

THE TEVILAH IN MOSHIACH'S MIKVEH MAYIM

ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וצונו על טבילה בשם האב והבן ורוח הקודש

Baruch atah Adonoi Eloheinu Melech HaOlam ashair kidshanu bmitzvosav vtzivah-nu al tevilah
bShem HaAv vHaBen vHaRuach Hakodesh

Blessed are you Hashem our G-d, King of the Universe, who has sanctified us with His
commandments and has commanded us regarding the immersion in the Name of HaAv vHaBen
vHaRuach Hakodesh

Disclaimer: the
following material does
not promote the
doctrine of immersional
regeneration. However,
having said that, note
well: if you are on the
Egypt side of the Red

Sea with Pharaoh's
pursuing soldiers all
around you, and
Moshiach Tzur Yisroel
commands you to take a
step of faith into the
water and you refuse,
rejecting Goeleinu in
stubborn unbelief and
disobedience, you may
miss the Promised Land

of new life Hashem desires for you. Ask Hashem to heal your unbelief. Trust in the L-rd and His Inerrant Word with all of your heart and don't rely on your own corrupt way of thinking. Which is better: the chelek of the Agam HaEish or the

chelek of the
Resurrected Moshiach?
Are you willing to
forfeit your inheritance
so casually?

THE OUTGOING NATURE OF TRUE JUDAISM

Many people do not
know that Judaism used

to be a "proselytizing" religion, and that leaders of Judaism were both zealous and highly successful at making proselytes. In fact, so numerous were the proselytes in Biblical times that there is even a term in Scripture for conversion to Judaism -

mityahadim (see Esther 8:17).

The rabbis knew that Judaism was not merely a narrow, national religion. The Talmud says that the teachings of Judaism were freely meant for all mankind (see Babylonian Talmud, Shabbath

146a, where Devarim 29:13-14 [14-15] is quoted as referring to proselytes). And just as Gentiles were saved in Noah's ark, so Ruth was also brought under Hashem's wings (Ruth 2:12). In the High HolyDay Prayerbook, we read on Rosh

Hashanah "Also Noah
Thou didst remember in
love, and didst
remember him with a
promise of salvation
and mercy, when Thou
didst send the flood to
destroy all creatures
because of their evil
deeds. So his
remembrance came

before Thee, O L-rd our
G-d to increase his seed
like the dust of the earth
and his offspring like
the sand of the sea." So
hope is held out that the
Righteous Gentiles of
the world will have a
share in the World to
Come. In fact,
according to ancient

tradition, the first proselytes to the Jewish faith were Abraham and Sarah, and through their descendants G-d intended to proselytize the nations (see also Mt 28:19). For a few other texts of many in the Scriptures on the universal scope of the

Jewish faith, see Ps
22:27; Isaiah 45:22;
66:23; Zechariah 14:16.
Of course, Judaism,
with the exception of
Messianic Judaism,
changed when the
rabbis took over under
Yochanan ben Zakkai
in Yavneh near Jaffa in
Israel and instituted

after 70 C.E. a
post-Temple,
non-priestly form of
Judaism lacking blood
sacrifice and a Temple.
It should be
remembered here that it
is the blood that makes
atonement for the soul
(Lev.17:11) and that
Abel's offering from the

firstborn of his flock was looked on with favor by the L-rd, but a bloodless religion and worship without blood atonement was not looked on with favor (see Gen.4:4-5). G-d says, "When I see the blood, I will pass over you" (Exod.12:13). To

lack faith in Gen.22:8;
Exo.12:5-13; Isaiah
53:7 and in Moshiach's
necessary sacrifice, and
then to institute a
religion where,
gratuitously, blood
sacrifice is deemed not
necessary, is to change
the religion of Judaism,
the religion of Moses.

Messianic Judaism has not changed Judaism, the religion of Moses. Rabbinic Judaism has changed Judaism. Messianic Judaism is true Judaism. The pseudo-Judaism of the rabbis came into being after 70 C.E., making Rabbinic Judaism a

religion that post-dates
Messianic Judaism. Not
only does it lack
Biblical warrant for
many of its tenets of
faith, the fact is that the
rabbis have cooled off
in their zeal to win
converts. However,
Moshiach's Judaism has
always been a

proselytizing faith,
eager to share the
blessings of Judaism
with the whole world.
In our own era, millions
of adherents to
Moshiach's Judaism,
including both Jews and
non-Jews from every
culture and country,
have become

born-again spiritual
children of Abraham
and genuine proselytes
to Moshiach's Judaism.
For true commitment to
Judaism can only be
through true
commitment to the
Moshiach of Judaism,
Moshiach Adoneinu.
Unfortunately, not all

Jews nor all Goyim
have been willing to
become proselytes to
Moshiach because not
everyone is willing to
commit himself to
Moshiach. And many
who have committed
themselves to Moshiach
Adoneinu are even
ignorant of the fact that

what they call "the Religion of Messiah" is really Moshiach's Judaism that Goyim have adapted to their own culture.

Nevertheless, the faith of the Brit Chadasha is still the true, Biblical, Judaism of Moses and Moshiach, whether

every believer in
Moshiach Adoneinu
realizes it or not.

JUDAISM'S INDISPENSIBLE MIKVEH

Scripturally, a Jew is
anyone like Ruth the
Moabites who has

renounced idolatry and
thrown in his or her lot
with the people of the
one true G-d. Therefore,
when a Gentile lady
named Ruth clung to
Naomi and her G-d,
Ruth became a Jewess,
even qualifying to
become the
great-grandmother of

King David. However, historically, there have been three things involved in the reception of proselytes to Judaism: 1) circumcision (the bris milah), 2) complete immersion (the tevilah) in a mikveh ritual bath, and 3) a sacrifice (see

Numbers 15:14 and
Babylonian Talmud,
Kerithoth 9a.) This
blood sacrifice (an
offering by fire) burned
on the altar and was
indispensible, at the
time the Beis
Hamikdash stood, and
points prophetically
along with all sacrifice

to the repentant
proselyte's need for a
blood atonement
kapparah. Rabbi Judah
the Patriarch ("Rabbenu
haKadosh") compared
this three-fold
admission into Judaism
as reminiscent of the
Biblical history of
Israel, a nation

circumcised before
leaving Egypt (Joshua
5:2), immersed in the
desert in a holy washing
ritual (Exodus 19:10),
and sprinkled with the
blood of a covenant
sacrifice (Exodus
24:3-8) [see Sifra,
Ahare Perek 12].
Nevertheless, the

central ritual of admittance into Judaism has always been a tevilah of water immersion. The sacrifice offered by the proselyte was never as important as circumcision or immersion, especially after the Temple was

destroyed, making sacrifice impossible. Furthermore, since women converts to Judaism far outnumbered men, circumcision could hardly become the chief rite of entry into Judaism. Therefore, the one indispensable thing

that any convert,
whether male or female,
had to do to become a
Jew was to get
immersed in water. Of
course, a male had to be
circumcised as well, but
if we look for the one
thing that every
non-Jew, regardless of
gender, had to do in

order to become a Jew,
the answer is: he or she
had to submit to a
tevilah. Proselytes
crossed the threshold
into Israel through an
immersion bath,
because Israel had
entered the promised
land through water (the
Red Sea) and therefore

so must all who would become Jews. There was a definite concept of cleansing built into this decisive tevilah.

Moshiach said to Kefa, “Unless I wash you, you have no chelek in me” (Yn 13:8). A

heathen who left behind the idolatry of the

Gentile world to join
G-d's people looking
forward to the Promised
Land of abundant new
life had indeed passed
from sin to a whole new
life and inheritance
share (chelek). When he
came up out of the
water, he was
considered ritually

undefiled, beginning life all over with a clean bill of goods, like a child newly born (Babylonian Talmud, Yebamoth, 48b). He had begun a new life as a ben berit, a son of the covenant, a Jew.

Towards the end of the first century, C.E., the

leading rabbis of the school of Hillel claimed that a man was Jewish as soon as he was immersed, the tevilah being as decisive a rite in the case of determining whether a man had become a Jew as it was for making the same determination for

a woman (Mishnah
Aboth 1.12). Later, in
Moshiach's Judaism,
circumcision was not
imposed on Goyim (I
Corinthians 7:18; Acts
15:5-11), since there is
no salvation in
becoming a physical
Jew but only in
becoming a ben

Avraham by emunah,
that is, a spiritual child
of Abraham through the
circumcision of the
Ruach Hakodesh
(Gal.3:7-14;
Col.2:11-17).

Therefore, Moshiach's
tevilah became the
indispensable ritual for
all who would become

adherents of Moshiach's
Judaism.

THE IMMERSION
PRACTICED BY THE
JEWISH PROPHET
YOCHANAN
HAMAHTBEEL

Rabbi Akiba said:

"Blessed are you, O
Israel. Before whom are

you made clean and
who makes you clean?
Your Father in heaven.
As it is written, 'And I
will dash clean water
upon you and you shall
be clean' (Ezekiel
36:25). And again it
says, 'O L-rd, the
mikveh (meaning either
the word 'hope' or the

word 'font') of Israel
(Jeremiah 17:13); as the
mikveh cleanses the
unclean, so does the
Holy One cleanse
Israel" (Mishnah Yoma
8.9). The Jewish
prophet Ezekiel speaks
of G-d's cleansing his
people in the last days:
"For I will take you

from the nations, and
gather you from all the
countries, and bring you
into your own land, I
will dash clean water
upon you, and you shall
be clean from all your
uncleannesses, and
from your idols I will
cleanse you . . . and you
. . . shall be my people

and I will be your G-d.
And I will save you
from all your
uncleannesses" (Ezekiel
36:24-28). Zechariah
too saw this final time
of national repentance:
There shall be a
fountain opened to the
house of David and to
the inhabitants of

Jerusalem for sin and
uncleanness"

(Zechariah 13:1).

Proselyte tevilah
immersion symbolically
washed the uncleanness
from the heathen on
entering Judaism. Thus
non-Jews were grafted
on to the people of G-d
by a water immersion

which gave them ceremonial purity. The Jewish prophet Yochanan (John) HaMahtbeel (the Tevilah Immersionist) called on all Israel to likewise confess sinful uncleanness and take a mikveh ritual bath "as a token of their teshuva"

(Mark 1:4) and resolve to keep themselves holy as they awaited the coming Moshiach. Then as the last days began to approach, the Jewish prophet Yochanan announced that the Moshiach was on his way to pour out the Ruach Hakodesh on

some and the fire of Gehinnom on others. Therefore, all must heed the Word of G-d, turn from their own ways, look to G-d and his Moshiach for mercy and deliverance from judgment, be cleansed with clean water, and be saved from G-d's

burning wrath (see Mark 1:4, Matthew 3:7, Luke 3:9). Sensing by the Ruach Hakodesh that the Moshiach's presence on the earth was very near and that the need for preparing the Jewish people to meet their G-d had reached the crisis point,

Yochanan HaMahtbeel
called upon all G-d's
people to seek the
forgiveness of Hashem
by submitting to a
purifying tevilah. For
this great Jewish
prophet saw that the
coming Moshiach
would judge the wicked
who had not turned

from the "Egyptian"
evils of this world by
taking a "Red Sea"
immersion of separation
and repentance in the
Jordan River. G-d gave
Yochanan the foresight
to see that those who
did turn to G-d would
be given the Ruach
Hakodesh by the

Coming One, the
Moshiach. Later
Yochanan must have
had inspired intimations
of how G-d would save
his people and the
kapparah Moshiach
would bring. Yochanan
pointed to Moshiach
Adoneinu and said,
"Look, there is the

Lamb of G-d; it is he who takes away the sin of the world. This is he of whom I spoke when I said, `After me a man is coming whose status is higher than mine; for before I was born, he already existed.' I myself did not know who he was; but the

very reason why I came, immersing in water, was that he might be revealed to Israel" (Yochanan 1:29-31). However, the tevilah immersion of Yochanan went beyond proselyte immersion in several ways. It was directed toward his

fellow-Jews. It was a collective act of repentance and included the whole nation. It had a "last-chance" ethical and spiritual significance that went far beyond the mere ceremonial cleansing of proselyte tevilah immersion. Yochanan

asserted that through his water ordeal the remnant of the true Israel of G-d was being called out from all the spiritually dead who refused to prepare themselves by tevilah immersion for the coming of the Moshiach. Therefore,

all strata of Israel's society responded to the immersion of Yochanan. What was unique about Yochanan was that he saw by inspiration from the G-d of Israel that, in view of the coming of the Holy One, the Moshiach, Jews were

just as unprepared and
sinfully unclean and in
need of ultimate
kapparah (Yochanan
1:29) as were heathen
proselytes, and must
therefore prepare
themselves by the same
act of repentance -
submitting, to a tevilah
immersion for the

uncleanness of sins.

Yochanan preached,

"Do not presume to say to yourselves, 'We have the yichus (proud lineage), we have the zechut Avot (merit of the Fathers) of Avraham Avinu (our father Abraham).' For I say to you that Hashem

is able to raise up from
these avanim (stones)
banim (sons) of
Avraham" (OJBC
version, Matthew 3:9).
Yochanan knew that the
essential thing for his
fellow Jews was that
they humble
themselves, turn from
prideful wickedness and

prepare to adhere to the Moshiach, through whom they would escape judgment and receive the all-important gift of Hashem, the Ruach Hakodesh. Therefore, he saw that the whole nation of Israel must turn to G-d with the

humility of a sinful
non-Jew submitting to a
mikveh of repentance
for the sins of his
unholy former life. In
pointing toward the Seh
haElohim (the Lamb of
G-d, Isaiah 53:7,
Genesis 22:8),
Yochanan pointed
toward a new meaning

for the tevilah
immersion as the
standard means of
making proselytes to
Judaism. This new
meaning would include
a perfect blood sacrifice
for sin, an eternal
kapparah for all who
would receive the
Ruach Hakodesh and

thus be circumcised as spiritual bnei Avraham through immersion in the name of the G-d of Israel. The tevilah immersion toward which Yochanan was pointing was the immersion of Moshiach Adoneinu, experienced by Moshiach himself

and then by him
commanded for all
peoples of the world.

THE TEVILAH OF
THE JEWISH
MOSHIACH
ADONEINU

The tevilah of
Moshiach Adoneinu

was his first public act of identification with the sins of men, showing that although he was himself sinless, he was willing to identify with sinners and bear their sins as the Lamb of G-d, even if to do so would cost him great suffering and

anguish, even death.
When Moshiach
Adoneinu went under
the water in his own
tevilah, he knew he was
anticipating his own
death (see Luke 12:50).
At his tevilah, the
heavenly voice of
Elohim haAv (Mark
1:11, Matthew 3:17,

Luke 3:22) affirmed Moshiach Adoneinu's Sonship but in words that alluded to his Messianic role (Psalm 2:7) in terms of suffering servanthood (Isaiah 42:1; 44:2) and death (Isaiah 53). Therefore, in his single action of being buried

in water and rising
again, Moshiach
Adoneinu summed up
and signified
prophetically what he
would do to save the
world: he would bring
in the Brit Chadasha
(New Covenant) of the
Malchut Hashem
(Kingdom of G-d) by

his death, burial, and resurrection; and he would lead all who would follow him to a similar experience of death and new life -- death to the old life of sin, and rebirth to a new life of eternal sonship through the gift of the Ruach Hakodesh. In

Moshiach Adoneinu's immersion, he was submitting his own willing obedience to the will of his Father. When we likewise follow Moshiach Adoneinu into the water and have a similar spiritual experience of submitting our will to

the Father, we are
circumcised -- that is,
cleansed and
consecrated -- in our
will by the Ruach
Hakodesh and thus
become spiritual bnei
Avraham, spiritual
Jews. Whereas before,
our life was under the
control of the law of sin

and death (Romans 8:2), now our life comes under the Moshiach. As we daily mortify the old carnal man, we continually walk in the newness of life. Therefore, it is not a rule that constrains us but a Person, who loved sinners enough to die

for us in order to
forgive our past and
bring us the hope of an
eternal future with
Hashem, one into which
we walk each day with
Moshiach (see II
Corinthians 5:14). This
Person is the Torah who
writes himself upon our
wills (Jeremiah 31:33).

This inward life-giving law is none other than Moshiach Adoneinu (I Corinthians 9:21).

Through the Ruach Hakodesh, Moshiach Adoneinu lives in the lives of all believers and produces righteousness and love in devekus

(communion) with
them. The Ben
HaElohim's selfless
ahavah for Elohim
Avinu, this kind of
love, is what the Torah
was aiming for
(Deuteronomy 6:5), and
when we receive the
Word become Man,
Moshiach Adoneinu,

the Torah hits its mark
in us and we become
true Torah-keeping bnei
Avraham, whose wills
are circumcised and set
in step with the Ruach
Hakodesh. To be a true
ben Avraham is first
and foremost a spiritual
matter of the will and
having the right heart

toward G-d, and that
can only be a heart of
hopeful and loving faith
(Galatians 5:6) in what
G-d has done for men in
Moshiach Adoneinu.

Only the Dvar Hashem
who became Moshiach
and who through the
Ruach Hakodesh
becomes the indwelling

Word (Yirmeyah 31:33) could endow men with a new principle of life. This principle of life is sufficient to create a new humanity (I Corinthians 15:20, 45; Yochanan 20:22), a new family of whom Moshiach Adoneinu is the head. To understand

this "bris milah of
Moshiach" (Colossians
2:11), one must recall
that the covenant of
circumcision operated
on the principle of the
spiritual union of the
household in its head.
The covenant is
"between Me and thee
and thy offspring after

thee" (Genesis 17:7).
From Galatians
3:16,26-29, it becomes
apparent that both the
offspring and head of
the new humanity is
Moshiach, into whose
Body believers are
incorporated at their
tevilah. The Bris Milah
is the token or sign by

which G-d
acknowledges his
people. It is the stamp
of the covenant. The
circumcision of the
heart is the inward sign
wherein G-d's Spirit
witnesses to a human
spirit that it belongs to
G-d. This inward mark
of possession is the

Ruach Hakodesh who cuts himself into our will, molding us into the image of G-d's Son and marking us out as the spiritually cleansed property of G-d, just as the external mark of circumcision in the flesh had marked out a Jewish baby boy as the

property of G-d. But, as both the Torah and Tanach show, G-d intended to "mark off" as his own not merely people who were circumcised physically but "in their hearts" (Deuteronomy 10:16). So strong is this teaching, that G-d

threatens to destroy any Jew who is not spiritually circumcised (Jeremiah 4:4). Such a one will be shut out of Jerusalem (Isaiah 52:1), as well as the L-rd's sanctuary (Ezekiel 44:7, 9) and salvation (Deuteronomy 30:6). For not all G-d's

physical people are his
spiritual children
(Romans 9:6). In
Genesis chapter 17,
circumcision is the
covenant sign of G-d's
choosing out and
marking off men for his
own. So in the Brit
Chadasha Scriptures,
the gift of the Ruach

Hakodesh, without which a man does not belong to the Moshiach (Romans 8:9), is offered in connection with Moshiach's tevilah (Acts 2:38), which is identified with Moshiach's way of circumcision (Colossians 2:11-12).

Jeremiah, the Jewish prophet, foresaw the age of the Ruach Hakodesh when the creation of a new heart and spirit in humanity would be the essence of a Brit Chadasha (New Covenant) that G-d would make with Israel. Therefore, Jeremiah

cried out to his people,
"O Jerusalem, wash thy
heart from wickedness
that thou may be saved"
(Jeremiah 4:14).

Moshiach's Bris Milah
(Circumcision) in
Colossians 2:11-12 is a
periphrasis for the
hitkhadeshut
(regeneration) of which

Moshiach's tevilah is
meant to bear testimony
and whereby both Jews
and non-Jews become
in Moshiach spiritual
Bnei Avraham initiated
into covenant
membership in the
cultivated Olive Tree of
Elect Israel
(Rom. 11:24; 9:6;

Jeremiah 11:16), the Israel of G-d and the Jerusalem above.

According to the Torah, circumcision is more than a minor surgical operation -- it is also a major spiritual operation. The Torah commands,
"Circumcise the

foreskin of your will
and be no longer
stubborn . . . and the
L-rd your G-d will
circumcise your will
(that is, cleanse and
consecrate your will) ...
so that you will love the
L-rd your G-d with all
your heart and with all
your soul that you may

live" (Deuteronomy 10:16; 30:6). In the Jewish Brit Chadasha New Covenant, G-d declares that you are not a true Ben Avraham in the Ruach Hakodesh unless you have this inward circumcision of your will (Romans 2:28, 29) and you

worship G-d in spirit
with your confidence in
Moshiach Adoneinu
and not in anything
external (Philippians
3:3). Consequently, G-d
has provided his people
with a hitkhadeshut
(regeneration), to which
the tevilah immersion
of purification bears

testimony, whereby the impure foreskin of our evil urgings in our old humanity in Adam can be buried and drowned, even washed away by G-d's Ruach Hakodesh (see Ezekiel 36:25-27). This bath symbolizes both a spiritual mikveh (Jewish purification

bath) and a spiritual bris milah (circumcision into Avraham). It is Moshiach's tevilah, and is a token of turning to G-d through emunah (faith) in Moshiach Yehoshua/Yeshua (His Hebrew/Aramaic name). There is a controlling sinful nature

that lives in every man.
The circumcision of the
Moshiach is the
spiritual cutting away of
this rebellious sinful
nature, a miracle
witnessed to by our
public burial in the
mikveh mayim with a
tevilah immersion.
True, this carnal self

must be reckoned as
dead every day, but
Hashem reckons us
legally dead with
Moshiach when we turn
to him in faith. We
witness in the tevilah to
our submitting our will
to die to our former
sin-prone way of life.
Only by a submission

of our will in
repentance may we be
made alive by the
resurrected, living Dvar
Hashem, the Dvar
Hashem who came
among us as a Man and
wants to write himself
upon our wills, as
Jeremiah foresaw:
"Then I will make a

Brit Chadasha with the house of Israel ... I will put my Torah in their inward parts and I will write it in their hearts" (Jeremiah 31:31-34). Therefore, Moshiach's Tevilah means many things. It witnesses to the cutting free of the downward pull of our

lower natures in the miracle of the new birth. It is our Red Sea exodus from the bondage of sin and death to the inheritance of an eternal Promised Land. It symbolizes the "circumcision made without hands" whereby we become sons of the

Brit Chadasha as we
enter into faith-union
with the Jewish
Moshiach as members
of his bride, the
world-wide Chavurah
fellowship of the
Jewish Brit Chadasha.
Just as a Jewish girl
takes the ritual bath in
the mikveh in

preparation for her
wedding, so we who are
wedded to Moshiach
Adoneinu by faith take
a mikveh to bring
ourselves into teshuvah
and devekus with
Moshiach. "In him also
you were circumcised,
not in a physical sense,
but by the surgical

removal of of the lower nature; this is Moshiach's way of circumcision. For in Moshiach's tevilah you were buried with him, in Moshiach's tevilah you were raised to life with him through your faith in the power of G-d who raised him

from the dead. And although you were dead because of your sins and because of the uncircumcision of your sinful nature, he has made you alive with Moshiach" (Colossians 2:11-13)

MOSHIACH'S
TEVILAH: YOUR
ADMITTANCE TO
MOSHIACH'S SEDER,
THE SEUDAS
MOSHIACH

So long as a Gentile
has not had his tevilah,
he is still a Gentile"
(Babylonian Talmud,
Berakoth 47b).

Likewise, if a Jewish person has not had hitkhadeshut regeneration, a spiritual miracle witnessed to by Moshiach's tevilah, he is also ceremonially and spiritually in the uncircumcision of his sinful nature, because he has not submitted to

the circumcision done
by Moshiach
(Colossians 2:11). For,
in the same way that a
non-Jew coming up out
of the water of his
tevilah was considered
at that moment to be a
Jew, when a person
comes up from the
mikveh of Moshiach

Adoneinu, he crosses a ceremonial threshold and becomes a ben Avraham by faith. The rabbis said that a proselyte was like one who had touched a corpse. Touching a corpse meant contracting seven days of uncleanness

(Numbers 19:16).

Therefore a proselyte, like a ritually unclean Israelite, needed to take a tevilah immersion in water as he approached G-d, particularly if he were to share in the Passover (see Mishnah Pesachim 8.8).

Likewise Rabbi Saul

warned that those who eat and drink the Seudas Moshiach unworthily, without obeying the L-rd (in this case by taking the mikveh), eat and drink judgment on themselves (I Corinthians 11:27-30). Therefore, no one may partake of

the Seudas Moshiach
until he has obeyed the
L-rd by submitting in
teshuvah (repentance)
to the Moshiach's
tevilah. Jewish
proselyte tevilah
immersion has its roots
in the levitical
immersions of the
Torah (see Numbers

19). These purification baths were for ritually unclean Israelites who had defiled themselves by touching a corpse or other taboo object. Both pagans and ritually unclean Israelites were excluded from Pesach or the Passover, because both were

ritually unclean, one
because he was not
circumcised and
immersed in the
mikveh, the other
because he had not
taken a tevilah
immersion to remove
his ceremonial
uncleanness, and
neither, of course, had

the sacrifice
commanded by the
Torah (see Leviticus
15:13-25). A sacrifice
was required of both
pagans becoming Jews
and unclean Israelites,
and was offered by both
after they took their
tevilah immersions.
Therefore, in order to

gain entrance to the covenant meal of the Passover Seder, the same three conditions were required of proselytes as natural born, yet ceremonially unclean Jews. These three conditions were circumcision (required on the eighth day of the

life of a natural born Jew), water immersion, and sacrifice. (See the reference to ritual immersions, the prototype of Moshiach's tevilah, in the Torah: Leviticus 15:13; Numbers 8:7-8; Leviticus 14:1-32.) In the Jewish Brit

Chadasha Scriptures, as we have seen, none of these three aspects of incorporation into the people of G-d is omitted. For where there is faith, water immersion into Moshiach's Judaism in the name of the G-d of Israel includes an

eternal (spiritual)
circumcision
(Colossians 2:11-13), an
eternal (spiritual)
purification bath (Titus
3:5), and a perfect,
eternal blood sacrifice
for sin (Hebrews 9:12).
Only those Bnei
Avraham who have
covenanted themselves

to the Moshiach
Adoneinu in the mikveh
may sit at the table of
Moshiach's Brit
Chadasha Pesach and
partake of its blessing.

AN ETHICAL
IMPERATIVE FROM
THE G-D OF ISRAEL
Taking or not taking the
Moshiach's tevilah is

really not an option, for
the decision means
obedience or
disobedience to a divine
command from the G-d
of Abraham, Isaac, and
Jacob. And who would
argue with the risen
Moshiach Adoneinu,
G-d's mighty Word
come among us as an

indestructible man?

Certainly not the first adherents of Moshiach's Judaism, for, upon his authority, several thousand Messianic Jews were submitted to Moshiach's tevilah within the first few weeks after the resurrection of

Moshiach. Just as
Goyim had to get into
the water to commit
themselves to Judaism,
so now that the
Moshiach has come and
is coming again,
everyone must get into
the water and
personally commit
himself to Moshiach

Adoneinu in order to
remain in the
mainstream of true
Biblical Judaism.

Where there is no true
adherence to the
Moshiach of Judaism,
there is no true
adherence to Judaism.

Anyone who refuses to
take the Moshiach's

tevilah automatically
removes himself from
true Biblical Judaism,
for as the Talmud does
not fail to notice, "The
world was only created
for the Moshiach"
(Sanhedrin 98b) and
"All the prophets
prophesied of nothing
but the days of the

Moshiach" (Sanhedrin 99a). If you want blessed, read what Moshiach Adoneinu says to do: "Anyone who loves me will obey what I say; then my Father will love him, and we will come to him and live within him" (Yochanan 14:23).

Taking the Moshiach's
tevilah is no magic
insurance policy freeing
people to live as they
please without thought
of the consequences.

Taking the Moshiach's
tevilah is a moral
matter, and it means
coming under the
ethical direction and

control of the Jewish
Moshiach Adoneinu. To
live otherwise is to
make a mockery of
one's tevilah. To refuse
to take the Moshiach's
tevilah is in fact
unethical behavior,
since it is disobedience
of a mitzvoh of the G-d
of Israel and his

Moshiach (see Matthew 28:19). The spiritual Jew spends the rest of his life working out the implications of his Moshiach's tevilah and what it means spiritually and ethically to be living a Jewish life under the leading of Moshiach. Without the

intention of such a vital faith, the ceremony of the Moshiach's tevilah is empty and meaningless. Moshiach Adoneinu saves us through the tevilah (immersion) "of rebirth and renewing of the Ruach Hakodesh" (Tt 3:5). This does not

mean that there is a
quid quo pro between
not submitting to
Moshiach's tevilah and
going to Gehinnom, but
it does mean that
anyone who says that
he believes in Moshiach
and yet refuses to
submit to the
Moshiach's tevilah is in

danger of coming under the judgment of the word of G-d: "The man who says 'I know him,' while he disobeys his mitzvot, is a liar and a stranger to the truth" (I Yochanan 2:4).

Moshiach Adoneinu commanded, "Make talmidim for Moshiach

of all the nations,
giving them a tevilah in
a mikveh mayim in
Hashem, the Name of
HaAv, HaBen, and
HaRuach HaKodesh,
teaching them to
observe all that I have
commanded you,
And--hinei!--I
(Moshiach) am with

you always, even unto
the Ketz haOlam hazeh
(Mt.28:19-20 OJBC).

Here is a Tefillah which
you can daven: G-d of
Abraham, Isaac, and
Jacob. I am a Jew and
I'm going to die a Jew.
But I've decided to stop
living as I please. I
promise to live by your

Word in both the
Tanach and the Brit
Chadasha. Elohim
Avinu, I know that you
can forgive my sins
only through the
kapparah of the Seh
haElohim Moshiach
Yehoshua/Yeshua.
Yehoshua/Yeshua, I
believe that you

overcame death to
prove that you are Ben
HaElohim, my
Moshiach and my L-rd.
Come into my life.
Forgive my sins. Take
control of my life. And
I'll obey you forever, to
the glory of Elohim
Avinu and in the power
of the Ruach Hakodesh.

In Yeshua's/Yehoshua's name, amen.

Are you willing to pray that Tefillah and mean it? Acts 2:41-42

explains what Moshiach Yehoshua requires of his talmidim: "And those who accepted the Besuras Hageulah took the Moshiach's Tevilah,

and they met
persistently to hear the
teaching of Moshiach's
Shlichim, to experience
Moshiach's Chavurah,
to celebrate the
Moshiach's Seder, and
to daven."

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