

August 17, 2024

Mikveh Message

As believers we are originally taught that baptism is an outward expression of an inward transformation. This is true, but there is so much more...

We are also taught as believers that one of the ordinances that is unique to the New Covenant is baptism, with the other being communion.

Baptism is not neither unique to the New Covenant but has been incorporated into the New Covenant as a representation of several aspects that are prevalent throughout the Tanakh.

bap-tid'-zo

The word used to translate baptism from the Greek is...

baptizō

From a derivative of [G911](#); to *make whelmed* (that is, *fully wet*); used only (in the New Testament) of ceremonial *ablution*, especially (technically) of the ordinance of Christian *baptism*:

In both cases, neither is new nor unique, but both are of Jewish origin.

With the derivative being bapto...

baptō

bap'-to

A primary verb; to *whelm*, that is, cover wholly with a fluid; in the New Testament only in a qualified or specific sense, that is, (literally) to *moisten* (a part of one's person), or (by implication) to *stain* (as with dye): - dip.

Yet, when we read the following verses...

[Joh 1:24](#) Some of those who had been sent were P'rushim.

[Joh 1:25](#) They asked him, "If you are neither the Messiah nor Eliyahu nor 'the prophet,' then why are you immersing people?"

[Joh 1:26](#) To them Yochanan replied, "I am immersing people in water, but among you is standing someone whom you don't know.

[Mat 3:6](#) Confessing their sins, they were immersed by him in the Yarden River.

Act 2:38 Kefa answered them, "Turn from sin, return to God, and each of you be immersed on the authority of Yeshua the Messiah into forgiveness of your sins, and you will receive the gift of the Ruach HaKodesh!

[Act 2:41](#) So those who accepted what he said were immersed, and there were added to the group that day about three thousand people.

What Yochanan was doing and what Yeshua's tamadim were doing wasn't just something they made up or invented. There is an entire origin behind baptism.

Today we are going to look further in to what is known as Mikveh (baptism)

There are many aspects regarding Mikveh, Torah, oral law (Talmud)

What is Mikveh?

- Pool or gathering

Torah does not make any direct statement regarding what Mikveh is, nor its use. However, when we look at Leviticus 11:36 we begin to see how it came about.

Leviticus 11:36

Ach Ma'yan u'bor mikveh mayim yihyeh tahor

[Lev 11:36](#) although (only) a spring or cistern for collecting water remains clean.

Ach – is restrictive

Leviticus 11 talks about those animals which are unclean for food. From Leviticus 11:29 – 36 talks of the impact these animals will have, should anyone come in contact with them, should they be dead, including should they fall into a clay pot that contains.

In order to understand 11:36 we must go back to 11:34 to understand the first rule

[Lev 11:34](#) Any food permitted to be eaten that water from such a vessel gets on will become unclean, and any permitted liquid in such a vessel will become unclean, water.

[Lev 11:35](#) Everything on which any carcass-part of theirs falls will become unclean, whether oven or stove; it is to be broken in pieces — they are unclean and will be unclean for you;

[Lev 11:36](#) although (only) a spring or cistern for collecting water remains clean.

The pot is restrictive, in relation to the spring or cistern, and therefore whatever contaminates it remains, whereas flowing water allows for the contamination to exit.

Much of the administration of Mikveh is found in the Talmudic writings – Tractate Taharot (Cleansings)

According to oral tradition there are six necessary conditions that a body of water must fulfill before it can have the status of a Mikveh:

1. must consist of water – no other liquid can be used
2. must be built into the ground or part of a building – it cannot be associated with anything that can be disconnected and carried away, such as a tub, vat or barrel
3. the water cannot be running unless it is derived from a natural spring or river
4. the water cannot be drawn, it cannot be brought as a result of human intervention
5. the water cannot be channeled to the Mikveh through anything that can become unclean.
6. The mikveh must contain at least 40 Sa'ah (200 gallons)

Water: the primary element of Mikveh

We first read about water in Genesis 1:2 as part of the account of creation:

Gen 1:2 The earth was unformed and void, darkness was on the face of the deep, and the Spirit of God hovered over the surface of the water.

Association of water with the Spirit of Adonai...

All that was created was birthed out of the water, thus placing man in perspective with the rest of creation. At creation's completion, all was good. At this time man's relation to the world in respect to Adonai as creator is uncomplicated and unencumbered.

A midrash (Genesis Rabbah 2) from the Talmud says this:

- The Spirit of Adonai which was over the waters refers to the Spirit of Messiah.
- The Messianic age represents the final fulfillment of God's purpose in creation.
- Evil will be vanquished and good will reign over all mankind.
- The Spirit of Adonai directs all change and movement in a positive force, moving the world, His creation back to its ultimate goal, which is its original state of perfection – The Messianic age.

Gen 1:9 God said, "Let the water under the sky be gathered together into one place, and let dry land appear," and that is how it was.

Gen 1:10 God called the dry land Earth, the gathering together of the water he called Seas, and God saw that it was good.

This gathering is a Mikvah in which Adonai will create all things, hence what we read in 1:2 represented the womb of life for creation.

In this case, water represents the purest form of creation.

Throughout Torah, water comes to represent cleansing, restoration to a pure state.

Consecration: Kadash

Definition: Consecration is the solemn dedication to a special purpose or service. The word consecration literally means "association with the sacred". Persons, places, or things can be consecrated, and the term is used in various ways by different groups. The origin of the word comes from the Latin stem consecrate, which means dedicated, devoted, and sacred. A synonym for to consecrate is to sanctify,

Hebrew:

קָדַשׁ

qâdash

kaw-dash'

A primitive root; to *be* (causatively *make, pronounce or observe as*) *clean* (ceremonially or morally): - appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy (-er, place), keep, prepare, proclaim, purify, sanctify (-ied one, self), X wholly.

One example is Aharon and his sons being chosen to be Kohanim:

Aaron and his sons were chosen to serve Adonai as the people's representative, the one who would intercede in relation to the Tabernacle, Mishkan. He would be the one who would approach Adonai in offering sacrifices including the Yom Kippur sacrifices.

In taking on such a position.

Torah tells us that the first aspect in consecration was immersion:

Exo 29:4 "Bring Aharon and his sons to the entrance of the tent of meeting, and wash them with water.

Exo 40:12 "Then bring Aharon and his sons to the entrance of the tent of meeting and wash them with water.

Consecrate – Kadash is referenced 14 times in Exodus in relation to the Cohen Gadol High Priest and the Mishkan Tabernacle.

The primary connection in these passages in Exodus is preparation for service to Adonai, both Aharon and his sons and the Mishkan.

Both were to be set apart in that they were to serve Adonai.

Lev 8:6 Moshe brought Aharon and his sons, washed them with water,

In this case immersion didn't involve purification alone, but rather a change in status – elevation from one state to another. In the past I have shared with you that when Jewish people go through Mikveh, it can be associated with a change in status, not just purification / cleansing. Various reasons for going through Mikveh have been given...some include:

- Bar / Bat Mitzvah
- Marriage
- Becoming a parent
- Becoming a Rabbi.
- Becoming Jewish - conversion

Aaron and his sons were just like any other Israelite at the time they left Egypt. However, first with selection, Aharon (and his lineage) were chosen by Adonai to be Cohen Gadol High Priest. and then through immersion they attained a new status as Kohanim. The only Kohanim were to be Aaron and his direct male descendants. Their status amongst Israel forever changed.

Yet, subsequent times would be for purification alone. Mikveh along with sacrifices were the means by which Adonai would consecrate the High Priest and the Mishkan.

Yet for us, we have that one atoning sacrifice in Yeshua who atones for us, so there is no need for us to bring a sacrifice. What is still available for us to do in the aspect of consecration is Mikveh?

Yeshua's interaction with Nakdimon (Nicodemus)

Joh 3:1 There was a man among the P'rushim, named Nakdimon, who was a ruler of the Judeans.

Joh 3:2 This man came to Yeshua by night and said to him, "Rabbi, we know it is from God that you have come as a teacher; for no one can do these miracles you perform unless God is with him."

Joh 3:3 "Yes, indeed," Yeshua answered him, "I tell you that unless a person is born again from above, he cannot see the Kingdom of God."

Nakdimon struggled with the statement Yeshua made to him, asking the question...

Joh 3:4 Nakdimon said to him, "How can a grown man be 'born'? Can he go back into his mother's womb and be born a second time?"

Not knowing or understanding where Yeshua was coming from. This question seemed odd to him, how can you be born again, a second time, wondered Nakdimon?

Yeshua in essence doubles down and expands on His statement.

Joh 3:5 Yeshua answered, "Yes, indeed, I tell you that unless a person is born from water and the Spirit, he cannot enter the Kingdom of God.

Joh 3:6 What is born from the flesh is flesh, and what is born from the Spirit is spirit.

I can only imagine the expression on Nakdimon face based on Yeshua's statement here...

Joh 3:7 Stop being amazed at my telling you that you must be born again from above!

Joh 3:8 The wind blows where it wants to, and you hear its sound, but you don't know where it comes from or where it's going. That's how it is with everyone who has been born from the Spirit."

An expression of bewilderment, confusion,

Joh 3:9 Nakdimon replied, "How can this happen?"

To which Yeshua's response was one of questioning...

Joh 3:10 Yeshua answered him, "You hold the office of teacher in Isra'el, and you don't know this?

Joh 3:11 Yes, indeed! I tell you that what we speak about, we know; and what we give evidence of, we have seen; but you people don't accept our evidence!

Holding the office of teacher, a high position to that of P'rushim, an elderly man, he has attained all that one can possibly attain. His transformation periods in life have been exhausted...

Whatever the Bar Mitzvah looked like at that time, he would have attained, going from childhood to adulthood.

- Bar / Bat Mitzvah
- Marriage
- Becoming a parent
- Becoming a Rabbi.

Yet the one thing that still was available, the one thing that still alluded him was eternal life.

Joh 3:12 If you people don't believe me when I tell you about the things of the world, how will you believe me when I tell you about the things of heaven?

Joh 3:13 No one has gone up into heaven; there is only the one who has come down from heaven, the Son of Man.

Did she hear the words of Yochanan, who was immersing in the Jordan?

Mat 3:1 It was during those days that Yochanan the Immerser arrived in the desert of Y'hudah and began proclaiming the message,

Mat 3:2 "Turn from your sins to God, for the Kingdom of Heaven is near!"

Did Yeshua put the final pieces together?

He did for us.

I believe Nakdimon got it too...

Joh 19:38 After this, Yosef of Ramatayim, who was a talmid of Yeshua, but a secret one out of fear of the Judeans, asked Pilate if he could have Yeshua's body. Pilate gave his consent, so Yosef came and took the body away.

Joh 19:39 Also Nakdimon, who at first had gone to see Yeshua by night, came with some seventy pounds of spices—a mixture of myrrh and aloes.

Joh 19:40 They took Yeshua's body and wrapped it up in linen sheets with the spices, in keeping with Judean burial practice.

He was one of the one's who took His body to be buried. He was a follower even to His death.