

**Message# 200 - 7-31-2022 - Christians Believe that Jesus Fulfilled the Prophets - H2O  
Water Baptism Ended with the Old Covenant**

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

I'd like to mention something this morning. This is the 200th message for God Send Us Men Ministries that has been aired on Missouri Liberty Radio. I want to say a special Thank You to Sam and Trish Britton for the opportunity they have given me to have these messages on their radio station. It has truly been a blessing to me and I know there are lots of others out there who look forward each week to tuning into Missouri Liberty Radio for more messages from the perspective that Jesus was the Christ and fulfilled the prophets - *all of them* - fulfilled the Law God gave Moses - all of it - and that He re-established His Father's Kingdom in the first century - *in the first century* - that's not coincidence - and that since that time it has been the responsibility of every living, breathing creature to conform to His Kingdom, His Laws, His Statutes, His Perfect Will - and His alone.

This should not be a difficult concept to understand. From the beginning of Creation the principles we learn from the Bible is that it is the plan of God for His Creation to obey Him. Look with me for just a minute to Ecclesiastes chapter 12. Let's read the whole chapter this morning. Verse 1:

[1] Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

This is saying, Beginning from your youth, while you are young, before life really gets started - before the end of life is staring you in the face - when the affairs of life have become routine - before you get into the rut that life become - indelibly implant this into your mind -

Remember now thy Creator

This word remember may be a word that has devolved in our language to where it has possibly lost its original understanding. "Oh yeah, I remember that." It's almost as if it takes some type of occurrence or happening in our lives to make us "remember" something. There isn't a whole lot that I found in Strong's in relation to the word

remember - but there certainly is Webster's 1828 Dictionary. In fact, it gives 15 separate definitions complete with Bible references for each.

*REMEM'BER, verb transitive [Low Latin rememoror; re and memoror. See Memory.]*

*1. To have in the mind an idea which had been in the mind before, and which recurs to the mind without effort.*

The very first definition tells us that remember is not “an aha” moment. It's something that has been in the mind before - and recurs - happens over and over in the mind without effort.

*We are said to remember any thing, when the idea of it arises in the mind with the consciousness that we have had this idea before.*

Listen to this. This is interesting to me. He makes a clear distinction that remember is different from recollect. Here it is:

*2. When we use effort to recall an idea, we are said to recollect it. This distinction is not always observed. Hence remember is often used as synonymous with recollect, that is, to call to mind. We say, we cannot remember a fact, when we mean, we cannot recollect it.*

*Remember the days of old. Deuteronomy 32:7.*

*3. To bear or keep in mind; to attend to.*

This is definitely not, “Oh yeah, I remember that.” This is something to bear - to keep in mind. To attend to. This is memory. It is something that is in our memory - to always keep in mind. That is not what most people think when they hear the word “Remember.” Today, to remember something is to just have a thought come into our minds that causes us to think about something from the past. That is not what the writer of Ecclesiastes is wanting us to get - when we read the first verse of this great summation.

*Remember what I warn thee; shun to taste.*

*4. To preserve the memory of; to preserve from being forgotten.*

*Let them have their wages duly paid, and something over to remember me.*

*5. To mention. [Not in use.]*

*6. To put in mind; to remind; as, to remember one of his duty. [Not in use.]*

*7. To think of and consider; to meditate. Psalms 63:6.*

*8. To bear in mind with esteem; or to reward. Ecclesiastes 9:15.*

*9. To bear in mind with praise or admiration; to celebrate. 1 Chronicles 16:12.*

*10. To bear in mind with favor, care, and regard for the safety or deliverance of any one. Psalms 74:2. Genesis 8:1. Genesis 19:29.*

*11. To bear in mind with intent to reward or punish.*

*John 10:1. Jeremiah 31:20.*

*12. To bear in mind with confidence; to trust in. Psa 20.*

*13. To bear in mind with the purpose of assisting or relieving. Galatians 2:10.*

*14. To bear in mind with reverence; to obey.*

*Remember thy Creator in the days of thy youth. Ecclesiastes 12:1.*

*15. To bear in mind with regard; to keep as sacred; to observe.*

*Remember the sabbath day, to keep it holy. Exodus 20:8.*

*To remember mercy, is to exercise it. Habakkuk 3:2.*

Eight times he specifically says, "To bear in mind." This is something that is not just a thought that comes into our minds from time to time that reminds us of something from our childhood. Keep in mind your Creator. Remember your Creator as Guiding Light, a Guiding Stone upon which you are to live your life. It's not an afterthought. It is an ALWAYS THOUGHT. The Creator is to be in our minds always. It is something that we

need to be consumed with. We need to bear this thought always.

Wycliffe said it this way:

Have thou mind on thy Creator in the days of thy youth, before that the time of thy torment come, and the years of thy death nigh, of which thou shalt say, Those please not me.

Coverdale said it this way:

Remembre thy maker in thy youth, or euer the dayes of aduersite come, and or the yeares drawe nye, when thou shalt saye: I haue no pleasure in them:

Let this be in your mind from the days of your youth so that when you get older - you will never forget.

Verse 2.

[2] While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

[3] In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

[4] And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

[5] Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

[6] Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

[7] Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

[8] Vanity of vanities, saith the preacher; all is vanity.

[9] And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.

[10] The preacher sought to find out acceptable words: and that which was written was upright, even words of truth.

[11] The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

[12] And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

[13] Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

[14] For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

I have heard - even "churchmen" make the statement - Solomon was the wisest man in the Bible. God gave Solomon wisdom such as not recorded to have been given to any other man. We've all heard them say that. It's so popular, even the world has adopted the phrase "the wisdom of Solomon." There is no doubt the Bible records that Solomon was a man given great wisdom by God Himself. And as Solomon was concluding his thoughts - he said - the conclusion of the whole matter:

Fear God, and keep his commandments: for this is the whole duty of man.

My best guess is that I was probably 6 or 7 years old the first time I either read that verse or heard it being read. And, I guess because of my young age, it was so easy to believe and in the simplicity of a child's mind - with my pursuit of wanting to be right with God - I have understood that verse in all of its magnificence and its simplicity - for as long as I can remember.

And friends, I know that sometimes my messages come across as so rigid, so inflexible but I don't know how this can be any easier, any plainer for us to understand. This is the whole purpose of Creation. This is truly - the whole duty of man.

Now we know the entire rest of the Bible is given to us for learning, for instruction, but this is so simple. And when we see such a clear passage as this - it's so monumental - yet so simple - but it is one of those rocks - one of those major precepts upon which the rest of the Bible has been built.

But what about the fact that we absolutely see men - at times - given the power - to build governments for themselves. Large empires. We see those things in the Bible. Then we see and have heard for entire lives that today - we are commanded by God

Himself to obey those particular creations of men. We've seen them take some of these Bible passages - jerk them out from the pages of the Word - then use them to further perpetuate the lie that God never really commanded Ecclesiastes 12:13 - *or worse* - that to obey men's little g "governments" and their "laws, statues and treaties" is how we obey Ecclesiastes 12:13.

When you obey men's little g governments, you are fulfilling

Fear God, and keep His commandments: for this is the whole duty of man.

Once again, this comes from a fantastically flawed view of the Bible, skewed by the perspective of the Bible from those who believe that "church" is a Bible concept.

I was just thinking this week, I am quite confident that when most people who think they are "christians" - if they happen to think of the cities of the first century - they probably envision them the same way they do today. As they pass through the city, they see, "First Baptist Church" on this corner. "Second Baptist Church" down the street. The "Lutheran Church" on the next corner - the catholic church on the next corner - then of course - let's not forget the "Church of Christ" on the following corner and if we were - God forbid - to walk inside - we'd no doubt hear them saying "That church teaches this, that church teaches that - but our church teaches this and we are right and all the other 'churches' are wrong."

Not only is that scenario entirely ridiculous - but the whole concept of a building on every street corner with the sign "church" upfront - adorned by their u.s. flags - is ridiculous.

It is something called "church" that has brought to this world the concept that obeying men's little g governments is the way we are to Fear God and keep His commandments - and that's the whole duty of man.

The reality - Solomon - even while being anointed as a king in Israel - knew that even under the time period where God allowed earthly kings - it was still the responsibility of all men - *especially the king* - to Fear God and keep His commandments.

So once again, briefly this morning, where does this thing called "church" claim the authority to tell me that by obeying men's little g "governments" they are actually obeying God. This - "obeying and submitting to men's little g "governments" is

obedience to God.” As I have said many many times before - if our perspective of the Bible does not come from a foundation that Jesus Christ fulfilled all the prophets and all prophecies - in the first century - at best - we will only have a superficial knowledge of the Bible - incapable of bringing us to the knowledge of the truth - the saving power - the saving Gospel of the Kingdom of God. It is possible - remotely possible - that they will get some of the facts - maybe even some of the logistics - they might get some of that correct about the Bible - but they will not understand the life changing principles that we are supposed to get from a proper understanding of the Word.

Look again, the Words of Christ, not the words of Charlie Steward - who cares? - the Words of Christ, Luke 24, verses 44-45:

[44] And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me.

[45] Then opened He their understanding, that they might understand the scriptures,

Shall we explain this away? Shall we take what are the clear Words of Christ and say they don't really mean what they so clearly say? It is the things written in the Law God gave Moses, it is the things written in the prophets, it is the things written in the Psalms - **that all things must be fulfilled concerning me.**

This, according to the very Words of Christ is the beginning of understanding. If a man does not believe this - he may think he has understanding - but I'll assure you - it was someone else who opened his understanding of the Scriptures - not Christ. There are plenty of people out there just waiting to open someone's understanding of the Scriptures - but if this basic, foundational truth is not part of it - then it is not of Christ.

The understanding of Fulfilled Bible Prophecy - *all of it* - by Jesus the Christ - in the first century - is building block number one for understanding the Scriptures - including Ecclesiastes 12:13. This is why someone could actually stand in their “pulpit” and read Ecclesiastes 12:13-14 - then - with a straight face - tell people that God commands people to obey men - instead of God.

This is why these same men can tell the people sitting in their pews the story of I Samuel chapter 8 and all of the calamity that comes from making kings to yourselves like all the other nations - then miraculously fail to comprehend that the purpose of the

Messiah was to be Anointed as King - so as to end the days of the colossal failure of the Israelites in forsaking God as their King and taking to themselves a mere man to be king, like all the other nations.

Those days where God allowed Israel to have a king like all the other nations was not to last forever. Well - it lasted until forever ended.

Sidenote here: When you see the “forevers” written in what we understand as the Old Covenant, forever was until the end of the world - the end of the age - the end of the Old Covenant age. The days of Israel having a king like all the other nations was only going to last until God sent His Son, the Messiah King, in the last days of the Old Covenant World - where He would clearly be Anointed as King of kings and Lord of lords.

This is all over the Bible. There is only one way someone cannot understand the Kingship of Jesus Christ - and that is because of their refusal to believe that Jesus of Nazareth fulfilled Moses, fulfilled the prophets, fulfilled the psalms - and that's how people can read the many verses of Scripture clearly identifying Him as King - but they just don't get it. They are never able to understand that the Messiah came to restore - how many times do we see restore, restoration in references to Jesus of Nazareth?

Restore what? Restore God's Creation back to the days prior to I Samuel chapter 8 when they made the colossal mistake of asking for a king like all the other nations. That's what needed to be restored. This is so simple. It's so easy to understand, even little children get it. But grown men and women will not get it because they refuse to understand the Words of Christ from Luke 24:44-45 and many other Words of Christ - such as Matthew 24:34

Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

As simple as that verse is, the “churchmen” have written volumes of books explaining how Jesus did not mean what He so clearly said in 16 words.

For the Son of man shall come in the glory of his Father with His angels; and then He shall reward every man according to his works.

[28] Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom.



And again, volumes and volumes of books and papers and articles have been written by the “churchmen” explaining away these simple Words of Christ to His disciples hundreds of years ago. Why?

Because men want to retain their kingdoms. Men want to keep the kings - whether they be actual kings and queens - or whether they be other forms of their kings - CONstitutions, republics, democracies, democratic republics - or what have you.

Keeping the Kingdom of God from being a present-day reality today - since the first century - is the result of failing to believe that Jesus of Nazareth was the fulfillment of Moses, the prophets, and the psalms.

*“But I believe He did fulfill some, maybe even most, but someday He will come again and fulfill the rest.”*

And He said unto them, These are the words which I spake unto you, while I was yet with you, **that all things must be fulfilled**, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me.

And of course, volumes and volumes of books, papers and articles have been written to try to sway the common man that “all doesn't mean all.” Funny, some of those same “churchmen” that claim that “all doesn't mean all” - when it stirs up the pot - which typically increases the “offering plates” will rail on modern math when modern math teaches the insanity that 2+2 does not always equal 4.

The Bible is not difficult. The Bible is not meant to not be understood. “Seek and ye shall find, knock and it shall be opened to you.” These are not great riddles designed to keep people from never finding truth.

Seek ye first the Kingdom of God...

That's not hard. But when someone else comes along and opens someone's understanding of the Bible with the deception that the Kingdom of God is future - that pretty much closes the door, seals the deal.

And such is what happens when people try to teach others the Bible - without first having their understanding opened by Christ - according to Luke 24:44-45 and many many other Words of Christ.

In last week's message, I touched on the "church" created phrase - "covered by the blood." At the end of the message, Teresa said she had wished I would have stayed on that point longer than I did. And I've told you before, many times when I am preaching a message - I don't always stay with the notes. So, sometimes, I'll say things and then move on as I get back to the notes.

Actually, at some point, I intend to preach an entire message on the "church phrase" "covered by the blood." Funny thing about that subject - blood. I do not know or have not known - a single person in my life that whenever they get blood on them - do not wash it off as soon as they are able. Or, if they are bleeding, do not do as much as they can to stop the bleeding.

If we were to read in the news that a group of Satanists had a blood ritual - a blood sacrifice - mutilating a cat or dog - or whatever - outrage from every "church" in the community would possibly be displayed.

But the "church" people can put this visualization of being "covered in blood" - dripping from head to toe - "covered by the blood of Christ" - and while it's certainly not okay for the Satanists - it's glorified by the "church." That's a bit of a head-scratcher to me.

Would you think about this for a minute? Would you think about standing in the presence of God - dripping from head-to-toe in blood. Do you really think that's what Christianity is? As I did last week, I searched for the phrase "covered by the blood" and I told you there was only one verse in the entire Bible where the two words "covered" and "blood" were even found together. It had nothing to do with the "church phrase" "covered by the blood."

This week, I did a study on the words "cover" and "covered" as found in the last 27 books of the Bible. My study led me to Romans chapter 4. Will you turn there this morning for just a minute? Let's begin in verse 1, please.

[1] What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

Of course, chapter 4 is a continuation of chapter 3 where Paul was trying to teach that circumcision - a work of the Law - just like the blood sacrifices - just like the many physical water washings - was no longer going to be a part of the plan of God for justification. So Paul is continuing here with chapter 4 saying more of the same.

[2] For if Abraham were justified by works, he hath whereof to glory; but not before God.

As another part of the restoration process - Paul is taking them back to the days before the Law God gave Moses. The Law God gave Moses was fulfilled and was in the process of completely passing away with the Old Covenant world and Paul was trying to help them to understand the justification of Abraham - was by faith - it was not by the works of the Law God gave Moses. And now that Israel - and the rest of Creation for that matter - were on the verge of restoration - Paul was taking them back to the days prior to the days of Israel asking for a king like all the other nations. He was taking them back to the days of Abraham - which was an example for what we should be emulating today. Abraham did not have any other King - but God. He didn't claim earthly citizenship. You can read that clearly in the Book of Hebrews.

That doesn't mean that he was so heavenly minded he was of no earthly good. It means he declared his citizenship to be only in His Father. Yes, he had land. Yes, he had possessions - but they were held by the Authority of God - not by the power of mere men. Abraham was not a member of the united nations. Abraham was not a member of the nations that did not have God as their King. The Bible is very clear on these principles. This is the Biblical model for life in the New Covenant - in the restored world - in the days of going back to God being the Only King over His Creation. In the days of

Fear God and keep His commandments: this is the whole duty of man.

Now verse 3.

[3] For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

[4] Now to him that worketh is the reward not reckoned of grace, but of debt.

What is he talking about? Worketh what? The works of the Law God gave Moses. This included - not limited to - there was more - the sacrificing of animals - and the various washings of the flesh. Those are the works of the Law.

[5] But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

[6] Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

[7] Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Here is an instance of the word “covered” that I wanted to discuss. Here are sins covered. This doesn't make me want to think about a person being covered by or covered in blood. And these verses are speaking about faith - the faith of Abraham which was before the Law God gave Moses. Even David understood the work of God apart from man's works. David is an extreme case also. Compare the life of Abraham with some of the things David did. I didn't do it, but it would be interesting to know if David made this statement before his infamous Bathsheba experience - or after. I have a feeling it was after.

How remarkable that David would make such a statement - that God would not impute sin to a man because of that man's faith - his system of belief. Yet, today, we are bombarded constantly that the only way one's iniquities are forgiven - is by performing something called “baptism” - a clearly defined work of the Law.

[8] Blessed is the man to whom the Lord will not impute sin.

Now friends, ha, please don't email me this week and ask me to expound more on this. I'm not at all ready to tackle that. I will say one thing, though - for those who have the faith of Abraham - the same system of belief - One God, One King, One Law, One Citizenship - etc., - this is a mind-blowing concept. What a blessing for living according to the faith of Abraham! Verse 9. Now watch. I think the rest of this is pretty easy.

[9] Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

[10] How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

[11] And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

[12] And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

[13] For the promise, that he should be the heir of the world, was not to

Abraham, or to his seed, through the law, but through the righteousness of faith.  
[14] For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

Friends, this just can't be any clearer. The works of the Law makes the faith that Abraham had - makes the promise that God made to Abraham - makes it all void. Paul is trying to get the understanding of the proper relationship with God to go back to the days prior to the kings. Jesus of Nazareth was sent to put an end to the days of the Kings. He was sent to restore the Kingdom - restore the Government of the people - back to Abraham's God. Before the kings, before the Law God gave Moses.

[15] Because the law worketh wrath: for where no law is, there is no transgression.

[16] Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

Paul is explaining that the works of the Law God gave Moses is not where justification is found. It is not in circumcision of the flesh, it is not in blood sacrifices, it is not in physical washings of the flesh - **it is of faith** - that it might be by grace; why? to the end the promise might be sure to all the seed - not just to those of the Law - but to that also which is of the faith of Abraham.

[17] (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

[18] Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

[19] And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

[20] He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

[21] And being fully persuaded that, what he had promised, he was able also to perform.

[22] And therefore it was imputed to him for righteousness.

[23] Now it was not written for his sake alone, that it was imputed to him;

[24] But for us also, to whom it shall be imputed, if we believe on him that raised

up Jesus our Lord from the dead;  
[25] Who was delivered for our offences, and was raised again for our justification.

Faith - the proper system of belief - of faith by grace - not the works of the Law - is what justifies a man, woman, boy or girl.

Whenever you see what looks like the application of physical water to the flesh - you are seeing the works of the Law. Applying physical water to the flesh is described in only ONE place in our Bibles - and that is in the Law God gave Moses.

When the English translators decided it was best to insert a completely new word not before found in the English Bible - that word being "baptized" - whether intentional or not - I think we can say it was - just like the word "church" - and others - but when they did this - it caused a massive misunderstanding of the Bible making it even more difficult for people to understand the clear meanings of the Bible - the things with which our lives should be Governed.

The failure to stay consistent with the foundations already laid in our Bibles has caused tremendous harm to the Gospel of the Kingdom. Combine this deception with men's failure to understand that Jesus of Nazareth fulfilled all the prophets, the Law and the Psalms - and we end up with what we have today.

Last week, I made mention of a man named Peter Peters who was once the "pastor" of the LaPorte "Church of Christ" in Colorado. He is not alive today. But his messages are on youtube and on the "church" website that remains to this day. I never knew Peter Peters. He was known as one of the major voices of "Christian Identity." From what I have read, he was polarizing, most people loved him or hated him. I certainly do not have a problem with that. The fact that he clearly did not understand the word "church" - either the word or the concept - already shows me there is going to be a lack of understanding in his teachings. But because there are a lot of people today - some of which listen to my messages - I went to youtube to take a look at some of his titles.

Being that he labeled himself "Church of Christ" it was not a long search to find him commanding people to be Old Covenant washed in physical water in order to be a "Christian."

I clicked the play button and listened for a few minutes. I already knew what I was going

to hear - and sure enough - it was right from the party line of the rest of the 501(c)(3) government controlled "churches of christ." I think he may have understood 501(c)(3) - but it doesn't really matter - because he clearly did not understand "church."

I guess it was a couple years ago, I don't know, time flies so fast, but I received a very hateful email from a man who said he was in Colorado - and was deeply offended by the fact that my teachings sounded like one of those "belief only" preachers. He had wanted me to read the book, "How to Become a Christian" which is found on the website for the LaPorte "Church of Christ."

Anyway, I was reminded of this - or should I say - my mind recollected that - as I was listening to Peter Peters telling people How to Become a Christian in the youtube video.

As almost every "churchman" that I have ever heard - he was in John 3:16. We have covered this before - but I want to do so again for a few minutes this morning. Look at it from a different angle. But he was citing John 3:16 for the purpose of continuing on to say that without "baptism" - which again just like all those who have come after him - he never said what that even was - but said that John chapter 3 says that without the physical application of water to the flesh - John 3:16 means nothing. "A man is not a Christian apart from the application of physical water to the flesh."

Turn to John chapter 1 please for just a few minutes. Let's begin in verse 17 of John 1. John was not without controversy. One of the initial questions asked of John was a bit controversial when they said, "Who are you?" Verse 17.

[17] For the law was given by Moses, but grace and truth came by Jesus Christ.

[18] No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

[19] And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

[20] And he confessed, and denied not; but confessed, I am not the Christ.

[21] And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

[22] Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

[23] He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

[24] And they which were sent were of the Pharisees.

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

Again. Why is it that in the first 39 books of the Bible - this word "baptize" is not found in that form, in that word? Every time prior that we have seen what looks like - or what we should think of - is the application of physical water to the flesh - in every single other instance - the word is wash or bathe. Wash the clothes, bathe the flesh. Every single time. No exceptions. Then, magically, we find ourselves in what people have termed "The Gospels" and there's this new word - "baptize"?

If the translators needed a word to translate bapto, baptismo, baptismos, etc., rather than create a new word out of thin air - they should have stayed consistent with the rest of the Bible and used the words, wash and washing. Bathe, etc. In some places, they actually did - but in places like this, they chose to just invent a new word - a transliteration - not a translation. That's pretty odd - to say the least. Verse 26:

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

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

And we know clearly - from studying parallel chapters to this one - others recorded this by saying that John washed with water - but the One Who is coming after me - Whose shoe latches I am not worthy to unlatch - He is going to wash you with something totally different.

I think the text is otherwise very clear here. John's washing was with physical water. I don't think there is any mystery here. I've never argued against that. I've never said anything other - than that John's Old Covenant washings - were with physical water - just like the washings are described in many places in the Law God gave Moses.

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

[29] The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

[30] This is he of whom I said, After me cometh a man which is preferred before me: for He was before me.

[31] And I knew Him not: but that he should be made manifest to Israel,



therefore am I come washing [baptizing] with water.

[32] And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him.

[33] And I knew Him not: but he that sent me to wash [baptize] with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which washeth [baptizeth] with the Holy Ghost.

Clearly, there is an Old Covenant washing with physical water. It can't be denied. It's all over the Law God gave Moses - and that's what John was doing. Then there is another washing that Christ was going to bring and it had nothing to do with the physical water washing of the Law God gave Moses. For sake of time, please skip to John chapter 2. (I'm leaving the rest of this text in the transcript).

[34] And I saw, and bare record that this is the Son of God.

[35] Again the next day after John stood, and two of his disciples;

[36] And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

[37] And the two disciples heard him speak, and they followed Jesus.

[38] Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

[39] He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

[40] One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

[41] He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

[42] And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

[43] The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

[44] Now Philip was of Bethsaida, the city of Andrew and Peter.

[45] Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

[46] And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

[47] Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite

indeed, in whom is no guile!

[48] Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

[49] Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

[50] Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

[51] And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

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## **John.2**

[1] And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

[2] And both Jesus was called, and his disciples, to the marriage.

[3] And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

[4] Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.

Doesn't that sound like a strange answer that Jesus gave His mother when Mary told Him they didn't have any wine?

Mine hour is not yet come.

That is a direct reference to His crucifixion. And He used that opportunity to show that His crucifixion - which would be the shedding of His physical blood - was going to take place and what He would do next would be monumentally important in understanding what it was all about. Verse 5:

[5] His mother saith unto the servants, Whatsoever He saith unto you, do it.

[6] And there were set there six waterpots of stone, after the manner of the purifying of the Judahites, containing two or three firkins apiece.

These weren't just any waterpots. Look, I'm telling you that if you don't understand the application of physical water to the flesh as found in the Law God gave Moses - you cannot possibly understand the function of water as we find it in the rest of the Bible. These waterpots were after the manner of the purifying of the Judahites. Those who were trying to obey the Law God gave Moses. The significance of this has got to be understood. And I'm telling you that Peter Peters, Ted Weiland and the rest of the "Church of Christ" preachers do not understand this. And sadly, they are writing books and telling people "This is How to Become a Christian."

[7] Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

[8] And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

And we know the rest of that story. And we know the meaning of it. Jesus turned the physical purification waters required under the Law God gave Moses into wine. Which was His way of showing that the physical water - turned to wine - demonstrated His blood which would be shed several years later. That's the meaning of the water to wine story. It's not about some New York street magician who pulled rabbits out of his hat.

These guys can talk about some of the facts in the Bible - anyone can see the cute little story of Jesus turning the water into wine - but if they don't the meaning behind it - they are worthless. Jesus turned the physical purification waters of the Law God gave Moses into wine - symbolic of his blood.

For sake of time, go to John chapter 3, verse 16. (I'm leaving the text in the transcript, just skip to John 3:16, please.)

[9] When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

[10] And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

[11] This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

[12] After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

[13] And the Jews' passover was at hand, and Jesus went up to Jerusalem,  
[14] And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:  
[15] And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;  
[16] And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.  
[17] And his disciples remembered that it was written, The zeal of thine house hath eaten me up.  
[18] Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?  
[19] Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.  
[20] Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?  
[21] But he spake of the temple of his body.  
[22] When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.  
[23] Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.  
[24] But Jesus did not commit himself unto them, because he knew all men,  
[25] And needed not that any should testify of man: for he knew what was in man.

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### **John.3**

[1] There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:  
[2] The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.  
[3] Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.  
[4] Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?  
[5] Jesus answered, Verily, verily, I say unto thee, Except a man be born of water

and of the Spirit, he cannot enter into the kingdom of God.

[6] That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

[7] Marvel not that I said unto thee, Ye must be born again.

[8] The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

[9] Nicodemus answered and said unto him, How can these things be?

[10] Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

[11] Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

[12] If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

[13] And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

[14] And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

[15] That whosoever believeth in him should not perish, but have eternal life.

[16] For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Just like a true “church of christ” preacher, in the youtube video, Peters says belief is not enough. Without applying physical water to the flesh, belief counts for nothing. So, he goes right to verse 22. Let's do the same. (The rest of the text is staying in the transcript).

[17] For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

[18] He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

[19] And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

[20] For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

[21] But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

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

The word should be washed. Baptized is a transliterated word. A word that was made up by the translators. Wash the clothes, bathe the skin. That's what is all over the Bible prior to this. Be consistent with the rest of the Bible - especially where we see the application of physical water to the flesh. Verse 23.

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

Once again, there is no question that this was physical water that John was washing these people with. But they were washing in fulfillment of the Law God gave Moses. That's what this is about. It's got nothing to do with the New Covenant. This is the Old Covenant going on here. Whenever you see the application of physical water to the flesh - anywhere in our Bibles - it is in fulfillment of the Law God gave Moses. And that is exactly what was going on here. Verse 24:

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

Peters never gets this far. He stops with the water of verse 23.

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

Ok. In closing this morning. Take your Bibles please and turn to Numbers chapter 8. All this talk about water and what John was doing. John was not creating something new - well - he may have been - not what some might think - but we'll see it in a minute. John was obeying the Law God gave Moses concerning washing - concerning purifying. Verse 1, Numbers 8. For sake of time, skip to verse 5:

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

[2] Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

[3] And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

[4] And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

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

[6] Take the Levites from among the children of Israel, and cleanse them.

[7] And thus shalt thou do unto them, to cleanse them: Sprinkle water of

purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

There is no doubt that this is exactly what “and there arose a question about purifying” that came up in John 3. What John was doing with his washing in John 1, 2, and 3 is exactly what this Law God gave Moses is defining in Numbers 8. Read the text, there is something we can't miss. In Numbers 8, this is all about the Levites. Numbers 8 is a law concerning the Levites. Skip to verse 21 for sake of time.

[8] Then let them take a young bullock with his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

[9] And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

[10] And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:

[11] And Aaron shall offer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD.

[12] And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the LORD, to make an atonement for the Levites.

[13] And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD.

[14] Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

[15] And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.

[16] For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me.

[17] For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

[18] And I have taken the Levites for all the firstborn of the children of Israel.

[19] And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

[20] And Moses, and Aaron, and all the congregation of the children of Israel, did

to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

[21] And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them to cleanse them.

So someone argue with me, please, and demand that this is only talking about the Levites - thus making John 1, 2, and 3 something different than seeing the Law God gave Moses being fulfilled.

Go back to John chapter 3. Look at verse 25 again. Recollect please, at the very beginning of this whole discussion that began with, "Hey John, who are you?"

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

Now watch what the question was concerning the purification - the washing - that John was doing. Verse 25:

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

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

John, you are you performing this Levitical ritual washing on the Levites, but the One to Whom thou barest witness - this guy is washing all men. He's not just washing Levites - He's washing everyone that's coming to Him. This washing that John was performing - the purifying ritual - was supposed to be for the Levites - Numbers 8. But Jesus and His disciples were washing everyone.

That's because the Old Covenant was a type and shadow of the New Covenant. The cleansing, the purifying of the finished work of Jesus Christ was not just for the Levites. It was, look at John 3, verse 11:

[11] Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

This is Jesus talking now. This is about the dispute that was taking place. John was washing in accordance with Numbers 8, but this Jesus, Whom John was bearing witness of, this Jesus was washing everyone that came to Him.

[12] If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?



[13] And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven.

[14] And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

[15] That whosoever believeth in Him should not perish, but have eternal life.

[16] For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

[17] For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

[18] He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Oh friends, the purpose of the water washings found in John chapter 3 is not there to teach people that apart from the washing of the Old Covenant in keeping the Law God gave Moses - a man, woman, boy or girl is not a "christian." The purpose of overtly drawing attention to John's physical washing with water in fulfilling Numbers chapter 8 was that the washing that Jesus Christ would bring would not be exclusive to those keeping the Law.

Just like we saw in Romans chapter 4 where Paul was explaining that justification came of faith by grace - and just like it was not exclusive to those of whom the Law God gave Moses - but instead it was of the Abraham - the father of us all.

Wow. To use John chapter 3 and declare that a man is not justified if his faith is not accompanied by the application of Old Covenant physical water to the flesh - is missing the whole meaning of the Bible.

The application of physical water to the flesh - wherever we see this in our Bibles - that is where we see people obeying the Law God gave Moses. But the washing that Christ would someday bring - was not physical water - it was not part of the works of the Law which could never wash away sins.

That's the meaning of the different washings and the differing waters in John chapters 1, 2 and 3. His hour was not yet. The Old Covenant world had not yet fully passed away - but we see glimpses of it all through the ministry of Jesus of Nazareth.

Friends, if you have, in the past, trusted in the application of physical water to your flesh as a means of seeking justification and of getting right with God - there is forgiveness for doing so.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Trusting in the works of the Law is indeed sin. And if we have done so, we need to ask forgiveness and trust that He will forgive us.

Being reconciled to God in the New Covenant World is a matter of faith and by the grace of God. It is not of works, lest any man should boast.