

**Message# 190 - 5-22-2022 - Christians Believe that Jesus Fulfilled the Prophets - H2O  
Water Baptism Ended with the Old Covenant**

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

Before we get into today's message, I want to give you an update on something I reported to you several weeks ago. I told you that one of our brethren had his truck stolen from him from a local police department - simply because - our brother did not produce a state driver's "license" when the cop pulled him over. I do have a few more details for you - still not as many as I would like to have as I share this with you. But I think this is pretty good grasp of what has happened.

Apparently, when this cop was told that our brother did not have a state driver's license - or better stated - a state i.d. card - the cop turned somewhat belligerent. And let me stop right here for just a second.

I have tried to tell people for more than 30 years now - typically in response to people telling me - "It's just a 'driver's license' - it's just a meaningless piece of paper." Well, friends, we can hide behind that thought process all we want to - but I came to an understanding after talking with people for many years now - and - going through my own experiences - the overwhelming number of people I have spoken with have told me - when the cop walks up to the window - more often than not - the words "driver's license" are rarely even mentioned. The more common request from the cop is, "May I see some i.d.?"

It may say "Driver's License" or "Operator's License" but that plastic card is an identification card that means - "the bearer of this card is either a u.s. citizen, or has approved status" by the united states "government" or the states. That card is far less used as some sort of proof that someone can operate a car or truck - little children have proven some of they can operate a car or truck - that card is for identification - and has very little to do with - for lack of a better word - "driving."

The card stands for - "I'm a part, I'm a citizen, I agree to the statues of whatever fictitious state name" happens to be on the card.

Card-carrying member. Ever heard that saying before? I typed that phrase into a search

engine and this came back, from Collins Online Dictionary:

1. ADJECTIVE [ADJ n]

A card-carrying member of a particular group or political party is an official member of that group or party, rather than someone who supports it.

I've been a card-carrying member of the party for five years.

2. ADJECTIVE [ADJ n]

If you describe someone as, for example, a card-carrying feminist, you are emphasizing the fact that they believe strongly in and try to carry out the ideas of feminism.

[emphasis]

(I was shocked they put this in the definition. I'm not sure what someone carries in their billfold that says they are a "christian"...a card-carrying Christian.

card-carrying

in American English

ADJECTIVE

1. owning a membership card in a specified organization

2. Informal thorough, genuine, etc. a card-carrying pacifist

1. admittedly belonging to a group or party a card-carrying Communist

2. often facetious

dedicated to an ideal, profession, or interest a card-carrying humanist

It's funny - as in ironic - as to how everyone else in the world seems to understand what "card-carrying" is and what it stands for - but when you talk to people who claim to be followers of Christ - and the topic of "card-carrying" as in state identification - all of a sudden it becomes something that has no real meaning, no real purpose, "it's just a meaningless piece of plastic." Well, if that's the case, then why have it at all? Why carry it with you everywhere you go? "It doesn't mean anything. It doesn't have any real significance" - but the reality is - most people that I have known throughout my almost 60 years - *so says my mother* - won't hardly dare leave home without having that card.

So, anyway, when our brother told the cop he didn't have what he wanted - i.d. - the cop got offended. Why? Let me tell you why the cop got offended - and this came out in the conversation - *the lack of i.d.* - the cop takes that to mean - "you don't support us" - "you aren't a member of our club." That is exactly how that is taken - and - you know what? - that's how it should be taken. But - in no way should that be offensive - at least to someone who would let us explain why we don't have the i.d. that most everyone else has.

It's not an attack against cops. I've said this before and I'll say it again - if cops were out

on the streets capturing people who violate the Laws of God - simple - we are talking about murderers, rapists, thieves, perjurers - people causing real harm - real damage - if they were capturing people like that - then I'd be the first to support them - and I believe any true follower of Christ would do and say the same.

But that's not what they are doing. Evidence #1. They arrested, then took his truck, one of our brethren who did no harm to no one. They arrested him because they claimed he violated their statues. Well, friends, a true follower of Christ is not guilty of anything when other mere men claim that someone has violated their definition of good and evil - when no other party has been damaged. It's really simple.

So this cop had his feelings hurt because our brother did not fall down and worship another god's statues. He then told our brother he was talking his truck, his property in the truck - then told him he would never see any of it ever again. Wow. Really?

Let me tell you - plain and simple what that was. It's called theft. If you take something that doesn't belong to you without permission from the rightful owner - it's called theft. These "persons" can come up with their little statues and try to give each other a supposed right to steal - but I'm sorry - the God of Heaven has never Ordained theft. You can't make up some statue and say it gives you the power to circumvent the Laws of God. It doesn't work that way.

If that wasn't bad enough, I just found this out about a week or so ago, when the cop took possession of something that was not his - and then called a tow company to become a co-conspirator in the theft - and in the Laws of God - this now becomes a mitigating factor that makes the original offense even worse - but when he called the tow company - he lied and told the tow company that our brother did not own the truck. What a liar. He ran the VIN number. It did not come back as stolen. If you are in possession of something that does not come back as stolen - you are the owner. That's how it works!

Theft, then lying and perjury on top of that. This has now become very serious. Alright, long story short. Our other brother, Michael, who is an absolute warrior, man I want him on my side - he begins calling the cops - calls the lieutenant and the sergeant - and whoever else will answer the phone - and begins demanding the return of the truck.

And guess what? After a little while, the city attorney calls our brother and tells him *they* have paid the towing company the extortion money they wanted for the return of

the truck - and our brother now has his truck back. But, friends, it did not happen without a fight. Totally awesome - the fight that Michael engaged these people with - and he won.

There are others out there who have been in this fight. And they have had a different approach. And I am not going to criticize them for their approach. But they have basically said, "When you encounter people like this, let them have your truck, let them have your car, let them kill you if they want, just roll over and let them have their way." Again, I'm not going to criticize that - but friends - that's not for me.

I have told people through the years there are two ways to identify with Christ. You can identify with the Crucified Christ hanging on the cross - I'll never criticize someone who chooses to identify with that Christ - or - you can identify with the All-Conquering, Reigning, King of kings and Lord of lords Who brought down principalities, He brought down powers, and He told His disciples to bring into captivity even the thoughts of those who would oppose His Kingdom.

Fight the good fight of faith. And no, we aren't talking about guns and knives and bombs. We are talking about taking the Sword of the Spirit and the Shield of Faith and using those in doing battle with the enemies of Christ. And - be assured - whoever fights for the statutes of men - over the Laws of God - they are the enemy of Christ. It's pretty plain. Pretty simple.

So, a great victory report to give this week and it should be reassuring to everyone who is on the fence as to whether or not to come on into the Kingdom of God. Ha. As they say, "Come on in, the Water is fine." And that's Water - with a capital W.

The positive reports continue to come in regarding this series on baptism. H2O Water Baptism Ended with the Old Covenant. It's just great to see and hear from people who are getting it. And, it's interesting to me what things are most influential to the ones writing in. It's not the same thing for everyone.

Baptism. I just chuckled just a little there because I wonder how many people listening to me right now - when I said the word "baptism" - even those of us who are getting it - how many people had their mind filled with a memory from what "baptism" looked like from a "church" setting or event?

Even after these many weeks of messages, how many of you, when you heard the word

baptism - had any thought other than a “church” ritual?

The reality is - the word baptism - which comes from bapto - and baptidzo - and baptismos in the Greek - the word rarely means H2O water. It means to be immersed into. To be placed into. To be stained; to be changed from one form to another. It can mean water - physical H2O water - but it does not always mean water - and the truth is - it rarely means water.

Immersed - from Merriam-Webster's Online Dictionary:

#1 definition: to plunge into something that surrounds or covers especially : to plunge or dip into a fluid

2: ENGROSS, ABSORB completely immersed in his work

3: to baptize by immersion

No mention of water. None at all. It says a fluid - it doesn't mean water exclusively.

Synonyms of immerse:

absorb, bemuse, busy, catch up, engage, engross, enthrall, enwrap, fascinate, grip, interest, intrigue, involve, occupy

Once again, for those who are insisting that we should cross out the word baptism or baptize in our Bibles and replace it with immerse - well - I'd certainly be okay with that - mainly because nearly the entire world has been trained like Pavlov's dog to hear the word baptize as a trigger to make them immediately think of a “church” ritual that has absolutely no basis in Scripture whatsoever.

Why is it, when we hear the word baptize - we do not go to the Scriptures to get the mental picture of what is taking place - and instead - basically the only reference point people have is the ritual they saw or participated in - while in something called a “church?”

When we hear the word crucify - or crucifixion - most of us are immediately drawn to the details found in the Scripture concerning the crucifixion of Christ. As Christians - those who claim to be followers of Christ - there are a lot of thoughts that come into our minds that bring us right to passages of Scripture where we can obtain the Authority to say or do the things we do.

But when it comes to baptism - I have asked many times in this series - take your Bible and show me what that looks like. I don't want someone to hand me the catholic catechism and say, "See, right here." I don't want to see a manual from the Mormon "church." I don't want someone to read to me the Westminster Confession of 1646. And I certainly don't want the jews to teach me about mikveh - H2O water baptism required for conversion to judaism.

I want someone to take their Bible and show me from the Bible what H2O water baptism looks like. If H2O water baptism is for the New Covenant World - if it is a requirement for salvation - if it is for the remission of sins - then surely the Bible would show us what it looks like.

Again, does it take special water? If so, chapter and verse, please.

Does someone baptize themselves, or do they get baptized by someone else? If so, chapter and verse, please.

Are there special words that need to be said during the ceremony? If so, chapter and verse, please.

Does there need to be other people observing? If so, chapter and verse, please.

Look, if H2O water baptism is a requirement in the New Covenant in order to be "saved" to be "under the blood" to be "born again" to have your sins forgiven, for the remission of sins - then - we better be able to take our Bibles and show how it is to be performed.

Is it a guess? Is it a best guess? Is it a keep doing it until you get it right situation? Is it chance, is it luck to finally after so many tries stumble onto the correct procedure?

Well, friends, I have taken the Bible and have shown you what H2O water baptism looks like - at least in the fullest extent as to what the Bible does show us - and every single instance of H2O water baptism is part of the Old Covenant World that ended in the first century.

I have shown you one of the best examples of baptism we have - and it's not from John the Baptist, it wasn't from Jesus or His disciples, it wasn't from Peter and it wasn't from Phillip. The best example, the most detailed example we have, was from Naaman the

Syrian when Elisha the prophet told him to go and baptize himself seven times in the river Jordan to have his leprosy cured.

I have shown the baptism of John. It wasn't *one* baptism. In fact, I should have said, "I have shown the baptismS of John." John's baptism was not one baptism. John's baptism was two baptisms - and only one of them had something to do with H2O water. John's first baptism was the baptism of repentance. The Scriptures clearly call that - baptism of repentance. That was baptism - and it had nothing whatsoever to do with H2O - nothing. It was being baptized in - immersed in - consumed by - engaged in - enthralled by - absorbed in - repentance.

Then, I do believe we see John with a baptism involving H2O water. Of course we do. Leviticus 13-15 shows us from the Law God gave Moses when H2O water was to be used for the "remission of sins." It was not required for every sin - every transgression of the Law. Leprosy, yes. Other issues of the flesh, yes. Touching dead things, yes. How about theft? No. No requirement of H2O in the forgiveness of theft. Restitution is what brought about the remission of that sin.

It needs to be said again. John the Baptist - John the Baptizer - John the Immerser - into repentance *and* into the H2O - was not doing something new in the first century. John did not add to the Law of God. John did not bring something new onto the scene in the first century. John was calling those Israelites into repentance for not keeping the Law God gave Moses and when John was apparently H2O water baptizing - he was doing so in compliance with the Law God gave Moses. This is why there is no record. There is absolutely nothing in our Bibles where we find John - *or anyone else* - explaining what he was doing. They knew what he was doing.

They had the Law and the Prophets read to them on a weekly basis. Problem is, they had forsaken the Law God gave Moses in favor of their own traditions. Same exact thing a lot of people do today.

Last week, we got through several more instances of the phrase "for the remission of sins." I showed you how that the first time we saw it - it was with John's two baptisms - repentance and H2O - of which John said,

*"Look people, I am doing is baptizing you with water - physical H2O water - but there is One coming after me - Whose shoes I am not even worthy to unlatch - and He will baptize you with" - something totally different - and it wasn't physical H2O water.*

I also showed you how there was only a brief mention of Jesus and His disciples doing what looked like the same thing John was doing - *whatever that was* - since the details are so obviously missing from the text - but once Jesus turned the baptismal waters into wine - we see less and less of anything that resembles baptizing similarly to what John was doing - *whatever that was*.

We see Jesus healing lepers with a touch. Touching a leper. My goodness. Jesus touched a leper. He healed a leper - *blatantly without the use of the H2O* - the prescribed manner in which God told Moses was to be “the Law concerning leprosy.”

Then, on one occasion, Jesus told the leper to go wash himself in the pool of Siloam and then go show himself to the priest - certainly a little after the fact. Which was for us - supposed to be a major lesson to be learned.

As we progress through the Gospels - we see less and less of whatever it was that John was doing - “All I am doing is baptizing with water...” that is the “I must decrease and He must increase....” that's what this was.

Then finally, as we begin to go through the book of Acts - beginning with the end of Matthew - which hopefully I'll get back to in a minute - and we see basically baptism being used for the prescribed cleansing before entering the temple.

I believe, while we are seeing less and less of the H2O - we are having revealed to us what and how the remission of sins is achieved in the New Covenant World. Let's look at some other times the phrase “for the remission of sins” is found - and let's see if H2O water is found there. Please open your Bibles to Acts chapter 10.

While you are turning there, I want to remind you again of where we left off last week. We had been talking about Acts 2:38.

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

The text does not say, Repent, and be baptized in water everyone one of you. It does not say that. It says,

Repent, and be baptized every one of you in the name of Jesus Christ for the

remission of sins, and ye shall receive the gift of the Holy Ghost.

It says to be immersed into the name, into the Authority of Jesus Christ. It does not say one single thing about H2O water. When we see the word baptized - it does not always mean water - physical H2O water. In fact, it rarely means water - physical H2O water.

Alright, Acts chapter 10, beginning in verse 1, let's find another instance of "for the remission of sins."

[1] There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,

[2] A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

[3] He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

[4] And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

[5] And now send men to Joppa, and call for one Simon, whose surname is Peter:

[6] He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

[7] And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

[8] And when he had declared all these things unto them, he sent them to Joppa.

[9] On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

[10] And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, [went to sleep, was having some dreams]

[11] And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

[12] Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

[13] And there came a voice to him, Rise, Peter; kill, and eat.

[14] But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

[15] And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

[16] This was done thrice: and the vessel was received up again into heaven.

[17] Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

[18] And called, and asked whether Simon, which was surnamed Peter, were lodged there.

[19] While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

[20] Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

[21] Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

[22] And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the [Judahites], was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

[23] Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

[24] And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

[25] And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

[26] But Peter took him up, saying, Stand up; I myself also am a man.

[27] And as he talked with him, he went in, and found many that were come together.

[28] And he said unto them, Ye know how that it is an unlawful thing for a man that is a [Judahite] to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

This should go without saying. This version Peter had, had nothing to do with eating clean or unclean meat. This is talking about whether or not to bring the Gospel to other people outside of Jerusalem.

[29] Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

[30] And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright

clothing,

[31] And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

[32] Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

[33] Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

[34] Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

[35] But in every nation he that feareth him, and worketh righteousness, is accepted with him.

[36] The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

[37] That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

(John preached water? Or John preached repentance?)

[38] How God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil; for God was with Him.

[39] And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; Whom they slew and hanged on a tree:

[40] Him God raised up the third day, and shewed Him openly;

[41] Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead.

[42] And He commanded us to preach unto the people, and to testify that it is He Which was ordained of God to be the Judge of quick and dead.

[43] To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.

Stop right here. Once again, the phrase “remission of sins” - and it comes through believing in the Authority of Jesus the Christ. No mention here yet - of baptism. It is coming in this chapter - but not yet. Remission of sins is accomplished in those who believe in His Authority.

[44] While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

[45] And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles (those outside of Jerusalem) also was poured out the gift of the Holy Ghost.

Will anyone read this and deny that salvation had come to these people? Did these people have the gift of the Holy Ghost poured out on them - without being cleansed first? They were cleansed. They were cleansed because of their acceptance of Jesus as the Christ. They were cleansed because they believed on Him Who the prophets prophesied concerning. They were cleansed because they believed that Jesus was the Christ, the King of Israel. And their cleansing had nothing whatsoever to do with physical H2O water.

Go back up to verse 9 for a minute:

[9] On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

[10] And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

[11] And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

[12] Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

[13] And there came a voice to him, Rise, Peter; kill, and eat.

[14] But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

[15] And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

This is where God showed Peter that the Gospel was going to be preached to more than just those living in Jerusalem. What God hath cleansed - that's not talking about washing someone in physical H2O water - that's talking about God opening the path of salvation to more than just those of Peter's brethren. Cleansed - but without water - without physical H2O water. It's important to remember that, because it's going to help us understand the last part of this chapter. Now, verse 46.

[46] For they heard them speak with tongues, and magnify God.

These people had become followers of Christ. They were - for lack of a better description - "saved men." They had been accepted of the Father - why? because they had been H2O water baptized? No, because they had believed on the name - on the Authority of Jesus Christ.

Then answered Peter,

[47] Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

Whatever this baptism was - and we have certainly seen quite a few of them - this baptism **was not for the remission of sins**. They had already received the remission of sins. That came by faith - through faith in the name of - in the Authority of the One Who fulfilled the prophets. This baptism - was most likely - again - a fulfillment of the Law God gave Moses. And, I want to remind you again of our discussion from Acts 21. These believers - including James and Peter - those who were still in Jerusalem - they had not completely figured out the passing of the Old Covenant and the establishment of the New. They were still working on getting that figured out.

Go back to verse 45. And as we do that, look forward, look forward into what is coming from Paul who was arguably one of the first ones to really begin to figure out the passing of the Old and the establishing of the New - in relation to circumcision. Physical circumcision was a requirement under the Law God gave Moses - but in the New Covenant - circumcision was that of the heart and not the flesh. In Acts 10 - we still reference to those living in Jerusalem who were keeping the Law God gave Moses. Verse 44:

[44] While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

[45] **And they of the circumcision which believed were astonished**, as many as came with Peter, because that on the Gentiles (those outside of Jerusalem) also was poured out the gift of the Holy Ghost.

We need not try to explain this away. They were still keeping the Law God gave Moses. From the time of the cross - until this very short time later - these people had not figured out that the Law God gave Moses was finished. They hadn't even began to grasp that it was fading away. It wasn't until we get out of the book of Acts that we really begin to see a more thorough understanding coming into focus that the Old was about to pass away and the New was coming onto the scene.

The Law God gave Moses was not bad. It wasn't some awful terrible thing. It just wasn't the final plan. It wasn't good enough and was going to be replaced. It was not a terrible thing that these Israelites in Acts 10 were circumcised. And, it was not a bad thing if they were H2O water baptized as it so seems it was in verses 47 and 48 - but it was not for the remission of sins. That had already taken place before we get to Peter's command to be baptized.

These believers in the book of Acts were still keeping the Law God gave Moses and it was not a bad thing. The Law had not passed away. The temple was still in existence. It was perfectly fine to forsake the Law God gave Moses and it was perfectly fine to fulfill the Law God gave Moses. The temple was still in existence.

I asked you a while back. When we see these apostles, Peter, James and others going into the temple - over and over and over in the book of Acts - what were they doing? Were they trying to stop the daily sacrifice? No they were not. In fact, coming a little later in the first century - the one who DID stop the daily sacrifice was absolutely an enemy of Christ - an enemy of God - it was not the apostles who opposed the daily sacrifice.

And again, this is why we clearly see Paul - at the beckoning of James and the other devout believers in Jerusalem - commanding Paul to keep the Law God gave Moses in Acts 21. And friends, it was not so that he could win James and Phillip and Peter to Jesus. James, Phillip, and Peter had already been won to Jesus. Paul was keeping the Law because the temple was still in place in the book of Acts - the Law God gave Moses was still in effect in the book of Acts and it was perfectly fine to keep doing so in the time of the book of Acts.

Don't fight against that. There's nothing wrong with keeping Moses in the book of Acts. So long as they were keeping Moses - now listen - in the name of - in the Authority of Jesus Christ. During this transition period between the Old and the New - the reason these true believers kept getting beat up and thrown in jail and persecuted by the jews - is because the true followers of Christ knew that Jesus fulfilled the Law God gave Moses by taking Authority over the Law and Authority over the temple. Everything they were doing - was now being done in the name of - in the Authority of Jesus the Christ and the jews didn't accept it. They wanted to keep their traditions. The reality is - they didn't want Moses, they didn't want the prophets, and they most definitely did not want Jesus Christ.

These Old Covenant baptisms we are seeing - the ones who appear to look like they are H2O water baptisms and I certainly believe some of them were - were now being done - in the Name of - in the Authority of - Jesus the Christ.

[48] And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Now the question again. Baptized in water? Or baptized in the name of? Just like John's baptisms - were there two here? Sure seems to me like there was - but clearly - neither one of them was for the purpose of remission of sins - *that had already taken place*. They had - through faith in - through belief in his name - in His Authority - they had already received remission of sins and they had already received the gift of the Holy Ghost - *whatever that was*.

Now, Romans chapter 3, for another mention of the remission of sins. We are now going to start to see a rapid decline in references to physical H2O water baptism. Why? Well, because we are getting into the epistles of Paul. Paul is the same one who said - in reference to what sure seems like H2O - Paul said, "I'm glad I didn't baptize any of you - except for a few of you." So, sure, as we progress through the writings of Paul, we are definitely going to see less and less of H2O and more and more of what New Covenant baptism really is. Romans chapter 3, verse 1:

[1] What advantage then hath the Judahite? or what profit is there of circumcision?

[2] Much every way: chiefly, because that unto them were committed the oracles of God.

Here again. How can we deny that the Law that God gave Moses was still in effect at this time? While the temple was still in existence - so was the Law God gave Moses. But - Paul is beginning to teach the vanishing of the Law God gave Moses. During this time period - the Old and the New were co-existing. One was on the verge of passing away - while the other was on the verge of being fully implemented. Keeping the Law God gave Moses in the temple that God instructed His Old Covenant saints to build - was not a bad thing - at least while the temple was still in existence. Verse 3:

[3] For what if some did not believe? shall their unbelief make the faith of God without effect?

[4] God forbid: yea, let God be true, but every man a liar; as it is written, That

thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

[5] But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

[6] God forbid: for then how shall God judge the world?

[7] For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

[8] And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

What is that? What is Paul saying here? That's a direct reference back to Acts 21 where Paul had clearly been teaching those outside of Jerusalem that they did not have to follow the customs of Moses. It sure seems like those still living in Jerusalem were to follow the customs of Moses. But not those outside of Jerusalem - not those who did not have access to the temple. But nonetheless, Paul was teaching - to the right people - that the Law of Moses was not to be kept - the ceremonial Law - not Thou shalt not steal, thou shalt not commit murder, not those Laws - the ceremonial Laws concerning sacrifices, baptisms, circumcision, etc. Verse 9:

[9] What then? are we better than they? No, in no wise: for we have before proved both Judahites and Gentiles (those - quite possibly Israelites - living away from Jerusalem), that they are all under sin;

[10] As it is written, There is none righteous, no, not one:

[11] There is none that understandeth, there is none that seeketh after God.

[12] They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

[13] Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

[14] Whose mouth is full of cursing and bitterness:

[15] Their feet are swift to shed blood:

[16] Destruction and misery are in their ways:

[17] And the way of peace have they not known:

[18] There is no fear of God before their eyes.

[19] Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

[20] Therefore (because of this, he says) by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

What does he mean? He's talking about things like Leviticus 13-15. He's talking about the sacrifices, he's talking about circumcision and he's talking about the physical H2O works - such as the work of Naaman the Syrian when Elisha told Naaman to go and baptize himself seven times in the river Jordan. That is works. That is what is meant by the deeds of the Law. Wash the clothes, bathe the flesh, offer sacrifices. In our study, wash the clothes, bathe the flesh, after you do that, offer sacrifices - those are the deeds of the Law.

We're not talking about not committing murder, not stealing from people, not raping people - we're talking about the works of the Law. Leviticus 13-15, Numbers 19 - are great examples of what Paul is talking about. Verse 21:

[21] But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

[22] Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Jesus healed people without the works of the Law. This is what this is talking about. This is talking about - faith - through faith in His name - in His Authority - *for the remission of sins*. The phrase for the remission of sins - is pretty much Old Covenant terminology - and pretty much belonged to the Law God gave Moses - but over and over - we have seen Jesus healing people - saving people - offering and giving them everlasting life - and doing so apart from the works of the Law God gave Moses. This really shouldn't be hard to see.

[23] For all have sinned, and come short of the glory of God;

[24] Being justified freely by his grace through the redemption that is in Christ Jesus:

[25] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Here it is -

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

The remission of sins - and absolutely no mention of H2O water in this chapter - nor in the chapter before - or in the chapter after. Keep your finger here - let's look at the only reference to baptism in the entire book of Romans. Go to chapter 6, please. Let's start in verse 1. This is what I've been trying to get to. We see John's water baptism. Then we see a brief mention of Jesus' "baptizing" like John. Then, we see it less and less and less.

- [1] What shall we say then? Shall we continue in sin, that grace may abound?
- [2] God forbid. How shall we, that are dead to sin, live any longer therein?
- [3] Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Alright. Stop for a second. Do everything we can to wipe churchianity out of our minds. Every time we see the word baptism - we have got to stop being drawn into some "church" ritual. The word means - from Strong's:

*908 baptism - technical or figurative.*

What? Technical or figurative? Strong's says to look at 907 baptizo, which comes from bapto which means to whelm. Okay. What does whelm mean? From Webster's 1828:

WHELM, verb transitive

1. To cover with water or other fluid; to cover by immersion in something that envelops on all sides; as, to whelm a person or a company in the seas; to whelm a caravan in sand or dust.
2. To cover completely; to immerse deeply; to overburden; as, to whelm one in sorrows.

Whelm could mean water - but it could also mean another fluid - like say - blood. Strong says it is technical or it is figurative. Okay. So it's technical when referring to John's H2O water baptism and figurative when referring to being baptized into the name of Christ or as the verse we are looking at in Romans 6:3

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

The verse says baptized into Jesus Christ, the verse says baptized into His death. It says absolutely nothing about water - physical H2O water. Baptized into Jesus Christ - to be

immersed into Jesus Christ being enveloped on all sides - to cover completely - to immerse deeply, to overburden, to overwhelm one into the sorrows that accompanied the death of Christ.

The word baptism does not always mean water. In fact, it rarely means water. It means to be totally consumed by, enthralled by, engrossed with, bapto, to overwhelm, to cover wholly with a fluid, to moisten, to stain as with dye - d-y-e. Water does not stain. Blood stains. I am just constantly amazed at the thought that people have come up with that somehow physical H<sub>2</sub>O water in the technical sense - has more power than the figurative liquid blood of Christ. We will never participate in the death of Christ. No man did. No man ever - but Christ Himself. Romans 6:3 is speaking figuratively of being baptized into Jesus Christ or being figuratively baptized into His death - that's the only thing it can be talking about. Physical H<sub>2</sub>O water is not even in the discussion.

[4] Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Again - absolutely no mention of H<sub>2</sub>O water can be found in these verses. For men to insert H<sub>2</sub>O water into these passages is to do things to the verses that are not allowed. Friends, it is not Charlie Steward that reads these passages of Scripture and adds things into the text to try to prove some extra-Biblical point.

Therefore we are buried with him by baptism into death:

This is figurative language concerning being fully immersed spiritually into Christ's death - so that our old man is dead - our old man is buried with Christ - not into water - water - physical H<sub>2</sub>O is not even mentioned here. This is being fully engrossed into His death. Fully consumed by the implications of His death. Baptism does not always mean the "church" ritual that comes to mind every time we hear the word. This is all figurative language - just like the definition that Strong's provides.

I'm not in anyway saying that Strong's definitions are what we make our determinations by - but I am saying that this definition of the Greek word - as provided by James Strong - since the 1800s is saying that the word is technical and figurative. It's technical when speaking clearly of the H<sub>2</sub>O water baptisms found in the Law God gave Moses and it's clearly figurative when speaking of such things as being baptized into Jesus Christ, of being baptized into His death.

Being baptized in the name of Jesus Christ means being immersed into the Authority of Christ. Being fully consumed by the Authority of Christ in our lives. It's not talking about some "church" ritual of being dunked in some water and having someone say some hocus pocus words over us - hoping beyond hope that the person gets all the words completely correct - or else the baptism could be rendered void or nullified. Verse 5:

[5] For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

[6] Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Is this speaking technically or figuratively?

[5] For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

[6] Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

That is speaking figuratively. It's all figurative. But somehow we are led to believe that all this figurative language is dependent on physical H2O water? We participate in a physical act - clearly one of the deeds of the Law - in order to have the blood of Christ applied to us? In order to identify with the death of Christ - figuratively - we engage in a physical ceremony? It doesn't make sense. Under the Old Covenant Law God gave Moses - sure - it makes total sense. But not in the New Covenant. It's all figurative language. Back to Romans chapter 3 verse 26:

[26] To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

[27] Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

[28] Therefore we conclude that a man is justified by faith without the deeds of the law.

Friends, what deeds of the Law is he talking about? He's talking about things such as Leviticus 13-15; Number 19. He's not talking about murder, theft and rape - he's talking about the works of the Law - including - but not just limited to - but in this study - he's absolutely talking about washing the clothes and bathing the flesh. Those were works of the Law and anyone who says otherwise is either unknowledgeable of the Law God

gave Moses or just refuses to yield to the clear teachings of the Scripture.

There is simply no way someone can read Leviticus 13-15 and Numbers 19 and all the other passages we have looked at - and not be able to see what the works of the Law Paul is talking about. Paul knew. Even in the times of the book of Acts he knew - or at the very least was starting to know - starting to figure it out.

The New Covenant is by faith - by faith in the name - in the Authority of Jesus Christ - it is not by works of the Law. This is why we see Jesus clearly setting Himself apart from John's baptism - at least the one involving the H2O physical water. Verse 29, Romans 3:

[29] Is he the God of the Judahites only? is he not also of the Gentiles (those who were not living in Jerusalem) ? Yes, of [them] also:

[30] Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

[31] Do we then make void the law through faith? God forbid: yea, we establish the law.

We are establishing the Law of Faith. Salvation comes by faith in the name of Christ - in the Authority of Christ. It is not the works of the Law - it is by faith. It is faith - the system of belief once delivered to the saints.

In conclusion, remember what we talked about concerning Acts 2:38. Baptized in the name of - baptized in the Authority of Christ - absolutely no mention of physical H2O water. Turn in your Bibles to Matthew chapter 28, please. We still have a few more "remission of sins" passages to look at. But I want you to see this, then we'll close. Let's begin in verse 1:

[1] In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

[2] And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

[3] His countenance was like lightning, and his raiment white as snow:

[4] And for fear of him the keepers did shake, and became as dead men.

[5] And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

[6] He is not here: for he is risen, as he said. Come, see the place where the Lord

lay.

[7] And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

[8] And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

[9] And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

[10] Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

[11] Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

[12] And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

[13] Saying, Say ye, His disciples came by night, and stole him away while we slept.

[14] And if this come to the governor's ears, we will persuade him, and secure you.

[15] So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

[16] Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

[17] And when they saw him, they worshipped him: but some doubted.

[18] And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

18-20, if I recall, it's been so many years, but I believe as a child, these were the very first verses of Scripture I ever memorized. I believe they were foundational in producing the faith - the system of belief that I have had for so many years - that being that Christ is King and we are not to be in men's little g "governments" - but rather exclusive Citizens of the Kingdom of God. Lost on us - in this verse 18 - is the definition of the word power. Let me read it to you. It comes from the Greek exousia. I wonder if we believe this. I wonder if we believe verse 18 what Christ said concerning Himself. Listen:

power of choice, liberty of doing as one pleases - keep in mind He said All of this is His.  
leave or permission

physical and mental power - keep in mind He said All of this is His.

the ability or strength with which one is endued, which he either possesses or exercises

the power of authority (influence) and of right (privilege) - keep in mind He said All of this is His.

the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed) - keep in mind He said All of this is His. All means all - He has it all and no else has any of it.

universally

authority over mankind

specifically the power of judicial decisions - keep in mind He said All of this is His.

of authority to manage domestic affairs - keep in mind He said All of this is His.

metonymically

a thing subject to authority or rule - keep in mind He said All of this is His.

jurisdiction - keep in mind He said All of this is His.

one who possesses authority - keep in mind He said All of this is His.

a ruler, a human magistrate - keep in mind He said All of this is His.

the leading and more powerful among created beings superior to man, spiritual potentates - keep in mind He said All of this is His.

a sign of the husband's authority over his wife

the veil with which propriety required a women to cover herself

the sign of regal authority, a crown - keep in mind He said All of this is His.

I wonder if we believe this? I wonder if we have really thought this through when He told His disciples that ALL of this - ALL power had been given to Him. Now watch verse 19.

[19] Go ye therefore, (because I have all power) and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Here it is again - and again - and again - and again -

baptizing them in the name of....

Fully immersing them in the Authority of. There is no mention of H2O water. This is not what this is talking about. This is about teaching all the nations to be fully immersed into, fully consumed by, fully engrossed by, fully involved with, the name - the Authority of the Father, and of the Son, and of the Holy Ghost.

He's not talking about a hocus pocus ritual performed by some pedophile priest. Or some sodomite from the Metropolitan "church" of Los Angeles. This is not church ritual

or tradition. This is teaching people that God the Father and His Son Jesus the Christ have all power and all Authority in heaven and earth. Teach people to be fully consumed with this understanding so they will live their lives accordingly.

[20] Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

This is what this is talking about. Observing all things whatsoever I have commanded you - that's what New Covenant baptism is. It's fully consumed by the teachings of Christ. H<sub>2</sub>O water - physical water - has nothing to do with this whatsoever.