

**Message# 182 - 3-27-2022 - Christians Believe that Jesus Fulfilled the Prophets - H2O
Water Baptism Ended with the Old Covenant**

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Good morning everyone. Thank you for taking the time to listen to the message this morning. We are back and I'm glad you are back. We concluded last weekend, in my opinion and in the opinion of many others - our best gathering yet. Of course, it goes without saying that if you are listening to me this morning and you were not there - the gathering would have been even better had you been able to attend. But nonetheless, most everyone that I spoke to after the meeting said they felt like it was our best one yet.

After the meeting was over and I got the messages uploaded to the website, I sent out an email telling everyone the messages were uploaded. I thanked everyone who helped and I especially thanked Jeff for - as I mistakenly said - preparing all the meals. I should have thanked Jeff for overseeing the kitchen all weekend - but Jeff was quick to point out that several others prepared meals as well. Violet prepared meals, Teresa prepared meals, Chrissy and Taylor provided food, Joyce brought food, Janice brought food - and being what it is - I'm sure I have probably forgotten someone again - and that really stinks because everyone did such a wonderful job and since I'm naming names - I hate to leave anyone out. Corbyn was great as Jeff's helper in the kitchen. Linda was a big help as always. So, if I forgot someone, I am really sorry - but just know that we are all grateful for the part each and everyone had in making our gathering special.

We got to get reacquainted with those we have already known and we got to know some new people. It was a very blessed time. The messages were great - and as I said a minute ago - they are all on the website.

The evening before we were to conclude the following morning, I asked Ted if he would be willing to forgo his final message the next day, and I would forgo my final message - in exchange for a round table discussion regarding baptism. Ted agreed - so the final assembly time we had was a discussion between Ted and I concerning baptism. What I thought was going to be an extended time of questions and answers from the audience - when I listened back to the discussion - I think we could have done a better job with letting others ask questions - but there were a few. They were great questions, and we each had the opportunity to answer the questions. For something we just put together on the spur of the moment, I still thought it was a great discussion that we had. That entire discussion is on the website, as well.

I want to remind you that my messages - this is now the 4th or 5th message specifically on the subject of baptism - is not an attempt to refute Ted's teachings. I have not believed in H2O water baptism ever since I left what we know as "church." Over 35-37 years ago, something like that. And, as you all know, I grew up in the baptist "church" - so baptism was not taught as something that was part of "salvation." However, I would remind you of a message preached on this radio station, where, when I was still playing "church" a young person came to and asked me to lead them to Christ.

I explained that this meant they were giving their life to Christ and would need to be ready and willing to obey everything Christ said we are to do. At that time, I believed that H2O water baptism was (definitely in the Scripture). So, I told this individual that if they accepted Christ, they would be expected to as church saying goes, "follow the Lord in baptism." Admittedly, at that time, I didn't even know what I was saying - I was merely regurgitating "church" drivel. This individual explained to me that they had already been baptized previously and would be too embarrassed to do it again. My response was that this individual should get in touch with me again when they were truly serious about being a follower of Christ.

If that individual was not willing to obey Christ in "baptism", then the individual had not given their life to Christ - therefore was not - again - "church garbage jargon" - a "candidate" for baptism.

When the preacher got wind of that - boy oh boy did I catch the whirlwind.

At that time of playing "church" I believed that when someone came to Christ - they committed their life to Christ to do anything and everything He wanted them to do. And if a person was not willing to do that - then we were wasting our time discussing conversion.

After I left the "church" and things began to become much clearer - particularly on this issue of baptism and what it truly means - that's when I began to understand that baptism - just like ecclesia - is not exclusively a religious (for lack of a better word) - baptism - just like ecclesia - is not exclusively a religious word. Ecclesia was the Greek word meaning government. It was the called out assembly that came together - for the purpose of doing the business of the Greek government.

The Christian Ecclesia - is the called out Christian community of believers that assemble themselves together for the purpose of administering the Government of God on this

earth. It is not a weekend social organization. It is the administration of the Government of God in the affairs of men. That's what it means.

You know, I know it, we all know that when people today here the word “church” - including you and I - all of us - when we hear the word “church” we immediately think of the building where people come together to sing songs, listen to the preacher, pass the plate - and sometimes share a meal.

“Church” is never understood to be the courthouse. It is never understood to be the place where the Law of God is administered for the purpose of praising good and punishing evil. Not only are “church” and “government” NOT synonymous - but we have all been raised with an understanding that there is a “separation of 'church' and 'government'” and it is abhorrent to think that Government is supposed to be the administration of the Kingdom of God and God's Laws - on this earth today - His Will - His Righteousness - on earth as it is in heaven.

When we hear the word “church” we immediately - and depending on how we were raised - we immediately think of the “baptist church” or the “catholic church” or the “methodist church” or the “church of Christ” or the “presbyterian church” - we never think of the body of Christ that is supposed to be administering the Kingdom of God on this earth.

Now, to baptism. The exact same thing can be said - just insert the word baptism where the word “church” was. When we hear the word baptism today - most people immediately think of the baptistry in a “church.” Or, if they are old enough, they might think of going down to the river or a pond. But either way, what most people think when they hear the word baptism - they are immediately drawn to whatever understanding they had when they were playing something called “church.” It's always, always, always, water - H₂O water - in some shape or form.

Whether it is full body immersion, sprinkling or pouring, it always has something to do with physical H₂O water.

Baptize, baptism, etc., are transliterations of Greek words and just as “church” has nothing to do with Christian Ecclesia - physical H₂O water has nothing to do with Greek baptism.

Follow me now. The root for everything to do with baptism - is bapto.

Take your Bibles please and turn to Luke chapter 16. I'm sorry, Jeff but we are not ready to return there for the purpose I discussed a few weeks ago. I want to show an instance of the word bapto - which is the root word for baptize, baptism, etc. Look at verse 24.

[24] And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Where do you think the Greek word bapto is used in this verse? It's in the word dip.

that he may dip the tip of his finger in water

Now don't be so quick to point out the water here. Yes, we see dipping the finger in water - but that's not my point in being here. The point I will be making is that not every time we see the word baptism in the Bible - are we immediately to have the mental picture of what the "church" has created for the word baptism. Luke 16:24 is not a full body immersion. It is merely a dipping of a finger.

Go to John chapter 13, please. Here we see at what most would agree - something called the Last Supper. I'm sure that's a phrase we should probably revisit as it is something we were taught at "church" - but this is the time where the disciples were gathered together possibly for their last meal together with Christ before His execution. Look at verse 26:

[26] Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

This was Jesus dipping - bapto - a morsel of food - dipping a piece of a biscuit in gravy - and giving it to Judas - this has got nothing whatsoever with "baptism" - as in the mental picture that comes into our mind when we hear that word - and are usually drawn into some type of experience we had while we were playing "church." Dipping a piece of a biscuit into some gravy - is a form of baptism. They used the word dip and dipped. They could have just as easily used the word "baptized." He baptized His biscuit into some gravy. The word does not always mean the "church" ritual.

Turn to Revelation chapter 19. Let's look at verses 11-13. This is the revealing of Jesus Christ as King of kings and Lord of lords and in flaming judgement against those who murdered Him and it's an awesome scene to imagine. Verse 11.

[11] And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

[12] His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

[13] And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

The Greek word here in verse 13 - referring to His vesture dipped in blood is bapto. They could have just as easily have said,

And he was clothed with a vesture baptized in blood: and his name is called The Word of God.

Listen, please, to the entire definition of the Greek word bapto - from Strong's Concordance. It doesn't mean the ritual that we have all been taught it means. Listen

to dip, dip in, immerse
to dip into dye, to dye, colour

Alright. Stop right there for just a second.

to dip, dip in, immerse

To dip into what? It doesn't say - because it means to dip into - anything. It could mean to dip into water. It could mean to dip a biscuit into gravy. It could mean to dip a garment in blood. It should not instantly take our minds to the baptism rituals of something called "church." The word means

to dip, dip in, immerse

It is not exclusive to water. Anything that gets dipped into anything - is baptised. That's the point I'm trying to make. Examine the second definition.

to dip into dye, to dye, colour

When I first saw this - nearly 40 years ago - to say my eyebrows raised is an understatement.

to dip into dye, to dye, colour

Now this is going a step further and is completely eliminating water. This is dye. This is stain. This is something that changes the color of something else to something else. Friends, the first time this made a real impact on me - I said, "Oh my, what stains? What does a man get dipped into, what does a man get immersed into that stains?" Yeah. You know the answer. Blood stains. Blood stains. Water doesn't stain.

I still just shake my head in wonder at those who claim that washing our bodies in physical H₂O water can somehow change our inward parts. The very best H₂O water washing - H₂O water baptism can do - is wash away physical dirt from our bodies. It cannot permanently wash away sin and cleanse the heart.

H₂O water baptism - which is an essential part of the Law God gave Moses - *at least* as important as the blood sacrifice - listen to me - at least as important as the blood sacrifice - they can't be separated. John the Baptist came preaching the baptism of repentance for the remission of sins.

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Why was He not calling men into the temple to offer the animal sacrifices prescribed by God to Moses - for - "the remission of sins?" I thought it was the blood, the blood, the blood. John came baptizing for the remission of sins. There is no mention anywhere of John calling people to the blood sacrifices that were required under the Old Covenant - prior to the death, burial and resurrection of Jesus Christ.

The best that the physical blood could do under the Old Covenant was temporary. The best that the physical water could do under the Old Covenant was temporary. That's why the New Covenant brought a change that took care of the fact that

[23] It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

[24] For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

[25] Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

That's why those things pertaining to the Law God gave Moses - the water and the blood - that's why those things were

[9] ...a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

The New Covenant brought a better sacrifice. The New Covenant brought a better baptism. And the only physical blood was Christ's. And the only physical water was Christ's when it flowed from His pierced side the day the jews caused Him to be murdered.

Let's get back to the definition of bapto from Strong's. We left off with

*to dip, dip in, immerse
to dip into dye, to dye, colour*

Though bapto is the root of all the other baptism type words, it says:

<https://www.blueletterbible.org/lexicon/g911/kjv/tr/0-1/>

Not to be confused with 907, baptizo. The clearest example that shows the meaning of baptizo (and remember I'm still trying to get you to see the Greeks understood bapto in a secular sense, not a religious sense) is a text from the Greek poet and physician Nicander, who lived about 200 B.C. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be 'dipped' (bapto) into boiling water and then 'baptised' (baptizo) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptising the vegetable, produces a permanent change.

Strong's Definitions [?](Strong's Definitions Legend)

βάπτω bápō, bap'-to; a primary verb; to overwhelm, i.e. cover wholly with a fluid; in the New Testament only in a qualified or special sense, i.e. (literally) to moisten (a part of one's person), or (by implication) to stain (as with dye):—dip.

I hope you are seeing this. Although something could be dipped, bapto, in H2O water, there is no mention whatsoever of water in the Greek definition.

a primary verb; to whelm, i.e. cover wholly with a fluid; in the New Testament only in a qualified or special sense, i.e. (literally) to moisten (a part of one's person), or (by implication) to stain (as with dye):—dip.

Water is not the subject of the word bapto. It is to cover wholly with a fluid - but not just any fluid -

in the New Testament only in a qualified or special sense, i.e. (literally) to moisten (a part of one's person), or (by implication) to stain (as with dye)

Until we drop the “church imagery” - until we see that the Greek word bapto does not mean some religious ceremony - we're not going to see what we are supposed to see.

And again, what I'm trying to do here, is eventually get us to the point where, “If baptism is not the 'church ritual' we've all been taught it is - then what does it mean?”

That's where we are headed. What most everyone thinks mean immersion in H₂O water - and what it really means to be fully immersed into Jesus Christ - are about as far apart as night and day. And I'm telling you that we are in the shape we are into today because we are surrounded by millions and millions of people who think they are immersed into Christ because they have been dunked in a baptismal pool, or in a swimming pool, or a stock tank, or a pond, or a river - and they are no more immersed into Jesus Christ and stained with His blood that occurs with New Covenant baptism - they are no more in Christ than someone like Joe Biden who was baptized in his catholic “church.”

The Greek word bapto - simply means to dip in, to immerse in, and not only does it not instantly imply water - but instead - it conveys the understanding of being immersed into something that stains - something that dyes - d-y-e-s. Something that completely changes something from one state to another. That's what happens when someone becomes immersed into Christ.

Now I don't want you to misunderstand me. All I'm trying to do is get you to understand that everytime you see the word baptize - you should not immediately visualize a religious ritual or ceremony. It means to dip. To immerse - but not always in H₂O physical water.

With that in mind, let's move onto the actual word baptism. This is, by far, the most

used form of the Greek originating from bapto. This, in the Greek, is called baptidzo.

I am not endorsing Thayer's Lexicon. I am going to quote from it - but only because I want you to understand that not only does bapto NOT demand an H2O water understanding - but neither does baptidzo - the Greek word most translated as baptize in our Bibles. Thayer's says this:

1. properly, to dip repeatedly, to immerge, submerge (of vessels sunk, Polybius 1, 51, 6; 8, 8, 4; of animals, Diodorus 1, 36).

Here Thayer cites Polybius who was supposedly a Greek historian who supposedly lived between 200BC and 118BC. Polybius used the word baptism to describe how the Greeks defined a ship that sank and went to the bottom of the sea. The ship was baptized into the sea. Just like the word Greek word ecclesia - which was what their government was called - and it did not have a Christian meaning to the Greeks - and definitely not something called "church" - baptism was understood by the Greeks as something that was dipped repeatedly, then submerged, like a vessel that had sunk.

We need to stop immediately thinking of "church rituals" everytime we hear the word baptism. It means more than that. A whole lot more than that. Continuing with Thayer.

2. to cleanse by dipping or submerging, to wash, to make clean with water; in the middle and the 1 aorist passive to wash oneself, bathe; so Mark 7:4 [where WH text ῥαντίσωνται]; Luke 11:38 (2 Kings 5:14 ἐβαπτίσαστο ἐν τῷ Ἰορδάνῃ, for ἕβη; Sir. 31:30 (Sir. 34:30); Judith 12:7).

3. metaphorically, to overwhelm,

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as ιδιώτας ταῖς εἰσφοραῖς, Diodorus 1, 73; ὀφλήμασι, Plutarch, Galba 21; τῇ συμφορᾷ βεβαπτισμένος, Heliodorus Aeth. 2, 3; and alone, to inflict great and abounding calamities on one: ἐβάπτισαν τὴν πόλιν, Josephus, b. j. 4, 3, 3; ἡ ἀνομία με βαπτίζει, Isaiah 21:4 Sept. hence, βαπτίζεσθαι βάπτισμα (cf. Winers Grammar, 225 (211); [Buttmann, 148 (129)]; cf. λούεσθαι τὸ λουτρόν, Aelian de nat. an. 3, 42), to be overwhelmed with calamities, of those who must bear them, Matthew 20:22f Rec.; Mark 10:38; Luke 12:50 (cf. the German etwas auszubaden haben, and the use of the word e. g. respecting those who cross a river with difficulty, ἕως τῶν μαστῶν οἱ πεζοὶ βαπτίζομενοι διέβαινον, Polybius 3, 72, 4; [for examples see Sophocles' Lexicon under

the word; also T. J. Conant, Baptizein, its meaning and use, N. Y. 1864 (printed also as an Appendix to their revised version of the Gospel of Matthew by the "American Bible Union"); and especially four works by J. W. Dale entitled Classic, Judaic, Johannic, Christic, Baptism, Phil. 1867ff; D. B. Ford, Studies on the Bap. Quest. (including a review of Dr. Dale's works), Bost. 1879]).

Now Strong's definition 909:

βαπτίζω baptízō, bap-tid'-zo; from a derivative of G911; to immerse, submerge; to makewhelmed (i.e. fully wet);

Remember Thayer's definition - to become overwhelmed with something. Strong's says, to makewhelmed (i.e. fully wet).

Ultimately we are going to arrive at New Covenant baptism which occurs when someone becomes fully, completely, overwhelmed with Jesus Christ. When their whole intent, when their whole purpose in life is to fullywhelmed, fully wet, fully consumed, completely stained by Christ - when every step we take, every breath we take, in Him we move and live and have our being - that's what it means to be immersed into Christ - to be baptized into Christ is like a ship that sinks to the bottom of the sea - never to surface again. We die to ourselves. We give up our lives, we give up our bodies, we give up our wants and desires - and we totally completely give our lives to the service of Christ the King. That's what New Covenant baptism is. And just like all these definitions that have very little respect to H2O physical water - New Covenant baptism is when we drink of the fountain of Living Waters - and that fountain, that pure crystal river flowing from the throne of God and of the Lamb - it has nothing whatsoever to do with physical H2O water which can never fully take away sin.

In my messages so far, I have been talking about mikveh. I have been talking about judaism, I've touched on catholicism and I've touched on Mormonism.

Why? Hopefully most of you know why, but I believe there are some who still don't know why. The reason is simple. Mikveh is at least - as equally important to anything there is in the Bible - and very few professing "churchians" and even professing "Christians" don't know what it is - let alone how important it is.

I will say - and I said this at our gathering - it is impossible to understand the Bible - without understanding mikveh. Mikveh is not a jewish term. Mikveh does not belong to judaism. Mikveh is Jesus Christ. Mikveh is first found in our Bibles on the day of

Creation. Just like the Light. Just like the Word. The Water - the mikveh - the gathering of the waters He called the Seas - there - we find mikveh. Jesus is the Light. Jesus is the Word. And Jesus is the Water - the Water of life.

Every time we see water in the first 39 books of the Bible - as in the water that makes someone clean - the water that makes someone whiter than snow - the water that is a purification for sin - that water is meant to be a pointer - it is a type and shadow - it is something that points to Christ. That holding place for Living Water - comes from the Hebrew word mikveh.

Listen to me friends, it is to our shame - my shame - yes - since I left the "church" I have ALWAYS taught that baptism is being fully immersed in the Living Water which is Christ - and it has nothing to do with H2O physical water - but it was not until I began to study judaism recently in regards to the H2O water rituals in the Law God gave Moses - did I ever even hear of the Hebrew word mikveh.

The Godless jews - to our shame - know more about mikveh - than we do.

To our shame - the Godless Mormons know more about the brazen sea in Solomon's temple than we do.

Answer this question in your head. Prior to this series of messages, how many of you knew about mikveh? How many of you knew about the molten sea which was in the temple that God instructed Solomon to build down to the finest of details? Those things - mikveh - and the molten sea - they are in our Bibles. They are incredibly important to understanding the Bible - and basically those deceived by judaism and those deceived by Mormonism - know more about those two things than most of us do.

Prior to this series of messages, how many of us knew why Hezekiah was called the greatest of the kings of Judah? How many of us knew that he constructed a conduit that brought Living, flowing Water to Jerusalem and at that time he also constructed the pool of Siloam?

Most professing "churchians" and even most professing "Christians" don't know what Hezekiah did, don't even care what Hezekiah did, and don't know the awesome significance of what the pools of Siloam and Bethesda were used for. Brethren, this is to our shame. We should have known about this years ago. And, I believe had we known

about these things - we would have ditched - no pun intended - but we would have ditched the understandings of the jews in what they believe the mikveh is for - we would have ditched the understanding of the brazen sea concerning what the Mormons think it was for - and we would have embraced the Living Water baptism of the New Covenant and we would have been turning our generation right side up for the King of kings.

Instead - while we rant and rave against the jews - we call the Mormons cultists - most people who call themselves “Christians” and participate in H2O water baptisms are participating in those rituals for the exact same reasons the jews and the Mormons are.

Jewish archaeologists claim to have uncovered hundreds of mikveh pools in and around the old city of Jerusalem - and the mikveh pools were used for washing sins away. To be a jew today - a man must be physically circumcised - and he must be full body immersed in a mikveh - in order to have his sins washed away.

This may be boring listening to - but we need to hear this. This is from the Jerusalem Post newspaper:

<https://www.jpost.com/israel-news/winter-rains-fill-up-ritual-baths-used-by-pilgrims-2000-years-ago-617997#:~:text=Two%20thousand%20years%20later%2C%20two,the%20joy%20of%20contemporary%20visitors.>

Ancient Judean ritual baths fill with water following intense winter rains

The baths are located south of Jerusalem in the West Bank, near the settlement of Neveh Daniel.

In Temple times, pilgrims would flock to Jerusalem at least three times a year to celebrate the holidays of Passover, Shavuot and Sukkot. Before entering the city, they would stop to immerse in a mikveh, a ritual bath, to purify themselves. Two thousand years later, two ritual baths, located close to the special spot along the road where pilgrims could get the first glimpse of the holy city, are overflowing with water again, thanks to the abundant winter rains and to the joy of contemporary visitors.

“These two pools are located on the Mountain Road, one of the three roads that crossed Israel from north to south,” Assaf Brezis, manager of Gush Etzion ATVs Tours, told The Jerusalem Post.

“In the [Talmud], there is a debate on whether pilgrims should purify themselves at the

entrance of Jerusalem or when they first saw the city on their way. This mikveh is located just two miles from this point,” he said.

The ritual bath is located south of Jerusalem in the West Bank, near the settlement of Neveh Daniel, and it is one of the destinations of Brezis’s company’s tours.

“We bring tourists, many Jews but also Christians, to explore the land and the places described in the Bible. It is very powerful for them,” Brezis added. “Sometimes, after they hear the explanation about the mikveh, they start crying.”

(I wonder if it's because it's the first time they ever heard of it!)

These two pools were discovered in two separate excavations led by archaeologists David Amit and Yuval Peleg in 1990 and 2000, respectively, as Dr. Yonatan Adler, a visiting associate professor at Yale University and an expert in ancient ritual baths, told the Post.

“They date back to the early Roman period, or late Second Temple period, but were used later as well,” Adler said. “Mikvehs were not necessarily connected to Jerusalem; people immersed themselves for ritual purity all over. We have uncovered around 1,000 ritual baths around the country. However, most of them were built in villages or next to other facilities, such as vineyards. These two pools are in the middle of nowhere except for the main road to the city.”

The structure of one of these mikvaot, as well as its unusually large dimensions, reflects how these pools served as public baths for huge crowds.

“We have two flights of stairs and two doorways leading to the mikveh, separated by a wall. We think that this was meant to separate those who were going down to immerse and were still [ritually] impure from those coming up already pure,” Adler explained. Adler also pointed out that according to several Jewish sources, including the Mishna and the Tosefta, it was around this time of the year, early spring, that public officers would be sent out to take care of the mikvaot around the land.

“On the 15th [of Adar]: they read the megillah [Megilat Esther] in walled cities, and they fix the roads and the streets and the ritual water baths,” reads Mishna Shekalim 1:1.

The 15th of Adar marks Shushan Purim, which this year will fall on March 11.

“They were getting ready for Passover,” Adler concluded.

Now listen to this. This is from a Jewish rabbi. This is what they believe mikveh is for. They believe mikveh is a ritual that must be performed - for the remission of sins. To be saved. To be born again. Listen:

<https://www.jtsa.edu/torah/sea-of-repentance/>

BABYLONIAN TALMUD, YOMA 85B

If one says, "I shall sin and repent, sin and repent" — they give him no chance to do repentance. [If one says:] "I shall sin and the Day of Atonement will atone [for me], the Day of Atonement does not atone . . . "

R. Elazar b. Azariah taught this interpretation: "From all your sins you shall be made pure before the Lord (Lev. 16:30) — for transgressions between a person and the Everpresent One does the Day of Atonement atone, but for transgressions between a person and one's fellow, the Day of Atonement atones only if the person regains the other's goodwill."

R. Akiba said: "Happy are you, O Israel! Before whom are you made pure, and who purifies you? It is your Father who is in Heaven, as it says: And I will sprinkle pure water on you, and you will be made pure . . . (Ezek. 36:25). And it [further] says: O Lord, the hope [mikveh, lit. 'immersion pool'] of Israel (Jer. 17:13) — Just as the immersion pool purifies the impure, so does the Blessed Holy One purify Israel."

And friends, he's not talking about Jesus. He continues.

I can think of no better metaphor than mikveh for God's role during aseret y'mei teshuvah, the Ten Days of Repentance that lead up to and include Yom Kippur. The wordplay at the heart of Rabbi Akiba's midrash teaches us about the emotional, spiritual, and physical changes that must occur for us to become pure, for we must conjure a sense of hopefulness in order to undergo the personal transformation required to begin anew in 5771.

*Before sharing my approach to mikveh, one interpretation of the mishnah above deserves attention. Moses Maimonides, or the Rambam (1135–1204), outlines in his *Hilkhot Teshuvah* a three-stage process as the core of repentance: (1) recognition of wrongdoing, (2) regret, and (3) commitment to change. These steps require a combination of rigorous honesty and courage in order for one to take responsibility for*

wrongdoing and its consequences and make amends. As a result of this undertaking, Maimonides writes that one can truly claim, "I am someone else and not the same person who committed those acts (Hilkhoh Teshuvah 2:4)."

This year, as in many previous years, since becoming a ba'al teshuvah (born-again Jew), I will use two powerful water rituals to assist my becoming a new person in 5771. On Rosh Hashanah, I utilized the Tashlikh ceremony to declare my misdeeds in 5770 and to express remorse verbally and symbolically by tossing moldy bread into the ocean. On the day before Yom Kippur, I will return to the sea to immerse myself in those salty waters and to assert that I have at least begun a spiritual metamorphosis. In between those acts, I ask God to guide my prayers and my righteous giving so that I can demonstrate how my internal and external selves have pure intentions for the new year. This framework offers me hope-made-visible by turning the moldy bitterness of regret into the pure freshness of possibility, which I taste as salty and sweet.

This is what baptism is under the Old Covenant. This is what John's baptism was. This is what John's baptism was that later done in the Authority - in the name of Jesus Christ.

These mikvehs, these purification pools, were part of the purification ritual that God commanded Moses to perform under the Law God gave Moses.

And just like the physical blood sacrifices that Moses performed pointed to the Messiah - so did the physical water cleansing rituals. Both of those were types and shadows. They were ordinances of Divine Service in the temple and were imposed on ALL believers until the time of reformation.

In judaism - just like in almost all "churchianity" today - physical H2O water immersion - full body immersion is required for conversion - and it's required in judaism because the jews do not believe that Jesus fulfilled the prophets - and they believe the Old Covenant is still in effect and will be in effect until their messiah comes again.

The Mormons are doing the same thing. The Mormons are called the "church of latter day saints." That's because they do not believe that Jesus fulfilled the prophets. So they rebuilt Solomon's temple as nearly to I Kings 7 as they could - complete with the brazen sea - and they require full body immersion for the remission of sins - and almost all the "christian churches" require the same thing - doing the same thing - then having the audacity to call the Mormons and the jews deceivers.

Both the Jews and the Mormons require full body immersion - and they do so because the Jews believe the mikveh to still be a physical requirement under the Law God gave Moses - the Mormons do it because they believe that's the purpose of the brazen sea - and the so-called "Christians" require full body immersion because they think it was something new that John the Baptist brought onto the scene and Jesus commanded it to be done as if it was some new thing to the first century. Not so. And it is all said to be done for the remission of sins.

Baptism - when the text refers to H₂O physical water - is the fulfillment of the Law God gave Moses - and it is exactly the same thing described in Numbers 19 when the Israelites were commanded to wash their clothes and bathe their flesh - for the purification of sin.

Once again, open your Bibles please to Numbers chapter 19. Begin, in verse 1.

- [1] And the Creator of Heaven and Earth and all that is therein spake unto Moses and unto Aaron, saying,
- [2] This is the ordinance of the law which the Creator of Heaven and Earth and all that is therein hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:
- [3] And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:
- [4] And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:
- [5] And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:
- [6] And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.
- [7] Then the priest shall wash his clothes, and he shall bathe his flesh in water,

Listen to me, brethren, this is what baptism is. Baptism - when it refers to physical H₂O water - is for the purpose of cleansing the flesh. It is done in fulfillment of the Law God gave Moses. And when it is done according to the Law God gave Moses - it is also for the purification of sin. Verse 7 again:

- [7] Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean

until the even.

[8] And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

[9] And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, **and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.**

[10] And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

[11] He that toucheth the dead body of any man shall be unclean *seven* days.

Please take special notice of the word purify coming up. We are going to see it several times - it is very important. If your Bible is open - mark it - circle it - underline everytime you see the word purify.

[12] He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

(You have to remember the 7th day. That is the exact same thing Paul was doing in Acts 21.)

[13] Whosoever toucheth the dead body of any man that is dead, and **purifieth** not himself, defileth the tabernacle of the One True Lawgiver; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

[14] This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

[15] And every open vessel, which hath no covering bound upon it, is unclean.

[16] And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

Here it comes again.

[17] And for an unclean person they shall take of the ashes of the burnt heifer of **purification** for sin, and **running water shall be put thereto in a vessel:**

[18] And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there,

and upon him that touched a bone, or one slain, or one dead, or a grave:
[19] And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall **purify** himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

Friends, this is what baptism is. Wash his clothes, and bathe himself in water, and he shall be clean in the evening.

[20] But the man that shall be unclean, and shall not **purify** himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Almighty: the water of separation hath not been sprinkled upon him; he is unclean.

[21] And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

[22] And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

Let's see some more. Turn to Leviticus chapter 15, please. I'm going to go ahead and start. We're not studying here, particularly, maybe more speed reading. This is the Law God gave Moses concerning people with certain health issues. Verse 5:

Leviticus 15:5 And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

Lev 15:6

And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.

Lev 15:7

And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.

Lev 15:8

And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even.

Lev 15:10

And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even.

Lev 15:11

And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even.

Lev 15:13

And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days (exactly the SAME THING from Acts 21) for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

Lev 15:18 (SKIP FOR MESSAGE)

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.

Lev 15:21

And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

Lev 15:22

And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even.

Lev 15:27

And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

Lev 16:26

And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

Lev 16:28

And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

Lev 17:15

And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

Lev 17:16

But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

As we turn to John chapter 3, I want you to remember the word that I pointed out to you from Numbers chapter 19. That word was purify - and I also pointed out to you the word purification. As we turn to John chapter 3, please remember those two words. I'm telling you that when you see what appears to be physical H2O water baptism in the gospels and in the book of Acts - what you are seeing is the purification rituals described in Numbers 19 and elsewhere where you see the Israelites commanded to wash their clothes and bathe their flesh - **it is purification for sin.**

John chapter 3, this is verse 22:

[22] After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

[23] And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

I hope you see this. Jesus and His disciples were baptizing. And John also was baptizing. And, as we can clearly see from the text - this was physical H2O water. Was Jesus'

baptizing different from John's baptizing? No. They were the same baptisms. But was there something different about the Ones who were performing the baptisms? Yes there was. Under the Law God gave Moses, this was supposed to be done under the supervision of the priests who were from the tribe of Levi. John was from the tribe of Levi. Jesus was from the tribe of Judah.

But both Jesus and John were performing the exact same body washing ritual under the Law God gave Moses. But because Jesus was baptizing - there arose a question among John's disciples. Look at verse 25. This will show us exactly what the baptism was.

[25] Then there arose a question between some of John's disciples and the Jews about purifying.

The discussion was the baptizing that Jesus and His disciples were doing and the baptism that John was doing - and it was called purifying. The baptizing they were both doing - was the purifying process that we read from Numbers 19 and from Leviticus 15-17. Baptism in H₂O physical water - was obeying the Law God gave Moses. What is of most importance is that we see - beyond any shadow of a doubt - the baptizing that Jesus was doing and the baptizing that John was doing - was in obedience to the “purify themselves” and the “purification from sin” commanded in Numbers chapter 19.

Baptism in physical H₂O water was fulfilling the purification rituals that were part of the Law God gave Moses - and was required for the purification from sin. This is why there's nothing here about Jesus explaining what He was doing - John did not explain what he was doing. They ALL knew the Law God gave Moses - they read the Law every single Sabbath day. They knew that baptism was fulfilling the Law. That's why John said, “I am baptizing for the remission of sins.” Washing the clothes and bathing the flesh was required under the Law God gave Moses - for purification from sin.

For the Jew - I've shown you from their own writings - purification from their sins - is accomplished when they enter the mikveh pool and full body immerse themselves in order to become born again. The Mormons require a full body immersion in the brazen sea which is in the temple according to I Kings 7 - and it is for the remission of sins. The “Christian churches” - including the Metropolitan Community Church of Los Angeles - almost all teach entry into a “baptistry” for required physical immersion into H₂O water for the remission of sins. Catholicism requires baptism in H₂O physical water in order to be converted. They all require Moses' water - and not a single one of them have been fully immersed into the Living Water which is Jesus Christ.