

# IMMERSION (BAPTISM)

The word baptism comes from the Hebrew word "tevilah" and the Greek word "baptismos", meaning "to be immersed" in the Names (Father, Son), in the Ruach (Spirit) and also in Water.

The fact that "Baptism" actually means immersion is very significant according to **Matthew 28:19** Then **וְיָהוּשָׁע** (Yahusha) came to them and said, "All authority in Shamyim (heavens) and on earth has been given to Me. **19**Therefore go and make disciples of all nations, Immersing (baptizing) them in the "NAME" of the Father, and of the Son, and of the Ruach HaKodesh, **20** and teaching them to obey all that I have commanded you. and **Mark 1:7** "After me comes the one (1) more powerful than I (Man), the straps of whose sandals I am not worthy to stoop down and untie. **8.** I (Man) immerse (baptize) you with water, but he (Yahusha) will Immerse (baptize) you with the Ruach HaKodesh." Here the word talks of new believers being "Immersed into the reality of the Father, the Son and the Ruach ha Kodesh". Ponder on that!

The Greek word transliterated into English as Baptism or Baptize is "Baptizo", meaning to Immerse. The word refers to a process in which the thing that is immersed, takes on the qualities of the substance into which it is immersed. An example being a cloth immersed into a dye solution takes on the colors of the dye it is immersed in. This is why being immersed into the Mashiach (Messiah) is equated with being united with Him, putting on the Mashiach. But put on the Adon (Lord) **וְיָהוּשָׁע** (Yahusha) HaMashiach, and make no provision for the flesh, to gratify its desires. **Romans 13:14**

Now that Amunah (faith) has come, we are no longer under a guardian (Tutor). **26** You are all sons of **יְהוָה** (Yahuah) through Amunah (faith) in **וְיָהוּשָׁע** (Yahusha) HaMashiach. **27**For all of you who were Immersed (baptized) into Mashiach have clothed yourselves with Mashiach. **Galatians 3:26**

## Immersion

noun

- Deep mental involvement.

"his immersion into Hebrew culture

1. the action of immersing someone or something in a liquid.

"The Resurrection from Death (Immersion) into life and life more abundantly springing forth out from the depths of Death into your New life, streaming with rivers of living waters". Completely immersed into your Aluahym, becoming One (1), being Set Apart unto him.

## Merriam Webster (immersion)

noun

im·mer·sion \ i- 'mər-zhən, -shən

**Definition of Immersion:** The act of immersing or the state of being immersed: such as

a: Baptism by complete submersion of the person in Ruach and Water

b: Absorbing involvement, immersion in studying

c: Instruction based on extensive exposure to surroundings or conditions that are native or

pertinent to the object of study

## **Immerse**

[ih-murs]

verb (used with object), **im·mersed**, **im·mers·ing**.

1. To baptize by immersion into (Names, Ruach, Water).
2. To plunge into or place under a liquid; dip; sink.
3. To involve deeply; absorb: absorbed in, such as He/She is totally immersed in the Word and the Ruach of **אֱלֹהִים** (Yahuah).

Practice these things, Immersing (Baptizing) yourself in them, so that all may see your progress. **1 Timothy 4:15**

For in one (1) Ruach (Spirit) we were all Immersed (baptized); Strongs NT 908: βάπτισμα (bap'-tis-mah) indicates submerging (dipping, immersion) into one (1) body—Hebrews or Gentiles, slaves or free—and all were made to drink of one (1) Ruach (Spirit). **1 Corinthians 12:13**

Water Immersion (Baptism), which corresponds to the importation of the Ruach, into the Death and Resurrection of a believer to serve as a witness to what was Sealed by the Gift of the Ruach of **אֱלֹהִים** (Yahuah) and **וְיֵשׁוּעַ** (Yahusha), which now saves you, not as a removal of dirt from the body but as an appeal to **אֱלֹהִים** (Yahuah) for a good conscience, through the resurrection of **וְיֵשׁוּעַ** (Yahusha) HaMashiach **1 Peter 3:21**

Yohanán (John) answered them all, saying, “I (Man) Immerse (baptize) you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He (Yahusha) will Immerse (baptize) you with the Ruach HaKodesh (Set Apart Spirit of **אֱלֹהִים** (Yahuah) and Fire (4442); the Eternal Fire.. Greek: pur (poor), Hebrew: **עֵשׂ** Esh (Aysh) Strongs:784, which gives rise to the Modern-Hebrew word for enthusiasm, or the state of being “fired up”. **Luke 3:16**

4442 Pur (poor) = fire. In Scripture, fire is often used figuratively – like with the "fire of **אֱלֹהִים** (Yahuah)" which transforms all it touches into light and likeness with himself

**אֱלֹהִים** (Yahuah)'s Ruach (Spirit), like a Kadosh (Holy) Fire, enlightens and purifies so that believers can share more and more in His likeness. Indeed the fire of **אֱלֹהִים** (Yahuah) brings the uninterrupted privilege of being transformed, which happens by experiencing Amunah (faith) from Him. Our lives can become true offerings to Him as we obey this imparted Amunah (faith) from **אֱלֹהִים** (Yahuah) by His power.

This is illustrated by **אֱלֹהִים** (Yahuah)'s fire burning continuously at the entrance of the Tabernacle where the priests made sweet-savor offerings. Compare **Leviticus 6:12-13** with **1 Peter 2:5-9**

Baptism is a Greek translation of the Hebrew word Tevila, meaning Immersion. Hebrew immersion is usually done in a Mikveh, which means a pool where water has gathered.

The Torah does not say much about immersion and the mikveh, but it appears to have become an essential part of Hebrew religious life by Temple times. **Leviticus 12:5** talks of washing for purification for women, and **Leviticus 14:8-9** of purification for leprosy. **Exodus 29:5** gives instruction for consecrating the priests. "Then bring Aaron and his sons to the entrance to the

Tent of Meeting and wash them with water.

**Leviticus 15:13** " `When a man is cleansed from his discharge, he is to count off seven (7) days for his ceremonial cleansing; he must wash his clothes and bathe himself with fresh water, and he will be clean.

Naaman, who was not a Hebrew was told to immerse himself seven (7) times in the Jordan for his cleansing from leprosy. (**2 Kings 5:14**) Was the prophet spelling out to this foreigner, what Hebrews all understood as normal religious practice? These seem to me to be ritual ceremonial practices in the cleaning process, representing the cleaning from sin and impurity.

The above sheds some light on the ministry of Yohanan HaMatbil (John the Baptist), who was perhaps the last of the Tanakh (OT) immersers (baptisers). **Matthew 3, Mark 1, Luke 3 and John 1**. Incidentally, the baptism of John was by immersion.

John did not put people under the water in the same manner as most Christians today; John was the one who caused people to immerse themselves through his preaching. A Hebrew person being immersed would wade into the water and then just crouch down below the surface. That way, no contact from the immerser prevented the water from reaching their whole body.

"Mikveh". ... was the element of water that was used in conjunction with the Ruach's (Spirit's) power upon the waters, initiated by the Word of אַיָּאֵל (Yahuah) that effected the purposes of the Father אַיָּאֵל (Yahuah). This is the prototype of all other forms of immersions (baptism).

**Jeremiah 2:13** For my people have committed two (2) evils: they have forsaken me, the fountain of living waters, and hewed (dug) out cisterns (wells) for themselves, broken cisterns (wells) that can hold no water.

**Jeremiah 17:13** O אַיָּאֵל (Yahuah), the hope of Yisrael, all who forsake you shall be put to shame; those who turn away from you shall be written in the earth, for they have forsaken אַיָּאֵל (Yahuah), the fountain of living water.

**John 4:13-15** O WYָּאֵל (Yahusha) said to her, "Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."

**Revelation 22:17** The Ruach (Spirit) and the Bride say, "Come." And let the one (1) who hears say, "Come." And let the one (1) who is thirsty come; let the one (1) who desires take the water of life without price.

**Isaiah 12:3** With joy you will draw water from the wells of salvation.

**John 3:5** O WYָּאֵל (Yahusha) answered, "Truly, truly, I say to you, unless one (1) is born of Water (Mothers Water) and the Ruach (Spirit), he cannot enter the kingdom of אַיָּאֵל (Yahuah).

**John 7:37-39** On the last day of the feast, the great day, O WYָּאֵל (Yahusha) stood up and cried out, "If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" Now this he said about the Ruach (Spirit), whom those who believed in him were to receive, for as yet the Ruach (Spirit) had not been given, because O WYָּאֵל (Yahusha) was not yet glorified.

**Ephesians 5:26** Husbands, love your wives, as Mashiach loved the assembly of believers and gave himself up for her, That he might sanctify her, having cleansed her by the washing of

**Water (Ruach)** with the Word (Torah), so that he might present the Assembly of believers to himself in splendor, without spot or wrinkle or any such thing, that she might be Kadosh and without blemish.

## The Hebrew “Mikveh”

The Hebrew noun for a ritual bath (mikveh) can help us understand a bit more about the Hebrew notion of immersion. Often the Hebrew language reveals keys in the Hebrew thought behind the words. The word mikveh shares the same root as the word for hope (tikvah), for line (kav) and alignment, and the concept of hoping or waiting on **יְהוָה** (Yahuah).

Here is what Strong’s Lexicon has to say about the word:

**מִקְוֵה** **miqveh, mik-veh’**; something waited for, i.e. confidence (objective or subjective); also a collection, i.e. (of water) a pond, or (of men and horses) a caravan or drove:— abiding, gathering together, hope, linen yarn, plenty (of water), pool.

and the same root word:

**קָוָה** **qâvâh, kaw-vaw’**; to bind together (perhaps by twisting (3), i.e. collect; (figuratively) to expect:—gather (together), look, patiently, tarry, wait (for, on, upon).

The ideas of binding together, or twisting together, i.e..3 cords are not easily broken, gives us a good mental picture of what it means to align ourselves with **יְהוָה** (Yahuah) and **וַיְהוָה** (Yahusha). We gather ourselves and bind ourselves to his Word (Torah) and to Aluahym, we line ourselves up with him, and wait for him in confidence and hope. When you read that the Psalmist says he waits upon **יְהוָה** (Yahuah), this is usually the word he is using.

The linked concepts of Mikvah (collected pool of water) and Tikvah (Hope, Confidence) are played out beautifully in **Jeremiah 17:5-8**, where the prophet poetically expresses the ideas through the metaphor of trees either rooted and flourishing beside water when we trust in **יְהוָה** (Yahuah), or drying up for the lack of water when we put our trust in man. A few verses later, Yermeyahu (Jeremiah) summarizes:

**יְהוָה** (Yahuah), you are the hope (mikveh, Living Water) of Yisrael; all who forsake you will be ashamed (or dried out).

Those who turn away from you will be written in the dust because they have forsaken **יְהוָה** (Yahuah), the Spring of Living “Water”.

This is a word play – the text actually says “**יְהוָה** (Yahuah) is the MIKVEH of Yisrael, and all who forsake him will be ashamed or dried out!” So it makes more sense now that Yermeyahu (Jeremiah) continues, to say that when we turn away from this mikveh of water and hope, we will be ashamed, which can also be translated “dried out”. Through this word play, Yermeyahu (Jeremiah) deliberately points us back to the analogy of the man who trusts in **יְהוָה** (Yahuah) being like a tree beside plenty of water, and the one who leaves **יְהוָה** (Yahuah) ending up in dry, dusty shame.

but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.” **John 4:14**

A “Mikveh” of living water represents the bounty and resources of the new life that we can enjoy in **יְהוָה** (Yahuah). Those who put their hope in **יְהוָה** (Yahuah), choosing to align their lives with him, will never be dried out, but will always have fresh life in him.

Next time you see someone being immersed in water to signify their new life in **OWYAZL** (Yahusha), the hope of Yisrael, the Mikveh of Yisrael, call to mind all that he said about being the water of life, the well of living water that springs up to eternal life... because that's exactly who He is!

### **Immersion (Baptism) of the Ruach HaKodesh**

**OWYAZL** (Yahusha) said: Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you **John 16: 7**.

**OWYAZL** (Yahusha) said this just before He died, and after He died the Ruach HaKodesh was given to all who earnestly seek to receive Him through the acceptance of **OWYAZL** (Yahusha) as HaMashiach and Savior in their life. The Ruach HaKodesh is the one who lives in the heart of a believer and He counsels us, teaches us truths, and changes our hearts as we are changed into his likeness through the Immersion (Baptism) of the Ruach HaKodesh and the characteristics of our Aluahym are manifested into our lives as Ahabah (Love), Joy, Shalum (Peace), Long suffering, Kindness, Goodness, Faithfulness, Gentleness, Self-control. Against such things there is no Torah (law) **Galatians 5:21-23** Because you are fulfilling the requirements of the Commandments and are the witness of Aluahym in our lives.

### **What is the Immersion (Baptism) of the Ruach HaKodesh? How do you receive it?**

The following scriptures make it clear that the Ruach HaKodesh must be received at the moment of true salvation making the Ruach HaKodesh the seal of salvation for all those who truly believe: **13** In Him, you also, after listening to the message of truth, the gospel of your salvation having also believed, you were sealed in Him with the Ruach HaKodesh of promise, **14** who is given as a pledge of our inheritance, with a view to the redemption of **AYAZL** (Yahuah)'s own possession, to the Hallal (praise) of His esteem **Ephesians 1:13-14**.

Therefore, the possession of the Ruach HaKodesh identifies salvation. If a person does not possess the Ruach (Spirit) of **AYAZL** (Yahuah), he or she does not belong to **OWYAZL** (Yahusha): "You, however, are controlled not by the sinful nature but by the Ruach (Spirit), if the Ruach (Spirit) of **AYAZL** (Yahuah) lives in you. And if anyone does not have the Ruach (Spirit) of **AYAZL** (Yahuah), he does not belong to **OWYAZL** (Yahusha). **Romans 8:9**

The receiving or indwelling of the Ruach HaKodesh occurs when you truly accept **OWYAZL** (Yahusha) as HaMashiach and Savior and is the sign of salvation. How do we receive the Ruach HaKodesh?

**OWYAZL** (Yahusha) answered, "Truly, truly, I say to you, unless one (1) is born of water (mothers water) and the Ruach (Spirit) he cannot enter into the kingdom of **AYAZL** (Yahuah). **6**"That which is born (in the mothers water) of the flesh is flesh and that which is born of the Ruach (Spirit) is Ruach (Spirit). **7**"Do not be amazed that I said to you, 'You must be Reborn from above.' **8**"The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Ruach (Spirit)." **John 3:5-8**.

The scriptures make it clear that the believers in **Acts 2** experienced a Immersion (Baptism) in the Ruach (Spirit) of **AYAZL** (Yahuah), which began on the day of Shavuot (Pentecost). This was in fulfillment of **OWYAZL** (Yahusha)'s words, but in a few days you will be Immersed (Baptized) with the Ruach HaKodesh" **Acts 1:5**.

The Apostles experienced the Immersion (Baptism) in the Ruach HaKodesh on the day of Shavuot (Pentecost). It resulted in them being empowered to proclaim the Good news and lead many to Amunah (faith) in **OWYAF** (Yahusha) **Acts 2:41**.

The Apostle Kepha (Peter) proclaimed, "Can anyone keep these people from being Immersed (Baptized) with water? They have received the Ruach HaKodesh just as we have. "For by one (1) Ruach (Spirit) we were all immersed (baptized) into one (1) body, whether Hebrews or Gentile, whether slaves or free, and we were all made to drink of one (1) Ruach (Spirit)" **1 Corinthians 12:13**

The Immersion (Baptism) of the Ruach (Spirit) is an ongoing process of change in the believer's life and begins as you ask the Ruach HaKodesh into your life, to lead you, guide you and empower you to do the will of the Father.

The Immersion (baptism) of the Ruach HaKodesh is when a believer is placed into perfect union with **OWYAF** (Yahusha) through the presence and imparting of the Ruach HaKodesh which produces Gifts and Fruits that continue to grow through a daily walk with **OWYAF** (Yahusha). Believers must completely put their trust and Amunah (Faith) in **OWYAF** (Yahusha) and ask the Ruach HaKodesh to lead and direct their daily life, so that the will of **OWYAF** (Yahusha) is done in the believer's life.

Then the Power and Gifts of the Ruach (spirit) begin to manifest and become more relevant in the believers daily walk. **OWYAF** (Yahusha) said: 12 Verily, verily, I say unto you, He that believes on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever you shall ask in my Name, that will I do, that the Father may be esteemed (glorified) in the Son. 14 If you shall ask any thing in my Name, I will do it. **John 14:12-14**

Yahonan (John) the Baptist predicted that **OWYAF** (Yahusha) would come and Immerse (Baptize) with the Ruach (Spirit) and with Fire **Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33**.

In **Acts 1:5**, **OWYAF** (Yahusha) told His followers that they would be Immersed (baptized) in the Ruach HaKodesh not many days from then. The spectacular events on the day of Shavu'ot (Pentecost) seem to be the obvious fulfillment of His words **Acts 2**. The only other mention in **Acts 11:16** refers back to Shavu'ot (Pentecost), explaining that Cornelius had an experience very similar to the Shavu'ot (Pentecost) manifestations.

In the book of Acts, the Immersion (Baptism) in the Ruach HaKodesh sometimes resulted in speaking in tongues **Acts 2:4; 10:44-46; Acts 19:6**. However, in other instances, people believed and therefore received Immersion (Baptism) in the Ruach HaKodesh, but nothing is said of tongues. **Acts 2:41; 4:4; 5:14; 8:17; 13:12, 48; 14:1; 17:12, 34; 18:8**

As a result, there is no specific sign that a believer should expect at the moment they are saved, except a changed heart and a renewed mind; but the natural man receives not the things of the Ruach (Spirit) of **AF** (Yahuah): for they are foolishness unto him: neither can he know them, because they are spiritually discerned." **1 Corinthians 2:14**

Therefore if any man be in **OWYAF** (Yahusha), he is a new creature: old things are passed away; behold all things are become new." **2 Corinthians 5:17**

"What shall we say, then? Shall we go on sinning so that unmerited favor may increase? By no means! We died to sin; how can we live in it any longer? Or don't you know that all of us who

were baptized into **OWYAZL** (Yahusha) were Immersed (Baptized) into his Death? We were therefore buried with him through Immersion (baptism) into death in order that, just as **OWYAZL** (Yahusha) was raised from the dead through the esteem of the Father, we too may live a new life." **Romans 6:1-4**

We must see the key point here is that we must die to sin, desire to live by the Commandments and live a life Set apart unto the **AYAZL** (Yahuah), putting away our former sinful ways and desire to live a life pleasing to **AYAZL** (Yahuah).

**OWYAZL** (Yahusha) Said: "If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counselor to be with you forever, the Ruach (Spirit) of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you" **John 14:15-17**.

### **Immersion (Baptism) in the Ruach HaKodesh, What Does It Mean To You?**

Immersion (Baptism) in the Ruach HaKodesh does two (2) things. First (1st), it unites us spiritually with the Death and Resurrection of **OWYAZL** (Yahusha), uniting us with Him and other believers as the body of **OWYAZL** (Yahusha). Second (2nd), Immersion (Baptism) in the Ruach HaKodesh produces Fruit and Gifts of the Ruach (Spirit) to Empower us, Lead us and Transform us into the likeness of **OWYAZL** (Yahusha) so we can be a witness to others about the Love of our Aluahym.

Baptism in the Ruach HaKodesh means we are risen with Him to newness of life **Romans 6:4**, and that we should exercise our spiritual gifts to keep the body of **OWYAZL** (Yahusha) functioning properly **1 Corinthians 12:13**.

Of all the gifts given to mankind by **AYAZL** (Yahuah), there is none greater than the presence of the Ruach HaKodesh. The Ruach (Spirit) has many functions, activities and roles. First (1st), He does a work in the hearts of all people everywhere. **OWYAZL** (Yahusha) told the disciples that He would send the Ruach (Spirit) into the world to "convict the world concerning sin, and concerning righteousness, and concerning judgment" **John 16:7-11**.

The Ruach (Spirit) applies the truths of **AYAZL** (Yahuah) to man's mind to convince them through the truth of the scriptures that they are sinners. Responding to that conviction brings men to salvation. Once we are saved and belong to **AYAZL** (Yahuah), the Ruach (Spirit) takes up residence in our hearts forever, sealing us with the promise of eternal life.

**OWYAZL** (Yahusha) said He would send the Ruach (Spirit) to us to be our Helper, Comforter, and Guide. "And I will pray the Father and He will give you another Helper that He may abide with you forever" **John 14:16**.

**OWYAZL** (Yahusha) gave the Ruach (Spirit) as a "compensation" for His absence, to perform that which he could not do in his physical body, so he needed to send the Ruach (Spirit) of **AYAZL** (Yahuah) to do this work in those that would truly believe, so he could go the Shamyim (Heavens) and create a kingdom for us to rule.

The Ruach (Spirit)'s presence within us enables us to understand and interpret the truth in **AYAZL** (Yahuah)'s Word. **OWYAZL** (Yahusha) told His disciples "when He, the Ruach (Spirit) of Truth, has come, He will guide you into all truth" **John 16:13**

He reveals to us the whole counsel of **AYAZL** (Yahuah) as it relates to Worship, Doctrine, and Living a Surrendered, Obedient life. He is the ultimate guide, going before, leading the way,

removing obstructions, opening the understanding, and making all things plain and clear. He leads in the way we should go in all spiritual things. A crucial part of the Truth He reveals is that **OWYAZL** (Yahusha) is who He said He is **John 15:26; 1 Corinthians 12:3**.

The Ruach (Spirit) convinces us of **OWYAZL** (Yahusha)'s deity and place him within **AYAZL** (Yahuah), His incarnation, His being the Mashiach (Messiah), His sufferings and death, His resurrection and ascension, His exaltation at the right hand of **AYAZL** (Yahuah), and His role as the Judge of all. He gives esteem to **OWYAZL** (Yahusha) in all things **John 16:14**.

Another of His roles is that of Gift giver. The spiritual Gifts are given to believers in order that we may function as the body of **OWYAZL** (Yahusha) on earth. All these Gifts are given by the Ruach (Spirit) so that we may be His ambassadors to the world, showing forth His unmerited favor and esteeming Him. **1 Corinthians 12**

### **The Temple of the Ruach HaKodesh**

Know you not that your body is the temple of the Ruach HaKodesh which is in you, which you have of **AYAZL** (Yahuah), and you are not your own? 20 for you are bought with a price: therefore esteem **AYAZL** (Yahuah) in your body, and in your Ruach (spirit), which are **AYAZL** (Yahuah)'s. **1 Corinthians 6:19-20**

Know you not? Paul asks that question Six (6) times in this chapter. We belong to **AYAZL** (Yahuah). He bought us. **OWYAZL** (Yahusha) paid the price IN FULL. Do we consider it a small thing that **OWYAZL** (Yahusha), left His place of esteem, humbled Himself, took the form of a mere man, and became obedient to death itself?

**OWYAZL** (Yahusha) held the Temple in high regard. It was His Father's House. It was a sacred place. When he saw that the religious people of the day had taken His Temple and turned it into a market place where people were defrauded and swindled He became righteously angry. He actually cleansed the Temple twice, once at the beginning of His ministry **John 2:15** and once at the end of His ministry three (3) years later just before the crucifixion. The first (1st) time didn't make a lasting impression.

My house shall be called the house of prayer. Don't we know that we are the temple of the Ruach HaKodesh? Do we consider that we have been bought with a price? How can we live as though our bodies are our own? How can we ignore the Ruach (Spirit) within us? How can we foolishly remain in sin? Don't we know we have been bought with a price?

The hypocrites of **OWYAZL** (Yahusha)'s day had turned the Temple into a money making machine. **OWYAZL** (Yahusha) destroyed their tables and seats and then He turned around and showed them exactly what the temple was for. The blind and the lame came to him in the temple; and he healed them.

The Temple was meant to be a place where **AYAZL** (Yahuah) was esteemed. After the righteous anger was spent, **OWYAZL** (Yahusha) moved with compassion. He used His body and His Ruach (Spirit) to heal the blind, those who could not see; he healed the lame, those who could not walk alone. He healed the hurts and the wounds. He made His Father's House a House of Prayer. He made it a place where **AYAZL** (Yahuah) received glory.

Both our bodies and our ruachs (spirits) belong to **AYAZL** (Yahuah). We are supposed to glorify **AYAZL** (Yahuah) in our bodies through right actions and in our ruachs (spirits) through praise and thanksgiving and love. We have been given the ultimate gift, relationship with **AYAZL** (Yahuah) the Father. He is our AB (ABBA) FATHER, all through his only begotten Son,



OWYAZL (Yahusha) HaMashiach.

The message that YUAZL (Yahuah) desires purity in our lives is not a popular message. No one wants to hear it. Calling sin "sin" is not politically correct. Not even the Chosen want to appear judgmental. After all we believe in forgiveness. We believe in unmerited favor, and although all things are legal for the believer, not all things are good for us. Sin still demands the wage of death. Sin still has consequences. If we choose to live carnally, we are no better than the money changers. We make the temple of YUAZL (Yahuah) into a den of thieves. How?

We are not remembering to whom we belong. We are ignoring YUAZL (Yahuah)'s Word. We are ignoring YUAZL (Yahuah)'s love. We are ignoring YUAZL (Yahuah)'s Ruach (Spirit) within us. We become like King David, who although he possessed a heart perfect towards YUAZL (Yahuah), despised YUAZL (Yahuah)'s Word and YUAZL (Yahuah), and entered into sin. Was David cast off because of his sin? No.

YUAZL (Yahuah) still kept His end of the covenant. But David did reap death because of his actions. His child died. His children rebelled. His nation suffered. Every generation of David's descendants lived under the sword because of his choice to ignore YUAZL (Yahuah).

But we have a better covenant, you say? Yes, we do. But we must not view that as a license to sin. We must not remain blind. We must see sin for what it is. Sin is an enemy which will kill and steal and destroy. That is why YUAZL (Yahuah) hates it. It hurts His children. And that is why we must pray for our spiritual eyes to be opened.

The authors of Scripture used several terms to describe the relationship between the believer and the Ruach HaKodesh. OWYAZL (Yahusha) Himself explained it differently on different occasions. To the apostles, He said, "Receive the Ruach HaKodesh" **John 20:22**. To the multitude who gathered with Him just before the Ascension, He said, "You shall receive power when the Ruach HaKodesh has come upon you" **Acts 1: 8**.

The apostle Yahanan (John) refers to the Ruach HaKodesh as being "given to the believer" **1 John 3:24**; Kepha (Peter) talks about the Ruach HaKodesh being "in believers". **1 Peter 1:11** Sha'ul (Paul) says, "YUAZL (Yahuah) has sent forth the Ruach (Spirit) of His Son into our hearts" **Galatians 4:6**; in another place he speaks of the believer as "the temple of the Ruach HaKodesh." **1 Corinthians 3:16-17**

All of these terms lead us in the same direction. The Ruach HaKodesh resides in the believer or dwells or lives in the believer. The most descriptive of the four (4) is found in Sha'ul's (Paul's) first (1st) letter to the Assembly in Corinth: "Do you not know that you are a temple of YUAZL (Yahuah), and that the Ruach (Spirit) of YUAZL (Yahuah) dwells in you?"

Clearly, to Sha'ul (Paul), to be indwelt by the Ruach HaKodesh is to be inhabited by YUAZL (Yahuah). By equating the phrase 'YUAZL (Yahuah)'s temple' with the phrase 'a temple of the Ruach HaKodesh,' Sha'ul (Paul) is clear: The Ruach (Spirit) is YUAZL (Yahuah). The idea is that the Ruach HaKodesh takes up residency in believers forever. He doesn't just pass through. He makes us His home. He comes to stay. Sha'ul's (Paul)'s reference to believers as temples emphasizes this. Having grown up a devout Hebrew, Sha'ul (Paul) had a great deal of respect for the temple. To the nation of Yisrael, it represented the presence of YUAZL (Yahuah) among His people.

When OWYAZL (Yahusha) was crucified (put to death), there was no longer any need for the temple. YUAZL (Yahuah) no longer needed a building. He was free to take up residency in the

heart of man. The barrier of Sin had been removed. Man's relationship with **אֱלֹהִים** (Yahuah) Aluahym had been restored. To symbolize the change, **אֱלֹהִים** (Yahuah) tore the veil of the temple from top to bottom as described in **Mark 15:38**

The veil was a thick drapery separating the Kadosh (Holy) of HaKodashim (Holies) from the rest of the temple. The fact that it was ripped from top to bottom signified that **אֱלֹהִים** (Yahuah), not man, had initiated the change. By referring to believers as temples, Paul was announcing that **אֱלֹהִים** (Yahuah) had changed His residency for good. He had left the temple in Yerusalem and, through the Ruach HaKodesh, had moved into the hearts of His people. The Ruach HaKodesh has taken up permanent residence in the house of our hearts and minds. This is an awesome responsibility for the Chosen. The Ruach HaKodesh actually dwells in us, in our bodies, our minds and our hearts, thus we are reborn from above and our sins have been forgiven, we are saved from the consequences and requirements of the Torah (Law).

## **Water Baptism**

When someone decides to “get right with **אֱלֹהִים** (Yahuah),” part of the “outward sign” of accepting **וַיְהוֹשֻׁעַ** (Yahusha) as their savior is being immersed (baptized).

The word "baptize" (from the Greek baptidzo) means "to identify" or "to be made one (1) with". The Strong's Exhaustive Concordance defines the Greek word “baptidzo” as making a person “fully wet” (G#907). the true meaning of “Baptism,” is called “Immersion,” since we “immerse” ourselves in water and become “fully wet, when we are Immersed in the Ruach HaKodesh and the Name of **וַיְהוֹשֻׁעַ** (Yahusha), then the water immersion means something to you as an outward expression of the Spiritual salvation you experienced.”

Baptism refers to the act of identifying with something in such a way that your nature or character is changed, or it represents the idea that a real change has already taken place.

Water Immersion (Baptism) also gives the believer the opportunity to openly testify to others of his reborn from above experience. It serves as an outward sign and testimony of an inward forgiveness through unmerited favor. The believer has been crucified with **וַיְהוֹשֻׁעַ** (Yahusha), buried with Him and raised together with Him to walk in newness of life.

Sometimes, people confuse water Immersion (baptism) with the Immersion (Baptism) of the Ruach HaKodesh into the Body of **וַיְהוֹשֻׁעַ** (Yahusha) (being saved). In **Acts 2**, when Peter preached about the death, burial and resurrection of **וַיְהוֹשֻׁעַ** (Yahusha) , he said: “Repent, and be baptized every one (1) of you in the NAME of **וַיְהוֹשֻׁעַ** (Yahusha) for the remission of sins, and you shall receive the “Gift of the Ruach HaKodesh” (**verse 38**). When a person is reborn from above, he is Immersed (Baptized) by the Ruach HaKodesh into the Body of **וַיְהוֹשֻׁעַ** (Yahusha). This is not water baptism. Water baptism is not the baptism that saves. It is the precious blood that **וַיְהוֹשֻׁעַ** (Yahusha) shed on the tree, not water, which cleanses us from sin.

A person must be baptized into the Body of **וַיְהוֹשֻׁעַ** (Yahusha) with Baptism of the Ruach HaKodesh (saved) before water baptism. For without first (1st) accepting **וַיְהוֹשֻׁעַ** (Yahusha) HaMashiach (the Messiah) and believing that **אֱלֹהִים** (Yahuah) raised Him from the dead, water baptism would have no purpose. Water baptism is an outward (Physical) expression after salvation, confirming and strengthening your commitment to live a righteous life.

The baptismal waters represent a burial ground. When you're buried with **וַיְהוֹשֻׁעַ** (Yahusha) in Immersion (baptism) of his (your) Death (of the old man), the burial and the resurrection into New Life, then you are proclaiming to the Shamyim (heavens), earth that the old you no longer

exists. To be buried with **OWYAZL** (Yahusha) means that your old self died to your sinful nature, just as **OWYAZL** (Yahusha) did when He was made sin for us **Romans 6:3, 6, 10-12**. That's why we are immersed into the water. It's a picture of burial.

Coming up out of the water signifies our being raised to New life in **OWYAZL** (Yahusha). To be raised with **OWYAZL** (Yahusha) means making Him Mashiach (Messiah) of every area of your life—ruach (spirit), soul and body. You've been atoned (payment paid in full) by the blood of **OWYAZL** (Yahusha) and you belong to Him. Every day you now ask, “**AYAZL** (Yahuah), where do You want me to go? What do You want me to say? What do You want me to be? Not my will, but Your will be done.

### **When should someone be Immersed (Baptized)?**

One thing is clear, Scripture (the Bible) always places believing in **AYAZL** (Yahuah) and **OWYAZL** (Yahusha) for Salvation and Immersion (Baptism) together. They are not separated, they are part of the whole process, renewing. Consider these references:

**Acts 2:41** - 3,000 people were immersed (baptized) after believing on the first (1st) day after being filled with the Ruach HaKodesh. Verses 38 and 39 make it clear that this is the way that it will always be done. That is, all people who accept **OWYAZL** (Yahusha) as their savior will come to Him in this way.

**Acts 8:26-39** - We know where this road from Yerusalem to Gaza is. Verse 26 terms it a “desert.” The only water there was oasis water. This is the reason that the eunuch and Philip climbed down into the people's drinking water to do this. Apparently, Philip and the eunuch did not think it could wait until later! (You will also notice they did not take a handful of water and “sprinkle” the eunuch to keep things sanitary, either.) Scripture (The Bible) states that all Philip did was “Declared **OWYAZL** (Yahusha) to him” (verse 35) and then the eunuch said that he wanted to be immersed (baptized) (verse 36). This means that the declaring of **OWYAZL** (Yahusha) includes declaring the need to be Immersed (baptized).

**Acts 9:18** - after this encounter with **OWYAZL** (Yahusha) on the Damascus road, Shaul (later renamed Paul) accepted **OWYAZL** (Yahusha)—and was Immersed (Baptized). So Ananias departed and entered the house. And laying his hands on him he said, “Brother Saul, the Adon (Lord) **OWYAZL** (Yahusha) who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Ruach HaKodesh.” **18** And immediately something like scales fell from his eyes, and he regained his sight. Then he rose and was Immersed (baptized).

**Acts 16:13-15** - Lydia and her household “Believed” and were Immersed (Baptized), was this just Immersion in the Ruach or along with water? It does not really say, but one could imply that the writer would have made this statement of water Immersion (Baptism), thus it would mean both, since Immersion (Baptism) in the Ruach always comes first (1st) or at the same time you surrender your life through the physical actions through Water Baptism.

**Acts 16:25-34** - The Philippian jailer “believed” with his household and they were immersed (baptized)—and this was in the middle of the night! About midnight Shaul (Paul) and Silas were praying and singing hymns to **AYAZL** (Yahuah), and the prisoners were listening to them, **26** and suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and everyone's bonds were unfastened. **27** When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. **28** But Paul cried with a loud

voice, “Do not harm yourself, for we are all here.” **29** And the jailer called for lights and rushed in, and trembling with fear he fell down before Shaul (Paul) and Silas. **30** Then he brought them out and said, “Sirs, what must I do to be saved?” **31** And they said, “Believe” in Adon **OWYAF** (Yahusha), and you will be Saved, you and your household.” **32** And they spoke the word of **AFAF** (Yahuah) to him and to all who were in his house. **33** And he took them the same hour of the night and washed their wounds; and he was immersed (baptized) at once, he and all his family. **34** Then he brought them up into his house and set food before them. And he rejoiced along with his entire household that he had believed in Aluahym.

Also consider the following passages:

**Galatians 3:26,27** - “For you are all sons of **Acts 16:13-15** through Amunah (faith) in **OWYAF** (Yahusha). For as many of you as were immersed (baptized) into **OWYAF** (Yahusha) at the riverside.

**Ephesians 4:4-6** - There is one (1) body and one (1) Ruach (Spirit), just as you were called in one (1) hope of your calling; **5** one (1) Mashiach (Messiah), one (1) Amunah (faith), one (1) Immersion (Baptism); **6** one (1) Father, **AFAF** (Yahuah) of all, who is above all, and through all, and in you all.

On top of all these references, when **OWYAF** (Yahusha) left the earth He told his followers to make disciples (followers), Immerse (Baptize) them, and Teach them. **OWYAF** (Yahusha) apparently felt it was pretty important to make this a priority for His followers.

Scripture is clear—belief and immersion (baptism) were always together. Thus, “when we believe” is the right time to be immersed (baptized). If you “believed” some time back and were not immersed (baptized), then this should become a priority for you to fulfill what **AFAF** (Yahuah) asks you do in Scripture.

### **Why should someone be baptized?**

Scripture gives a number of reasons to be Immersed (Baptized):

**Acts 2:38** - Then Kepha (Peter) said to them, “Repent, and let every one of you be immersed (baptized) in the Name of **OWYAF** (Yahusha) for the remission of sins; and you shall receive the gift of the Ruach HaKodesh.

Tying repentance and baptism together provides forgiveness of your sins and the gift of the Ruach HaKodesh.

**Romans 6:1-7** - What shall we say then? Shall we continue in sin that unmerited favor may abound? **2** Certainly not! How shall we who died to sin live any longer in it? **3** Or do you not know that as many of us as were immersed (baptized) into **OWYAF** (Yahusha) were immersed (baptized) into His death? **4** Therefore we were buried with Him through immersion (baptism) into death, that just as **OWYAF** (Yahusha) was raised from the dead by the esteem of the Father, even so we also should walk in newness of life. **5** For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, **6** knowing this, that our old man was put to death (crucified) with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. **7** For he who has died has been freed from sin.

This shows us that the mode of baptism (immersion) pictures the Death, Burial, and Resurrection of **OWYAF** (Yahusha). In the same way that He went through these things, our old

nature is to “die” and we are to be “buried with Him through immersion (baptism) into death” and raised to “walk in newness of life” (live like **OWYAZL** (Yahusha). So we do not just try to be a better person, we bury the “old person” in the water and become a “new person” through our acceptance of **OWYAZL** (Yahusha). It is like a new birth and a new beginning for us.

**1 Peter 3:21** - And Immersion (Baptism), which is a figure [of their deliverance], does now also save you [from inward questionings and fears], not by the removing of outward body filth [bathing], but by [providing you with] the answer of a good and clear conscience (inward cleanness and Shalum (Peace) before **AYAZL** (Yahuah) [because you are demonstrating what you believe to be yours] through the resurrection of **OWYAZL** (Yahusha).

Water Immersion (Baptism) should be a very significant time in your life as a believer. It’s a time to fully commit to obey and follow **OWYAZL** (Yahusha), being willing to fulfill the purpose and plan of Almighty **AYAZL** (Yahuah) for your life. This is not something just for Elder believers. It’s basic of all Believers—it's part of the solid foundation you need to build upon.

So if you feel you’ve never properly buried your old, sinful nature and dedicated your whole self to **AYAZL** (Yahuah), don’t wait any longer get totally free!

We are talking about **AYAZL** (Yahuah) Almighty Himself coming down and manifesting a part of Himself through these 9 gifts, since **AYAZL** (Yahuah), **OWYAZL** (Yahusha), and the Ruach HaKodesh are in perfect unity with one (1) another, So, every one (1) of these gifts are direct, miraculous, manifestations from the Ruach HaKodesh.

When the Shaul (Paul), tells us to "desire earnestly" these spiritual gifts and not to be afraid to try and stir these gifts up with **AYAZL** (Yahuah), then you know **AYAZL** (Yahuah) the Father wants us to come after these Spiritual gifts.

Desire these 9 gifts with the 9 fruits of the Ruach HaKodesh so **AYAZL** (Yahuah) can transform and mold you into the kind of person He wants you to become in Him, and then you will become a sanctified, fully-loaded **AYAZL** (Yahuah) warrior like King David and **AYAZL** (Yahuah/Joshua) were. Then you will be ready to take on the Goliath's of this world with absolutely no fear, since you know now that you have the power of the Ruach HaKodesh Himself on the inside of you, along with these 9 powerful gifts that can be manifested through you at anytime to help either yourself or any other people as different needs will arise in their lives.

The knowledge that the Ruach HaKodesh has taken up residence in our lives and He performs all these miraculous wonders, that He dwells with us forever and he will never leave or forsake us is cause for great joy and comfort. Thank **AYAZL** (Yahuah) for this precious Gift of the Ruach HaKodesh and His work in our lives! AMEIN