

**Message# 205 - 9-04-2022 - Christians Believe that Jesus Fulfilled the Prophets - H2O
Water Works of the Law Ended with the Old Covenant**
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Good morning everyone. Thank you again for tuning into the message this morning.

I want to thank those of you who have sent some support to Joan and her family this week. I spoke to Jeff and apparently it's not that difficult through PayPal. I hope that more of you will consider helping her. Whatever you can do, even if it's just a small amount, I know will be greatly appreciated. And, their family is deserving of our support, so I hope you will consider helping Joan and her family during this time.

I heard from Cathy this week. I had been asked to prepare part of the message for the funeral. In all my years of ministry - that's the first funeral I was part of as far as the message goes. I was very honored that they asked me to be a part of that. I want you to know that even in such a trying time as Joan and her family are going through, even at the funeral, they had people trying to get them to deny their faith - their system of belief based on the Scriptures - but they remained steadfast in the faith once delivered to the saints.

I'm sure most of you realize that a lot of the other places in the world (like the Philippines, for example) are testing grounds for what they are trying to get implemented in the u.s. In some ways, from the things they tell me about the Philippines, it may be more difficult to try to live in the Government of God there - than it is here. That's one of the reasons why I just shake my head at why there are not more people who claim to be professing Christians that are not even attempting to live the way the Bible teaches. It's a real head-scratcher to me.

Yeah, I'll be the first to tell you, they are trying to close up the doors here. They are making things more difficult - but I believe they get away with what they do - because there's very little resistance to their plans. There is pretty much nothing standing in the way. Not even by way of speaking. Very few - in fact - I know of hardly any professing "Christians" that even speak against their ways - let alone actually take steps to encourage people to Come out from among them and be separate, thus saith the Lord.

And again, why is that? Why is there very little preaching about coming out from the little g "governments" of the world?

There are, in my opinion, two main reasons why.

1) Because people have been lied to about Bible prophecy. 'Jesus and His Father's Government' are just spiritual. It isn't meant to actually be implemented in our time. Any physical implementation of the Government of God is only for a time in which Jesus comes back to this earth to set up His Own one-world government" - which will be - as C.I. Scofield so brilliantly said - "It is the age of resistless power. Whatever the inner thought of man may be, he must do right or die."

So Jesus will be coming back at some point riding on a white horse and when He does, He will strategically drop his own nuclear bombs all over the world and will destroy anyone and everyone that will not accept His Government - and He will rule the world in perfect rule - for a 1,000 years - and that's the great hope.

How ridiculous! How utterly ridiculous. There is not the slightest bit of Biblical support for such a narrative - but 99.9999% of religious people in the world today actually believe such a ridiculous cartoon description of their hope for the future.

2) The second reason why hardly any preacher out there preaches "Come out" is because they teach that there's no real urgency to "Come out from among them and be separate" - because - as long as you are "covered by the blood - which happens when you are 'covered by water' - it doesn't matter whether you have "Come out" or are trying to "Come out" because - just like stated in the catholic catechism in regards to having physical water applied to the flesh - listen now - this is the catholic catechism - do not confuse this with the writings of the church of christ preachers, quote:

<https://www.catholicnewsagency.com/resource/55056/the-sacrament-of-baptism-catechism-of-the-catholic-church>

Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (vitae spiritualis ianua) , 4 and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: "Baptism is the sacrament of regeneration through water in the word."

I. WHAT IS THIS SACRAMENT CALLED?

1214 This sacrament is called Baptism , after the central rite by which it is carried out:

to baptize (Greek baptizein) means to "plunge" or "immerse"; the "plunge" into the water symbolizes the catechumen's burial into Christ's death, from which he rises up by resurrection with him, as "a new creature." 6

1215 This sacrament is also called " the washing of regeneration and renewal by the Holy Spirit , " for it signifies and actually brings about the birth of water and the Spirit without which no one "can enter the kingdom of God."

Remember - THIS IS THE CATHOLIC CATECHISM - referring to physical water "baptism."

1216 "This bath is called enlightenment , because those who receive this [catechetical] instruction are enlightened in their understanding" Having received in Baptism the Word, "the true light that enlightens every man," the person baptized has been "enlightened," he becomes a "son of light," indeed, he becomes "light" himself:

Baptism is God's most beautiful and magnificent gift. . . .We call it gift, grace, anointing, enlightenment, garment of immortality, bath of rebirth, seal, and most precious gift. It is called gift because it is conferred on those who bring nothing of their own; grace since it is given even to the guilty; Baptism because sin is buried in the water; anointing for it is priestly and royal as are those who are anointed; enlightenment because it radiates light; clothing since it veils our shame; bath because it washes; and seal as it is our guard and the sign of God's Lordship.

So as not to confuse the catholic catechism with say, the church of christ, let's give some equal time, quote, from the church of christ:

Baptism is a part of our salvation in Yeshua (Jesus' given Hebrew name) the Christ.

- Baptism is for the forgiveness of sins.*
- Baptism is when the Holy Spirit indwells us.*
- Baptism is when we are added to the church of Yeshua the Christ.*
- Baptism is when we are born from above to walk a new life.*
- Baptism is when we put on Yeshua the Christ.*
- Baptism is when our hearts are circumcised with the circumcision of Christ.*

Side-tracked there just a little. We were talking about why being "covered by the blood" by means of being "covered by physical water" - eliminates any reason for teaching men and women boys and girls that following Christ out of the sheepfold of the world is

what it means to partake in the baptisma of Christ - the catholic catechism on "baptism" 1272 says:

1272 Incorporated into Christ by Baptism, the person baptized is configured to Christ. Baptism seals the Christian with the indelible spiritual mark (character) of his belonging to Christ. No sin can erase this mark, even if sin prevents Baptism from bearing the fruits of salvation. 83 Given once for all, Baptism cannot be repeated.

Remember now - they are talking about physical water "baptism."

Once someone has been "covered by water" - physical water - neither sin - nor the lack of bearing of the fruits of salvation - can remove the indelible spiritual mark of belonging to Christ - that comes with having physical water applied to the flesh. It's just not important to "Come out from the world" - once someone is "covered by the blood."

I wonder how many of you have read the catholic catechism on "baptism" that I have linked for you. If there are any of you that are on the fence as to what true Christian baptisma is - the baptisma of Jesus Christ compared to the baptisma of the "church" - I cannot urge you enough to go and read this document.

<https://www.catholicnewsagency.com/resource/55056/the-sacrament-of-baptism-catechism-of-the-catholic-church>

I have told you before, that when I was in "Bible college" the professor said one day, "Like it or not, the protestant religions - all of them - including the baptists - came from the catholic 'church.'" I stood up and said out loud - "Your 'church' may have come from the catholic 'church' - but mine didn't!" And I stormed out of the classroom as if I had really showed that professor something. Of course, later on, did I find out that he was 100% correct.

Every single "church" in the "protestant realm" came from the catholic "church" and with just a few minor twists - usually semantics - they all teach the same thing.

I have told you that somehow Ted is of the opinion that this whole series - going all the way back to the beginning of 2022 - is being done for the purpose of "proving him wrong." Not so. In my proving the catholics wrong - which - I think I can safely say have had far more impact in the world than the "Christian identity movement" or the church of christ movement - it just so happens that the "Christian identity movement" and the church of christ movement - all happen to preach pretty much teach what the catholics teach in relation to physical water. The shoe fits. Go and read the catholic catechism for yourself. You will see that what I am saying is so.

Those of you who have been listening - with your Bibles open - looking to see if what I have been saying is so - you know that there was physical water all over the Law God gave Moses. That is as easily seen as anything there is in the Word of God.

You also know that what John the Washer was doing - was also fulfilling the Law God gave Moses. It was not something new. That's why there is no description found anywhere in the Bible of John explaining what it was that he was doing. The people already knew what he was doing. It was fulfilling the Law God gave Moses.

So, I am going to ask you this morning to do something that I've not asked you to do before. You are all really smart people. You'll follow what I'm saying. You'll understand where I'm going with this.

For a moment, completely forget about everything you know concerning physical water in our Bibles. From Creation, from the escaping of Egypt, from the day Moses went up to the mount to receive the Law, from all the many water requirements found in the Law, from Hezekiah, from Isaiah and finally from John the Washer. Forget about every single instance of physical water found in our Bibles.

While we are doing so - of course - we will know nothing of the transliterated word "baptism". The transliterated word "baptism" was first used in our English Bibles in reference to John the Washer - who was clearly performing the washings in the Old Covenant. But I want us to move past this - as if we had no knowledge whatsoever of physical water. Not in the first 39 books - and not in the first four books as it related to John the Washer.

Once again, please, turn to Mark chapter 10. We have erased all thoughts of physical water from our minds. We have never heard the transliterated word "baptism" - until - now - for this exercise - we will hear for the very first time in our lives - the very first time - the transliterated word has ever entered our ears - we will hear a totally new word - never before heard - until now. Mark 10, beginning in verse 1:

[1] And He arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto Him again; and, as He was wont, He taught them again.

[2] And the Pharisees came to Him, and asked Him, Is it lawful for a man to put away his wife? tempting Him.

[3] And He answered and said unto them, What did Moses command you?

[4] And they said, Moses suffered to write a bill of divorcement, and to put her away.

[5] And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

[6] But from the beginning of the creation God made them male and female.
[7] For this cause shall a man leave his father and mother, and cleave to his wife;
[8] And they twain shall be one flesh: so then they are no more twain, but one flesh.
[9] What therefore God hath joined together, let not man put asunder.
[10] And in the house His disciples asked Him again of the same matter.
[11] And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.
[12] And if a woman shall put away her husband, and be married to another, she committeth adultery.
[13] And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them.
[14] But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God.
[15] Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
[16] And He took them up in His arms, put His hands upon them, and blessed them.
[17] And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?
[18] And Jesus said unto him, Why callest thou Me good? there is none good but One, that is, God.
[19] Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.
[20] And he answered and said unto Him, Master, all these have I observed from my youth.
[21] Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me.

Stop right here for just a minute.

“Take up the cross?”

This is before Christ's execution. What is He talking about? How is He telling this man - before His execution - to take up the cross, and follow Me?

If we go to Strong's, which is fine, it is very elementary, but it's certainly okay to see what it says. This is what is said about this word here (cross) in Mark 10:21.

σταυρός staurós, stow-ros'; from the base of G2476; a stake or post (as set upright), i.e. (specially), a pole or cross (as an instrument of capital punishment); figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ:—cross.

Let's go a little more advanced. Let's see what Mr. Thayer says:

σταυρός, σταυροῦ, ὁ (from ἵστημι (root sta); cf. Latin stauro, English staff (see Skeat, Etymological Dictionary, under the word); Curtius, § 216; Vanicek, p. 1126);

1. an upright stake, especially a pointed one (Homer, Herodotus, Thucydides, Xenophon).

2. a cross;

Now I want you to listen to this very carefully. Joan, Johannes, Cats - I want you to hear this definition of cross from Mr. Thayer back in the 1800s. I heard you were accused - again at the funeral, no less - of being "anti-government." Anti - man's little g "government." Being a committed follower of the Government of God - we will be accused of being "anti- man's government." If being a follower of Jesus Christ - trying to live by His teachings - trying to live by the well-established Laws of God - today - if that means being labeled as "anti-government" - then so be it. We aren't living our lives today to be approved of men. We live our lives today to be approved by God. Our faith - our system of belief - teaches us that there is another King, One Jesus. There is Only One Lawgiver that has the power to save. That is the God of heaven and we will live - or die - according to His perfect Will that He wants in heaven and in earth.

Not just Joan and her family - but all of us listen to the definition of cross - as found in Mr. Thayer's Greek Lexicon from the 1800s. Quote:

a. the well-known instrument of most cruel and ignominious punishment, borrowed by the Greeks and Romans from the Phoenicians;

Remember, Jesus just told this man to take this up. Take up the cross and follow Me.

the well-known instrument of most cruel and ignominious punishment, borrowed by the Greeks and Romans from the Phoenicians; to it were affixed among the Romans, down to the time of Constantine the Great, the guiltiest criminals, particularly the basest slaves, robbers, the authors and abettors of insurrections,

All Jesus did was call men back to the days before I Samuel chapter 8. Jesus wasn't a criminal. Jesus wasn't a robber, a slave, He wasn't an insurrectionist. They certainly viewed Him that way - but all He was was someone Who was trying to get the people of

His day to turn to the God of heaven and live according to His Will. If that is insurrection - then so be it. If that's how many want to define a criminal - then so be it. If that's how men define robbers - then so be it. If that's what they called Jesus Christ - then sign me up. Take up the cross and follow Christ.

the well-known instrument of most cruel and ignominious punishment, borrowed by the Greeks and Romans from the Phoenicians; to it were affixed among the Romans, down to the time of Constantine the Great, the guiltiest criminals, particularly the basest slaves, robbers, the authors and abettors of insurrections, and occasionally in the provinces, at the arbitrary pleasure of the governors, upright and peaceable men also, and even Roman citizens themselves; cf. Winers RWB, under the word Kreuzigung; Merz in Herzog edition 1 ((cf. Schaff-Herzog) also Schultze in Herzog edition 2), under the word Kreuz; Keim, iii., p. 409ff. (English translation, vi. 138; BB. DD., see under the words, Cross, Crucifixion; O. Zöckler, Das Kreuz Christi (Gütersloh, 1875); English translation, Lond. 1878; Fulda, Das Kreuz u. d. Kreuzigung (Bresl. 1878); Edersheim, Jesus the Messiah, ii. 582ff). This horrible punishment the innocent Jesus also suffered: Matthew 27:32, 40, 42; Mark 15:21, 30, 32; Luke 23:26; John 19:17, 19, 25, 31; Colossians 2:14; Hebrews 12:2; θάνατος σταυροῦ, Philippians 2:8; τό αἷμα τοῦ σταυροῦ, blood shed on the cross; Colossians 1:20.

Notice now that Mr. Thayer has left the original Greek and has now cited Scripture. That's fine. Nothing wrong with that of course. He's left off just simply providing the Greek citations and he's gone to preaching. Go on Mr. Thayer - preach on. You can't talk about taking up the cross - without identifying the cross with the execution of Jesus Christ. There was no greater execution on a cross by the Phoenicians, the Greeks, the Romans, etc., than there was when they put Jesus the Christ on there - displayed to the world as a criminal - an insurrectionist - a robber - but now known as the very Son of God sent to the world to end the Old Covenant world - not just the sacrifices with the blood and the water - but to end the days where God allowed Israel to have kings like all the other nations.

Mr. Thayer continues:

b. equivalent to the crucifixion which Christ underwent: Galatians 5:11 (on which see σκάνδαλον, under the end); Ephesians 2:16; with the addition of τοῦ Χριστοῦ, 1 Corinthians 1:17; the saving power of his crucifixion,

I wonder if anyone's mind perked up a little there with the reference to I Corinthians 1:17? Listen to the rest now - take up the cross and follow Christ.

Philippians 3:18 (on which see ἐχθρός, at the end); Galatians 6:14; τῷ σταυρῷ τοῦ Χριστοῦ διώκεσθαι, to encounter persecution on account of one's avowed belief in the

saving efficacy of Christ's crucifixion, Galatians 6:12; ὁ λόγος ὁ τοῦ σταυροῦ, the doctrine concerning the saving power of the death on the cross endured by Christ, 1 Corinthians 1:18.

Watch this now. Mr. Thayer stops preaching and goes back to the Greek texts - the “secular” Greek texts to define cross.

The judicial usage which compelled those condemned to crucifixion themselves to carry the cross to the place of punishment (Plutarch, de sera numinis vindict. c. 9; Artemidorus Daldianus, oneir. 2, 56, cf. John 19:17), gave rise to the proverbial expression αἶρειν or λαμβάνειν or βαστάζειν τὸν σταυρὸν αὐτοῦ, which was usually used by those who, on behalf of God's cause, do not hesitate cheerfully and manfully to bear persecutions, troubles, distresses — thus recalling the fate of Christ and the spirit in which he encountered it (cf. Bleek, Synop. Erkl. der drei ersten Evangg. i, p. 439f): Matthew 10:38; Matthew 16:24; Mark 8:34; Mark 10:21 (R L in brackets); Mark 15:21; Luke 9:23; Luke 14:27.

which was usually used by those who, on behalf of God's cause, do not hesitate cheerfully and manfully to bear persecutions, troubles, distresses — thus recalling the fate of Christ and the spirit in which he encountered it.

I'd have to say Mr. Thayer has taken us to an understanding of the definition of the Greek word σταυρός *staurós*, *stow-ros* maybe unlike we've never really done before. How popular do you think this was? Take up the cross and follow me. Now on to verse 22:

[22] And he was sad at that saying, and went away grieved: for he had great possessions.

And he probably wasn't too particularly fond of the idea of taking up a cross and following Christ. Verse 23:

[23] And Jesus looked round about, and saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God!

[24] And the disciples were astonished at His words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

[25] It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

We use English word kingdom here - I guess if we lived in Saudi Arabia - where they call their “government” kingdom - it might make a little more sense. The word here means government. We should be understanding this as Government the Government of God.

[26] And they were astonished out of measure, saying among themselves, Who then can be saved?

[27] And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

[28] Then Peter began to say unto Him, Lo, we have left all, and have followed Thee.

[29] And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

[30] But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

I know there are some of you who read this verse and you desire an explanation. Some of you left all, lost all, to follow Christ and you want to know what this means. Does this apply to us today? I don't have an answer for you. I wish I could tell you that is what this means. But friends, it doesn't make a whole lot of sense. Jesus just told the rich man to forsake it all. Now it seems like He is telling those that forsake all - that they'll get it all back - a hundredfold - now. It doesn't really compute. It seems like it must mean something far deeper than what we think - or hope it would mean. I'll tell you this. When Teresa and I and our family were going through the persecution we went through - it was tough times. I'll tell you that. But the things our family gained on the other side of it all - I'll be the first to tell you - I believe we gained way more in this life - than what we had prior to going through the trials. What things matter? Is it physical lands, houses, treasures? That doesn't make a whole lot of sense when we look at the rest of the Bible. How about increased trust in the faith? What price can be put on that? What price can be put on knowing that your trust has been increased? The knowledge that your faith is the same one that was once delivered to the saints? The knowledge that you were tried by fire and came out purified like fine gold? What price can be put on that? To me, that is invaluable.

For those of you going through really hard times right now - continue trusting in your faith. Knowing that the trying of your faith - the trying of your system of belief - you will come out as pure gold on the other end of it all if you continue trusting. Verse 31:

[31] But many that are first shall be last; and the last first.

[32] And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen unto

Him,

[33] Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles [the unbelieving]:

[34] And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again.

I want to note here that Christ told them of His resurrection. But why was it, on that third day, were they not all gathered outside the grave? He told them He would rise again on the third day. Why was it that only two women went to the grave on the third day? I'm not criticizing these men. I'm only asking a question. And the reason I'm asking this question is because a while back - a really good friend of mine made a comment about not accepting the fact that the disciples did not understand the New Covenant during the Book of Acts. He just could not grasp that. But friends, here, just a few days prior to the third day that Jesus was speaking about - He told those very same men that on the third day, He would rise again.

If they fully understood that, there would be no record of the dismay, the discouragement, the betrayal, all the things that were recorded about these men during the execution of Christ. The simple observation is that, in fact, they did not understand what He meant. Why? It wasn't time for them to fully understand. There were still prophecies that had to be fulfilled. Their steps were ordered - every single one of them. They did not understand fully. Just like in the Book of Acts - they still did not completely understand.

There are thousands who believe - and are zealous of the Law.

The Law was still in place in the Book of Acts - and there were thousands of people who believed on the Authority of Jesus Christ - and they were zealously keeping the Law - but in the Authority of Jesus Christ - in the Name of Jesus Christ.

At some point soon, I am going to explain to you why, in Acts chapter 3, the blind man that was sitting OUTSIDE the temple - why was he outside the temple? Why did Peter not help the blind man into the temple? It's because - at that time - it was against the Law for a blind man to enter the temple. Jesus healed a blind man INSIDE THE TEMPLE - and He was hated for it. He was called a criminal for doing it. That's a little off target this morning - but I've got some pretty awesome things to show you about that later on this year, hopefully. They were keeping the Law because they did not fully understand - yet. Verse 35 now of Mark 10:

[35] And James and John, the sons of Zebedee, come unto Him, saying, Master, we would that Thou shouldest do for us whatsoever we shall desire.

[36] And He said unto them, What would ye that I should do for you?

[37] They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory.

[38] But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptizo [baptized] with the baptisma [baptism] that I am baptized with?

Alright. Now. Let's stop. At the beginning of this message, we wiped away all understanding of the physical water in the Old and up until this point in time. We wiped away all knowledge of the first time the transliterated words "baptized" and "baptism" ever came into our minds. This is now the very first time we have ever heard the transliterated words "baptized" and/or "baptism." So, just like any good student would do, we take out our dictionary and go and find the meaning of a word we have either never heard of before - or we do not know what a word means.

So, we take out our trusty Strong's concordance and we go first look up the word "baptized." And this is what we find.

βαπτίζω baptízō, bap-tid'-zo; from a derivative of G911; to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism:—Baptist, baptize, wash.

Well. We kind of scratch our heads a little in wonder, because the text here is obviously talking about the execution of Christ. He had just finished telling them - just prior to this saying, He just finished saying this:

Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles [the unbelieving]:

[34] And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again.

They had also seen and heard Him tell the rich young man that he needed to take up his own cross of execution and follow Christ. So, we're a little confused at these new words we are faced with. We don't get a whole lot out of the baptizo word at this point, so let's go to the word baptisma [baptism] and see if that helps us to understand what Jesus was trying to say to His disciples.

So back to Strong's elementary Greek.

βάπτισμα, -τος, τό, (βαπτίζω), a word peculiar to N. T. and ecclesiastical writings, immersion, submersion;

1. *used tropically of calamities and afflictions with which one is quite overwhelmed: Matthew 20:22f Rec.; Mark 10:38; Luke 12:50 (see βαπτίζω, l. 3).*

Well, this changes things, that makes it really simple. Christ is foretelling His own execution to His disciples - He just finished telling the rich young ruler to take up his own cross of execution and follow Him - this new transliterated word that we've never heard of before - until now - is defined as *tropically of calamities and afflictions with which one is quite overwhelmed:*

With that understanding now, maybe if we go back to baptizo - even in Strong's - we might have a better understanding of what Christ meant when He told them about the baptisma He was getting ready to be baptizo in. To immerse, to submerge, to make whelmed, to make fully wet figuratively in the calamities and afflictions of which Jesus Christ was getting ready to undergo. Jesus is making no mention whatsoever of any physical water here in Mark 10.

He's telling His disciples that He is getting ready to be fully immersed into calamity and affliction:

the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles [the unbelieving]:

[34] And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again.

Baptisma - does not always mean water. And had we never had preconceived, presuppositions, agendas and biases prior to reading Mark 10 - we would have never known or even thought of the baptisma that Jesus Christ was talking about here - as having anything to do with physical water - and especially not a "church water ritual."

With all the study I have done on Mark chapter 10, I can tell you I have never seen - even a "churchman" try to stretch this chapter into Jesus describing His baptisma as a "church water ritual." Of course, I would not be the least bit surprised if someone did find a "churchman" trying to say Christ was talking about a "church water ritual" here in Mark 10. But the clear, plain truth, is He was telling His disciples that His impending execution - all the sufferings that He was getting ready to go through - He called them a baptisma.

If we never had any presuppositions, agendas or biases up until this point - from this point forward - if we truly identified with the afflictions and calamities that Jesus was foretelling - whenever we heard the Greek word baptisma - THIS is what we would

think about. THIS is what would first come to mind. Whenever we heard baptisma or any other variation of the word - THIS is what we would think of.

But just like the rich young man who went away from Christ - because Christ told him it wasn't easy - because Christ told him it was all about losing everything - taking up a cross and following Christ - because our world is not being told of this baptisma - very few people lose everything, take up a cross and follow Him.

Instead, every time most every person in our world hears the word bapto - or any variation of it - they never think of the baptisma of Christ as the one that brings salvation - but rather the baptisma of John - which John himself clearly said was deficient - and which John himself told Jesus - "You don't want my baptisma - I need yours!" Thank you Jeff for such a profound observation! Look at it again. Turn to Matthew chapter 3, verse 11. John said:

[11] I indeed baptizo (wash) [baptize] you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptizo [baptize] you with the Holy Ghost, and with fire:

Friends, this is not hard. John is talking about two baptisms. One is Old Covenant baptisma - the other is Christ's baptisma - and it has nothing to do with physical water. That's about as clear as anything ever was in the Bible. John says distinctly - there are two baptisms. This is extremely important that we understand this when we get to Ephesians "one baptism." Which one is the right one? There's just one now. Which one is it?

Oh and how I love something else Jeff mentioned that stood out so distinctly with him.

"He shall baptizo you. He shall baptizo you." Christ's baptisma is not one we can do ourselves or have someone else do to us. He shall baptizo you. This is completely the work of God on us. Nothing we can do. It's not of works, lest any man should boast.

Verse 12:

[12] Whose fan is in his hand, and He will thoroughly purge his floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

[13] Then cometh Jesus from Galilee to Jordan unto John, to be washed [baptized] of him.

[14] But John forbad Him, saying, I have need to be washed [baptized] of thee, and comest Thou to me?

[15] And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered Him.

John did not want to wash Jesus in the Old Covenant. John wanted Jesus to wash him with His baptism - the one with the Holy Ghost and with fire. Friends, that's as clear as can be. John had just finished saying that Jesus' baptism was not like his.

“All I'm doing is washing with water unto repentance.” It's an Old Covenant washing that can never fully do away with sin. But Jesus is washing in something totally different - and it isn't water. And John himself was saying he wanted the baptism of Christ - because it was better!

Friends, again, if we never heard of the “church water ritual” before, and all we knew was Mark chapter 10 - we would see that the baptism of Christ - is not speaking of physical water. But we have heard those things before. We know about the physical washings that the Law God gave Moses demanded. We do know about John the Washer and what he was doing. No clear details of course - but we do know that his baptism was with water. Not good enough. The baptism of Christ was preferred - and it had nothing to do with physical water.

Back to Mark 10, verse 39:

[39] And they said unto Him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism [baptism] that I am baptized [baptized] withal shall ye be baptized [baptized]:

When Christ spoke of His baptism - He was talking about being overwhelmed with afflictions and calamities. He was talking about take up the cross and follow Me.

Friends, that is a definition of baptism. For those of you who enjoy studying the Greek and other ancient writings - if they can be trusted - once again - page 94 of Mr. Thayer's Greek Lexicon from the 1800s is a great resource - the first definition of baptism - used tropically (in the 1800s that word meant figuratively) of calamities and afflictions with which one is quite overwhelmed. And the Biblical citations Mr. Thayer's uses - Mark 10:39; Matthew 20:22 and Luke 12:50. I'll be the first to admit that his definition of baptism is not nearly as scholarly as is his other definitions. In fact, he doesn't even offer any of his normal Greek citations. But it is interesting that he uses:

calamities and afflictions with which one is quite overwhelmed

as his first definition.

He uses John's baptism for his second definition; then for his third definition, he uses the “churchmen's” definition for his third definition.

Interestingly enough, when I showed you last week how Ted omitted the word “repeatedly” from Mr. Thayer's definition of baptizo. And how he omitted “not the

putting away of the filth of the flesh” from I Peter 3:21 - he also claims he is citing Mr. Thayer in giving a definition of the Greek baptisma. As the pattern is, Ted provides definition 1 - calamities and afflictions - skips completely definition number 2 that refers to John's Old Covenant washings - then does provide Mr. Thayer's “church” definition.

If you recall, this is where Eckhard Schnauble took such exception to the 1800s definers. It's such a shame that Mr. Thayer deviates from his normal approach when it gets to his definition of baptisma. Again, what I mean is that when he defined baptizo, bapto, etc., he used Greek writers, “secular, non-Christian” authors to show where they used the particular word in their ancient texts. But when we come to baptisma - it is noticeably missing from his work. Instead, Mr. Thayer inserts the “church” definition. That is not acceptable. We have identified it. We can learn otherwise.

So, my question again is this. We see the suffering of Christ - the execution - the resurrection - it is clearly referred to as a baptisma.

In fact, in our English Bibles, the transliterated words “baptized” and “baptism” are clearly in the text. But why is it that whenever we hear the transliterated words “baptized” and “baptism” - why do we immediately think of John's Old Covenant baptisma with water - as opposed to the cruel mockings, scourgings, trials, and subsequent execution of Jesus Christ - and - of the cruel mockings, scourgings, trials and subsequent executions of His followers? That is a definition - in fact - in Strong's and in Thayer's - it's the very first definition of baptisma.

I have told you previous to this that most of the definitions are not in order of prominence. But, in the definition of baptisma, while the first definition is being quite overwhelmed with calamities and afflictions - virtually no one that I know of - has ever immediately gone to Mark 10:38-39 whenever they hear those transliterated words.

Let's finish Mark 10, before we begin to examine the rest of the times we see baptisma in our Bibles. Verse 40:

[40] But to sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared.

[41] And when the ten heard it, they began to be much displeased with James and John.

[42] But Jesus called them to Him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

[43] But so shall it not be among you: but whosoever will be great among you, shall be your minister:

- [44] And whosoever of you will be the chiefest, shall be servant of all.
- [45] For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
- [46] And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.
- [47] And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, Thou Son of David, have mercy on me.
- [48] And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.
- [49] And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; He calleth thee.
- [50] And he, casting away his garment, rose, and came to Jesus.
- [51] And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto Him, Lord, that I might receive my sight.
- [52] And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Wow. I do not have time to go into the details this morning. But it is so monumentally important that we understand why there are so many instances of Jesus and His disciples healing blind people in their day. I'm going to get to it. I just don't have time today. Blind people - in Bible times - lame people - people with other afflictions of the flesh - were considered unclean. They were not even allowed into the temple. But Jesus healed them every chance He got. This is one of the reasons why the scribes and Pharisees, the priests, hated Him so much. I have shown you in previous messages that those afflictions of the flesh - in the Old World - were equated with violations of the Law of God. How were violations of the Laws of God supposed to be dealt with? Blood and water sacrifices. Jesus healed. He forgave sin. He "saved" people - without the works of the Law.

This was greatly symbolic of the passing away of the Old Covenant and the establishing of the New. We also need to note verse 52 again.

And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Blind Bartimaeus was baptizo by Christ that day. He was washed. The blind, the lame, the crooked - all needed to be washed - according to the Law God gave Moses - but the washing that Christ would bring someday - the one that John talked about - had

nothing to do with water - and here is a great example. Bartimaeus received his sight - and followed Jesus in the way. No mention whatsoever of physical water.

Thy faith hath made thee whole.

Bartimaeus was baptizo. Baptizo is required for salvation. A man, woman, boy or girl must have a baptisma in order to be "saved." But that baptisma is something that Christ does to you. It's nothing you can do. It's not something that another man or woman can do to you. It is Christ's baptisma - and He does the baptizo - when - our faith - our system of belief - is based on the truth of Who this Jesus is.

And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, Thou Son of David, have mercy on me.

The confession "Thou Son of David" - why not the Son of Joseph? Why not the Son of Mary? It was the Son of David because Bartimaeus knew that this Jesus was the King. And Jesus was clearly telling him that His confession that Jesus was the King - was the faith - the system of belief - that made him whole. And, because he had the proper faith - the proper system of belief - when Jesus baptizo Bartimaeus - Bartimaeus followed Him - exactly as Jesus prescribed earlier in Mark 10.

Baptisma means to be quite overwhelmed with calamities and afflictions. In the Biblical sense, it is to be quite overwhelmed with the calamities and afflictions that our Lord went through - the cruel mockings - the scourgings - the trials - the execution - and the resurrection. That is the definition of baptisma.

When a follower of Christ hears any variation of the Greek word bapto - that should be the first thing that comes to mind. NOT a "church water ritual."

The second definition of baptisma according to Mr. Thayer, is John's Old Covenant washing.

From the overwhelming amount of Scriptural proof I have provided over these many months - there are only two baptismas in our Bibles. The first are the Old Covenant washings clearly described in the Law God gave Moses. The second is the baptisma of Jesus Christ found in Mark 10:38-39; Matthew 20:22 and Luke 12:50.

It's either water - or it's Spirit. It's either Old - which is physical water - or it's New - which is Spirit - Spiritual Water.

John made that very clear - water - Spirit. Physical water is Old Covenant - Spiritual Water is New Covenant.

Back to I Peter chapter 3 this morning, please.

Last week, I said I wanted to point some more things out in relation to baptism in this chapter. As you well know, I Peter 3:20-21 is one of the main 6 verses that “churches” love to quote when falling so short of helping people to understand what the baptism of Christ really is.

It never ceases to amaze me how many times I talk to some of you and the conclusions you are coming to - or have already come to in your own lives regarding the implications of this series - are the same ones that I have come to. For instance, last weekend, my daughter and her family were in for a visit. My son-in-law had not heard last week's message. Last week's message came out on Sunday - s-o-n-d-a-y - and we were talking about this series on baptism the day before.

Kristopher was talking about the fact that someone does not become a Christian because of their works. It's nothing we can do. It's all the grace of God. It's all the work of God on us - nothing we can do. And of course, I absolutely, 100% agree.

But why then, are we accused by so many people - when they hear us talk about Coming out of the world, renouncing worldly citizenship, etc., why do those people constantly accuse us of “works for salvation?”

We hear things like, “You require works when people think you are saying that we must give up our 'driver's licenses' in order to be in the Kingdom or in the Government of God. When you tell people to Come out of the government of men, you are telling them that there is something they must do in order to be 'saved.'”

Friends, that's not at all what we are saying. We are saying that if men truly believed what they claim they believe - their lives will reflect their beliefs. Most people live the way they believe. That's a pretty simple understanding. The examples we see from Scripture - men and women that were followers of Christ - they believed that He was King - that His Father has a Government - and they - one clear evidence is Acts 17

These all do contrary to the decrees of Caesar, saying there is another King, One Jesus

and they lived according to their belief. The accusation of doing contrary to the decrees of Caesar, of saying there is another King, One Jesus, is a result of what they believed. Thou Son of David, Thou art the King of Israel, those are all statements of faith. This is what we believe. Those statements, those confessions are not works. But they do produce works when you live what you believe.

It is so weird to me when I hear church of christ preachers try to say that whatever it is they do when they require the act of “baptism” - you must be “baptized” - you must be immersed in physical water - and they do all they can to tell people that is not works -

that is not acts - then - in trying to justify their teaching that physically having yourself dunked in some water is not a work - it's not an act - they try to say that faith - belief - something that is in your mind - as in the way you believe - that that somehow is an act. Faith, belief, confession - those are acts, those are works. So strange.

All we are saying is that if someone believes something - their life will reflect that belief. We believe that Jesus was King. His Father has a Government - demands everyone to believe that - and when we do - we'll live like it. Just like most people believe their little government is right - and so they live their lives doing everything their little government tells them to do. That's because they live according to how they believe.

Our salvation in Christ comes as a result of our belief that He is the Son of God that came to end the Old Covenant works of the Law required for the remission of sins under that system - He came to be King. He came to put down all rule and authority and power. He gave up that Old World to the Father - Who once again is the All in All - the Sole Ruler of His Creation and it's the responsibility of every living breathing creature to accept His Government and live in it. When we believe that - our lives reflect it. It's not works for salvation. We receive salvation the very instant we believe those things. That's pretty simple.

So, in I Peter chapter 3 - I already knew what was in the message - and here I had Kristopher talking to me about "the way of life" - it was just really cool to hear him saying the things I was getting ready to talk about in last week's message.

In I Peter chapter 3, if you recall, last week I asked you mark the word "conversation."

In I Peter chapter 3 alone - it's found 3 times. In both letters of Peter - the word is found 8 times. The word means "manner of life." It's not the words that come out of your mouth - words are cheap - it's the way you live your life.

Beginning with verse 8, we see what happens to those whose conversation - their manner of life - comes from a belief - a faith - that is based on the teachings of Jesus Christ. Verse 8:

[8] Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

[9] Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

[10] For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

[11] Let him eschew evil, and do good; let him seek peace, and ensue it.

[12] For the eyes of the Lord are over the righteous, and his ears are open unto

their prayers: but the face of the Lord is against them that do evil.

[13] And who is he that will harm you, if ye be followers of that which is good?

[14] But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

Now. Let's stop here for just a minute. Keep in mind, again, Mark chapter 10. Christ spoke to His disciples concerning His baptism. And He told them that THEY TOO would drink of the cup of His baptism. They, too, would figuratively - certainly some physically too - would partake of His baptism in a physical manner. Verse 13, Peter is talking to these people about the very same baptism that Christ was talking about in Mark 10. We have to remember that the first definition of baptism is being quite overwhelmed with calamities and afflictions - and in the Biblical sense - because of our identification with Jesus Christ as the King.

Verse 15.

[15] But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

[16] Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation (your manner of life) in Christ.

[17] For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

Friends, this is exactly what Peter learned from being reminded of the teachings of Christ from Mark 10. This is what happens when we are offered the cup of Christ - the baptism of Christ - and we allow Him to wash us with His baptism.

[18] For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Remember Mark 10. Remember the cruel mockings, the scourgings, the execution of Christ - and by all means - above all - do not forget His resurrection. Do not forget the baptism of Christ. Peter is telling them do not forget the baptism of Christ. Peter is speaking directly concerning the baptism of Christ from Mark chapter 10. It's nearly the same words. Go back and look again if you need to. Why, when we hear any variation of the Greek word bapto - are we not instantly brought to the baptism of Christ found in Mark 10? That is where our minds should go. That's what Peter is trying to do here in I Peter 3.

[19] By which also he went and preached unto the spirits in prison;

[20] Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

[21] The like figure whereunto even baptisma [baptism] doth also now save us

What baptisma is this talking about? It's talking about the same baptisma the rest of the chapter is talking about. It's about being afflicted with the calamities of Jesus Christ.

(not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

What baptisma is Peter talking about? Friends he's talking about the baptisma that Jesus talked about from Mark 10. That's what the whole chapter is talking about. It's talking about suffering for Christ's sake. It's talking about falsely accused. It's talking about being terrorized for the Government of God's sake. The baptisma of I Peter 3 and the baptisma of Mark 10 are one and the same. It's talking about suffering for the cause of Christ.

Peter tells them as plain as day - he's not talking about Old Covenant water baptisma which was done for the washing of the flesh - he's talking about being overwhelmed with calamities and afflictions because of their way of life - their conversation - the way they lived because they believed that Jesus was the King, Thou Son of David.

How dare these people say that Peter was demanding an Old Covenant water washing. He was talking about identifying with the cruel mockings, the scourgings, the execution of our Lord Jesus Christ - and the potentiality of the same things happening to all those who follow Him. Look at the verse again:

[21] The like figure whereunto even baptisma [baptism] doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

It's being washed in the baptisma of Jesus Christ by the resurrection of Jesus Christ that saves us. This verse is 100% proving that the baptisma here is the baptisma of Jesus Christ from Mark 10 - not the physical baptisma of the water from the Old World.

Oh friends, if you have placed your trust in the physical water of the Old Covenant, I plead with you today - to renounce that trust. Place your trust in the baptisma of Jesus Christ - then take up the cross - and follow Him. Follow the Good Shepherd as He leads us out of the sheepfold that is the world.