

**Message# 215- 11-13-2022 - 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 ask you again to please keep one of our brothers who is going through great trials right now. Continue prayers for Joan and her family, Martha and Leon, and continue to pray for my Mom this week.

Teresa and I had an interesting guest this week. She had placed a classified ad to sell something and the lady that responded was the wife of one of the persecutors in our trial. She said her husband was on the way. I cannot recall the last time I was so excited to see someone! If you recall, I told you during the trials that one of the persecutors was a graduate from Dallas Theological Seminary. Admittedly, this man was (most of the time) - very kind to me - and even apologetic to me as it was very easy to see that he was uncomfortable with the proceedings against me. However, in the end, as he said to me the other day, "I was just doing my job."

When he arrived, the little visit began exactly like I felt it would. When he realized where he was, he acted as nice as anyone would. He shook my hand and told me how good it was to see me. He acted like we were friends being reacquainted. After all, our relationship of hunter versus prey did last almost 6 years of our lives.

Anyway, I told him I was glad to again see him - I truly was. Of course, I was much more pleased about the circumstances of this visitation - as opposed to what went on from 2015 to 2020. After we loaded his purchase into his pickup truck, I felt like we should clear the air on a couple things. I believe he was ready to be gone - but I had some things that needed to be said.

First off, I told him how disappointed I was in some of the men that were involved in what they were trying to do to me. The main elected persecutor used to be my next door neighbor. His dad was only one of two people that I ever allowed to hunt on our property - and I said that if he were still alive (he passed away a while back) - I know he would have been very disappointed in what his son was trying to do to me and my family. I had coached his nephew in baseball. His nephew and my son played on the same baseball team. These people knew that I was no threat - no physical threat - to

their existence.

I realize there are some nuts out there. There are some anti-government, maybe even some potentially violent militant types out there who would like to see some people erased in their "government." "Overthrow the government?" That's a joke. Those types of people do not want to "overthrow their government" - they just want to feel like their people are the ones running things. Or they are disgruntled about some things and they want to bring some "street justice" against someone - anyone - that seems to be in a place of "power" over other people.

But I have never one time - not once ever - said that I want to see the united states "government" overthrown. I don't have to say that. Their system, their way of life is overthrowing itself. It's been committing a long, painful suicide by a death from a thousand cuts - for quite a while now - and it certainly does not need my help in the process.

I am nothing like the "anti-government" - "sovereign citizen" types of people and simply because I will not participate with men's little g "governments" - there was one man - a missouri state highway patrolman who did not know me - but this man was able to convince even my own neighbors - *who knew better or should have known better* - they knew I was not who this man was trying to say I was - but because this man was "former military" - and now a "state cop" - these people - my neighbors - turned on me - siding with the cop who didn't even know me - even though they knew it wasn't true what was being said about me.

You see, it's very difficult - not impossible - to overcome a testimony. Talk is cheap. What people say is not very valuable. But how they live - that is. That's what's valuable. For nearly 20 years living where we lived - not once - not ever - was there an accusation of doing something evil in regards to our family. Not even so much as an accusation of a cuss word. No threats of violence. No talk of "overthrowing the 'government.'" Nothing. But yet, through the lies of one man, these people, my neighbors, turned on me and threatened the most hateful things against me and my family - "98 years in prison." "When I'm finished with you, I will make sure you never step one step out of prison for the rest of your life."

Amazing, when I think back on the things that took place during those almost 6 years.

So I told Matt how disappointed I was that those men, he included- he wasn't my

neighbor - but he included, "Look, if those people had a problem with me, they should have come to my house, knocked on my door and told me what their issues were. I would have let them into my house and come, sit down at the table and let's talk about these things man to man."

But no, that's not how they operate. That's not the way their system works. Which again, is another reason why I want nothing whatsoever to do with it. The Bible is very clear as to how you are to resolve issues between men. And the way they do it, does not in any way shape or form resemble the teachings of Christ. And again, I'll choose Christ and His Way - every single day - no questions - no hesitations - no reservations.

Then, I told Matt that I had appreciated the fact that he acted differently, for the most part, from the others involved in the trial. He told me he hated what was going on - but again - he was "just doing his job." He said he was glad when the whole thing finally ended.

I was glad to hear that from him - even though I already knew it - but it was good to hear it from him. But, I couldn't let it end there. I told him there was one thing he did during that trial that I thought was really bad and he needed to hear it. If you recall, Matt was the one who the persecution team chose to write a court brief as to why a man should not be allowed to use the Bible in his defense in court.

His response - and knowing what it was already - still - it should be shocking to anyone - especially to those who claim citizenship in the u.s. All you hear from these people - *when it fits their narrative* - "these united states of America are under God, the CONstitution was based on the Bible, the founding fathers were Christians" - all that worthless talk - that's all it is - but his response to me telling him that him submitting a brief to the court that a man should not be allowed to use the Bible as his defense was despicable - his response - "Well, Charlie our courts are not based on those Laws." (Referring to the Laws of God). To which I responded, "Yes, Matt, I am very aware of that. Your courts have allowed sodomite marriages, your courts have allowed abortion, your courts, your courts, your courts..." - and he was shaking his head in total agreement with me - and I then said - "I can't be a part of that, Matt. I won't be a part of it." He then said, "I understand."

Then we said goodbye, he got in his truck and drive home. I hope he wasn't relieved. I hope that the things I said - which were already established by the way I live - not by the way I talk - I hope that he will spend some time thinking about what I said. I told

him I'd like to see him again sometime - though not under the same circumstances as the past. He agreed - or at least said he agreed.

Alright, let's move on. Before our little detour over the past couple weeks when we were discussing the Law of debt, we had left our study concerning the Water Works of the Law in Acts chapter 1.

We had been talking about the few, handful of Bible verses that men use to demand physical water washing in the New Covenant.

If you will, please turn to Acts chapter 1 this morning. We have seen, many times now, the statement by John the Washer that all he was doing was washing with water, but the One coming after Him, whose shoe latches he was not worthy to unloose, He would wash you in something totally different than what John the Washer was washing with.

John simply could not be any clearer that the washing that Jesus Christ would bring, was nothing like His washing with physical water. We have examined every single word of John's statements - even down to the word "but" - which when studied from the ancient Greek - through the guidance of Mr. Thayer - the word clearly means there is a distinct difference between the first phrase of the sentence and then what comes after the word "but" in a sentence.

"I wash with water - but - the One coming after me is not washing with water - He is washing with the Holy Ghost and with fire." Christ's washing is several different things - and one thing it is definitely not - is physical water. That is - or should be - about as clear as anything we can read in our Bibles.

John's statement - though entirely understated by the "church" and their "churchmen" - is one of the most important statements in our Bibles. Of all the many important things in our Bibles, how could someone make that statement? How could I say that one thing is more important than another - and especially a statement that very few others have said is so important? Well, let's get to it. Acts chapter 1, beginning in verse 1.

[1] The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

[2] Until the day in which he was taken up, after that He through the Holy Ghost

had given commandments unto the apostles whom He had chosen:

[3] To whom also He shewed himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Government [kingdom] of God:

[4] And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me.

[5] For John truly washed [baptized] with water; but ye shall be washed [baptized] with the Holy Ghost not many days hence.

[6] When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

[7] And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power.

[8] But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

[9] And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

According to the writer of the first chapter of the Book of Acts, the statement that John originally made concerning washing - was the second to the last thing that Jesus the Christ ever said to men - while living on the earth. I would certainly think that the final statement from Jesus to His disciples would rank right up there with the most important things that He ever said while on earth.

And of course, the last thing He said was regarding His Government.

Jesus was reminding His disciples that His washing - was not like John's. John truly washed with water - but you shall be washed with the Holy Ghost very soon. Let's continue. We are going to do a lot of reading this morning. Verse 10:

[10] And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel;

[11] Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

Stop here for a second. Why are these men reminding Christ's disciples about His

second coming? Why'd they have to be reminded about the second coming of Christ? That's what the issue is here. It is the second coming of Christ. The men are reminding Christ's disciples because the second coming of Christ was going to take place in that generation. The same generation that saw Him go up - was the same generation that would see His return. That's what's being said here. This is also no great mystery. Christ had already told His disciples that some of them would see Him returning in the clouds with power and great glory.

Nonetheless, as we'll see related to another instance in the Book of Acts later on, the disciples needed to be reminded of the Words of Christ. Somehow, and I'm not sure how this has happened, but most people are under the impression that by the time Christ ascended into Heaven here in Acts 1, at the very least, His disciples knew everything there was to know about Christ, about the Bible, they had everything there was to know figured out and they understood it all. That is not the case. We see evidence of this throughout the Book of Acts.

And again, if this was nailed down, rock solid in the life of these disciples, why did they have to be reminded again? Same thing about His resurrection. Why did they not fully believe that Jesus resurrected from the dead.

Obviously, they had a lot of information that had been given to them - and directly by Jesus Christ Himself. But they still had to process the information. They still had to figure things out for themselves. The disciples were just like the rest of us. You can teach a child that $2+2=4$ - but it might be later on into life before that individual figures out math and how to do it, why to do it, etc.

Let me sidestep here for just a second. Since we've been talking about some practical issues in living in the Government of God. I believe we've talked about this before, but now's a good time to remind you again. For those of you who still have children at home. There is a movement out there, hopefully it hasn't taken too much root, but there is a movement out that basically claims there is no value in "educating" your children in math, reading, spelling, etc. Just let them grow up on the farm and they'll learn things they need as they go. Friends, my personal belief is that this is extremely dangerous. There's several reasons why. First and foremost is that if a child is not taught to read, how can they read the Bible for themselves?

Can we not see on this one point alone how dangerous this is? When we teach our little children how to read, how to add $2+2$, how to multiply 8×8 , and divide 64 by 8 , etc., we

are teaching them how to solve problems. It's not book learning necessarily that contains the value - it's the ability to read - to comprehend what they are reading - to be faced with a problem - then how to solve the problem.

To me, it is one of the saddest things to see, when I see a grownup individual that is faced with a problem - and that individual lacks the ability to solve the problem. Of course, that is not the fault of the grownup individual. That is the fault of the parents. We need to teach our children to read. We need to make sure our children can comprehend what they are reading. We need to make sure our children can do math - addition, subtraction, multiplication, division, fractions, geometry. Children can work in the garden, yes. Children can work with animals, yes. But first and foremost above those things - children must have the knowledge to read and comprehend, to solve problems - which is what learning math does. And again, the $2+2$ is the basis, but how do you solve $2+2$ - math teaches people how to solve problems. Not just numbers - but other issues that come up in life. It helps develop the brain in how to solve problems.

I understand hating the government "school" system. I get that. I have taught against it for 40 years. But teaching our children the basics - reading, writing, arithmetic - is incredibly important in my opinion

So the disciples had all the basic knowledge given to them. I do believe they were instructed in everything they needed to know. But we see all through the Book of Acts that things happened that reminded them of the teachings of Christ, the Law, the Prophets and the Scriptures even say, "Then they understood what Christ meant when He told them this or that." But at the time of the Ascension of Christ, they did not have every single thing completely figured out - including the difference between John's physical water washing - and the washing of Jesus Christ. They eventually figured it out. Paul - had it all figured out (after the Book of Acts when he started his epistles) Paul needed another face to face visit with Christ. Paul even said that he had some direct revelations from Christ that enabled him to get things figured out - but it was not until well after the Ascension of Christ and into the Book of Acts and beyond - where we see things really coming together for these people. Verse 12:

[12] Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

In other words, it wasn't very far from Olivet to Jerusalem.

[13] And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

[14] These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren.

[15] And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

[16] Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

[17] For he was numbered with us, and had obtained part of this ministry.

[18] Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

[19] And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

[20] For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

[21] Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

[22] Beginning from the washings [baptism] of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection.

[23] And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

[24] And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen,

[25] That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

[26] And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Now, as we move on through the next chapter, we need to be mindful of what has occurred in the first chapter. And for this study, we are looking for the washing of Christ. We are not looking for the washing of John. John's physical water washing was not the same as the washing of Christ. It is so important that we understand this. It was the second to the last thing that Christ said to His disciples just before He left them.

Acts 2

[1] And when the day of Pentecost was fully come, they were all with one accord in one place.

[2] And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

[3] And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

[4] And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[5] And there were dwelling at Jerusalem Jews [Judahites], devout men, out of every nation under heaven.

[6] Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

[7] And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

[8] And how hear we every man in our own tongue, wherein we were born?

[9] Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

[10] Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Judahites [Jews] and proselytes,

[11] Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

[12] And they were all amazed, and were in doubt, saying one to another, What meaneth this?

[13] Others mocking said, These men are full of new wine.

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

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

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

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

saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

[18] And on my servants and on my handmaidens I will pour out in those days of

my Spirit; and they shall prophesy:

[19] And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

[20] The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

[21] And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

We need to look at this a little closer. Again, what does “name” mean? It means Authority. It is not that Peter is telling people to call out the word “Jesus.” He is calling men to the understanding of Who Jesus is. He was sent to be their King. He is telling people in order for them to be “saved” they are going to have to bow to His Authority and choose to live their lives according to His Authority. This is not about saying a name. It's not about standing in a “church building” somewhere and waving your hands in the air crying tears and saying “Jesus, Jesus.” The word Jesus is not what this talking about. It's talking about choosing to live your life, do what you do, by the Authority, by the permission, by the Will of Jesus Christ because He was anointed the King of kings and Lord of lords. Because His Father is the Ruler of the world and He demands that all men everywhere come out from the little g “governments” of the world and into the Only God Ordained Government that is allowed to exist in our world.

[22] Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know:

[23] Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

[24] Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it.

Peter is not talking about this willy nilly, look what God did. This is serious business. This is the most serious of all. He's talking about the God of Heaven, the Creator of the world and all that's in it. He is saying that this Jesus was His Son - He was approved of God as King - and you rejected Him and killed Him.

He's not offering a single bit of deference to Rome, nothing to Caesar, nothing to the Jewish leaders and priests, he's speaking directly concerning the only one that should matter - and that is the God of Heaven - and he's calling these people back to the understanding that the only thing of any importance is the God of Heaven and His Appointed One, Jesus of Nazareth.

Contrast this to what our world just went through. They had their “election” this past week. And instead of preachers demanding that the world ignore Rome, ignore the u.s., ignore their “laws, statues and treaties” and turn exclusively - only - to the God of Heaven - they do the exact opposite of what Peter is doing in Acts chapter 2. There is no mention of the God of heaven. There is no mention of His Appointed Son.

Peter doesn't care about Rome, he doesn't care about the rulers in Jerusalem, he is only concerned with calling men to repentance for denying Christ and forsaking the God of Heaven. Verse 25:

[25] For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved:

[26] Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

[27] Because thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.

[28] Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

David understood Who the Messiah was and what the Messiah would be sent to do. These people loved and respected David. David was a hero to them. And Peter is teaching these people that David accepted Jesus of Nazareth as the Messiah and David didn't even know His name. But He knew Who the Messiah was - and if David had been alive at that time - He would have accepted Jesus as the Messiah King.

[29] Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

[30] Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne;

[31] He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption.

[32] This Jesus hath God raised up, whereof we all are witnesses.

[33] Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear.

[34] For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

[35] Until I make thy foes thy footstool.

[36] Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

[37] Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

[38] Then Peter said unto them, Repent, and be immersed, be placed into, be consumed by, be captivated by, be overtaken by [baptized] every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

We started this morning going back to the words of John the Washer - as quoted by Christ Himself. The washing of Christ is not like the washing of John. John's washing was with physical water - but Christ's washing is with something totally different.

This whole preaching by Peter is a call to repentance that these people had refused the name of - the Authority of Jesus Christ. Now, he is calling them to be immersed into, to be washed by - and the verse of Scripture clearly is making no mention whatsoever of physical water. The "baptism", the immersion, the washing, is in the Authority of Jesus Christ - it is not in physical water. John's "baptism" was an immersion into repentance. Not physical water. If it is meant to be a washing in water - physical water like John the Washer - it would say so. Instead, we start out the whole scene here with a reference by Christ Himself to the washing of John with water - physical water - to the washing of Jesus Christ - which is not by physical water.

The text tells us what the immersion here is. It is being immersed in the Authority of Jesus Christ of Nazareth. Again, the problem here is that some people can only think of physical water when they hear the word "baptism" - a horrible choice of a word - not just here - but everywhere we see it in our English Bibles. The whole theme of Peter's message is that those people rejected the Authority of God - rejected the Authority of Christ that His Father had given Him. They had rejected Him as King.

"We have no king but Caesar," they said.

Now, Peter, in answering the question they asked, "What shall we do?" Peter says you must believe that Jesus was Who the Law, the Prophets, David said He was, and you must immerse yourself, the way you live, you must immerse yourself in the Authority of Jesus of Nazareth. You must be immersed in the immersion of repentance - that you did not believe on Jesus of Nazareth.

Now, I can absolutely see here how some people can think this is telling people to do what John did - wash with physical water - but do your washing in the name of Jesus Christ. I can see this. But that's not what is going on. This looks like one of the

immersions of John. It is - it's the immersion into repentance - not the immersion into physical water.

On the other hand,

And, at this time, in Jerusalem, it could have been and we should at least consider it - though in this chapter and in chapter 3 - but there is no mention of physical water. And considering the fact that Peter was the one instructing these people in the way of repentance, it could be that Peter was wanting them to perform a ritual of some kind that resembled John's washing of repentance. I can see how some might misunderstand this. I do not believe that's what was going on.

But, if that is exactly what was taking place - and we do not know because the text does not tell us - we must understand that anytime we see the application of physical water to the flesh - for the purpose of ritual cleansing - that is obeying the Law God gave Moses. Which again, is why I have said in the past, and I'll say it again today, whenever we see what appears to be the application of physical water to the flesh for "the remission of sins" we are seeing people obey the Law God gave Moses - but - in the name of - in the Authority of Jesus Christ.

So, on one hand, I can see how people have got this wrong - how they might look at what was going on here in Acts 2 - and if they do not understand where the words "baptism, baptize" etc., came from, and they don't understand that "baptizo" does not only does not always mean water - physical water - but it rarely means physical water - then they would misunderstand what they are reading in Acts 2.

If Peter was leading those people into repentance for the remission of sins - and what Peter was demanding was anything like what John the Washer was doing - then it was only for those people at Jerusalem - at that time - while the temple was still standing. If that's what that was - then it was as appropriate for those people - at that time - while still living under the Old Covenant because the temple was still standing - just like it was appropriate to go into the temple and participate in the daily sacrifice - but for us - in the fully established New Covenant World - **a physical water ritual is to be abstained from - as much as a physical animal sacrifice is to be abstained from.**

There are some out there who have listened to some of these messages and I believe they still do not understand what it is that I'm saying. So let me make it perfectly clear -

No physical water ritual should be performed - for any reason - in the New Covenant world. Not for the "remission of sins." Not as an outward sign of an inward change" - for no reason whatsoever should a ritual involving physical water be performed on a follower of Christ in the New Covenant world in which we live. Performing a physical

water ritual today - is no different than killing an animal and offering that as a sacrifice for the remission of sins.

We see from the Old Covenant animal sacrifices - we see the finished Work of Christ all over that ritual. And today, we wouldn't think of bringing that back. It's the same with the physical water aspects of the Law God gave Moses. It wasn't just the blood. It was the physical blood and the physical water - and both are done away with in the New Covenant World.

If this was washing in physical water - but doing so in the Name of - in the Authority of Jesus Christ - IF - then it was for those specific people at that specific time - just the same as the physical shedding of animal blood - which also was going on - and promoted by Peter and the other disciples in the Book of Acts.

So, if Peter was demanding a physical water ritual similar to - maybe exactly like John's - we do not know - then we do the same with that - like we do everything else in the Old Covenant World - we leave the physical Works of the Law there - and take away the principles that remain.

And here, the greatest of all principles, that we are to be immersed into the Authority of Jesus Christ in our lives - and that immersion has nothing whatsoever to do with physical water - no more than the physical blood of bulls and goats and lambs.

We are talking about being fully consumed by, fully captivated by, fully entrenched in, fully committed to, the Authority of God the Father and His Son, Jesus of Nazareth. Leaving the little g "governments" of the world - and living exclusively in the Government of God. Now verse 39.

[39] For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

[40] And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

[41] Then they that gladly received his word were washed, immersed [baptized]: and the same day there were added unto them about three thousand souls.

The tragic word here used in the old English is "baptized". Should have washed. Could have been immersed. Could have been placed into Christ. But because the English translators rebuffed the scrupolosity of the Puritans - who were more concerned with making a mistake - than with proceeding with an agenda - most people today just assume that receiving the word is followed by the water - the physical water ritual of John the Washer. The text does not say so.

If, however, it is meant for us to understand that these people participated in the same physical water ritual that John performed - then they were obeying the Law God gave Moses - but simply doing so - in the Authority of Jesus Christ. That was for those people in Jerusalem - at that time period. It was the end, the last days of the Old Covenant World - and *if* - they were performing John's - "All I'm doing is washing in physical water" then they were obeying the Law God gave Moses - but in the Authority of Jesus Christ - and it was perfectly fine to do so.

Some day, that would all end. Some day it would not be perfectly fine to offer animal sacrifices. Some day it would not be perfectly fine to continue washing in physical water as God commanded Moses to tell the people to do. But at that time, in Jerusalem, while the temple was still standing, it would have been perfectly fine to keep the Law God gave Moses - but only if it was done in the Authority of Jesus of Nazareth. However, the text STILL does not say it was an immersion in physical water. It was an immersion in repentance.

[42] And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

[43] And fear came upon every soul: and many wonders and signs were done by the apostles.

[44] And all that believed were together, and had all things common;

[45] And sold their possessions and goods, and parted them to all men, as every man had need.

[46] And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

[47] Praising God, and having favour with all the people. And the Lord added to His Government daily such as should be saved.

Once again. We need to make note specifically of verses 44, then again 46. Forty four draws us back to the central point of all in this chapter - it is belief. Then, verse 46 gives us a subtle - well - maybe not so subtle - it shouldn't be subtle to those who understand Fulfilled Bible Prophecy.

Fulfilled Bible Prophecy, as shown in Matthew 24, lets us know when the Old Covenant was to fully, finally come to an end. And when was that? When the temple was destroyed. When the temple would be destroyed, that would be the End of the Old Covenant age. While the temple was still standing in Jerusalem, the daily sacrifice continued. We find all these references in the Book of Leviticus. God made it very clear as to what sacrifices were to be performed in the temple. One of those was the daily

sacrifice. God had even instructed so far as that the fire was not to go out. That sacrifice was to continue daily in the temple. Daniel tells us that at the end of the Old Covenant world - just prior to the temple being destroyed - the daily sacrifice would come to an end.

And, clearly, we see in Acts 2:46, the disciples, the believers, were continuing daily - with one accord in the temple. However, they were going in and out of the temple in the Name of - in the Authority of Jesus Christ - and that was not going particularly well for them. We've seen the examples in the next several chapters how they would get beaten, thrown in jail, persecuted and even killed, because they continued in the temple - but doing so not in the Authority of Moses not in the name of Moses - but in the Authority of Jesus Christ of Nazareth.

Now, let's go on into chapter 3. Most people who believe that John's physical water ritual has continued on into the New Covenant world - will pretty much build their faith - their system of belief - on those 2 verses of chapter 2 - and will give very little to what happened in chapters 3 and 4. Let's begin in verse 1 of chapter 3.

Acts 3

[1] Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

Again. Here's Peter and John going into the temple again - in keeping with the Law God gave Moses. When I said earlier, that these guys did not have every single thing figured out at that very moment - here's another proof. The temple was under the control by the very people that killed Jesus. If anyone should have never gone into that temple again, it should have been the true believers in Christ. If anyone had been relieved of the Law God gave Moses, it would have been these people. So why are they going into the temple? The reason is because the Gospel was to be first sent to the Judahites living in Jerusalem. And, the temple still belonged to the true believers in Christ - not the usurpers that had refused the Law, refused the Prophets, refused David, refused Jesus and His disciples. The Gospel was to the Judahite first.

It also must be noted that there is nothing recorded in the Book of Acts that the disciples preached against the daily sacrifice. No where does it tell us they commanded the high priests to stop offering the sacrifices. As you well know, there is great significance in this understanding. Verse 2.

[2] And a certain man lame from his mother's womb was carried, whom they laid

daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

Again, I believe I may have touched on this. Why was the lame man laid daily at the gate of the temple? Why not inside the temple? Why outside? Because the Law God gave Moses (and which was explained even further by David) did not allow those with physical infirmities to go inside the temple. Verse 3.

[3] Who seeing Peter and John about to go into the temple asked an alms.

[4] And Peter, fastening his eyes upon him with John, said, Look on us.

[5] And he gave heed unto them, expecting to receive something of them.

[6] Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

[7] And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

[8] And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

[9] And all the people saw him walking and praising God:

[10] And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

[11] And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

Please keep in mind as we are reading this, that what Peter and John had done by Christ to this lame man, was getting ready to be the subject of great controversy and Peter and John were going to be assaulted for healing this man.

[12] And when Peter saw it, he answered unto the people,

Keep in mind now, Peter, John and the healed man are inside the temple. And Peter says:

Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

[13] The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go.

[14] But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

[15] And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

[16] And His name through faith in His name hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all.

Again, now. What's the theme, what's the subject of the message? It's belief in the Name of - in the Authority of Jesus - the Son of God.

[17] And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

[18] But those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled.

[19] Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Now friends, this is essentially the exact same message that Peter preached in Acts chapter 2. But in Acts 2, he said this:

Then Peter said unto them, Repent, and be immersed, be placed into, be consumed by, be captivated by, be overtaken by [baptized] every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

In Acts 3:19, he said this:

[19] Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Was he saying something different in Acts 3 than he said in Acts 2? No he wasn't. Remember our study on Mark 16?

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

Why did it not say

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

It's because believing and being washed are one and the same. It's not two different things - believing - then being washed. Belief and washed occur at the exact same time.

John 15:3

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

Ephesians 5:25-27

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

[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 Government, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

What Peter said in Acts 2 is the same thing he said in Acts 3.

[19] Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

The act of being immersed into repentance - into the washing of repentance - is what conversion is. Being immersed into the Name, into the Authority, being immersed into repentance - it's being immersed into the Name, into repentance, it has nothing to do with physical water - it is telling us what they were immersed into. Immersed into repentance, immersed into the Name, the Authority.

Be converted. This is exactly what I've been telling you this means. It means turning back to the God of Heaven like it was always supposed to be. Turning back to the way it was before the people demanded a king like all the other nations.

Converted in Strong's:

ἐπιστρέφω epistréphō, ep-ee-stref'-o; from G1909 and G4762; to revert (literally, figuratively or morally):—come (go) again, convert, (re-)turn (about, again).

That doesn't tell us much. Mr. Thayer provides more insight for the same Greek word.

ἐπιστρέφω; future ἐπιστρέψω; 1 aorist ἐπέστρεψα; 2 aorist passive ἐπεστραφην; from Homer down; the Sept. for בָּבַר, הִפְרָה and פָּנָה, הִסִּיב, and times without number for בּוּשׁ and בִּשְׁיָה;

1. transitively,

a. to turn to: *ἐπί τόν Θεόν, to the worship of the true God, Acts 26:20.*

b. to cause to return, to bring back; figuratively, *τινα ἐπί κύριον τόν Θεόν, to the love and obedience of God, Luke 1:16; ἐπί τέκνα, to love for the children, Luke 1:17; ἐν φρονήσει δικαίων, that they may be in (R. V. to walk in) the wisdom of the righteous, Luke 1:17; τινα ἐπί τινα, supply from the context ἐπί τήν ἀλήθειαν and ἐπί τήν ὁδόν, James 5:19f.*

2. intransitive, (*Winers Grammar, § 38, 1 (compare p. 26; Buttmann, 144 (126f))*);

a. to turn, to turn oneself: *ἐπί τόν κύριον and ἐπί τόν Θεόν, of Gentiles passing over to the religion of Christ, Acts 9:35; Acts 11:21; Acts 14:15; Acts 15:19; Acts 26:20, cf. 1 Peter 2:25; πρὸς τί, Acts 9:40; πρὸς τόν Θεόν, 1 Thessalonians 1:9; 2 Corinthians 3:16; ἀπό τίνος εἰς τί, Acts 26:18.*

b. to turn oneself about, turn back: *absolutely, Acts 16:18; followed by an infinitive expressing purpose, Revelation 1:12.*

c. to return, turn back, come back;

α. properly: *Luke 2:20 Rec.; Luke 8:55; Acts 15:36; with the addition of ὀπίσω (as in Aelian v. h. 1, 6 (variant)), followed by an infinitive of purpose, Matthew 24:18: followed by εἰς with the accusative of place, Matthew 12:44; (Luke 2:39 T WH Tr marginal reading); εἰς τὰ ὀπίσω, Mark 13:16; Luke 17:31; ἐπί τί, to, 2 Peter 2:22.*

β. metaphorically: *ἐπί τί, Galatians 4:9; ἐπί τινα, Luke 17:4 Rec., but G omits ἐπί σε; πρὸς τινα, ibid. L T Tr WH; ἐκ τῆς ἐντολῆς, to leave the commandment and turn back to a worse mental and moral condition, 2 Peter 2:21 R G; absolutely, to turn back morally, to reform: Matthew 13:15; Mark 4:12; Luke 22:32; Acts 3:19; Acts 28:27.*

In the middle and 2 aorist passive

a. to turn oneself about, to turn around: *absolutely, Matthew 9:22 R G; Mark 5:30; Mark 8:33; John 21:20.*

b. to return: *followed by πρὸς (WH text ἐπί) τινα, Matthew 10:13 (on which passage see εἰρήνη, 3 at the end); ἐπί τόν Θεόν, 1 Peter 2:25 (see 2 a. above); to return to a better mind, repent, John 12:40 (R G).*

To be converted is to make a conscious choice as to who will be your God. Who will be your Ruler, Judge and Magistrate. The u.s. just went through one of the big “elections” this week and Jesus Christ of Nazareth, or His Father, the God of Heaven, neither one of

them were on any ballot anywhere in the entire u.s. If you or those that you know went and participated in that “election” - I'm telling you - you are in need of being converted. That's what all this talking about. It's not talking about participating in a “church water ritual” - it's talking about believing that Jesus of Nazareth was the Approved, Appointed King sent to restore God's Creation back to Himself - prior to the days of I Samuel 8 and where you find people voting for men to rule over them other than King Jesus and His Father - there you will find people in need of being converted. The world that was before I Samuel 8 - did not involve “elections” as we know them today.

I would dare say that an overwhelming number of people in the u.s. - need to qualify this statement and say over the age of 40 probably - maybe even 50 - the overwhelming number of those people that went to the voting polls in the u.s. this past week - have probably participated in some sort of physical water ritual they call “baptism” - but by their very presence in that voting booth - they show their need for true conversion to Jesus Christ and to the Gospel message that Peter was preaching on those two days in those two chapters of the Book of Acts. Verse 20:

[20] And He shall send Jesus Christ, which before was preached unto you:

[21] Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

[22] For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you.

[23] And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

[24] Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

[25] Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

[26] Unto you first God, having raised up his Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.

The noticeable lack of the Greek baptizo in any shape or form in Acts 3 is what makes me question whether the use of baptizo in Acts 2 had anything to do with physical water - the physical water of John's washing - as we have already seen in other passages where the word is used and there is definitely no physical water described.

And friends, irregardless, these two chapters, Peter preaching basically the same message, and to Judahites no less, one chapter says, Repent and be washed, the second chapter says, Repent, and be converted - it is all based on belief in the Name of - belief in the Authority of Jesus Christ. They had refused the Name, the Authority of Christ. Now Peter is telling them to repent that they had refused to believe.

It's about belief. Belief in the Name of, in the Authority of Jesus of Nazareth, the Son of God.