

Message# 275_2-11-2024 - "Baptisma in the Name of..."

Preached first on 2/11/2024 on www.molibertyradio.us

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

I want to remind you again about the Prayer Request page. There are several on there. I received an update from Mindy letting me know that Doug left the hospital. He's still got some very serious issues to deal with - but he is out - and he finally got some good sleep after almost 3 weeks.

Jeff has updated his eye situation to better. Chrissy is getting better. So praise God for those good reports. Please continue to keep all those who are on the List in your prayers.

I have a very interesting thing to let you know about concerning some things I said in the message last weekend. But before I do that, I want to remind you that I said a while back that I was going to be doing some messages on Creation. That is still my intention. And when I feel led to move off of the subject we have been - I hope to address the subject. I don't anticipate it being a long series. Mainly, because I believe the Bible is very clear on the subject. I believe that NASA and the world's leading "scientists" do what they do - for the purpose of making people doubt the existence of God. And when I say God, I am speaking of the God of the Bible. Our God. Our King. Our Lawmaker. The One Who sent His Son, Jesus Christ, to be the Ultimate Example of what it means to follow the God of the Bible, the King, the Only Lawmaker, the Only Ruler of the World.

We need to understand this. If the world truly believed that the God of the Bible gave His Creation a Lawbook - and then expects His Creation to live exclusively according to that Lawbook - there isn't any room for man's little g "governments." And, if there isn't any room for man's little g "governments" - then there certainly isn't any room for man's millions and millions of "laws, statutes, ordinances, rules, regulations" etc., etc., etc. Discrediting the Bible is about creating doubt in the minds of people to the point where if there is no God - then of course, obvious as the day is long, that God does not have Laws. And if that God does not have Laws - then who does? Who does that leave? It's really simple. It leaves man and man's "laws, statutes, ordinances, rules, regulations, etc., etc., etc." Which are what? Again, very simple. Man's own definitions of right and wrong, good and evil, legal and illegal, and even the hi-jacked lawful and unlawful.

Whether you like this or not - the Bible does not teach a spinning ball that is rotating around a non-moving sun. The Bible teaches the exact opposite. The Bible teaches that the world is fixed, it is immovable, and it is the sun, the moon and the stars that are moving around the world. The Bible teaches that the world is in the shape of a circle. And it has something that surrounds that entire circle that keeps the waters inside that circle. The Bible teaches that there are four corners to that circle. The Bible teaches to stretch a line across the earth. You builders know what that means. FYI - you do not stretch a straight line on a ball. The Bible teaches that there are ends of the earth. I have never picked up a ball and considered 4 corners to that ball, nor have I ever been able to find the ends of a ball. The Bible says that God on the week of Creation, God set a compass on the face of the deep waters. How does that work on a ball? Where's the face of the ball that NASA has been claiming to show? Think about these pictures in your mind?

The Bible says the world is a circle, encompassed by a border that keeps the waters in place. The Bible says the earth is like a clay seal. Clay seals, go online and do a search for clay seals.

<https://www.timesofisrael.com/2700-years-ago-tiny-clay-piece-sealed-deal-for-bibles-king-jeroboam-ii/>



Nearly every single clay seal you will find is a circular shaped form, with a clear indentation and a border all the way around the edge. To the point where if you put water in the seal, the water would be kept in by the border that compasses the circle of the seal.

I am just speaking off the top of my head right now. There are more Bible verses that we will be discussing when we get to this series.

I didn't even mention the times where the Bible says - as plain as day - God caused the sun and the moon to stop moving. To stop going around the world. That's what the Bible says. The Bible says the sun has a circuit. That is the path where the sun moves.

What I'm trying to tell you is that the world says "science" has proven all these Bible passages to be incorrect. And if these Bible passages are incorrect - then the Bible is not reliable and cannot be trusted for any of its content. Most importantly, for its Laws and its Lawgiver.

This week, I was able to spend some time in preparing for this series, so I did a search for websites that claim "Bible verses that say the world is a ball." Because this is such a hot topic and because 99% of "churches" in America are supporters of the U.S. "government" and all that it does in the name of - by the authority of "their people" - I thought for sure I'd find a whole bunch of websites where the government mouthpiece "preachers" were providing Biblical support for the scientists of the world.

I found a website where they were claiming that the Bible teaches that the world - of course - they call it the earth - is a ball. I was anxious to see the Bible verses they were going to use. The author starts out like this:

<https://versebyverseministry.org/bible-answers/does-the-bible-teach-that-the-earth-is-round-or-flat>

The Christian faith recognizes the Bible above all other sources of knowledge as the inspired word of God. Teaching that contradicts the Bible is false, by definition. On the other hand, the Bible is not the sole source of knowledge in Creation.

I get that. I understand that and I agree to a certain extent. But when the very opening of our Bible is about Creation, then we need to understand how important that is and we need to make sure that whatever source of knowledge in Creation that we are

looking at - it better be based on the first sentence of what this author said - the Bible must be above all sources of knowledge. And when the world's "scientists" say the Bible is wrong - then friends - we as followers of Jesus Christ - had better take the side of the Bible and stand against those who are opposing it.

The website continues - looking for Bible passages that teach a ball world:

In the case of the earth's shape, scripture never explicitly states the shape of our planet,

I disagree. I will be showing lots of passages of Scripture that deal with the shape. The author uses the words "shape of our planet." God's world, God's Creation that we live on, the one that He loved and gave His Only begotten Son for - is never - not once in our Bibles called a planet. The one time the word "planets" is found in our English Bibles is in the KJV in II Kings 23:5 and it is used in place of the word stars. As in the sun, moon and stars. To refer to God's world as "planet earth" and claim Biblical Authority to do so - is not correct.

nor does the Bible propose to teach the physical design of earth explicitly at any point, but it does confirm a round earth implicitly in various places.

Again. I disagree. And I will be showing actual Bible passages that state otherwise. Nevertheless, even though the author just said - yes, no, left, right, right, wrong, he said the Bible does not teach the physical design of the earth - then he turned right back around - not even in another sentence, same sentence, thoughts separated by a comma -

but it does confirm a round earth implicitly in various places.

Round, as in a circle. Absolutely. That is exactly what it teaches. But not round as in a ball. Now to all the Bible verses.

For example, the Creation account in Genesis 1 says that the earth began as water only, and water suspended in space always takes the form of a sphere due to the surface tensions of water molecules.

Ok. I understand that. Even "scientifically" I understand that. But what happens when you add air? Water is as flat as pancake. That's why it's called sea-level. It isn't called sea-round, or sea-ball. It's called sea-level.

Furthermore, when dry land appeared, Genesis 1 describes all the land as existing "in one place" in Genesis 1:9 while all waters are gathered likewise. Geometrically, this can only happen on a sphere, and therefore Genesis 1 implies a round earth.

And there you have it. That's the Bible verses this guy presents to prove the shape of - as he keeps saying - the earth.

I've had people say - as recently as this week - "Charlie, all these Bible verses you quote, are just metaphors." Absolutely. Absolutely they are metaphors. But metaphors only make sense when they use as their examples, things that we can understand. That's why they are metaphors. That's why things are said the way they are. So we can better understand based on the metaphor and how we see it in nature.

Heaven is My throne, the earth is My footstool.

Of course that is metaphor. Of course it is once again - as is the entire theme of the Bible - demonstrating the Authority of God over His Creation. That's what it means. And He puts this mental picture in our minds of a King sitting on His throne - with His feet on a footstool and He calls the footstool earth. He could have just as easily said - I kick a ball down from the sky - in order to make His point. That's a metaphor. We can inference His superiority and power over a ball that someone would kick with their feet. But that's not the metaphor He chose.

So once again, do a search for ancient footstools and look at what you find. You find a relatively flat cushiony looking thing - sitting on four legs - or as the Bible calls them - several times - the pillars of the earth. I've looked at lots and lots of footstools. I've seen lots of them in my few 61 years - and I don't recall ever seeing a footstool in the shape of a ball. I'm not going to say there's never been one - but when I envision footstool in my mind - I'm not thinking about trying to balance my feet on a ball while sitting in a chair.

I understand metaphors. They are illustrations, pictures - but they aren't made out of myth or cartoons or fairytales.

Friends, for those that oppose this - and believe me - you are more than welcome to oppose this all you want to. But listen, make your arguments from the Word of God. My arguments against NASA - and the "scientists falsely so-called" are with Bible verses. That's all I get. That's all I understand. I've had people send me math equations and all

sorts of things like that - but what they don't understand - for every math equation they want to come up with - the “flat earthers” - which I am not by the way - I do not believe the world is flat - it's not - I do not believe it is a spinning ball - but the “flat earthers” can provide math equations and all sorts of things like that - to refute every single extra-Biblical thing the globers can provide. You aren't going to convince me with math or the world's science. Bring the Bible to the table. Let God be true and every man a liar.

Now, if someone wants to go and look at all the fake NASA videos that are easily available - do that for fun - I do - I've seen lots and lots of them. If it's all real - why do they have to fake things? So strange. Why does NASA need to win a prestigious CGI software award? So strange. If it's real, fine, why fake it?

I saw a video the other day of some spacecraft they said was getting ready to dock on the International Space Station. That thing was so fake it looked like a kid made the video. I've seen videos that kids have made that looked more believable than that.

But again, I look at that stuff for fun, for entertainment. But if you want to have a serious discussion with me concerning these issues - bring your Bible to the table. I'm not interested in all that other stuff because for every thing that one side says - the other side has an equally logical response. All the math, all the “science” can be manipulated by whatever foundation someone uses for their equation. If someone wants to try to prove the moon is 239,000 miles away - they can use math. If someone else wants to try to prove it's only 100 miles away - they can use math. It all depends on what relative starting point someone wants to use.

My starting point is not relative. My starting point is the Bible and some very clear, very easy to understand passages that are used as a foundation, a starting point in coming to a conclusion.

Alright. That wasn't the message. I quoted some passages, but we did not look at them. Hopefully, in the near future, we'll get into this in greater detail. In the meantime, for those who oppose, fine, I'm all for it - do your own study from the Word of God and be prepared to defend your faith. If I am wrong and the others who believe this way are wrong - do you really think if someone could convince us from the Word of God that we are wrong - we would be content to stay wrong in our beliefs? All we want is to advocate for the God of Creation, the God of the Bible, His Son, their Laws, their Perfect Will. That's all we want. I'm not going to get into some screaming match with someone

over what the Word of God says. Come, let's reason together. Let's stand in defense of the Word of God against a world that ultimately says, "Our laws, our statutes, our ordinances, our rules, our regulations - shall be the supreme law of the land."

Friends, if we do not change a lot more people's minds concerning Whose Laws will you obey - the world in which we leave our children and our grandchildren is not going to be great. It's already worse than what we received. The world is ten times, a hundred times worse today - for my children - than it was for me. Chrissy, my youngest, is almost 21. When I look back at the world I was in when I was 21 - forty years ago.

Some of you are older than I am. Some of you remember the 1950s, 1940s. Do you think the world is a better place today than it was then?

Last week, I read some things to you from Matthew Henry's 1706 Commentary on the Bible. Particularly, we were in Matthew chapter 20. I admit to you, when I was studying for that part of the message, I was lazy. I trusted the online version of Matthew Henry's Commentary. After the message, I went and grabbed my 1970s copy of Matthew Henry's commentary and I read his notes on Matthew 20 as they are in my 1960s copy. This book is old. And you know what? What is in my printed version, is not what is in the online version. Let me read to you again what is in the online version, then I'll read to you what is in my printed copy from the 1960s.

Verses 17–19

Christ is more particular here in foretelling his sufferings than before. And here, as before, he adds the mention of his resurrection and his glory, to that of his death and sufferings, to encourage his disciples, and comfort them. A believing view of our once crucified and now glorified Redeemer, is good to humble a proud, self-justifying disposition. When we consider the need of the humiliation and sufferings of the Son of God, in order to the salvation of perishing sinners, surely we must be aware of the freeness and richness of Divine grace in our salvation.

Verses 20–28

The sons of Zebedee abused what Christ said to comfort the disciples. Some cannot have comforts but they turn them to a wrong purpose. Pride is a sin that most easily besets us; it is sinful ambition to outdo others in pomp and grandeur. To put down the vanity and ambition of their request, Christ leads them to the thoughts of their

sufferings. It is a bitter cup that is to be drunk of; a cup of trembling, but not the cup of the wicked. It is but a cup, it is but a draught, bitter perhaps, but soon emptied; it is a cup in the hand of a Father, John 18:11.

Baptism is an ordinance by which we are joined to the Lord in covenant and communion; and so is suffering for Christ, Eze 20:37; Isa 48:10. Baptism is an outward and visible sign of an inward and spiritual grace; and so is suffering for Christ, for unto us it is given,

Php 1:29. But they knew not what Christ's cup was, nor what his baptism [was].

If you recall from last week's message, I said that it was a head-scratcher how that just out of nowhere - he inserted the church water ritual into this passage - when clearly - the "baptism" that Jesus was speaking of - had nothing whatsoever with a physical water church water ritual.

Listen to what my printed version says. Now, let me just tell you this. After doing more research on this - there are many versions of the Matthew Henry Commentary. They do not all say the same things. Amazing. And, they don't tell you they don't say the same thing as what was in the original version. But this is what mine says, a printed copy from the 1960s which claims to be a fifteenth revision - which was originally printed in 1961.

Verses 17-19

This is the third time that Christ gave his disciples notice of his approaching sufferings. I. The privacy of this prediction; He took the twelve disciples apart in the way. His secret was with them, as his friends. It was a hard saying -

(Before I go on - let me just backtrack a little - again. Last week, I said the word secret was mentioned 138 times in a KJV Bible - I want to make sure you understand that when I was talking about men's little g "governments" doing things in secret - that's what I was referring to about being on the alert for. Not every single time secret was mentioned - was it something bad. But most times, secrecy is not mentioned in a positive light.)

and if any could bear it, they could.

Friends, that would be debatable. When we read from commentaries, which are just men's opinions for the most part, be careful not to just take every single thing they say as truth. Be sure to examine everything they say. They are not perfect. And, they are also presenting their thoughts based on their own perspectives and or agendas. So be careful. If, anyone could handle it, I'd agree it was His disciples. But we know, prior to His sufferings, prior to His arrest, none of them handled it. At least one of them - apparently one of his more influential ones - denied that he even knew Jesus - and denied Him with cuss words. Then, even after His resurrection, Christ blasted them because they still had unbelief.

It was requisite that they should know of it, that, being fore-warned, they might be fore-armed. It was not fit to be spoken publicly as yet, because many that were cool toward him, would hereby have been driven to turn their backs upon Him; because many that were hot for Him, would hereby be driven to take up arms in His defense, and it might have occasioned an uproar among the people (chapter xxvi. 5). He never countenanced anything which has a tendency to prevent sufferings.

II. The prediction itself, v. 18, 19.

1. It is but a repetition of what he had once and again said before, chapter xvi. 21; xvii. 22,23. This intimates that he not only saw clearly what troubles lay before Him, but that His heart was upon His suffering-work; it filled Him, not with fear but with desire and expectation; He spoke thus frequently of His sufferings, because through them He was to enter into His glory.

2. He is more particular here in foretelling His sufferings than any time before.

Well, I'd say He's more detailed. He had spoken of it - and called it "baptidzo" in Luke 12, remember.

He had said, (ch. xvi. 21), that He should suffer many things, and be killed; here He adds, that He shall be condemned and delivered to the Gentiles, that they shall mock Him, and scourge Him, and crucify Him. Th more clearly He foresaw His sufferings, the more cheerfully He went forth to meet them. He foretells by whom He should suffer, by the chief priests and the scribes; so he had said before, but here He adds, They shall deliver Him to the Gentiles. He was to suffer for the salvation both of Jews and Gentiles; both had a hand in His death, because He was to reconcile both by His cross, Eph. ii. 16.

3. Here, as before, He annexes the mention of His resurrection and His glory to that of His death and sufferings; The third day He shall rise again. He still brings this in to encourage Himself in His sufferings, and to carry Him cheerfully through them. He

endured the cross for the joy set before Him; He foresaw He should rise again, and rise quickly, the third day. The reward is not only sure, but very near. It was also to encourage His disciples, and comfort them, and to direct us, under all the sufferings of this present time to look at the things that are not seen, that are eternal, which will enable us to call the present afflictions light, and but for a moment.

Verses 20-28

Here is, first, the request of the two disciples to Christ, v. 20-23. The sons of Zebedee were James and John, two of the first three of Christ's disciples; Peter and they were His favourites; John was the disciple whom Jesus loved; yet none were so often reproved as they; whom Christ loves best He reproveth most, Rev. III, 19.

I. Here is the ambitious address they made to Christ, v. 20, 21. It was a great degree of faith, that they were confident of His Kingdom, but a great degree of ignorance, that they still expected a temporal kingdom, with worldly pomp and power. In this they expected to be grandees.

Stop here for a minute. I love this. The Kingdom of Christ is not like the kingdoms of this world. It is not a system where men rule over each other with worldly pomp and power. The world loves to display its pomp and circumstance, they call it. They love their displays of power. That is not what the Kingdom of God is supposed to be. It is not Government of exercising dominion over other people. The only time one man is to exercise Authority over another man is when one of them violates the very few Laws of God - thou shalt not kill, thou shalt not steal, thou shalt not commit perjury, and just a few other Laws of God. I just don't understand why so many people who claim to be followers of Jesus Christ - will not obey His teachings.

Well, I do understand it. One of the reasons is because of what we are reading right here. They refuse to accept the baptisma of Jesus Christ - and instead - they embrace their own understandings of baptisma - to the point where in a discussion of the One Baptisma of Ephesians chapter 4, the baptisma that Jesus Christ Himself clearly defined in Matthew 20 - is not even allowed to be in the discussion. "We aren't talking about that thing that Jesus described in Matthew 20 and Mark 10, we're talking about water. If it isn't water - it isn't baptisma." Well, friends, if that's your conclusion concerning baptisma - then my all means, I get it. And I'm telling you, this is why we are in the shape we are in. You can't preach and teach to people that the Bible commands baptisma - which it absolutely does - then fail to teach the very baptisma that Jesus Christ Himself said His disciples withal would be baptidzo with.

Matthew Henry continues, or at least I think it was Matthew Henry.

They ask not for employment in His Kingdom, but for honour only. It is probable that the last word in Christ's foregoing discourse gave occasion to this request, that the third day He should rise again. What Christ said to comfort them, they thus abused. Some cannot bear comforts, but they turn them to a wrong purpose; as sweetmeats in a foul stomach produce bile. There was policy in the management of this address, that they put their mother on to present it, that it might be looked upon as her request, not theirs. She was one of those women that attended Christ, and ministered to Him; and they thought that He could deny her nothing, and therefore they made her their advocate.

Remember now, this is a man's opinion. This may or may not be the case. The Bible doesn't tell us what was in these people's minds at that time.

It was their mother's weakness thus to become the tool of their ambition. Those that are wise and good, would not be seen in an ill-favoured thing. In gracious requests, we should learn this wisdom, to desire the prayers of those that have an interest at the throne of grace; we should beg of our praying friends to pray for us, and reckon it a real kindness. There was pride at the bottom of it. Pride is a sin that most easily besets us, and which it is hard to get clear of. It is a holy ambition to strive to excel others in grace and holiness; but it is a sinful ambition to covet to exceed others in pomp and grandeur. II. Christ's answer to this address (v. 22, 23) directed not to the mother, but to the sons that set her on. He reproved the ignorance and error of their petition; Ye know not what ye ask. They were much in the dark concerning the Kingdom they had their eye upon. They knew not what it was to sit on His right hand, and on His left; they talked of it as blind men do colours.

The thought just came into my mind as I am reading this again. So many people believe they should be ruling and reigning with Jesus in pomp and grandeur as the writer put it. But I wonder how many of those same people would be interested in being on the right hand and the left hand of Jesus Christ if they knew that first - being on His right and being on His left - were the two men on execution day. I believe that people are not interested in the suffering of Jesus Christ. They want the Kingdom. They want all that seems to go with ruling over other people - but to suffer with Jesus? To take up a cross and follow Him? No. I don't think very many people are interested in that.

And as I've said a lot of times - it doesn't always have to be that way on this side of the cross. If we lived in a world, even a nation, even a state, even a county, even a community - where God's Law was the Law - people would not have to take on the sufferings of Jesus Christ. But when we live in a world that refuses the Kingship of Christ, refuses the Laws of God in favor of their own "laws, statutes, CONstitutions, etc.," when people do want to live according to the Kingdom of God - there is going to be persecution. And that's the world we live in right now - and it is not getting better. It is not turning to Christ, but turning against Him day by day.

Our apprehensions of that glory which -

and the author mistakenly says "is yet to be revealed" - he should have said - "was yet to be revealed"

are like the apprehensions which a child has of the preferments of grown men. What it will be in the performance, eye has not seen, nor ear heard. They were much in the dark concerning the way to that Kingdom. They know not what they ask, who ask for the end, but overlook the means. The disciples thought, when their service and sufferings were over, and it was now time to ask, What shall we have? They imagined their warfare was accomplished when it was scarcely begun, and they had yet but run with the footman.

Friends, that's really good. That preaches. I hope you got that. That was really good.

We know not what we ask, when we ask for the glory of wearing the crown, and ask not for grace to bear the cross in our way to it.

Oh my. This is some of the best extra-Biblical writing I've ever read - at least on this chapter. Listen again.

We know not what we ask, when we ask for the glory of wearing the crown, and ask not for grace to bear the cross in our way to it. See how He repressed the vanity and ambition of their request.

(1) He leads them to thoughts of their sufferings, which they were not so mindful of as they ought to have been. Therefore He thinks it necessary to put them in mind of the hardships that were before them, that they might be no surprise of terror to them. Observe. [1] How fairly He puts the matter to them. Are you able to drink of the cup that I shall drink of? Are you able to hold out to the end of it? Put the matter seriously

to yourselves. They were not aware what was amiss in their spirits when they were lifted up with ambition. Christ sees that pride in us which we discern not in ourselves.

Now listen. Hold on to your seats. If this wasn't good enough, it's about to go off the charts.

Note, That to suffer for Christ is to drink of a cup, and to be baptised with a baptism.

Listen again.

That to suffer for Christ is to drink of a cup, and to be baptised with a baptism.

Friends, it's no wonder no one wants to include this "baptisma" in a discussion of "baptism." Who wants to suffer? Who wants to go through pain and humiliation and loss? Who wants that? Well, in 2024, you don't have to. Because all you need to do is find yourself some "church" - any ole' 'church' will do - just so long as they fully dunk you in some water - and that's what is meant by "baptism." You can even do it right next to a u.s. flag. Just get dunked in some physical H2O water - and you have been baptised the way Jesus instructed it. We aren't going to discuss this baptisma of Matthew 20 - in fact - if you'll use a modern English Bible - we'll just remove it from the text altogether and hope you don't come across the comparative text from Mark 10.

That to suffer for Christ is to drink of a cup, and to be baptised with a baptism. It is supposed to be a bitter cup, those waters of a full cup, that are wrung out to God's people (Psalm 73. 10) It is supposed to be a baptism, a washing with the waters of affliction; some are dipped in them; others but a sprinkling of them; both are baptisms, some are overwhelmed in them, as in a deluge, others ill wet as in a sharp shower. Even in this, consolation doth more abound. It is but a cup in the hand of a Father (John 18:11). It is but a baptism; if dipped, that is the worst of it, not drowned; perplexed, but not in despair. It is to drink of the same cup that Christ drank of, and to be baptized with the same baptism that He was baptised with. Christ is beforehand with us in suffering. 1. It bespeaks the consolation of suffering Christians in the bitter cup. It is good for us to be often putting ourselves, whether we are able to drink of this cup, and to be baptised with such a baptism. We must expect suffering. Are we able to suffer cheerfully. What can we afford to part with for Christ? The truth is, Religion, if it be worth anything, is worth everything; but it is worth little, if it be not worth suffering for. Now let us sit down, and count the cost of dying for Christ rather than denying Him, and ask, Can we take Him upon these terms?

[2] See how boldly they engage for themselves; they said, We are able; but at the same time they fondly hoped that they should never be tried. As before they knew not what they asked, so now they knew not what they answered. But those are commonly most confident that are least acquainted with the cross.

Oh my goodness, friends. I can't tell you the last time I have read something so profound as what we are reading on this subject this morning. This is just incredible. Everyone talks about Jesus. Everyone talks about religion and they fill their "churches" with all this religious banter. But when it comes to the cross - and what that is really about - the only thing that matters is that some Jesus died on some cross - so that they wouldn't have to. But listen to what else is said:

See how plainly and positively their sufferings are here foretold (v23); Ye shall shall drink of my cup. Sufferings foreseen will be the more easily borne. Christ will have us know he worst, that we may make the best of our way to heaven; Ye shall drink, that is, ye shall suffer.

But we don't want the sufferings. We don't want a cross. Isn't there an easier way? Can't we just sacrifice a lamb? No. That's not particularly easy. How about a completely different "baptism?" Can we have that one instead of this one?

(2) He leaves them in the dark about the degrees of their glory. To carry them cheerfully through their sufferings, it is as enough to be assured that they should have a place in His Kingdom. The lowest seat in heaven is an abundant recompense for the greatest sufferings on earth. "To sit on my right hand and on my left hand is not mine to give, and therefore it is not for you to ask it or to know it; but it shall be given to them for whom it is prepared of my Father." Is it not mine to give to those that seek and are ambitious of it, but to those that by great humility and self-denial are prepared for it.

This goes on for another long half page. And while the version I read for you last week - interjects - maybe it was in the original - who knows - I keep finding all these different versions of the Matthew Henry Commentary - but I'm telling you that in the printed copy of the one I have had since the 1980s - the one that was printed in 1961, reprinted again in 1975 - the little blurb about a church water ritual popping up in this chapter - is not in the printed version that I have. There is absolutely no mention whatsoever of anything having to do with physical H₂O in this baptisma discussion of Matthew 20 - where Jesus is telling His disciples of the baptisma that they would partake of.

It's talking about death and suffering, and taking up a cross, and being persecuted for being a follower of Jesus Christ. It's about taking Him on these terms. It's about sitting down and counting the cost of dying for Christ rather than denying Him.

Friends, this explanation is far better, far deeper, far more eloquent than anything that has come across my feeble lips on this subject. If someone cannot plainly see that the baptisma of Jesus Christ - the one that He describes and commands is the exact same one that Paul was speaking about in Romans 6 - then I just don't know what else can be said.

I have been trying to get people to see - for almost three years now - listen to me - not that this is not what I've been preaching for more than 35 years. I led Teresa to Christ almost 35 years ago this year. My oldest daughter will be 34 years old this year. I know I said 32 a couple weeks ago - and she probably thanks me for that - but I missed a year there - sorry Sara - but I have never led any of my children to undertake a physical H2O water ritual - and I haven't done it - because it is not right. Baptisma is absolutely required for salvation - but it has nothing whatsoever to do with physical H2O water. The baptisma that saves - is the one Jesus defined in Matthew 20, Mark 10, Luke 12 and the one Paul was referring to in Romans 6 and in the other times Paul refers to baptisma in his letters.

Physical H2O washing was required in the Old Covenant. Just like sacrificing animals. Just like the physical temple. Just like all the other physical ordinances in the Law God gave Moses and Jesus Christ took all of those things and nailed them to His cross and took them all out of the way.

For those who constantly ask me about "the plan of salvation." How to be saved? How to be in Christ. I'm telling you - it is about being baptisma in Jesus Christ - and this is the baptisma that saves. It's about being willing to take up a cross - a symbol of the death penalty in men's little g "governments" - it's about choosing to live a life according to the exclusive Authority of God the Father, the Son and the Holy Ghost. The truth is, Religion, if it be worth anything, is worth everything; but it is worth little if it be not worth suffering for.

Everyone wants their Jesus. Either as a helpless baby lying in a manger during a pagan time the world calls Christmas - or as a helpless dying, beaten man hanging on a cross. But to take up your own cross and be willing to be executed right alongside Him - well - that's where we're going to have to agree to disagree.

When a man goes against the perceived authority of the world - which is exactly what Jesus Christ did at every corner - at every turn - every step of the way - Jesus was in opposition to the powers of men - teaching men to turn from their ways and submit to the Authority of His Father - when a man chooses to follow Jesus Christ - He is choosing to follow the same path. The same path of denying men and following Jesus. It is a path of suffering. It is a path of self denial. It is a path of counting the cost of dying for Christ rather than denying Him. And friends, that's the Gospel. That's what New Covenant, Jesus Christ defined baptisma is - and there's not a man in a million alive today that has had that preached to him.

The plan of salvation has been turned into the status quo. It's as if Jesus Christ never came. The elements of the Old Covenant were never replaced. They never ended. As I've said a hundred times before, go into just about any "church" - protestant type "church" in the world - and of course the catholic "church" - that's the mother of the protestants to begin with - and you will see one Old Covenant remnant after another. From the altar to the baptistry - the Old Covenant is still in place but with just a few twists.

But here a message preached concerning taking up a cross, the symbol of the ultimate wrath of the state, and following Jesus Christ in a life of yielding exclusively to His Father's Authority, His Father's Laws, and Perfect Will - well - no - there must be an easier way.

So for the last several years - when feeling compelled to preach the hidden baptisma of Jesus Christ - I have begged and pleaded with people to just have the conversation. If you want to tell people the Bible says there is only one baptisma - and it does - that's what it says - Ephesians chapter 4, verse 5 - how can you tell people of one baptisma - and not even have the slightest discussion concerning the baptisma withal shall you be baptizdo - from Matthew 20 and Mark 10?

Are you going to just rip Matthew 20 from the Bible as if it's not there? Ok. But it's still there in Mark 10. The modern English Bible removed it from Matthew chapter 20 - but it's still there in Mark chapter 10.

The Matthew Henry Commentary of 1706 - at least the one that I have on my desk right now as I am preparing this message - still had the baptisma that Jesus Christ defined from Matthew chapter 20. It was still in Matthew Henry's Bible in 1706. And, as we have seen today, it is one of - you know what - this might be the most influential

messages that I have ever read from a preacher - maybe in my lifetime. Doesn't mean that I agree with every single thing I have read. I've made a few comments about that, this morning. But as far as the meat of this passage - it is absolutely incredible. To fail to have a discussion concerning this baptisma - is to completely miss the Gospel - in my opinion.

And let me say this, in conclusion, to disparage someone because they preach this baptism - instead of physical H₂O "baptism" - to me - is also something that is pretty much incredible.

I believe in "baptism." I have never not believed in "baptism." I have never said someone can be born again without "baptism." But friends, I make no apologies whatsoever - and am more bold than ever - in making sure people know that the baptisma I am talking about - is the one defined by Jesus Christ Himself in Mark 10 and Matthew 20.