

Message# 269_12-24-2023 - Equipping the Saints - Who is Israel?

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

I would like to remind you again, please remember my two daughters, Chrissy and Taylor in your prayers. They are both getting very close to their due dates - which happens to be on the same day. This will be Taylor's second baby and Chrissy's first baby. They both had better weeks this past week but their time is getting near. We'd ask that you would keep both of them in your prayers as the time is getting very close.

Additionally, Ron's health issues are continuing. He informed us that he had another surgery yesterday, is not doing particularly well, and has asked for prayers. Please remember Ron in your prayers.

As a result of last week's message, there are some things that I want to report to you that I hope will be an encouragement to all of you. I realize that the faith once delivered to the saints - the saints from Genesis - through Revelation - that which we have tried to make our own, too - I realize that is not a popular faith. People are not flocking to the faith by the thousands. And while people are not running to the faith that Jesus Christ delivered - on the other hand - charismaniacs and the like - seem to be growing like crazy. Numbers do not make right. Just like might does not make right. While I do not believe it has to always be this way - turn to Luke chapter 13. And, in the rare case of our studies, we're going look to a principle found beginning in verse 18, as opposed to what we normally do, which is try to at least read several verses ahead and several verses behind. Verse 18, the Words of Christ:

[18] Then said He, Unto what is the kingdom of God like? and whereunto shall I resemble it?

[19] It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

[20] And again He said, Whereunto shall I liken the kingdom of God?

[21] It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

[22] And He went through the cities and villages, teaching, and journeying toward Jerusalem.

[23] Then said one unto Him, Lord, are there few that be saved? And He said unto them,

[24] Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

Before I started this text, I said, "It doesn't always have to be this way." And I was specifically referring to the principle - as stated a little differently than this passage - "few there be that find it." We see from the Words of Christ - that the Kingdom as a mustard seed, very small. We see it as the beginning of a loaf of bread, small. But then we see Jesus saying when it's finished, it becomes a large tree. But what we must never lose sight of is the fact that the Bible says the Kingdom of God is from generation to generation.

This is a pattern. It's a generational pattern. The Kingdom of God can be small - as in very few - and in can be large as in the full grown tree. But it's generational.

I think most people get confused by this in that they think, "the Kingdom began with Christ in the first century, then has continued to grow and grow and grow ever since." That's not the case. That's clearly not the case. There is no evidence of that. It's generational. In our generation, we are back to square one, back to the starting point. We are in the part where "few there be that find it." It's generational. When one generation finds the Kingdom of God - the next generation just doesn't get to inherit it. They must build on what the previous generation found regarding the Kingdom of God. And if they don't - they lose. This is not "salvation" by osmosis. It's not salvation because your Dad had it or your Mom had it. The Kingdom/Government of God comes when individuals in each generation embrace the Kingdom/Government of God - turn from the kingdoms/governments of men - and begin to live accordingly. If a generation refuses the Kingdom/Government of Christ - then it starts all over again.

The Kingdom/Government of God is from generation to generation. But it is only found in those who have embraced Jesus Christ as their King, as their Only Lawgiver, as their Only Judge. And if not, the cycle, the pattern, goes back to square one.

We are living in a time of nearly complete deception. Nearly every single person living today in this world - has fallen for deceptions in basically every single thing they could possibly believe. The deception is beyond description - but it is our duty to do all we can to fight against the deceptions - because ultimately - the war of deception is waged for the purpose of preventing people from finding the true Gospel of the

Kingdom/Government of God. And in the time in which we live, we are back to square one - "few there be that find it." Our job is not an easy one. Jesus Christ Himself ultimately ended up with a handful of disciples - and even those closest to Him - denied Him. We are in the beginning stages of the Kingdom/Government of God in our generation - we are in the mustard seed stage. So, we keep on preaching, we keep on teaching - even though we are not seeing thousands and thousands come to truth.

On what I hope would be an encouraging note - and you've heard me say this before - when the first century saints "turned the world upside down" - it was a relatively short period of time. Listen to what I found out about the mustard seed. I searched, "how long does it take for a mustard see to grow?" Answer:

If the temperature conditions are conducive to growth, a mustard plant will begin to bud five weeks after the seedlings have appeared. The plant will reach full bloom 7 to 10 days later. Brown or oriental varieties of mustard tend to have higher yields compared to yellow mustard.

So again, if the conditions are conducive to growth, we are again looking at a potential relatively short period of time. Listen to this email that came in this week. I won't take the liberty to say who sent it - so I don't think they'll mind me reading part of it.

Good morning! As I have been doing every morning for the past 7 months I start my day studying your past messages. I am close so being done with them! Thank you for all the amazing insight! Sometime I would love to chat with you on the phone and tell you a little bit about our journey and how we have been on a journey for an Ecclesia to be a part of. Again thank you for your study and the way you can teach it! I have "gone thru" several people trying to learn and I find huge flaws! Not in your teachings!! Sorry if this rambles. Lots of positive thoughts I'm trying to convey here and not go on too long.

I am not going to tell you that emails come like this every day. But I will tell you that they are coming in with more and more frequency. Our work - mine and yours - is not falling on deaf ears. We are in the beginning stages of the Kingdom/Government of Christ in our generation and "few there be that find it." I believe, though, have to have this hope, that there could be major breakthroughs at any time. The truth could gain steam like an out of control freight train or like a snowball.

When I began the water series two years ago (roughly) - I knew that it was not going to

be popular. I also suspected that it could be the beginning of the end of this ministry. I didn't know if there would be one person - other than my wife - who had heard this for years - who would understand. Obviously, it wasn't the end of the ministry - because truth is going to prevail in the end. And we are reaching people with the truth. But, we absolutely lost listeners and supporters of the ministry. And, that's okay. It's sad, but it's okay. But you know what, over the last year or so - I have begun hearing back from some of those who rejected the clear Bible truth that the application of physical water to the flesh - is not only not for today - but it is sin to apply physical water to the flesh for spiritual reasons - and - if someone is trusting in the fact that they have applied physical water to their flesh as having anything to do with their salvation - they've missed it badly - and they need to repent of this grievous sin - whether purposely or through ignorance.

I had a dear brother write to me at the end of the message last week and even though there are limitations with email - you could tell he was going through quite the struggle because he was one who had placed his trust in the application of physical water to the flesh as having something to do with his salvation. And I'll just tell you this, he was one that wrote to me and said, "I'm not listening any more..." (because of the Water Series - but he is back listening again.)

And, what was particularly exciting to me, was, and I have seen this so many times when people write to me...they'll phrase their question in a way that they already know the answer - but are just looking for confirmation. For instance, "so 'baptism' was for the Old Covenant, right?" Yes. Just like blood.

In the New Covenant world, we do not participate in animal sacrifices and we do not participate in the physical water washings that were also part of the process of remission of sins.

I've titled this message this morning, "Equipping the Saints - Who is Israel" because, for the first part of this message I'm going to answer some more questions regarding physical water in the New Covenant. Then, hopefully, we'll have enough time to continue with the key of David in helping us identify Who is Israel. Equipping the Saints in helping believers refute the false teaching of the application of physical water to the flesh as a necessity in the New Covenant world.

As most of you know, those that demand physical H₂O water - use two particular passages of Scripture to claim that Jesus' "Great Commission" as it's commonly referred

to - demanded the application of physical water to the flesh. They cite Mark 16:16 and Matthew 28:19-20 as their texts that supposedly prove their point. Turn to Mark chapter 16 this morning and let's begin - taking completely out of context - just like our accusers do - beginning with verse 15.

[15] And He said unto them, Go ye into all the world, and preach the gospel to every creature.

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

There have been - for about 30 years or so now - two main questions that come to my mind when examining these two verses - and in responding to people who ask me about them.

1) Which "baptized" is Jesus talking about in verse 16? The Book of Ephesians is as clear on this issue as any passage we can find in our Bibles. There is One "baptism." Of all the "baptisms" that are found in the Bible - and friends - you know this as well as I do - for those who demand the application of physical water to the flesh as having anything to do with salvation - those people have never known that there were many "washings" in the Old Covenant Law - and when they do stumble over Hebrews chapter 9 verse 10 which speaks of the "divers washings" - they never teach that the word "washings" there is from the Greek baptisimos. If they knew it and if they taught that - then when they get to the Book of Ephesians' One "Baptism" that would throw all sorts of monkey wrenches into their teachings.

Instead - just like everything else that has come from "church" - which is a shallow, carnal understanding of the Word - their arguments concerning the One "Baptism" of Ephesians 4:5 - One Lord, One Faith, One "Baptism" - end up with arguments about whether or not someone is supposed to sprinkle water, pour water, or fully dunk a body in physical H2O water - or "baptize babies" - and there is NEVER a discussion as to any other "baptism" that is found in the Bible. Because, for these people, the only "baptism" is a "church water ritual" demonstrated in the Catholic "church", the Mormon "church", the Baptist "church", the charismaniac "church", the Methodist "church", the Presbyterian "church", the sodomite Metropolitan "church" of Los Angeles that "baptizes in the name of the risen king", or the "Churches of Christ". In addition to the "churches" let's not - by any means - leave out the fact that Judaism requires full body immersion in a mikveh - in a pool of physical H2O water - the jewish equivalent of a "church baptistry" for salvation. Without a full body water immersion - according to

Judaism - a man cannot be converted. From the words of the jews themselves:

<https://jardindebreslev.com/en/blogs/news/mikve-israel-la-esperanza-de-israel>

"O Hope of Israel, the one who saves in the moment of suffering" (Irmiyahu-Jeremiah 14: 8)

The Prophet Jeremiah refers to the Creator as "Mikveh Israel" The Hope of Israel, Your Savior in difficult times ... "

(In the Hebrew of the Holy Scriptures, the word Mikvé, is translated as "hope")

The word Mikveh also means "the ritual bath" used for spiritual purification.

Rabbi Najman explains: That by immersing oneself in the waters of Mikveh one receives the residue of Divine Light that follows the experience of self-annulment.

Those are the "waters of salvation" of sufferings and afflictions, which cleanse us of all impurities:

When one "cancels oneself" by canceling egoism and personal desire, "the personal self", putting the Divine Will first.

This is how all difficulties, anguish and worries disappear, our Creator taking control.

In the same way as in the Mikveh "the ritual bath" we immerse ourselves in the waters and let go of everything material. (Since for the mikveé to be valid, it is necessary to do the immersion completely detached from any clothing or material)

Let's get rid of "our ego" so that we can give rise to Divine intervention "The Hope of Israel"

-In Hebrew, the word "immersion" (Tevilah) have the same letters as the word "nullification" (Bitul), because by immersing oneself in the Mikvé, one annuls all the judgments against him, all the evil spirits.

(Mikvé photo of the Sephardic Community of Besalau Spain, 12th century, found in 1964)

(Be sure to see the link so you can see the mikveh)

Friends, that is "church" doctrine decorated and shrouded in jew speak. Maybe I've never said it as forcefully as it should be said - but here goes - If you believe in full body immersion in physical water for spiritual reasons - you are a jew. Full body immersion in physical water, sprinkling of physical water, pouring of physical water - began in Old Covenant Israel. Today, it continues in Judaism - in the name of Moses - and is part of their denial that Jesus Christ was the Living God, that Jesus Christ was the hope of Israel that Jeremiah was prophesying in Jeremiah 17:13:

[13] O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

Jesus Christ was that fountain of Living Waters. It is Jesus Christ that we are to be immersed into - not physical H2O water like a Christ hating Jew believes.

Never. Not once ever. Is the Mark 10

“and be baptized with the baptism that I am baptized with...”

ever brought into the discussion when the Ephesians 4:5 One “baptism” verse is discussed. That, to me, is one of the strangest things I've ever seen - of the many things - that comes from that thing called “church.”

So, when someone asks me about Mark 16:16 - the first thing I ask is “which 'baptized' is Jesus talking about?” Is He talking about the Old Covenant “baptisms” that were commanded in the Law God gave Moses? Well, no, because like I said, none of them even know there were “baptisms” in the Law God gave Moses. Was it John the Washer's “baptism?” Many, including the late Pete Peters who taught that the Washing of John was an example for today. The link is in the notes, go and hear for yourself:

<https://www.youtube.com/watch?v=tsk8hdpVaco>

Was it the “baptism of the Holy Ghost” which John himself said would be replacing his physical water “baptism?” Which “baptism” is Jesus referring to in Mark 16:16? I know which one it was, and friends, I'm telling you, you better know which one He was talking about - because baptisma is an absolute requirement for salvation - and if you are trusting in the wrong baptisma - I'm not going to sugarcoat it - I can't excuse it because so many have fallen for it - but if the baptisma that you have your trust in - is not the one that Jesus was talking about in Mark 16 - you are lost.

2) The second question I ask about these verses is this - knowing that the people that are asking about this - believe that Jesus is referring to a “church water ritual” - please, please, please - if this is Jesus demanding the application of physical water to the flesh -

take your Bible and show me exactly what this looks like.

This is so important. This is vital. Your salvation depends on this. What does it look like? We must get this right. We must do this - whatever the application of physical water to the flesh as demanded by Jesus - surely God caused it to be written down in His Word - what it looks like. How it's done? What type of water is to be used? What words are supposed to be spoken? Does a man "baptize" himself, or does someone else need to "baptize" him? Are there witnesses? If physical water "baptism" is required in the New Covenant - then we surely should be able to find somewhere in the Bible that tells us exactly what we need to do to make sure we are doing it right.

For more, much more on this, I would refer any of you who have not yet heard or read the Water series that I began two years ago - to go and listen or read that series. Salvation depends on which "baptisma wherewithal we have been baptidzo with."

Before we do something I've never done before in a message, I want you to turn to their other "pet passage" that they take out of context and let's read Matthew 28:18-19. I have another question I want to ask about this. Beginning with verse 18:

[18] And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.

[19] Go ye therefore, and teach all nations, "baptizing" them in the name of the Father, and of the Son, and of the Holy Ghost:

Now. For those of you who have - and the numbers are dwindling, thank God, who are listening to these messages - but are still trying to reconcile this - and it's because you still do not understand baptisma. You still have not shred the image that comes to mind every time you hear any variation of the sound bapto - that being a "church water ritual" - this is what I want to ask you.

If you claim to be a follower of Jesus Christ. And you believe this "Great Commission" was given to you and it is describing baptisma in physical water - in your lifetime as a professing Christian - how many people have you "baptized" in physical water? If this is the "Great Commission" - and it was said to you - and it refers to physical H2O water - how many times have you obeyed this command, how many times have you "baptized" someone like you claim you were commanded?

Friends, the word "baptize" does not always mean water. In fact, as I proved over and over and over in the Water Series - the word "baptize" - bapto, baptisma, baptismos, baptidzo - rarely means water. It can, of course it can, and does, but it is rare.

Look at verse 19 again.

“baptizing” them in the name of the Father, and of the Son, and of the Holy Ghost:

Immersing, washing, dunking, burying, sprinkling, pouring, cleansing - placing into, placing them IN THE NAME OF THE FATHER, THE SON and of the HOLY GHOST. It's placing someone in the name of - it doesn't say water. No where in the text does it say water. It doesn't say “baptizing” them in water. It says - IN THE NAME OF. “Baptizing” means placing into. It doesn't always mean water - rarely means water. Some preachers out there insist of replacing the word “baptize” with immerse. Great. That's great. Hopefully by now, we all should know clearly that the words “baptize” and “baptism” should not even be in our Bibles. The translators of the KJV put it in writing in the beginning of the original KJV of 1611. They had no authority to do so - but they did it anyway.

So change the word to immerse. It's closer than “baptize.” It should rather be wash - just like the translators said. But immerse is way closer than “baptize.” Here is the definition of immerse from Webster's 1828 Dictionary:

IMMERSE, verb transitive immers'. [Latin *immersus*, from *immergo*; in and *mergo*, to plunge.]

1. *To put under water or other fluid; to plunge; to dip.*

2. *To sink or cover deep; to cover wholly; as, to be immersed in a wood.* [not water]

3. *To plunge; to overwhelm; to involve; to engage deeply; as, to immerse in business or cares.*

It is impossible for a man to have a lively hope in another life, and yet be deeply immersed in the enjoyment of this.

Even the word immerse - yes - it can mean water - but does not always mean water. It means to be overwhelmed with, to be involved with, to deeply engage -

Go ye therefore, and teach all nations that they are to be overwhelmed in the name of the Father, and of the Son, and of the Holy Ghost, they are to be fully

covered by, deeply engaged with, fully immersed in the name of, in the Authority of the Father, and of the Son, and of the Holy Ghost:

There is absolutely no mention of physical water in Matthew 28:18-20. There is no mention of physical water in Mark 16:16. When we see physical water - or what clearly seems to be - physical water in the text - as in John's washings - as what could possibly be argued in Acts 2 - when they were going in and out of the temple - when they were keeping the Law God gave Moses - but in the Name of - in the Authority of Jesus Christ - instead of in the name of - in the authority of Moses - when we see physical water - then by all means - let's believe it that way - and understand that it was still in place for Judahites who were still in the Old Covenant - while the temple was still standing in Jerusalem - but when there is no physical water in the text - it is WRONG - it is the pinnacle of eisogesis - to automatically insert physical water into the text. That is wrong. And by doing so, it is changing the Gospel. And, it is damning men's souls to eternity without God and His Son.

I'm telling you friends, if you have placed your trust in physical water - in any shape or form - as having any spiritual value in your life - you need to repent and get right with God. This is no different than sacrificing animals, it is no different than sprinkling physical blood. This is serious, serious business. You've been deceived by the "church" and by the jews if you still believe in the application of physical water to the flesh for any spiritual reason.

Turn, please to Mark chapter 10 again this morning. I am going to do something I've never done in all my years of preaching this Book. Begin reading with me in verse 17, speaking of Jesus:

[17] And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?

As we noted again from last week. Jesus is being asked the most important question that people need an answer to. And Jesus begins answering the question.

[18] And Jesus said unto him, Why callest thou Me good? there is none good but One, that is, God.

[19] Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

[20] And he answered and said unto Him, Master, all these have I observed from my youth.

[21] Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me.

Clearly, in answering this man's question, there is absolutely no reference to any physical water being applied to this man's flesh. There would have been today, I'll guarantee you that. Ask that question of virtually any "churchman" in America today - and there will be a mention of physical water - either as a requirement - or as a "step of obedience, an outward sign of inward grace." Verse 22.

[22] And he was sad at that saying, and went away grieved: for he had great possessions.

[23] And Jesus looked round about, and saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God!

[24] And the disciples were astonished at His words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

[25] It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

[26] And they were astonished out of measure, saying among themselves, Who then can be saved?

[27] And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

[28] Then Peter began to say unto him, Lo, we have left all, and have followed Thee.

[29] And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

[30] But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

[31] But many that are first shall be last; and the last first.

[32] And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen unto Him,

[33] Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles:

[34] And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again.

[35] And James and John, the sons of Zebedee, come unto him, saying, Master, we would that Thou shouldest do for us whatsoever we shall desire.

[36] And He said unto them, What would ye that I should do for you?

[37] They said unto him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory.

Again, as I did last week, I'm going to read these next verses the way they are found in a modern English Bible. It isn't correct. It is not correct to use the words "baptized" and "baptism" in our Bibles. But to help people understand the point I'm trying to make today, I'll leave them in the text. Remember now, we're talking about salvation. Jesus is answering the question about salvation.

[38] But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

[39] And they said unto Him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

In these two verses, the words "baptized" and "baptism" appear together more than in any other place in the entire Bible. They are from the same Greek words where "baptized" and "baptism" refer to physical water - as in John the Washer's "baptism."

But Jesus is clearly - and anyone who would say otherwise is lying - they are being deceitful - and in regards to these two verses of Scripture - if they insert water - physical water here - it is for the purpose of deception - purposeful deception. Jesus is clearly NOT talking about physical H2O in these verses where the words "baptized" and "baptism" are used. He is talking about His persecution, His death, burial and resurrection. This is not a "church water ritual." And friends, as much as I care about Ted Weiland - and I do - I care deeply for Ted Weiland - if you go to his website and read his book, "Everything You Wanted to Know About Baptism and More" you will find NOTHING - not a single word - about this "baptism" that Jesus Christ is talking about here in Mark 10:38-39. Why? Because Jesus is not referring to a "church water ritual" and sadly - most people - including Ted - can only think of something that pertains to

physical H2O water whenever they hear any variation of the sound bapto.

The words here in these two verses are “baptized” and “baptism.” They come from the same Greek words as when it does refer to water - but in these two verses - where the words are found more times than any other place in the Bible - it's not using the words “baptized” and “baptism” in reference to water - physical water.

It is absolutely not Biblically correct to have a discussion regarding the “One baptism” of Ephesians 4 and leave this “baptism” out of the discussion. This is a “baptism.” And when you tell people there is only One “baptism” in the New Covenant - then friends - this one had better be in the discussion - because this is the one that Jesus Christ Himself defined. This is the one that Jesus Christ Himself told His disciples

and with the baptism that I am baptized withal shall ye be baptized:

Three times in one verse. Three times - “baptism” “baptized” “baptized” - and we find no importance to include this in a discussion of the One “baptism” of Ephesians chapter 4? Six times in two verses, the Lord Jesus uses the words “baptism” “baptized” “baptized” - and - remember - this is in answering the original question -

“What must I do to inherit eternal life?”

Keep going. Keep your eyes glued to the Word of God as we continue.

[40] But to sit on My right hand and on My left hand is not mine to give; but it shall be given to them for whom it is prepared.

[41] And when the ten heard it, they began to be much displeased with James and John.

[42] But Jesus called them to Him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

[43] But so shall it not be among you: but whosoever will be great among you, shall be your minister:

[44] And whosoever of you will be the chiefest, shall be servant of all.

[45] For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

[46] And they came to Jericho: and as He went out of Jericho with His disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the

highway side begging.

[47] And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, Thou Son of David, have mercy on me.

[48] And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.

[49] And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; He calleth thee.

[50] And he, casting away his garment, rose, and came to Jesus.

[51] And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto Him, Lord, that I might receive my sight.

[52] And Jesus said unto him, Go thy way; thy faith - [YOUR BELIEF!!!] - hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Chapter 11.

[1] And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, He sendeth forth two of His disciples,

[2] And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

[3] And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

[4] And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

[5] And certain of them that stood there said unto them, What do ye, loosing the colt?

[6] And they said unto them even as Jesus had commanded: and they let them go.

[7] And they brought the colt to Jesus, and cast their garments on him; and He sat upon him.

[8] And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

[9] And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

[10] Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

[11] And Jesus entered into Jerusalem, and into the temple: and when He had

looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

[12] And on the morrow, when they were come from Bethany, He was hungry:

[13] And seeing a fig tree afar off having leaves, He came, if haply He might find any thing thereon: and when He came to it, He found nothing but leaves; for the time of figs was not yet.

[14] And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And His disciples heard it.

[15] And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

[16] And would not suffer that any man should carry any vessel through the temple.

[17] And He taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

[18] And the scribes and chief priests heard it, and sought how they might destroy Him: for they feared Him, because all the people was astonished at His doctrine.

[19] And when even was come, He went out of the city.

[20] And in the morning, as they passed by, they saw the fig tree dried up from the roots.

[21] And Peter calling to remembrance saith unto Him, Master, behold, the fig tree which Thou cursedst is withered away.

[22] And Jesus answering saith unto them, Have faith in God.

[23] For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

[24] Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

[25] And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

[26] But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

[27] And they come again to Jerusalem: and as He was walking in the temple, there come to Him the chief priests, and the scribes, and the elders,

[28] And say unto Him, By what authority doest thou these things? and who gave Thee this authority to do these things? [we know, don't we?]

[29] And Jesus answered and said unto them, I will also ask of you one question, and answer Me, and I will tell you by what authority I do these things.
[30] The baptism of John, was it from heaven, or of men? answer Me.
[31] And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?
[32] But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.
[33] And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

Mark 12

[1] And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.
[2] And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.
[3] And they caught him, and beat him, and sent him away empty.
[4] And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.
[5] And again he sent another; and him they killed, and many others; beating some, and killing some.
[6] Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.
[7] But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.
[8] And they took him, and killed him, and cast him out of the vineyard.
[9] What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.
[10] And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:
[11] This was the Lord's doing, and it is marvellous in our eyes?
[12] And they sought to lay hold on Him, but feared the people: for they knew that He had spoken the parable against them: and they left Him, and went their way.
[13] And they send unto Him certain of the Pharisees and of the Herodians, to catch Him in His words.
[14] And when they were come, they say unto Him, Master, we know that Thou art true, and carest for no man: for Thou regardest not the person of men, but

teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?

[15] Shall we give, or shall we not give? But He, knowing their hypocrisy, said unto them, Why tempt ye Me? bring Me a penny, that I may see it.

[16] And they brought it. And He saith unto them, Whose is this image and superscription? And they said unto Him, Caesar's.

[17] And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at Him.

[18] Then come unto him the Sadducees, which say there is no resurrection; and they asked Him, saying,

[19] Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

[20] Now there were seven brethren: and the first took a wife, and dying left no seed.

[21] And the second took her, and died, neither left he any seed: and the third likewise.

[22] And the seven had her, and left no seed: last of all the woman died also.

[23] In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

[24] And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

[25] For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

[26] And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

[27] He is not the God of the dead, but the God of the living: ye therefore do greatly err.

[28] And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all?

[29] And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

[30] And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

[31] And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

[32] And the scribe said unto Him, Well, Master, Thou hast said the truth: for

there is one God; and there is none other but He:

[33] And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

[34] And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him any question.

[35] And Jesus answered and said, while He taught in the temple, How say the scribes that Christ is the Son of David?

[36] For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

[37] David therefore himself calleth Him Lord; and whence is He then his son? And the common people heard Him gladly.

[38] And He said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,

[39] And the chief seats in the synagogues, and the uppermost rooms at feasts:

[40] Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

[41] And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

[42] And there came a certain poor widow, and she threw in two mites, which make a farthing.

[43] And He called unto Him His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

[44] For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Mark 13

[1] And as He went out of the temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here!

[2] And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

[3] And as He sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked Him privately,

[4] Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

[5] And Jesus answering them began to say, Take heed lest any man deceive you:

[6] For many shall come in my name, saying, I am Christ; and shall deceive many.

[7] And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

[8] For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

[9] But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for My sake, for a testimony against them. [Remember Mark 10]

[10] And the gospel must first be published among all nations.

[11] But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

[12] Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

[13] And ye shall be hated of all men for My name's sake: but he that shall endure unto the end, the same shall be saved.

[14] But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

[15] And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:

[16] And let him that is in the field not turn back again for to take up his garment.

[17] But woe to them that are with child, and to them that give suck in those days!

[18] And pray ye that your flight be not in the winter.

[19] For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

[20] And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days.

[21] And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

[22] For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

[23] But take ye heed: behold, I have foretold you all things.

- [24] But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,
- [25] And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.
- [26] And then shall they see the Son of man coming in the clouds with great power and glory.
- [27] And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
- [28] Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:
- [29] So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.
- [30] Verily I say unto you, that this generation shall not pass, till all these things be done.
- [31] Heaven and earth shall pass away: but My words shall not pass away.
- [32] But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.
- [33] Take ye heed, watch and pray: for ye know not when the time is.
- [34] For the Son of man is as a man taking a far journey, who left His house, and gave authority to His servants, and to every man his work, and commanded the porter to watch.
- [35] Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:
- [36] Lest coming suddenly he find you sleeping.
- [37] And what I say unto you I say unto all, Watch.

Mark 14

- [1] After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put Him to death.
- [2] But they said, Not on the feast day, lest there be an uproar of the people.
- [3] And being in Bethany in the house of Simon the leper, as He sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on His head.
- [4] And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?
- [5] For it might have been sold for more than three hundred pence, and have

been given to the poor. And they murmured against her.

[6] And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on Me.

[7] For ye have the poor with you always, and whensoever ye will ye may do them good: but Me ye have not always.

[8] She hath done what she could: she is come aforehand to anoint My body to the burying.

[9] Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. [This was a Gospel, speaking of His burial.]

[10] And Judas Iscariot, one of the twelve, went unto the chief priests, to betray Him unto them.

[11] And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

[12] And the first day of unleavened bread, when they killed the passover, His disciples said unto Him, Where wilt Thou that we go and prepare that Thou mayest eat the passover?

[13] And He sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

[14] And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with My disciples?

[15] And he will shew you a large upper room furnished and prepared: there make ready for us.

[16] And His disciples went forth, and came into the city, and found as He had said unto them: and they made ready the passover.

[17] And in the evening he cometh with the twelve.

[18] And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with Me shall betray Me.

[19] And they began to be sorrowful, and to say unto Him one by one, Is it I? and another said, Is it I?

[20] And He answered and said unto them, It is one of the twelve, that dippeth with Me in the dish.

[21] The Son of man indeed goeth, as it is written of Him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

[22] And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is My body.

[23] And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it.

[24] And He said unto them, This is My blood of the new testament, which is shed for many.

[25] Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

[26] And when they had sung an hymn, they went out into the mount of Olives.

[27] And Jesus saith unto them, All ye shall be offended because of Me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.

[28] But after that I am risen, I will go before you into Galilee.

[29] But Peter said unto Him, Although all shall be offended, yet will not I.

[30] And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny Me thrice.

[31] But he spake the more vehemently, If I should die with Thee, I will not deny Thee in any wise. Likewise also said they all.

[32] And they came to a place which was named Gethsemane: and He saith to His disciples, Sit ye here, while I shall pray.

[33] And He taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

[34] And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

[35] And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him.

[36] And He said, Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt.

[37] And He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

[38] Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

[39] And again He went away, and prayed, and spake the same words.

[40] And when He returned, He found them asleep again, (for their eyes were heavy,) neither wist they what to answer Him.

[41] And He cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

[42] Rise up, let us go; lo, he that betrayeth Me is at hand.

[43] And immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the

scribes and the elders.

[44] And he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, that same is He; take Him, and lead Him away safely.

[45] And as soon as he was come, he goeth straightway to Him, and saith, Master, master; and kissed Him.

[46] And they laid their hands on Him, and took Him.

[47] And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

[48] And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take Me?

[49] I was daily with you in the temple teaching, and ye took Me not: but the Scriptures must be fulfilled.

[50] And they all forsook Him, and fled.

[51] And there followed Him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

[52] And he left the linen cloth, and fled from them naked.

[53] And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

[54] And Peter followed Him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

[55] And the chief priests and all the council sought for witness against Jesus to put Him to death; and found none.

[56] For many bare false witness against Him, but their witness agreed not together.

[57] And there arose certain, and bare false witness against Him, saying,

[58] We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

[59] But neither so did their witness agree together.

[60] And the high priest stood up in the midst, and asked Jesus, saying, Answerest Thou nothing? what is it which these witness against Thee?

[61] But He held His peace, and answered nothing. Again the high priest asked Him, and said unto Him, Art Thou the Christ, the Son of the Blessed?

[62] And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

[63] Then the high priest rent his clothes, and saith, What need we any further witnesses?

[64] Ye have heard the blasphemy: what think ye? And they all condemned Him to be guilty of death.

[65] And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, Prophecy: and the servants did strike Him with the palms of their hands.

[66] And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

[67] And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

[68] But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

[69] And a maid saw him again, and began to say to them that stood by, This is one of them.

[70] And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.

[71] But he began to curse and to swear, saying, I know not this man of whom ye speak.

[72] And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Mark 15

[1] And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate.

[2] And Pilate asked Him, Art Thou the King of the Jews? And He answering said unto Him, Thou sayest it.

[3] And the chief priests accused Him of many things: but He answered nothing.

[4] And Pilate asked Him again, saying, Answerest Thou nothing? behold how many things they witness against Thee.

[5] But Jesus yet answered nothing; so that Pilate marvelled.

[6] Now at that feast he released unto them one prisoner, whomsoever they desired.

[7] And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

[8] And the multitude crying aloud began to desire him to do as he had ever done unto them.

[9] But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

[10] For he knew that the chief priests had delivered Him for envy.

[11] But the chief priests moved the people, that he should rather release Barabbas unto them.

[12] And Pilate answered and said again unto them, What will ye then that I shall do unto Him whom ye call the King of the Jews?

[13] And they cried out again, Crucify Him.

[14] Then Pilate said unto them, Why, what evil hath He done? And they cried out the more exceedingly, Crucify Him.

[15] And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified.

[16] And the soldiers led Him away into the hall, called Praetorium; and they call together the whole band.

[17] And they clothed Him with purple, and platted a crown of thorns, and put it about His head,

[18] And began to salute Him, Hail, King of the Jews!

[19] And they smote Him on the head with a reed, and did spit upon Him, and bowing their knees worshipped Him.

[20] And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him.

[21] And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross.

[22] And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull.

[23] And they gave Him to drink wine mingled with myrrh: but He received it not.

[24] And when they had crucified Him, they parted His garments, casting lots upon them, what every man should take.

[25] And it was the third hour, and they crucified Him.

[26] And the superscription of His accusation was written over, THE KING OF THE JEWS.

[27] And with Him they crucify two thieves; the one on His right hand, and the other on His left.

[28] And the scripture was fulfilled, which saith, And He was numbered with the transgressors.

[29] And they that passed by railed on Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest it in three days,

[30] Save Thyself, and come down from the cross.

[31] Likewise also the chief priests mocking said among themselves with the scribes, He saved others; Himself He cannot save.

[32] Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with Him reviled Him.

[33] And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

[34] And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast Thou forsaken Me?

[35] And some of them that stood by, when they heard it, said, Behold, He calleth Elias.

[36] And one ran and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink, saying, Let alone; let us see whether Elias will come to take Him down.

[37] And Jesus cried with a loud voice, and gave up the ghost.

[38] And the veil of the temple was rent in twain from the top to the bottom.

[39] And when the centurion, which stood over against Him, saw that He so cried out, and gave up the ghost, he said, Truly this Man was the Son of God.

[40] There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

[41] (Who also, when He was in Galilee, followed Him, and ministered unto Him;) and many other women which came up with Him unto Jerusalem.

[42] And now when the even was come, because it was the preparation, that is, the day before the sabbath,

[43] Joseph of Arimathaea, and honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

[44] And Pilate marvelled if He were already dead: and calling unto him the centurion, he asked him whether He had been any while dead.

[45] And when he knew it of the centurion, he gave the body to Joseph.

[46] And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

[47] And Mary Magdalene and Mary the mother of Joses beheld where He was laid.

Mark 16

[1] And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him.

- [2] And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.
- [3] And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?
- [4] And when they looked, they saw that the stone was rolled away: for it was very great.
- [5] And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.
- [6] And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him.
- [7] But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you.
- [8] And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.
- [9] Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.
- [10] And she went and told them that had been with Him, as they mourned and wept.
- [11] And they, when they had heard that He was alive, and had been seen of her, believed not.
- [12] After that He appeared in another form unto two of them, as they walked, and went into the country.
- [13] And they went and told it unto the residue: neither believed they them.
- [14] Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.
- [15] And He said unto them, Go ye into all the world, and preach the gospel to every creature.
- [16] He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Friends, we just read every word that was recorded concerning Jesus Christ from the time He explained “baptized” and “baptism” - from Mark chapter 10 - until He said it again in Mark chapter 16. Someone please, please tell me, where the subject changed from Mark 10 where He was talking about the baptism of His death - where did it change through Mark 16?

Between Mark 10 and Mark 16 - the only other “baptism” that Jesus spoke of was the “baptism of John the Washer.” Clearly an Old Covenant washing Jesus was using against the Pharisees because they were denying that Jesus' Authority had come from God.

From the baptism and baptized of Mark 10 through the baptized of Mark 16 - Jesus is talking about His baptism - the baptism of His death, burial and resurrection - not His baptism by John the Washer which was in fulfillment of the Law requirements for all 30 year old men who were entering the service of the temple.

To say that Mark 16:16 is referring to any other “baptized” than what Jesus told His disciples in Mark 10 is one of the most reckless things I've ever seen done to the Words of Jesus Christ.

It changes the Gospel. It turns the Gospel into something that it was never intended to be. To insert physical H2O water back into Jesus' “ baptized” and “baptism” of Mark 10 is the greatest example of taking the Bible out of context there ever was.

Jesus made us free from the Law of sin and death. And to go back to the physical requirements of water and blood is like a dog returning to its vomit. It's making the death, burial and resurrection of Jesus Christ a meaningless fable that is powerless to save the lost.

Oh friends, if you have placed your trust in anything physical - whether physical water, physical blood, physicals signs and wonders, a physical temple, Behold, today is the day of salvation. Today is the day to repent and be placed into, immersed into the name - the Authority of Jesus Christ the King - where we live and move and have our being.