

## **Message# 243 6-11-2023 - Having Done All, Stand**

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Good morning everyone. Thank you for tuning into the message this morning.

I want to remind you of the prayer requests page. Please visit the page on the website and remember those in prayer who have requested it.

Michael has sent in a Michael's Minute. He's gone through quite a lot in the last year. I know many of you have been praying for him and I know he appreciates it. I have not been able to read it myself yet. But it is on the website now. Just go to [www.godsendusmen.com](http://www.godsendusmen.com) and click on Michael's Minutes.

I also want to remind you that Teresa and I have reserved the campgrounds for when the world calls Aug., 20 through the 23rd. The 20th is a Sunday. We will plan on doing this the way we have in the past, where we open up sign in for 1:00pm that afternoon. Then, we'll begin the Conference with a dinner, followed by our opening Assembly that evening. We already have a great lineup of speakers. I'm very excited again to hear from our young men - then we have some of the same old guys ready to speak as well.

Friends, I need for you to understand something. If you are planning to come - if you think - if you hope - that you can come - you must let us know as soon as possible. The campgrounds are not free. We have basically put our heads on the chopping block here. We have used our own money - with some help from Jerry and Chrissy and Lorna - thank you very much - to reserve the campgrounds and if we do not have enough people to pay the minimum amount - we could lose that money. Now for a lot of people - a financial loss like that wouldn't be that big of a deal. But for us - losing a hundred, two hundred, three hundred - that's a big deal.

We were speaking with someone the other day and they said, "Oh yeah, so and so is coming." And Teresa and I just kind of smiled and looked at each other and said, "Please ask them to get in touch with us to confirm." We have to know how many to plan for food. The campgrounds are huge. Too many people would not be an issue. But we need to know what to plan for as far as food goes. So, please, let us know - as soon as the message is over - get in touch with us and let us know.

While I would never tell someone who is going to speak at our event - what to speak -

that's between them and God - I have told them that I plan on preaching messages design to encourage each of us - to stand boldly in the fight we have been called to. My hope is that this morning's message will offer a glimpse of what I intend on preaching on at the upcoming conference. For those of you who have asked, and I'm sure there are others who want to know - yes - I did ask Ted if he would come. And, not surprisingly, he said he would not be able to attend. And again, I will not back down for one second concerning what the Scriptures clearly teach concerning the application of physical water to the flesh in the New Covenant World. If you believe that you are supposed to apply physical water to your flesh - for any spiritual reason - in the New Covenant World in which we live - you are reviving the works of the Law that Jesus nailed to the cross. And for those of you who get it - in fact - the reality is - I have not heard from one single person that has honestly looked at the Scriptures - has - with an open heart and open mind looked at everything that has been presented concerning water as found in the Word of God - that has still held onto a belief that physical H2O water is what Jesus commanded for salvation, for the remission of sins, in the New Covenant world.

Funny thing happened this past week. Funny, ironic, and even ha ha. I was speaking with someone who had just returned from the Disneyland of the middle east - Matthew introduced me to a new name - Jewsneyland. I was asked if I had any idea how 3,000 people could have been "baptized" in one day in Jerusalem as on the Day of Pentecost. "Have you ever heard of a mikveh?" Well, yes, I have heard of mikveh. And it was no big deal at all - that 3,000 people in Jerusalem performed the water washing ritual prescribed in the Law God gave Moses in one day. I'll guarantee you that way more than 3,000 people in Jerusalem washed themselves according to the Law God gave Moses in Jerusalem in one day. It wasn't that 3,000 was such a great number that it needed some supernatural miracle for all of them to get washed prior to entering the temple in one day - what was significant was that they washed themselves according to the Law God gave Moses - but this washing was indeed different - they were washing themselves in the hundreds of mikvehs that were in Jerusalem at that time - in the Name of - by the Authority of Jesus Christ.

Friends, we need to understand this. For hundreds and hundreds of years, Israelites were keeping the Law God gave Moses in the name of, in the authority of Moses. Then, this Jesus comes along and says, "I am changing all of this. You are no longer going to obey the Law in Moses name, you are going to obey the Law in My Name. By My Authority." Just go through the Book of Acts and see that this is exactly what was going on in those days of Pentecost and through the Book of Acts. "Didn't we straitly

command you NOT to teach in Jesus' Name? We told you not to do these things by the Authority of Jesus Christ!" It's there. It's easy to see once you understand that there were physical water requirements in the Law God gave Moses - in addition to the blood requirements. The water requirements were - at the very least - as important as the blood - and though I would not agree - there could still be an argument made that the water requirements might have even been more important. Hardly anyone living in the last 100 years has understood that it was blood and water. It was not just the blood. For just a minute, turn to Hebrews chapter 9. Let's begin in verse 1. The purpose of this is to again - encourage you in your stand against those who revile you because of your faith - your system of belief. Verse 1:

[1] Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

The writer of the Book of Hebrews is explaining the differences between the Old Covenant and the New. Let me ask you what should be a simple question. Was the Book of Hebrews written before the Book of Acts or after? Or, let me ask it this way, the events recorded in the Book of Acts, did they occur before the Book of Hebrews was written or afterward? I don't know of anyone, anywhere who would try to say that the Book of Hebrews was written prior to the Acts recorded in the Book of Acts.

If the early Christians found in the Book of Acts already understood the difference between the Old Covenant and the New - why was this Book of Hebrews written so long after the events recorded in the Book of Acts? If the early Christians already knew the differences between the Old and the New - why was the Book of Hebrews even necessary? The answer is not hard. They didn't have it all figured out in the early days of Christianity. They were left with the most basic, foundational tenets of their faith - and that was - "I, Jesus, am the Son of God. I am the Messiah. I am the King. I have been given All Power over every single thing. Teach people to live and move and have their being by My Authority."

The temple - and all that went with it - was the center of the world for every Israelite living in and around Jerusalem. The daily sacrifice was still in effect and would not end until the temple came down. The Laws concerning sacrifice in Jerusalem were still in effect and would not end until the temple came down. The Laws concerning the application of physical water to the flesh - for - as I showed you before - the remission of sins - were still in effect in Jerusalem - until the temple came down.

This is the reason why we found Paul going into the temple to wash and to sacrifice. This is why we have James telling Paul - as clearly as anything ever was in our Bibles - these that have accepted Jesus Christ - are all zealous of the Law. Zealous of the Law - Acts 21:20 - James to Paul:

And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

Zealous - Strong's 2207 - zay-lo-tase

*one burning with zeal, a zealot, used of God as jealous of any rival and sternly vindicating his control, most eagerly desirous of, zealous for, a thing to acquire a thing, (zealous of), to defend and uphold a thing, vehemently contending for a thing*

Listen to what Mr. Thayer says about zay-lo-tase

*ζηλωτής, ζηλωτου, ὁ (ζηλόω), one burning with zeal; a zealot;*

*1. absolutely, for the Hebrew נָזִיר, used of God as jealous of any rival and sternly vindicating his control: Exodus 20:5; Deuteronomy 4:24, etc. From the time of the Maccabees () there existed among the Jews a class of men, called Zealots, who rigorously adhered to the Mosaic law and endeavored even by a resort to violence, after the example of Phinehas (Numbers 25:11, ζηλωτής Φινης 4 Macc. 18:12), to prevent religion from being violated by others; but in the latter days of the Jewish commonwealth they used their holy zeal as a pretext for the basest crimes, Josephus, b. j. 4, 3, 9; 4, 5, 1; 4, 6, 3; 7, 8, 1. To this class perhaps Simon the apostle had belonged, and hence, got the surname ὁ ζηλωτής: Luke 6:15; Acts 1:13; (cf. Schürer, Neutest. Zeitgesch., Index under the word Zeloten; Edersheim, Jesus the Messiah, i. 237ff).*

*2. with the genitive of the object: with the genitive of the thing, most eagerly desirous of, zealous for, a thing;*

*a. to acquire a thing (zealous of) (see ζηλόω, 2): 1 Corinthians 14:12; Titus 2:14; 1 Peter 3:13 L T Tr WH (ἀρετῆς, Philo, praem. et poen. § 2; τῆς εὐσεβείας, de monarch. 50:1, § 3; εὐσεβείας καὶ δικαιοσύνης, de poenit. § 1; τῶν πολεμικῶν ἔργων, Diodorus 1, 73; περὶ τῶν ἀνηκόντων εἰς σωτηρίαν, Clement of Rome, 1 Cor. 45, 1 [ET]).*

*b. to defend and uphold a thing, vehemently contending for a thing (zealous for): νόμου, Acts 21:20 (2 Macc. 4:2); τῶν πατρικῶν παραδόσεων, Galatians 1:14 (τῶν αἰγυπτιακῶν πλασματων, Philo, vit. Moys. iii. § 19; τῆς ἀρχαίας καὶ σώφρονος ἀγωγῆς, Diodorus excerpt., p. 611 (from 50:37, vol. 2:564 Didot)); with the genitive of person:*

*Θεοῦ, intent on protecting the majesty and authority of God by contending for the Mosaic law, Acts 22:3. (In secular authors also an emulator, admirer, imitator, follower of anyone.)*

Turn to Acts 21 again. Explain it away all they want to. But this chapter proves beyond any shadow of a doubt that what I have preached about these first century saints in Jerusalem keeping the Law God gave Moses - but in the Name of - by the Authority of Jesus Christ - is the truth. And anyone who tries to say otherwise either has their head in the sand - or as they say - "Idols die hard." They were zealots. They were burning with zeal for keeping the Law God gave Moses. Jesus had just spent His ministry calling Israel back to the Laws of His Father. That should not be in dispute at all. But we know certain specific aspects of the Law ended. When did they end? What shall be the sign of Thy coming and the end of the Old Covenant Age? When the temple was destroyed. Friends, this should be very simple. Very easy to understand - especially for people who claim to believe that all Bible prophecy has been fulfilled.

These first century saints - led by James - these were not Judaizers in Acts 21 - they were led by James and by Philip - and they were zealous of the Law.

Begin in verse 1:

[1] And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara:

These are the words of one who was accompanying Paul on what many people call his missionary trip. Chapter 20 goes into more detail on where they had been, and chapter 21 speaks of where they were now.

[2] And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

[3] Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

[4] And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

[5] And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

[6] And when we had taken our leave one of another, we took ship; and they

returned home again.

[7] And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

[8] And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

[9] And the same man had four daughters, virgins, which did prophesy.

[10] And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus.

[11] And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

[12] And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

[13] Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

[14] And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

[15] And after those days we took up our carriages, and went up to Jerusalem.

[16] There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

[17] And when we were come to Jerusalem, the brethren received us gladly.

[18] And the day following Paul went in with us unto James; and all the elders were present.

Friends, these men were not the enemies of Jesus Christ. This is James. These were not Judaizers. These were not the jews that were persecuting the saints. This is James.

[19] And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

The scene is Paul and his company who had been preaching the Government of God by Jesus Christ - the Gospel - to the Israelites who were not living in and around Jerusalem. The other side of the conversation was James and Philip and the elders who were at Jerusalem preaching the Government of God by Jesus Christ to those Israelites living in and close by Jerusalem. And they were sharing Mission Success stories. They were

talking to each other about the fruits of their ministries. Paul started first - declaring particularly what things God had wrought among the Israelites not living in Jerusalem - by his ministry. Verse 20. Now, it's James' turn to tell about those who had converted to Jesus Christ under his ministry - the ministry to those living in and around Jerusalem.

[20] And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother [Paul], how many thousands of Jews there are which believe; and they are all zealous of the law:

[21] And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

[22] What is it therefore? the multitude must needs come together: for they will hear that thou art come.

[23] Do therefore this that we say to thee: We have four men which have a vow on them;

[24] Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

Anyone who would try to tell you that James was not commanding Paul to keep the Law God gave Moses is not being honest. I'm not calling anyone a liar with that statement. I am simply saying they - for whatever reason - and I'll just say it - because they've believed something for so long - and have convinced themselves of something for so long - it might just be nearly impossible for them to see what this text so clearly says. Idols die hard. Yes. They do. Paul kept the Law of God concerning Nazarites to a tee - as described in Numbers chapter 6 and it involved a blood sacrifice and a - to use horribly transliterated word - it involved a "baptism" - a better translation which was used in the first 39 books and in the Septuagint - a washing. A washing with physical water.

Why am I going through this again this morning? Because I am trying to encourage those of us who get this. The "church" - the word and the concept that should never be in our Bibles - has convinced people that a physical washing of the flesh is what is required in the New Covenant World to be found in Christ - and I'm telling you nothing is further from the truth - and that damnable lie is one of the reasons we are in the shape we are in today. Being "baptized" into Christ means converting from the ways of the world, turning our backs on the little g "governments" of men - and taking up the

cross of Jesus Christ - the symbol of the death penalty in the world of men's "governments" and immersing our minds, immersing our lives, immersing ourselves into the Authority of Jesus Christ who tells us what to do, when to do it, where to go, how to live - then we do all we can to obey.

That's what it means to be immersed into Jesus Christ. Physical H2O water has nothing whatsoever to do with salvation in the New Covenant World and I'll go further and say that unless a man renounces his trust in H2O physical water and repents of believing in anything other than the faith of Christ - that man needs to thoroughly reexamine the Scriptures being careful not to fall into the condemnation of Christ Who said, "Search the Scriptures, for in them ye think ye have eternal life."

The Scriptures have been turned into one lie after another, one deception after another by men who do not want people to find and follow King Jesus - as He leads people out of the dominion of darkness - and translates them into His Glorious Government.

This issue is a really big deal. This is not a matter of agreeing to disagree. "Have you ever heard of mikveh?" I'm telling you that if a man has not heard of mikveh - or the concepts surrounding it - that man has never heard the Gospel - and how can we believe in what we have not heard?

The "church" is not where the truth of God's Word is preached. The "church" is the religious arm of the state. It's purpose is to conceal the Government of Christ - and interestingly enough - many don't even do it on purpose. They don't know what the Government of Christ is to begin with. They have nothing to conceal. The way they conceal it from people is they have created this entire religion - that is not based on the truth of Scripture - but on contrived teachings they have basically invented to themselves - and through the greatest marketing schemes the world has ever known - they have convinced unsuspecting men women boys and girls that they are the pipeline to God and when people trust in their teachings - then they are right with God - and again - nothing is further from the truth.

This Acts 21 chapter cannot be argued against. This is after the cross. It is after the ascension of Christ back to the Father - and the leaders of the Christian faith - James, Philip, Paul, others - are keeping the Law God gave Moses. But, with a major difference - they were doing so by the Authority of Jesus Christ. And that's why they kept getting into trouble with the jews.



James, Philip and the elders in Jerusalem did concur with Paul that concerning those no living in and around Jerusalem - they were not still bound to the Law. But Paul was not a "gentile." And Paul was demanded by James - while Paul was in Jerusalem - to keep the Law. Verse 25,

[25] As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

[26] Then Paul took the men, and the next day purifying himself with them entered into the temple,

Friends, you did not enter the temple of God without first purifying yourself with physical H2O water. No defilement, no dirt, no mud, no grime, no leprosy, no uncleanness was allowed in the temple of God. And before Paul entered the temple of God to fulfill the Law God gave Moses - he first purified himself. In the Law God gave Moses - it was called washing. Miraculously, when we turn the pages from Malachi to Matthew - somehow we find an entirely new word for washing - it's called "baptism." A word that wasn't even an English word. It was a transliteration, it was a combination of Greek and English. And the translators themselves admitted that they were abandoning the scruples - the fierce dedication to proper translation - of the Puritans who believed the word should be translated as wash - as it was in the first 39 books of the Bible - and they went on and inserted a new word - baptism.

Which, because they did that, has caused countless numbers of people since to not understand the Gospel, to not understand the differences between the Old and the New. To embrace something they were taught was a requirement for salvation - when that embrace actually does the exact opposite to them.

to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

[27] And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

[28] Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

[29] (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

Now back to Hebrews chapter 9, verse 2.

[2] For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

Now the writer of Hebrews - well after the events from the Book of Acts - is going into detail concerning the differences between the Old and the New. He's talking about the tabernacle. This physical tabernacle was going to be done away with in the New Covenant World. It was necessary to explain these things to the first century saints - because they were still in that Old Covenant World - which was getting ready to pass away. It had not passed yet. It was close - but not yet. So, God is using the writer of Hebrews to explain this.

Friends, if the first century saints already understood all these things, there would have been no need for the Book of Hebrews. The Book of Hebrews was written to the first century saints to help them understand what was taking place. The Old was passing away and the New was coming.

[3] And after the second veil, the tabernacle which is called the Holiest of all;

[4] Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

[5] And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

[6] Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

What is very interesting to me as we read this, is that I don't really think the first century saints needed all these details concerning the Old Covenant tabernacle. We do. We certainly do because we've had so much "church" deception crammed down our thoughts - we need a first grade - elementary re-education of the ceremonial Laws that God gave Moses. We need this.

Friends, be truthful with yourselves. How old were you the first time you heard the word mikveh? How old were you the first time you looked at the Scriptures that prove that it wasn't just the blood - it was the blood and the water - that were required elements for the remission of sins - under the Old Covenant Law? How old were you?

For those of you who never believed that you were required to be “baptized” for salvation - thank God you didn't fall into that deception. But even still, for those who didn't believe in the physical H2O application to the flesh for salvation - how many believed that nonetheless - it was still something that people needed to do in order to obey Christ? I'd dare say that includes just about everyone at one point of time or another in their lives.

It is wrong - 100% totally wrong - to apply physical water to your flesh - in the New Covenant world in which we live - for any spiritual purposes. That was a work of the Law and Jesus Christ nailed it to His cross and we are not to revive the works of the Law. Not for any reason. Not for remembrance sake. Not for symbolism - not for any reason. The works of the Law were finished and we are not to go back to them.

The reason why we saw those living in the Book of Acts applying physical water to their flesh was because they were still living in the Old Covenant World. And when in Jerusalem - they were required to keep the Law God gave Moses. In respect to Philip telling the Ethiopian eunuch to go down into the water - friends that's simple. Philip was one of those who were zealous of the Law. Philip was a zealot of the Mosaic Law and of course, he told the Ethiopian eunuch of the water requirements of the Mosaic Law. The eunuch was reading Isaiah. Yes. Isaiah was a prophet from the Old Covenant World. Do you realize that in nearly every single chapter of the Book of Isaiah - water is mentioned? Fifty seven times in the Book of Isaiah is the word water, waters, watereth, mentioned. Fifty seven times. Why? Because Isaiah was a prophet and he understood the Law God gave Moses. It was not just the blood. It was the blood and the water. And, the blood and the water was a type and shadow that was to point men and women boys and girls to the coming Messiah.

For those of you who get this - I'm trying to encourage you to stand on this faith - stand on the Word of God - in spite of those who would say harsh things against you.

Verse 7:

[7] But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

[8] The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

[9] Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining

to the conscience;

[10] Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Recently I challenged a preacher who was using this verse of Scripture to say that the meats and drinks phrase in this verse referred to the Dietary Ordinances found in the Law and this was teaching that those Dietary Laws have been done away with. Take your Bibles please and turn to Exodus chapter 29. The meats and drinks of Hebrews 9:10 have nothing whatsoever to do with the Dietary Ordinances of the Law of God. And to teach such is to display a woeful ignorance of the Word and Law of God. I'm not using those words to be ugly or to be mean. I'm just saying a man doesn't know what he's talking about if he teaches meats and drinks of Hebrews 9:10 as the Dietary Ordinances of God. And to miss something so simple as this - then - when it comes to the next part of this verse - it speaks volumes to me that the man does not understand the ceremonial Law of God and will not know what is finished - and then what is left for today. Before we temporarily leave Hebrews 9, please remember that this chapter is talking about the differences between the Old Covenant and the New - and it clearly has told us it is directly speaking concerning the gifts, the sacrifices that were offered in the first tabernacle relating to the remission of sins. It's not talking about what you can eat or what you can't eat. Verse 35:

[35] And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them.

Once again, you see why Paul's cleansing from Acts 21 was 7 days. Verse 36.

[36] And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

[37] Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

[38] Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.

[39] The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

Friends, this is why we see the people in the Book of Acts going into the temple in the morning and in the afternoon. They were keeping the Mosaic Law. I realize nearly

everyone who hears this doesn't like it. It's not what they've been taught their whole lives. But we are reading the Law concerning the daily sacrificing of animals. We are even told it was twice a day and we are even told when. Go to the Book of Acts and you will see the disciples of Jesus Christ going into the temple in the morning and in the evening. They were not going there for donuts and coffee. They were zealous of the Law. Exodus 29:40

Now watch. Friends, it was not just the blood. The sacrificial system was not just blood. It wasn't just meat.

[40] And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering.

Meat offering, drink offering. Blood and water. Yes, it says wine. I get that. And we should all be very clear on the water and the wine. The wine represents the Living Water which is Jesus Christ. It wasn't just the blood. It was the blood and the water, it was the blood and the wine, it was meats and drinks. Watch again. Don't miss this.

[41] And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

[42] This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

Flip over a chapter to Exodus 30. Look at verse 8:

[8] And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

[9] Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

Meat offering. Drink offering. Blood and water. It wasn't just the blood. Turn to Leviticus chapter 23. Begin reading in verse 10:

[10] Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

[11] And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

[12] And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

There's the meat offering. There's the shedding of the blood. One of the several reasons I would argue against the water being more important than the blood is because - I believe - without exception - the meat offering was always mentioned first in the Old Covenant. There were some types of atonement ceremonies where the water part wasn't even mentioned. I don't think I can point to a time where the water was mentioned without the blood - except - and this is very important - when we finally come to John the Washer. When we come to John the Washer, we do not find him commanding the people to sacrifice animals. We find him commanding people to keep the water elements of the Old Covenant Law for the remission of sins. Verse 13:

[13] And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.

Here we see it again. Clear as crystal. This is what Hebrews 9:10 is talking about. The meats and drinks of Hebrews 9:10 is talking about the meat offerings and the drink offerings that we are seeing in the Law God gave Moses.

“Have you ever heard of mikveh?” Well, yes we have. And would you let us tell you the significance? “Meats and drinks of Hebrews 9:10 is talking about it's now okay to eat swine's flesh.” Well, actually, no, the meats and drinks of Hebrews 9:10 is directly referring to the sacrificial system of the Law God gave Moses. If we don't understand that - friends - we aren't going to understand the rest of Hebrews chapter 9. No one is condemning anyone because they don't understand these things. But we have to use these things as points to help people find the truth. That's our job. That's what we are supposed to be doing. Go to Number chapter 6 again. Let's read from verse 13. Assuming that Paul wrote the Book of Hebrews, once again, we see clearly what he was talking about in Hebrews 9:10 concerning meats and drinks:

[13] And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

[14] And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without

blemish for a sin offering, and one ram without blemish for peace offerings,  
[15] And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

[16] And the priest shall bring them before the LORD, and shall offer his sin offering, and his burnt offering:

[17] And he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

Meats and drinks. Am I bring eisogesis to you this morning? Is the meats and drinks of Hebrews 9:10 speaking of the Dietary Laws of God - or is it talking about the sacrificial system's elements of the Old Covenant Law?

Numbers chapter 15. This is the Law of God concerning ignorance. Verse 22.

[22] And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

[23] Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations;

[24] Then it shall be, if ought be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

It was not just the blood. It was not just the meat. It was a meat offering and a drink offering. Why? Because the sacrificial system of the Law God gave Moses pointed to the sacrifice of Jesus Christ - which the Scriptures clearly say was blood and water. It wasn't just the blood. It was the blood and water.

*Rock of ages, cleft for me. Let me hide myself in Thee. Let the water and the blood, from Thy wounded side which flowed - be of sin - the double cure - saved from wrath and make me pure.*

Turn to Numbers chapter 28, please, let's read the whole chapter.

- [1] And the LORD spake unto Moses, saying,
- [2] Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.
- [3] And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering.
- [4] The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;
- [5] And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil.
- [6] It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.
- [7] And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering.
- [8] And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.
- [9] And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:
- [10] This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.
- [11] And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;
- [12] And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram;
- [13] And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.
- [14] And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year.
- [15] And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.



- [16] And in the fourteenth day of the first month is the passover of the LORD.
- [17] And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.
- [18] In the first day shall be an holy convocation; ye shall do no manner of servile work therein:
- [19] But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:
- [20] And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;
- [21] A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:
- [22] And one goat for a sin offering, to make an atonement for you.
- [23] Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering.
- [24] After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.
- [25] And on the seventh day ye shall have an holy convocation; ye shall do no servile work.
- [26] Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:
- [27] But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;
- [28] And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,
- [29] A several tenth deal unto one lamb, throughout the seven lambs;
- [30] And one kid of the goats, to make an atonement for you.
- [31] Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

Friends, it wasn't just the blood. It wasn't just the meat sacrifice. It was a meat offering and a drink offering. Turn to John chapter 6. Surely it isn't necessary to turn the page to Numbers 29 to read 19 more references to the meat offerings and the drink offerings for us to understand what was intended for us to understand from Hebrews 9:10? No, Hebrews 9:10 is not talking about the Dietary Laws of the Old Covenant. The meats and drinks are references to the sacrifices directed in the Law. The meat offerings and the

drink offerings of the Law were types and shadows that pointed to Jesus Christ the Messiah. Verse 53, John 6:

[53] Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.

[54] Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day.

[55] For My flesh is meat indeed, and My blood is drink indeed.

[56] He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.

Well, that's pretty gross. And of course, we know He was speaking figuratively. The jews didn't. The unbelieving jews actually thought He was speaking physically. No. He was not. Go up to verse 47:

[47] Verily, verily, I say unto you, He that believeth on Me hath everlasting life.

[48] I am that bread of life.

[49] Your fathers did eat manna in the wilderness, and are dead.

[50] This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

[51] I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

He is speaking figuratively. And it is no different when He said He was the Living Water - which - if a man drink therefrom - he shall never thirst again. Jesus Christ was the fulfillment of the meat offering. Jesus Christ was the fulfillment of the drink offering.

It was physical in the Old Covenant World - but it is spiritual in the New Covenant World. Friends, this is going to be hard for some to hear - but requiring physical water in the New Covenant World is exactly what jews do. The jews require physical water because they do not believe that Jesus Christ fulfilled the meats and the drinks.

This is really sad. Quite discouraging, actually, but this is how people can take Hebrews 9:10 and say that the meats and drinks are talking about the Dietary Ordinances - when the plain clear truth is - it has nothing whatsoever to do with the Dietary Ordinances. Misidentifying the meats and drinks of Hebrews 9:10 is to misidentify the meat offerings and drink offerings of the Law which were types and shadows of Jesus Christ

Himself. This is not some simple little mistake. This is huge. This is life and death. If someone misidentifies the meats and drinks of Hebrews 9:10 - I'll assure you they will not even begin to understand what the divers washings means in the second part of that verse. Back to Hebrews 9:10, go to verse 7:

[7] But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

[8] The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

[9] Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

[10] Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Friends, verse 9 makes it as clear as crystal that subject of verse 10 is the sacrificial aspects of the Law. To transition from verse 9 -

Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

To verse 10

Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

And say that the meats and drinks of verse 10 is talking about the Dietary Ordinances? Come on. That, to me, is just unbelievable. So, if someone believes that, then how could we have any confidence that they then would be providing a clear understanding of divers washings? We can't. Then, when we point out that the Greek word for washings here is baptisimos - and then ask the simple question - why then did the translators translate this as washings - as opposed to baptisms - where they transliterated baptisimos in every other verse in the New Testament.

“So, Charlie, have you ever heard of mikveh?” “Well, yes, can I tell you the significance of it? Do you know that it's first found in Genesis 1:10 at the very beginning of Creation. And we really need to understand the water in the Old Covenant world in order to

understand water in the first century and in the New Covenant.” “No thanks, not interested.” Okay. Onto the next. The divers washings - the different “baptisms” - yes - the meats and drinks requirements of the Old Covenant - the wash the skin, bathe the clothes requirements of the Old Covenant, this is the Law concerning leprosy, this is the Law concerning touching dead things, this is the Law concerning menstruation, this is the Law concerning the Nazarites - this is the Law concerning the remission of sins - wash the clothes bathe the flesh. It's from the Greek word baptisimos in Hebrews 9:10 - but since we never knew about mikveh, we thought the meats and drinks referred to the Dietary Ordinances - friends Hebrews chapter 9 is explaining the differences between the Old Covenant and the New. And we had better know the differences. We better make sure that we are not practicing the works of the Law in the New Covenant World because no flesh is justified by the works of the Law in the New Covenant. And if you are one of the billions of people in our world that have placed their trust in the application of physical H2O water to the flesh - today is the day of salvation. Today is the day to repent and ask forgiveness for not believing in and trusting in the finished work of Jesus Christ for salvation in the New Covenant world in which we live.

Verse 11,

[11] But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

[12] Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

[13] For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

[14] How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

[15] And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

[16] For where a testament is, there must also of necessity be the death of the testator.

[17] For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

[18] Whereupon neither the first testament was dedicated without blood.

Friends, we better look at this close. Verse 19:

[19] For when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, ~~with water~~, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

Oh how I hope your blood pressure just went through the roof. I hope your heartbeat just increased a ton - and if it did - I apologize for that - I know that's not particularly comfortable. Yeah. Why not? Why not leave out one of the most important words in this verse? Pretty much the entire world has.

“Hey Charlie, have you ever heard of something called mikveh?” Well, yes, I have. Thanks for asking, can we talk about it why it's so important?” No thanks. I think we better read verse 19 again:

[19] For when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

It wasn't just the blood. It wasn't just the meat. Moses took the blood and water - it was water and blood. There were requirements of blood and water according to the Law.

The physical tabernacle. Changed to a spiritual tabernacle.

The physical circumcision. Changed to a spiritual circumcision.

The physical meat sacrifices. Changed to spiritual meat - the body of Jesus Christ.

The physical drink offerings. Changed to spiritual drink.

But don't you dare say the physical divers baptisms of the Old Covenant were to changed to spiritual. That's heresy. That's preaching another gospel. You are accursed. Heard it, friends. Heard just about all of it. And the longer you continue in the faith - in the clear teachings found in the Word of God - the same things are going to be said about you. I want to encourage you to remain faithful. Remain true to the faith. I can't believe I'm out of time. I didn't even get to where I was trying to go to today. Turn to Ephesians chapter 6, we'll just read some verses in closing. Encouragement. I'm trying to build you up, encourage you to stand for the truth - when the truth isn't popular - and when people are reviling you for the truth.

- [10] Finally, my brethren, be strong in the Lord, and in the power of his might.
- [11] Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
- [12] For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.
- [13] Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.
- [14] Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;
- [15] And your feet shod with the preparation of the gospel of peace;
- [16] Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.
- [17] And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
- [18] Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;
- [19] And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,
- [20] For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.
- [21] But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:
- [22] Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.
- [23] Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
- [24] Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.