

Message# 273_1-28-2024 - "Baptisma in the Name of..."

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

Well guess who Teresa and I had a visit from yesterday evening? Josie Rose made her first trip from home after her birth 16 days ago! Chrissy was feeling well enough to make the journey - about 250' from their house to ours - and Chrissy, Jerry and Josie came over to share the evening with us. It was awesome! We were so happy. Chrissy is reporting that she is having some good days - and yesterday apparently was one of them. As we do when all our sons and daughters come to visit, Teresa asked Chrissy to let her know that she made it home safely when they left - so about 2 minutes after they left - Chrissy told Teresa they made it home safely. How cool is that?

I'm still not going to go into great detail with Josie's birth - but I will tell you that it was just awesome that Chrissy was able to get out and come over last night. Chrissy's getting better. I know that she would want me to thank you for all the prayers on her behalf. Things aren't perfect, yet, but they do seem to be getting better.

Just when you think things are not going all that great in your own family's life - you get totally blindsided regarding someone else's life. Last week, I asked you to be in urgent prayer for Doug. Mindy sent me a mind-blowing email letting me know about the tremendous fight Doug is going through right now. A seemingly perfectly healthy, fit, early 50s something strong man - and he gets hit with some incredible health issues. I put Mindy's original email on the Prayer Request page of the website. She has updated me several times this week (and I put those updates on the page). Please go to the Prayer Request page of the website and read what is there and keep those that on the List in your prayers.

I watched a video this week - and I'm not saying this because I recommend or endorse the guy - I do not - but I watch videos and read news articles when something catches my attention. The video was Tucker Carlson and he had a brief interview with Greg Abbott - the "governor" of Texas regarding what looks like this big showdown building between Texas - the U.S. "supreme" court - (I still cannot fathom how people who call themselves Christians can say that phrase with a straight face) - the showdown between Texas, the U.S. "unsupreme" court - the Biden administration - and now apparently the "governors" of 25 more of their states. This is very interesting - and

hopefully - through all of this - will be more people understanding the Gospel of Jesus Christ - which answers the question - Who has the authority?

Friends, that's what this thing in Texas is ultimately about. I think Texas has legitimate concerns with all these people coming into Texas - and if those people coming into Texas are committing sins - violations of the Laws of God - the people of Texas not only have "rights" to defend the Laws of God - they have a mandate to enforce the Laws of God. And, trespassing is a violation of the Law of God, by the way. I'm not sure very many people know what trespassing is according to the Laws of God. But anyway, even though Texas seemingly has a real issue with thousands, maybe hundreds of thousands - and depending on who you could believe - could be millions of people - and I have heard them use the word invading Texas - the issue is still who has the authority. I think this is the ultimate issue here. I think their "immigration crisis" is an issue - but I think it's not the main issue. I think the main issue is - "Who has the authority?"

Texas and the 25 other "governors" who apparently have formed some alliance - are banding together because they believe that Biden and his group are "violating their CONstitution" and the Republicans have "rights" under that same CONstitution - to defend themselves according to that CONstitution.

Now what probably would have ended the controversy - maybe as short as 10 years ago - their "supreme" court made a decision that supposedly ended the controversy - but Texas and 25 other "governors" have rejected that decision - which should - for true believers in Jesus Christ - show - that even in their world - they believe that their "rights" supersede even their courts - even their "supreme" court.

Jesus said, "I have all power (authority) in Heaven and in earth" - friends that supersedes all of them. Every single one of them are superseded by that statement. If people who claim to believe in Jesus would understand that one verse of Scripture - and then apply it to their lives - I'm telling you - the world would change - just about overnight.

Texas, and these 25 "governors" are declaring that the "federal government" does not have authority over them. They are declaring that their "supreme" court does not have authority over them. That's great! I am happy to see resistance in just about any form I see it. Ultimately, though, every single man and woman alive today - must decide who then - does have the authority over them. We are seeing, two very large and powerful entities arguing over who has the authority. And, of course, neither one of them are

going to come to the correct decision - because all of them represent the powers of darkness - the rulers of the darkness of this world. But for the man sitting on the sidelines - or maybe the naive man or woman who wants to join one of these forces - hopefully - some of them will see that the ultimate issue here is - Who has the authority? And hopefully, that would lead them to the only viable conclusion and that is that Jesus Christ, His Father, their Spirit, are the Ones Who have all power - all Authority in Heaven and in earth.

I'm telling you, that is what the Gospel of the Kingdom of God, the Gospel of the Kingdom of Christ, the Gospel of the Kingdom of Heaven is. Who do you believe has Authority? Do you believe that mere men have been given authority and power over other men - or do you believe that God and God alone has All Authority and All Power and men and women, boys and girls are to submit themselves exclusively to the Laws, Statutes, Ordinances, Judgments and Will of God?

It is belief in this. Still, and it's perfectly fine, I am getting emails from people asking me - quote - "What is the plan of salvation?"

What I hope happens in my messages is that people will look at these passages of Scripture - will be led by the Spirit of God - and understand that the entire message of Jesus Christ was that His Father has All Power, All Authority - and has given that to Him - and people are to believe this - immerse themselves in this belief - which then brings about a life of obedience - "teaching them to observe all things that I have commanded you."

Men cannot obey the laws, statutes, commandments, whims, edicts, "supreme" court decisions - of men - and "observe all things that I have commanded you" at the same time. It doesn't work. Men, when they have their way, because when they decide in their finite minds that they can define good and evil, right and wrong, then enforce those things with guns, jails, property confiscations, etc., men will ALWAYS - every single time - will create definitions of right and wrong that will force people to choose between their definitions and God's definitions.

You can't serve God and men at the same time. The Bible is a Book about the exclusive worship of God by men, women, boys and girls. It is about people submitting to and obeying exclusively the Laws of God. And the Laws of God expressly forbid the "laws of men." It doesn't take much Bible study to see that. Unless, of course, you open the Bible to a select few passages and jerk them out of the Bible and lay them on the table -

out of context - without any pre-knowledge or understanding of the foundational things that God had established before those few passages are read.

And you should know what I'm talking about. I'm talking about "Render unto Caesar," "Let every soul be subject" and "Submit yourselves to every ordinance of man."

Those three passages do not unravel the 99% of the rest of the Bible where God demands exclusive obedience to Him and His Laws.

When we maintain the proper perspective - "the whole duty of man is to fear God and keep His Commandments" - then it is very easy to understand that Jesus said - "If Caesar is your god - obey Caesar". Paul said "Let every soul be subject" means every soul is to be subject to God and His Laws - when Peter said "Submit to the ordinances of man" - it is to be understood just like the notes of the 1599 Geneva Bible say - "it's not that the ordinances were made by men - but that the ordinances of God are for man." The ordinances of man. The Bible. The Bible contains the ordinances of man. This is how men are supposed to live. This is how God defines the ordinances of man. This is the handbook that God gave men on how they are to live. Peter isn't saying that God told men to create their own "ordinances" and force people into obeying them. Peter did not unravel hundreds and hundreds of years of Biblical precedent and hundreds and hundreds of Bible passages containing the history of mankind - where God said - "Obey Me. Obey My Laws. Obey My Statutes. Obey My Commandments." That is ridiculous to say otherwise.

Submit to the emperor, is what the ESV Bible says in I Peter 2. The ESV came from the same Greek manuscripts the Revised Version came from. It came from the same Greek texts that eliminated the baptisma that Jesus Christ Himself defined in Matthew 20:22-23. And I'm telling you - when you remove the baptisma that Jesus Christ Himself defined in Matthew 20 - when you take that out of the text - that's the way Submit yourselves to the Ordinances of God - gets changed to Obey Caesar - as it's found in the ESV in I Peter 2.

So, when people ask me the "plan of salvation" - my hope is that they are listening to the messages - they are listening to the preaching of the Word of God - and they come to the conclusion - after being led by the Spirit of God - that they way to eternal life - is by being immersed into the understanding of what Jesus so clearly said in Matthew 28:18 - when He said - All power (Authority) is given unto Me in Heaven and in earth.

Do you believe that? That is the conclusion. That is the way Jesus concluded His answer to the question asked of Him in Matthew 19:16,

[16] And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life?

That is the only thing that a man can do. There are no works available to men that are capable of giving them eternal life. Turn to Ephesians chapter 2 please. Begin reading in verse 1.

[1] And you hath He quickened, who were dead in trespasses and sins;

What does that mean? What does dead in trespasses and sins mean? Those people weren't physically dead. They were physically alive. But Paul is telling them they were dead - past tense - they were dead. But Christ quickened them - restored back to life. Why? Why did Paul say they were dead in trespasses and sins? Because of verse 2:

[2] Wherein in time past ye walked according to the course of this world,

Interesting. Course. It's aion. That means age. One of the things it means, and we should know this from Matthew 24 - it's the Jewish age, the Old Covenant age.

Understanding this opens up a whole world of understanding - multifaceted understandings of the things this means. They walked according to the ways of the Old Covenant. They walked according to the days where God allowed them to have kings like the rest of the world. They walked according to the ways before Jesus declared I have all Power in Heaven and in earth. They walked according to their definitions of good and evil, their own "governments" - their own "laws and statutes."

according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

Paul is using the same language here when he spoke of the rulers of the darkness of this world. The spirit that now worketh in the children of disobedience.

Who were they? That should be as clear as can possibly be. Those were the rulers of the first century who rejected Jesus Christ as their King. Luke 19:14 - the people who said - in the parable that Jesus was clearly describing Himself in -

[14] But his citizens hated Him, and sent a message after Him, saying, We will not have this man to reign over us.

Keep your finger here and turn back to John 19 verse 11. The spirit that now worketh in the children of disobedience. Here it is:

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

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

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

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

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

I'm telling you - I've seen it and heard it a thousand times in my life-time - when you try to tell people that Jesus is King - people in the world - people in the "church" - nearly every single opponent of the Kingship of Jesus says - "Render unto Caesar." These people that John 14 condemns - are the exact people that Paul was talking about in Ephesians chapter 2.

We have no king but Caesar.

Find those who claim Caesar. Find those who claim that Jesus told people to obey Caesar - and there you will find the spirit that worketh in the children of disobedience. Find those who claim obedience to men's little g "governments" - find those who demand that the Bible teaches obedience to men's little g "governments" - and there you will find the fulfillment of Ephesians 2:2 - the spirit that now worketh in the children of disobedience. Go back to Ephesians 2, read verse 2 again.

[2] Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the

children of disobedience:

They were dead in their trespasses and their sins because in time past they walked according to the course of the world, they walked according to the prince of the power of the air, the rulers of the darkness of this world, they rejected the Words of Jesus Christ, when He said, "I have all Power, I have all Authority in Heaven and in earth."

[3] Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

This is what happens every single time people get together to form their own "governments" are start making up their own "laws" - their own definitions of good and evil, right and wrong, and then start forcing those definitions on other people. We see it today. What we see today in civilization is exactly this from Ephesians 2:3 - and it is a result of failing to understand and believe and live the Words of Jesus Christ from Matthew 28:18.

[4] But God, Who is rich in mercy, for His great love wherewith He loved us,

[5] Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

He has brought us to Christ. He made us alive again - because that's what happens when we embrace Christ. When we believe His Words. When we read and understand Matthew 28:18-20 - the concluding Words of Jesus Christ before He ascended into Heaven.

[6] And hath raised us up together, and made us sit together in Heavenly places in Christ Jesus:

In other instances of the word places in the Bible - the word is used in reference to "governments." Spiritual wickedness in high places, for example. We saw place just a minute ago when reading about Christ's trial. But we have been quickened together with Christ - to sit in His Heavenly Government, in His Heavenly Kingdom - which doesn't rule only in the Heavens - it is to rule the earth, also.

[7] That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus.

Through the Anointed King.

This is one of the few direct references to the ages to come. This is us. This is us in the Bible. How awesome is that? We know that in order to understand the Bible, we must approach the Scriptures that not one single Word was written to us - including here - this was written to Christians in Ephesus in the first century - but every Word was written for us - but this text is actually pointing directly at us - this is truly awesome. And the conclusion is:

[8] For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

[9] Not of works, lest any man should boast.

What is faith? By grace are ye saved through faith. What is faith? You would think that as fundamental as this is, everyone would know what faith is. But I'm telling you, most people do not know what faith is. At least according to a Biblical definition.

Most people confuse trust or hope - "I have hope in this. I am trusting in this. I hope this chair holds me up when I sit in it." That is not what the Biblical definition of faith is. Faith is not some mystical thing floating around in the air. The Biblical definition of faith is this. The Greek word is pistis. Mr. Thayer's definition is one of the most lengthy definitions in his whole dictionary the word faith - pistis. I won't read the whole thing. It's in the notes, but here are the highlights:

πίστις, πίστεως, ἡ (περίθω (which see)), from (Hesiod, Theognis, Pindar), Aeschylus, Herodotus down; the Sept. for אֱמוּנָה several times for אֱמֶת and אֱמוּנָה; faith; i. e.: 1. conviction of the truth of anything, belief (Plato, Polybius, Josephus, Plutarch; θαυμάσια καὶ μείζω πίστεως, Diodorus 1, 86); in the N. T. of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and conjoined with it:

Faith is belief. Faith is a man's system of belief. Now don't confuse what Mr. Thayer said when he said it's generally included with the idea of trust - he's not saying that faith is trust or hope - or some mystical magical thing floating around the sky - like blind faith - or a leap of faith. He is simply saying here - and this is what I'm trying to get people to see - faith is a system of belief based on the teachings of the Scripture - and then - we are to trust in that faith - trust in that system of belief. So, typically, he says that when men have faith - a conviction or belief - they will trust that faith - they will trust that

system of belief and have holy fervor born of that faith and joined to it. Ultimately, then, changing their way of life to conform to that belief - to that faith. And I believe that is exactly what Paul is saying in Ephesians chapter 2. And this, I believe, is the Biblical plan of salvation. Mr. Thayer also defines faith in these ways.

Hebrews 11:1 (where πίστις is called ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων); opposed to εἶδος, 2 Corinthians 5:7; joined with ἀγάπη and ἐλπίς, 1 Corinthians 13:13.

a. when it relates to God, πίστις is "the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ":

*Hebrews 11:6; Hebrews 12:2; Hebrews 13:7; πίστις ἐπὶ Θεόν, Hebrews 6:1; ἡ πίστις ὑμῶν ἢ πρὸς τὸν Θεόν, **by which ye turned to God**, 1 Thessalonians 1:8; τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἰς Θεόν, **directed unto God**, 1 Peter 1:21; with a genitive of the object (faith in) (τῶν θεῶν, Euripides, Med. 414; τοῦ Θεοῦ, Josephus, contra Apion 2, 16, 5; cf. Grimm, Exgt. Hdbch. on Sap. vi., 17f, p. 132; (cf. Meyer on Romans 3:22; also Meyer, Ellicott, Lightfoot on Col. as below; Winer's Grammar, 186 (175))): ἡ πίστις τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτόν (Christ) ἐκ τῶν νεκρῶν, Colossians 2:12; διὰ πίστεως, **by the help of faith**, Hebrews 11:33, 39; κατὰ πίστιν, equivalent to πιστεύοντες, Hebrews 11:13; πίστει, dative of means or of mode by faith or by believing, prompted, actuated, by faith, Hebrews 11:3f, 7-9, 17, 20-24, 27-29, 31; dative of cause, because of faith, Hebrews 11:5, 11, 30.*

b. in reference to Christ, it denotes "a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God" (on this see more at length in πιστεύω, 1 b. γ.);

α. universally: with the genitive of the object (see above, in a.), Ἰησοῦ Χριστοῦ, Romans 3:22; Galatians 2:16; Galatians 3:22; Ephesians 3:12; Ἰησοῦ, Revelation 14:12; Χριστου, Philippians 3:9; τοῦ υἱοῦ τοῦ Θεοῦ, Galatians 2:20; τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, James 2:1; μου (i. e. in Christ), Revelation 2:13 (certainly we must reject the interpretation, faith in God of which Jesus Christ is the author, advocated by Van Hengel, Ep. ad Romans 1, p. 314ff, and H. P. Berlage, Disquisitio de formulae Paulinae ψιτις Ἰησοῦ Χριστοῦ significatione. Lugd. Bat. 1856); τοῦ εὐαγγελίου, Philippians 1:27; ἀληθείας, 2 Thessalonians 2:13, with prepositions: εἰς (toward (cf. εἰς, B. II. 2 a.)) τὸν κύριον ἡμῶν Ἰησοῦν, Acts 20:21; εἰς Χριστόν, Acts 24:24; Acts 26:18; ἡ εἰς Χριστόν πίστις ὑμῶν, Colossians 2:5; (πίστιν ἔχειν εἰς ἐμέ, Mark 9:42 Tr marginal reading); πρὸς τὸν κύριον, Philemon 1:5 (L Tr WH εἰς) ((see πρὸς, L 1 c.; cf. Lightfoot at the passage); unless here we prefer to render πίστιν fidelity (see 2, below); cf. Meyer at the passage and Winer's Grammar, § 50, 2); ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ, reposed in Christ Jesus, 1 Timothy 3:13; 2 Timothy 3:15; τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, Colossians 1:4; ἡ κατὰ

τινα (see κατά, II. 1 e.) πίστις ἐν τῷ κυρίῳ, Ephesians 1:15; ἐν τῷ αἵματι αὐτοῦ, Romans 3:25 (yet cf. Meyer). πίστις (cf. Winer's Grammar, 120 (114)) and ἡ πίστις simply: Luke 18:8; Acts 13:8; Acts 14:22, 27; Acts 15:9; Acts 17:31; Rom. (Romans 3:27 (on which see νόμος, 3)), Romans 3:31; Romans 4:14; Romans 5:2 (L Tr WH brackets τῇ πίστει); Romans 9:32; 10:8,17; 12:3,6; 1 Cor. (1 Corinthians 12:9 (here of a charism)); 1 Corinthians 16:13; 2 Corinthians 4:13; (2 Corinthians 8:7); 2 Corinthians 10:15; Galatians 3:14, 23, 25; Galatians 5:5; Galatians 6:10; Ephesians 2:8; Ephesians 3:17; Ephesians 4:5; Ephesians 6:16; 2 Thessalonians 1:4; 1 Timothy 1:2, 4 (on the latter passive, see οἰκονομία), 1 Timothy 1:19; 1 Timothy 2:7 (on which see ἀλήθεια, I. 2 c.); 1 Timothy 3:9; 4:1,6; 5:8; 6:10,12,21; 2 Timothy 1:5; 2 Timothy 2:18; 2 Timothy 3:8, 10; 2 Timothy 4:7; Titus 1:1, 4, 13; Titus 2:2; Titus 3:15; James 2:5; 1 Peter 1:5; 2 Peter 1:1, 5. with a genitive of the subject: Luke 22:32; Romans 1:8, 12; 1 Corinthians 2:5; 1 Corinthians 15:14, 17; 2 Corinthians 1:24; Philippians 1:25; Philippians 2:17; 1 Thessalonians 3:2, 5-7, 10; 2 Thessalonians 1:3; 2 Thessalonians 3:2; Philemon 1:6; James 1:3; 1 Peter 1:7, 9 (here WH omits the genitive); 1 John 5:4; Revelation 13:10; πλήρης πιστέω καὶ πνεύματος, Acts 6:5; πνεύματος καὶ πίστεως, Acts 11:24; πίστεως καὶ δυνάμεως, Acts 6:8 Rec.; τῇ πίστει ἐστήκεναι, Romans 11:20; 2 Corinthians 1:24; ἐν τῇ πίστει στήκειν, 1 Corinthians 16:13; εἶναι, 2 Corinthians 13:5; μένειν, 1 Timothy 2:15; ἐμμένειν τῇ πίστει, Acts 14:22; ἐπιμένειν, Colossians 1:23; στερεοί τῇ πίστει, 1 Peter 5:9; ἐστερεοῦντο τῇ πίστει, Acts 16:5; βεβαιοῦμαι ἐν (L T Tr WH omit ἐν) τῇ πίστει, Colossians 2:7. **Since faith is a power that seizes upon the soul, one who yields himself to it is said** ὑπακούειν τῇ πίστει, Acts 6:7; hence, ὑπακοή τῆς πίστεως, **obedience rendered to faith** (Winer's Grammar, 186 (175)), Romans 1:5; Romans 16:26; ὁ ἐκ πίστεως namely, ὢν, depending on faith, equivalent to πιστεύων (see ἐκ, II. 7), Romans 3:26; plural, Galatians 3:7, 9; ὁ ἐκ πίστεως Ἀβραάμ, **he who has the same faith as Abraham**, Romans 4:16; ἐκ πίστεως εἶναι, to be related, akin to, faith (cf. ἐκ, as above), Galatians 3:12. δίκαιος ἐκ πίστεως, Romans 1:17; Galatians 3:11; δικαιοσύνην δέ τὴν ἐκ πίστεως, Romans 9:30; ἡ... ἐκ πιστηως δικαιοσύνη, Romans 10:6; δικαιοσύνη... ἐκ πίστεως εἰς πίστιν, springing from faith (and availing) to (arouse) faith (in those who as yet have it not), Romans 1:17; δικαιοσύνη ἡ διὰ πίστεως Χριστοῦ,... ἡ ἐκ Θεοῦ δικαιοσύνη ἐπὶ τῇ πίστει, Philippians 3:9; passive, δικαιοῦσθαι πίστει, Romans 3:28; δικαιοῦν τινα διὰ πίστεως Χριστοῦ, Galatians 2:16; διὰ τῆς πίστεως, Romans 3:30; δικαιοῦσθαι τινα ἐκ πίστεως, *ibid.*; Galatians 3:8; passive, Romans 5:1; Galatians 3:24; εὐαγγελίζομαι τὴν πίστιν, to proclaim the glad tidings of faith in Christ, Galatians 1:23; ἀκοή πίστεως, instruction concerning the necessity of faith (see ἀκοή, 3 a.), Galatians 3:2, 5; ἡ πίστις is joined with ἡ ἀγάπη: 1 Thessalonians 3:6; 1 Thessalonians 5:8; 1 Timothy 1:14; 1 Timothy 2:15; 1 Timothy 4:12; 1 Timothy 6:11; 2 Timothy 2:22; with a subjunctive genitive Revelation 2:19; πίστις δι' ἀγάπης ἐνεργουμένη, Galatians 5:6;

ἀγάπη μετά πίστεως, *Ephesians 6:23*; ἀγάπη ἐκ πίστεως ἀνυποκρίτου, *1 Timothy 1:5*; πίστις καί ἀγάπη ἢ ἐν Χριστῷ Ἰησοῦ, *2 Timothy 1:13*; φιλεῖν τινα πίστει, *Titus 3:15* (where see *DeWette*); ἔργον πίστεως (cf. *ἔργον*, 3, p. 248{b} near the bottom), *1 Thessalonians 1:3*; *2 Thessalonians 1:11*.

β. in an ethical sense, persuasion or conviction (which springs from faith in Christ as the sole author of salvation; cf. πιστεύω, 1 b. γ. at the end) concerning things lawful for a Christian: *Romans 14:1, 23*; πίστιν ἔχειν, *Romans 14:22*.

c. universally, the religious belief of Christians;

α. subjectively: *Ephesians 4:13*, where cf. *Meyer*; in the sense of a mere acknowledgment of divine things and of the claims of Christianity, *James 2:14, 17f, 20, 22, 24, 26*.

β. objectively, the substance of Christian faith or what is believed by Christians: τῇ ἅπαξ παραδοθείσῃ... πίστει *Jude 1:3*; ἡ ἀγιωτάτη ὑμῶν πίστις, *Jude 1:20*. There are some who think this meaning of the word is to be recognized also in *1 Timothy 1:4, 19*; *1 Timothy 2:7*; *1 Timothy 3:9*; *1 Timothy 4:1, 6*; *1 Timothy 5:8*; *1 Timothy 6:10, 21* (cf. *Pfleiderer, Paulinismus*, p. 468 (English translation, ii., p. 200)); but *Weiss (Biblical Theol. d. N. T. § 107 a. note)* correctly objects, "πίστις is rather the form in which the truth (as the substance of right doctrine) is subjectively appropriated"; (cf. *Meyer on Romans 1:5* (and *Prof. Dwight's additional note*); *Ellicott on Galatians 1:23*; *Lightfoot on Galatians*, p. 157).

d. with the predominant idea of trust (or confidence) whether in God or in Christ, springing from faith in the same: *Matthew 8:10*; *Matthew 15:28*; *Luke 7:9, 50*; *Luke 17:5*; *Hebrews 9:28*; *Lachmann's stereotyped edition*; *Hebrews 10:22*; *James 1:6*; with a genitive of the subject: *Matthew 9:2, 22, 29*; *Matthew 15:28*; *Mark 2:5*; *Mark 5:34*; *Mark 10:52*; (*Luke 5:20*); *Luke 8:25, 48*; *17:19*; *18:42*; with a genitive of the object in which trust is placed: τοῦ ὀνόματος αὐτοῦ, *Acts 3:16*; πίστιν ἔχειν (*Matthew 17:20*); *Matthew 21:21*; *Mark 4:40*; *Luke 17:6*; πᾶσαν τὴν πίστιν ('all the faith' that can be thought of), *1 Corinthians 13:2*; ἔχειν πίστιν Θεοῦ, to trust in God, *Mark 11:22*; ἔχειν πίστιν τοῦ σωθῆναι, to be healed (see *Fritzsche on Matthew*, p. 843f; (cf. *Winers Grammar*, § 44,4{a}; *Buttmann*, 268 (230))), *Acts 14:9*; ἡ πίστις δι' αὐτοῦ, awakened through him, *Acts 3:16*; εὐχή τῆς πίστεως, that proceeds from faith, *James 5:15*; of trust in the promises of God, *Romans 4:9, 16, 19*; *Hebrews 4:2*; *Hebrews 6:12*; *Hebrews 10:38f*; with a genitive of the subject, *Romans 4:5, 12*; πίστις ἐπὶ Θεόν, faith which relies on God who grants the forgiveness of sins to the penitent (see ἐπὶ, C. I. 2 g. α.), *Hebrews 6:1*; δικαιοσύνη τῆς πίστεως (cf. *Winer's Grammar*, 186 (175)), *Romans 4:11, 13*; ἡ κατὰ πίστιν δικαιοσύνη, *Hebrews 11:7*.

2. fidelity, faithfulness, i. e. the character of one who can be relied on: *Matthew 23:23*; *Galatians 5:22*; *Philemon 1:5* (? see above in b. α.); *Titus 2:10*. of one who keeps his

promises: ἡ πίστις τοῦ Θεοῦ, subjunctive genitive, Romans 3:3. objectively, plighted faith (often so in Attic writings from Aeschylus down): ἀθετεῖν (see ἀθετέω, a.) τὴν πίστιν, 1 Timothy 5:12. Cf. especially Koolhaas, Diss. philol. I. et II. de ratio usu et constructione vocum πίστις, πιστός et πιστεύειν in N. T. (Traj. ad Rhen. 1733, 4to.); Dav. Schulz, Was heisst Glauben, etc. (Leipz. 1830), p. 62ff; Rückert, Com. üb. d. Röm., 2nd edition, i., p. 51ff; Lutz, Biblical Dogmatik, p. 312ff; Huther, Ueber ζωή u. πιστεύειν im N. T., in the Jahrb. f. deutsch. Theol. for 1872, pp. 1-33; (Lightfoot's Commentary on Galatians, p. 154ff). On Paul's conception of πίστις, cf. Lipsius, Paulin. Rechtfertigungslehre, p. 94ff; Weiss, Biblical Theol. d. N. T., § 82 c. d. (cf. the index under the word Glaube); Pfeleiderer, Paulinismus, p. 162ff (English translation, i., p. 161ff; Schnedermann, De fidel notione ethica Paulina. (Lipsius 1880)). On the idea of faith in the Epistle to the Hebrews see Riehm, Lehrbegr. des Hebrew-Br., p. 700ff; Weiss, as above § 125 b. c. On John's conception, see Reuss, die Johann. Theol. § 10 in the Beiträge zu d. theol. Wissensch. i., p. 56ff (cf. his Histoire de la Theol. Chretienne, etc., 3me edition, ii., p. 508ff (English translation, ii. 455ff)); Weiss, as above § 149, and the same author's Johann. Lehrbegriff, p. 18ff. A. Schlatter, Der Glaube im Neuen Testament (Leiden, 1885).

Ephesians chapter 2, verse 8 again:

[8] For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

[9] Not of works, lest any man should boast.

In the ages to come - in the New Covenant world - we are saved through faith. We are saved through belief. Belief that Jesus Christ - among many other things of course - but ultimately - His Own Words concluding - the belief that He has All Power - All Authority - in Heaven and in earth. If we believe this, we will trust in it with holy fervor - it will change our lives - and will ultimately change the world around us - because this is the

the power of God unto salvation to every one that believeth;

When I started the water series several years ago, I was actually shocked, and for this to happen to me, because, I admit, I have become somewhat callous and hardened to criticism - I admit that. When I was younger, if someone looked at me crosswise my feelings would get hurt and it would bother me and make me sad - emotional - but no longer. It's very difficult to get me upset about someone criticizing me for my beliefs - but I will tell you - I was shocked when I received an email from someone -

anonymously - of course - that wrote to me said, and it was as just as hatefully as they could - "You're one of those faith only preachers, aren't you!" Yes. Guilty. Faith only. No works. There is absolutely no work that I, or anyone else can do, to cause the grace of God to come over me.

And, of course, the writer of the email was upset with me because I say that participating in a water ritual that originated in the Old Covenant Law that God gave Moses - was not only not required in the New Covenant - but actually forbidden - yes - friends - I'm telling you - if you are trusting in the fact that you have been "water baptized as the means for getting you into Christ, getting you under the blood" or whatever church term you want to apply to that - you better repent. You better ask for forgiveness for falling for that deception. Salvation is by grace through faith - not of works - lest any man should boast.

I am not ashamed of Ephesians 2:8-9. I believe Ephesians 2:8-9 and I understand why Paul concluded that as being the Gospel for the ages to come.

There were works of the Law that were required under the Law God gave Moses. There were sacrifices. There were water washings. There were circumcisions. There were many required works in the Law God gave Moses. And in the first century, even after Christ had ascended back to Heaven - those works - were still in effect in Jerusalem until the temple was destroyed. Let me say one thing about that statement, briefly.

I am in the process of compiling some information for a series that I'm planning on circumcision. I have been telling people for many many years now - if there is anything in your system of belief that has been shaped, formed or molded by that thing called "church" - and let me add this - by that thing called "temple" - as in Jewish - you better go back and reevaluate it - because everything that has come from those two entities is not based on the truth. And I'm telling you that most people have absolutely no idea what circumcision was in the Bible. If someone tries to tell you they know what it was that God told Abraham to do - they are sorely misguided - to say the least.

I'll just tell you right now - even though I believe the Scriptures - the simplicity of the Scriptures - makes it clear as can be that we are not to physically circumcise today - I am being blown away by how much information there is that is available to us on this subject if we take the time to look at it closely.

If you recall from the water series - I showed - clear as can be - how the Law God gave

Moses was still in effect in Jerusalem - after the cross - after the resurrection - after the ascension - but the followers of Jesus Christ living in Jerusalem were bound to keep the Law - but to do so by the Authority of - in the Name of Jesus Christ - which incidentally - when you remove the baptisma defined by Jesus Christ in Matthew 20 - when you do not have that in the Bible you read - you will not understand the Book of Acts. But Paul actually told those in Jerusalem - if they were circumcised - they were not to reverse it - and if they weren't circumcised - they weren't supposed to get circumcised.

Read those passages I Corinthians 7:18. That verse would be a real head-scratcher if you did not understand what was going on in the first century concerning circumcision.

So that issue needs a real deep-dive and hopefully we'll get to that at some point soon.

So I said all that to say that with the exception possibly of circumcision - after the cross - those in Jerusalem were still bound to the Law. I believe if you look at closely, you will see that even for those in Jerusalem, they were not to circumcise.

Paul was the one who had caused all the controversy in Jerusalem in the first century by telling those outside of Jerusalem not to keep the Law God gave Moses. Beginning with Acts 15 - it's clear as can be. While the temple was still standing, the temple Laws were still in effect. The sacrifices were still in effect for those in Jerusalem. The washing Laws were still in effect. These were all compiled under the heading - the works of the Law. Clearly referencing the ceremonial aspects of the Mosaic Law. Paul concluded, in Ephesians 2 - that in the New Covenant world - in the ages to come - salvation was by grace - through faith - and none of the works of the Mosaic Law mattered any longer.

It is my belief that so very few people understand this and teach it and live it - because they do not understand when the official end of the Old Covenant age was - and that was Jesus' teaching that when the temple was destroyed - not one stone left standing upon another - when that happened - that was the end.

The blood sacrifices. The water washing requirements - clearly identified as "baptisms" in Hebrews chapter 9 verse 10 - were works of the Law and they are not only not required in the New Covenant - they are forbidden. We are not to go back to the weak and beggarly elements of the Old Covenant Law God gave Moses.

Salvation by grace, through faith. Through the system of belief that Jesus Christ had been given All Power - All Authority by God - in Heaven and in earth - and as His

followers - we are to live, and move and have our being in Christ. Have we left walking according to the course of this world?

The course of this world? In the ages to come - the times in which we live - what is the course of this world? The course of this world is the nations of the world and they all have "laws" and people are supposed to live by the "laws" of whatever nation they happen to be in. Physically be in. That's what 99.9999% of people alive today would say that the "course of this world is." You know I, I know it. We all know that to be true. There isn't hardly a voice out there that is saying that this is not the way it is supposed to be.

The course of this world is nation-states. And they are ruled by their own definitions of good and evil, right and wrong - with no consideration whatsoever that Jesus said that He had all Power, He had all Authority in Heaven and in earth. As ambassadors for the Heavenly Place, the Heavenly Government of God, Christians are to be calling people out of the nation-states of the rule of men - and into the Kingdom Government of Jesus Christ. It's all about Authority and this is what Jesus was teaching, preaching, and this is what He died for. And it is this Gospel message that we are supposed to be teaching and preaching throughout the whole world. And it is belief in this understanding that brings men and women boys and girls into salvation.

That's not a new Gospel. That is not the invention of Charlie Steward. That is what happens when we put Jesus Christ's baptisma back into our Bibles and we teach that the baptisma of Jesus Christ - the one in which He defined - was about immersing people into the truth, into the faith, that He, His Father and the Spirit have All Power, All Authority, and everyone is to submit themselves exclusively to that Power and Authority.

This is all about who has the Authority to define good and evil, right and wrong.

This past week I read an article about a man who was beaten by cops for having an expired license plate on his car. Listen to this:

<https://lbpost.com/news/long-beach-will-pay-300000-to-settle-lawsuit-alleging-officers-roughed-up-cancer-patient/>

Long Beach officials have agreed to pay \$300,000 to a man who sued, alleging he was threatened, beaten and detained by police officers over an expired car registration in

2022.

In a lawsuit filed in October, Johnny Jackson says he had just gotten out of the hospital after getting surgery to treat prostate cancer and had driven to Staples to make a copy of a doctor's note for his employer when police pulled him over on the way back to his Long Beach home.

Bodycam footage shared with the Long Beach Post shows an interaction between Jackson and Long Beach police officers on the afternoon of Sept. 3, 2022.

The video shows an unmarked police car outside Jackson's house and then at least three officers quickly walking into his driveway.

One officer can be heard telling Jackson to stay in the car just before Jackson can be seen exiting a white sedan parked in his driveway.

Jackson explains to the officer that he lives there and has no weapons, but the officer continues to tell him he needs to stay in his car.

Jackson places a few pieces of paper on the roof of his car and raises his hands in the air as the officer instructs him to walk toward him.

The officer instructs Jackson to put his hands behind his head, but when one of the papers on the car roof is blown away, Jackson walks back toward his car to try and stop the rest of the papers from flying away.

The officer tells him to stop, and as Jackson explains to the officer that the paperwork is important because he just had surgery, an officer hops off the home's porch and grabs Jackson's arm.

Another officer then grabs Jackson's other arm as Jackson asks them to be careful because he just had surgery.

"You're doing a lot of talking and not a lot of listening," one officer tells Jackson. "Stop, listen to me, put your hands behind your back, if you resist, you will get hurt."

"If you hurt me, I will sue you," Jackson responds.

Within seconds, the officers forcibly arrest Jackson. One officer at some point appears to use his knee to strike Jackson at least three times.

"What is going on with you," one of the officers asks Jackson.

"I told the guy I just had surgery," Jackson responds.

The officer then puts Jackson in the back of the unmarked police car as Jackson continues to ask why one of the officers threatened him.

“Why can’t you listen to anything we’re saying? Why do you think you’re running the show here?” An officer asks Jackson. “Why did we have to get to this point?”

Jackson admits that he saw police officers trying to pull him over but that he chose to instead continue driving until he reached his driveway because he knew his car tags were expired.

“So why are you forcing us to use force on you?” the officer asks.

Jackson responds that he was trying to listen but that one officer was threatening him while the other officers were also trying to talk to him at the same time.

“I just had a four-hour surgery and I’m messed up,” Jackson says. “But that threat, officer, wasn’t necessary.”

“What threat?” the officer responds, and explains that police by law have to use force on him if he doesn’t cooperate.

“I was going to cooperate with everything officer,” Jackson said.

The officer then tells Jackson that he’s lucky the officers didn’t Tase, pepper spray him, or throw him to the ground.

“Think about that next time,” the officer says. “You might be going to jail now.”

The officers ultimately cited Jackson for having an expired car registration and resisting arrest, according to Jackson’s lawsuit. It also says Jackson checked into an emergency room for injuries suffered during his interaction with police.

Jackson’s lawsuit, which names the city of Long Beach and its police department as defendants, accuses the officers of using excessive force, acting negligently and violating his civil rights.

The Long Beach City Attorney’s Office and the Long Beach Police Department declined to comment on the allegations in the lawsuit.

On Tuesday, the City Council agreed during its closed session meeting to settle the case and pay out \$300,000.

Adante Pointer, one of the attorneys who represented Jackson in the lawsuit, said the officers’ actions were a “shocking” display of disrespect toward his client, who was trying to express that he was recovering from serious surgery.

“These officers were hyper-aggressive when all they were dealing with was a supposed traffic violation,” Pointer said.

Pointer said the officers should face criminal charges for what they did.

The Long Beach Police Department declined to say whether officers involved in the situation faced any disciplinary action.

If you think that I'm crazy for trying to tell people that the course of this world is to make their own definitions of good and evil, right and wrong, then force other people with violence, guns, tasers, etc., to obey their definitions of right and wrong, good and evil - you just aren't thinking correctly.

These cops beat this man because of some numbers on a piece of metal that were on his car - and the cops did not like the numbers. The numbers were not in agreement with their definition of good and evil, right or wrong. And they believed they were justified - and I'll say this - I tried to find an article with people's comments on the story and it was hard finding one. I did find one article with 36 comments - and to my amazement - 35 out of 36 comments sided with the man that the cops beat up.

But I think I could be safe in saying that if you polled people in white "churches" in this country - most of those polled would have sided with the cops. "How dare that black man drive around with expired tags. He must obey the laws of the land or take his beating." The reason I say that is because for about 40 years or so, I've heard enough of that out of "church people."

Man has one responsibility in this life. And that is to obey the Laws of God. Submit to the Authority of Jesus Christ. Obey the definitions of good and evil defined by the God of the Bible - in the Bible - and there is no place in that Book that God said it is evil, wrong, sin, to move yourself around or about without permission from other men. It's not there.

The only thing a man cannot do is move himself around or about and harm other men in doing so. That's it. Men are not free to harm other men. Men are not free to deprive other men of their freedom - unless - one condition - if a man breaks the Laws of God and brings harm to another man or his property - then - it is the command of God for men to bring that man to justice. That is really simple. And that is the Authority that King Jesus declared belonged to Him - and that is what Jesus said was the Gospel of His Kingdom - and that is what He commissioned His disciples to preach to the whole world - teaching all men to observe whatsoever things I have commanded you.

It's not teaching men to observe whatsoever things they have commanded you. Mere men do not have the Authority. Mere men cannot command other men to do things that are based on their own definitions of good and evil. Men can only command other men to submit to the very few Laws of God. Friends, this is good news. This is great news. We have been freed by the finished work of Jesus Christ from the tyranny of men. We have been freed from all of the oppression that comes from men and their

“governments.” Among you, it shall not be so.

But why? Why do men's little g “governments” have so much power? It is because the baptisma that Jesus Christ defined in Matthew 20:22-23 has been removed from English Bibles. It shouldn't be so - because it's still in Mark chapter 10. But for those who focus mainly on the Book of Matthew - John's water ritual - that they do not know originated in the Law God gave Moses - is the only thing they see from the early parts of the Book of Matthew until the end of Matthew 28 where Jesus gives the command to baptisma. If Matthew 20:22-23 isn't in the Book - then the Authority of Jesus Christ from Matthew 28:18 has diminished value.

Jesus told His disciples in Matthew 20:22-23 and in Mark 10:38-39 that they would be baptidzo. This is washing people, immersing people, drowning people, overwhelming people, into the Authority of Jesus Christ, His Father and the Spirit. The world is the way it is today because 99.9999% of people are following the course of this world.

Because they believe that they have authority and power to rule over other men with their definitions of good and evil, right and wrong. The Gospel of the Kingdom Government of God has been replaced with a church water ritual that originated with the Law God gave Moses, was continued with the judaizers - those jews who were commanding those who were outside of Jerusalem that they were bound to the Law of Moses - when they clearly were not. Until we understand, and convince more people that the Gospel is that Jesus has All Power, All Authority in Heaven and in earth - and that man doesn't have it - the world will continue on its downward spiral.

The belief in the authority of the nation-states must be brought down and replaced with the belief in the exclusive Authority of the Kingdom Government of God.

Over the last several weeks, I've been proving this. We went back to Matthew chapter 19 and I showed you where the man came to Jesus and asked, “

“What must I do to inherit eternal life?”

Then, from that point forward, Jesus began to point all focus to His Authority. We went through chapter 20 - where Jesus told His disciples they would partake of the baptisma that He went through. I've asked, over and over and over, how someone can say that the Bible teaches One Baptisma - which it clearly does - Ephesians 4:5 - but never discuss the baptisma that Jesus Christ Himself defined in Matthew 20:22-23? How can - in two verses - the words baptisma and baptidzo be found more than in any other place in the entire Bible - how can that be completely dismissed - no where in the One Baptisma discussion - then I showed where in the modern versions of the English Bible - this baptisma that Jesus spoke of in Matthew 20 - has been removed.

Then we went on though chapter 20 where Jesus continued with the theme of Authority - telling His disciples that the princes of the earth exercise dominion over one another - but clearly - as clearly as anything Jesus ever said to someone -

among you it shall not be so.

Why? Because Authority comes only from Heaven, from God and mere men are not to exercise authority over other men - unless - unless it is in the process of bringing to justice those who have violated the Laws of God.

We went to chapter 21 where Jesus was again establishing His Authority. He's called King. He's called the Son of David. He declares by the Authority of the Scriptures that He was the Stone of the Book of Daniel. I showed where He took Authority over the temple. And finally, in chapter 21, I showed where He took Authority over the kingdom of Israel.

In chapter 22, He takes dominion over Rome. Which, by the way, was not the first time He had done so. When He sent Legion into the sea - that was another time He took dominion over Rome. In conclusion this morning, let's finish chapter 22. Beginning with verse 23.

[23] The same day came to Him the Sadducees, which say that there is no resurrection, and asked Him,

[24] Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

[25] Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

[26] Likewise the second also, and the third, unto the seventh.

[27] And last of all the woman died also.

[28] Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

[29] Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

In verse 29, we see Him establishing His Authority over the Sadducees, and, Authoritatively referring to the Scriptures in answering that the Sadducees did not know the Scriptures - but He did.

[30] For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in Heaven.

[31] But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

[32] I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

[33] And when the multitude heard this, they were astonished at His doctrine.

[34] But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together.

Again. Put them to silence. He demonstrated His Authority over them.

[35] Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying,

[36] Master, which is the great commandment in the law?

[37] Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

[38] This is the first and great commandment.

[39] And the second is like unto it, Thou shalt love thy neighbour as thyself.

[40] On these two commandments hang all the law and the prophets.

[41] While the Pharisees were gathered together, Jesus asked them,

[42] Saying, What think ye of Christ? Whose Son is He? They say unto Him, The Son of David.

[43] He saith unto them, How then doth David in spirit call hHm Lord, saying,

[44] The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

[45] If David then call Him Lord, how is He his son?

[46] And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions.

Jesus established that He had more knowledge, more understanding than the Sadducees and the Pharisees. Jesus was the One Who was Supreme in Authority. Jesus was the Christ. Jesus was the Son of David. Jesus was the Messiah King and He made that abundantly clear.