

**Message# 219- 12-11-2022 - 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.

Well, they did it! Another Commonwealth of Israel family created and on the books. Just awesome. Chrissy is now known as Chrissy Callahan. Jerry is a husband. I know they will be sending out Thank Yous in the near future, but I would also like to personally thank all of you that attended the celebration and the feast. Thank you to those who sent gifts and well-wishes. Everything is so appreciated and we just can't thank you enough from the bottom of our hearts. I want to say thank you to Teresa for all the planning she did to make the event such a success. Jeff Thomas, who was a man wearing many hats that day did a fantastic job of preaching the message and overseeing the ceremony, then he ran the music and led the rest of the evening's festivities. He did a fantastic job. Thanks again to all of you who helped clean up after Jerry and Chrissy left, we really appreciate all you did to help us out.

Alright. Let's get right into today's message.

We are now on the last of the tiny, minute handful of cherry-picked Bible verses that those who demand the application of physical water to the flesh use - to deceive unsuspecting people into following their commands to revert back to the works of the Law in order to *think* they have everlasting life.

Friends, I realize that sounds like a real lambasting against those that teach that false message - but it needs to be stated this way because it needs to be a wake-up call - a wake-up call to those who - I believe - are honestly deceived. What an oxymoronic statement that was - but what I mean is that there are people out there that are deceived - but they may not be malicious in spreading the deceit further. They truly believe their beliefs are Biblical. They were taught a lie - usually very early on in their pursuit of Christ - the lie appeared to have some foundation in some Bible verses (like 7 cherry-picked ones) - and so they fell for a deception. The only fault being - and this is a big one - they did not search the Scriptures themselves as to whether what they were taught was true.

In many cases, they didn't have enough Bible knowledge to even know how or what to

search. So, they depended on someone else to guide them to their beliefs. That, in itself, is not a bad thing. Relying on someone to guide them to their beliefs - early on in their walk with Christ. But the problem is, there is this giant, multi-headed beast, called "church" that has managed to deceive pretty much the entire world, into thinking that they - the "church" and the "churchmen" are somehow a reliable voice of the God of the Bible - when the truth is - nothing could be further from the truth.

The English word "church" and the concept of what nearly everyone believes when they hear that word - "church" - is not only unBiblical - but as we know - the word and the concept have no foundation in the Bible at all.

As recently as just a few weeks ago, I showed how - in the very own words of the English translators of the 1611 King James Bible - they took it upon themselves to insert the word "church" - where they knew it had no business to be in an English Bible. Same for the word "baptism." They knew it should have been "wash, washed or washing" in most instances - but they chose to leave scrupolosity at the door and decided - by their own authority - and one could even read their words to say they were claiming the same authority as God Himself - but they chose to insert the words "church" and "baptism" where they had no authority to do so.

This has been a gradual decline - from what Ekklesia truly was - that being the statement sums it up found in Acts 17

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

to where we are today, a building on every street corner, proudly waving Caesar's flag, demanding tribute and obedience to Caesar to everyone who crosses the threshold of the building.

When people move from No King but Jesus, to no king but Caesar, led by their religious leaders, it's no wonder we find ourselves where we are today.

I'm telling you - again - and again - and again - if there is anything that you believe about the Bible, about Jesus, about God, and it has been shaped, formed, molded or influenced by something called "church" - you better throw it out and start all the way over from square one.

If someone you are listening uses the word “church” in their teachings or even in their Bible readings - without first explaining that it should not be there - it should not be used in any authoritative manner in issues relating to the faith - the faith according to the Scriptures - I'm telling you - you better be on high alert. Radars at full attention. You are going to hear deception - whether intentional or not intentional - the foundation is off - and if the foundation is off - the rest of the building is going to be off.

These people have no business trying to teach the Word of God - when they haven't even themselves gotten past square one. Square one - “Seek ye first the Government of God...” Does who you listen to advocate for the u.s. CONstitution? Are they a futurist? Do they teach Romans 13 gives Authority to people who are not devout followers of Jesus Christ and Jesus Christ only? And I mean, do they teach men and women boys and girls not to follow the “laws, statues and treaties of men” and follow only the Laws, Commandments, Statutes, Principles, and Will of the God of Heaven exclusively? Does who you listen to say that it's okay to be citizens of the world? It's okay to carry and possess and use identification documents that say you belong to men's little g “governments?”

Listen to me friends, we are at a place in history, unlike anything I've ever seen. I hate the doom and gloom things we are seeing and staring right at us. I hate it. I wish we didn't have to deal with it. But these things are right in front of us - right now - and it's because we have not stood for the Gospel of the Government of God. Where our fathers and their fathers and their fathers should have never given an inch - an inch became a foot, then a yard, then several yards, then more and more and more - to where we are today - where men's little g “governments” have been able to gain control of virtually every single aspect of people's lives. And not for the good. Every single thing they do draws people away from the plan of God for His Creation - obedience to the teachings of the Bible - and sadly - there doesn't seem to be one man in a million that is able to identify it - let alone - stand against it.

We are where we are because the Gospel of the Government of God has been changed to allow for the little g “governments” of men to rule nearly every aspect of every life today.

So, as unpopular as it may be, as shocking as it may be, the only way out of this mess is to tell it like it is.

“These all do contrary to the decrees of Caesar, saying there is Another King, One

Jesus,”

If a “caesar” tells you to do something, we better start doing the exact opposite. And we better start convincing others that this is the only way to win. The only way to win this war is to have as our Captain - the King of kings and Lord of lords - and never did He invent something called “church” - never did He tell His followers to obey and follow anyone but Himself and His Father. Never did He tell His followers it was okay for them to make their own laws, statues and treaties, never did He tell His followers it was okay for them to make their own CONstitutions - friends - that's the same thing as making your own Bible. I don't know how people don't see this. I don't know how they don't even stumble on a random thought - “Hey, the CONstitution is a document that tells us how we are supposed to live, isn't that what God gave us the Bible for?”

The “government” tells us what to do, when to do it, how to do it, get permission from them to do it - whatever it is - isn't that what God is supposed to be for?”

Until we get back to Who is the King? Who is the Government? Who tells us what to do, when to do it and how to do it, the only change we will see is for the worse - never for the better.

So, it's time to stop mollycoddling, it's time to stop worrying about hurting feelings, it's time to start preaching the Gospel of the Government of God and stop making people comfortable in their sins.

Jerry and I saw a billboard that said, “Jesus died for sinners.” Ok. Great. So what are sinners? Well, the greatest sin is failing to have no other god - than the God of the Bible. So, friends, if Jesus died for sinners, He didn't die so people would stay in their sins.

Thou shalt have no other gods before me. Gods, rulers, judges, magistrates. That's what the word means. But today, the Jesus that died for sinners that “churchmen” talk about - not only wants people to stay in their sins, but through this diabolical beast called “church” - men are convinced that God Himself demands that people stay in their sins - that their supposed “Jesus” died for. It's ridiculous. It's insanity.

And we are here, with nearly every single person in the world believing this garbage because of something called “church.” “Church” is where all of this garbage originated.

So, if it hurts someone's feelings because someone will stand up and speak the truth concerning the teachings of "church" - well - I guess I'll have to continue being at the back of the pack of popularity. So be it. I'm sorry if you have beliefs that came from something called "church." But if you care one thing about what happens to you when you close your physical eyes for the last time - or take your last physical breath - you better reevaluate every single thing you ever learned from one of those people who are in something called "church."

The understanding of what most people think when they hear any variation of the Greek sound bapto - came from "church." It did not come from God. It did not come from the Bible. It came from "church" and not only is it wrong - there's not a shred of it - not a single shred of it - that is based on the Bible.

As I've said many times before, if a man's understanding of the application of physical water to the flesh, does not originate with Genesis 1:10 (if not Genesis 1:1) - that man cannot understand the correct Bible meaning of water in the Bible - and what God means for us to know about it. Understanding that a far better - in most instances - not all - but in most instances - a far better translation for the Greek baptizo - would have been wash. Why? Not just because of the Greek language itself - but because of its Biblical origins.

A better word should have been wash in most instances. Turn to Exodus chapter 19. If a man does not understand that "baptism" - which should have been "washing" (in most instances) - if he doesn't understand that it's origins go all the way back to Exodus chapter 19 and further back - there is no possible way that man can understand Acts chapter 2. Or Acts chapter 22. Verse 1, Exodus 19. And I say go back to Exodus 19, not because "baptism" started there - it started earlier than that. We are just looking at Exodus 19 this morning to see an origin of "baptism."

[1] In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

[2] For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

[3] And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

[4] Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself.

[5] Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine:

Funny how that theme, those Words, God spoke over and over and over throughout the Bible - but people still don't get it. Well, when people trade their Bibles for their CONstitutions - I get it - I see why it happens. Verse 6:

[6] And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

[7] And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

[8] And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

This would NEVER work in the united states of America today. The CONstitution that the people made for themselves, guarantees that “their laws, and their statutes and their treaties, shall be the supreme law of the land.” And “their laws, and their statutes and their treaties”, have all but eliminated the God of the Bible and made it against the “law” in the u.s. to do “All that the LORD hath spoken.” And again, there's not 1 man in a million that is identifying this today. Verse 9:

[9] And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

I want you to remember this thick cloud that God came to them in. Burn that into your minds. Burn that enter your memory, because I'm telling you, you will not understand bapto Biblically - the way God wants you to understand it - if you do not remember God coming to the children of Israel in a thick cloud in Exodus chapter 19. Now watch. Watch what the Scripture says.

[10] And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,

What? We understand “sanctify” right? Don't we understand what that means? I don't think so. I don't think there's a man out of a million that understands it Biblically. In the Old Covenant world, all the way back to Exodus chapter 19 - sanctification went hand in hand with washing the clothes. If it didn't, why is it in the text? Why are the words “and

let them wash their clothes” - why is that even in the text? Isn't that superfluous and irrelevant. That's as superfluous and irrelevant - as “let them go eat a peanut butter and jelly sandwich.

“Wash the clothes. How stupid, Charlie. That is just stupid for you to say that this was “baptism” in the book of Exodus. Then, take your Bibles, and get the blackest Sharpie you can find - and mark it out. God made a mistake by adding the phrase “let them wash their clothes” and using that in the same verse as sanctify. I'm telling you friends, it's so vitally important that we understand this - if this was not meant to be here - then I'll go a step farther and throw the whole book in the trash can.

Sanctify today and tomorrow and wash the clothes - if we do not understand that this is how salvation occurred in the Old Covenant World - we cannot understand salvation in the New Covenant World. Verse 11.

[11] And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

[12] And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

[13] There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

[14] And Moses went down from the mount unto the people, and sanctified the people; **and they washed their clothes.**

Sanctified the people and the people washed their clothes.

Sanctify. Comes from the Hebrew qadash it means to be clean. To be holy. To be set apart for God. Strong's Hebrew Lexicon says:

kaw-dash'; a primitive root; to be (causatively, make, pronounce or observe as) clean (ceremonially or morally):—appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy(-er, place), keep, prepare, proclaim, purify, sanctify(-ied one, self), × wholly.

Qadash was when God pronounced the children of Israel as holy, clean. And what came right along with it - as plain as day. Easy to see. Simple - Bible 101. **“Wash the clothes.”**

Why? Because it pointed to Christ. It pointed to someday being washed by the Living Water that only comes from Jesus Christ. We don't need to rehash the many more times we see “wash the clothes, bathe the flesh” in the Laws God gave Moses. It's there, easy to see for anyone willing to reexamine the false teachings of “church.”

Being set apart, being sanctified in the Old Covenant World - did not come apart from **washing the clothes**. “Wash the clothes, bathe the flesh” - that is what Old Covenant - to use a horribly translated word - “baptized” - but for the purpose of trying to get people to understand - “Wash the clothes, bathe the flesh” was part of the sanctification process in the Old Covenant world. And, we see it in Exodus 19. And when the Law God gave Moses came down - we see it fully established all throughout that Law. “Wash the clothes, bathe the flesh” are inseparable parts of the Law God gave Moses and were required to complete the process of sanctification in that World.

If a man does not understand this, there is no way he can understand what John the Washer was doing. He cannot understand what the divers washings - “baptisms” - that Paul was talking about in Hebrews chapter 9.

And the LORD said unto Moses, Lo, I come unto thee in a thick cloud,

in a thick cloud, in a thick cloud, in a thick cloud,

that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

And then what happened? **The people were sanctified and they washed their clothes.**

Turn to I Corinthians chapter 10, please. Begin in verse 1.

[1] Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

Now watch it. This is pretty big.

[1] Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

[2] And were all [baptized] unto Moses in the cloud and in the sea;

What?

[2] And were all [baptized] (and were all washed) unto Moses in the cloud and in the sea;

[3] And did all eat the same spiritual meat;

[4] And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

I realize that this is speaking specifically of going through the Red Sea - on dry ground - they didn't get a drop of water on them - but my point is - for some crazy reason - a slip-up - I don't know - the KJV translators referred to the time of Moses and to the cloud - and Paul is explaining to them that the waters of that time - the physical waters and the Spiritual waters - were all there to point people to the Living Water of Jesus Christ.

What was going on in the book of Exodus - Paul was explaining - was "baptism." It was washing that was done in accordance with the Laws of the Old Covenant that God gave Moses. If a man does not understand this - there is no possible way he can understand physical water in Matthew, Mark, Luke, John and Acts.

John the Washer did not bring something new. They were "baptizing" - which would a thousand times better be translated as "washing" - in most instances - all the way back in the Book of Exodus. That's why there is no explanation by John concerning what he was doing. Water "baptism" - washing - a thousand times better translation in most instances - had been going on for a long long time. It wasn't new.

For the life of me, people that I thought were way smarter than me in the Greek, the Hebrew, the old languages, etc., how they do not see how simple this is, is just beyond me.

Before we go further today, let's look at John the Washer again. As I've said a ton now, even just a minute ago, what John was doing was not new. And friends, if it was, if what John was doing was new, then we've got some pretty big problems. Open your Bibles to Deuteronomy chapter 4. This, too, should be so very easy to understand. We talked about a little last week, I think it was. John the Washer was in the Old Covenant. He never stepped one foot in the New Covenant World. He certainly looked to it. He pointed people to it, but he never stepped one foot in it. He was in the Old Covenant

world and was bound to the Law God gave Moses. For those who insist that John brought something new, I think we need to see this, this morning. Deuteronomy chapter 4, verse 1:

[1] Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

[2] **Ye shall not add unto the word which I command you, neither shall ye diminish ought from it**, that ye may keep the commandments of the LORD your God which I command you.

Turn over to chapter 5, verse 22:

These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

Chapter 12, verse 32:

What thing soever I command you, observe to do it: **thou shalt not add thereto, nor diminish from it.**

Proverbs chapter 30, verse 5:

[5] Every word of God is pure: he is a shield unto them that put their trust in him.

[6] **Add thou not unto his words**, lest He reprove thee, and thou be found a liar.

Turn to Revelation chapter 22. I'm telling you, God does not look too kindly on people adding to His Word or taking away from His Word. I realize this is not directed to the Law God gave Moses, but the principle shows a non-changing God. He's consistent from the beginning and all through time. Verse 18;

[18] For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

[19] And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and

from the things which are written in this book.

When I've asked the question a thousand times now, if physical water "baptism" - if physical water washing is required for today - what does it look like? When someone tells you the Bible is silent on the issue - it's not the Bible is silent because it certainly in NOT silent on the issue - but it becomes a silent issue - because the one claiming the Bible is silent on the issue - doesn't know the Bible. At least not on this subject. If you want to know what John the Washer was doing - then open your Bible to Exodus chapter 19 and read. Open your Bible to Exodus chapter 29 and read. Continue with chapter 30, chapter 40. Leviticus 1, Leviticus 6, Leviticus 8, Leviticus 9, Leviticus 11, Leviticus 13, 14, 15, 16, 17, and 22. Then keep going with Numbers 4, 8, 19 and 31. Then on into Deuteronomy 21 and 23. Then, if you want one of the prophets to show you an even more detailed picture, go to II Kings 5 and see what the prophet Elisha told Naaman the Syrian to do - and how to do it.

John the Washer was not doing something new. That would have been an incredible violation of the Laws of God. He wasn't adding to the Law God gave Moses - which would have immediately disqualified himself and what he was doing. John the Washer was leading the repentant Israelites in the sanctification process of the Old Covenant World. He was a prophet just like Moses. He was a prophet just like Elisha. He was a prophet just like Isaiah and he was leading Israelites in the sanctification way of the Old Covenant.

Physical washings - physical "baptisms" in the Old Covenant - which were around even before the Law God gave Moses - were for physical cleanliness - and for spiritual cleanliness. They served a dual purpose and they both were commanded by God as part of the sanctification process. They were works of the Law. They cleansed the filth of the flesh - and they were ceremonially used in cleansing of the heart. But they were not perfect. They were not the ultimate plan of God. They were temporal. They had to be repeated over and over. They were weak. They were never meant to last into the New Covenant World. Turn to Romans chapter 8. Romans chapter 8 to see the weakness of the Old Covenant Law - then continue through for some serious edification and encouragement to stay faithful to the King as the world collapses around us.

[1] There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

I'm telling you friends, if you are trusting in anything that was applied to your flesh as a

means to bringing you to Christ - today is the day to repent and ask forgiveness of that belief. That belief is heresy. That belief is not of God. There is nothing you can apply to your flesh in the New Covenant World that can save you. There is nothing you can apply to your flesh that can make you right with God. No condemnation does not begin with washing the flesh.

[2] For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

[3] For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

[4] That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Better see this. The law concerning the flesh is over. That law was weak. That law required works of the flesh. The works of the flesh are not good enough. They needed to be replaced. They were replaced. And yes, the works of the flesh were replaced by works of the flesh - but those were the works of Jesus Christ. There is nothing any of us can do that are better than the works of Jesus Christ. The “baptism” of the flesh - the washing of the flesh - those were Old Covenant works of the Law and they were replaced with the washing that only Jesus can do. The Old Covenant washing, the Old Covenant “baptism” with physical water - was replaced by the “baptism” that Jesus defined in Mark chapter 10 and it has nothing to do with physical water and it certainly has nothing to do with our works of our flesh. Verse 5.

[5] For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

[6] For to be carnally minded is death; but to be spiritually minded is life and peace.

To think that washing your flesh in physical water in a “church water ritual” saves you - is doing exactly what these verses forbid.

[7] Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

[8] So then they that are in the flesh cannot please God.

[9] But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.

[10] And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

[11] But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

[12] Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

[13] For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

How many times does he need to say - it's not the flesh. There is nothing we can do in the flesh. If you think salvation begins with the flesh, we've missed it. If we think "washing the clothes" and "bathing the skin" is for the New Covenant - then we've missed it. Salvation in the New Covenant World is not according to the flesh. You can wash yourself in water so many times you grow gills - but you are not going to be made clean by Jesus Christ through physical water.

[14] For as many as are led by the Spirit of God, they are the sons of God.

[15] For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

[16] The Spirit itself beareth witness with our spirit, that we are the children of God:

[17] And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

Alright now. Let's transition here just a little. For those who have rejected the things of the flesh according to the Law God gave Moses - and have embraced the washing, the cleansing of Jesus Christ as He Himself defined in Mark 10 - because of the times and places we were born into this world - we will identify very specifically with the baptizo that Christ told His disciples withal they would be baptizo with. Here it comes. But let's not get discouraged. Let's hang on until the end of the chapter. Verse 18:

[18] For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Friends, I can't say for sure what waits ahead for us. I can't tell you exactly what happens the moment we leave this physical body. But Paul certainly made it clear that the glory that awaits those in Christ is far greater than anything we could be going through in that time - and now - in our time.

[19] For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

[20] For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope,

[21] Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

[22] For we know that the whole creation groaneth and travaileth in pain together until now.

[23] And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

[24] For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

[25] But if we hope for that we see not, then do we with patience wait for it.

[26] Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

[27] And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.

[28] And we know that all things work together for good to them that love God, to them who are the called according to His purpose.

[29] For whom He did foreknow, he also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren.

[30] Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.

Let's not forget to continually, diligently rightfully divide the Word of God. These things were written specifically to those people in the first century. Those that were living in the end of the Old Covenant World. They were predestined, foreordained. But there are plenty of principles there for us as well. By embracing the faith, the system of belief of these early saints, we too will receive the blessings and promises. Among those blessings and promises? Verse 31.

[31] What shall we then say to these things? If God be for us, who can be against us?

[32] He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

[33] Who shall lay any thing to the charge of God's elect? It is God that justifieth.

Go ahead and put us in here. We aren't God's elect. That was a specific people at a specific time. But, we belong to God now because we have embraced His Son. There was a free gift offered - not exclusively to us - but to all of God's Creation - to every man born in the New Covenant World - whosoever will - was for those afar off as well - that's us. We can read, we can read Who the Bible says was the Messiah. We can read Who the Bible says was the Son of God and we can choose to follow the King. We can choose to accept His offer of forgiveness for sin. We can choose to take up a cross and follow Him.

[34] Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us.

Did you catch that? I love how he said that. It is Christ that died - no - let me say that another way - it is Christ that is risen again. Yes, He suffered. Yes, He died. And we might suffer and we might physically “die” - but we have the promise of eternal life because of our belief in Him

Who is even at the right hand of God, wWho also maketh intercession for us.

[35] Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

[36] As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

[37] Nay, in all these things we are more than conquerors through Him that loved us.

[38] For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

[39] Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

I get such encouragement every time I read this. I hope you do, too.

Last week, we went to I Peter chapter 3 and we took our scissors out and we went right straight to verse 21 and we cut that verse out and laid it on the table and did nothing with the rest of the Bible - not only did we not look at the verses before and ever - we didn't even consider what the rest of the Bible had to say on the subject. And, for just a brief minute - maybe even just a second - we allowed our mind to wonder off into the garbage of the “church” which says, “There it is, there's that word “baptism” - and that

can only mean a “church water ritual.”

“Baptism' does now save us...” Case closed. That's it.

Well, I'm certainly glad that that is not what we did. We did take it out of the Bible and lay it on the table, but we did not approach that verse with the understanding that “baptism” can only mean a “church water ritual.” For those of you who have been honestly listening to this series, Bibles open, hearts open, minds open, we looked at the verse - laying there all by itself - and the only baptisma we were able to see - the baptisma that doth now save us - can only be the baptisma that Jesus Christ Himself defined in Mark chapter 10. There's no physical water there. There's no “church water ritual” there. It's the baptisma of the resurrection of Jesus Christ.

Turn back there with me again this morning, or should I say, look down at your tables, or your laps, or wherever you cut that verse out last week, and let's look again, please.

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

Last week, we took out the section in parentheses, as simple, basic English 101 tells us that a sentence with a parentheses inside of it, is actually mean to be understood without the parentheses. Thus,

The like figure whereunto even baptisma doth also now save us by the resurrection of Jesus Christ:

Saved by being immersed, consumed by, enthralled with, captivated by, overtaken by the resurrection of Jesus Christ. There is no physical water in this baptisma. This is the baptisma of Mark chapter 10. We are saved by and because of the resurrection of Jesus Christ. This is nothing we have done. This is totally on Christ. This is totally the work of Christ. We just believe it.

Now, leave that part of the verse that is meant to have understanding all by itself, and let's look at what is inside the parentheses again. Remember, what's inside the parentheses is used for amplification, it's used for clarification.

(not the putting away of the filth of the flesh, but the answer of a good

conscience toward God,)

The baptisma which doth also now save us. Peter is saying, as clearly as anything there can possibly be in our Bibles - I'm not talking about the baptisma of the Old Covenant. I'm not talking about the baptisma that was given to Moses according to the Law. This baptisma, the one I am talking about that doth NOW - doth NOW also save us - I'm not talking about Moses' baptisma, I'm talking about Christ's baptisma, I'm not talking about wash the clothes, bathe the skin, I'm talking about the baptisma of Jesus Christ which is an answer of a good conscience toward God.

I hope you are saying this. This word baptisma, as we know, has got so many definitions. I realize we've already looked at all of them and we aren't going to go back and look at them again - but right here - in the parentheses alone - Biblically speaking - there's two of them.

The first one is obvious. That's the one found in the Old Law. That's the wash the clothes, bathe the flesh. And there's another one

but the answer of a good conscience toward God,

The answer of a good conscience toward God is the baptisma that doth now save us. That's what this verse says. Those that jerk this out of the Bible and lay it on the table and say, "Aha, see, church water ritual doth now save us" - that is totally ridiculous. That is one of the most careless, wreckless things that has ever been done to our Bibles.

He tells us right there what baptisma he's talking about and it is the

answer of a good conscience toward God,

Alright. Let's break this down a little. First word here: answer.

Why even look at that word? That's simple. It just means to give a response to a question. Nothing serious to look at there. Mistake. Fatal mistake. We should never take words for granted. We should study each and every word and not just take for granted we know what it means and just read it and go on. From Mr. Thayer's Greek Lexicon:

ep-er-o'-tay-mah

ἐπερώτημα, ἐπερωτεματος, τό (ἐπερωτάω);

1. an inquiry, a question: Herodotus 6,67; Thucydides 3, 53. 68.

2. a demand; so for the Chaldean *לְלַחֵץ* in Daniel 4:14 Theod.; see ἐπερωτάω, 2.

Daniel's response to the king.

3. As the terms of inquiry and demand often include the idea of desire, the word thus gets the signification of earnest seeking, i. e. a craving, an intense desire (so ἐπερωτᾶν εἰς τί, to long for something, 2 Samuel 11:7 — (but surely the phrase here (like *לְלַחֵץ*) means simply to ask in reference to, ask about)). If this use of the word is conceded, it affords us the easiest and most congruous explanation of that vexed passage 1 Peter 3:21: "which (baptism) now saves us (you) not because in receiving it we (ye) have put away the filth of the flesh, but because we (ye) have earnestly sought a conscience reconciled to God" (συνειδήσεως ἀγαθῆς genitive of the object, as opposed to σαρκός ῥύπου). It is doubtful, indeed, whether εἰς Θεόν is to be joined with ἐπερώτημα, and signifies a craving directed unto God (Winer's Grammar, 194 (182) — yet less fully and decidedly than in edition 5, p. 216f), or with συνείδησις, and denotes the attitude of the conscience toward (in relation to) God; the latter construction is favored by a comparison of Acts 24:16 ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν Θεόν. The signification of ἐπερώτημα which is approved by others, viz. stipulation, agreement, is first met with in the Byzantine writers on law: "moreover, the formula κατὰ τὸ ἐπερώτημα τῆς σεμνοτάτης βουλῆς, common in inscriptions of the age of the Antonines and the following Caesars, exhibits no new sense of the word ἐπερώτημα; for this formula does not mean 'according to the decree of the senate' (exsenatusconsulto, the Greek for which is κατὰ τὰ δόξαντα τῆ βουλή), but 'after inquiry of or application to the senate,' i. e. 'with government sanction.'" Zezschwitz, Petri quoted in *de Christi ad inferos descensu sententia* (Lipsius 1857), p. 45; (Farrar, *Early Days of Christianity*, i. 138 n.; Kähler, *Des Gewissen*, i. 1 (Halle 1878), pp. 331-338. Others would adhere to the (more analogical) passive sense of ἐπερώτημα, viz. 'the thing asked (the demand) of a good conscience toward God' equivalent to the avowal of consecration unto him).

As you can see, this "answer" is far more than just a simple response to a question. At the very least it is an intense desire, a craving, a longing for something. Certainly believing that Jesus had risen from the dead would produce this in someone. But there's other interesting things here from Mr. Thayer - though he seems to distance himself from it some - not sure why - but this is like providing an answer to "government" types as to why you live the way you do. It's providing an explanation as if you were hauled in before the Caesars or other "governing" bodies. This is not just a

simple response to a question. This is reason for the way you live. And we'll get to Acts 24 in just a minute.

Next word up. Good. There's no mystery here.

excelling in any respect, distinguished, good. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons. To this general significance can be traced back all those senses which the word gathers from the connection in which it stands;

Then conscience. We've looked at that one before.

Soon-i-day-sis in the Greek.

συνείδησις, συνειδήσεως, ἡ (συνεῖδον), Latin conscientia (literally, 'joint-knowledge'; see σύν, ll. 4), i. e.

a. the consciousness of anything: with a genitive of the object, τῶν ἁμαρτιῶν, a soul conscious of sins, Hebrews 10:2 (τοῦ μύσους, Diodorus 4, 65; συνείδησις εὐγενής, consciousness of nobility; a soul mindful of its noble origin, Herodian, 7, 1, 8 (3 edition, Bekker)).

b. "the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other; conscience": with a genitive of the subjunctive, ἡ συνείδησις τίνος, Romans 2:15 (where the idea of ἡ συνείδησις is further explained by καί μεταξύ... ἡ καί ἀπολογουμένων (cf. Winer's Grammar, 580 (539); see ἀπολογέομαι, 2, and συμμαρτυρέω)); Romans 9:1; 1 Corinthians 8:7 (cf. Winer's Grammar, § 30, 1 a.), 1 Corinthians 8:10,12; 1 Corinthians 10:29; 2 Corinthians 1:12; 2 Corinthians 4:2; 2 Corinthians 5:11; Hebrews 9:14 (ἡ τοῦ φαυλοῦ συνείδησις, Philo, fragment, vol. ii, p. 659, Mangey edition (vi., p. 217f, Richter edition)); ἡ ἰδίᾳ συνείδησις, 1 Timothy 4:2; ἄλλη συνείδησις equivalent to ἄλλου τίνος συνείδησις, 1 Corinthians 10:29; διὰ τὴν συνείδησιν, for conscience' sake, because conscience requires it (viz., the conduct in question), Romans 13:5; in order not to occasion scruples of conscience (in another), 1 Corinthians 10:28; μηδὲν ἀνακρίνειν διὰ τὴν συνείδησιν (anxiously) questioning nothing, as though such questioning were demanded by conscience, 1 Corinthians 10:25, 27; διὰ συνείδησιν Θεοῦ, because conscience is impressed and governed by the idea of God (and so understands that griefs are to be borne according to God's will), 1 Peter 2:19; ἡ συνείδησιν τοῦ εἰδώλου, a conscience impressed and controlled by an idea of the idol (i. e. by a notion of the idol's existence and power), 1 Corinthians 8:7

Rec.; τελειῶσαι τινα κατὰ τὴν συνείδησιν (*namely, αὐτοῦ*), *so to perfect one that his own conscience is satisfied, i. e. that he can regard himself as free from guilt, Hebrews 9:9; ἐλέγχεσθαι ὑπὸ τῆς συνειδήσεως John 8:9 (ὑπὸ τοῦ συνειδοτος, Philo de Josepho § 9 at the end; συνέχεσθαι τῇ συνειδήσει, Wis. 17:10); ἡ συνείδησις is said μαρτυρεῖν, Romans 9:1; συμμαρτύρειν, Romans 2:15; τό μαρτύριον τῆς συνειδήσεως, 2 Corinthians 1:12. With epithets: ἀσθενής, not strong enough to distinguish clearly between things lawful for a Christian and things unlawful, 1 Corinthians 8:7, cf. 1 Corinthians 8:10; συνείδησις ἀγαθή, a conscience reconciled to God, 1 Peter 3:21; free from guilt, consciousness of rectitude, of right conduct, Acts 23:1; 1 Timothy 1:5 (Herodian, 6, 3, 9 (4 edition, Bekker)); ἔχειν συνείδησιν ἀγαθὴν, 1 Timothy 1:19; 1 Peter 3:16, (ἐν ἀγαθῇ συνείδησις ὑπάρχειν, Clement of Rome, 1 Cor. 41, 1 [ET]); ἔχειν συνείδησιν καλὴν, Hebrews 13:18; συνείδησις καθαρὰ, 1 Timothy 3:9; 2 Timothy 1:3 (Clement of Rome, 1 Cor. 45, 7 [ET], cf. ἀγνή συνείδησις, *ibid.* 1, 3; καθαρὸς τῇ συνειδήσει, Ignatius ad Trall. 7, 2 [ET]); ἀπρόσκοπος, Acts 24:16; πονηρά, a mind conscious of wrong-doing, Hebrews 10:22 ((ἐν συνειδήσει ποιηρα, 'Teaching' etc. 4, 14 [ET]); ἀπρεπής, Lucian, amor. 49). ἡ συνείδησις καθαρίζεται ἀπὸ κτλ., Hebrews 9:14; μολύνεται, 1 Corinthians 8:7; μιάινεται, Titus 1:15 (μηδὲν ἐκουσίως ψεύδεσθαι μηδέ μιάινειν τὴν αὐτοῦ συνείδησιν, Dionysius Halicarnassus, *jud. Thucydides* 8 ἅπασιν ἡμῖν ἡ συνείδησις Θεός, Menander 597, p. 103, Didot edition; βροτοῖς ἅπασιν ἡ συνείδησις Θεός, *ibid.* 654, p. 101, Didot edition; Epictetus fragment 97 represents ἡ συνείδησις as filling the same office in adults which a tutor (παιδαγωγός, which see) holds toward boys; with Philo, Plutarch, and others, τό συνειδός is more common. In the Sept. once for *μητρ*, Ecclesiastes 10:20; (equivalent to conscience, Wis. 17:11; cf. Delitzsch, *Brief an d. Röm.*, p. 11)). Cf. especially Jahnel, *Diss. de conscientiae notione, qualis fuerit apud veteres et apud Christianos usque ad aevi medii exitum. Berol. 1862* (also the same, *Ueber den Begr. Gewissen in d. Griech. Philos. (Berlin, 1872)*); Kähler, *Das Gewissen. I. die Entwicklung seiner Namen u. seines Begriffes. i., Alterth. u. N. T. (Halle, 1878)*; (also in Herzog edition 2, under the word Gewissen; Zezschwitz, *Profangrätigkeit* as above with, pp. 52-57; Schenkel, under the word Gewissen both in Herzog edition 1, and in his *BL.*; P. Ewald, *De vocis συνείδησις ap. script. Novi Test. vi ac potestate* (pp. 91; 1883); other references in Schaff-Herzog, under the word Conscience).*

The answer of a good conscience toward God. That's what Peter was saying was the baptisma that doth now save us.

The word ep-er-o'-tay-mah is not found in Acts 24, but Mr. Thayer points his readers there as a contrast for the word as it's found in I Peter 3:21. Turn there for a minute, please. Begin in verse 1.

[1] And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

Here's Paul, in trouble with the rulers in Jerusalem. The persecuting attorney had this to say.

[2] And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

[3] We accept it always, and in all places, most noble Felix, with all thankfulness.

[4] Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

[5] For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

[6] Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

[7] But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

[8] Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

[9] And the Jews also assented, saying that these things were so.

This is not ep-er-o'-tay-mah (same as I Peter 3:21), but Mr. Thayer cites Acts 24 - as well as when Daniel was standing before Nebuchadnezzar (of course that wasn't in the Greek, but he offers it as a comparison).

[10] Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

[11] Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

[12] And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

[13] Neither can they prove the things whereof they now accuse me.

Friends, this is what is meant by an answer of a good conscience toward God, by the resurrection of Jesus Christ. This is baptisma. This is another Bible definition of baptisma. Paul's water baptisma of Acts 22 was fulfilling the Law God gave Moses. This

baptisma of Acts 24 was fulfilling the Law of Christ. This is what is meant by I Peter 3:21s “baptisma which doth now save us.” We need to understand that Paul is standing here in front of people that have power - not authority - but power to kill him. And this is what he says.

[14] But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

[15] And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

[16] And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

That is being immersed into the resurrection of Jesus Christ to the point where you are so convinced, that even in the face of death, or in the face of uncertainties that could lead to beatings, jailings, or even death, you are so immersed into the resurrection of Christ that you will live according to the teachings of Christ no matter the cost.

A “church water ritual” does not produce this answer. Friends, just taking the verse out of the Bible and laying it on the table and examining the way it should be done - shows as clear as anything there is in the Bible - it is NOT a “church water ritual” that did then save them - and it absolutely is NOT a “church water ritual” that doth now also save us.

This answer of a good conscience toward God is exactly what Paul said it was here in Acts 24. It is believing that Jesus fulfilled the Law and the Prophets - and as a result of that belief - it is an exercising of that belief - living according to the reality that Jesus fulfilled the Law and the Prophets. Which means what?

That the Government of God was re-established among men. That God used His Son to tear down the power, the rule, that was once allowed in the Old Covenant World when the people demanded a king like all the other nations. God tore that all down and restored Israel, restored His Creation back to the days of the faith of Abraham. Israel had been restored. Israel had been brought back to the days where God and God alone was their King.

And Paul was exercising that belief. He was living that belief. Living a life that has a good conscience toward God - understanding that the prophets were fulfilled - the Law was fulfilled - will result in a life that pleases God and causes no harm to other men.

Paul's answer of his baptisma - his answer of his good conscience toward God - because he believed in the resurrection of Jesus Christ is a model - it's a really good speech to use when followers of Christ are brought before the little g "gods" of the world to give an answer as to why we live the way we do.

We have Another King, One Jesus. It's too bad the world refuses to recognize King Jesus. But that's their problem. When you have been baptizo with the baptisma of Jesus Christ as described in Mark 10 and in I Peter 3:21 - the answer - the demands - of living according to the understanding that the Law and the Prophets were fulfilled in Christ means that at some point - the way you live is going to be brought under scrutiny of those who refuse to believe that Jesus Christ is King.

This is one way to know that you have been baptizo by the baptisma withal shall you be baptizo by New Covenant baptisma.

Friends, next week we'll put I Peter 3:21 back into the chapter and we'll read what's before and what's after - and we will again see that this verse has absolutely nothing whatsoever to do with a "church water ritual."