

August 15 2025

### Yeshua Going Through Mikveh

Why did Yeshua go through Mikveh.

- Matthew 3:13 – 17 – voice of God
- Mark 1:9 – 11 – voice of God
- Luke 3:21 – 22
- John 1:29 – 34

**Mat 3:16** As soon as Yeshua had been immersed, he came up out of the water. At that moment heaven was opened, he saw the Spirit of God coming down upon him like a dove,

**Mat 3:17** and a voice from heaven said, "This is my Son, whom I love; I am well pleased with him."

**Mar 1:9** Shortly thereafter, Yeshua came from Natzeret in the Galil and was immersed in the Yarden by Yochanan.

**Mar 1:10** Immediately upon coming up out of the water, he saw heaven torn open and the Spirit descending upon him like a dove;

**Mar 1:11** then a voice came from heaven, "You are my Son, whom I love; I am well pleased with you."

Matthew, the Gospel to the Jewish people.

Mark, the Gospel from the perspective of a servant.

Both, include the Words of God, which are in essence a reference to Isaiah 42...

**Isa 42:1** "Here is my servant, whom I support, my chosen one, in whom I take pleasure. I have put my Spirit on him; he will bring justice to the Goyim.

This is the instruction that is given to us...

**Mat 3:13** Then Yeshua came from the Galil to the Yarden to be immersed by Yochanan.

**Mat 3:14** But Yochanan tried to stop him. "You are coming to me? I ought to be immersed by you!"

**Mat 3:15** However, Yeshua answered him, "**Let it be this way now, because we should do everything righteousness requires.**" Then Yochanan let him.

**Mat 3:16** As soon as Yeshua had been immersed, he came up out of the water.

At that moment heaven was opened, he saw the Spirit of God coming down upon him like a dove,

**Mat 3:17** and a voice from heaven said, "This is my Son, whom I love; I am well pleased with him."

Righteousness Requires...

The washing of the Priesthood.

The instruction...

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

The action...

**Lev 8:1** Adonai said to Moshe,

**Lev 8:2** "Take Aharon and his sons with him, the garments, the anointing oil, the bull for the sin offering, the two rams and the basket of matzah;

**Lev 8:3** and assemble the entire community at the entrance to the tent of meeting."

**Lev 8:4** Moshe did as Adonai ordered him, and the community was assembled at the entrance to the tent of meeting.

**Lev 8:5** Moshe said to the community, "This is what Adonai has ordered to be done."

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

**Lev 8:7** put the tunic on him, wrapped the sash around him, clothed him with the robe, put the ritual vest on him, wrapped around him the decorated belt and fastened the vest to him with it.

The God of Avraham, Yitzchak and Ya'akov came into the world as God's son, being obedient to everything Righteousness required, humbled Himself and became a Servant.

The Son has become the servant.

The Son has become the servant of Israel...

**Isa 53:11** After this ordeal, he will see satisfaction. "By his knowing [*pain and sacrifice*], my righteous servant makes many righteous; it is for their sins that he suffers.

**Isa 53:12** Therefore I will assign him a share with the great, he will divide the spoil with the mighty, for having exposed himself to death and being counted

among the sinners, while actually bearing the sin of many and interceding for the offenders."

Yochanan's Gospel, written from the perspective of God is not a servant, but is to be served.

Luke's Gospel, written more towards a Gentile audience, expresses the means of compassion and inclusion, hence a path to God.

Neither accounts truly focus on the servant nature of Messiah.

Thus Yeshua, for righteousness sake, serves as our High Priest, one who serves as intermediary between God and the people, did what was required for the Priest in order to serve in this capacity.

He became an example as Yochanan was preparing the way prior to this moment...

**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!"

**Mat 3:3** This is the man Yesha`yahu was talking about when he said, "The voice of someone crying out: 'In the desert prepare the way of Adonai! Make straight paths for him!' "

As a response of our turning or returning back to God, we are being born from above. As the Spirit of Adonai came upon Him, so to the Spirit of Adonai comes within us, hence, we are born again of the Spirit...

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

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

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

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

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

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

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

While the widespread currency since the 1970's of the expression "born-again Christian" originates here, the concept itself is Jewish, as demonstrated by this example from the Talmud: "Shim'on Ben-Lakish said, '... a proselyte is like a newborn infant' " (Yevamot 62a); likewise Rabbi Yosi (Yevamot 48b). The idea resembles that of the "new creation" ([2Co 5:17](#)), which too is found in rabbinic literature (e.g., in Genesis Rabbah 39:11).

**2Co 5:17** Therefore, if anyone is united with the Messiah, **he is a new creation**—the old has passed; look, what has come is fresh and new!

[2Co 5:18](#) And it is all from God, who through the Messiah has reconciled us to himself and has given us the work of that reconciliation,

[2Co 5:19](#) which is that God in the Messiah was reconciling mankind to himself, not counting their sins against them, and entrusting to us the message of reconciliation.

[2Co 5:20](#) Therefore we are ambassadors of the Messiah; in effect, God is making his appeal through us. What we do is appeal on behalf of the Messiah, "Be reconciled to God!

Ambassadors = servants

[2Co 5:21](#) God made this sinless man be a sin offering on our behalf, so that in union with him we might fully share in God's righteousness."

[Share in God's Righteousness...Righteousness Requires.](#)

[So for us, Righteousness requires exactly what Yochanan demonstrated in the wilderness, at the Jordan, prior to immersing Yeshua...](#)

[T'shuvah – repent](#)

[Mikveh – be immersed, be born of the water and the Spirit...become a new creation.](#)

[Yeshua concludes His response to Nakdimon](#)

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

[Joh 3:9](#) Nakdimon replied, "How can this happen?"

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

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

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

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

**Joh 3:14** Just as Moshe lifted up the serpent in the desert, so must the Son of Man be lifted up;

**Joh 3:15** so that everyone who trusts in him may have eternal life.