

**Message# 220- 12-18-2022 - Christians Believe that Jesus Fulfilled the Prophets - H2O
Water Works of the Law Ended with the Old Covenant**
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Good morning everyone. Thank you again for tuning into the message this morning.

I want to say a special Thank You to all of you who continue to listen to God Send Us Men Ministries on Missouri Liberty Radio and through the website. I realize that we do not win any popularity contests with the messages we preach here - but I just want you to know that I appreciate those of you who faithfully listen to this ministry and this - no doubt what most people think - crazy preacher.

Some of you I hear from pretty much weekly and I look forward to hearing from you. When I don't hear from you, it concerns me whether you are okay or not. I care about each and every one of you and I enjoy hearing from you - I'm glad to know you are safe - and glad to hear your thoughts concerning the studies we are going through.

Some of you, I don't hear from very often. I would appreciate it - even it's just a one-liner from time-to-time, just let me know you are still there, still listening and that you are alright.

Alright. Let's just get right into today's message. We've spent the past two weeks with I Peter 3:21 - cut out from our Bibles and laying on the table. All by itself. Totally out of context - nothing in front - nothing behind. And what should be crystal clear from that - is that Peter is not referring to physical water in this verse - yet - for those who demand the application of physical water to the flesh in the New Covenant World - they use this verse as their crown jewel - their case closed once and for all - verse - that they think proves that physical water application to the flesh - is not only necessary for salvation - but without it - there's no way an individual is in Christ, in the Government of God, born again, saved, covered by the blood, or whatever term someone wants to use for being right with God, becoming a child of God, having our sins washed away and being part of the New Covenant body of Christ.

As we know, this is the result of being trained, like one of Pavlov's dogs, that every time they see the word or hear the sound involving bapto - the only thing they can understand that to mean - is - a "church water ritual."

That's why it is so difficult to reach some of these people. We have constantly talked about how the words "baptism, baptize, baptized" are transliterations - they are not translations and should not be in our English Bibles. They should be in a Greek Bible - but not an English Bible. Wait a minute, that's not totally correct. They aren't even in Greek Bibles. In the Greek, they are baptisma, baptizo, baptizein, baptismos, etc. The words are not translated in our English Bibles. The translators took the Greek alphabetical characters and remapped them as closely as they thought they could into English letters and formed entirely new English words. They did not have the Authority to do this. They did it because - just like today - the "churches" and the "churchmen" who advocate for "church and state" instead of the Government of God - are staying faithful to an agenda of their own - instead of remaining faithful to the intent of the Word of God.

In most instances - not all - a thousand times better word than "baptize" would have been wash. Today, if more people knew that simple truth, it would be a whole lot easier to get people to see how they've been hoodwinked than it is.

I thought our look at Exodus 19 last week was priceless. I feel like it should be a real dagger against the false theology of "water baptism." The sanctification process - demanded by God Himself to Moses - involved "wash the clothes." Turn back with me for a few minutes this morning to Exodus chapter 19. I've told you before that sometimes I reflect back on my messages and wish I would have spent more time on certain things than I did. I just feel like this is so important, I want to go back for a few minutes because I feel like I should have spent more time on it than I did. Exodus 19, begin in verse 1.

[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:

[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.

[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.

[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,

[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.

Listen to how the Wycliffe version translates verse 10:

which said to Moses, Go thou to the people, and make them holy today and tomorrow, and wash they their clothes,

I can't say that we have this 100% understanding right now. I believe that the more we search the subject, it will be revealed to us - but right now - I do not understand how "wash they their clothes" is equal to "make them holy." I don't know how sanctified the people and they washed their clothes go hand in hand. I've got my ideas, but I'm not 100% sure what is going on here. All I can tell is that this is what the Word of God says. Whatever it was they were doing, whatever it was that God specifically told Moses to tell the people to do - was of utmost importance and we better - at the very least - realize that part of being holy, part of being sanctified to God - at that time - involved washing the clothes. "Wash their clothes" is not in the text to fill up space. It's not there to make up part of a poetic rhythm to the Scriptures. It's there for a specific reason for us to know.

I will say this, for sure, absolutely, though we do not know the specifics, we can say with all assuredness and confidence, this is an origin of water “baptism” in our Bibles.

If we don't understand that much, we can't understand what is meant in the Gospels, the Book of Acts, and in a couple places in the epistles of Paul and Peter.

The Tyndale versions says pretty much the same as Wycliffe. The Common Bible says this - just after a bold heading they added called - **Preparing for a divine encounter:**

and the LORD said to Moses: "Go to the people and take today and tomorrow to make them holy. Have them wash their clothes."

I've told you many times before that I was raised in the “Baptist 'church.” And many times, we heard the statement, “God said it, I believe it, that settles it.” Then, the holier “Baptists” came along later and bashed that statement and changed it to, “God said, that settles it. Doesn't matter whether you believe it or not.”

Well, yeah, you wouldn't get any argument from me on that. But in the “Baptist 'churches” that I was raised in - that was mainly used as a beating stick and it basically boiled down to, “I'm the pastor, I'm God's servant, and you need to do what I say, not because I can tell you why, but because I said so.” And, of course, that never sat well with me. I always wanted to know why. I never handled sit down and shut up very well - and I hope you don't either.

So, I look at this statement, “Wash the clothes” and although I'm a firm believer in God said, that settles it” - we should still move every rock and uncover every stone until we figure out why that statement is there. Though we may not understand perfectly right this minute - we can say with all confidence that “wash the clothes” and sanctification were inseparable. And the way that last text said, an argument could be made that wash the clothes WAS sanctification.

Go to the people and take today and tomorrow to make them holy. Have them wash their clothes.

The Complete Jewish Bible says this - and I'm not reading from any of these authoritatively, I'm just telling you what they say:

so ADONAI said to Moshe, "Go to the people; today and tomorrow separate

them for me by having them wash their clothing

That's even more definitive, that the act of washing their clothing was separating the people to God. We've got to realize this, we have to see what the Word says. The Holman Christian Study Bible says this:

And the Lord told Moses, "Go to the people and purify them today and tomorrow. They must wash their clothes

They MUST wash their clothes. Friends, apparently there's more than just me out there that finds significance in this "wash the clothes" - statement - stated as a command in the Holman Study Bible translation. Verse 14 of the Holman says,

Then Moses came down from the mountain to the people and consecrated them, and they washed their clothes.

The Good News Translation has it this way:

and the Lord said to him, "Go to the people and tell them to spend today and tomorrow purifying themselves for worship. They must wash their clothes and be ready the day after tomorrow. On that day I will come down on Mount Sinai, where all the people can see me.

Then verse 14 says:

Then Moses came down the mountain and told the people to get ready for worship. So they washed their clothes,

The God's Word translation says:

So the LORD said to Moses, "Go to the people, and tell them they have two days to get ready. They must set themselves apart as holy. Have them wash their clothes and be ready by the day after tomorrow. On that day the LORD will come down on Mount Sinai as all the people watch.

And verse 14:

After Moses went down the mountain to the people, he had them get ready, and

they washed their clothes.

The Lexham Bible says:

And Yahweh said to Moses, "Go to the people and consecrate them today and tomorrow. They must wash their clothes, and they must be prepared for the third day, because on the third day, Yahweh will go down on Mount Sinai before the eyes of all the people.

Then verse 14:

And Moses went down from the mountain to the people, and he consecrated the people, and they washed their clothes.

Young's Literal Translation says:

And Jehovah saith unto Moses, `Go unto the people; and thou hast sanctified them to-day and to-morrow, and they have washed their garments,

And verse 14:

And Moses cometh down from the mount unto the people, and sanctifieth the people, and they wash their garments;

In case you are wondering, there does not seem to be anything special about the words clothes or garments. From what I've studied it's as simple as the fabric that covers your body from nakedness. I remember years ago - probably 40 years ago - I used to think that this specifically meant undergarments - but I don't believe that's it means. It just seems to mean your clothes. There's no great mystery there - and - ultimately - this may be something that's really simple - the Law of God which would come later after Exodus 19 demanded nothing unclean was to enter the temple. Why? We have to see how this points to Christ. I believe this to be the case because when the Law came to Moses - as we have seen - it included "wash the clothes, bathe the skin." Really simple. No unclean thing was to enter the temple. No unclean thing was to enter the presence of God at worship. This is why there were basins and baths in the temple. This is why there were mikvehs scattered around the temple. What we were seeing - in the limited details that we have - what we were seeing in the Gospels and in the book of Acts - were people living the way they were told to live according to Moses. "Wash the

clothes, bathe the skin." God said it, some of them believed it, that settled it."

Whenever you see washing in the Book of Acts - you are seeing in limited detail what was going on all the way back to Exodus 19. It wasn't something new. There's another reason why I spoke again of the Law God gave Moses - even while we were in Exodus 19 - which was before the Law.

Look at verses 14 and 15 again. Reading again from the KJV this time.

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

[15] And he said unto the people, Be ready against the third day: come not at your wives.

So here's another "add on" a "space taker" "page filler" - this phrase "come not at your wives." Why is it that there? Why not,

Be ready against the third day: come not at peanut butter. Come not at the television. Come not at playing a game with the children. Those are all space fillers, page fillers, insignificant, irrelevant, superfluous statements?

Come not at your wives has huge significance. The Law God gave Moses has not been given yet. But already, in this chapter, we see the Law God gave Moses being implemented by God Himself - even before it was written - when they were told to wash the clothes.

We will later find in the Law God gave Moses, when marital relations occur, there was a command in the Law God gave Moses to wash the flesh.

He had just told them to wash their clothes. In order to not have to turn right back around and wash the flesh, he told them for one more day - two days of sanctification that required a washing of the clothes, followed by a third day that said "Don't have marital relations" - why? What's the big deal? It's all about the water. I'm telling you friends, it was NEVER just about the blood. It was the blood and the water. And in Exodus chapter 19 - an argument could be made that the water was more important than the blood.

Funny thing about this, for those that demand physical water to the flesh today - I think

an argument could be made against them - that THEY put more emphasis on physical water than on the blood. They even say "One gets covered by the blood, by being immersed into physical water."

Their emphasis on the water is great. The water is of great importance. An argument can be made - even from Exodus 19 that the water was more important than the blood (we don't see any blood sacrifices in Exodus 19) - but if we don't understand that the water of Exodus 19 was symbolic of the Living Water that only Jesus Christ can give - then we don't get it at all. We miss the entire meaning of all of this.

The works, the actions, the deeds that we see here in Exodus chapter 19, all of this was done to point people to Jesus Christ.

I have to think that the washing of the clothes points to the obvious. That being clothed with the righteousness of Christ. We know - or at the very least should know - that it's not our righteousness - nothing we can do - no amount of washing the clothes - no amount of bathing the flesh - is good enough after what Christ did. The wash the clothes of Exodus 19 has to be pointing to clothing ourselves with the righteousness of Christ.

Turn to Isaiah chapter 61, begin in verse 1, please:

[1] The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

[2] To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

[3] To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

[4] And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

[5] And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.

[6] But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory

shall ye boast yourselves.

[7] For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

[8] For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

[9] And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

[10] I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

This is what has to be when God told the people to stand before Him in their clean clothes. Turn over to chapter 64, begin in verse 1:

[1] Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

[2] As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!

[3] When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.

[4] For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

[5] Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

[6] But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Isaiah the prophet is prophesying of the New Covenant world. He compares their righteousness - even the wash the clothes and bathe the flesh - comparatively to Christ and His righteousness - they are as filthy rags. In the New Covenant World, the works of the Law, the works of the flesh - though wash the clothes and bathe the skin were

required under the Law - compared to the righteousness of Christ - they are still as filthy rags.

Job said (29:14):

I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

I believe the clean clothes pointed to being covered by the righteousness of Jesus Christ. Which, in the New Covenant World can only come by belief - not by the works of the Law. Look at Philippians chapter 3, beginning in verse 1:

[1] Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

This is why I don't mind going over several things with us. It's safe. It helps us to know the Word of God.

[2] Beware of dogs, beware of evil workers, beware of the concision.

[3] For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

[4] Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

[5] Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

[6] Concerning zeal, persecuting the [those who believe in the Government of God]; touching the righteousness which is in the law, blameless.

[7] But what things were gain to me, those I counted loss for Christ.

[8] Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

[9] And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

The New Covenant World is about being clothed in Christ. It's about being found in Him. It's about being immersed in Him and it has nothing whatsoever with wash the clothes, bathe the skin. Those were works of the Law. Those were works of their own

righteousness. Yes, in the Old Covenant World, God told them to do it. No question about that. God told them to sacrifice animals, too! Those were the works of the Law and after Christ came - they weren't good enough. The best the clothes were - even sparkling clean - was filthy rags.

[9] And be found in him, [be clothed in Him] not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Mr. Thayer offers some other Biblical references to the word found and in those instances he says it means, *tropically, "to find by inquiry, thought, examination, scrutiny, observation, hearing; to find out by practice and experience," i. e. to see, learn, discover, understand, to get knowledge of, come to know, God, I granted the knowledge and deliverance of the gospel.*

[10] That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

Friends, Paul knew exactly what it meant to be baptizo in Christ. The things he described as being found in Christ - not by the works of the Law - but by the baptisma of Christ - these things are the exact description of the baptisma of Christ withal shall you be baptizo with of Mark 10. Look at verse 10 again. This is exactly how Jesus Christ Himself defined baptisma and baptizo from Mark 10. Mark 10:38-39 contain more references to baptisma and baptizo than any other two verses of Scripture - and they are the Words of Christ. But it's remarkable that not a single "church" or "churchman" that I have ever heard - will declare that this baptisma of Jesus Christ - the one that Paul declared came about - not by the works of the Law but by the faith of Christ, the righteousness which is of God by faith.

I'm telling you today - all who will dare listen to this voice - if you have even the slightest amount of trust or hope that the day you applied physical water to your faith as part of the operation of God in the process you believed in for salvation of your soul - you had better repent of that act and that belief. Friends, it's not just error to believe that physical water had something to do with your salvation - it is fatal if you are of the belief that it had anything whatsoever to do with salvation.

Baptisma saves. I've said it a hundred times. A thousand times. I've said it for 40 years, if a man, woman boy or girl has NOT been baptizo in the Authority of Jesus Christ - they

are not saved. But it is the baptisma that Jesus Christ defined in Mark 10. It is the baptisma that Paul described in Philippians 3:10, it's the baptisma that Peter described in I Peter 3 - and none of them have a single drop of water involved - except for the water that flowed from Jesus side on the day the state - at the insistence of the preachers, pastors and priests demanded that Jesus be murdered so that poor little Caesar wouldn't have his feelings hurt.

[11] If by any means I might attain unto the resurrection of the dead.

[12] Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

[13] Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

[14] I press toward the mark for the prize of the high calling of God in Christ Jesus.

Romans 13:14 says:

[14] But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

This is putting on the Lord Jesus Christ. This is the ultimate in clean clothing. Turn to Revelation chapter 19. Putting on clean clothes all the way back during the time of Moses has importance because everything in the Law and the Prophets points to the One Who was someday to come, the Messiah, the King, the Saviour. Verse 1, Revelation 19:

[1] And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

[2] For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

[3] And again they said, Alleluia. And her smoke rose up for ever and ever.

[4] And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

[5] And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

[6] And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

[7] Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

[8] And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

[9] And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

[10] And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

[11] And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

[12] His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

Alright now. Hang on to your seats. Here we go. Raise your hand when you think I should stop. Verse 13:

[13] And He was clothed with a vesture dipped in blood:

Hint hint hint. Hopefully all the hands are raised right now.

And He was clothed with a vesture dipped in blood:

Hang on to that for a minute. Let's stop right here. As we were reading Revelation chapter 19. Knowing that this is talking about the God of Heaven getting ready to come down from His throne and show Himself to His people. Does this at all make you think of what was going on in Exodus 19? Look again at verses 7 and 8.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

[8] And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Listen as I read to you again from Exodus chapter 19 verses 14-15:

[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,

[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.

I'm telling you, what we were seeing from Exodus 19 was a type and shadow of what we are seeing right here in Revelation 19. We need to understand that what was going on with the children of Israel in the olden days was all pointing to Jesus Christ and what He would someday do. What was taking place in Exodus chapter 19 was a type and shadow of the Marriage Supper of the Lamb from Revelation chapter 19 and "wash the clothes" was symbolic of the bride arrayed in fine linen, clean and white and the fine linen is the righteousness of saints - which according to Paul is all about putting on the righteousness of Jesus Christ - not by the works of the Law - but by the faith of Christ.

This is why there was so much emphasis on water - physical water - during the times of the end of the Old Covenant world. But Paul was telling those people that it was no longer the works of the Law - wash the clothes, bathe the flesh, Peter was telling them, we aren't talking about the putting away of the filth of the flesh. Do you think the Israelites in Exodus 19 were obeying because they thought to themselves, "Oh, we are a type and shadow of the Marriage Supper of the Lamb during the time of the Messiah."

No. At best, all they could see their water was doing was cleaning their clothes and their flesh. Jesus came to explain all of that. And for those that believed Him, they had their "clothes washed, their bodies bathed" not by physical water - but by the blood of Jesus Christ.

Now, let's go back to where we left off with verse 13:

[13] And He was clothed with a vesture dipped in blood:

Now here is this Greek word bapto. Which in some of its other forms in the text, the translators thought it best to transliterate the word into baptism, or baptize, but here, we get a double whammy. We see the clean clothing of Jesus Christ - which was bapto - baptized in blood - though - for reasons we may never know - they chose to translate here instead of transliterate.

What if they would transliterated here?

And He was clothed with a vesture [baptized] in blood:

Or for the staunch “Church of Christ” teachers:

And He was clothed with a vesture [immersed] in blood:

Well friends, if they would have been consistent - either way - if they would have been consistent and translated baptizo as washed - or if they would have been consistent and transliterated bapto as baptized here - either way - I believe at the very least it would make people think that there could be something else to understand whenever they hear the Greek sound bapto. Is Revelation 19:13 a “church water ritual?” Of course it isn't and I don't think there's even a “church of christ” preacher out there who would try to make it out to be. I also have my doubts that there are “church of christ” preachers out there who read this text and inform their listeners that dipped in blood means “baptized in blood” or “immersed in blood.” The horror. What would that do to their physical water?

I'm trying to tell you today that the “wash the clothes” of Exodus 19 and in the Law God gave Moses is hugely important because it points to the washing of Jesus Christ - and it has absolutely nothing to do with physical water. Revelation chapter 19 is the ultimate for clean clothes and it's the ultimate for the Greek word bapto.

And He was clothed with a vesture dipped in blood: and his name is called The Word of God.

[14] And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

The thousands of Israelites that stood there those three days being sanctified by washing their clothes pointed to - among many things - not just this - but this is the ultimate point of what “wash the clothes” symbolized in the Old Covenant World. It was the Revelation of Jesus Christ as King of king and Lord of lords.

[15] And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

[16] And he hath on his vesture and on his thigh a name written, KING OF KINGS,

AND LORD OF LORDS.

[17] And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

[18] That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

[19] And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

[20] And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

[21] And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Turn to I John chapter 1, please, begin in verse 1, keeping your finger here in Revelation chapter 19.

[1] That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

[2] (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

[3] That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

[4] And these things write we unto you, that your joy may be full.

[5] This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

[6] If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

Friends, for almost a year now, we have seen, many times, “wash the clothes, bathe the flesh.” I do not believe there is the slightest reason to think that those commands did not involve physical water - or physical cleansing somehow. That physical cleansing was

symbolic of the Spiritual Cleansing that would one day be revealed by Jesus Christ, the Messiah King.

Very few people have failed to understand the replacing of the blood of physical sacrifices with the blood of Christ. But hardly anyone understands the replacing of the physical water with the Spiritual Living Water that Christ brought. But it's all over the Bible. It's everywhere you look. Once you realize that the Greek sound bapto just like we saw from Revelation 19 does not mean a "church water ritual" then it becomes really easy to see that the physical water was replaced with Spiritual Water. Verse 7:

[7] But if we walk in the light, as He is in the light,

What does that mean? Walking in the light is symbolic for walking in truth. It's believing the truth concerning Who Jesus Christ is.

we have fellowship one with another, and the blood of Jesus Christ his Son
cleanseth us from all sin.

This just can't be any clearer. And to add to this by saying, "Well, when you put yourself in some physical water, then you are Spiritually cleansed by the blood of Christ" - friends - I just shake my head. But this is what happens when we start out with an understanding of this thing called "baptism" with the false thinking that it began with John the Washer as something new. Then, when we point people to the understanding that John the Washer was in the Old Covenant, then they scramble to find an answer to keep their deception going, and they say things like, "Jesus turned Old Covenant physical washing into New Covenant physical immersion (they'll never use the word washing in relation to their teaching)" - then call it what they want - they are still saying that an Old Covenant work of the Law is required to have the blood of Jesus Christ cleanse us from sin. This is not what the Bible teaches. Verse 8:

[8] If we say that we have no sin, we deceive ourselves, and the truth is not in us.

[9] If we confess our sins, he is faithful and just to forgive us our sins, and to
cleanse us from all unrighteousness.

There is clearly no physical water anywhere to be found in this chapter.

Go back to Revelation chapter 19, verse 13:

And He was clothed with a vesture dipped in blood: and his name is called The Word of God.

This is “baptized” in the blood of Christ - sanctified - made clean - by the The Word of God. Remember John chapter 15? Turn there again, please, begin in verse 1:

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

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

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

Friends, I believe Revelation chapter 19 verses 13 and 14 are just awesome in that it points to the importance of clean clothes. It shows that clean clothes are those that are immersed into the blood of Christ - by believing the Word of God.

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

Back now to I Peter chapter 3, verse 21:

[21] The like figure whereunto even “baptism” 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:

I was challenged recently, in a good way, by a young man who said that the word “washing” is not always the best word for “baptism” - to which I agree and have said so many times.

So what word would you have used here in I Peter 3, instead of a transliterated, made-up word called “baptism?” Would you use “washing?”

I would. And I wouldn't have any hesitation here - except - to qualify it by making sure the reader was not led to anything that has to do with physical water.

I like the word immersion here. As long as it means to immerse oneself into the death, burial and resurrection of Christ. And it is immersed into that - into Christ - not into physical water. It is not immersing into physical water that spiritually immerses someone into Christ. It is not the works of the Law.

Did the works of the Law - the physical works of the Law accomplish something spiritual in the lives of Old Covenant saints? Of course. I don't have any problem believing that. The Old Covenant works of the Law - that faith - believing in that system - was what they had at that time. The Old Covenant Works of the Law accomplished spiritual things in their lives. But not so - in the New Covenant. The Old Covenant works of the Law - the water, the blood, the circumcision, the temple, keeping those works of the Law not only do not accomplish anything good in the spirit of men today - but having confidence in those works of the Laws damns their souls from the presence of God and His Son.

So as long as we are not letting people fall right back into the pit of thinking that a better word for baptism here is not just something that leads them back to a "church water ritual" - then I'm all for it.

The like figure whereunto even washing 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:

Quite possibly, because there is so much confusion, there's been so much deception, maybe a one word translation from baptisma doesn't go far enough.

The like figure whereunto even being washed in the blood of Christ doth also now save us

The like figure whereunto even being immersed in the blood of Christ doth also now save us

The like figure whereunto even being identified with the death, burial and resurrection of Christ doth also now save us

The like figure whereunto even believing on the Authority of Christ doth also now save us

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

we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Turn to Revelation chapter 1, begin in verse 1:

[1] The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

And of course, you know me, I can't read something like that and at least not make a comment. Amazing how such a simple, easy to read, easy to understand verse has been taken and twisted and/or has been relegated as having no real meaning for what it was intended. Yet it is the opening verse for the Book of Revelation and places the fulfillment of the event within the confines of the word shortly. Shortly means shortly. It doesn't mean thousands of years. If that's what was meant it would have been stated as such. Either the events took place shortly - in the lives of those to whom the Book was written - or else they were lied to. In the "church" world, I certainly see it. Those people get lied to every single time they walk through the doors of one of those places, so why not?

[2] Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

[3] Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

Again. So simple. So easy. But when your whole existence depends on the tax deductible gift and tax exempt status - you simply cannot allow someone to believe the simplicity of the Bible - that shortly means shortly and the time is at hand means the time is at hand. "Can't have Jesus as King right now. Gotta keep Caesar on that throne. Some day, Jesus, just not to-day."

[4] John to the seven Ekklesias which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

[5] And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

[6] And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

The word washed in verse 5 means wash. Washed in blood. Washed in the blood of

Christ in order to be made clean. How about this?

[21] The like figure whereunto even being [washed by the blood of Jesus Christ] 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:

If we understand that this baptisma of I Peter 3 is not talking about physical water - then we really don't even need what's in the parentheses to nail that point down. But the fact that what's in the parentheses does nothing but to drive home the point that Peter is absolutely NOT talking about a physical water "baptism" - which that's all physical could ever do - wash the clothes, bathe the skin - if we understood this - we wouldn't even need to the parentheses in the verse.

And, of course, for those us who have seen the origins of "water baptism" as they are found in Exodus, Leviticus and elsewhere in the first 39 books - we know - beyond any shadow of a doubt - this is talking about the baptisma of Jesus Christ - being immersed into His death, burial and resurrection, being immersed into His Kingship, into His Government, into His Word - that's what is meant here.

Friends, if this message today has seemed a little disjointed and maybe even jumping from point to point, well, there's good reason. I did it again. I was helping Jerry with his and Chrissy's house last weekend and I took a snoot full of sawdust. I looked at Jerry and instantly said, "Uh oh. I know what that means." So, I'm trying to recover from another lung attack from sawdust! It's taken me an exceptionally long time to produce this message, so that's the reason. I'm going to close for now because I just can't continue. I'm on the mend, though. The plan will be to get I Peter 3:21 back into the text next weekend and see if can close it out.