



The Importance of the Mikvah in the Life of a Melchizedek Priest

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The mikvah is a key element in the life of the Melchizedek priest. It takes on an even greater importance in light of the Legal Bride* to ensure that ha'Satan has no claim on you.

Michael Rood says, "One of the foundations of faith listed in Hebrews is "the doctrine of baptisms" (plural), yet in the Christian world very little is known about baptism - and what is known, is filtered through a Greek mind-set and ignorance of the Hebrew practice of the "mikveh" from which "baptism" is loosely translated. John the Baptist was not a Baptist, nor was his name John - his name was Yohannan ben Zechariah the son of an Aaronic priest. He did not invent some "new thing" but was performing that which every Israelite was intimately familiar - yet of which the average Christian is clueless. He was "mikveh-ing" Israelites in the Jordan River when he announced the promised Messiah, Yahshua, his cousin. Every Israelite understood what Yochannan was doing in the Jordan, but the religious leaders could not understand why he was performing the Mikveh outside of their authorized religious system."

Rivkah Slonim says, "The mikvah offers the individual, the community, and the nation of Israel the remarkable gift of purity and holiness. No other religious establishment, structure, or rite can affect the believer in this way."

THE MIKVAH GIVES YOU A NEW BEGINNING

The mikvah is a provision given by Yahovah for us to leave the old life behind and begin a new start. Not

just once or twice during your lifetime, but every time you go under the water (which could be as often as you need it) the past is done away with forever. No matter where you are in life get in the water and you can leave the past behind to start over. This is a promise from Elohim. “The mikvah is described not only in terms of purification, revitalization, and rejuvenation but also -- and perhaps primarily -- as rebirth,” Rivkah Slonim. Therefore, if you need to start over and have a new beginning ... get in the water!

There are different kinds of mikvah’s

MIKVAH OF IDENTIFICATION

Rood says that the “doctrine of Yahshua is fulfilled in the Mikveh.” The mikvah is a provision by which a person can enter a new identity. New believers coming back to the Torah, back into Covenant (exiled Israelites–Ephraim) are encouraged to mikvah. This is a big deal, for in this new identity is our salvation. For salvation has come available to us through identification with Yahshua. This new identity bestows to us a new ‘last name’ that will legally make us heirs to the Father’s Will alongside of Yahshua. He is the Way and only in him and this relationship is our salvation secure. We must enter into the same covenant relationship he had with his Father and become whole and holy just as he is so that we can be a legal bride. This new identity is critical in the eyes of the Universe in the following ways:

First, in mikvah-ing into the name of Yahshua, one leaves behind all other false identities and enters their true identity in him as his Bride and therefore, the Universe recognizes you as the one he desires, the one he is in love with.

Second, Yahovah also finds you in your new identity—for as the Bride of His Son we now become His sons and daughters—legal and equal heirs to all He has given His Son.

Third, you are identified as not under the Levitical Law anymore, but raised to life with Yahshua into YHVH’s original Melchizedek intent. Dr. David L. Perry says, “On the issue of tzitzits most people don’t realize that the Orthodox Jews follow what the Apostle Paul wrote in Rom. 7:1 to the letter. When a Jewish man (who has always worn tzitzits) dies, his tzitzits are cut off. The Orthodox Jew knows that once a man is dead he is no longer under the law. This is exactly what Romans 7:1 tells us. Yahshua and the New Testament teach the practice of mikah (baptizing). And when we mikvah we mikvah from the old man to the new. In other words, we are mikvahed into Yahshua’s death. Therefore, wouldn’t it be poetic imagery that when a person mikvah’s they wear the tzitzits before immersion in to Yahshua’s death and then afterwards their post-golden calf, post Melchizedek Covenant breach Levitical tzitzits be cut off? Thus signifying that this person has now been raised to newness of life as a ‘new man’ in Yahshua Messiah the high priest after the order of Melchizedek.” Back to the Melchizedek Future, page 92.

And **finally**, ha’Satan also sees us in our new identity and is confounded. For as the Bride his claim on us is forever destroyed—unless he can get us to commit adultery. So, no longer an orphan, now we are Yahovah’s son or daughter. No longer alone, we are now brought into the Family. No longer unloved, Yahshua gives us his ‘last name’ so that we can be a heir to Yahovah’s Will alongside of him. It fully makes sense that by “marriage” to the Heir (Yahshua) is how we gain the inheritance.

The individual who descends into the mikvah as a gentile or a non-believer emerges from beneath its waters as a New Covenant Israelite. Yahshua’s mission was to restore us to the Father. He came in his Father’s name. ‘Yahshua’ literally means ‘Yahovah is our salvation.’ To be saved means to be restored to the Father. To be saved

means to partake in the Son's inheritance. This inheritance can only come to us by becoming legally betrothed. We mikvah into Yahshua to get his name and then we keep the name by staying faithful to him by keeping the Covenant. When Yahshua came out of the water his identity was confirmed when the Father said, 'This is my Son, my Beloved in whom I delight.' So when we are mikvah-ed into the name of Yahshua we are also mikvah-ed into the meaning of his name. At that moment our identity is confirmed on us: we are the child of our true Father—we are the beloved.

MIKVAH OF REPENTANCE

The mikvah also can be used for repentance. We are learning that the physical expression of one of the initial stages of repentance is mikvahing. Repentance then manifests itself in the act of change. The change being in the act of teshuvah (repenting) or turning toward Yahovah to obey Him. "The mikvah's unparalleled function lies in its power of transformation, its ability to effect metamorphosis," says Rivkah Slonim. Metamorphosis from old ways to the new way.

MIKVAH OF PURIFICATION

The mikvah is used for purification. It isn't a shower or a bath. "We have already determined that the function of mikvah is not to enhance physical hygiene. The concept of mikvah is rooted in the spiritual....In many ways mikvah is the threshold separating the unholy from the holy, but it is even more. Simply put, immersion in a mikvah signals a change in status -- more correctly, an elevation in status," Rivkah Slonim. Speaking from personal experience a few years ago, as our oldest dog was dying he laid under the lilac tree literally decaying. His mind did not want to go, but his body was. As we were trying to figure out what to do the stench of death lingered over the yard. On Preparation Day he died and we cried. But we knew that we couldn't enter Shabbat with the stench of death on us. So, the entire family did a mikvah of purification. We entered Shabbat clean and our hearts began a long process of healing.

MIKVAH OF FIRE (THE RUACH HA'KODESH)

Yochanan the Immerser said, "I indeed immerse you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He (Yahshua) shall immerse you with the Ruach ha'Kodesh (YHVH's Spirit), and with fire:" (Matthew 3:11). I have experienced this mikvah before. I long for it again. I want it in the full!

Q & A

What does 'mikvah' mean?

Mikvah means "a gathering of waters." The Hebrew word for natural spring water is "living water." A 'mikvah also means hope (tikvah) and in the desert we see the 'gathering water' as hope and a place to find rest. Therefore, we find 'living water' to hold our mikvah's.

When do we 'mikvah'?

The mikvah is seen as a way of redemption. The Hebrews were ‘mikvah-ed’ when they crossed through the Red Sea. The ‘red’ symbolizes blood. “Be immersed into him and be washed in his precious blood.” (Heb. 9:22; Rev. 1:5). His blood turns our scarlet to white. The first thing a new believer should do is be mikvah-ed into their new identity – into their new family—not a church or a religion, but into The Royal Family as a son or daughter of the High King through identity with Yahshua, the Messiah and become a Legal Bride! Just like one of my Mennonite friends talking about her head covering, mikvahing is an “outward expression or action of an inward reality.” Once a person believes in Yahshua and has received the Ruach ha’Kodesh they are to be mikvah-ed into the family name of Yahshua. This person is now on the threshold of a new journey. Remember that believing comes before immersion. Immersing through a mikvah means that you are identified with Messiah in his death, burial and resurrection. As mature believers we mikvah for all the above reasons and also to show that we understand Scripture and the command to mikvah. It shows that we have found joy in this law and journey as one of Yahshua’s Melchizedek priests. We can also mikvah as we begin coming to do a ‘service’ for the King—just as we see Yahshua before he enters his ministry—he immersed himself and it was witnessed by Yochanan.

Where can we mikvah?

In living water (moving water). Rivkah Slonim says, “The world’s natural bodies of water -- its oceans, rivers, wells, and spring-fed lakes -- are mikvahs in their most primal form.They contain waters of divine source and thus, tradition teaches, the power to purify. Created even before the earth took shape, these bodies of water offer a quintessential route to consecration ... Immersion in the mikvah has offered a gateway to purity ever since the creation of man. The Midrash relates that after being banished from Eden, Adam sat in a river that flowed from the garden. This was an integral part of his teshuvah (repentance) process, of his attempt at return to his original perfection.”

Do I need someone to dunk me?

No! Absolutely not! If you do the Mikvah of Identification all you need is a witness — someone to identify you as the son or daughter of Yahovah Elohim. To identify you as his beloved and as the Bride of Yahshua! All the other mikvah’s can be done alone—just between you and Elohim. Remember that the only one in the water needs to be the person mikvahing! It is a voluntary action that is completely flowing out of the will of the one in the water! No one forces, pushes or lowers another into immersion!

Do I only do this once or twice in my lifetime?

Unlike ‘baptism’ (an engineered word and idea by the religious spirit) a mikvah is something you can do more than once or twice in your life. You can do it everyday if you need to. Get in the water as much as you need.

How do I ‘mikvah

Find some living (moving) water. For the Mikvah of Identification, take with you one witness to identify you as a son or daughter of Yahovah and as his beloved (for all the other mikvahs all you need is Elohim as your witness). Tell Papa what is on your heart (what you are repenting of—what you are needing to move away from—what you are claiming, etc). Get as naked as you feel comfortable with and remove all other forms of identification (ie: jewelry except your covenant wedding ring). Dunk under the water so that you are totally immersed—even

your hair. Let the moving water wash over you as you lay down and surrender all of you. Let it move over you and take your past (the moment right before and everything before that) downstream. Rise up to new life in Yahshua the Messiah. Rise up with a new 'last name' (a new identity). Rise up to a new way of life. Breathe. How's your heart? Not totally there yet? Pray and then do it again. Trust that Elohim will provide you the healing that he promises are in the waters! But remember the magic isn't in the water – it is in him. We don't worship the water. We worship YHVH. When a Messianic believer takes the step of mikvah, it means that the person is obedient to the commandment of Yahovah. "He who believes and is immersed will be saved; but he who disbelieves will be condemned." (Mark 16:16) I'm learning that mikvahing in the water and in the Spirit is really important as a New Covenant Israelite and Melchizedek priests. I just really wish there was some warm living water around all year!

