

CERTIFICATE OF 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 Adoshem vZun foon Der Oybershter vRuach Hakodesh

Name_____

Date_____

Kehilah_____

Compare Lev 15:16 and Ac 9:18 to see a messianic baal teshuva going under the Mikveh as an impure religious Jew not as a zechus-earning mitzvah but plunging under chesed of Moshiach Tzidkeinu in the orach tzedakah.

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 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 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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