

and a Beis Hamikdash. 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 Hashem, 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 create a religion where, gratuitously, blood sacrifice is assumed not necessary, is to change the religion of Judaism, the religion of Moses. Moshiach's Judaism has not changed Judaism and is true Judaism. Rabbinic Judaism has changed Judaism. This change occurred after 70 C.E., making Rabbinic Judaism a form of religion that post-dates Moshiach's Judaism. Not only does it lack Biblical warrant for many of its tenets of faith, but also 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 regenerated spiritual children of Abraham and genuine proselytes to Abraham's faith. 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 faith of Moshiach, whether every believer in Moshiach Adoneinu realizes it or not. Scripturally, a Jew is anyone like Ruth the Moabitess 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 Naomi's G-d, Ruth became a Jewess, even qualifying to become the great-grandmother of King David. However, historically, these three have been 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) was burned on the altar and was indispensable 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

(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 the faith has always been a tevilah of water immersion. The proselyte's blood sacrifice became impossible, except in Moshiach's self-offering, after the Beis HaMikdash was destroyed. Furthermore, since women converts to Judaism outnumbered men, circumcision could hardly become the chief rite of entry into Judaism. Therefore, the one conspicuous thing that all converts had to do to join Abraham's family and faith was to get immersed in water. He or she had to submit to a tevilah to become part of the kehunnat kodesh (1K 2:5 OJBC). In Chapter 8 of Leviticus we see the mikveh mayim of the kehunah induction prefiguring the brit chadasha tevilah of the ma'aminim hameshichiyim. That is, what we see Moshe doing in Lv 8:6 we see Yochanan the kohen navi doing in Mt 3:5-6 and Philippos doing in Ac 8:38. All of the above is said, not to persuade Gentiles to confiscate the promises and blessings in Scripture written down for the physical descendants of Abraham; rather, the intent of our rhetoric in this exegesis is to provoke our Jewish people to jealousy that they might pursue the G-d of Scripture and His many blessings awaiting them in their Bible.

[SHEMINI]

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9 And it come to pass on yom hashemini, that Moshe called to Aharon