

Notes: August 28 2021

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Life, Mikveh and Torah

Over the years at our picnic and Mikveh I have shared with you the origins of Mikveh, from before time began, that is Genesis 1:2...

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.

And that the Spirit of God who hovered over the surface of the water was an image, an allusion of Messiah, for this is referenced in the Talmud, the oral law of traditional Judaism. OH how close they are, yet how far away they still remain.

For more of the foundation of Mikveh I have included a link to that teaching here...

http://www.shalommaine.com/sermon_notes_pdf/Mikveh.pdf

Today I want to focus on what did transpire with Yochanan the Immerser, what he was doing and why, for he was questioned by the P'rushim for word came back to them of this person in the wilderness immersing people and spouting some crazy statement:

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!"

The Kingdom is near???

What could this voice in the wilderness know that we P'rushim, who sit in the seat of Moshe don't already know. We must investigate. Who is this man?

Joh 1:19 Here is Yochanan's testimony: when the Judeans sent cohanim and L'vi'im from Yerushalayim to ask him, "Who are you?"

Joh 1:20 he was very straightforward and stated clearly, "I am not the Messiah."

Joh 1:21 "Then who are you?" they asked him. "Are you Eliyahu?" "No, I am not," he said. "Are you 'the prophet,' the one we're expecting?" "No," he replied.

Joh 1:22 So they said to him, "Who are you?—so that we can give an answer to the people who sent us. What do you have to say about yourself?"

Joh 1:23 He answered in the words of Yesha`yahu the prophet, "I am The voice of someone crying out: 'In the desert make the way of Adonai straight!' "

Joh 1:24 Some of those who had been sent were P'rushim.

For the P'rushim knew of this verse, yet were not prepared for the fullness of this verse confronting them head on. For Yochanan did not admit to being Eliyahu, the one who is to come before Messiah...

Mal 3:23 Look, I will send to you Eliyahu the prophet before the coming of the great and terrible Day of Adonai.

Mal 3:24 He will turn the hearts of the fathers to the children and the hearts of the children to their fathers; otherwise I will come and strike the land with complete destruction." [*Look, I will send to you Eliyahu the prophet before the coming of the great and terrible Day of Adonai.*]

Yet will learn later from Yeshua that if you truly understand, Yochanan came in the Spirit of Eliyahu, not the physical manifestation who is to return for he did not experience death and we are all to experience death. Yochanan was not him.

He was not the Prophet whom Adonai revealed to Moshe, whom spoke about to the people...

Deu 18:18 I will raise up for them a prophet like you from among their kinsmen. I will put my words in his mouth, and he will tell them everything I order him.

Deu 18:19 Whoever doesn't listen to my words, which he will speak in my name, will have to account for himself to me.

And finally, He is not Messiah, the anointed one who is to come and deliver the Jewish people based on the many promises made through Moshe and the Prophets.

Yochanan was none of them, yet the leaders of Y'hudah still wondered...

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

Why are you immersing people?

The Purshim had an immense understanding of immersion, that is Mikveh and thus if Yochanan was none of these people, why was he doing what he was doing?

To understand his actions, we must first understand the act. Many of you are familiar with the act of Baptism from a church perspective...

The Greek verb "baptizein" is obviously the source of the English words "baptize" and "Baptist," its root meaning is "to dip, soak, immerse" into a liquid, so that what is dipped takes on qualities of what it has been dipped in—for example, cloth in dye or leather in tanning solution. – JNTC by David Stern

Thus, based on the Greek word, an interpretation was being made and thus "poetic license" was being utilized, to where we witness different denominations doing different things. However, as I have shared before, much tends to get lost in translation, in this case from Hebrew to Greek, for from Greek to English, the essence has already been lost.

But to understand what "baptizein" means here one needs the Jewish background. According to the Torah one had to be ritually pure before entering the Tabernacle or Temple. Ritual purity could be lost in many ways; the preeminent means of restoring it was through washing. A quick review of Leviticus shows how frequently the matter is mentioned, and one of the six major divisions of the Talmud (Taharot, "Cleansings") is devoted to it. Even though there is no longer a Temple, observant Jewish women immerse themselves in a mikveh (ritual bath) after each menstrual period, in obedience to Leviticus 15 – JNTC by David Stern

Lev 15:13 " 'When a person with a discharge has become free of it, he is to count seven days for his purification. Then he is to wash his clothes and bathe his body in running water; after that, he will be clean.

A person who immerses himself participates in an obvious yet living metaphor of purification, with the water, as it were, washing away the impurity. Here Yochanan the Immerser proclaims for the old practice of immersion a new context, cleansing from a life pattern of sin – JNTC by David Stern

A new context, yet an old practice for the intent of immersion was part of restoring one who was deemed ritually unclean, that is there was an impediment they had incurred that prevented them from approaching Adonai and the Temple / Mishkhan, in order to bring their offerings and sacrifices. Thus their path was impeded by impurity.

For anyone with a discharge was considered to be ritually unclean and thus required to separate themselves and at the time deemed go through Mikveh...

Lev 15:13 " 'When a person with a discharge has become free of it, he is to count seven days for his purification. Then he is to wash his clothes and bathe his body in running water; after that, he will be clean.

or has been inflicted with tzara`at...

Lev 14:5 The cohen is to order one of the birds slaughtered in a clay pot over running water.

Lev 14:6 As for the live bird, he is to take it with the cedar-wood, scarlet yarn and hyssop and dip them and the living bird in the blood of the bird slaughtered over running water,

Lev 14:7 and sprinkle the person to be purified from the tzara`at seven times. Next he is to set the live bird free in an open field.

Lev 14:8 He who is to be purified must wash his clothes, shave off all his hair and bathe himself in water. Then he will be clean; and after that, he may enter the camp; but he must live outside his tent for seven days.

Today, Traditional Judaism has developed its own theology of Christian baptism. Perhaps because a form of baptism (complete self-immersion in a mikveh) is required at the point when a non-Jew converts to Judaism, the latter has traditionally understood Christian baptism to be the moment when a Jew removes himself from the Jewish community and adopts a religion alien to, or even in opposition to, Judaism and the Jewish

people. Because of these false associations which have become attached to the word "baptism" in the Jewish community, the text of the JNT uses the more accurately descriptive word "immersion" throughout.—JNTC by David Stern

So, what was Yochanan doing if he wasn't "converting" people to Judaism? For the audience before Yochanan were descendants of Isra'el, brethren.

He was transforming them and thus preparing them for the Kingdom of Adonai. He was preparing them for the appearance of the King who would come to serve His people first, showing them what the Kingdom is and how we can be part of it. For, what was not full revealed by Yeshua yet, but was done in practice by Yochanan was the presence of life in the water. For I have shared this with you in the past...

Gen 2:6 Rather, a mist went up from the earth which watered the entire surface of the ground.

Gen 2:7 Then Adonai, God, formed a person [*Hebrew: adam*] from the dust of the ground [*Hebrew: adamah*] and breathed into his nostrils the breath of life, so that he became a living being.

The water of verse six is required when Adonai breathed life into Adam for it was Adonai's breath that made the water alive in us. Thus Yochanan is preparing the nation for their encounter with that living water...

Joh 7:37 Now on the last day of the festival, Hoshana Rabbah, Yeshua stood and cried out, "If anyone is thirsty, let him keep coming to me and drinking!"

Joh 7:38 Whoever puts his trust in me, as the Scripture says, rivers of living water will flow from his inmost being!"

Joh 7:39 (Now he said this about the Spirit, whom those who trusted in him were to receive later—the Spirit had not yet been given, because Yeshua had not yet been glorified.)

Joh 7:40 On hearing his words, some people in the crowd said, "Surely this man is 'the prophet' ";

Joh 7:41 others said, "This is the Messiah." But others said, "How can the Messiah come from the Galil?"

Living water must flow, thus a true Mikveh is one where water is moving, not stagnant. The Dead Sea is stagnant for there is no inflow or outflow. The Yarden (Jordan) River was flowing, it was moving, it was alive. Thus Yeshua, the River of Living water that flows through us in the form of His Spirit, Ruach Ha Kodesh brings forth life, Life in the Spirit. Empowered, vibrant, ALIVE.

The question once posed to Yochanan...who are you, is now answered and thus the reason for Yochanan's action in immersing people as was done during His time, understood by the P'rushim and the people, now has a more comprehensive understanding.

Joh 1:29 The next day, Yochanan saw Yeshua coming toward him and said, "Look! God's lamb! The one who is taking away the sin of the world!"

Joh 1:30 This is the man I was talking about when I said, 'After me is coming someone who has come to rank above me, because he existed before me.'

Joh 1:31 I myself did not know who he was, but the reason I came immersing with water was so that he might be made known to Isra'el."

Joh 1:32 Then Yochanan gave this testimony: "I saw the Spirit coming down from heaven like a dove, and remaining on him.

Joh 1:33 I myself did not know who he was, but the one who sent me to immerse in water said to me, 'The one on whom you see the Spirit descending and remaining, this is the one who immerses in the Ruach HaKodesh.'

Joh 1:34 And I have seen and borne witness that this is the Son of God."

For it is the Living water that restores us from ritual impurity, that is separation from Adonai for it is Yeshua, the Living Water that as in Leviticus is the final act needed to restore us to Adonai. Thus, Yochanan was preparing the people for the one who would be The Restorer, The Reconciler, THE REDEEMER!!!