

**Message# 210- 10-09-2022 - 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 remind you again to continue prayer for Joan and her family. They need our help. If anyone wants to help them - please let me know and I will tell you how to get in touch with her. Please continue to pray for Martha. Martha has cancer and it is spreading. They don't do medical doctors. Pray that God will use the natural resources He has provided us to bring healing to Martha.

As you know, I would much rather being playing music that is produced by those of us who share the same faith - but it seems that is difficult - and just about impossible. On occasion - I am reminded of songs that are very old and have meant things to me years and years ago. This is one that has been on my mind for a while and I thought I would play it for you. Some will recognize it, I'm sure others will be hearing it for the first time. It speaks of what the Waters, the Rivers, of the Old Covenant pointed to. Whenever we see physical waters in our Bibles, whether for drinking or for cleansing - for washing - those physical waters are there to point us to the Living Water - the Living Water that is only found in Jesus Christ.

Just like the woman at the well, who was physically thirsty, and physically came to a physical well for physical water - when she met Christ there that day - He revealed to her and to all of us who have come after - that whosoever drinketh from the Water that He gives - shall never thirst again. Listen to this song this morning. There is a River from 1969.

Of course, the river Jordan from the Old Covenant, was a type and shadow of the

...pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

[2] In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

Friends, this is a purely Spiritual transaction that takes place when someone is washed by Jesus Christ. Everything about it is Spiritual. There's nothing you can do. No act you can perform or have performed on you. It is totally the finished Work of Jesus Christ offered freely as a gift to anyone who will simply believe Who He said He was. Who the prophets said He was. Who the Law said He was.

- [4] But God, who is rich in mercy, for his great love wherewith he loved us,
- [5] Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
- [6] And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:
- [7] That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.
- [8] For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
- [9] Not of works, lest any man should boast.

And once again. What is faith? I'm sure most of you already know that the word faith is only found two times in what is commonly referred to as the Old Testament. From Genesis to Malachi, it's only found twice. In Deuteronomy 32:20, it's found in a verse that implies someone that you cannot trust. For instance, "I do not have faith that this person will do the right thing."

In Habbakuk 2:4, a verse which is commonly misquoted, but actually says,

Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

The just shall live by his moral fidelity. Firmness, steadfastness.

From the ancient Greek, Mr. Thayer tells us

*conviction of the truth of anything, belief (Plato, Polybius, Josephus, Plutarch; θαυμάσια καὶ μείζω πίστεως, Diodorus 1, 86);*

Then, when Mr. Thayer preaches, he says

*in the N. T. of a conviction or belief respecting man's relationship to God and divine*

*things, generally with the included idea of trust and holy fervor born of faith and conjoined with it:*

Hence, from the Greek, if someone asks for it, faith is belief. It is what a man believes.

I have often tried to - when I hear someone use the word faith as in - "I have faith that this chair will hold me up when I sit on it" - I tried to steer that conversation to a more accurate use of the terms. "Faith" is a belief - and in the instance of a chair - "I've seen other people sit down on that chair many many times - so I know it will hold me up if I sit on it." That's faith. It's belief that the chair will hold me up because I have seen that happen before. Trust then, is what happens when I rely on my belief that the chair will hold me up.

Scripturally speaking, faith is the system of belief we have developed from the diligent study of God's Word. And we believe what He says. Trust then, is what we do because of the faith. We trust in the faith. We trust in the system of belief.

For by grace are ye saved through faith

We have trusted in the system of belief that Jesus was Who He said He was. He was Who the Prophets said He was. He was Who the Law said He was. We believe that and then trust that what we believe is true. When our belief system is the one based on the Scriptures - when we believe the way the first century saints believed - we receive a gift from God according to our faith - our system of belief. It's not works. Belief is not works.

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

He spoke the Words - which have been written and preserved for us - and we believe what He said. It is as simple as the Words of Christ found in John 3:16-18.

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

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

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

And again, I would hope that by now it would go without saying. But I realize we have new listeners all the time - so - whenever given the opportunity - I need to remind us - in the Name of - means - in the Authority of. The name of Jesus is not a hocus pocus, abracadabra silver bullet. Saying the name Jesus is not what the Bible is talking about. In the Name of means living by the Authority of - doing what we do - living by the Authority of Jesus Christ. It's not about saying a word - "Jesus." Or Yeshuah, or Yehoshawah. Or Hakohen Hammameshiach - it's not in a word we say - it is about Whose Authority do we live our lives by? Where do we get permission to do what we do?

For those looking for a silver bullet in the name - if you would realize that in the name of - means in the Authority of - your search for the penultimate silver bullet - would end.

When Peter healed the lame man in Acts 3 and it angered the religious leaders in Jerusalem - when they brought Peter in front of them they asked,

By what power, or by what name, have ye done this?

By whose Authority are you doing what you do? Name means Authority. It means power. And their response, Acts 4:10:

Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole.

[11] This is the stone which was set at nought of you builders, which is become the head of the corner.

[12] Neither is there salvation in any other: for there is none other Name [AUTHORITY] under heaven given among men, whereby we must be saved.

When you believe in the Authority of Jesus Christ - when you believe that He was Who He said He was, He was Who the prophets said He was, He was Who the Law said He was - when you believe this - when this is your faith - your system of belief - your life will reflect that faith - and you will naturally - be living your life by the Name of - by the Authority of Jesus Christ, the Anointed King of Israel.

The rivers, the waters, of the Old Covenant World - were types and shadows of the River, the Water, that was Jesus the Christ. When that becomes our faith, our system of

belief - we are then cleansed, we are baptizo, we are washed by the Washing of the Water of His Word. It's belief in His Word. That's what New Covenant baptisma is.

Get your Bibles ready - we are going to do some rapid fire Bible verses this morning. First one - Matthew chapter 8, beginning in verse 1.

[1] When He was come down from the mountain, great multitudes followed Him.

[2] And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean.

[3] And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

Now. Stop right there. There was already - at that time - for hundreds of years - "This is the Law concerning leprosy." Leviticus 13 and 14. There was a prescribed method in the Law that God gave Moses concerning how to be cleansed from leprosy. But this man came to Jesus believing that Jesus could heal him of leprosy - APART from the Law God gave Moses.

Lord, if Thou wilt, [You] Thou canst make me clean.

That is belief. That man believed that Jesus could heal him from his leprosy and Jesus healed that man of leprosy separate from the Law God gave Moses. Did this make Jesus a "Law breaker?" A "Law breaker" of the Law God gave Moses? It did. Absolutely it did. And He broke the Law God gave Moses as an example of what would one day soon happen to the rest of the Law God gave Moses concerning the remission of sins. And, mind you, the leper was immediately cleansed - washed - baptizo - of his leprosy - without the application of physical water to the flesh as was required by the Law God gave Moses in Leviticus 13 and 14.

However, the Law God gave Moses was still in effect. Knowing that Christ's breaking of the Law would create an untimely uproar - watch this to see what Christ told the cleansed, baptizo'd leper to do.

[4] And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

What is that? Is that eisogesis? Is that adding to the Word for the purpose of instilling

an agenda or creating a bias? No way. That comes from understanding the application of physical water in the Law God gave Moses - knowing that Christ would be the finisher of that way - the changer of that way - but because the Law was still in effect - Jesus told the cleansed leper to go on and fulfill the Law concerning leprosy as found in Leviticus 13 and 14 by showing himself to the priest.

For a testimony unto them? What does that mean?

It simply meant that according to the Law, when the leper was cleansed, he was to show himself to the priest to receive a "clean bill of health." To the leper, "Your salvation came from God through Christ - now just go on and let the priest pronounce you cleansed of your leprosy because everyone in the community knew you were a leper."

The most important thing to see here is that it was the leper's faith - his belief that Jesus could make him clean - that's what was most important - and it came as a result of faith - of belief - not because of the required physical application of water to the flesh demanded in the Law God gave Moses concerning, this is the Law concerning leprosy. (Leviticus 13 and 14)

This is another reason why I have stated - over and over now - if you do not understand the role physical water played in the Law God gave Moses - you will not understand what is going on when you see the application of physical water to the flesh in the last days of the Old Covenant world which was in the first century.

The physical application of water to the flesh was something that was for the Old Covenant world. And it pointed to the Living Water, the Spiritual Water that comes only from belief in Jesus the Christ. What we see in Matthew 8 concerning the leper is baptizo. It is a cleansing. It is a washing. And it had nothing to do with physical water and it was done by Christ - the grace of Christ shed upon this leper because of the leper's belief that

Lord, if Thou wilt, [You] Thou canst make me clean.

Lord, [Christ, King, the One Who is supreme in Authority] if Thou wilt, Thou canst make me clean.

And friends, if adding Christ, King, the One Who is supreme in Authority, if adding that

for emphasis is eisogesis - then find me guilty! Now verse 5.

[5] And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him,

[6] And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

[7] And Jesus saith unto him, I will come and heal him.

[8] The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

[9] For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

[10] When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

Faith? The centurion's belief that by Jesus merely speaking the word - "You don't have to come to my house, I believe that all you have to do is speak it - and my servant will be healed. I believe that you are the Messiah. I believe you are the One that Prophets prophesied of. I believe you are the One the Law was speaking of. I believe you are the Son of God." Verse 11.

[11] And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

[12] But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

[13] And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Salvation. Healing. Cleansing. Washing came to the house of the centurion because he believed that Jesus was Who the Scriptures say He was. It was belief - not water. Verse 14. Not - physical water.

Matthew chapter 9, beginning in verse 18:

[18] While He spake these things unto them, behold, there came a certain ruler, and worshipped Him, saying,

Worshipped Him? What does that mean?

In Strong's very basic Greek dictionary, he says,

προσκυνέω *proskynéō*, *pros-koo-neh'-o*; from G4314 and a probable derivative of G2965 (meaning to kiss, like a dog licking his master's hand); to fawn or crouch to, i.e. (literally or figuratively) prostrate oneself in homage (do reverence to, adore):—worship.

Mr. Thayer says:

προσκυνέω, προσκύνω; imperfect προσεκύουν; future προσκυνήσω; 1 aorist προσεκύνησα; from Aeschylus and Herodotus down; the Sept. very often for **הִשְׁתַּחֲוָה (to prostrate oneself); properly, to kiss the hand to (toward) one, in token of reverence: Herodotus 1, 134; (cf. K. F. Hermann, Gottesdienstl. Alterthümer d. Griech. § 21; especially Hoelemann, Die Biblical Gestalt. d. Anbetung in his 'Bibelstudien' i., 106ff); hence, among the Orientals, especially the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence ("to make a 'salam'"); Latin veneror (Nepos, Conon. 3, 3), adoro (Pliny, h. n. 28, 5, 25; Suetonius, Vitell. 2); hence, in the N. T. by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication.**

This was the custom for being in the presence of a king. Skip down to verse 18.

[18] While He spake these things unto them, behold, there came a certain ruler, and [fell down on his face before Him] worshipped Him, saying, My daughter is even now dead: but come and lay Thy hand upon her, and she shall live.

[19] And Jesus arose, and followed Him, and so did His disciples.

[20] And, behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment:

[21] For she said within herself, If I may but touch his garment, I shall be whole.

Is this faith? Is this belief? Of course, just like today, people think there is something they have to do. If I can just do this, or do that. No. It is not works or actions that we do. It is faith - belief - that Jesus is Who the Scriptures say He is.

[22] But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.



Friends. I've told you this before. There is no salvation. There is no forgiveness. There is no path to the Father - without a baptisma. Baptisma is absolutely, 100%, positively commanded in order to be reconciled to God. And right up unto this point in the ministry of Christ - we were told of two baptismas. We were told of John's physical water - Old Covenant washing of the clothes, bathing of the flesh, and we were told of Jesus Christ's baptisma that had nothing whatsoever to do with water - physical water. Unless a man is born of the Spirit and of Water - he shall not see the Government of God. Is Jesus baptizo-(ing) these people in His ministry - or not? He is. These people are all being baptizo into Christ - because of their belief. The baptisma of Christ is belief. They are one and the same. For those who would scream that all of this is still in the Old Covenant - that Christ had not commissioned His New Covenant water "baptism" which was John's physical water - just somehow transferred to Christ's - okay - fine - then why was Christ not performing John's physical water baptisma on the people He was saving?

You talk about a weird, concocted view of the Bible. Outside of one very brief mention of Jesus' disciples seemingly performing some kind of water ritual that resembled John's washing - we see absolutely nothing of Jesus Christ in His ministry - performing anything that even remotely resembled a physical water ritual - unless you want to include Jesus' spitting in the dirt and putting it on the eyes of a blind man - we see NOTHING in the ministry of Jesus Christ that even remotely resembles a "church water ritual". But we are expected to believe that at the end of Christ's physical existence on earth - Christ told His disciples to perform "church water rituals" on people for the remission of their sins.

"You watched me for several years, healing the sick, saving people, and we didn't perform anything that even resembled John's Old Covenant washing, but when I leave, I commission you to start doing what John did and that will be for the remission of sins."

The reality is that everything we see about the ministry of Christ was based on people's belief that He was Who the Scriptures said He was. Matthew 9, 23:

[23] And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

[24] He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed Him to scorn.

[25] But when the people were put forth, He went in, and took her by the hand,

and the maid arose.

[26] And the fame hereof went abroad into all that land.

[27] And when Jesus departed thence, two blind men followed Him, crying, and saying, Thou Son of David, have mercy on us.

Recognition that He was King!

[28] And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord.

[29] Then touched He their eyes, saying, According to your faith be it unto you.

Friends, this is the ministry of Christ. It is faith-based - not works based. It is based on His works, His acts, the things He did - all applied to those people who believed that He was Who the Scriptures said He was.

These things we are seeing today are all baptisms. This is Christ performing baptisms on these people.

You see, just like John the Washer said. There are two baptisms. John's with water. And Christ's with something totally different. We do not see Jesus washing these people in physical water. It was their faith. It was their belief that Jesus used to cleanse them - not physical water.

Turn to Mark chapter 1, please. Beginning in verse 1.

[1] The beginning of the gospel of Jesus Christ, the Son of God;

[2] As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

[3] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

[4] John did wash [baptize] in the wilderness, and preach the washing [baptism] of repentance for the remission of sins.

Yes. This is exactly what John was doing, because John was following the demands made in the Law God gave Moses - which included - wash the clothes - bathe the flesh. That was part of the Old Covenant way. And, clearly from this verse - we see two baptisms of John. A baptism, a washing of water. And a baptism, a washing of

repentance. Baptisma does not only mean physical water. There was a baptisma in water. And there was a baptisma in repentance. As long as you understand that immersion doesn't only mean water, it's perfectly fine to use the words immerse and immersion here. John did immerse in the wilderness. Doesn't say water here, but it does elsewhere. We believe that it was physical water. John did preach the immersion of repentance for the remission of sins. Being immersed into repentance. That is a baptisma that has nothing to do with water. It's being immersed in, immersed in repentance. Consumed by repentance. Engrossed in repentance. It doesn't mean immersed in water for the remission of sins - it means immersed into repentance for the remission of sins - just exactly like it says.

[5] And there went out unto him all the land of Judaea, and they of Jerusalem, and were all washed [baptized] of him in the river of Jordan, confessing their sins.

Yes. This is exactly what John was doing, because John was following the demands made in the Law God gave Moses - which included - wash the clothes - bathe the flesh. That was part of the Old Covenant way.

[6] And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

[7] And preached, saying, There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

[8] I indeed have washed [baptized] you with water:

["Because that's what was required under the Law God gave Moses."]

but He shall wash [baptize] you with the Holy Ghost.

[9] And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was washed [baptized] of John in Jordan.

[Because that was a requirement for all men aged 30 that were entering into the service of the temple.]

Jesus was not washed for the remission of sins and anyone who would tell you that YOU should be washed for the remission of sins because Jesus was - is - just as bluntly as it can be said - they are blaspheming Christ. And once again, if someone does not understand the role of physical water in the Law God gave Moses - there is no possible way they can understand the role of physical or Spiritual Water in the first century.

I - even when I was playing "church" - never believed that Jesus was "baptized" by John the Washer for the same reasons that everyone else was. When I was 18 years old and playing "church" I didn't understand it. I didn't understand the Law God gave Moses because I was raised a "baptist" and we were told there was no real need to understand the Law God gave Moses because it was done away with anyway.

But if we do not understand the role of physical water in the Law God gave Moses - we will not understand water in the New Covenant - physical or Spiritual. Understanding the role of physical water in the Old Covenant is the foundation for understanding Water - capital W - in the New Covenant. This is why I have said before - and I'll say it again - if you write a book on what you call the subject "baptism" - and the foundation of that book is anything other than water in the Old Covenant - you can't possibly be providing a proper understanding of water in the New Covenant. Same as writing a book on so-called "baptism" and making no mention of Mark 10. It's an incomplete, inaccurate, false, misleading, eisogetical approach to the Bible.

When you purposely leave out the clear truth that there are two baptisms taught by John the Washer - and you set out to prove that the only baptism found in the Bible is a physical water baptism that was John's - but was later changed to Christ's - there is no possible way your assessment is correct. And that's how two people can read Romans 6 - and one can see as clearly as the sky is blue - that nothing whatsoever in the passage is referring to physical water - and the other person can see nothing but physical water. And even add the word H<sub>2</sub>O to the text. When you are functioning with just half the story - there's no way to come to the proper conclusion. And, even though Romans 6 does not even remotely lead someone to an understanding of physical water - preachers will read those verses and add the phrase H<sub>2</sub>O water immersion to the text - and then accuse others of eisogesis - and they do with a straight face thinking nothing of it whatsoever. It's really a quite tragic phenomenon when we see it occurring. Mark 1:10:

[10] And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him:

[11] And there came a voice from heaven, saying, Thou art My beloved Son, in whom I am well pleased.

Why? Because Jesus had just been "baptized" to have His sins washed away? No. Because Jesus had just embarked on His ministry. This was the Father's seal of approval on His Son.

[12] And immediately the Spirit driveth Him into the wilderness.

[13] And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him.

[14] Now after that John was put in prison, Jesus came into Galilee, preaching the gospel [the Good News] of the Government of God,

[15] And saying, The time is fulfilled, and the Government of God is at hand: repent ye, and believe the [Good News] gospel.

Friends, this is the same chapter, the same verses of Scripture that spoke of John's washing and spoke of Christ's washing as a requirement for beginning service of the temple. But when Jesus came back onto the scene in just a mere 40 days - Jesus preaching was about belief. He said absolutely nothing about John's washing. Jesus' baptism - was a baptism - an immersion into belief. It was a calling for people to be immersed, consumed by, engrossed by, overtaken by, captivated by, belief that He was Who the Scriptures said He was.

Turn to Mark 5. This is the same story we read from Matthew earlier, but Mark saw it a little differently and wrote about it a little differently than what was recorded in Matthew. Beginning in verse 20:

[20] And He departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

[21] And when Jesus was passed over again by ship unto the other side, much people gathered unto Him: and He was nigh unto the sea.

[22] And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at His feet,

[23] And besought Him greatly, saying, My little daughter lieth at the point of death: I pray Thee, come and lay Thy hands on her, that she may be healed; and she shall live.

[24] And Jesus went with him; and much people followed Him, and thronged Him.

[25] And a certain woman, which had an issue of blood twelve years,

[26] And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

[27] When she had heard of Jesus, came in the press behind, and touched His garment.

[28] For she said, If I may touch but His clothes, I shall be whole.

[29] And straightway the fountain of her blood was dried up; and she felt in her

body that she was healed of that plague.

[30] And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press, and said, Who touched My clothes?

[31] And His disciples said unto Him, Thou seest the multitude thronging Thee, and sayest thou, Who touched Me?

[32] And He looked round about to see her that had done this thing.

[33] But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth.

That is so awesome. She knew she couldn't hide. She knew Who He was. She knew that He was the One Who was the fulfillment of the Scriptures. Her faith - her system of belief had brought her to Jesus.

[34] And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Friends. This lady had a baptisma. There is no healing, no cleansing, no washing, no salvation without a baptisma. This lady was baptizo by Jesus Christ. She had a baptisma and it had nothing to do with physical water. She was not made whole by a "church water ritual." She was not made whole by John the Washers perfectly Biblical, perfectly Scripture washing. She was made whole by Jesus Christ the Washer. Jesus Christ the Immerser. He shall baptizo you. He shall wash you. He shall make you clean. No one comes to the Father without being made clean. Everyone must be baptizo. And Jesus demonstrated over and over and over that His baptisma was not like John's water baptisma - John's physical water baptisma. This was the Living Water baptisma of Jesus Christ. Verse 35.

[35] While He yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

[36] As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe.

And we have already read the rest of that story.

He saith unto the ruler of the synagogue, Be not afraid, only believe.

And we conclude Mark 5. Now to Mark 10.

As we follow the ministry of Jesus Christ, we do not see a ministry like the one John the Washer had. We see a ministry of calling men and women, boys and girls into one of being immersed into the belief - that Jesus of Nazareth was the One of which Moses in the Law and the Prophets did write, Jesus, the King of Israel. Jesus was immersing people into belief. He was not immersing them. He was not baptizo them in water - physical water. He was immersing them into belief of Who He was.

Mark 10, verses 38 and 39, please. We know the story. We know what led up to Jesus saying this to James and John. Read this exactly as it is in the KJV. Not because it's accurate - we know it is not - but only to make a point.

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

We know, undisputably know, at least among those who will actually lead men and women boys and girls to this passage of Scripture - we know - Jesus Christ is referring to His death, burial and resurrection, and the KJV translators actually translated baptizo and baptisma as baptized and baptism. This has nothing to do with physical water. With the exception of the water that flowed from Jesus' side when He was executed. This is clearly not ever discussed in the same context as those who advocate for a "church water ritual" they call "baptism."

With the exception of the very brief mention that Jesus' disciples performed something that resembled John's washing and with the notable changing of the baptismal waters into wine - which was a picture of the blood of Christ - and with the notation of Christ telling lepers to wash themselves in the pool of Siloam - other than those instances - we remarkably only see Christ immersing people into belief - it's a horribly inaccurate word - but we see Christ "baptizing" people into a system of belief that He was Who the Scriptures say He was. The baptisma of Christ the many baptismas that He performed on people - did not involve physical water. 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 that I am baptized withal shall ye be baptized:

Clearly, this baptisma has nothing to do with physical water. Now, let's move to Mark chapter 16. Let's begin with verse 1. Remembering as we read this now, a couple weeks ago, we went all the way through chapters 14 and 15. Jesus told the disciples of His

betrayal, His trial, beatings, execution and His subsequent resurrection. And it's of great importance that we remember His resurrection was included in the "baptism" the "immersion into death" that He said He would be undergoing.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him.

[2] And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

[3] And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

[4] And when they looked, they saw that the stone was rolled away [it was gone already]: for it was very great.

[5] And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

[6] And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him.

[7] But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you.

[8] And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

[9] Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.

[10] And she went and told them that had been with Him, as they mourned and wept.

[11] And they, when they had heard that He was alive, and had been seen of her,

Now watch. This is huge. This is extremely important for what we are establishing here. Read verse 11 again.

[11] And they, when they had heard that He was alive, and had been seen of her, believed not.

Friends. This is a really big deal. This is not to be glossed over. This is probably the most important two words we are studying here this morning.

...believed not...



How can this be so? After everything those disciples had seen and heard - eye-witnesses? Heard and saw things, had Jesus say things directly to them - even concerning His resurrection from the dead. Jesus told them explicitly in Mark 10 - they are going to be betray Me, beat Me, execute Me - but on the third day - I will live again. He told them that - right to their faces - but they -

...believed not...

[12] After that He appeared in another form unto two of them, as they walked, and went into the country.

[13] And they went and told it unto the residue: neither believed they them.

Now watch this. This is also very very important. We won't understand Mark 16:16 - if we don't see what has taken place everywhere else in the book of Mark. You can't just take Mark 16:16 and jerk it out of the Bible and lay it on the table and say, "Ah, see. Can't you see how clear this is?"

[14] Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.

The word upbraided appears one time in the KJV and this is it. Strong's says this:

*ὀνειδίζω oneidízō, on-i-did'-zo; from G3681; to defame, i.e. rail at, chide, taunt:—cast in teeth, (suffer) reproach, revile, upbraid.*

"You mean to tell Me that after everything you have seen, everything I told you - to your faces - in public, in private, one-on-one, you didn't believe them when they told you I had risen from the dead? What's the matter with you?"

And quite possibly He may have let Peter have it even more. Remember verse 7 from above?

But go your way, tell His disciples and Peter that He goeth before you into Galilee:

Tell the disciples. And, well, go ahead and tell Peter, too. Peter had stood up to Christ and said, "I'll never deny you. They can put bamboo shoots under my fingernails, they can torture me to death, but I'll never deny you." Cock-a-doodle-do.

Friends, belief is what it's all about. He upbraided them because of their unbelief. Because their hardness of heart. That's one and the same. Because of their unbelief. They had been eye-witnesses to His ministry for years and had seen for themselves over and over and over that His baptism was an immersion into belief that He was Who the Scriptures prophesied. And yet His Own disciples did not believe Him.

Well, I believe all this was written the way it was to show that it was not until the resurrection of Christ - until they actually saw Him after His resurrection - did they finally believe that He was truly Who He said He was and Who the Scriptures said He was. I believe the firmness, the upbraiding, the reviling that He gave them that day, was quite possibly more for our learning than it was for theirs. I can see - whether it's right or wrong - I don't know - I don't see how it hurts anything - but I can see how even seeing what they all saw first hand - until they actually saw Him risen from the dead - they could have had doubt. Just like the thief on the cross said, "He can save others, but He can't save Himself." Maybe that's also what the disciples thought. He performed all these great miracles, if He was truly the King, if He was truly the Messiah, surely God will deliver Him from the chief priest and the Romans.

But what excuse do we have? We have the completed Word of God. We can see into the disciples past. We can see into their future. We can see the beginning, the end, and all points in between. What excuse do we have not to believe? Verse 15.

**[15]** And He said unto them, Go ye into all the world, and preach the gospel to every creature.

**[16]** He that believeth and is baptized [baptized] shall be saved; but he that believeth not shall be damned.

Friends, belief and baptism are one and the same. When we believe, we are baptized. It's all about belief.

**[14]** Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.

The ministry of Christ - as we've seen this morning - was all about drawing men to Him by their belief in Him. There were baptisms performed by Christ everywhere in His ministry. Immersed into belief in Him. It wasn't water. It was immersion into belief. Belief, true belief that will change your life. True belief that will make you give up

everything you have and take up the cross and follow Him.

He that believeth and is washed [baptized] shall be saved;

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

It is believing His Word that makes us clean. Belief and the baptizo of Mark 16 are inseparable. That's why the next part of the verse says:

but he that believeth not shall be damned.

If the two don't mean the same thing, why didn't He say,

but he that believeth not and is not "baptized" shall be damned?

It's because belief - true belief in Christ - results in Him - He shall baptizo you - He shall wash you - He shall make you clean. That's what happens when we believe.

For by grace are ye saved through faith - [through belief] - that not of yourselves - it's the gift of God lest any man should boast.

There is an often asked question of those who demand physical water "baptism" and the question concerns the thief on the cross not getting "baptized." And several different types of answers are offered. There's the "Well, that was a special thing that God did for him." And there's the "Well, that was Old Covenant." But of course, so was John the Washer's - but those guys who demand physical water "baptism" use John 3 as the basis for their demands for physical water today.

The reality is, the thief on cross baptisma, was not different than any other baptisma that Christ performed on everyone else that came to Him and professed belief that Jesus was Who He said He was and Who the Scriptures say He was. The thief on the cross had a baptisma - make no mistake about that. No one comes to the Father without a baptisma. Everyone must have a baptisma in order to be reconciled to God.

The problem is, almost every single person in our world - just like Pavlov's dog - when they hear any variation of the Greek word bapto - they do not have the ability to think of anything other than a "church water ritual."

The second to the last time the Lord Jesus spoke the words baptizo or baptisma - He was talking about His baptisma. He was talking about His betrayal, His trial, His beatings, His murder and His subsequent resurrection from the dead. Then, we find Him berating His disciples because they did not believe in His baptisma. Sure, they believed in His betrayal. They saw that. They even participated - at least Peter did that we know of for sure. They saw His beatings. They saw His trial. They saw His execution - sure they believed in all that part of His baptisma. But they didn't believe the most important part of His baptisma - and that was His resurrection.

Now, after knowing all we know about the baptisma of Christ. After knowing the second to the last time He uses the words baptizo and baptisma and it's all about believing in His death, burial and resurrection - we are expected to believe that when He says

He that believeth and is baptizo [baptized] shall be saved;

He's referring to a "church water ritual?" Are you serious? Those people only knew of two baptisms. John the Washers and Christ's. That's it. That's all they were told about. And we are expected to believe that Jesus now is telling His disciples to immerse people into physical water - and not immerse them into the belief of His death, burial and resurrection? Friends, not only does immersion not always mean water, not only does bapto, baptizo and baptisma not always mean water - but demanding that bapto, baptizo, or baptisma means physical water here in Mark 16 - oh my - words completely escape me now as to try define what that means. Upbraid? Revile? Reproach? Cast in one's teeth?

How can we - today - in 2022 - after everything we know about the Bible - how can we take the baptisma of Jesus Christ - and demand that it is a "church water ritual?" Oh my. We need to move on before my heart completely gives out. Verse 17.

**[17]** And these signs shall follow them that believe;

FOLLOW THEM THAT BELIEVE! Says nothing about a "church water ritual."

In my name shall they cast out devils; they shall speak with new tongues;

**[18]** They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

**[19]** So then after the Lord had spoken unto them, He was received up into

heaven, and sat on the right hand of God.

**[20]** And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

Do you not see something so conspicuously missing from verse 20? I thought the New Covenant commission “baptize in water.” I guess the disciples were staying true to their issues with belief. No, they weren't.

Faith cometh by hearing, and hearing by the Word of God.

They went on and preached. They preached the Government of God. They preached the death, burial and resurrection of Christ immersing people into that faith - into that system of belief. Belief and baptizo are one and the same. Maybe Matthew 28 will say it a little differently for us. Turn over there in closing this morning. Beginning in verse 18.

Before we go on let me say one more thing about Mark 16. Why does it not say in verse 20, they went forth preaching and [baptizing]? It doesn't have to, because preaching, immersing people into belief are one and the same. Preaching, teaching, confirming the Word - IS washing people with an immersion in Christ.

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

You all know the word power there means Authority. Jesus has it all. It's not shared with the ungodly. He has it all. And because He has all Authority in Heaven and in earth, He told His disciples:

**[19]** Go ye therefore, and teach all nations, washing - immersing [baptizing] them in the name of the Father, and of the Son, and of the Holy Ghost:

Friends, again, that just can't be any clearer. This is immersing them in the Name. It's not immersing anyone or anything in water - physical water. Whenever you hear the word immerse. Whenever you hear any variation of the Greek word bapto - it's not always talking about water - physical water. Who in their right mind would listen to Jesus define baptizo and baptisma like He did in Mark 10:38-39 - then - after His death, burial and resurrection - which He clearly defined as His baptisma - who - in their right mind would think He is talking about a “church water ritual?”

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

When you are immersed into the belief of what “in the Name means” - you will then understand the obligation to

observe all things whatsoever I have commanded you.

Friends, that will be the evidence that you have believed, that you have been baptizo in Christ. It's all about belief in the Authority of Jesus the Christ - the King of kings, the Lord of lords, and then teaching people to live according to His Authority - according to His Name. That's what the Scriptures are saying when it says “immersing them in the Name of the Father, the Son and the Holy Ghost.” Immersing someone - teaching someone they are to be immersed in the Authority of Jesus Christ.

By transferring an immersion into the Authority of Christ to immersion into physical H2O water - friends - can we really not see this is why we are in the shape we are in today? Transferring an immersion in to the Authority of Jesus Christ into an immersion into physical water is changing the Gospel.

The text says exactly what it says and means exactly what it says. In order to insert physical water into the texts of Mark 16:16 and Matthew 28:18-20 is one of the most damaging attacks on the Gospel that men have undertaken to themselves.