

**Message# 194 - 6-19-2022 - Christians Believe that Jesus Fulfilled the Prophets - H2O
Water Baptism Ended with the Old Covenant**

Preached first on 6/19/2022 on www.molibertyradio.us

Good morning everyone. First things first. Today is my lovely wife Teresa's birthday! So I want to wish her a happy day in front of everyone. Almost all the family is here this weekend. We've had a fantastic time. As most of you know, our family does not do any worldly or "church holiday" - but we've always tried to make the day our family members were born - celebration - because - yes - we are so happy that our family members were born - and God brought all of them to us - and so - we celebrate those days and try to make our family members feel extra special on those days. So, happy birthday, Teresa, we are all so happy you were born!

Friends, I just can't hardly tell you how excited I am to get into today's message. I was telling Jeff this week that - you know - studying - not just reading - but studying the Word of God for over 50 years - at what point do you think you've arrived? Can you really learn something new? I've been preaching Fulfilled Bible Prophecy and its implications for over 35 years and coming from being raised in "church" it goes without saying what an eye-opening, life changing experience that has been. Not long after that, I learned what I learned about "church" - the word and the concept. That, too, was earthshaking.

Taking those two understandings or perspectives - then moving forward into the implications of the beliefs - which is all that matters. No one cares what you believe (except "church people") - but most thinking, rational people, care about how your belief system changes your life. If your beliefs - your faith - doesn't affect your life - who cares? It makes no difference what you say you believe - if it doesn't change your life.

"Church" - how does "church" change your life? Well, you might not cuss. You might not smoke and drink - you might not smoke marijuana anymore - but you know what - I know lots of people who don't "go to church" - but also have the sense enough not to drink and smoke, their language isn't horrible - not to get high from marijuana - but aside from those insignificant things - they live their lives basically exactly the same as everyone else in the u.s. and around the world does. So you quit chewin' tobacco. You quit cussin' and drinkin.' That's great. Lots and lots of people have done those things completely separate from "meeting Jesus."

The implications of understanding Fulfilled Bible Prophecy, of understanding that

“church” is actually the enemy of God, understanding that the Kingdom of God is real - it began in the first century - it's the only Government on Earth that is Ordained of God it's the Commonwealth of Israel - and when you really believe that - you understand that this what the Word is trying to teach you - and it grabs a hold of you and won't let go - and your life changes as a result - wow - that's what really matters.

But the desire to know more, to want to get to the deeper things, more understanding, that's there - that's always there. Then, something like what we are doing right now happens - and friends - I think I have probably told Teresa since I started this series that my mind has been blown - I wouldn't be surprised if I said that to her 10 times since we started.

Then, something else happened this week - actually - it began while I was preaching last week's message - I didn't say anything because I was too busy preaching while those new thoughts were also going through my mind - it's a wonder my mind didn't explode last week. But there are some things we are going to talk about this morning that have had me just busting at the seams all week long.

I've told you before - maybe even as recently as last weekend - I've have believed that H2O “church water” baptism is not for the New Covenant - I've believed that for - more than 30 years - but let's just refine that - let's put a time-stamp on it - to say at least 33 years because - actually it was this week - 33 years ago - where Teresa and I really began our relationship. She accepted Christ as the King of her life in the fall - 33 years ago this fall - and there was never a discussion of H2O “church water” baptism - because H2O Scriptural “baptism” - whatever it was in the Old Covenant - it ended - and does not only NOT have a place in the New Covenant World - but for those who continue to practice it - they are practicing a form of judaism - they are attempting to achieve “salvation” by the works of the Law - and yes - even doing so in what they say is the “Name of Jesus” - but they are violating the Scriptures - and leading people into a false sense of security thinking that their “salvation” was contingent on them placing their flesh - or having their flesh placed into H2O physical water to “have their sins washed away.”

I am truly amazed - that men who claim to have been studying the Word of God - they claim to understand the Old and the New Covenants - I am amazed that they can conclude that putting someone's flesh in physical H2O water - a church of Christ baptistry, a stream, a river, a swimming pool, a stock tank, a pond in the back yard, maybe even the river Jordan - a mikveh in a jewish synagogue, the molten sea in the

Mormon Tabernacle, holy water in a catholic church, men who actually claim to be teachers of the Word - actually believe that the application of physical water to someone's flesh - miraculously achieves the washing away of sins in the New Covenant World. That is incredible to me.

We don't offer physical blood sacrifices, because Jesus did away with that at the cross. We do physical circumcisions because Paul said circumcision is of the heart, not the flesh, but we absolutely DEMAND - the application of physical H2O water "for the remission of sins."

People can call me a heretick all they want to. They can call me a false teacher. I've been called worse things - I'll promise you that - well - maybe not - but they can say whatever they want to about me because not only do I refuse physical H2O "church water" in the New Covenant - but I say those who demand it are condemning people to life outside the Kingdom of God - it is a false Gospel - it is judaism, it is mormonism, it is catholicism, it is church of christ-ism - so point the finger of heresy at me all you want to - knowing the old saying - that when you point a finger at someone - the rest of the fingers are pointing right back at you.

Teresa often after asks me why the name-calling, the attacks, etc., don't bother me - and friends - I'll tell you - they do not bother me. As you well know, I have been known to level an attack or two myself. I despise "church" and what it stands for and I'm not ashamed or afraid to say it. If the "churchmen" want to come right back and blast at me - go right ahead. I'm not going to say some of the things I say - then when the "churchmen" get offended and say things about me - I'm not going to pout about it or whine about it. If I can dish it out - I can certainly take it.

As I have been progressing through this series - I've been uncovering so many awesome things. As I have heard some rebuttals and have listened to others tell me things they have heard in attacking true, Biblical, New Covenant - immersion into Christ - I am more convinced than ever - of the physical H2O water of the Old Covenant World - was there to point those people to the Living Water that Jesus Christ the Messiah brought with the New Covenant World.

Christ's Living Water cannot be touched. It doesn't make you physically wet. It's not something that someone else dunks you into, or sprinkles or pours over you. It is a Spiritual Water, it is the Water of Life, it is a Well it's a Fountain springing forth that brings everlasting life, it makes him or her who thirsts - it makes them never thirst

again. It does to the soul what the blood of bulls and goats and heifers could never do. It does to the soul what the washing of the clothes and the bathing of the skin could never do.

I cannot imagine for one second - someone - anyone - who claims to have a relationship with the God of Heaven and His Son Jesus the Christ - I cannot imagine anyone for one second using the phrase Living Water in a disparaging manner. But the Living Water that is Jesus the Christ - is the Water - it's the immersion - that John the Baptist was talking about when he said - "All I am doing is placing you in physical water - but the One coming after me, Whose shoe latchets I am not worthy to unloose - He is going to place you into something totally different than H2O water."

The placing into Jesus the Christ is a Spiritual process that has absolutely nothing to do with physical things. It is a result of belief - of believing that Jesus is the Christ - that He was the Last of the Kings of Israel - that He re-established the Kingdom of God in the first century - that His Father commands all men, women and children to come out from the little g "governments" of the world - and into exclusive Citizenship of the Kingdom of God - also known as the Commonwealth of Israel.

As I was reading through Galatians 1, 2 and 3 last weekend during the message, a thought kept coming into my mind and I didn't have the answer. It didn't detract from anything I was preaching - but I had this thought in my mind that lingered the entire time I was reading through Galatians 1, 2 and 3. This was the first bombshell that came to me this past week and there were several.

As I was reading Paul telling the Galatian Christians - it's faith - it's faith - it's faith - it's not works - it not the deeds of the Law - I kept thinking why is Paul having to tell this to the Christians of Galatia. They should not have been keeping the Law anyway. They were not of the circumcision. They were not in Jerusalem. They were the uncircumcision and it had already been said - even by James - that they were not required to keep the customs of Moses. Acts 21 - is as clear as can be.

So, why was Paul telling them over and over and over - not to keep the Law?

Please open your Bibles again to the book of Galatians. We need to get their quickly before I explode. Galatians chapter 1, verse 1.

[1] Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God

the Father, who raised Him from the dead;)

Once again, why is Paul introducing this way? You have to have a firm understanding of what took place in the Book of Acts to know this. James, Peter, Phillip, the devout elders in Jerusalem that were keeping the Law - where the Gospel was first preached - remember the phrase - "to the Jew first - to the Judahite first" - James, Peter, Phillip - they were preaching in Jerusalem - "Keep the Law God gave Moses - but do so in the Name of - in the Authority of Jesus Christ - and friends I'll say this. If anyone says that is not so - they do not know their Bibles. This has been proven over and over from the Book of Acts that those men - James, Peter and Phillip were zealously keeping the Law. Ananias, the one who ministered to Paul - was a devout keeper of the Law.

Don't try to tell us for one second this is talking about no murder, no stealing, no perjury. That is talking about the Law God gave Moses and anyone who says otherwise is misguided, lacking knowledge - or worst of all - is a judaizer. Someone who is attempting to keep the Law God gave Moses alive and well in the New Covenant World - and irregardless of the reasons - that's a really bad thing to do.

So Paul is telling these Christians, these true believers, true followers of Jesus Christ in the first century - the Gospel that I preached to you - did not come from Peter, James and Phillip or any other man. The Gospel message I preached to you came by direct revelation from Jesus Christ Himself. Why? Why is this so important? Because the Gospel Paul had preached to them was different than the Gospel that was delivered to those living in Jerusalem. And Paul needed to have Authority from the God of Heaven to preach something different to those outside of Jerusalem. He didn't receive the Gospel from men - he received it directly from Jesus Christ Himself. Verse 2.

[2] And all the brethren which are with me, unto the Ecclesias of Galatia:

[3] Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

[4] Who gave himself for our sins, that he might deliver us from this present evil world [there's a whole lot there] -, according to the will of God and our Father:

[5] To whom be glory for ever and ever. Amen.

Now watch this very closely again. And this is where my mind starting going a million miles a minute during last week's message.

[6] I marvel that ye are so soon removed from him that called you into the grace

of Christ unto another gospel:

[7] Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

It's obvious, or it certainly should be, that Paul knew these Christians he was writing to in the book of Galatians. We see this in various parts of the Book of Acts. What had Paul been preaching to them? What was it they had left, they had been removed from. Keep your finger here and turn to Acts 21 again. Read beginning in verse 18:

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

[19] And when he had saluted them, he declared particularly what things God had wrought among the Gentiles [those Christians not living in Jerusalem - Galatian Christians, Ephesian Christians, etc.] by his ministry.

[20] And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother,][this is James speaking] how many thousands of Judahites there are which believe; and they are all zealous of the law:

[21] [But Paul, someone has said some things about you] And they are informed of thee, that thou teachest all the Judahites which are among the Gentiles [which are not living in Jerusalem] to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

[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;

[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; but that thou thyself also walkest orderly, and keepest the law. [He doesn't murder anyone? Really?]

[25] As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

This is as clear as can be what Paul had taught the Galatian Christians. The Gospel that Paul had brought to the Galatian Christians - who were Judahites living in other regions - they were not living in Jerusalem - they did not have easy access to the temple - the Old Covenant Temple which was still in existence. Paul had taught them that they were not bound to the Law God gave Moses. The text is clear. It's not talking about the

traditions that were perverted. It's not talking about the teachings of the Pharisees. It says the customs and the circumcisions taught by Moses. And Paul was telling them it was not necessary for them to do them. That was the Gospel Paul had brought to them. And Paul was now amazed that these Galatian Christians have fallen away from the Gospel that he had taught them. Salvation was not in keeping the Law God gave Moses. It was not in physical circumcision. But something happened. Something happened that caused these Galatian Christians who were not bound to the Law God gave Moses - not even to keep it in the Name of Christ - something happened. Go to Galatians chapter 2.

[1] Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

[2] And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles [those not living in Jerusalem], but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

[3] But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

You can't miss this. Titus - a follower of Jesus Christ - a Greek - not living in Jerusalem - was not circumcised. You have to understand that for hundreds of years - in Israel - according to the Law God Himself gave Moses and commanded the people to obey - and here is Titus - not circumcised. Paul was preaching the Gospel to the uncircumcised - they were not bound to keep the Law God gave Moses - not even in the Name of Jesus Christ. That was for those still living in Jerusalem - because the temple and Jerusalem - the city of God - the city of the Great King - was still in existence. They were to keep the Law God gave Moses - but do so in the Name of Jesus Christ - Who was sent to Fulfill the Law. The Law was being fulfilled - in the Name of Jesus Christ by those first century saints living in Jerusalem - led by James, Peter and Phillip.

So what, then, what happened to the Galatian Christians who possibly 14 years earlier - were told by Paul they were not bound to keep the Law God gave Moses. Verse 4:

[4] And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

[5] To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

Judaizers had made their way to Galatia and had convinced those Galatian Christians

that were still bound to keep the Law God gave Moses. That's why Paul was teaching so hard to these people that no - it's by faith - it's by faith - it's not by the deeds of the Law. Judaizers had come to Galatia and had bewitched them - they convinced them that they were bound to keep the Law. Galatians 2:16, Paul begins to explain again to the Galatians.

[16] Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Again, now. Let's nail this down. What are the works of the Law? What is Paul talking about here?

Is he talking about no murder, no stealing, no lying, etc.,? No possible way. Those are not works of the Law. Thou shalt not murder. Thou shalt not steal. Those are not works of the Law. Do this, do this, do this - *those* are the works of the Law.

In the New Covenant World - by the works of the Law no flesh can be justified. It is impossible for works of the Law God gave Moses to justify the flesh.

If you recall a few weeks ago. We spent a lot of time on

This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

Well, you know what? We didn't spend enough time on it. I told you "I don't know what leprosy was. I don't know what all the details concerning leprosy was." I even told you some things that I thought might be accurate - but they were just my thoughts. I thought Bible leprosy was contagious, for instance. I was very possibly wrong about that. I told you I didn't go to Wikipedia to try to find out what leprosy is - because the modern understanding of leprosy was probably not the same as what was going on in the Bible. And I definitely believe I got that right.

So, today, I'm telling you, when you speak with someone who is advocating for H2O "church water baptism" today - one of the first things you should ask is - what was leprosy in the Bible? What did the Law God gave Moses say about leprosy? Where do we find that in the Bible?

Because, I'm telling you, if we do not have a firm - or somewhat firm maybe I should say - cause we've got a lot to learn about it - or at least an understanding that - well - maybe we better go back and take a real close look at what Bible leprosy was - then there is simply no way one can even come close to understanding what it was John the Baptist was doing, what it was that Jesus and His disciples did briefly in His ministry - and what was going on in the Book of Acts when it looks like physical H2O water was being applied to people's flesh.

I'm telling - and I'm telling you with all Biblical Authority that can be mustered on the issue - the application of physical H2O water as we find it in our Bibles - was exclusively for the purpose of obeying the Law God gave Moses in the Old Covenant world for specific things - and we had better not be doing those things in the New Covenant World - especially - especially - when we don't even know what they were doing in the Old Covenant World with physical H2O water.

Bombshell number 2 this week.

Because I absolutely know that

a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

I wanted to examine again, what those works of the Law Paul was talking about. What works of the Law did not - *could not* - justify the flesh?

So, and I'm not even sure what led me to this search. But, I simply typed in a search called: "Leprosy in the Bible."

The very first hit that came up - I took a look at it. And, well, as I have said several more times this week - my world was exploding. Later, I would find two links to this article, but the first link that came up was only some text. Nothing really about the author, the date, authorities, nothing. And that was the one I started reading first. Later, I would find more out about this particular writer. Of course, after reading it, I wanted to know even more about this writer.

I could tell what I was looking at was old, but at that time, I didn't know how old. But

this article was written by a “medical doctor” and the title is:

The Nature of the Leprosy of the Bible. From a Medical and Biblical Point of View
Author(s): Jay F. Schamberg

<https://www.jstor.org/stable/pdf/3137334.pdf>

I am so tempted to read you the entire article this morning, but I'm not going to. I am going to read several things - among many - that I feel are most pertinent. Obviously, his introduction was very important, quote:

THE nature of the leprosy described in the thirteenth chapter of the book of Leviticus has been the subject of considerable research on the part of medical and biblical scholars.

Stop right there. As soon as I read that, I knew I had to be reading something that was very old - very old at least relative to me - because - I was raised in “church” from the 1960s through the middle 80s - I had been to two “Bible colleges” - I'm now almost 60 years old - so says my mother - and I have never ever known the subject of leprosy to be the subject of “considerable research on the part of medical or Biblical scholars.” Not in my lifetime. In fact, after doing my own research - which I fully admit - hasn't even scratched the surface as to what we should know about Bible leprosy - I'm coming to the conclusion that this is something else that has been purposely hidden, purposely altered, purposely buried - so that people could not easily come to the truth of the Gospel of the Kingdom of God. It's that important.

I'm coming to the conclusion that understanding Bible leprosy is vital to understanding the Kingdom of God. And there are people out there who do not want the truth of the Kingdom of God to be revealed. They've done all they can to bury it - to prevent people from finding it - and keeping people from understanding what Bible leprosy *was* - has done a great deal of harm in helping people find the Kingdom.

Understanding “this is the Law concerning lepers” - is paramount to understanding what it means to be fully immersed into Jesus Christ.

Continuing now with Schamberg.

That there should exist today diversity of opinion upon the nature of this disease is not

surprising, when the difficulties attending the translation of the biblical text are properly understood. During the past four thousand years the Hebrew language has been undergoing the evolutionary changes to which all languages are subject. There can be no doubt that the meanings of some words have been so modified that their primitive signification has been entirely lost.

Alright. Stop right there. This is exactly what I have been saying since I started ministry almost 40 years ago. The words today do not mean the same as they did way back then. Even in our own lifetime, for those of you roughly my age. The word “gay” used to mean a really good thing. That was a great quality to have. Today - we would never use that word to describe a joyful, happy individual. If you told the wrong person you thought they were “gay” - you might get punched in the mouth. Or, worse, you might get kissed on the mouth by something that would otherwise make you vomit.

Words do not mean the same thing today - they meant in Bible times. Not to mention the fact they tell us the originals were written in Hebrew and Greek. Then, translated and transliterated into English from hundreds of years ago.

Not to be discouraged. There's no reason to be discouraged about that. When you read and study God's Word from the perspective that Jesus the Christ Fulfilled All Bible prophecy, when you read and study God's Word from the perspective that the word “church” and its concept - should not be in our Bibles - when you understand that the Kingdom of God is right now and we are all required to be Citizens of it - when you read and understand God's Word from the perspective that being immersed into Christ has nothing whatsoever to do with physical H₂O “church water” - we will be led into truth. We are promised that. When our foundation is built on the Rock, when we are drinking from the Living Water that is Christ - we are promised that we will be led into truth. Our God does not want us groping along in darkness. We are called to Light. We are called to Truth. He wants us to get there. And when we search - the way He said to search - He is the revealer of truth and He wants us to have the same faith once delivered to the saints. No matter how hard other men try to prevent that truth from being revealed.

This is another reason why I have been so excited about this series and what we are learning. It's been fantastic. Now back to Schamberg.

It is a philologic axiom that the older a language becomes, the more do the words draw away from their etymologic progenitors [from what it meant in the beginning]. And so translators of the Bible have been confronted with the difficult task of translating

certain Hebrew words, the exact meanings of which had been lost during the march of centuries. These words, which conveyed definite and specific ideas to the writers of the Bible, have been translated only with the aid of the etymologic key.

Now listen to this. This is profound. Remember, too, now I don't know anything about this Jay Schamberg. No more than I knew Schnable. His name sounds jewish to me, actually. But what he is presenting is truly valuable. Listen to this next statement:

Such translations, while approximate, are often sufficiently inexact to lead to grave error.

He's saying this loss of understanding of the meaning of words, lost through centuries of time, can lead to grave error. I can't agree more. He's talking about leprosy. He's saying the loss of understanding as to what Bible leprosy was - had led to grave error and I cannot agree more. So, add the word leprosy to the list. Add the word leprosy to right up there with the word "church." Add the word leprosy right up there with the word "baptism." We have lost the meanings. Maybe because of the amount of time passed - or maybe purposely - or both.

Understanding Bible leprosy is paramount to understanding the Gospel. And I am going to say - *myself included* - I am just now beginning my own study on leprosy and its importance. What is awesome to me - and reassuring that God does reward those who diligently seek Him - to no surprise whatsoever - the learning is not contrary to the Kingdom of God - but is affirming the Kingdom of God - and that truly is awesome. I hope that you are getting the same encouragement that I am getting as we have progressed through this study. Back to the article:

Medical terms, such as are used in the description of leprosy, have been particularly difficult of translation. This may account for some of the incongruities in the translated text.

I will have the link to this article for you at the conclusion of the message. I simply cannot plead with you enough to go and read this whole thing. Several times if you need to, it isn't that long. But there are a few more things in here that we need to talk about this morning. We've barely gotten started. Next, he goes into some medical discussion citing the differences between what he called modern leprosy and Bible leprosy. He quotes from Leviticus 13 and then begins to show that Bible leprosy and modern leprosy are actually not the same thing at all.

So, once again, when people read the Bible today - and instead of trying to put themselves in the shoes of the Bible characters - they try to understand the Bible based on their present day realities. That is a big big mistake.

I passed by a "church building" the other day and the marquee out front said something like, "God wants total custody, not joint-custody." And it just made me want to puke on the sign. Sorry about the visual there. But just drawing people to the concept of joint-custody versus full custody - knowing that that is terminology from divorce court in the u.s. - to me - that's just sickening. We have to read and study the Bible from the viewpoint of those to whom it was originally written to.

I've been saying this for years and years -

"Not one single Word of the Bible was written to us, but every Word was written for us."

This guy is saying that we cannot look at the word leprosy in our Bibles and immediately be drawn to an understanding of modern leprosy. When you read the article, you'll see him draw a comparison to modern leprosy with what we find in the book of Leviticus - and it is simply not the same - not even close. I did find later that the article was written in 1889. We've lost even more since then.

This is a mistake I made a few weeks ago when I was talking about how that leprosy must have been contagious. This guy explains - after he tells us what Bible leprosy actually was - he explains that it was not physically contagious. And, he actually does it with Bible - which is what we will look at in a few minutes.

Listen now to what I thought was possibly the most important thing in the article.

*Now, if leprosy was not considered contagious, the expulsion of the lepers from the camp could not have had a sanitary significance, and if it had not, what was its import ? It was purely and simply a religious ceremonial. The God of Moses was a personal God, a being who interfered in mundane affairs, who rewarded the good and punished the wicked. **Leprosy was a disease inflicted by God upon those who transgressed his laws. It was a divine retribution, a visitation of providence for evil thoughts and evil deeds. It was called the "finger of God."** [My emphasis added]. Every leper mentioned in the Old Testament was smitten with this disease because of some transgression. Kalisch says: "Miriam uttered disrespectful words against God's*

chosen servant, Moses, and therefore was she smitten together with his family and descendants for having treacherously murdered his great rival Abner. Gehazi provoked the anger of Elisha for for his mean covetousness calculated to bring the name of Israel into disrepute among the heathen. King Azariah clung to reproachful worship on high places; and Uzziah was smitten with incurable leprosy for his alleged usurpation of priestly privileges in burning incense of the temple."

The Talmud declared that leprosy should be looked upon by the sufferer as an "altar of atonement," since it was only great transgressions, such as idolatry, incest, calumny, and perjury.

It was only natural, therefore, that the people by a posteriori reasoning should have looked upon persons afflicted as transgressors. They had violated the laws of God, and their transgression had been great, else they would not have been so afflicted. Their presence, therefore, in the community was likely to contaminate, to morally infect others: hence were they ostracized. And so long as the signs of the disease or metaphorically speaking, the finger of God, remained upon them, so long were they obliged to remain without the camp. When the leper was cured, the priest was to make an atonement before the Lord, and expiatory sacrifices in the form of a sin-offering and trespass-offering were to be made.²

He ends that paragraph with a footnote which is interesting. He says the Biblical proof of a cure for leprosy is distinctly different from modern leprosy, of which he says, there is no cure. So again, because we have looked at what we might think we know about leprosy through a modern lens - through our eyes instead of Biblical eyes - we are making grave errors.

The Bible says - and the Bible should be our sole authority - and this is the main reason why I have read Schamberg to you this morning - he is the one saying that we need to stick with Bible leprosy instead of modern leprosy. And, he gives the Bible citations to prove what he says. So, while, yes, I would love to say that Schamberg was a Christian, believed in Fulfilled Bible Prophecy, knew that H2O "church water baptism" was grave error - I don't need that - because he is citing Biblical support for his argument and we can look at Scripture to see whether he was right or not.

This man is saying that God smote people with leprosy because they transgressed the Laws of God. Wow. That is a spectacular statement to make. And if it is true, if it is Biblically founded, it is a profound game changer in all of our studies concerning H2O

“church water baptism.”

Is there Biblical support to prove that leprosy was the result of sin? Is there Biblical support to say that leprosy was the result of violating the Laws of God? Well, Schumberg claims that EVERY instance of leprosy in the “Old Testament” shows that it comes from sin - from violating the Laws of God. Alright, let's see. His first example was Miriam. Turn with me please to Numbers chapter 12. Let's begin in verse 1:

[1] And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

[2] And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.

Sidenote: I've reminded people about this before. Sometimes we think we can say or do things and nobody might be seeing it or catching on - well - there's a problem with that -

And the LORD heard it.

That's pretty self-explanatory. Verse 3.

[3] (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

[4] And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

[5] And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

[6] And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

[7] My servant Moses is not so, who is faithful in all mine house.

[8] With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

[9] And the anger of the LORD was kindled against them; and he departed.

[10] And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

Why didn't he smite Aaron, too, I'm not sure. But the text says THE LORD SMOTE Miriam with leprosy.

[11] And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

[12] Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

[13] And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

[14] And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

[15] And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

[16] And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

Alright. First instance that Schamberg talks about. Miriam did not *catch* leprosy from someone else. She didn't get it from someone being contagious. She was smitten by God Himself with leprosy. Then, we also see Moses asking God to heal her according to the Law God gave Moses concerning leprosy from Leviticus 13 and 14.

Now, let's look at Gehazi, the servant of Elisha. Turn with me back to II Kings chapter 5. We should all be very familiar with this story. Let's begin in verse 1:

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

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

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

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

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

[6] And he brought the letter to the king of Israel, saying, Now when this letter is

come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

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

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

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

[10] And Elisha sent a messenger unto him, saying, Go and [baptize thyself] 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.

[12] Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? [NO - because those rivers were not pointing to the Messiah] So he turned and went away in a rage.

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

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

[15] And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

[16] But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

[17] And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

[18] In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of

Rimmon, the LORD pardon thy servant in this thing.

Obviously, Naaman's leprosy had come upon him because of his sin. That's why we're seeing repentance here.

[19] And he said unto him, Go in peace. So he departed from him a little way.

Friends, a couple weeks ago - I saw what I thought was the most important thing in this story. And that was Naaman being told by Elisha to go and “baptize” himself, dip himself in the river Jordan - seven times to cure his leprosy. Yes, that part of this story is very important. Could be the most important part, I don't know. There's only about a million things blasting through my mind right now. If I wasn't afraid of saying the wrong thing - I might ask the Lord to slow down a little bit with me right now - but I won't do it. Just keep it coming. Keep bombarding me with your Truth. I might be a little slow to process - but keep it coming. I'm actually loving every minute of it.

Today, I might have to say that the end of the story might be the most important part of II Kings chapter 5. At least it is for today. Watch what happens with Gehazi. Verse 20.

[20] But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him.

[21] So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

[22] And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

[23] And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

Gehazi, you stinking liar! But, you know what, if you remember from our series on predestination versus whosoever will - Gehazi did what he did - yes - it was wrong - it was sin - it was violating the Laws of God on several issues - but he did what he did because God caused it to happen - so that we - in the New Covenant World could learn. The Scriptures are for our learning. This whole story of Elisha and Naaman and Gehazi was so that we could understand the Gospel. So that we could understand the Kingdom of God and what it means to be fully into Jesus Christ - fully immersed into Christ -

thank God for the story of Gehazi. I don't think we should encourage our young ones to name their sons Gehazi - but this is a great, great Bible story with epic understandings.

[24] And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

[25] But he went in, and stood before his master. [Elisha] And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

Gehazi you stinking liar. Verse 26. The lies were bad, sure. But the lesson in the story here is far greater than the lies Gehazi told.

[26] And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

Now watch. Verse 27.

[27] The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

Gehazi was smitten with leprosy because of his sin!!!! I just put 4 exclamation points in my notes. He was smitten with leprosy because of his sin!!!! Oh my goodness, brethren, this is overwhelming. We must understand the significance of this. Miriam was smitten with leprosy by God because of her sin. Gehazi was smitten with leprosy because of his sin.

In Bible times, leprosy was the result of sin.

Now, go back to Leviticus chapter 13 again. In light of what we have seen from just these two instances - there are more - but for sake of time - we're just looking at those two. Leviticus 13, verse 1.

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

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

From verses 3 through 32, it goes into a lot more detail as to how the priest was to deal with the man who came to him looking for cleansing - looking for forgiveness - looking for healing of leprosy - **a disease that came upon people who violated the Laws of God.**

Now, pick it up in verse 33:

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

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

I've often wondered, why did the leper go to the priest? Why not a doctor or a physician. Why the priest? Because leprosy was the result of sin. Go to verse 54:

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

Now once again, Leviticus 14. Charlie, we've already seen this. Yes, we have. But it is important again - that we look at this. Leprosy - just in the two cases we have looked at so far - Miriam and Gehazi - leprosy was a disease that God smote people with in the Old Covenant World because of their sin.

I have made this statement before - we don't know all that much about leprosy. Well, someone, maybe Jay Schamberg from 1889 was speaking out saying to me - to us - more than a hundred years later - *speak for yourself*. In II Kings chapter 5 alone - volumes can and should be understood from the story of Naaman and from the story of Gehazi.

Leprosy was the finger of God touching people who violated the Laws of God. The leprosy that afflicted Miriam, the leprosy that afflicted Gehazi - that's the same leprosy that is spoken of so many times in the Gospels. The people had leprosy because they violated the Laws of God. And what was the cure?

Leviticus 14. And the same cure that was found in the Law God gave Moses was still practiced in the times of the Gospel - by John the Baptist - or if it wasn't - then John the Baptist was brought onto the scene to once again get the sinners of his day to obey the

Law God gave Moses concerning leprosy. We must look at Leviticus 14 again in light of what we are reading concerning the difference between Bible leprosy and modern leprosy.

Verse 1:

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

[2] This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

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

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

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

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

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

There are those out there who advocate for H2O “church water baptism” today. And when you read their arguments or listen to their preaching - their arguments devolve themselves to this:

“This 'church' teaches this about baptism. This 'church' teaches that about baptism. But my 'church' teaches nothing but full body immersion in the H2O and ours is right and all other 'churches' are wrong.

Well, friends, I'm telling you they are all wrong. In the Old Covenant World - we see the application of the H2O - the physical H2O - by sprinkling AND by full body immersion. Verse 7 is a clear example. The application of H2O - physical H2O in the Old Covenant Law God gave Moses was not just full body immersion. So they get it wrong on that point also! Verse 8:

[8] And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come

into the camp, and shall tarry abroad out of his tent seven days.

Why? Because he transgressed the Law of God and got leprosy because of it.

I'm not sure why the advocates of H2O "church water" today do not see that when they use the phrase "baptism for the remission of sins" - how is that any different than Leviticus 14:8? It's the same language. Do did the people living in Jerusalem, those that were keeping the Law God gave Moses in the first century - and there *absolutely were* righteous people living in Jerusalem keeping the Law - before John the Baptist and before Jesus. Were they speaking the language of Leviticus 14 - then all of a sudden just change their language and change their understanding and change their belief system concerning Leviticus 14:8? No. It's all the same language. Leviticus 14:8 is no different than Acts 2:38 - except for - one major difference - instead of keeping Leviticus 14:8 - washing for the forgiveness of sins by the Authority of Moses - it was now - washing for the forgiveness of sins - by the Authority of - in the Name of Jesus Christ Who came to fulfill the Law God gave Moses.

Leprosy was punishment for sin. It was punishment for violating the Laws of God. Just look at the examples given to us of people who were stricken with leprosy and you will see it as plain as day - ha - now that our attention has been brought to it.

And what was the requirement for forgiveness? Wash the clothes, bathe the skin, offer a sacrifice. Verse 9:

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

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

[11] And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation:

Why all of this? Because he got a disease from someone who was contagious? NO - because he had sinned. He was going through the process of getting forgiveness of sins! WASH THE CLOTHES, BATHE THE FLESH - offer a sacrifice.

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

A trespass offering for having a disease? YES!!! Because the disease was the result of sin.

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

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

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

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

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

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

Friends, right here in verse 18 - this is - for lack of a better word - actually there are way better words - but simply to get people to see that "baptism" - even in its transliterated form - does not always mean water. This is "baptism" by the priest pouring oil on the head of the one seeking forgiveness.

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

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

Leprosy? A disease that he caught from someone? NO. Leprosy was the result of a man's own sin!

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

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

[23] And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

[24] And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD:

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

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

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

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

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

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

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

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

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

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

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

[36] Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[51] And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

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

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

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

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

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

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

This is the works of the Law. All of these things we are reading from Leviticus 13 and 14 - these are the works of the Law. Numbers 6, Numbers 19 - wash the clothes, bathe the skin, offer a sacrifice. These are the works of the Law. This is exactly what was going on in the Book of Acts.

Anyone who refuses to admit to these things is either blinded by false "church" doctrine - or they teach false "church doctrine" for the purpose of keeping people away from the Kingdom. I do so hope that those who teach falsely do what they do out of ignorance and not out of purpose.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

We are seeing right from Leviticus 13 and 14, right from Numbers 6 and Numbers 19 - these are the works of the Law. And Paul - by direct revelation of Jesus Christ is telling the Galatian Christians - no flesh is justified by the works of the Law.

The application of physical H2O water in the New Covenant World doesn't even have the weak power that it had in the Old Covenant World.

Wash the clothes, bathe the skin, offer a sacrifice. Those are the works of the Law. In the days that were ending the Old Covenant World - the Law God gave Moses concerning the remission of sins - the plague of leprosy that men were smitten with because of their sins - was wash the clothes, bathe the flesh, offer a sacrifice in the temple which was still in existence - but do so - in the Name of - in the Authority of Jesus Christ.

The foundation for all of this goes - for everything I've been saying - back to the original Matthew 24 series and revolves deeply around the phrase - the end of the world - the

end of the age - the last days - the end times. The Book of Acts - the reason we see what appears to be the application of physical H2O water being applied to the flesh - is because these people were obeying the Law God gave Moses according to Leviticus 13 and 14 - for the remission of sins - for leprosy - which God deliberately smote people with for violating His Laws - and certainly - this is the reason why leprosy was so rampant in the first century. The Book of Acts - where we clearly see Leviticus 13 and 14 being practiced - but in the Name of Jesus Christ....in conclusion....look finally at Acts chapter 2 again.

No, we're not going to verse 38. You can't possibly understand verse 38 if you don't understand the verses preceding. Go up to verse 14, please, and we'll end for today.

[14] But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

[15] For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

[16] But this is that which was spoken by the prophet Joel;

[17] And it shall come to pass in the last days,

Friends, in the last days of what? In the last days of the Old Covenant World. The Book of Acts - Acts - Acts - Acts - what's the name mean? It's chronicling the last days of the Old Covenant World. What is taking place in the Book of Acts is in the Last Days of the Old Covenant. These Judahites, living in Jerusalem - *to the Judahite first* - were fulfilling the Law God gave Moses - but - they were doing so in the Name of - the Authority of Jesus Christ. That's why it was (past tense) perfectly fine in Jerusalem - in the Last Days of the Old Covenant - for those people to have physical H2O water applied to their flesh. They were still in the Old Covenant. They were all still bound to the Law God gave Moses - but - they were required to keep those things in the Name of - in the Authority of Jesus Christ.