

The Meaning of Mikvah

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1) The American Heritage Dictionary, found online at www.dictionary.com, says that baptism is "a religious sacrament marked by the symbolic use of water and resulting in admission of the recipient into the community of Christians. It is a ceremony, trial, or experience by which one is initiated, purified, or given a name."

Scholars, educators, and the western culture identify only Christianity with this subject. The same dictionary defines a sacrament as a "religious rite ordained by the Roman Catholic Church that confers sanctifying grace." Baptism is a cornerstone of all Christian sects. Some sprinkle, others immerse, and many groups christen children or infants. Yet, what does the Bible teach about this subject? Is baptism solely a New Testament idea? What is the meaning of baptism?

"And that ye may put difference between holy and unholy, and between unclean and clean," Vayikra - Leviticus 10:10.

"Let us draw near with a true lev (heart) in full assurance of emunah (trusting faithfulness), having our levim (hearts) sprinkled from an evil conscience, and our bodies washed with pure mayim (water)," Ivrim / Hebrews 10:22.

2) The word baptism comes to the English language from the Greek word "baptizos," which means to "wash or immerse." This Greek concept is derived from the Hebrew term "t'vilah." Immersion is one prescribed way that we can come near to YHWH.

"O Yerushalayim, wash your lev (heart) from wickedness, that you may be saved. How long shall your worthless thoughts stay in you" Yermi'yahu - Jeremiah 4: 14.

"See, I will bring it health and relief, and I will cure them, and will reveal to them the abundance of real shalom and emet. And I will cause the exile of Yahudah and the exile of Yisrael to shuv, and will build them, as at the first. And I will cleanse them from all their iniquity, by which they have sinned against Me; and I will pardon all their iniquities, by which they have sinned, and by which they have transgressed against Me," Yermi'yahu - Jeremiah 33: 8.

3) Before John the Baptist came preaching "repent and be baptized,"

immersion was already an accepted practice in the life of the Hebrew people. John the Baptist wasn't doing anything radical or new. T'vilah (immersion) was part of the Biblical faith before Messiah came. Judaism today continues to use immersion. This proves that baptism is not just as a sacrament ordained by the Roman church, but an action commanded by the Scriptures. T'vilah is in essence a gateway into being kedusha or set apart.

"Confessing their sins, they were baptized by him in the Jordan River," Matthew 3:6

"I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire," Matthew 3:11

"Then Y'shua came from Galilee to the Jordan to be baptized by John," Matthew 3:13

"As soon as Y'shua was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of YHWH descending like a dove and lighting on him," Mathew 3:16.

"John's baptism--where did it come from? Was it from heaven, or from men?" They discussed it among themselves and said, "If we say, 'From heaven,' he will ask, 'Then why didn't you believe him,'" Matthew 21:25

"And this water symbolizes baptism that now saves you also--not the removal of dirt from the body but the pledge of a good conscience toward Elohim. It saves you by the resurrection of Yahshua HaMoshiach, who has gone into heaven and is at YHWH's right hand--with angels, authorities and powers in submission to him," 1 Kefa - 1 Peter 3:21,22.

4) T'vilah is the physical act of immersing into a body of moving water, called a "mikvah" in Hebrew. The Encyclopedia Judaica says that a mikvah is, "a collection of water, a pool or bath of clear water, immersion in which renders ritually clean a person who has become ritually unclean through contact with the dead (Num. 19) or any other defiling object, or through an unclean flux from the body (Lev. 15) and especially a menstruant. It is similarly used for vessels (Num. 31:22-23)." These terms, mikvah and t'vilah, will be used interchangeably throughout lesson to express the idea of immersion.

"For I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring, and my blessing on your descendants," Isaiah 44:3

"And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days," Joel 2:28

5) From creation, water immersion has been a part of the Creator's plan. The Almighty immersed the world in water.

"Elohim said, Let the mayim (waters) under the Shamayim (heavens) be gathered together to one place, and let the dry land appear, and it was so. And the mayim under the shamayim gathered to their gatherings and the dry land appeared. And Elohim called the dry land Earth; and the gathering together of the mayim He called Seas: and Elohim saw that it was tov(good). And Elohim said, Let the earth bring out grass, the herb yielding zera, and the fruit eytz (tree) yielding fruit after its kind, whose zera (seed) is in itself, upon the earth: and it was so. And the earth brought out grass, and herb yielding zera after its kind, and the eytz yielding fruit, whose zera was in itself, after its kind: and Elohim saw that it was tov," Genesis 1:8-12

The Hebrew word often translated "gathering the waters" or "gathered to their gatherings" in Beresheet / Genesis 1:9 is actually "mikvah." The place where the waters gathered was a mikvah, or a "gathering of moving waters that renders a ritually unclean person clean." New life sprung forth after the waters were gathered into a mikvah.

Acts 2: 38, Kefa (Peter) replied, "Repent and be baptized, every one of you, in the name of Yahshua HaMoshiach for the forgiveness of your sins. And you will receive the gift of the Ruach HaKadosh (Holy Spirit)".

6) Also in Beresheet the Torah says, "the Ruach (Spirit) of Elohim moved upon the face of the mayim (waters)". The Sages of Judaism teach us that when YHWH hovered over the waters in Genesis, He impregnated the waters and the creation was birthed from this action of hovering.

"Out of whose womb came the ice? And the hoary frost of heaven, who hath gendered it? The waters are hid as with a stone, and the face of the deep is frozen," -- Iyov / Job, chapter 38 shows the basis for this imagery. From these examples we can see that the waters of mikvah act as a womb. Then and now, as we obey the Scriptures and are immersed, YHWH hovers over us and brings forth Spiritual life!

When we rise from the waters, we are born anew. This is repeated in the birth of Messiah Yahshua. The Spirit hovered over Miriam (Mary); she became impregnated, and brought forth a child. The Angel spoke to Miriam, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of Elohim," -- Luke 1:35.

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water," Hebrews 10:22

John 3:5, "Y'shua answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of Elohim."

7) Immersion is also an act of repentance, following rebellion against YHWH. In the beginning Adam and Chawaw (Eve) allowed sin to corrupt them and were therefore rendered ritually unclean. They were cast from YHWH's awesome presence. The Midrash teaches that after Adam was banished, he sat in a river that flowed from the garden. This was his immersion after sin that showed his desire to return to the Creator. As Adam sat in the moving waters that flowed from the Garden he could remember his former state and he no doubt mourned the loss of closeness with the Creator.

"Don't you know that all of us who were baptized into Yahshua the Master were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Moshiach was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection," Romiyah - Romans 6: 1-4.

"For you are a kadosh people to YHWH your Elohim: YHWH your Elohim has chosen you to be a special people to Himself, above all people that are upon the face of the earth," - Devarim / Deuteronomy 7: 6.

8) The next mikvah found in the Scriptures shows us how immersion not only brings forth new life, but also washes away the old life. Mikvah washes away the evil and brings a new start. After many years of wickedness increasing in the earth, YHWH decided to destroy the world with the great flood. Only the righteous were saved from this washing away of all that was immoral. In Beresheet / Genesis 7 we learn that that the wicked were in essence "drowned." Their lives of sin were totally destroyed. Noach and his family would repopulate the planet with a righteous seed. Mikvah's purpose is to spiritually cleanse the sinner from all that is contrary to Torah.

"When men began to multiply on the face of the ground, and daughters were born to them, the sons of Elohim saw that the daughters of men were fair; and they took to wife such of them as they chose. Then the YHWH said, 'My spirit shall not abide in man for ever, for he is flesh, but his days shall be a hundred and twenty years.'

"The Nephilim were on the earth in those days, and also afterward, when the sons of Elohim came in to the daughters of men, and they bore children to them. These were the mighty men that were of old, the men of renown. The YHWH saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the YHWH was sorry that he had made man on the earth, and it grieved him to his heart. So the YHWH said, 'I will blot out man whom I have created from the face of the ground, man and beast and creeping things and birds of the air, for I am sorry that I have made them.'

"But Noah found favor [grace] in the eyes of the YHWH. These are the generations of Noah. Noah was a righteous man, blameless in his generation; Noah walked with Elohim. And Noah had three sons, Shem, Ham, and Japheth.

"Now the earth was [thoroughly] corrupt in Elohim's sight, and the earth was filled [continually] with violence. And Elohim saw the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth." (Genesis 6:1-12)

9) The role of mikvah continues with the Passover story of the Hebrews. The Torah says that the immense waters of the Red Sea parted and our ancestors walked across the deep on dry land. With the walls of water on either side of them, the Yisra'elites experienced mikvah, "our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea..." -- 1 Corinthians 10: 1-2.

"Although our sins testify against us, O YHWH, do something for the sake of your name. For our backsliding is great; we have sinned against you. O Hope (Mikvah) of Israel, its Savior in times of distress, why are you like a stranger in the land, like a traveler who stays only a night?" Yermi'yahu - Jeremiah 14: 7, 8.

10) Shortly after this mikvah the nation would receive the Torah from YHWH at Mount Sinai. And again, the Hebrews would experience another t'vilah. For Yisra'el to continue in intimacy with YHWH they had to wash themselves, separate themselves, and prepare for the Set Apart One. Notice that after they had already been baptized in the Red Sea, yet, they experienced t'vilah again. This time, immersion's purpose was to cleanse the nation to experience YHWH.

"YHWH said to Moshe, Go to the people, and set them apart today and tomorrow, and let them wash their clothes, And be ready by the third day: for on the third day YHWH will

come down in the sight of all the people upon Har Senai...And Moshe went down from the mount to the people, and set-apart the people; and they washed their clothes. And he said to the people, Be ready for the third day: approach not your wives in intimacy," Shemot / Exodus 19: 10,11,14.

11) T'vilah mikvah mayim (immersion in a collection of moving waters) was, and is, a central part in dealing with uncleanness. For example, the leper would go through washing rituals found in Vayikra / Leviticus 14, not for physical cleansing but spiritual cleansing. Like Naaman who immersed seven times and was healed, mikvah completed the healing process for leprosy. The priests also went through immersions in preparation for temple service in Vayikra / Leviticus 16. Throughout the Torah, mikvah is established as a vital and necessary part of Temple worship. Thus, ritual baths were built at the Temple site to be used by those seeking to immerse themselves for ritual/spiritual cleanliness. People who became unclean were not allowed to approach YHWH without first immersing themselves. Those who are clean were allowed access to the temple site while many who were unclean were put outside the camp. Immersion and sometimes a wait, was and is simply a part of the remedy for becoming unclean.

"You must keep the Israelites separate from things that make them unclean, so they will not die in their uncleanness for defiling my dwelling place, which is among them," -- Vayikra / Leviticus 15: 31.

Leviticus 16:23-28, "Then Aaron shall come into the tabernacle of meeting, shall take off the linen garments which he put on when he went into the Holy Place, and shall leave them there. And he shall wash his body with water in a holy place, put on his garments, come out and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people. The fat of the sin offering he shall burn on the altar. And he who released the goat as the scapegoat shall wash his clothes and bathe his body in water, and afterward he may come into the camp. The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp. And they shall burn in the fire their skins, their flesh, and their offal. Then he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp."

Leviticus 17:15-16, "And every person who eats what died naturally or what was torn by beasts, whether he is a native of your own country or a stranger, he shall both wash his clothes and bathe in water, and be unclean until evening. Then he shall be clean. But if he does not wash them or bathe his body, then he shall bear his guilt."

12) Torah also requires mikvah for the woman coming off her time of

"niddah" or menstrual cycle. This time of uncleanness reminds the believing household of YHWH's word and its provisions for every part of life. Though it has been ignored for thousands of years, believers must now deal with family purity or Taharat Hamishpachah. Torah says that a woman is unclean during her cycle and seven days after its end, until she immerses in a mikvah. During this time a man and woman may not engage in sexual relations. Judaism still teaches that one week from the woman's flow she must visit a mikvah. "Immersion in the mikvah is the culmination of the Taharat Hamishpachah discipline. In many ways mikvah is the threshold separating the unholy from the holy, but it is even more. Simply put, immersion in a mikvah signals a change in status -- more correctly, an elevation in status. Its unparalleled function lies in its power of transformation, its ability to affect metamorphosis.

"And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean" Leviticus 15:19,20

"Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled." Leviticus 12:2-4

"And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even." Leviticus 15:16-19

13) "Utensils that could heretofore not be used can, after immersion, be utilized in the holy act of eating as a Hebrew. A woman, who from the onset of her menses was in a state of Niddah, separated from her husband, may after immersion be reunited with him in the ultimate holiness of married intimacy. Men or women in Temple times, who were precluded from services because of ritual defilement, could, after immersion, alight the Temple Mount, enter the House of Elohim and involve themselves in sacrificial offerings and the like. The case of the convert is most dramatic. The individual who descends into the mikvah as a gentile emerges from beneath its waters as a Hebrew," wrote Rivkah Slonin at www.chabad.org.

Luke 3:21, "Now when all the people were baptized, it came to pass, that Y'shua also being baptized, and praying, the heaven was opened"

Acts 2:37-4, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Y'shua for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the YHWH our Elohim shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

14) The idea of immersion symbolizing conversion is not new to Christianity. This process originally began with Judaism and continues as part of the process even today. The Encyclopedia Judaica says that immersion is one of two paths that a new convert must take to enter Judaism. The other avenue into the Jewish faith is that of circumcision (brit milah). Interestingly, Rav Shaul in the Messianic Writings also compares brit milah and mikvah. While most people would view the worship center or synagogue as the central place of gathering, the Talmud states that a mikvah pool should be built before a synagogue building. According to the Mishnah, a group of Jewish families living together do not attain the status of community until they have built a mikvah! Within the Biblical faith, these actions connote drawing near.

Acts, chapter 2:38, " Then Kefa (Peter) said unto them, repent, and be baptized every one of you in the name of Yahshua the Messiah for the remission of sins, and ye shall receive the gift of the Ruach HaKodesh (Holy Ghost)."

'Yochannan - John, chapter 14:23, "Yahshua answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Yochannan-John, chapter 3:23, "And Yochannan also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized."

15) Mikvah is part of the repentance process. Because of our Torah-breaking sinfulness, we have been cut from fellowship with Elohim. However, we have been given a pattern to follow, to heal the broken breach. This path includes immersion. The nevviiim (prophet) Yesha'yahu explains the pattern like this, "Wash yourself and make yourself clean; put away the evil of your doings from before My eyes; cease to do evil; Learn

to do tov; seek mishpat (judgment), relieve the oppressed, defend the fatherless, and plead for the widow. Come now, and let us reason together, says YHWH, though your sins are as scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool," Yesha'yahu - Isaiah 1:16-17.

"Be immersed into Him and be washed in His precious blood," -- Hebrews 9:22

"For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws," Ezekiel 36: 24-29.

16) Immersion gains another image with the life, death, and resurrection of Yahshua our Master. "Having been buried with him in baptism and raised with him through your faith in the power of Elohim, who raised him from the dead. When you were dead in your sins and in the uncircumcision of your sinful nature, Elohim made you alive with the Master. He forgave us all our sins," -- Colossians 2: 12-13. T'vilah shows that we have died to our old life and have been raised anew into Messiah. Again, we descend a gentile and ascend an Yisraelite - a believer in Messiah. "If you belong to Messiah, then you are Abraham's seed, and heirs according to the promise," - Galiyut - Galatians 3: 29.

"Don't you know that all of us who were baptized into Yahshua the Master were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Moshiach was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection," Romiyah - Romans 6:1-4.

"For you are a kadosh people to YHWH your Elohim: YHWH your Elohim has chosen you to be a special people to Himself, above all people that are upon the face of the earth," - Devarim / Deuteronomy 7:6.

"Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?" 48 And he commanded them to be baptized in the name of the YHWH. Then they asked him to stay a few days," Acts 10:47

17) The apostles and the early believers continued the Jewish practice of

mikvah as a symbol of conversion. "Upon hearing, they were baptized into the name of the Master Yahshua," Acts 19: 5. Notice what name the new believers were baptized into. Every single baptism in the Messianic Writings, from Acts to Revelation, is done in the name of Yahshua. Baptism testifies that "ye are washed ... ye are sanctified ... ye are justified in the name of the Master Yahshua, and by the Spirit of our Elohim," I Corinthians 6:11.

Acts 19:3-5, "And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Y'shua. When they heard this, they were baptized in the name of the YHWH Y'shua."

Acts 2:37-41, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Y'shua for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the YHWH our Elohim shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

18) T'vilah is a way that we draw near to YHWH and show our devotion to him. This drawing near is to either enter into covenant with Him or as part of returning to Him.

"You are circumcised with the brit milah (covenant of circumcision) made without hands, in putting off the body of the sins of the flesh by the brit milah of the Moshiach: Buried with Him in mikvah, by which also you are risen with Him through emunah (trusting faithfulness) in the operation of YHWH, who has raised Him from the dead," Colossians 2: 11, 12.

"But you are a chosen people, a royal priesthood, a holy nation, a people belonging to Elohim, that you may declare the praises of him who called you out of darkness into his wonderful light," - Kefa Aleph / I Peter, chapter 2

"Therefore come out from them and be separate, says the Master. Touch no unclean thing, and I will receive you. I will be a Father to you, and you will be my sons and daughters, says YHWH Almighty," 2 Corinthians 6:17-18.

19) We may have been immersed as part of our "salvation" or "deliverance" experience. This first immersion for repentance was symbolic of us entering into covenant / relationship with the Most High.

However, because of our sinful choices, we should once again seek to be immersed. Many Jews today mikvah before Shabbat, and before the High Holy days, especially Yom Kippur. Adapting this tradition could do nothing but help our spiritual walk.

John 3:5-7, "Y'shua says, "Truly, truly, I say to you, unless one is born of water and Spirit, he cannot enter into the kingdom of Elohim. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, You must be born again."

Acts 8:36-38, "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Y'shua is the Son of Elohim. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

20) Even the name of our nation points to our identity. We are Israelites, we are Hebrews. The word Yisraelite means "one who rules and reigns with Elohim." The word Hebrew or Ivrim, means "one who crosses over." As Hebrews, Ivrim, our ancestors crossed over the Red Sea and were baptized. "Our forefathers were all under the cloud and they all passed through the sea. They were all baptized into Moses in the cloud and in the sea," 1 Corinthians 16: 1, 2. We too cross over from the world and enter into agreement with YHWH. We are Ivrim. We are a living mikvah! We have gone down into the water as one who was far off from YHWH (a gentile) and ascend out of the water a Hebrew! We already know that our body is two-thirds water, now we can understand this idea more fully. This is who we are; we are a living, waking, breathing mikvah.

"But you are a chosen people, a royal priesthood, a holy nation, a people belonging to Elohim, that you may declare the praises of him who called you out of darkness into his wonderful light," - Kefa Aleph / I Peter, chapter 2.

"You are circumcised with the brit milah (covenant of circumcision) made without hands, in putting off the body of the sins of the flesh by the brit milah of the Moshiach: Buried with Him in mikvah, by which also you are risen with Him through emunah (trusting faithfulness) in the operation of YHWH, who has raised Him from the dead," Colossians 2: 11, 12.

21) www.bebaptized.org states, "The New Testament tells us that many of the early church's daily activities were centered around the Temple.

Historically, we know that there were many ritual immersion baths (mikvaot) on the Temple Mount including one in the Chamber of Lepers situated in the northwest corner of the Court of Women (Mid. 2:5). Josephus tells us that even during the years of war (66-73 A.D.) the laws of ritual immersion were strictly adhered to (Jos. Wars, 4:205). The Temple itself contained immersion baths in various places for the priests to use, even in the vaults beneath the court (Commentary to Tam. 26b; Tam. 1:1). The High Priest had special immersion pools in the Temple, two of which are mentioned in the Mishnah. We are told one of these was in the Water Gate in the south of the court and another was on the roof of the Parva Chamber (Mid. 1:4; Mid. 5:3). There was an additional place for immersion on the Mount of Olives which was connected with the burning of the red heifer (Par. 3:7). A special ramp led to the mikveh on the Mount of Olives from the Temple Mount, which was built as an arched way over another arched way to avoid uncleanness from the graves in the valley below. Recent archaeological excavations have found 48 different mikvaot near the Monumental Staircase leading into the Temple Complex."

22) After Yahshua's resurrection, He appeared to the believers and gave them the Great Commission. Part of this calling is to be immersed in His name and live the life of a called out one. "Go therefore, and make talmidim of all nations, doing mikvah upon them in My Name: Teaching them to shomer all things, which I have commanded you: and, see, I am with you always, even to the end of the olam hazeh," -- Mattitياهو / Matthew 28:19-20. Mikvah is part of the besarot (good news).

"For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws," Ezekiel 36: 24-29.

23) The method of mikvah that takes place throughout the New Testament very clearly follows the pattern established in the TaNaK. This involved Going down into water, Acts, chapter 8 verse 38, " And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." And then Coming up out of water, Acts 8:39, "And when they were come up out of the water, the Spirit of the YHWH caught away Philip, that the eunuch saw him no more: and he

went on his way rejoicing."

24) There were to be 2-3 witnesses who declared the candidate as "immersed in the name of Y'shua." There is not a single verse in the New Testament that shows people being baptized in any other formula or name. The Trinitarian baptism of "in the name of the Father, the Son, and the Holy Ghost" is a modern invention of the Catholic church. In Matthew 28:19 Y'shua told His disciples to baptize in the name of the "Father, Son and Holy Ghost." The word "name" is singular. There is one name - Y'shua. The Messiah did not say to baptize in the titles. Every mikvah of salvation in the Newer Testament is "B'Shem Y'shua" or "in the name of Y'shua."

Mark 16:15-17, "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues"

Luke 24:47-49, "And that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.

Acts 4:12, "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."

Acts 8:12, "But when they believed Philip as he preached the things concerning the kingdom of Elohim and the name of Y'shua, both men and women were baptized.

Acts 8:16, "For as yet He had fallen upon none of them. They had only been baptized in the name of the YHWH Y'shua."

Acts 10:48, "And he commanded them to be baptized in the name of the YHWH."

Acts 19:5, "When they heard this, they were baptized in the name of the YHWH Y'shua."

Acts 22:16, "And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the YHWH."

BRITANICA ENCYCLOPEDIA, "The baptismal formula was changed from the name of Y'shua to the words Father, Son & Holy Ghost by the Catholic Church in the Second Century." - 11th Edit., Vol. 3, ppg. 365-366.

CANNEY ENCYCLOPEDIA OF RELIGION, "The early church always baptized in the

name of the YHWH Y'shua until development of the Trinity Doctrine in the Second Century."

CATHOLIC ENCYCLOPEDIA, "Here the Catholics acknowledged that baptism was changed by the Catholic Church." - Vol. 2, pg. 263.

HASTINGS ENCYCLOPEDIA OF RELIGION, "Christian baptism was administered using the words, "in the name of Y'shua." - Vol. 2, pg. 377. Baptism was always in the name of YHWH Y'shua until time of Justin Martyr when Triune formula used. - Vol. 2, pg. 389. NAME was an ancient synonym for "person." Payment was always made in the name of some person referring to ownership. Therefore one being baptized in Y'shua's name became His personal property. "Ye are Christ's."" - Vol. 2, pg. 377 on Acts 2:38.

25) The purpose of this teaching is to convey the Biblical precepts of Mikvah in order to help believers make mikvah part of their life. Mikvah is not a one time "salvation" event, as seen in Christianity. Mikvah can be a regular part of a person's faith as they strive to follow YHWH. A Biblical mikvah pool may be either stationary rain water or flowing well/spring water. Oceans, lakes, ponds and springs are all natural catch basins of rainwater, and thus can be used as mikvaot. Some consider their personal showers or bathtubs to be "like daily mikvah pools." It is customary to have 2-3 witnesses who watch the person submerge themselves in the water or help the person descend. During Biblical times and in Judaism today people would baptize themselves by going down into the water and kneeling into a ball or the fetal position. Some even open their eyes under water to ensure that the mikvah covers their entire body! When a baptized takes place one can announce "B'shem Y'shua" or "In the Name of Y'shua." Some follow mikvah with psalms, songs, or words of prayer. The traditional blessing during a mikvah is as follows:

(Hebrew) Baruch atah YHWH, Elohainu Melech Ha'Olam, asher kidshanu b'mitzvotav v'tzivanu al ha-tevila

(translation) Blessed are you, YHWH, our Elohim, King of the Universe, who has sanctified us with his commandments, and has commanded us regarding immersion.

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