



“MIKVEH or BAPTISM”

Are They The Same Thing?

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As I said last week, we are going to look at “*baptism*” and “*mikveh*” this week. Are they truly the same thing? Are there different kinds? What exactly do these terms mean? We have questions. Elohim would not have us ignorant. We need to know what we believe and why.

So, as we look at this, we need to understand the terms, just like with everything else. So, let’s take a few minutes here to look at the words surrounding the Hebrew idea of “*mikveh*” and “*Immersion*”. First, the Hebrew word “*mikveh*” (*mem-kuf-vav-hey*), Strong’s #4723 literally means “*a collection*” or “*gathering*” of something, as in a “*gathering of waters*”. “*Mikveh*” first appears in Scripture in **B’reshith 1:9-10**; *And Elohim said, “Let the waters under the heavens be gathered (kava) together into one place, and let the dry land appear.” And it came to be so. And Elohim called the dry land ‘earth,’ and the collection of the waters (mikveh mayim) He called ‘seas’ (yam). And Elohim saw that it was good.* Because of this passage, the ocean is a legal *mikveh*

in Orthodox Judaism, even today. Now, the principal meaning of the word “*mikveh*” is “*hope*”. While it appears in Scripture three times as “*collection of waters*”, it is translated four times as “*hope*”. The same letters make up the Hebrew word “*kovmah*” which means to “*rise up*”, “*stand tall*” or be “*upright*”. It’s interesting that the “*mikveh*” is the act or expression, if you will, of our “*hope*” in being “*upright*” or “*raised up*”. Ahmein?

Now, the Hebrew word for “*immersion*” is “*tevilah*” and, while it is used in the Bracha (Blessing) prayed during the *mikveh ritual*, it does not appear in the TaNaK. Instead, what we see is the word “*rachatz*” (*reish-chet-tzadee*) which literally means to “*wash or bathe oneself completely*” or “*wash away*”. And, in the Aramaic Brit Chadashah we see the word “*masbuta*”, along with variations thereof that mean “*washing by immersion*”. We also see the word “*saba*” for “*dunking*” which comes from the idea of “*soaking cloth in vats of dye*”. However, we find “*tevel*”, the root word for “*tevilah*” is used in the DuTillet Hebrew **Mattityahu** for “*immersion*” in **Matt. 3:11** when Yahochanan the Immerser says to the Pharisees; *“I indeed immerse you in water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He shall immerse you in the fire of the Set-apart Spirit.”* Did you hear that? The **He** here is Yahshua. And, **He** will “*immerse*” you (me) in the “*fire*” (*aish*) of **Ruach HaKodesh**; the “*fire of the Set-apart Spirit*”. That’s huge! *The Set-apart Spirit is Fire*. Twice in the Torah, **Debarim / Deut. 4:24** and **9:3**, Yahweh says that He is a “**Consuming Fire**”. And, Sha’ul writes in **Ibrim / Hebrews 12:28-29**; *Therefore, receiving an unshakeable reign, let us hold the favour, through which we serve Elohim pleasingly with reverence and awe, for indeed, our Elohim is a consuming fire.* We’ll talk more about that later. What I want us to understand as of this point, is that “*mikveh*”, “*immersion*” and “*washing completely*” are in the TaNaK and Brit Chadashah. That these concepts are indeed a theme in Scripture.

Now, if we take a few minutes and look at how this theme was carried out in TaNaK as well as historically by our brothers, we’ll start to see how Yahochanan the Immerser and Yahshua’s talmidim followed through with this most important of “*mitzvoth*”.

The first time Yahweh commands the “*rachatz*” or “*washing with water*” be done for purification

is when Moshe is to wash Aharon and his sons as part of the ritual to ordain them for the priesthood of Elohim in **Shemot 29:4-9**; *“Then you shall bring Aharon and his sons to the door of the Tent of Meeting, and wash them with water. And you shall take the garments, and shall put on Aharon the long shirt, and the robe of the shoulder garment, and the shoulder garment, and the breastplate, and shall gird him with the embroidered band of the shoulder garment, and shall put the turban on his head, and shall put the set-apart sign of dedication on the turban, and shall take the anointing oil, and pour it on his head and anoint him. Then you shall bring his sons and put long shirts on them, and shall gird them with girdles – Aharon and his sons – and put the turbans on them. And the priesthood shall be theirs for an everlasting law. So you shall ordain Aharon and his sons.”* We further read that even when they serve at the altar, they are to **“wash”** in **Shemot 30:17-21**; *And YHVH spoke to Mosheh, saying, And you shall make a basin of bronze, with its stand also of bronze, for washing. And you shall put it between the Tent of Meeting and the altar, and shall put water in it. And Aharon and his sons shall wash from it their hands and their feet. When they go into the Tent of Meeting, or when they come near the altar to attend, to burn an offering made by fire to YHVH, they wash with water, lest they die. And they shall wash their hands and their feet, lest they die. And it shall be a law forever to them, to him and his seed throughout their generations.”*

We also see, throughout the Books of **Wayyiqra/Leviticus** and **Bemidbar/Numbers**, the commands to **“wash completely”** for ritual cleanness due to touching dead bodies, due to a woman’s menstrual cycle or giving birth to a child, leprosy, emissions of bodily fluids and a variety of other reasons. As the prophet wrote of Yahweh’s reasoning with us, he wrote in **Yeshayahu/Isaiah 1:16-20**; *“Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes. Stop doing evil! Learn to do good! Seek right-ruling, reprove the oppressor, defend the fatherless, plead for the widow. Come now, and let us reason together,”* says YHVH. *“Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool. If you submit and obey, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured by the sword,”* for the mouth of YHVH has spoken.

By Yeshayahu’s time the Temple with its many **“mikve’ot”** was in full use. It’s interesting to note here that when King Shelomoh built the Hekal (Temple), we read of the “basin” he had made, in **2 Dibre haYamim 4:2-6**; *And he made the Sea of cast metal, ten cubits from one rim to the other, round all about. And its height was five cubits, and a line of thirty cubits measured around it. And figures like oxen were under it, all around it, ten to a cubit, all the way around the Sea. Two rows of oxen were cast when it was cast. It stood on twelve oxen, three facing north, and three facing west, and three facing south, and three facing east. And the Sea was set upon them, and all their back parts were inward. And it was a handbreadth thick, and its rim was shaped like the rim of a cup, like a lily blossom. It held three thousand baths. And he made ten basins, and put five on the right side and five on the left, to wash in them. In them they rinsed off what pertains to the burnt offering, but the Sea was for the priests to wash in.*

Here, we have the Hebrew word **“Yam”** used as **“Sea”**. According to the Hebrew sages, Shelomoh chose to call the **“great laver”** ha **“yam”** or the **“Sea”** because of **B’reshith 1:10** when Yahweh called the **“gathering”** of the waters, or **“mikveh”** the **“sea”**, as we read a few minutes ago.

We’re familiar with the story of Na’aman, the leprous Aramean army commander, healed through **“tevilah”** or **“immersion”** in the Yarden (Jordan) River, as directed by Elisha, in **2 Melekim/Kings 5**.

So, because the **“gathering of waters”** referred to in Scripture were either **“flowing”** (as in the Yarden or the various pools in and around the cities) or carefully maintained and kept clean (as

in the great “**Sea**” of the Hekal and the “**laver**” in front the Tent of Meeting), specific ordinances, called “**mishpatim**” or “**judgments**” were adopted by the priesthood and Levites, even before the rabbinical courts were formed, to establish halacha for the “**mikveh**”. These “mishpatim” included, among other things, that a mikveh could contain any other liquid than water, that a mikveh must flow from a natural spring, river or ocean, that the waters cannot be manually drawn and that it contain at least 40 **sa’ah** (200 gal.) to insure that it completely covers a human body.

In the days prior to and during Yahshua’s ministry, “**tevilah**” (*immersion*) in the “**mikveh**” (*gathering of waters*) was usually done three times and for three reasons:

1) **Ritual Purification**

~ as in cleansing from childbirth, niddah or touching a dead carcass. These were often done daily by groups such as the Essenes, Mandeans, Pharisees and early Nazarenes. If this purification was for attending the Temple, or because of leprosy, then an appropriate offering was made also. This “*immersion*” could be done alone. Many items were also “*immersed*” in order to be “*ritually clean*” for use in the Hekal.

2) **Repentance** ~ After making “*teshuva*”, restitution, if required, and making the appropriate offering, a cleansing “*immersion*” was performed as a public testimony to one’s “*teshuva*”. This was usually done before a priest and witnesses and came as part of confessing one’s sins and becoming “*born anew*”.

3) **Identification** ~ While this is associated with “*repentance*”, this “*immersion*” was part of the ceremony of conversion for a proselyte coming into “*faith*” in Elohim. Included here, were also circumcision for men, an offering brought to the priest and a declaration of faith, usually containing the phrase “***I will do and I will hear***” from **Shemot/Exodus 19:8**. Again here, the symbolism of being “*born again*” as a new baby is a very important aspect of conversion. In fact, the waters of the mikveh are referred to, in Judaism, as the “*womb*” of the world. The Hebrew word “*beten*”, which means “*belly*” as well as “*womb*”, connects the miracle of birth (including rebirth) with a person’s “*innermost*” being.

There are a few other facts worth noting here. The one being immersed was not touched by the “*immerse*” or witnesses. **Wayyiqra/Lev. 15:16** states, “*He shall wash all of his flesh in the water*”. So, no one was to come between the one being immersed and the water during the immersion. According to Biblical Archeology Review, in the days of Yahshua’s ministry, at least one witness was required for a conversion. And, this led to the use of the Biblical phrase “***in the name of***” when indicating who the “*immerse*” was. We have several Brit Chadashah references such as **1 Corinthians 1:13 & 15**, **Mattityahu 21:25**, **Acts 1:22** and **19:3** where we clearly read about immersions done in conjunction with the name of individuals such as Yahochanan and Sha’ul. But, we’ll look a little closer at these in a bit.

Now, let’s get back to words for just a moment. OK, the words “**baptize**”, “**baptism**” and so on are English translations of the Greek word “**baptizo**” and its root word “**bapto**”, which mean to “**immerse**” or “**wash by immersion**”. The intent of this word is to convey, in Greek, the idea of “**tevilah**” into the “**mikveh**”. While it may be Greek, it doesn’t appear to be particularly harmful. However, for the sake of continuity throughout the rest of this teaching, I will refer to “**baptism**” as “**immersion**” or “**tevilah**”.

As we look at “**immersion**” in the Brit Chadashah to see how it applies to us, as believers in Messiah Yahshua as well as returning Israelites, we will look first at the three types of “**immersion**” that parallel the TaNaK.

First, we have examples of this “**Purification Immersion**” in **Yahochanan 11:55**, as it reads from the Aramaic; ***And the Feast of Passover of the Yehudim was near. And many from the***

villages went up to Yerushalayim before the feast to purify their nefeshot. The word here in Aramaic for “purify” is “*masbuta*” or “*immersion*”. And, as Ya'acov (James) spoke with Sha'ul about the rumors that he was teaching against the Torah in **Acts 21:21-26**, we read that believing Yehudim also “*immersed*” for “*purification*”; **“And they have been informed about you that you teach all the Yehudim who are among the gentiles to forsake Mosheh, saying not to circumcise the children nor to walk according to the practices. What then is it? They shall certainly hear that you have come. So do this, what we say to you: We have four men who have taken a vow. Take them and be cleansed with them, and pay their expenses so that they shave their heads. And all shall know that what they have been informed about you is not so, but that you yourself also walk orderly, keeping the Torah. But concerning the gentiles who believe, we have written and decided that they should keep themselves from what is offered to idols, and blood, and what is strangled, and whoring.”** Then Sha'ul took the men on the next day, and having been cleansed with them, went into the Set-apart Place to announce the completion of the days of separation – until the offering should be presented for each one of them. We know from **Wayyiqra/Lev. 6** that when separating from a Nazarite vow, this “*purification*” (“*halalta*” here in Aramaic) included shaving of the head, bringing offerings to the priest and “*immersion*”.

Secondly, regarding the “*Immersion of Repentance*”, or “*Immersion of Yahochanan*” (John) we see that this was done even by Yahshua as we read **Mattityahu 3:5-17**, even though it is recorded in all four Gospels; **Then Yerushalayim, and all Yehudah, and all the country around the Yarden went out to him, and they were immersed by him in the Yarden, confessing their sins. And seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, “Brood of adders! Who has warned you to flee from the coming wrath? Bear, therefore, fruits worthy of repentance, and do not think to say to yourselves, ‘We have Avraham as father.’ For I say to you that Elohim is able to raise up children to Avraham from these stones. And the axe is already laid to the root of the trees. Every tree, then, which does not bear good fruit is cut down and thrown into the fire. I indeed immerse you in water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to bear. He shall immerse you in the Set-apart Spirit and fire. His winnowing fork is in His hand, and He shall thoroughly cleanse His threshing-floor, and gather His wheat into the storehouse, but the chaff He shall burn with unquenchable fire.”** Then Yahshua came from Galil to Yohanan at the Yarden to be immersed by him. But Yohanan was hindering Him, saying, “I need to be immersed by You, and You come to me?” But Yahshua answering, said to him, “Permit it now, for thus it is fitting for us to fill all righteousness.” Then he permitted Him. And having been immersed, Yahshua went up immediately from the water, and see, the heavens were opened, and He saw the Spirit of Elohim descending like a dove and coming upon Him, and see, a voice out of the heavens, saying, “This is My Son, the Beloved, in whom I did delight.”

Again here, it is important to point out that in the Hebrew, Yahochanan said that the One coming after him, Yahshua, would “*immerse*” with the “*fire of Ruach HaKodesh*”. And as he continued speaking, he said, **“His winnowing fork is in His hand, and He shall thoroughly cleanse His threshing-floor, and gather His wheat into the storehouse, but the chaff He shall burn with unquenchable fire.”** This “*fire*” that is the Set-apart Spirit indeed burns and consumes the chaff in our lives and causes us to bear the fruit of a righteous life. Please also notice **verse 15** which reads: **But Yahshua answering, said to him, “Permit it now, for thus it is fitting for us to fill all righteousness.” Then he permitted Him.** Remember, Yahochanan was a Levitical priest, the son Zekaryah, who was murdered. Yahochanan was the rightful Cohen HaGadol (High Priest). Not only was he “*immersing*” Yahshua with the “*immersion of repentance*” (even though Yahshua was sinless), he was also immersing Yahshua into His “*priestly office*” (as **Melek Tzaddik**) and thus, they “*fulfilled all righteousness*”.

Thirdly, we have the **"Immersion of Identification"** as practiced by the followers of Messiah Yahshua. In **Acts 8:26-39** tells of Phillip and the Eunuch; ***But a messenger of YHVH spoke to Philip, saying, "Arise and go toward the south along the way which goes down from Yerushalayim to Azzah." This is desert. And he arose and went, and saw, a man of Kush, a eunuch of great authority under Kandake (Candice) the sovereignty of the Kushites, who was in charge of all her treasury, and had come to Yerushalayim to worship, and was returning. And sitting in his chariot, he was reading the prophet Yeshayahu. And the Spirit said to Philip, "Go near and join him in that chariot." And running up, Philip heard him reading the prophet Yeshayahu, and said, "Do you know what you are reading?" And he said, "How am I able, unless someone guides me?" And he called Philip near, to come up and sit with him. And the passage of the Scripture which he was reading was this, "He was led as a sheep to slaughter, and like a lamb silent before its shearer, so He opened not His mouth. In His humiliation He was deprived of right-ruling. And who shall declare His generation? Because His life was taken from the earth." And the eunuch, answering Philip, said, "I ask you, about whom does the prophet say this, about himself or about some other?" And Philip opening his mouth, and beginning at this Scripture, brought to him the Good News: Yahshua! And as they were going on the way, they came to some water. And the eunuch said, "Look, water! What hinders me from being immersed?" And Philip said, "If you believe with all your heart, it is permitted." And he answering, said, "I believe that Yahshua Messiah is the Son of Elohim." And he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he immersed him. And when they came up out of the water, the Spirit of YHVH caught Philip away, and the eunuch saw him no more, for he went his way, rejoicing.***

Also, Sha'ul wrote, in **Romans 6:1-4**; ***What, then, shall we say? Shall we continue in sin, to let favour increase? Let it not be! How shall we who died to sin still live in it? Or do you not know that as many of us as were immersed into Messiah Yahshua were immersed into His death? We were therefore buried with Him through immersion into death, that as Messiah was raised from the dead by the esteem of the Father, so also we should walk in newness of life.***

In **Acts 10:43-48** Kepha (Peter) said concerning Yahshua; ***"To this One all the prophets bear witness, that through His Name, everyone believing in Him does receive forgiveness of sins." While Kepha was still speaking these words, the Set-apart Spirit fell upon all those hearing the word. And those of the circumcision who believed were astonished, as many as came with Kepha, because the gift of the Setapart Spirit had been poured out on the gentiles also, for they were hearing them speaking with tongues and extolling Elohim. Then Kepha answered, "Is anyone able to forbid water, that these should not be immersed who have received the Set-apart Spirit – even as also we?" And he commanded them to be immersed in the Name of Yahshua Messiah. Then they asked him to remain a few days.***

Sha'ul, speaking in Ephesos, says in **Acts 19:3-5**; ***And he said to them, "Into what then were you immersed?" And they said, "Into Yohanan's immersion." And Sha'ul said, "Yohanan indeed immersed with an immersion of repentance, saying to the people that they should believe in the One who is coming after him, that is, in Messiah Yahshua." And when they heard this, they were immersed in the Name of the Master Yahshua.***

These are but a few of the Scriptures that reference **"Immersion in the Name of Yahshua"** or **"Immersion into Yahshua"**. So, why would the **"talmidim"** immerse people into Yahshua, or in His Name? As we learned earlier, an offering or sacrifice was required, in addition to repentance and *immersion*, if one to be made clean and **"tamiym"** or **"perfect"** or **"complete"**. Blood is always required for the **"forgiveness"** of sin (**Ibrim 9:22**). Yahshua provided us that "sacrifice", Himself. Since this **"forgiveness"** is by and through Him, we are then immersed with the **"Immersion of Yahshua"**. It's simply a better immersion than Yahochoanan's. In fact, as if to prove that point, Yahweh removed the Temple and the animal sacrificial system..... at least for

now. We will see it restored, under the Master Yahshua, as part of the Restoration of all things. We'll get to spend One Day (1,000 years) learning and "**keeping**" the Torah as He intended. Ahmein.

Yahshua told His "**talmidim**" (past, present and future) in **Mattityahu 28:18-20**; *And Yahshua came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Therefore, go and make taught ones of all the nations, immersing them in the Name of the Father and of the Son and of the Set-apart Spirit, teaching them I to guard all that I have commanded you. And see, I am with you always, until the end of the age."* Mark recorded it this way in **Yahochanan Mark 16:15-20**; *And He said to them, "Go into all the world and proclaim the Good News to every creature. He who has believed and has been immersed, shall be saved, but he who has not believed shall be condemned. And these signs shall accompany the ones who believe: In My Name they shall cast out demons, they shall speak with renewed tongues, they shall take up snakes, and if they drink any deadly drink it shall by no means hurt them, they shall lay hands on the sick and they shall get well." Then indeed, after the Master had spoken to them, He was received up into the heaven, and sat down at the right hand of Elohim. And they went out and proclaimed it everywhere, while the Master worked with them, and confirmed the word through the accompanying signs.*

So, in Who are we to be *immersed*? If Yahweh and Yahshua are indeed one, and if Yahshua did come in His Father's Name and if the Set-apart Spirit is Ruach Elohim (Spirit of Breath of Yahweh), then being immersed into Yahshua is the same as being immersed into Yahweh. Sha'ul puts it this way in **1 Corinthians 10:1-4**; *For I do not wish you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea, and all were immersed into Mosheh in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed, and the Rock was Messiah.* And, **Galatians 3:26-29**; *For you are all sons of Elohim through belief in Messiah Yahshua. For as many of you as were immersed into Messiah have put on Messiah. There is not Yehudite nor Greek, there is not slave nor free, there is not male and female, for you are all one in Messiah Yahshua. And if you are of Messiah, then you are seed of Avraham, and heirs according to promise.* By this "**Immersion**" we have then become B'nei Elohim. Ahmein!

Now, there are two more types of "**tevilah**" or "**immersion**" that we have not yet covered. They are, fourthly, the "**Immersion of Ruach HaKodesh**" or the "**Set-apart Spirit of Elohim**". Now, I've taught on this before and will again soon, in more detail. But, remember here what Yahochanan said of Yahshua in **Mattityahu 3:11**; *"I indeed immerse you in water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He shall immerse you in the fire of the Set-apart Spirit. Acts 8:14-17*; *And when the emissaries who were at Yerushalayim heard that Shomeron had received the Word of Elohim, they sent Kepha and Yohanan to them, who, when they had come down, prayed for them to receive the Set-apart Spirit, for He had not yet fallen on any of them, but they had only been immersed in the Name of the Master Yahshua. Then they laid hands on them, and they received the Set-apart Spirit.* Then, taking another look at **Acts 19**, we read in **verses 5-6**; *And when they heard this, they were immersed in the Name of the Master Yahshua. And when Sha'ul had laid hands on them, the Set-apart Spirit came upon them, and they were speaking in tongues and prophesying.*

We read, as Yahshua spoke these words to His "**talmidim**" as He was about to ascend into heaven, in **Acts 1:4-9**; *And meeting with them, He commanded them not to leave Yerushalayim, but to wait for the Promise of the Father, "which you have heard from Me – because Yohanan truly immersed in water, but you shall be immersed in the Set-apart Spirit not many days from now."* So when they had come together, they asked Him, saying, "**Master, would You at this time restore the reign to Yisra'el?**" And He said to

them, *“It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Set-apart Spirit has come upon you, and you shall be My witnesses in Yerushalayim, and in all Yehudah and Shomeron, and to the end of the earth.”* And having said this, while they were looking on, He was taken up, and a cloud hid Him from their sight.

Finally, we have the fifth *“immersion”*. The one that we would all just rather forget; the *“Immersion of Suffering”*. As Yahshua was going to Yerushalayim to offer Himself up, we read in **Mattityahu 20: 20-28**; *Then the mother of the sons of Zabdai came to Him with her sons, bowing down and making a request of Him. And He said to her, “What do you wish?” She said to Him, “Command that these two sons of mine might sit, one on Your right hand and the other on the left, in Your reign.” But Yahshua answering, said, “You do not know what you ask. Are you able to drink the cup that I am about to drink, and to be immersed with the immersion that I am immersed with?” They said to Him, “We are able.” And He said to them, “You shall indeed drink My cup, and you shall be immersed with the immersion that I am immersed with. But to sit on My right hand and on My left is not Mine to give, but it is for those for whom it has been prepared by My Father.” And when the ten heard it, they were displeased at the two brothers. But Yahshua called them near and said, “You know that the rulers of the gentiles are masters over them, and those who are great exercise authority over them. But it shall not be so among you, but whoever wishes to become great among you, let him be your servant. And whoever wishes to be first among you, let him be your servant, even as the Son of Adam did not come to be served, but to serve, u and to give His life as a ransom for many.”* This is also recorded in **Mark 10**.

I get asked, *“When are we going to have our next mikveh, our next tevilah?”* I believe that we should plan for one very soon. We should also search our hearts as to just which *“immersion”* we need. The *“Purification”* ritual is just that, a *“ritual”*. And a prayerful shower will suffice the ritual. We do not have a Temple or Mishkan to go to. We have only the lessons that they taught about remaining undefiled as we come into the Presence of our Creator.

As for *“Repentance”*? We all need that. In ancient Israel, barring a specific sinful act that may arise, our Hebrew forefathers generally *immersed* twice a year; once before Pesach or Shavu'ot and once before Yom Kippur. Again, we see the pictures in these of our need to repent, make teshuva and confess our sins. As we learned last week, we see this cycle of repentance and renewing in each Rosh Chodesh and the ensuing cycle of the moon.

If any of you have not immersed to identify with belief in Yahshua and as seed of Avraham (Yisra'el), then I advise you to see me right after service. We need to talk. From the examples given in Scripture, that we've just shared, you no doubt see that immersion into the *“faith”*, into Yahshua/Yahweh should be an immediate act of proclamation. And, no; *“baptism as a baby”* or *“little person”* carries no weight. Immersion is an act of public testimony that you have had a change of heart and are now making a change in lifestyle. Just as the Feasts (*Mo'edim*, or Appointed Times) are Set-apart *“Convocations”*, so is your *“Immersion of Identification”* with Messiah Yahshua. The word *“convocation”* or *“mikra”* in Hebrew means a *“gathering to proclaim”*.

As for the *“Immersion of fire in Ruach HaKodesh”*, we are here to pray for you and pray also that Yahshua would indeed *immerse* you in the Set-apart Spirit of Yahweh. I have taught on this before, and will do so again, in more detail, in the weeks ahead. But, please know that we believe in this *“immersion”* as well as the *“giftings”* of Ruach Elohim, in accordance with the Scriptures.

Friends, consider well what we know is coming upon the earth and to the *“whole”* House of Ya'acov; a time of trouble, the likes of which have never been seen upon the earth up until this time.

If we are to be considered worthy to be His, we will have to take the “**Immersion of Suffering**” for His namesake. As Sha’ul said **Ibrim 6:1-3**; ***Therefore, having left the word of the beginning of the Messiah, let us go on to perfection, not laying again the foundation of repentance from dead works, and of belief toward Elohim, of the teaching of immersions, and of laying on of hands, and of resurrection of the dead, and of everlasting judgment. And this we shall do, if Elohim indeed permits.*** Let us indeed move on to “**perfection**”, if Elohim permits, in the refining fire of the Set-apart Spirit of Yahweh and walk after our “**Adon**”, our “**Master**” Yahshua HaMoshiach.