?

There is no debate here - because I am not talking about anything the “churches” are doing in relation to baptism - with the exception of maybe the Mormons and the Jews.

The “churches” - every single time they utter the word “baptism” it has something to do with physical H₂O water. Just like the word “church” - “baptism” is thought of a purely a “church ritual” which somehow - hocus pocus - the physical H₂O water has some magical powers that can somehow wash a man's heart - his inward parts - and somehow make him clean.

As difficult of reading as it was last week, I showed you , right from the Law God gave Moses - that baptism - H₂O water baptism - was a required element for those people who had - not only had it - but for those people even suspected of having leprosy. RUNNING WATER. The river Jordan. The running water of the Jordan river. Naaman, dipped himself seven times in the river Jordan - and was cleansed of leprosy. The Greek word for dipped from II Kings 5:14

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.

The Greek Septuagint translate the word dipped - as bapto. Let me restate that - the English word dipped - that's translated from the Greek Septuagint - is BAPTO! Naaman went down and baptized 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.

This is the best example - detailed example of what baptism looks like in the Bible - and there is hardly a “churchman” anywhere that understands what Naaman did was baptism. Elisha - with the exception of requiring Naaman the Syrian to obey fully the Law God gave Moses according to

This shall be the law of the leper in the day of his cleansing:

Naaman is the best example we have of what baptism looks like. And with the exception of showing himself to the priest - Naaman went and baptized himself seven times in the river Jordan in order to be cleansed of leprosy.

Jeff and I were talking this week about Naaman again. And Jeff made a really good point. I had just said that baptism in the “church” is hocus pocus. It's a ritual where some words are said - and somehow - magically - the sins are washed down the drain. And then Jeff reminded me of something from Naaman's story that is very interesting. For just a minute, turn to II Kings chapter 5 and let's look at this again. Let's go ahead and pick it up in verse 9:

[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 LORD his God, and strike his hand over the place, and recover the leper.

What was that? Naaman was hoping for a ritual. He was hoping to see some ritual performed on his behalf. It's almost as if - if you recall from the story - he thought he could possibly buy a cure. That didn't happen. Now, he wanted Elisha to say some miraculous words over him. That didn't happen. “Naaman, go baptize yourself, go wash yourself seven times in the river Jordan.” This was no pomp and circumstance to Naaman. There wasn't a ceremony, there was no calling down fire from heaven - go wash yourself, go baptize yourself in the river Jordan.

After reading through both chapters of Leviticus - 13 and 14 - 116 verses pertaining to leprosy - and we see washing - baptizing in running water - as part of the cure. I don't know about you - but I left reading the chapters just absolutely stunned at the absolute terror those people must have felt in their hearts even over the mention of leprosy.

Look, I didn't take up a minute going to the internet or looking up on wikipedia what leprosy is - and if you did - there's certainly nothing wrong with that - but I didn't do any research trying to find out what leprosy was. The thing that was so important to me was simply that it was really really bad. Those people had to be terrified of it.

Even if you were suspected of having leprosy - automatic 7 day quarantine. Seven day separation. It could just as easily turn into several consecutive 7 day quarantines. What this was - whatever it was - it was really bad. And Israel - in Bible times - had a massive problem with leprosy. And the cure was - running water. There was a physical aspect of washing in the running water - then - apparently - it seemed like there was a ritual that

took place - a ritual of washing in running water - almost as a thanksgiving for being cured of leprosy.

Then, we find Jesus telling His disciples to CLEANSE THE LEPERS. CLEANSE THE LEPERS. We see Jesus responding to John - when John was in prison awaiting his murder by an earthly "king" - Jesus tells John's disciples to tell him that the lepers are being cleansed. John, the H₂O water baptizer - the immerser - tell John the lepers are being cleansed.

Sometimes with physical H₂O water - sometimes not. Sometimes it was with Jesus touching the leper. Friends, if we don't get something from that - there's something wrong with our "getters."

Leprosy was arguably the most fearful thing in Bible times for those people - and Jesus TOUCHED A LEPER. Jesus healed a leper apart from the Law God gave Moses. Whatever this thing called leprosy was - it was so contagious it could afflict a house - and Jesus touched someone who had leprosy - and healed them. That is pretty spectacular - to say the least.

Leprosy was a most fearful thing in the lives of those people in Bible times. And running water was part of the cure. It is no wonder that mikvehs were prevalent - no wonder that pools were prevalent - no wonder that John baptized in the river Jordan - no coincidence that is the exact same river where Elisha told Naaman to baptize himself in. That's not a coincidence.

Those people were obsessed with running water. If we don't understand

This shall be the law of the leper in the day of his cleansing:

Then we won't understand what baptism was in Bible times. And, we will misapply the correct understanding. Which is exactly what "church" tradition has done. And why not? They've messed up pretty much everything else there is in the Bible - why not baptism, too?

Alright, back to Matthew chapter 10 this morning. We read this last week, let's read again this morning. We're going to see it again, but from a completely different twist. Let's begin 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.

Once again, because we have been conditioned like Pavlov's dogs to certain trigger words in the Bible - what comes to mind first - when we read the words

He gave them power against unclean spirits, to cast them out...?

Here's what really stinks. You know it, I know it, it stinks - but we immediately think about the "churches" concept of "demon possession."

"In the name of Jesus, I command you demons," then wailing and gnashing of teeth and maybe even a Hollywood movie.

If we would just read the verse - we'd see that the unclean spirits is further clarified in its understanding for us - as all manner of sickness and all manner of disease.

We're not talking about Linda Blair and the exorcist. We're not talking about Damien in the omen. That is "church" and Hollywood garbage. That has no place for the true follower of Christ. We are not talking about the same thing they are. That is "church" garbage - "church" deception. Unclean spirits? How is uncleanness dealt with? In many ways, not always, but in many ways, it's dealt with - with running water.

CLEANSE THE LEPERS. Heal all manner of sickness and disease.

It's going to be hard reading again - but we have to do this. Last week we read concerning the Law of leprosy. Two chapters, Leviticus 13 and 14. Take your Bibles please and turn to Leviticus chapter 15. There was an obsession with running water among these people in the Bible. First, they were terrified of leprosy. Running Water. Now, we're going to see more manner of sickness and disease - and part of the cure - running water.

And - the most important thing we must learn from all of this - is that all of this that we see was for the purpose of pointing people to the Living Water - which is Jesus Christ. And it is by faith - by believing that Jesus was the Christ - the Living Water that He offers - provides everlasting life. Leviticus chapter 15, verse 1 - if we don't understand this - we won't understand baptism.

- [1] And the LORD spake unto Moses and to Aaron, saying,
[2] Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.

We're past leprosy. Now we're going into other issues running out of the flesh. Friends, this is another way of saying cast out unclean spirits, heal all manner of sickness and all manner of disease. That's what this is. Verse 3.

- [3] And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

I'm not sure why we see words like unclean and uncleanness as we do in Leviticus 15 - and then when we see the same words in the last 27 books of the Bible - all of a sudden it means something different. It's really pretty simple. It all means the same thing for the most part. The unclean and uncleanness of Leviticus 15 is the same unclean that Christ was talking about in Matthew 10 and elsewhere. It's all talking about the same thing

- [4] Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean.

Now watch.

- [5] And whosoever toucheth his bed shall **wash his clothes, and bathe himself in water**, and be unclean until the even.
[6] And he that sitteth on any thing whereon he sat that hath the issue shall **wash his clothes, and bathe himself in water**, and be unclean until the even.
[7] And he that toucheth the flesh of him that hath the issue shall **wash his clothes, and bathe himself in water**, and be unclean until the even.
[8] And if he that hath the issue spit upon him that is clean; then he shall **wash his clothes, and bathe himself in water**, and be unclean until the even.
[9] And what saddle soever he rideth upon that hath the issue shall be unclean.
[10] And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth any of those things shall **wash his clothes, and bathe himself in water**, and be unclean until the even.

I wish someone was keeping track on how many times it says - wash his clothes and bathe himself in water.

[11] And whomsoever he toucheth that hath the issue, **and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water**, and be unclean until the even.

[12] And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood **shall be rinsed in water**.

[13] And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and **wash his clothes, and bathe his flesh in running water**, and shall be clean.

[14] And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

[15] And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.

[16] And if any man's seed of copulation go out from him, then he shall **wash all his flesh in water**, and be unclean until the even.

[17] And every garment, and every skin, whereon is the seed of copulation, **shall be washed with water**, and be unclean until the even.

[18] The woman also with whom man shall lie with seed of copulation, **they shall both bathe themselves in water**, and be unclean until the even.

[19] And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

Now. We need to stop right here for just a minute. Here is something we must understand and if we don't we'll never understand what they were doing in the first century when we read or hear the word baptism. It is in the understanding of

she shall be put apart seven days....

Why the specific amount of time? It's because this amount of time would make sure that no uncleanness would enter into the temple. When these people were put apart - when they were separated - it was so that whatever uncleanness they had - would not enter into the temple. Nothing unclean was allowed into the temple. How are things made clean? They are washed. In the first 19 verses of this chapter how many times do we see these people washing their clothes and bathing their skin? This is baptism. This is to make sure they are physically clean before entering the temple. If they were sick -

when they were healed with the running water - then what happened - they went to the temple and had the priest offer them a sacrifice of thanksgiving.

When you see such things as Acts 2:38 - baptizing in the name of Jesus for the remission of sins - this is what they were doing.

And daily, with one accord, they went to the temple.

No uncleanness of any kind could enter into the temple. How was uncleanness dealt with? Again, in the verse 19 verses of this chapter - how many times do we see wash the clothes and bathe the skin? This is baptism and this is what it was for.

Stop again - **baptism for the remission of sins** - said John the Baptist. In Leviticus 15 we are being shown people with a sickness, a disease, other issues we see here - after their uncleanness is washed in water - what do they do? They go to the temple and offer a sacrifice. What were sacrifices for? What was this process for? The remission of sins. When diseases are cured - what do we say - even today - about that sickness - "It is in remission." What we are seeing here in Leviticus 15 is baptism for the remission of sins.

Yes. The disease and the other issues here in Leviticus 15 were considered "sins" - that's why at the end of the uncleanness - at the end of the specified time for purification for cleansing - they went to the temple to offer a sacrifice. This is baptism for the remission of sins.

When we see other offerings, other sacrifices in the Old Covenant World - does the remedy always require water the same way? No it does not. This is why I have shown you - three times - the phrase "for the remission of sins" is found in the Gospels - and only ONE TIME - is it associated with physical H2O water.

How many times in this study on baptism have we seen wash the clothes? So many times we've lost count? What is the significance there? Well, again, it all points to Christ - but the significance is lost on us. Mainly because we've never really done such an indepth study on the origins of baptism like we're doing now. I want you to take your Bibles and turn to Exodus chapter 19. Let's see something that I wonder how many people have seen before in light of baptism. Begin in verse 1, I do have plans to return to Leviticus 15 after this. Again, examining wash the clothes and its significance.

[1] In the third month, when the children of Israel were gone forth out of the

land of Egypt, the same day came they into the wilderness of Sinai.

Now we know what a significant event that was getting ready to take place. They were getting ready to receive the Law.

[2] For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

[3] And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

[4] Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

[5] Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

[6] And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

[7] And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

[8] And all the people answered together, and said, All that the LORD hath spoken we will do.

Wow. Wouldn't that be awesome today? Want to know what's wrong with America? We listen to and obey every voice except for the voice of the One Who is Supreme in Authority. Verse 9:

And Moses returned the words of the people unto the LORD.

[9] And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

[10] And the LORD said unto Moses,

Now watch this. This is what God told Moses to tell the people that day. This was part of their sanctification process. This was part of obey My voice. And this is what He said.

Go unto the people, and sanctify them to day and to morrow, and let **them wash their clothes,**

[11] And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

[12] And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

[13] There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

[14] And Moses went down from the mount unto the people, **and sanctified the people; and they washed their clothes.**

This, is Old Covenant baptism. This is what it looks like. I've asked over and over and over - just tell me what baptism looks like. If baptism is for today - I don't want to know what "church tradition" is - I already know that. I want someone to take their Bible and show me the application of physical H2O water. And, friends, here it is. But when have you ever heard a "churchman" say that baptism in physical H2O water meant to wash your clothes? Never. That's because what I'm talking about - what I am showing each and every week is from the Bible - it is not from the catholic catechism, it is not from Mormon tradition - I'm showing baptism from the Bible. Part of the sanctification process that goes all the way back to Mt. Sinai - included the washing of their clothes. Back to Leviticus 15. This is why we see along with the bathing of the skin - the washing of the clothes. It goes all the way back to Mt. Sinai. And, this is also, again, why we see the baptism of Moses from I Corinthians chapter 10. Baptism was not new in the first century. This is why there is no Biblical record of John the Baptist having to explain what he was doing. It wasn't new. They - the faithful ones who were trying to keep the Law God gave Moses to the best they could - were very familiar with baptism.

Now, back to Leviticus for more exciting reading of the Law God gave Moses. Just teasing. I'm not making light of it, it's just not particularly poetic. Not much fun. Not particularly pleasant - but if you want to understand baptism and healing all manner of sickness and disease - here's where we have to begin. We left off with verse 20:

[20] And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

[21] And whosoever toucheth her bed shall **wash his clothes, and bathe himself in water**, and be unclean until the even.

[22] And whosoever toucheth any thing that she sat upon **shall wash his clothes, and bathe himself in water**, and be unclean until the even.

[23] And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

Stop again for a minute. Do you suppose any of these things would apply practically for today? How about touching dead things? Should we wash our clothes and wash our flesh in running water after touching dead things? Sure makes sense to me. Just for the practicality of it - it makes sense to me.

We've had so much rain lately - our basement got water in it again - what a drag - - a few earthworms made it inside. Of course they died. And when I picked those things up with a napkin - the second I threw it away - I was washing my hands with soap and running water. There are practical things here that we should be following today.

Absolutely NOT when it comes to the rituals - but the practicality of running water after touching dead things - to me - that's a no brainer. And the crazy thing about all this - I hear about people all the time who will not do do the practical cleansings shown here - but demand the rituals. That's totally opposite of the way these things should be viewed. Verse 24:

[24] And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

[25] And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

[26] Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

[27] And whosoever toucheth those things shall be unclean,

And once again - and again - and again - what is the Law God gave Moses concerning the unclean?

and shall **wash his clothes, and bathe himself in water**, and be unclean until the even.

[28] But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

[29] And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

[30] And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the

issue of her uncleanness.

And once again - we all know what these things are talking about. A woman's monthly cycle or childbirth is "sin?" Well, maybe in our examination of false "church" doctrine - we need to do a study of all the different definitions of sin. Does a woman have a choice in her cycles? Is she sinning when she has a cycle? Of course not. But under the Law God gave Moses - she was to be separated from the temple - from the congregation - until she was clean for 7 days - then she went into the temple and offered sacrifice. Yes. I know it sounds odd - we've never heard this before - but this is another "baptism for the remission of sins."

Once again, we see the practical application of the water - followed by a ritual in the temple. Do you want to know what they were doing in the book of Acts concerning baptism? Do you want to know why they were baptizing prior to entering the temple? Here it is. Friends, this isn't eisogesis or exogesis - or whatever gesis you want to call it - this is providing a simple, clear understanding as to what the purpose of the H2O was in the Old Covenant - and then what the faithful of the first century were doing in obedience to the Law God gave Moses - in all manner of sickness and disease and for ritual cleansing prior to entry into the temple. Verse 31:

[31] Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.

Friends, there it is. Defiling the temple was a really big deal.

Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.

Defiling the temple caused death from the uncleanness. The faithful in the first century were terrified of leprosy. The cure? Washing the clothes, baptizing the flesh. Other issues of uncleanness? Washing the clothes, baptizing the flesh. No uncleanness could enter the temple. What's the cure? Washing the clothes, baptizing the flesh. This is what all this means. Verse 32.

[32] This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;

[33] And of her that is sick of her flowers, and of him that hath an issue, of the

man, and of the woman, and of him that lieth with her that is unclean.

Running water. Running water. Heal all manner of sickness and disease. No defilement can enter the temple. Purify seven days, on the 8th day go into the temple and offer sacrifice. Once again - since we just saw it here again in Leviticus 15, please turn to Acts chapter 21. Please remember, once again, the Law of uncleanness - seven days of being set apart for cleansing - of washing the clothes and bathing the skin - then - on the 8th day going into the temple to sacrifice. Acts 21, verse 1, quickly:

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

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

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

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

[5] And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

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

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

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

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

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

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

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

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

Lord Jesus.

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

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

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

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

Okay now - these are the brethren. These are not unbelievers.

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

These were believers. These were followers of Christ. These were not unbelievers. They were followers of Christ. These were not the bad guys - they were the followers of Christ.

I want to remind you again of what is taking place here. Paul, had been away from Jerusalem preaching. He was coming back to Jerusalem now to be together with James - and - all the elders were present. Now, please watch this very closely. Verse 19:

[19] And when he had saluted them, he declared particularly what things God had wrought among the Gentiles - or the others that Paul had been sent to - by his ministry.

[20] And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother,

This is what James and Philip and the rest of the men - the believers - said about their ministry in Jerusalem.

how many thousands of Judahites there are which believe; and they are all zealous of the law:

Now come on, brethren. This is not difficult to see here. James - in direct reference to the many thousands that had been added to the Kingdom of God - as reported in Acts 2 - look what he said about them.

how many thousands of Judahites there are which believe; and they are all

zealous of the law:

That is what the text says - as plainly as anything can be said. They believed - obviously believed on the name of Christ - AND - AND - they are all zealous of the Law.

Friends, this is not exclusive to no murder, no theft, no adultery, this is talking about Leviticus 13, Leviticus 14, Leviticus 15 - this is talking about

This is the law of him that hath an issue; this is the law concerning leprosy; this is the law concerning a woman after childbirth; this is the law concerning trespasses...This is the law concerning Nazarite vows.

This is talking about the Law concerning the temple and no defilement thereof. That is what this is talking about. And, it's talking about this because the Old Covenant was in the process of vanishing away - it had not completely vanished away. The Old Covenant was still in effect because the temple was still in existence. They were ALL zealous of the Law because the Law was still in effect.

Paul - as clearly seen in the text - now he was beginning to learn that the Law God gave Moses was passing away. James, is going to admit that the Law God gave Moses did not apply equally to everyone outside of Jerusalem. But for the Israelites in Acts 21 - that were in Jerusalem - the Law was still in effect. Passing away, yes, but nonetheless, not only were they trying to be faithful to it - they were zealously obeying the Law. That's what the text says and this simply cannot be ignored. There is no other explanation for it. Read 20 again:

[20] And when they heard it,

When they heard about Paul's ministry outside of Jerusalem - this is what they said.

they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:
[21] And they are informed of thee, that thou teachest all the Judahites which are among the Gentiles - the other nations - to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

Now, adding verse 21 to 20 - there is simply no way someone can say that James and the thousands of Judahites that believed - and were zealous of the Law - there is no

way someone can say that wasn't the Law God gave Moses. It's as clear as can possibly be. They are clearly saying that Paul was teaching all the Judahites - which apparently did not have access to the temple in Jerusalem - they didn't live in Jerusalem - it's okay to forsake Leviticus 13 - 15 - it's okay not to circumcise their children - and it's okay not to walk after the other customs God gave Moses. This cannot be denied. It's as plain as can be. Now, add verse 22 to it.

[22] What is it therefore? the multitude must needs come together: for they will hear that thou art come.

[23] Do therefore this that we say to thee: We have four men which have a vow on them; (Numbers 6)

[24] Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing;

What things are nothing? "That you're out there telling people that are not in Jerusalem they are not to keep Moses' Law." Tell them it isn't so.

but that thou thyself also walkest orderly, and keepest the law.

The last time we looked at this, I showed you this is specifically referring to Numbers chapter 6 and Numbers chapter 19 - concerning the Law of the Nazarites. When James was telling Paul to walk orderly and keep the Law - he was talking about the Law God gave Moses - including Numbers 6 - and absolutely not excluding Leviticus 13-15 and the rest of it. They were still compelling men - Paul included - to zealously obey the Law God gave Moses - because they were still learning. And the Law that God gave Moses - so many times we've lost count of it - wash your clothes, bathe your skin in water. They had not figured it all out. I believe we can see hear that Paul was beginning to figure it out. The rest of them also figured it out - but as of Acts 21 - James, Philip and the elders in Jerusalem - had not yet figured it out. There is no denying this.

James does admit, beginning in verse 25, that those outside of Jerusalem - and - this is a guess - I'll tell you that - maybe because they did not have access to the temple - so "out of sight, out of mind" - the obligations of keeping the Laws God gave Moses did not apply equally to all men at that time. At least James and the other elders had that revelation. Says so in verse 25;

[25] As touching the Gentiles - other Israelites not living at Jerusalem - which

believe, we have written and concluded that they observe no such thing, (just that they keep) save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

that they observe no such thing

Exactly what does that mean? Numbers 6; Numbers 19; Leviticus 13-15 - and all the other customs that came from the Law God gave Moses. This includes the blood rituals and the water rituals. Again, proving that baptism is found in Leviticus 13-15 - on the 8th day - what did those who were zealous of the Law do?

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

The purification process he and these four Nazarites did was directly from Numbers 6. Numbers 6; Numbers 19; Leviticus 13-15 and other Laws from the Law God gave Moses - required the washing of the clothes and the bathing of the flesh - then - and only then - were they considered to be clean enough to enter into the temple. Do you want to know what baptism is? Do you care to know what baptism - what Biblical baptism is? Or do you want to keep some hocus pocus water ritual passed down from something called "church?"

What we have read from Leviticus 13-15 this week and last. Over and over and over - in regards to physical H₂O water - is the washing of the clothes and the bathing of the skin - requirements under the Law God gave Moses - which ended when the temple was destroyed at AD70.

The physical H₂O water, just like the physical blood of lambs, and goats, and birds - has been replaced in the New Covenant with the Living Water that Jesus the Christ offers. It has been replaced with His blood that was shed to put an end to the Old Covenant way and bring a much better way.

Friends, when you see H₂O water baptism in the book of Acts, when you see H₂O water baptism in the ministry of John, when you see H₂O water baptism - almost exclusively talked about ONLY in the very early ministry of Christ - and obviously as can be - declining through the rest of His ministry - you are seeing people obeying the physical H₂O cleansing requirements of the Law God gave Moses. Those things are not

in existence in the New Covenant.

There has been a change. A major change in the Law. Major change(s) in the Law. The water isn't the same, the blood isn't the same, circumcision isn't the same, the temple isn't the same. It's all been changed - it all completely changed fully - finally - when the temple came down at AD70.

In conclusion this morning, I would ask you to turn to John chapter 9. Let's read from verse 1. We've touched on this before, but I want to show you something in particular as we begin to transition into what baptism - into what immersion into the Christ - means for today. Verse 1:

[1] And as Jesus passed by, He saw a man which was blind from his birth.

[2] And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Again, the definitions of sin? Blindness? Did they consider that "sin" in Bible times?

[3] Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

[4] I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work.

[5] As long as I am in the world, I am the light of the world.

[6] When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay,

[7] And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

[8] The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

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

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

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

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

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

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

[15] Then again the Pharisees also asked him how he had received his sight. He

said unto them, He put clay upon mine eyes, and I washed, and do see.

I want you to know that the words wash and washing here are not bapto. Just keep that in mind.

[16] Therefore said some of the Pharisees, This man is not of God, because He keepeth not the sabbath day. Others said, How can a Man that is a sinner do such miracles? And there was a division among them.

[17] They say unto the blind man again, What sayest thou of Him, that He hath opened thine eyes? He said, He is a prophet.

[18] But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

[19] And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

[20] His parents answered them and said, We know that this is our son, and that he was born blind:

[21] But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

[22] These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

We're not talking about Jesus here. We are talking about the Christ. The King. The Anointed One of Israel. (Of course, Jesus was the Christ. But the discussion was about the Christ.)

[23] Therefore said his parents, He is of age; ask him.

[24] Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

[25] He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

[26] Then said they to him again, What did He to thee? how opened He thine eyes?

[27] He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be His disciples?

[28] Then they reviled him, and said, Thou art His disciple; but we are Moses' disciples.

[29] We know that God spake unto Moses: as for this fellow, we know not from

whence he is.

[30] The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

[31] Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

[32] Since the world began was it not heard that any man opened the eyes of one that was born blind.

[33] If this man were not of God, he could do nothing.

[34] They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

[35] Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

An argument could be made that Jesus healed this man by telling him to go baptize himself in the pool of Siloam. Personally, even though the Greek is not baptizo as I pointed out a minute ago - I wouldn't have a problem with it. But what must be noted here is that if this was baptism - and again - I have no problem saying it was - because the Old Covenant was full of baptism - lots and lots and lots of them and they were for healing - but what has to be noted here is that this man did not believe on Jesus as the Christ at the time of his baptism. At the time of his washing, at the time of his cleansing, this man did not believe that Jesus was the Christ. Look at it again.

[35] Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

Now watch. An argument could be made concerning Old Covenant baptism - but this man did not become fully immersed into Christ until AFTER his physical H2O water baptism.

[36] He answered and said, Who is He, (Who is this Son of God) Lord, that I might believe on Him?

[37] And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee.

[38] And he said, Lord, I believe. And he worshipped Him.

Do you see it? Once again, here is another example of a man meeting Jesus the Christ - and it is the man's belief - the man's belief that Jesus is the Christ - is what brings salvation. There is no record that after this man's belief - did he undertake a ritual of

thanksgiving or sacrifice - or a ritual for the remission of sins - it was his belief.