

**Message# 207- 9-18-2022 - 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 have got a lot to cover this morning, so I'd like to get right into today's message. Last weekend my daughter Taylor and Kristopher and baby Poppy were in for a visit as we celebrated Poppy's first birthday. Amazing how time flies. Teresa and I just celebrated our 33rd anniversary - and we just can't believe how fast that time has flown by. I was glancing toward Taylor's way when I was showing the article about the man in Ireland who was in jail because he refused to participate with the LGBTQ freak agenda - as a school teacher. I wish you could have seen Taylor's face when the punch line was delivered - that being - the man was a school teacher for a "school" that was run by the "church of Ireland."

Of course, that really should not have come as a surprise - nothing they do or say surprises me - but - to see a "church" in its full glory on display - revealed for what it really is - I guess being eternal optimists - it can still be a bit disturbing seeing the reality of what "church" is. That is - "church" is the religious arm of the state. And just like its definition - defined by the state - an incorporated "church" receives certain special privileges and franchises and holds them subject to the laws of its creator. It will retain those special privileges and franchises as long as it follows public policy."

In other words, if the state says something is good or evil, right or wrong, if something is public policy - a corporation will be allowed to continue receiving its payoff from the state - so long as it does not go against public policy.

When I mentioned last week that the last time I played "church" - I was involved as a youth director and also as the "church's" music director. While nearly every single person in that "church" - with just a very few actual holdouts - there were some - I was one of them - but pretty much every single other person that "went to that church" was a proud, state supporting "citizen" - the leader of that organization believed that the "church" property, money, employees, etc., was not supposed to be taxed - so he quit paying the required social security matching requirements that u.s. businesses - including "churches" pay - so even though nearly 100% of the people in that place paid taxes, held licenses, etc., the "pastor" was deemed to not be following public policy and

war was waged on that place by other professing “christians” - actually churchians - that held positions in the u.s. “government” - and as many of you probably know - the organization was eventually taken over by the u.s. “government” led by the great “christians” George Bush and John Ashcroft. Pretty much every “church” in the u.s. considered the people that worked for the “church” to be employees - that was public policy. Doesn't matter what their “law” is - it's what is public policy. The majority - believes “church” employees are subject to withholding tax - social security - etc., and if a u.s. citizen doesn't agree with public policy - they are going to get spanked like a rebellious child. That's what happened.

The “church of Ireland” is not going to go against public policy. They had a rebel in their “church” that didn't want to play ball - so instead of siding with the rebel - who was clearly standing for Biblical truth - they had the state throw the rebel in jail for them.

“Well, that was in Ireland, Charlie, that would never happen here.” I think all of you who listen to my messages know full well that's not true.

I've been doing this for years. I can't help it. Every time I pass by one of those places - I always notice what flags are flying out front. In over 40 years of noticing - I'd be willing to say I could count on one hand how many of those places were not flying the u.s. flag. And I think I may have seen one time - one time only - when the u.s. flag was not flying and the “christian” flag was the only one flying. In Missouri, lots of times we see 3 flags flying in front of the “churches.” The u.s. flag stands the highest. Then, the Missouri flag stands a little lower, then - if there is a “christian” flag - it is always - flying lower than the other 2. One time Kristopher and I were driving way out in the country somewhere - and I think we actually saw the “christian” flag slightly higher than the u.s. flag - but I'm quite sure I'd be safe in saying that was an oversight. The horror. Imagine someone flying the u.s. flag lower than the “christian” flag - which of course - is not Christian in the Bible sense - but rather “churchian” in the true sense. But nonetheless, the principle remains.

“Churches” all over the world - not just the u.s. - but everywhere - are nothing other than the religious arm of the state. And friends, if there is anyone who is listening to my voice that thinks there is truth that comes from those places - they need to rethink their beliefs. There is no truth to be found in those places. I don't care how many times they say Jesus. I don't care how many times they sing songs about Jesus - no matter how many times they say, “Jesus was the Son of God.”

The Scriptures say, Whosoever therefore is a friend of the world, is the enemy of God. If friends with the world is the enemy of God - what do you think full-blown citizenship is? What do you think is meant by the world? Is the world smokers, drinkers and cussers? The world is an all-inclusive term that means those who live absent from the Law of God. Those who live absent from the Commonwealth of Israel. Those who refuse to live that Jesus Christ and His Father are the Supreme Rulers of the world - and expect men and women boys and girls to live exclusively by Their Laws, Their Statutes, and Their Perfect Will. It's really not that difficult. The whole theme of the Bible is that men are to be Governed exclusively by the God of Heaven.

Find me one place in this world today where a "government" is functioning this way. It's not happening. There is no place currently in the world today - that a "government" - has King Jesus and His Father sitting on the throne. There are some households - thank God - that are in existence today - but no "government."

If we think what is meant by

Whosoever therefore is a friend of the world, is the enemy of God

means separating from smokers, drinkers, cussers and those who don't "go to church" - then we have missed the entire meaning of Creation.

I saw something this past week that was very funny to me. I have mentioned a very large "church" in Springfield, Missouri several times in the past. The last time was when I found out they had taken over a million dollars from the u.s. "government" during the covid plandemic - and of course - because they held "vaccine clinics" in their facilities - they had their "loan" forgiven. This what they call a "faith healer church." I heard the "pastor" on the radio not long ago talking about healing stage 4 cancer and healing deaf people, etc. Funny thing, though, apparently they can't heal "covid" because they had vaccine clinics set up in their buildings. But I drove by there last week and noticed there were probably 50 or more of those blue handicapped parking only signs in their parking lot. I thought, well, that's odd. Why would they need those there? Are they not able to heal those handicapped people that come there?

I'm certainly not saying it's not a good idea to give the handicapped, the elderly, the infirmed their own special parking spaces closer to the doors - that's a nice gesture - actually - but this "church" has all their blue handicapped only parking signs - because their god - the state - mandated it. I wouldn't be surprised if the Ozark police

department have given people tickets for parking there without displaying the id on their license plate or hanging the placard from their rear view mirror. In fact, I wouldn't be the least bit surprised if someone "unauthorized" parked their car there and someone from the "church" called the police on the car. Wouldn't surprise me at all. Well, enough of that.

Turn to John chapter 15 for just a minute this morning.

Let's begin in verse 1, please:

[1] I am the true vine, and My Father is the husbandman.

[2] Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

That kind of shoots down the catholic catechism on "baptism" right away, doesn't it. It also raises concerns about the "church of christ" saying essentially the same thing about people who are "water baptized" but do not bear fruit. Verse 3. Now watch this. Oh my. This is something, we need to see. These are the Words of Christ.

[3] Now ye are clean through the Word which I have spoken unto you.

Alright. I think we better stop right here and camp out for just a minute.

Now ye are clean through the Word which I have spoken unto you.

I would challenge each of you to go back and read the Gospels again. But do so keeping this in mind. Look for the times where Jesus spoke of physical water. I'll go ahead and fill you in ahead of time - but I challenge you to go look for yourself. Very early in His ministry. You will find brief mentions of Jesus and His disciples seemingly doing what John the Washer was doing. But it is brief. Almost so brief, you'll wonder why it is even mentioned. But, we know why. You will see Him using physical water in a couple of His very early healings. Of course, you'll see Him changing the Old Covenant baptism water into wine. You will see the woman at the well - clearly coming for physical water - but leaving with the Spiritual Living Water that only Christ can give.

As you progress through the Gospels and you see Jesus telling people how to obtain eternal life - you will read NO MENTION of physical water. Look at verse 3 again, please. The Words of Jesus - Now - meaning from this point. Not what happened yesterday. Not

what happened a year ago. From now - from this point in time. Listen to how Mr. Thayer defines now - (ay-day) in the Greek.

ἤδη, adverb, [from Homer down; on the derivation see Vanicek, p. 745; Peile, p. 395], in the N. T. everywhere of time, now, already, (Latin jam): Matthew 3:10; Matthew 5:28; Matthew 14:15; Mark 4:37; Mark 11:11; Luke 7:6; Luke 12:49; [Luke 24:29 T WH Tr text, L Tr marginal reading brackets]; John 4:35 (John 4:36), John 4:51; John 19:28 (that all things were now finished and that nothing further remained for him to do or to suffer); Acts 27:9; Romans 13:11 (that it is already time to wake up and indulge no longer in sleep); 1 Corinthians 4:8, and often; νῦν... ἤδη, now already (Latin jam nunc): 1 John 4:3; ἤδη ποτέ, now at last, at length now: with future Romans 1:10; [with aorist Philippians 4:10. Synonym: see ἄρτι, at the end.]

Mr. Thayer cites Matthew 3:10 for clarity:

And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

It's interesting that he cites Matthew 5:28 - but I think you need to include verse 27 to understand it.

[27] Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

[28] But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

“This is how it used to be, but this is how it is now.” Same thing with John 15:3. “There used to be an Old Covenant baptisma - but -

Now ye are clean through the Word which I have spoken unto you.”

How about Romans 13:11:

[11] And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

There's been a change made. In the Old Covenant world, under the Law God gave Moses, you used to be made clean through the sacrifices, through the circumcisions,

through the water - but -

Now ye are clean through the Word which I have spoken unto you.

Salvation, cleansing, purifying, being made free from sin - does not come from the application of physical water to the flesh. All physical water can do is cleanse the flesh. Wash the clothes, bathe the skin. That's all it can do. Obeying the Law God gave Moses could and would bring those under that Covenant to a place of repentance. But observing those things in the Old Covenant were types and shadows of what Christ would someday bring. Something better.

Now [at this time] ye are clean through the Word which I have spoken unto you.

If you think He's not comparing the Old way with the New - well - just go back to Mr. Thayer's again if you need something extra-Biblical. I believe the Bible is as clear as can be on this issue. But for those who want more, okay, Mr. Thayer says the word clean here is *katharos* and means this from ancient Greek writings.

καθαρός, καθαρὰ, καθαρὸν; (akin to Latincastus, incestus, English chaste, chasten; Curtius, § 26; Vanicek, p. 177); from Homer down; the Sept. mostly for קָדוֹשׁ; clean, pure (free from the admixture or adhesion of anything that soils, adulterates, corrupts); a. physically: Matthew 23:26; Matthew 27:59; Hebrews 10:22 (23); Revelation 15:6; Revelation 19:8, 14, and Rec. in Revelation 22:1; χρυσίον, purified by fire, Revelation 21:18, 21; in a similitude, like a vine cleansed by pruning and so fitted to bear fruit, John 15:3; ὁ λελουμένος... καθαρὸς ὄλος (where the idea which Christ expresses figuratively is as follows: 'he whose inmost nature has been renovated does not need radical renewal, but only to be cleansed from every several fault into which he may fall through contact with the unrenovated world'), John 13:10.

b. in a levitical sense; clean, i. e. the use of which is not forbidden, imparts no uncleanness: πάντα καθαρὰ, Romans 14:20; Titus 1:15.

c. ethically; free from corrupt desire, from sin and guilt: Titus 1:15; ὑμεῖς καθαροί, John 13:10 (11); οἱ καθαροί τῆ καρδία (as respects heart (Winer's Grammar, § 31, 6 a.)), Matthew 5:8 (καθαρός χειρᾶς, Herodotus 1, 35; κατὰ τό σῶμα καί κατὰ τήν ψυχήν, Plato, Crat., p. 405 b.); free from every admixture of what is false, sincere, ἐκ καθαρᾶς καρδίας, 1 Timothy 1:5; 2 Timothy 2:22, and R G in 1 Peter 1:22; ἐν καθαρὰ συνειδήσει, 1 Timothy 3:9; 2 Timothy 1:3; genuine (joined with ἀμίαντος) θρησκεία, James 1:27; blameless, innocent, Acts 18:6. Hebraistically with the addition of ἀπό τίνος, pure from, i. e. unstained with the guilt of, anything (Winers Grammar, § 30, 6 a.; Buttman, 157f

(137f)): ἀπό τοῦ αἵματος, Acts 20:26; Susanna 46 Alex., cf. Genesis 24:8; Tobit 3:14; καθαρᾶς ἔχειν τὰς χεῖρας ἀπό τοῦ φόνου, Josephus, Antiquities 4, 8, 16; in classical Greek with a simple genitive, as φόνου, Plato, legg. 9, p. 864 e.; cf. Passow, under the word, p. 1528{a}; (Liddell and Scott, under the word, 3); Kühner, § 421, 4 ii., p. 344. d. in a levitical and ethical sense: πάντα καθαρὰ ὑμῶν, Luke 11:41, on which see ἔνειμι. (Synonym: see εἰλικρινής; cf. Westcott on 1 John 3:3.)

My point is this, when Christ uses the word “clean” here - he's pointing to the old way of being cleansed - but He's clearing saying there is NOW a new way of being cleansed. And, it's through the Word which I have spoken unto you.

At the end of last week's message, I asked you to remember where we left off - I Peter chapter 1. Please turn there again this morning. I Peter chapter 1, picking back up with verse 22.

[22] Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

[23] Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

This is exactly what Christ said in John 15:3. Being born again - not by applying physical water to the flesh the way it was done in the Old World - but by the purifying of their souls in obeying the truth through the Spirit. Remember John 15:3

Now ye are clean through the Word which I have spoken unto you.

As we are reading I Peter 1 - Peter is finally putting it all together and is basing his letter of I Peter 1 on the Words of Jesus Christ from John 15:3. Look at 24.

[24] For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

[25] But the Word of the Lord endureth for ever. And this is the Word which by the gospel is preached unto you.

It's the Word. It's obeying the Word. Just like Jesus said in John 15:3. It used to be by the blood of bulls and goats and lambs, it used to be by the different washings from the Law - but now - but now - it is by believing the Words of Christ. By believing the Words

of the Lord - and when someone truly believes something - their life will be guided by their belief. It's not works for salvation. We are saved when we believe and we know that we believe because our life will show it.

I have been waiting for all of Ted's Ephesian series for the time he arrives at Ephesians chapter 5. Last week, when he announced he would be speaking on Loving Husbands & Submissive Wives - I knew he would be speaking of Ephesians chapter 5. I was not able to listen to the entire message - but I was able to listen when he read verse 26. Please turn to Ephesians 5, please. Well, go to chapter 4 first. Knowing that the "church of christ" teachers love to misquote Ephesians 4:5 - before we get to chapter 5, let's look at chapter 4, beginning with verse 4.

[4] There is one body, and one Spirit, even as ye are called in one hope of your calling;

[5] One Lord, one faith, one baptism,

Finally, as we approach ever so closer to the official institution of the New Covenant - and the official end of the Old when the temple and Jerusalem were destroyed - Paul is saying that the two baptisms that John spoke of in Matthew chapter 3 - the Old Covenant water baptism of the Law God gave Moses - and the New Covenant baptism of Jesus Christ by Spirit and fire - Paul is letting his readers know that at the end - only one of those baptisms will remain.

In the New Covenant world - there is only one baptism. John's, the Old Covenant baptism authorized in the Law God gave Moses - has ended - and the baptism of Jesus Christ - clearly defined in Mark 10:38-39 and this morning now we see from John 15:3 will remain. The water baptism has passed from the scene and the Spirit and fire baptism of Christ remains.

Friends, there is only one baptism. This is as clear as can be. And the one that remains - the baptism that remains - is the baptism of Jesus Christ. John said,

"I baptizo - indeed - I baptizo with water - but the One coming after me - Whose shoes I am not worthy to unloose - He is going to baptizo you with something totally different."

I'm just not sure why this is so difficult to understand. Except - except for the fact that when we understand the purpose of "church" - and that purpose is man's attempt to

keep the Old Covenant World alive and well - of course we see the Old Covenant washings alive and well - we see the great lengths they have gone to to keep people in bondage and to keep them living a lie.

Please here this. Listen to this, please. In the Old Covenant World, God allowed the nations to walk in their own ways. Acts 14:16. This verse should be memorized. In fact, turn over there this morning for a brief minute. Verse 1, Acts 14. The apostles are trying to teach the Lordship, the Kingship of Christ, a return to the Kingship of the Creator.

[1] And it came to pass in Iconium, that they went both together into the synagogue of the Judahites, and so spake, that a great multitude both of the Judahites and also of the Greeks believed.

[2] But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

[3] Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands.

[4] But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

[5] And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

Not much has changed, has it?

[6] They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

[7] And there they preached the gospel.

[8] And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

[9] The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

[10] Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

[11] And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

Mr. Thayer says the word for gods here is theos. And in the ancient Greek, it meant

a god, a goddess;

1. a general appellation of deities or divinities:

Maybe these people were foolish enough to believe in the fairy tale gods of the sky and maybe that's what is meant here. But the 4th definition for theos that Mr. Thayer provides is:

4. Θεός is used of whatever can in any respect be likened to God, or resembles him in any way: Hebraistically, equivalent to God's representative or vicegerent, of magistrates and judges, John 10:34f after Psalm 81:6

John 10:34 is where Christ asks the Pharisees concerning their law - and He then asked them if they are gods. In the Biblical sense, a god - is someone who either sets himself up in the place of the God of Heaven - or other men set someone else up in the place of the God of Heaven - for the purpose of making "laws, statutes and treaties" by which the people will govern themselves - instead of being Governed by the God of Heaven. Verse 12.

[12] And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

[13] Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

[14] Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

[15] And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

[16] Who in times past suffered [allowed] all nations to walk in their own ways.

They are saying that in times past - the God of Heaven suffered - He allowed - all nations to walk in their own ways. With their own magistrates and judges, rulers. But those were in the times past. God does not allow this any longer. We can see it again a few chapters over in chapter 17. Turn over there. We've been here so many times, we should have this chapter memorized. Verse 1:

[1] Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Judahites:

[2] And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

[3] Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. [HE IS THE KING!]

[4] And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

[5] But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

[6] And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

They turned the world upside down because they were preaching against their little gods and were calling men to turn the world rightside up by obeying the One True God.

[7] Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another King, One Jesus.

[8] And they troubled the people and the rulers of the city, when they heard these things.

[9] And when they had taken security of Jason, and of the other, they let them go.

[10] And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Judahites.

[11] These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

[12] Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

[13] But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

[14] And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

[15] And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

[16] Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. [to the worship of other gods - instead of the God of Heaven]

[17] Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

[18] Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods [rulers, judges, magistrates]: because he preached unto them Jesus, and the resurrection.

[19] And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

[20] For thou bringest certain strange things to our ears: we would know therefore what these things mean.

[21] (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

[22] Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

[23] For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you.

[24] God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands;

[25] Neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things;

[26] And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

[27] That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us:

[28] For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring.

[29] Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

[30] And the times of this ignorance God winked at; but now commandeth all men every where to repent:

[31] Because he hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.

[32] And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

These are the same men that said in times past God allowed the nations to walk in their own ways - but no longer. Those days are over. Those days ended in the first century. This is the Gospel. This is what it's all about. Men are not allowed to have their own little g gods. There is now only One God. In the Old days - God allowed it. But no longer. Not in the New Covenant world, not since He sent His Son. Friends, this is the main reason why the Old Covenant World ended. It was to return everything back to the way it was prior to the days where Israel demanded a king like all the other nations. God allowed it. But He never meant for it to last forever. It only lasted until He sent His Son.

By teaching that the Old Covenant baptisma of John is still in effect today - men are ultimately teaching that the Old Covenant world of the divine right of earthly kings is still in effect. It's still allowed by God - and it is not.

Believe that Jesus Christ was the Son of God. Believe that Jesus Christ was the King of Israel. Believe that Jesus Christ ended the Old Covenant with its blood and water sacrifices. Believe that Jesus Christ gave that old kingdom up to His Father and the Father is once again - the Only Lawgiver that is able to save. Come out from the world. Come out from the Old Covenant system and follow the Great Shepherd. Follow the Great Shepherd out of the sheepfold which is the world - and into the Nation of God - the Commonwealth of Israel - the Government of God.

Now you are made clean BY THE WORD. It's the Word that purifies. It's the Word that makes us clean. It's the Word that washes us. It's being baptizo in Jesus Christ - Who it was said - In the beginning was the Word.

So there is now - one - and only one baptisma. That is the baptisma of Jesus Christ - and He has once again shown us from John 15:3 that His baptisma has nothing to do with physical water.

Turn now to Ephesians chapter 5. I knew Ted was going to have to read verse 26 and I was anxious to hear what he had to say about it. Begin with verse 21:

[21] Submitting yourselves one to another in the fear of God.

[22] Wives, submit yourselves unto your own husbands, as unto the Lord.

[23] For the husband is the head of the wife, even as Christ is the head of the

Government: and he is the Saviour of the body.

[24] Therefore as the people of His Government are subject unto Christ, so let the wives be to their own husbands in every thing.

[25] Husbands, love your wives, even as Christ also loved the people that have embraced His Government, and gave Himself for it;

Now watch. This is hugely important.

[26] That He might sanctify and cleanse it with the washing of Water by the Word,

[27] That He might present it to himself a glorious [people], not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Where did we start out this morning? John chapter 15:3. The Words of Jesus Christ. And let's remember what Jeff pointed out a couple weeks ago - concerning the baptizo of Jesus Christ. John said, "He will baptizo you, He will baptizo you, He will baptizo you." Now, what is Paul saying? The same thing. Paul is saying the exact same thing that John said. He will sanctify you. He will cleanse you. He will wash you. How? With the washing of water - BY THE WORD.

Washing. Cleansing. Purifying. Why those words? Because they all started in the Law and the Prophets. It was the best way the Law and the Prophets could point to what was coming with Christ. The washing. The cleansing. The purifying of the physical water in the Old World - they were all types and shadows of the cleansing, the purifying, the washing that would take place in the New World. This is clearly not talking about physical water. It's cleansing, it's purifying, it's washing, but it's washing, cleansing, and purifying the heart. It's washing, cleansing, purifying the inside of a man by the Word of God - not by applying physical water to the flesh.

Physical water can only cleanse the flesh. It cannot purify the heart. Turn to Psalm chapter 51, please. Though water - physical water - applying physical water to the flesh is all over the Law God gave Moses - it still could only clean the flesh. There needed to be something more. Begin in verse 1. Listen to what David said:

[1] Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

[2] Wash me thoroughly from mine iniquity, and cleanse me from my sin.

Not even in the “churches” have I ever heard someone speak of this passage and demand that David is asking God to physically wash his flesh. David is asking God to clean his insides - not his outside. He asking for a clean heart. He's asking to be cleansed from sin. He's asking for a Spiritual cleansing. He's not asking for an Old Covenant baptisma.

- [3] For I acknowledge my transgressions: and my sin is ever before me.
- [4] Against thee, thee only, have I sinned, and done this evil in Thy sight: that Thou mightest be justified when Thou speakest, and be clear when Thou judgest.
- [5] Behold, I was shapen in iniquity; and in sin did my mother conceive me.
- [6] Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom.
- [7] Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

He's asking to be cleansed on the inside. He's speaking figuratively of cleansing. This is a beautiful example of what the cleansing that Christ was going to make as the only cleansing available - the one baptisma - that Paul referred to in Ephesians 4. This is an inward cleansing and it had nothing to do with physical water. Physical water can never make someone whiter than snow. This is an inward cleansing. A cleansing of the heart. This is repentance.

- [8] Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.
- [9] Hide Thy face from my sins, and blot out all mine iniquities.
- [10] Create in me a clean heart, O God; and renew a right spirit within me.

Do we really think a clean heart comes from physically applying water to the flesh? David is talking about being washed. This is a baptisma. This is David asking for the baptisma of Christ - not the baptisma of John. He's not asking for a baptisma by physical water.

- [11] Cast me not away from thy presence; and take not Thy Holy Spirit from me.
- [12] Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit.
- [13] Then will I teach transgressors thy ways; and sinners shall be converted unto Thee.
- [14] Deliver me from bloodguiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

[15] O Lord, open Thou my lips; and my mouth shall shew forth thy praise.

[16] For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

Wow. Is this a misprint? Did David actually know all the way back then that the Law of sacrifice. The Law of physical water - even then - that was not the final purpose or plan of God? You be the judge of that. I know what I believe. I think it's pretty clear. The physical blood and the physical water - even under that Old Covenant Law God gave Moses - was not good enough. But -

[17] The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

[18] Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

[19] Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

This is exactly what John the Washer was trying to get people to understand in his day. I hope you see this. Turn over to Proverbs chapter 30, please. Look at verse

[12] There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

We certainly live in a generation that believes they are pure in their own eyes. Billions of people have been washed in the baptismal pools of the "churches" all over this world. Who knows how many people have been baptized in the mikvehs of the jews and the sea of the Mormons - but very few have been sanctified and cleansed by Him washed in Water by the Word.

Mostly, because the "churches" and the "churchmen" have taught the wrong baptisma. While it is most easy to see the one baptisma of Ephesians chapter 4 - they've chosen the wrong one. A lot of them have chosen the wrong one because they never understood there was two baptismas. John knew there was two. He said so - plain as day. His Old Covenant baptisma with water - and Christ's New Covenant baptisma with something totally different.

Christ certainly knew which baptisma He would later tell Paul was the one baptisma. Peter finally figured out which one of the two baptismas was the baptisma for the New Covenant. The one baptisma of Ephesians 4 is the baptisma of Christ described by

Himself - He described His baptism to His disciples in Mark 10:38-39 and now we see in John 15:3. Those were His Own Words.

There is a reason why “church of Christ” preachers do not know which baptism is the one baptism of Ephesians chapter 4. I believe it's because many of them do not even realize that Christ was defining the baptism that John said was Christ's. When John spoke of Christ's baptism - then Christ defined His baptism Himself in Mark 10:38-39 - many of these men are quite possibly not even aware of Mark 10:38-39. That's why when they write their books on “baptism” they make no mention whatsoever of Mark 10:38-39 or of John 15:3 or of Ephesians 5:26.

They have become so blinded by their “church” traditions - they just can't see what is so clearly in front of them. It's like I have said before, whenever they hear any variation of the Greek word baptizo - the only thing their minds are capable of comprehending is a “church water ritual.” So, instead of trying to understand Mark 10:38-39, or John 15, or Psalms 51, or Ephesians 5:26, or I Peter 3:20-21 - they'll just ignore it. Act like it's not there. Or, they'll call it superfluous or irrelevant. Why is Psalm 51 not a baptism? Why is Mark 10:38-39 not a baptism? Why is Ephesians 5:26 not a baptism?

In Psalm 51, David absolutely knew that the washing he needed could not be accomplished with physical water. He needed something more. He needed something better. He needed something that only God Himself could do to him. It was nothing he could do to himself.

He shall baptizo you, He shall baptizo you. He shall baptizo you.

As we get closer to the end of this series, we will be looking at a few more instances of what is clearly the one baptism of Ephesians chapter 4. It's the baptism of Christ. It's not the baptism of John.

If you recall, we started this message today in John 15. Jesus is speaking of His baptism - His washing by the Word - His being made clean by the Word. He goes on further to explain His baptism. Let's finish this morning by reading the rest of John 15. This is what it means to be baptizo in Christ. From His Own Words. Verse 4.

[4] Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

[5] I am the vine, ye are the branches: He that abideth in Me, and I in him, the

same bringeth forth much fruit: for without Me ye can do nothing.

Once again, kind of damages the catholic catechism on physical water “baptism” and hurts the argument of “under the blood by being put in water” of the “church of christ.”

[6] If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

[7] If ye abide in Me, and My Words abide in you, ye shall ask what ye will, and it shall be done unto you.

Remember what He said in verse 3:

Now ye are clean through the Word which I have spoken unto you.

Verse 8:

[8] Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.

[9] As the Father hath loved Me, so have I loved you: continue ye in My love.

[10] If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.

[11] These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.

[12] This is my commandment, That ye love one another, as I have loved you.

[13] Greater love hath no man than this, that a man lay down his life for his friends.

[14] Ye are My friends, if ye do whatsoever I command you.

You know, this is some rather solemn Words that He is speaking. He's telling them to remain in His love, they needed to continue in His Father's commandments.

Ye are my friends.

We quoted from James early on this morning.

Whosoever is the friend of the world, is the enemy of God.

Friends, this is serious business. You think the little g “governments” of the world are

serious about men not living by their “commandments.” Listen to me. This is a struggle. This is an epic battle that has been raging for a long long time. This is about God's Government vs man's “government.” This is about whose “laws” will you obey.

For instance, from the beginning, He created male and female. That's the Law of God. We live in a world today where those who call themselves “government” do not believe this. This is just one example. That's a pretty good example, too, but it's just one example. So, will we follow those people and their “commandments” or we will follow God and His Laws. And to a greater, broader scope - ultimately - will we follow God's Government - and be a friend of Christ - or will we follow man's “government” and be a friend of the world?

You know, if this was the message preached to the world today, we might see more men and women boys and girls come to Christ. Instead, the world has been taught, all you need to do is get some water poured, sprinkled or dunked on you, or say this “sinner's prayer” and poof - that's it. But that's not it. Jesus drew the line in the sand. It's His Government, or the world's “government.” Do we believe that, or do we not? It's belief. Do we believe Christ? Or do we believe men?

Why do you think James wrote what he wrote? Why do you think he said friendship with the world is enmity with God? Why do you think he wrote, whosoever therefore is a friend of the world, is the enemy of God?

Well, friends, it's not that difficult. He wrote what he wrote because he remembered the Words of Christ from John 15. He used the exact same Words that Christ used. That is not coincidence. Verse 15.

[15] Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

James did not write what he wrote on a whim. He wrote what he wrote, used the words that he used, because he had heard them before. What James wrote in his letter was written because he was repeating the Words of Christ taken directly from John chapter 15.

[16] Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that

whatsoever ye shall ask of the Father in My name, He may give it you.

[17] These things I command you, that ye love one another.

Turn to James chapter 4 for just a minute. Let's begin with verse 7. Christ is saying who His friends are in John 15. James is saying who are not God's friends in James chapter 4. James uses some really strong language here. It's almost as if he's angry. Maybe he is. Verse 4:

[4] Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

[5] Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

[6] But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

[7] Submit yourselves therefore to God. Resist the [devil], and he will flee from you.

Mr. Thayer says the word devil

is figuratively applied to a man who, by opposing the cause of God,

This is, once again, the same type of language that Christ uses in John 15 when He is compelling men to obey the Government of God and not the “government” of men.

[8] Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

Once again. Nothing to do with physical water. This is the baptisma of Christ that is the washing of Water by the Word.

[9] Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

[10] Humble yourselves in the sight of the Lord, and He shall lift you up.

[11] Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

[12] There is One Lawgiver, who is able to save and to destroy: who art thou that

judgest another?

[13] Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

[14] Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

[15] For that ye ought to say, If the Lord will, we shall live, and do this, or that.

[16] But now ye rejoyce in your boastings: all such rejoicing is evil.

[17] Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Back to John 15. As a result of believing that men are to obey exclusively the Government of God, the Laws of God, there is One Lawgiver - this is what will happen when we live amongst a people that refuse to believe the same things about Jesus the Christ.

[18] If the world hate you, ye know that it hated Me before it hated you.

He's not talking about smokers, drinkers and cussers. The world is meant by those who refuse to believe that Jesus was the Son of God - the Messiah King - sent to return His Creation back to His Father - back to the days before the earthly kings were allowed. Back to the days before blood sacrifice was required. Back to the days before physical water was required. Back to the days before physical circumcision was required.

He's talking about a world that refuses to obey Him as King.

[19] If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

[20] Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also.

This is the baptisma of Jesus Christ. No one gets persecuted because they don't cuss or smoke tobacco or chew tobacco. They get persecuted because they refuse to obey the commands of men. They get persecuted because they believe and live, "There is another King, One Jesus." I was going to say no one gets persecuted because they don't get water "baptized" in a "church water ritual." But that's not entirely accurate. Persecution also comes in the form of people speaking evil against you. It's not always physical. It can be verbal.

[21] But all these things will they do unto you for My name's sake, because they know not Him that sent Me.

What does name mean? It means Authority. If you live by the Authority of Christ. That's what this means. Saying the word "Jesus" means nothing. It's living your life by His Authority. By His permission. By His Words.

[22] If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

[23] He that hateth Me hateth My Father also.

[24] If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father.

[25] But this cometh to pass, that the Word might be fulfilled that is written in their law, They hated Me without a cause.

[26] But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me:

He shall baptizo you. He shall baptizo you. That's what when the Comforter is come is referring to. He shall baptizo you with the Spirit and with fire. Christ's baptisma is all over John chapter 15. Surely we can all see this.

[27] And ye also shall bear witness, because ye have been with Me from the beginning.

Now ye are clean through the Word which I have spoken unto you.

Now - this is how it is from this point forward - from now on - My baptisma is the one baptisma spoken of in Ephesians chapter 4.

That He might sanctify and cleanse it with the washing of Water by the Word,

[27] That He might present it to himself a glorious [people], not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.