

**Message# 216- 11-20-2022 - Christians Believe that Jesus Fulfilled the Prophets - H2O
Water Works of the Law Ended with the Old Covenant**
Preached first on 11/20/2022 on www.molibertyradio.us

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.

We are getting very close now to the end of what has been a nearly year long series on the issue of the importance that we understand the use of physical water in our Bibles - its use under that Old Covenant Law God gave Moses - and its ending with the coming of the Messiah and the official end of the Old Covenant - which took place sometime in the first century - approximately 40 years from the time Christ told His disciples the end would take place.

I realize that we are now covering some ground that we have already touched on - but I need you to bear with me as this is possibly the most important issue - I know for me - that I have ever addressed in nearly 40 years of ministry - including Fulfilled Bible Prophecy.

It all boils down to what salvation is. What is reconciliation to God? What does it mean to accept and embrace Jesus Christ as the Son of God. What is the Gospel? What is the Kingdom - which as we all know by now - is the Government?

The government, the government. We hear those 2 words constantly. Every single day we hear those two words. The government, the government. But whenever you and I hear those two words - the government - it is ALWAYS - and this is the problem - it's ALWAYS in reference to the little g "governments" that surround us in the united states. And that's the problem. That is what is wrong with - not just the land we live on - but the entire world.

The truth is - whenever we hear the words - the Government - if we really understood the Bible - if we really understood our purpose in the world - in God's Creation - when we hear those two words - it should instantly make us think of ONLY His Government - His Laws - His Statutes, His Will, His Way. But it doesn't. You know it, I know it, we all

know it. And the reason for this is simple - the Gospel has not been preached in the world - on any level other than a micro-level - for at least 300 hundred years. The Gospel has been changed from the simple truths contained in the Scriptures. People do not know what the Gospel once delivered to the saints is.

They don't understand that Jesus of Nazareth - and listen - whether we have the spelling of His Name perfect or not - whether we say it perfectly or not - how can that matter? How can something we have absolutely no control over matter? We do not have a clue what language even sounded like thousands of years ago.

What matters is that the timeline laid out in the Scriptures from Moses through the Prophets - said that the timing for the arrival of the Messiah King was in what we understand it to be - in the first century - the Messiah came - the Messiah did everything that was prophesied of Him. The Messiah put an end to the days where God allowed the people to have kings like all the other nations. The Messiah put an end to the animal sacrifices. The Messiah put an end to physical circumcision - assuming we even know what that was - we certainly think we do - we think we know what it means - doesn't matter whether we know or not - physical circumcision was replaced with circumcision of the heart - a Spiritual application. Meaning that our hearts have been changed, our hearts have been turned away from satisfying the desires of men - and changed towards satisfying the desires of the Creator.

The Messiah put an end to the physical washings required in the Law God gave Moses for the remission of sins.

Amazing again - how some of these modern day preachers have not even stumbled on this is so basic, simple truth. On the one hand, they talk about Christ doing away with animal sacrifices - great - glad they happened to get that right - "offering sacrifices for the remission of sins" - but - John the Washer came washing for the remission of sins. John the Washer did not come offering animal sacrifices for the remission of sins. He came with a washing of repentance - and with a washing of physical water - FOR THE REMISSION OF SINS.

And all these so-called preachers - are perfectly fine with doing away with the animal sacrifice FOR THE REMISSION OF SINS - but when it comes to suggesting we are supposed to do away with John's physical washing FOR THE REMISSION OF SINS - all of a sudden, "heretick, liar, deceiver, lost" those become descriptive terms for the preacher who says ALL THE LAW - not just the blood and the circumcision - ALL THE

LAW was done away with by Christ - and since "baptism" is not physical - just like the blood is not physical - just like circumcision is not physical - we better figure out exactly what it is - because I'm telling you that what we have seen masquerading for the Gospel - at least during the 60 years that I've been alive - is an absolute joke. It is a powerless, non-effective, religious creation of men that not only has NO VALUE - but its main purpose and design is to make sure that men and women boys and girls - never come to the knowledge of the truth of what the simplistic Gospel of Jesus Christ really is.

The whole world - except for a handful of people scattered to and fro - think that whenever they hear the word "baptize" - the only thing their mind can conceive is some "church water ritual" - when nothing could be further from the truth.

Some people rightly demand that people should get rid of the word "baptize" and replace it with "immerse." But, it's not word games. Semantics, word play that again, rather than lead people to truth, all it does is actually make them seven-fold more children of darkness. Replace "baptize" with "immerse"? All that does is entrench men further with the deception that putting themselves into some physical water is the Gospel message once delivered to the saints - when the reality is - it just deepens and hardens the despicable clutches and stronghold that "church" has on people - as it does all it can to make sure people never come to the knowledge of the truth.

Immersion into Christ - has nothing whatsoever to do with physical water. To be immersed into Christ is the understanding of Who the Messiah was. Who sent the Messiah? What was the purpose of the Messiah? Then, embracing those truths and immersing your being into those truths to the point where your entire focus and being and meaning and purpose in life - is to please the Creator and live according to His Ways, His Laws, His Statutes and His Perfect Will.

As we were reading through the second chapter of Acts last week, all I could think of was that Peter was - "stumping for Christ." There was an election going on during that week of Pentecost. And Peter and the other disciples were doing all they could to get those people listening, to choose Christ. Choose the One Who just weeks before had lost the previous election.

Turn to Matthew chapter 27 for a few minutes this morning. Let's begin reading in verse 1. Tell me if this was not an election. Verse 1:

[1] When the morning was come, all the chief priests and elders of the people

took counsel against Jesus to put Him to death:

[2] And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor.

[3] Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

[4] Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

[5] And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

[6] And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

[7] And they took counsel, and bought with them the potter's field, to bury strangers in.

[8] Wherefore that field was called, The field of blood, unto this day.

[9] Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value;

[10] And gave them for the potter's field, as the Lord appointed me.

[11] And Jesus stood before the governor: and the governor asked Him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

and the governor asked Him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

[12] And when He was accused of the chief priests and elders, He answered nothing.

[13] Then said Pilate unto Him, Hearest thou not how many things they witness against Thee?

[14] And He answered him to never a word; insomuch that the governor marvelled greatly.

[15] Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

[16] And they had then a notable prisoner, called Barabbas.

[17] Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

This was a ballot. This was a vote. This was an election - Barabbas or Jesus. Verse 18

[18] For he knew that for envy they had delivered Him.

Jealousy. Envy. Over what? Over the fact that Jesus could heal the sick and raise the dead and they couldn't? No way. The whole thing - the entire scene here is about the Kingship of Christ. This was about men choosing the Kingship of Christ - or doing everything they can to keep their own government going the way they wanted it to go. This was all about their positions and their offices and their "laws, statues and treaties." This was an election over Government. It was the Government of God versus the little g "governments" of men. Do not mistake this. This, again, is why I have said over and over - we are talking about very simple basic truths contained in Scripture. But you will hardly hear anyone else talking about this being a choice between the Government of God and its King - or the little g "governments" of men - even though this text is as clear and simple as can be.

[19] When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that Just Man: for I have suffered many things this day in a dream because of Him.

[20] But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

[21] The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

[22] Pilate saith unto them, What shall I do then with Jesus which is called Christ?

Jesus called Christ. Pilate is saying that this Jesus is called Christ.

Strong's elementary Greek dictionary defines Christ - the Greek is Christos:

Χριστός Christós, khris-tos'; from G5548; anointed, i.e. the Messiah, an epithet of Jesus:—Christ.

He says it comes from 5548,

χρίω chríō, khree'-o; probably akin to G5530 through the idea of contact; to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service:—anoint.

We are talking about an election here in Matthew 27. Just like Acts 2, this is an election concerning whether or not this Jesus would take an office. Whether the people would accept Him as their King. That's what this is all talking about. It's about as simple as can

be.

Mr. Thayer, as always, provides much more detail than Mr. Strong did. This is what he says about Christos. This is what the Greek word Christos means. This is not a word - this is not a name - Christ is not Jesus' last name in the way we think of names today. This is what Pilate was saying when he said, "Jesus Who is called Christ."

χριστός, χριστη, χριστόν (χρίω), the Sept. for חִשְׁבָּה, anointed: ὁ ἱερεὺς ὁ χριστός, Leviticus 4:5; Leviticus 6:22; οἱ χριστοὶ ἱερεῖς, 2 Macc. 1:10; the patriarchs are called, substantively, οἱ χριστοὶ Θεοῦ, Psalm 104:15 (Ps. 105:15); the singular ὁ χριστός τοῦ κυρίου (חִשְׁבָּה הַיְהוָה) king of Israel (see χρίσμα), as 1 Samuel 2:10, 35; (1 Samuel 24:11; 1 Samuel 26:9, 11, 23); 2 Samuel 1:14; Psalm 2:2; Psalm 17:51 (Ps. 18:51); Habakkuk 3:13; (2 Chronicles 22:7); also of a foreign king, Cyrus, as sent of God, Isaiah 45:1; of the coming king whom the Jews expected to be the saviour of their nation and the author of their highest felicity: the name ὁ χριστός (חִשְׁבָּה, Chaldean אֲחִישַׁבְהָ) is not found in the O. T. but is first used of him in the Book of Enoch 48, 10 (cf. Schodde's note); 52, 4 (for the arguments by which some have attempted to prove that the section containing these passages is of Christian origin are not convincing (cf. υἱός τοῦ ἀνθρώπου, 2 and references)), after Psalm 2:2 referred to the Messiah; (cf. Psalms of Solomon 17:36 Psalm 18:6, 8). Cf. Keim, ii., 549 (English translation, 4:263f; Westcott 'Additional Note' on 1 John 5:1. On the general subject see Schürer, Neutest. Zeitgesch. § 29.) In the N. T. it is used:

1. of the Messiah, viewed in his generic aspects (the word, that is to say, being used as an appellative rather than a proper name), ὁ χριστός: Matthew 2:4; Matthew 16:16; Matthew 23:10; Matthew 24:5, 23; Matthew 26:63; Mark 8:29; Mark 12:35; Mark 13:21; Mark 14:61; Luke 3:15; Luke 4:41; Luke 20:41; Luke 22:67 (Luke 22:66); Luke 23:39; 24:26,46; John 1:20, 25 (John 1:41 (John 1:42) Rec.); John 3:28; 4:29; 6:69 Rec.; John 7:26, 31,41; 11:27; 12:34; 20:31; Acts 2:30 Rec., Acts 2:31; Acts 3:18; 8:5; 9:22; 17:3a; 18:5,28; 26:23; 1 John 2:22; 1 John 5:1; ὁ χριστός κυρίου or τοῦ Θεοῦ, Luke 2:26; Luke 9:20; Acts 4:26; without the article, Luke 2:11; Luke 23:2; John 1:41 (John 1:42) L T Tr WH; John 9:22; Acts 2:36; ὁ χριστός, ὁ βασιλεὺς τοῦ Ἰ

There is no mistake, we are talking about the Messiah King.

Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called [Israel's King]?

Nobody wants to talk about this. Nobody wants to say that the elections found in

Matthew 27 and Acts 2 were about the people's choice for who or what would be their government. But that's what this is talking about. They didn't want Christ to be their King because they wanted to keep what they had in place - kings like all the other nations.

Read how the Gospel of John records this same setting. John 19, verse 1:

- [1] Then Pilate therefore took Jesus, and scourged Him.
- [2] And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe,
- [3] And said, Hail, King of the Jews! and they smote Him with their hands.
- [4] Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him.

I want you to remember this. Remember what Pilate said here.

- [5] Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the Man!
- [6] When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him.
- [7] The Jews answered Him, We have a law, and by our law he ought to die, because He made Himself the Son of God.

Ah. Here we go. More simplicity of what the Gospel really is.

He made Himself the Son of God. He made Himself the Son of God.

We are talking about Jesus being King. Absolutely. Because that was what the Son of God was sent for. The Son of God was sent to not only be the King of kings and Lord of lords, but to be the Last of the Kings. There was not supposed to be another King after Him. People everywhere, all over this world, say "Jesus was the Son of God." Well, it's all just lip-service if we do not understand that the Son of God was King - the Last of the kings that God allows for His Creation. It's just lip-service to say that He was the Son of God and not believe Him to be the LAST of the kings that God allows for His Creation.

And I'm telling you today, if this is what you believe, if you believe that Jesus was the Last of the Kings - He was the Son of God - then your life is going to reflect the way you

say you believe. Are we really so foolish that we do not understand today that the little g “governments” of the world today are the enemies of the people? They are the enemies of freedom? They are the enemies of truth and justice and prosperity? They are the enemies of right and good and Godly.

This is to one of the latest things that men's little g “governments” has come up with.

<https://quod.lib.umich.edu/cgi/k/kjv/kjv-idx?type=DIV2&byte=4856503>

How utterly ridiculous. It goes on but there's no need to finish the stupid, ridiculous story. The little g “governments” of the world are insane. How could anyone in their right mind cast a vote for them?

You know, when the whole COVID plandemic conspiracy came out. I thought to myself, “Surely this will wake more people up to what these governments of men are about. Surely more people will see all of this and choose Christ, and His flawlessly, perfect Government. His flawlessly, perfect Kingship.” They'll make a decision to come out from the governments of men and into the Government of God.

And as I reflect on why this hasn't happened, it once again comes down to the fact that the true Gospel - that men DO have a choice in their Government, that people DO have a choice in who their leader will be - the simple fact is - very few people even know they have a choice. That's because the Gospel has been hidden. The Gospel has been changed. People think that once they get some physical water sprinkled on them - or the more righteous people - get their whole bodies dunked in some physical water - then they have somehow obeyed the Gospel.

The Gospel is not called the Gospel of the Government for no reason. I realize that in our English Bibles it's called “The Gospel of the Kingdom” - and since we live in a society that calls their way of life “the government” instead of “the kingdom” - it's lost on us. Most don't get it. We don't relate to it. It should be preached “The Gospel of the Government.” It's the Gospel of the Government of God in an election with the government of men. John 19 verse 8.

[8] When Pilate therefore heard that saying, he was the more afraid;

[9] And went again into the judgment hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer.

[10] Then saith Pilate unto him, Speakest Thou not unto me? knowest thou not

that I have power to crucify Thee, and have power to release Thee?

What's the big deal Pilate? Why are you so concerned about just a mere man - who is on an election ballot with a career criminal? Why isn't that a really simple choice? It's because it wasn't a simple choice. It wasn't an easy choice. It was a matter of Pilate also being faced with who he was going to vote for. In Pilate's mind, he knew exactly who the other name on the ballot was. It wasn't Barabbas for Pilate. He wasn't that stupid. He wasn't that naive. The two names on the ballot were Jesus and Caesar. That's what this was about and Pilate knew it. Pilate was hoping for anything from Jesus that would make Pilate think Jesus would use His awesome Power from His Father to use against Caesar. If Pilate's vote had been for Jesus - he would have had war with Rome on his hands. He wasn't stupid. He knew what a vote for Jesus meant. Verse 11:

[11] Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin.

[12] And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh Himself a king speaketh against Caesar.

Friends, this is what it's all about. This is the Gospel. This is so simple, so clear. It's Jesus or Caesar. It's God's Government or man's government. "Pilate, if you choose Jesus, you are not Caesar's friend. Jesus said He was King - if you let Him go - you are against Caesar."

Friends, in over 60 years of life - I have heard exactly one other "preacher" read this passage and make the same kinds of observations I'm making with you today. The Gospel is about an election. It's a vote. It's a vote concerning government. It's Jesus. Or it's Caesar - which is representative of man's little g governments. The Caesar's were the ultimate, the greatest symbol of man's little g "governments" ever. It is still today.

I've sat in courtrooms in this country, I sat in a courtroom with what looked like a woman judge - I think she was a woman - she was a short-haired wanna look like a man person - I sat there one day while she looked at one of our Godly young followers of King Jesus - and I heard her ask him, "Have you not read that Jesus said, 'Render unto Caesar?'"

I've heard from religious people all my life - when they hear that I refuse to live

according to their little g “governments” - “Don't you know Jesus said 'Render unto Caesar?' Don't you know Jesus commanded to obey the 'laws of the land?'"

These passages of Matthew 27 and John 19 have been here for hundreds of years. In plain, simple, easy to read English. The people responsible for the murder of Jesus Christ said, “If you let Him go, you are not Caesar's friend.” That is as clear as can be that this was a choice between Jesus and Caesar. Yet, there's not another “preacher” that I know of today - that is calling men and women boys and girls into the understanding that the Gospel is about choosing the Government of Jesus Christ and turning away from the little g “governments” of men. Verse 13:

[13] When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

[14] And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

[15] But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priest answered, We have no king but Caesar.

The same goes on today. All you hear from the “churchmen” - all you hear from those who oppose obedience to Christ instead of obedience to men's little g “governments” - “Render unto Caesar, Render unto Caesar” - that is exactly what the religious men who murdered Jesus Christ said when they said,

We have no king but Caesar.

Friends, this is simple. This is about as easy as it can possibly get. Life is all about an election. Will we choose Christ and the Government of God? Or will we choose men's little g “governments.” Let's finish this chapter.

They all say unto him, Let him be crucified.

[23] And the governor said, Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified.

[24] When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

Oh, I see Pilate. As long as you put some water on yourself - you don't have to be responsible for your choice. I realize this is where we get “washed our hands of the matter” - I get that. But there is something far greater - or at least as equally great in this passage.

We live in a world that believes that as long as you have had some physical water applied to your flesh - choosing Caesar over Christ absolves you of the incorrect decision. As long as you've had some physical water applied to yourself - then it doesn't matter whether you choose the Government of Christ - which means you can just continue right along in life with your choice of Caesar as your government.

If that's eisogesis - then so be it. This is all about an election. It's all about choosing the Government of God or the kingdoms of the world - and these two chapters cannot be any simpler, any clearer in the observations.

Put some physical water on your flesh and you can right along with the masses following caesars - and allowing Jesus to take up the cross by Himself.

People are not taught that this what the execution of Christ was about. People have not been taught that this was an election in which two options were on the ballot - the Government of God - place a checkmark here - the status quo - the governments of men - place a checkmark here.

If you still do not believe this was about those people's choice of government, let's read on. Verse 25:

[25] Then answered all the people, and said, His blood be on us, and on our children.

[26] Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified.

[27] Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers.

[28] And they stripped Him, and put on Him a scarlet robe.

Scarlet robe? Why even put this in the text? What detail does that matter? It's because this is about an election. This is about people's choices of governments and who they will have rule over them.

Mr. Thayer says this:

χλαμύς, χλαμύδος, ἡ (according to the testimony of Pollux 10, 38, 164, first used by Sappho), a chlamys, an outer garment usually worn over the χιτῶν (which see); specifically, the Latin paludamentum (which see in Rich, Dict. of Antiq., under the word, at the end), a kind of short cloak worn by soldiers, military officers, magistrates, kings, emperors, etc. (2 Macc. 12:35; Josephus, Antiquities 5, 1, 10; Herodian, Aelian, others; often in Plutarch): Matthew 27:28, 31 (A. V. robe; see Meyer at the passage; Trench, Synonyms, § 1.; Rich (as above) under the word Chlamys; and other references under the word ἱμάτιον).

Everything we see in the story of the execution of Christ is about government. It's about Jesus and His Government versus the religious leaders and their choice of government.

[29] And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!

Crown of thorns? Of course it was a symbol of mockery. But why a crown? Of all the things they could use to mock and denigrate Him, why a crown? Mr. Strong says this about a crown:

στέφανος stéphanos, stef'-an-os; from an apparently primary στέφω stéphō (to twine or wreath); a chaplet (as a badge of royalty, a prize in the public games or a symbol of honor generally; but more conspicuous and elaborate than the simple fillet, G1238), literally or figuratively:—crown.

Mr. Thayer said this:

a. properly, as a mark of royal or (in general) exalted rank (such passages in the Sept. as 2 Samuel 12:30; 1 Chronicles 20:2; Psalm 20:4 (Ps. 21:4); Ezekiel 21:26; Zechariah 6:11, 14 (yet cf. 2 Samuel 1:10 Complutensian, Lagarde LXX), perhaps justify the doubt whether the distinction between στέφανος and διάδημα (which see) was strictly observed in Hellenistic Greek): Matthew 27:29; Mark 15:17; John 19:2, 5; Revelation 4:4, 10; Revelation 6:2; Revelation 9:7; Revelation 14:14; with a genitive of the material, ἀστέρων δώδεκα, Revelation 12:1; the wreath or garland which was given as a prize to victors in the public games (cf. BB. DD. under the word): 1 Corinthians 9:25, cf. 2 Timothy 2:5.

Do you really not see how simple this is, that this was all about an election of governments?

[30] And they spit upon Him, and took the reed, and smote Him on the head.

[31] And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him.

[32] And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross.

[33] And when they were come unto a place called Golgotha, that is to say, a place of a skull,

[34] They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink.

[35] And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

[36] And sitting down they watched Him there;

[37] And set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS.

[38] Then were there two thieves crucified with Him, one on the right hand, and another on the left.

[39] And they that passed by reviled Him, wagging their heads,

[40] And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If Thou be the Son of God, come down from the cross.

[41] Likewise also the chief priests mocking Him, with the scribes and elders, said,

[42] He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him.

[43] He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God.

Friends, this was all about an election. This was the biggest election day in the history of mankind. But hardly a soul in our world today understands that this was what the Gospel is about. We live in a world today that thinks - not only is everyone's supposed "duty" to go and vote for their laws and their statues and their treaties, and for their representatives - but those who will not participate are looked upon with scorn and ridicule.

This is all due to the fact that the Gospel of the Government of God has been changed. The truth has been turned into a lie. And one of the biggest reasons for this, is because

people have bought into the deception that the only thing that matters - is whether or not they've had some physical water applied to their flesh. Either by sprinkling or pouring or by full body dunking. But as long as physical water has been applied to the flesh - the choice between the Government of God or men's little g "governments" is not what matters.

This is the difference between understanding what the physical waters of the Old Covenant were - and the Living Water of Jesus Christ is - in the New Covenant world.

I believe, if men and women, boys and girls, understood what it means to be immersed into Jesus Christ, into His Government, into His Laws and Ways, the world in which we live, could be turned upside down, and I believe it could just about happen overnight.

So, we, today, are faced with the exact same circumstance the people Peter was preaching to in Acts chapter 2 - are faced with the same thing.

Then, they were pricked in their heart and said, "What shall we do?"

We need to understand exactly what was going on in the execution of Jesus Christ. We need to understand it was election day. On the ballot was the Government of God and the governments of men. Peter told them that day,

[38] Then Peter said unto them, Repent, and be baptizo [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.

It wasn't baptizo in physical water. It was baptizo, it was immersion not in physical water, but immersion into the belief, into

know[ing] assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

It's an election between the Government of God and the government of men.

Recall please that I said a couple weeks ago, that in concluding this series, I wanted to go back through the tiny little handful of verses that those who actually demand the application of physical water to the flesh for salvation, use in trying to convince people that physical water actually has a place in the New Covenant world.

We've thoroughly gone through Mark 16, Matthew 28 and Acts 2. Several weeks back, we spent time on Romans 6. As clear as can be, there is absolutely no mention of physical water in Romans 6. But nearly the entire "church" world - manages to see physical water in Romans 6. Whether it is actually the means by which sins - are physically washed away - think about that whole concept. Your sins are physically washed away. The whole Bible - from cover to cover - talks about cleansing the heart - cleansing the inward parts of a man - but physical water is used by God - to do this?

But, of course, of course I can see how the "church" men can find physical water in Romans 6. It is the "church" that came up with the whole deception of "baptism" in the first place. It's a creation of "church" - it is not from Christ. The use of physical water was an Old Covenant instrument and its purpose was to point men and women boys and girls to the Living Water of Jesus Christ the King. Just like the physical blood of the Old Covenant was to point men and women boys and girls to the Spiritual Blood of Jesus Christ. Blood and water. Physical blood. Physical water. Both were required elements under the Old Covenant. And both were used to draw men to Jesus Christ the Messiah King. And both instruments ended with the end of the Old Covenant World.

No "churchman" that I have known or heard of in my 60 years - has demanded that people see the physical blood of Christ in Romans 6. But somehow, the physical water is found in the passage and they have been able to hoodwink people - and convince them that physical water is what is meant by "baptized" into Jesus Christ in Romans 6.

After Romans chapter 6, another one of the tiny little handful of verses some people to demand the application of physical water to the flesh in the New Covenant world is Galatians 3:26-27. Please turn there with me this morning. Begin in verse 26, please.

[26] For ye are all the children of God by faith in Christ Jesus.

[27] For as many of you as have been [baptized] into Christ have put on Christ.

Now. Exactly the same way in which they do with the other few verses they point to, they take a verse or two and jerk it out of the Bible and lay it on the table and say, "Ah, see, there it is. Look how easy that is. How can you read this and not see what it says?"

I get that. I say the same things often myself. I say how easy things are all the time. But, the difference is - I'm saying those things in light of the whole rest of the Book. Not just a single verse here or a single verse there.

Do we read verse 27 and just like Pavlov's dogs, we see the word "baptized" which should not even be in the text to begin with - but it is - even knowing that the word shouldn't be there - by understanding the rest of the book - even with that word used - we still should not have our minds immediately be drawn to a "church water ritual" whenever we see that word or any variation of it.

If we took all the instances of physical water - everywhere they are found in Scripture - like we have done in this nearly 1 year long study - we would see that when it is intended for us to understand bapto or baptizo or baptisma or baptismos - as being physical water - the text tells us so. It's not a guess. Or certainly should not be. And in this particular verse - not only is it NOT talking about physical water - the beginning of the text - again - makes it as clear as can be - that we are not supposed to think of this as if it was "All I'm doing is washing with water" as of f John the Washer.

Is this baptizo - John's water? Is it John's repentance? Is it Christ's Holy Ghost? Is it Christ's fire? Is it being persecuted unto death like Christ?

Ye SHALL BE baptizo with the baptizo I am withal baptizo with.

It is one of the most wreckless things I've ever seen with Scripture to take someone to Galatians 3:26-27 and allow them to think that the only possible thought that should enter their mind is a "church water ritual" when they see the phrase "baptized into Christ." This is actually mind-blowing to me the carelessness and disregard for what is meant to be understood by being baptizo into Jesus Christ. So, as not to do what I have accused others of, let's go to the first verse of this chapter. Verse 1:

[1] O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

[2] This only would I learn of you, Received ye the Spirit by the works of the Law, or by the hearing of faith?

Right off the bat.+ - We are instantly reminded of the works of the Law. What were the works of the Law? Were the sacrifices? Of course they were. Were circumcisions? Of course they were? Were all the many different washings - wash the clothes, bathe the flesh, were they works of the Law? Of course they were. And we know these things because we ditched the lie - and that's what it is - it's a lie that this thing called "baptism" was something new that John the Washer brought onto the scene prior to

the birth of Christ. What John was doing was not new. John was washing people according to the Law God gave Moses. The people knew exactly what John was doing. They knew exactly why he was doing it. It was not something new.

So, right away, Paul is telling the Galatian Christians that he was amazed that someone had bewitched them into thinking that their salvation had come by the works of the Law. Did they receive the Spirit of God by keeping the Law? Or by faith? By their system of belief that Jesus was the Son of God and all that is meant by that. Now keep in mind we started this chapter out at the end. We started with being “baptized into Christ.” We started with the understanding that there are people out there who used Galatians 3:26-27 to demand the application of physical water to the flesh as the means by which we are placed into Christ. And Paul is clearly saying to these people that they were in Christ - not by the works of the Law - but by faith.

Verse 2 again, then right into verse 3. Paul says. Just answer me this one question? One thing I ask of you:

[2] This only would I learn of you, Received ye the Spirit by the works of the Law, or by the hearing of faith?

[3] Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

After reading this verse, well, maybe they don't read this verse. They just jerk verses 26 and 27 out of the Bible and play it against people's ignorance that every time they see any variation of bapto - the only thing they can think of is a “church water ritual.”

[3] Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Demanding anything to be applied to the flesh in the New Covenant is what this is talking about. Everything that had to do with the flesh, Jesus Christ took it upon Himself. Demanding a fleshly sacrifice. Demanding fleshly circumcision. Demanding a physical, fleshly washing - this is what this talking about. This verse alone should let us know that when we finally get to verses 26-27, the baptizo is absolutely not a baptizo that has anything to do with the flesh.

Are you so foolish? You really believe that applying something to your flesh makes you perfect in Christ? Applying things to your flesh is foolishness.

I'd like to say that phrase over and over and over. We are going to cleanse the heart by washing our chest? We are going to renew our minds and cleanse our thoughts by getting water - physical water on our heads? Is some of that water going to flow through our ears and get inside our heads and make us clean? Of course not. That's foolish. That's silly. That's ridiculous. And that's exactly what Paul is saying here. "You really think, that after beginning your life in Christ by the Spirit, you are supposed to continue with the works of the Law, the works of the flesh? Come on, people, that is foolishness."

This is exactly what Paul is saying here. It is quite simple. In fact, it's so simple, I don't know how anyone - even a lost person - could not understand this. Of course, we know, the lost cannot understand this. I'm just trying to make a point about how simple this should be.

And this doesn't just apply to those who demand physical water for salvation. This is for those who demand physical water for any reason. For those who claim:

Baptism is an outward sign of inward grace. Baptism is a witness to others. Baptism is just an act of obedience following salvation.

No. The application of physical water to the flesh for any spiritual reason in the New Covenant World is wrong. It's not even a "just in case." It is wrong. It is denying the finished Work of Jesus Christ and what He did. It is wrong to apply physical water to the flesh for spiritual reasons. It is a work of the Law God gave Moses. Verse 4:

[4] Have ye suffered so many things in vain? if it be yet in vain.

[5] He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the Law, or by the hearing of faith?

When you hear people say that "baptism is not a work of the Law" - well - that comes from people who do not know what the Works of the Law were. John the Washer is one of the easiest things these people should get, but they don't. I don't even understand why they don't even stumble onto the fact that John the Washer did his washing before the cross, before the execution, before the resurrection. All those people had up until the cross was the Law God gave Moses. What John was doing was the clearest indication of everything there is in the Bible - even for those who have never studied the Law God gave Moses.

Of course, studying the Law God gave Moses shows us that the physical water was all over the Law. It was blood and water. Not just water. It's everywhere. But, for reasons that I do not know, the "church men" that I have been aware of, have never identified "wash the clothes, bathe the skin" - do this for leprosy - do this for touching the dead - do this after marital relations - do this if you are a Nazarite - as works of the Law. They are. They are works of the Law. It's easy to see.

[6] Even as Abraham believed God, and it was accounted to him for righteousness.

[7] Know ye therefore that they which are of faith, the same are the children of Abraham.

This is not hard. Shouldn't be hard. In the New Covenant world - we are brought back to the days before the days of Samuel where the people demanded kings like all the other nations. We are brought back to the days of Abraham.

Even as Abraham believed God, and it was accounted to him for righteousness.

It doesn't say, (unless you are a Mormon - maybe I'll get into that later) "Even as Abraham believed God and was "baptized." That's not what it says. Paul is trying to bring these people back to the days before the Law God gave Moses. Salvation comes by faith - by a system of belief - not by the works of the Law.

[8] And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

[9] So then they which be of faith are blessed with faithful Abraham.

This is about the faith of Abraham. To my knowledge, I cannot recall any instance in the Scriptures of Abraham washing.

As I was preparing this message, I thought, since I can't recall, maybe I should study a little as to be sure. And, no, I cannot find in the first 39 books of the Bible any instance related to Abraham and anything that even resembled a washing ritual found later in the Law God gave Moses.

However, I will mention this and will do so simply because some of those who demand physical water applied to the flesh - and - that only means totally submersing someone

in physical water...can anyone think of any instance of Abraham and any variation of the Greek word bapto? Let's pause in Galatians for just a minute and turn to Luke chapter 16. We'll begin in verse 19:

[19] There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

[20] And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

[21] And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

[22] And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

[23] And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Now watch.

[24] And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Did you catch that? It's the word dip.

that he may dip the tip of his finger in water,

The Greek word for dip there is - you guessed it - bapto. Of course, I'm not arguing about pouring, sprinkling, dipping or full body dunking. None of it - none of it should be done in the New Covenant. But here is bapto - it's talking about water - the whole thing is spiritual though - Lazarus and the rich man have died - but the rich man is asking Abraham to send Lazarus to "baptize" his finger in water and touch the tongue of the rich man. It's a dip - not a full body immersion. Doesn't matter anyway. There's a principle coming.

[25] But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

[26] And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us,

that would come from thence.

[27] Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

[28] For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

[29] Abraham saith unto him, They have Moses and the prophets; let them hear them.

[30] And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

[31] And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

If Abraham himself commissioned Lazarus to baptize the rich man - it would have had no effect. Believing Moses, believing the prophets, that's what matters. Back to Galatians 3, verse 10.

[10] For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

[11] But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

[12] And the law is not of faith: but, The man that doeth them shall live in them.

[13] Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

[14] That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

[15] Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

[16] Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

[17] And this I say, that the covenant, that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

[18] For if the inheritance be of the Law, it is no more of promise: but God gave it to Abraham by promise.

[19] Wherefore then serveth the Law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

[20] Now a mediator is not a mediator of one, but God is one.

[21] Is the Law then against the promises of God? God forbid: for if there had been a Law given which could have given life, verily righteousness should have been by the Law.

[22] But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

[23] But before faith came, we were kept under the Law, shut up unto the faith which should afterwards be revealed.

[24] Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

[25] But after that faith is come, we are no longer under a schoolmaster.

Over and over and over. Nearly every single verse leading up to verses 26-27 - it's not the works of the Law. It's not the deeds of the flesh. It is by faith. It is by the system of belief once delivered to the saints. It is not by the Law. Verse 26.

[26] For ye are all the children of God by faith in Christ Jesus.

[27] For as many of you as have been baptized into Christ have put on Christ.

So, now, after all that reading, we look at verse 27 and conclude that Paul *is* in fact - telling them that it IS a work of the Law? Being “baptized” into Christ is a work of the Law? How foolish? Who has bewitched you?

This is talking about choosing Christ and His Government - when the whole world around you is choosing the world. This is talking about choosing to identify with Christ - even to the point of being immersed into His death - when everyone else around us chooses what they think is the easy way of the world.

The baptizo of Galatians 3:27 is in no way shape or form referring to a “church water ritual” that is nothing but an attempt to bring people and keep them under the Law - and even more detrimental - to keep people functioning under the belief that God allows kings like all the other nations.

Leading people to believe that the baptizo of Galatians 3:27 can mean nothing but a “church water ritual” is one of the most wreckless handlings of the Word of God I've ever seen. Baptizo has been used to describe John's physical - “All I'm doing is baptizo in water.” Baptizo has been used to describe Christ's baptizo in the Holy Ghost. Baptizo has been used to describe Christ's baptizo with fire. Baptizo has been used to describe

the betrayal, the trial, the beatings, the death, the burial and the resurrection of Christ.

And just like the other elections we've talked about today - there's a ballot. Place a checkmark beside your vote. Which one of these uses of baptizo in Galatians 3:27 is Paul referring to?

Getting the correct choice - is the most important decision you are faced with today. And ultimately, the choice you make is between the Government of God and the little g "governments" of men.