EXPOSING INFANT BAPTISM,
REVEALING BELIEVERS IMMERSION

Part 2

WE INFORM – YOU CHOOSE

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Preface

YHWH “God” has called us to do two things. First, we are to never give up studying and seeking the correct interpretation of any given Bible passage. Second, such opportunities are golden moments for us to learn to show grace and love to others whose understanding of a given passage may differ from ours.

Throughout the HRTI’s teachings, we use a slightly different vocabulary to that which some might be accustomed. We have chosen to use what many refer to as a Messianic vocabulary. The reasons being: Firstly, using Hebraic-sounding words is another way to help you associate with the Hebraic Roots of your faith. Secondly, these words are not merely an outward show for us, they are truly an expression of who we are as Messianic Jews and Gentiles who have “taken hold” of our inheritance with Israel.

Instead of saying “Jesus,” we call our Saviour “Y’shua,” the way His parents would have addressed Him in Hebrew. In addition, rather than referring to Y’shua as “Christ,” we use the word “Messiah,” which is an Anglicized version of the Hebrew word, Moshiach.

“YaHoVaH” is the name of God in Hebrew, where it is written as four consonants (YHWH or YHVH, as the W and V is derived from the same Hebrew letter ‘Vaw’). These four letters are called the Tetragrammaton (Greek for “[a word] having four letters). Jews ceased to use the name in the Greco-Roman period, replacing it with the common noun Elohim, “God,” to demonstrate the universal sovereignty of Israel’s God over all others; at the same time, the divine name was increasingly regarded as too sacred to be uttered, and was replaced in spoken ritual by the word Adonai (“My Lord”). From about the 6th to the 10th century the Masoretes, Jewish scholars who were the first to add vowels to the text of the Hebrew Bible, used the vowel signs of the Hebrew words Adonai or Elohim as the vowels for YHWH, and later on the artificial name Jehovah was produced. Christian scholars and translators after the Renaissance and Reformation periods replaced the sacred name YHWH with GOD and LORD (all in capital letters in the Bible); which was a strategic move of Satan as to not using the Name. The Sacred Name occurs 6,828 times in the Hebrew text of the Bible, proving YHWH wants us to use it.

In the 19th and 20th centuries, biblical scholars again began to use the form Yahweh; and it is now the conventional usage in biblical scholarship, but leading Hebrew Scholars suggest YHWH should be pronounced as Yah-oo-VaH (Y’shua is derived from Yah-shuvah which means Yah saves. Yah (יה) is an abbreviation of God’s name YHWH as seen in Psalm 68:4. The Name is also found in the word hallellu-YaH, which means ‘you praise the LORD’).
What is the Believer’s Immersion, actually?

Introduction

The previous Booklet undoubtedly proved that baby baptism is of the most detestable pagan origin which the Roman Catholic Church adopted from Babylonian practices and which rolled into the Reformation Churches. You are now informed in how the first Jewish Believers in the book of Acts immersed…

The purpose of this Booklet is to examine the Word of YHWH concerning the subject of Believer’s Immersion. The important questions are examined which arise concerning one of the first steps in the new Believer’s walk with the Lord; namely, Believer’s Immersion.

By “rightly dividing the word of truth,”¹ we can find practical answers to these questions and understand YHWH’s purpose for the Believer’s Immersion.

The Believer’s Immersion is “a rite of washing with water as a sign of religious purification and consecration.” This rite was practiced frequently in the Original Covenant.² It signified purity or cleansing from sin and devotion to YHWH. Many have practiced Immersion as a tradition, yet have not fully understood its significance and meaning since it was first instituted in the Original Covenant.

The significance of baptism is seen more clearly in the Fulfilled Covenant.³ John the Immerser was sent by YHWH to spread the news of the coming Messiah—Y’shua. John was directed by YHWH⁴ to immerse those who accepted his message. John’s baptism is called “a baptism of repentance for the forgiveness of sins.”⁵ Those immersed by John acknowledged their sins and professed their faith that through the coming Messiah they would be forgiven. Baptism/Immersion, then, is significant in that it represents the forgiveness and cleansing from sin that comes through faith in the Lord Messiah Y’shua.

Therefore, we need to be clearly reminded that “Christians are made, not born”.

¹ 2 Tim 2:15
² Old Covenant also known as the Old Testament.
³ New Covenant also known as the New Testament.
⁴ John 1:33
⁵ Mark 1:4 (NIV)
Due to the intensity of the teaching, I apologize for repeating myself on certain topics—the reason being is to enable the reader to come to grips with each part of Believers Baptism in context of the holistic picture of "baptism".

**The erroneous doctrine of Infant Baptism scripturally disproved**

Advocates of Believer’s Baptism/Immersion argue that the Fulfilled Covenant does not describe any instances of infant baptism; and that during the New Testament era, the early church required converts to have conscious, deliberate faith in Y’shua the Messiah. Defenders of Infant Baptism assume that the Book of Acts records instances of the baptism of entire households, and that these baptisms likely included children (but of course, we have already disproved this in Part 1 of this teaching).

However, none of the passages cited by defenders of Infant Baptism expressly state that the household included young children who were not capable of conscious belief. On the other hand, some of the stories about household baptisms explicitly state that all members of the household believed prior to baptism.

Defenders of Infant Baptism have claimed that baptism replaces the Jewish practice of circumcision, citing Col 2:11–13 as New Testament support, and is therefore appropriate for infants.

> In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Messiah: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of YHWH, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

The theory that baptism has replaced circumcision is founded upon a false interpretation of Col 2:11-12, and intellectual Pastors have fallen prey to Satan’s trap. Why is the mention of "circumcision made without hands" (verse 11) to be seen as being the same as baptism? Such an interpretation is a direct rejection of what Sha’ul (Paul) actually meant by it.

We do not have to search for a correct interpretation of "circumcision without hands", for Sha’ul tells us in the very next verse what his meaning is: "putting off the body of the sins of the flesh by the circumcision of Messiah". This is confirmed in Rom 2:28-29, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

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6 The New Covenant also known as the New Testament
But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

If it is impossible to read baptism into these verses, why do so with Colossians? Valid question, isn’t it?

There are other considerations to be noted with the Colossians reference. If circumcision is baptism, does this mean that the "circumcision of Messiah" also in verse 11 refers to His baptism—thus making that the vehicle for salvation? It is clear that His death is in view here, and as such is supported by the whole statement and by the rest of Scripture. Once again, notice the YHWH’s ordained sequence of events:

a. **Death.** Believers are said to be dead in Messiah, "And you, being dead in your sins, and the uncircumcision of your flesh" (Col 2:13).

b. **Burial.** Baptism/Immersion being a sign or an expression of obedience and faith, and will be explained later from a Hebrew point of view.

c. **Resurrection.** Believers are raised with Messiah.

The Believer is Baptized/Immersed because he has had the sins of the flesh circumcised through the blood of Y’shua the Messiah. **Circumcision, therefore, is repentance and faith rather than baptism.** We only bury those who have died, so we only Baptize/Immerse those who are symbolically dead to sin in Y’shua. There is a Covenant Relationship, but it rests upon *personal repentance and faith* instead of infant baptism. This perfectly fits with Genesis 17.

Further, Acts 2:38-39 say: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Y’shua the Messiah for the remission of sins, and ye shall receive the gift of the Ruach HaKodesh (Holy Spirit). For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The Westminster Confession would like us to believe that, among the three thousand souls that received baptism on the Day of Pentecost (verse 41), there were infant children. The mention of children in the text refers to ‘generations’ and ‘offspring’ and **not to any youngsters** that may have been present at the Feast with their parents. Even if the number did include children, they also would have had to repent before they could be baptized.

Rom 4:11-12: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he
It has been previously noted that baptism (infant or adult) cannot be read into the circumcision of Abraham; nevertheless, it should also be pointed out that circumcision was never a guarantee of salvation. Neither is it an unconditional right to the everlasting covenant; for throughout Scripture we see circumcised Jews being destroyed by YHWH for their rebellion.

The suggestion that Abraham’s faith was accepted by YHWH on behalf of his children is totally irrational. If we take this to its logical conclusion, we will be faced with an immense problem. Abraham was instructed to circumcise all the males in his household. Does this mean that the females were not part of the Covenant Relationship? Therefore, maybe we should forbid the baptism of females today, as it then contradicts Scripture.

1 Cor 7:14: “For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.” This verse is used in the Westminster Confession as a sure proof for the legitimacy of Infant Baptism—even though baptism is not referred to. We are asked to accept that if the children are holy, then they can be baptized. Yet, can we not also suggest that the sanctified unbelieving spouse should be baptized, too?!

Sha’ul (Paul) nowhere promotes the idea that unbelievers of any age are candidates for Believer’s Baptism. The Gospel of John makes it abundantly clear that no one can make another person a child of God: “But as many as received him, to them gave he power to become the sons of YHWH, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of YHWH.”

Mark 10:13-16: “And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Y’shua saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.” We know that the disciples baptized people under the authority of Y’shua (John 4:2), but He never once suggested that these youngsters in His arms should be taken down to the nearest lake. Surely if Infant Baptism were a Biblical principle, the Lord would have done so. As we see once again, baptism is not even under consideration in the text. These children were brought to be blessed, not baptized.

Acts 16:30-31: “And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Y’shua the Messiah, and thou shalt be saved, and thy house.” Though these verses are not quoted in the
Westminster Confession, they are often used by promoters of Infant Baptism as support texts.

It has to be noticed that the text explains the conditions that led up to the conversion of the Philippian jailor and the members of his household:

a) Believe to be saved, and all in the house (verse 31)

b) The Word of YHWH was preached to all in the house (verse 32)

c) Baptized/Immersed, all his house (verse 33)

The "all" who were baptized must be the "all" that had the Word of YHWH preached to them, causing them to believe. If infants were present (and there may have been), it would not be possible for them to understand the preaching of Sha'ul and Silas. The preachers made it clear that all who believed could be saved and Baptized/Immersed.

To find the teaching of Infant Baptism in the Westminster Confession, we must go to section 10.3. There we read: "Elect infants, dying in infancy, are regenerated, and saved by Christ through the Spirit." There are several portions of Scripture given to support the Elect Infant theory. It is of some interest that Luke 18:15 and Acts 2:38 are used in the Confession for both salvation and Infant Baptism. Are we seeing what baptismal regeneration taught here is, in effect?

If Elect Infants are baptized and survive childhood, are they saved? G. I. Williamson, commenting on this aspect of the Westminster Confession writes, "It must be admitted, of course, that the data of Scripture concerning the salvation of such is meager" (The Westminster Confession of Faith for Study Classes, pg. 91). It is not meager at all—it is simply nonexistent! Every verse quoted in support of infant baptism has absolutely nothing to do with children below the age of reason (accountability).

That there are no proof texts for infant baptism and it is made very clear by the aforementioned author, "That the New Testament does not contain a specific command to baptize infants"; but adds what amounts to stupidity in trying to save some honour for the Westminster Confession, "neither does the New Testament contain a specific command to administer the sacrament of the Lord’s supper to women" (pg 211). This is rather a foolish line of reasoning for an intelligent man building a foundation for a doctrine. Do you see what happens when man tampers with the pure Word of YHWH to come up with a twisted and unbiblical doctrine such as this?

We can take such reasoning further ourselves. If infants can be baptized, then why not allow them to partake of the Lord’s Supper—for there is no verse that says they should not. Those who uphold Infant Baptism may object by quoting 1 Cor 11:29, where Sha’ul says that we must examine
ourselves. If a child cannot do this in relation to the Lord’s Supper, how much less can he or she do so for baptism? Ouch!

In the Larger Catechism, the question is asked, "Unto whom is baptism to be administered?" (Q.166). The accepted response reveals the desperation to cover their tracts while clinging for dear life to Infant Baptism: "Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise till they profess faith in Christ, and obedience to Him, but infants descending from parents, either both or but one of them, are in that respect within the covenant, and to be baptised."

The same Scripture references are again wrongly used to support this long-winded answer. It is of interest that they say that baptism should only be administered to members of the visible church. If infants can be baptized, then they must therefore be considered members of the visible church. So, while not speaking of Baptismal Regeneration, the suggestion is that children of believing parents are saved; i.e., Elect Infants.

Nevertheless, even though there is no statement that says infants are regenerated at baptism, the Westminster Confession comes very close to it when it says: "No person can be regenerated or saved without it; or, that all that are baptised are undoubtedly regenerated" (28.5). The "all" is inclusive of the baptized infants of 28.4. Therefore, the Confession promotes the very heresy of Rome: Baptismal Regeneration.

John Calvin suggested the same thing: "For the Lord promises forgiveness of sins in baptism; receive it, and be secure" (Institutes 4.15.15), adding, "The Lord ... today promises to Christians in baptism: not only to adults but also to infants, whom for this reason Paul calls saints" (4.15.23).

It is evident that there is no way that an honest student of Scripture can find Infant Baptism in the Bible. The doctrine was brought over from Roman Catholicism by John Calvin. It is a fact that he did not cast off all things Romish! The doctrine was probably held onto because of the fear among his congregation of un-baptized infants going to Hell (or Limbo, another RC invention). As an ex-catholic priest, Calvin must have been fully aware of the Vatican’s teaching of Baptismal Regeneration; and because of his adherence to Augustine’s theology (which both Catholicism and Reformed theology uphold), he adopted it into his own system of belief.
**The erroneous doctrine of Infant Baptism historically disproved**

Aggressive defenders of Infant Baptism have attempted to trace the practice to the New Testament era, but acknowledge that no unambiguous evidence exists that the practice existed prior to the second century. The oldest surviving manual of church discipline, the Didache, envisions the Immersion of adults. Advocates of Believer's Immersion contend that non-Biblical sources are not authoritative, and that no evidence exists from the Bible or early Christian literature that infant baptism was practiced by the Apostles.

Another argument posed by some Advocates of Believer's Immersion focuses on the fact that most churches that practice Infant Baptism were churches that were *heavily intertwined with the state* in medieval and Reformation-era Europe. In many instances, *citizens of a nation were required under penalty of law to belong to the state church*. Infant Baptism marked the infant as a citizen of the nation and a loyal subject of the reigning political order as much as it marked the infant as a Christian. To denominations like the Baptists, which have historically stressed religious liberty, toleration, and separation of church and state, *this practice of Infant Baptism is an unacceptable violation of the basic human right to self-determination in matters of spirituality and religion.*

**The early church members all followed the Jewish way as Y’shua did**

The Apostolic tradition was for children to become a Talmid (disciple) first, and baptized only after being trained and discipled in the fundamentals of the Biblical doctrine. For example, they point to John Chrysostom, Basil of Caesarea, Gregory of Nazianzus, Ambrose, Augustine of Hippo, Jerome, Origen and others who were each baptized in adulthood (sometimes 30 years or older), despite the fact of them growing up in Christian households or families.

Finally, several early church histories do not include any discussion of infant baptism. Eusebius of Caesarea (describing 1–320 CE) gives ample discussion of baptisms, but makes *no reference* to the baptism of infants. Instead, Eusebius discusses the various positions, particularly during the time of Cyprian, wherein it was discussed whether those who were baptized by heretics needed to be re-baptized.

Likewise, the church history of Socrates Scholasticus (305–438 CE) mentions a handful of examples of baptisms, *none of which* describe the

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7 Catechism of the Catholic Church, [http://www.christusrex.org/www1/CDHN/baptism.html](http://www.christusrex.org/www1/CDHN/baptism.html)
8 *The Didache or The Teaching of the Twelve Apostles* (*Didachē* means “Teaching”) is a brief early Christian treatise, dated by most scholars to the late first/early second century.
9 [http://www.newadvent.org/fathers/2501.htm](http://www.newadvent.org/fathers/2501.htm)
baptizing of infants. However, by this time the practice of baptizing infants was common—as can be seen in the Pelagian writings of Augustine.

**What is the “Baptism” the early Believers participated in?**

The early Believers all partook in the Believer’s Baptism as Y’shua personally illustrated to us. Believer's Baptism is when a person is baptized on the basis of his or her profession of faith in Y’shua the Messiah. It is directly opposed to Infant Baptism.

A person who practice Believer’s Immersion believes that saving grace is a gift from YHWH by the recipient's faith alone and cannot be imparted or transferred from one person to another (such as from parent to child) by sacraments such as "baptism". These Believers render Infant Baptism meaningless and a waste of time within their belief system. Because infants cannot hear or believe the Gospel message, neither can they repent or profess Y’shua as the Son of YHWH.

Since salvation is "by grace through faith" (Eph 2:8-9), Believer's Immersion is clearly a FIGURE or TYPE of something which already took place in the heart of the Believer the moment he/she was saved (1 Peter 3:21). Believer's Immersion is the ordinance representing the identification of the Believer with the 1) death, 2) burial, and 3) resurrection of Y’shua.

You are "crucified" (standing upright in water), you are "buried" (immersed into the water), and you are "resurrected into life" (raised out of the water). Water baptism, then, is a picture of spiritual baptism as defined in Rom 6:3-5 and 1 Cor 12:13. It is the outward testimony of the Believer's inward faith. A sinner is saved the moment he places his faith in the Lord Y’shua the Messiah. Baptism is a visible testimony to that faith. This is the SCRIPTURAL basis for water baptism. It PICTURES and PROCLAIMS three important things:

1) Believer's Immersion PICTURES and PROCLAIMS the believer's death, burial, and resurrection with Y’shua: "Buried with Him in baptism, wherein also ye are risen with Him, through the faith of the operation of YHWH, who hath raised Him from the dead." Col 2:12

2) Believer's Immersion PICTURES and PROCLAIMS the death of our old life to sin, and our resurrection to walk in newness of life: "As Y’shua was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life." Rom 6:4

3) Believer's Immersion PICTURES and PROCLAIMS our "putting on" of Y’shua: "For ye are all the children of YHWH by faith in Messiah

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10 http://www.newadvent.org/fathers/2601.htm
Y’shua. For as many of you as have been baptized into Messiah have put on Messiah.” Gal 3:26-27

So then, Believer's Immersion is a picture of what transpired when you placed your faith and trust in the death, burial, and resurrection of Messiah Y’shua to save you from your sins (Rom 6:3-5). It does not atone for sin. Only the blood of Y’shua cleanses us from sin (1 John 1:7; Col 1:14). Further explanation of this section follows under the point, “Immersion has seven important points”.

Who should be baptized?
Next, let's consider WHO should be baptized. The Bible makes it clear that Scriptural baptism is BELIEVER'S Baptism.

- In Acts 2:41, we observe that they received the word, and THEN they were baptized.
- In Acts 8:12, 36-37 we find that they believed, and THEN they were baptized.
- In Acts 10:43, 44, 47, it is plain to see that those who believed received the Holy Ghost, and THEN they were baptized. (Lost people do not receive the Holy Ghost).
- When the Philippian jailer asked, "What must I do to be saved?" they said, "Believe on the Lord Jesus Christ, and thou shalt be saved...." (Acts 16:30-34). Paul did not tell him to be baptized to be saved. His baptism came AFTER his believing, which sets the Scriptural standard.

Who then should be baptized? Well, according to the established Bible pattern, only those who have trusted the Lord Y'shua HaMashiach as their personal Saviour.

Water baptism, then, is NOT salvation; but obedience to a command by YHWH concerning discipleship.

At what age should you be baptized?
Believer's Baptism is administered only to persons who have passed the age of accountability or reason, which is based upon a reading of the Fulfilled Covenant (N.T.) that only Believers should be baptized. This is the age at which a child is old enough to understand the moral consequences of his or her actions and can be held accountable for sins. It is also called the 'age of reason.' Though it does not correspond to a particular age for every person, due to differences in personal and psychological maturation, it is sometimes arbitrarily set at 12.
A good indication is based upon the Jewish tradition of a Bar Mitzvah at the age of 12 or 13, at which point Jewish children become responsible for their actions and "one to whom the commandments apply". This analogy is not very helpful since a Jew who is not Bar Mitzvahed is nonetheless considered to be fully a Jew.

**When should we be baptized?**

WHEN is the Believer to be baptized? The Bible teaches that water baptism/immersion follows shortly after spiritual baptism (the new birth). Notice the example of Sha'ul (Acts 9:18), Cornelius (Acts 10:43-48), and the Philippian Jailer (Acts 16:33).

You were placed into the body of Messiah Y'shua by *spiritual baptism* at the moment you were saved (Gal 3:26-27). Now you follow the miracle of spiritual baptism with *physical immersion into water*, according to Acts 8:38; 10:47; 16:33.

**The first Believers were Jewish and were immersed in the Name of...**

The Hebrew term for Immerse/Baptize is Mikvah or Mikveh, and mikveh chayim mayim tevilah means "gathering of waters", also means "hope" (Hebrew: tikvah). The person who lives in the desert therefore sees gathering water as hope and finding rest.

Mikveh is the practice of washing all uncleanness off. Immersion (Greek: Baptize) is the word expressing the act to *completely cover* yourself with water. Immersion completely into Water is an outward symbol of the inward reality. It is simply a public testimony to the fact that a person has trusted Y'shua as his Messiah. Believers go freely to a pool to immerse themselves. This is showing that he understands the Scripture fully, believes in Y'shua as his Saviour and Redeemer, is born again—and wants to submit to and obey the *commandment of Y'shua* to be immersed. He is not forced or being pushed into immersion.

The Laver in the Tabernacle is a type of Mikveh/Immersion. You are confronted with the Brazen Altar first—a type of the crucifixion stake of Y'shua; then only you notice the Laver—implies you must first accept what Y'shua did at the crucifixion stake (become reborn); and only then are you allowed to be Immersed.

It is the most required step of obedience for all Believers in Y'shua because it is the *special instruction* given by Y'shua taken directly from the original Hebrew: "Go ye therefore, and teach all nations, MIKVAH MAYIM them in *MY NAME* (Y'shua) Teaching them to Shomer (Hebrew word that literally means "to guard.") all things whatsoever I have
commanded you: and, lo, I AM with you always *, even unto the end of Ha Olam Hazeh. (This World) Amein.*11

*The Original reading of this passage never had the later Trinitarian additions. This is absolute proof Matt 28:19 has been corrupted by Trinitarians. Trinitarians have sinned against Y’shua the Messiah for putting words in the Bible that are not meant to be there! Listen to what Dr. G. Reckart says:

"For over 20 years I have predicted the time would come when evidence would prove that the words "of the Father, and of the Son, and of the Holy Ghost" were added to Matthew's original Gospel. It did not make sense to me for baptism to be in the name of the one who died and was resurrected in Romans 6 and the Father and Holy Ghost had to be mentioned in baptism. I could not reconcile why the Apostles ignored Matthew 28:19 as it now exist in our KJV Bible and instead baptized in the name of Jesus Christ only. Yes, in baptism they were "JESUS ONLY." No one can find any other baptism in the New Testament. No one can deny there is then ONE BAPTISM when reference is made to the New Testament mikvah. Now we have the evidence and the trinity world is in for a massive shaking.

It was known by the Catholic Church that the Jews had preserved a copy of the original Gospel of Matthew in the Hebrew language. How this was preserved and handed down we do not know. In fact, it does not matter. It exists and that is proof enough that God wanted it preserved. There have been many attempts to destroy the credibility of this very valuable Hebrew Gospel for obvious reasons. It is the only existing manuscript that proves Matthew 28:19 did not originally contain the Trinitarian baptismal formula. Catholics and Protestants have no other reason to cast doubt on the validity of this manuscript. Claims that it is spurious are of course self-serving to Trinitarians. Such denials make Jesus say what he did not say. This of itself is an abomination. It is a sin to make Jesus say a Trinitarian baptismal formula and put into his mouth their Trinitarian godhead doctrine fabricated at Nicaea in 325 AD. Now that this manuscript is known among the Apostolic Oneness, we will promote the fact that the Catholic Church has willingly lied about Matthew 28:19 and the Catholics in general (including the Eastern Orthodox) have lied to the world. Everyone who was baptized with this false baptism has died lost and without salvation, deceived by the Catholic Church.

11 Matt 28:19 -20
This damnation of millions is the greatest doctrinal deception ever placed upon the human mind.

If those in Trinitarians do not flee from this perversion and be rebaptized in the name of Jesus Christ, they accept their damnation of having no salvation in that false baptism. It is because of this finding that many Evangelicals now claim baptism is not essential to salvation and a person can be saved without it. This Baptist false doctrine was developed when their scholars discovered the trinity baptismal formula was not in the original Hebrew Gospel of Matthew. Interesting that a false doctrine could be birthed based upon what is not in the Bible, rather then what is in the Bible. Trinitarians hid the knowledge of this Hebrew Gospel from the Oneness Apostolics. But God made it possible that through a Baptist scholar, the truth about the missing Trinitarian baptismal formula would be published.

In 1995 Dr. George Howard translated a copy of Shem Tov’s Matthew Hebrew Gospel. You may purchase a copy of "Hebrew Gospel of Matthew" from many sources. You can look at the evidence for yourself. For the first time in modern history the text of Matthew 28:19 from this Hebrew Gospel text is being posted on the internet. I am the first to post this text…"

It is now factual that all Mikveh verses in the Fulfilled Covenant agree with the original words of Y’shua as seen in the Shem Tov Hebrew Translation of Matthew. The Second Holy Sacrament of Immersion deals directly what Y’shua Himself did at the grave, He died and He rose again, in the same sense as the First Holy Sacrament deals with Y’shua’s personal atonement work on the crucifixion stake.

With this we, as Messianics, do not say that we do not believe in the Father and His Divine Spirit—no, not at all. What we believe is laid out in our Booklet, "What are Hebraic Roots, Messianic Believers and Messianic Judaism - Statement of Faith, pg 26":

• We believe in one God, as He has revealed Himself in the Scriptures. "Hear, O Israel, the Lord our God, the Lord is One." (Deut 6:4 and John 10:30, 1 John 5:7). We believe that the intended meaning of this word "one" as found in the Hebrew echad, means a "composite unity."

• We believe that Y'shua is the Son of YHWH, the Messiah, the Eternal One in Whom all the fullness of deity dwells in bodily form, and who is the Word who became flesh and dwelt among us, and whose glory we beheld, the glory of the uniquely begotten Son of YHWH, full of grace and truth (John 1:1-14, Col 2:9).
We believe that the Spirit of YHWH comforts, teaches, leads, indwells and empowers all whom He regenerates (John 14:16, 15:26, 16:7-11, 13; Rom 8:9; 1 Cor 6:19-20, 12:13; Psalm 143:10; and many more).

We believe that Y’shua is also the Father in bodily form as YHWH cannot be seen, and that Y’shua is also indwelled by the Ruach Hakodesh (Holy Spirit). Take this for an example: I am a husband to my wife; I am also a son to my father, and at the same time I am also a father to my son—yet I am “one” person. This is how we see the “composite unity” of God.

That is why the Apostles only Immersed in Y’shua’s name, which indirectly as a matter of fact includes the Father. Y’shua’s name is derived from YaH-shuvah which means YaH saves. Yah (יה) is an abbreviation of God’s name YHWH as seen in Psalm 68:4. The Name is also found in the word hallellu-YaH, which means “you praise the LORD.” With that now out of the way, let’s continue with the Jewish approach to the Mikveh.

The mikveh and circumcision of the heart

Take note that Mikveh/Immersion is not a substitution for circumcision of the heart or for the physical circumcision.

The establishment of a relationship with YHWH is based on the following Scripture: John 3:5, 7; Gal 3:26; and 1 John 3:1:

1) Except a man be born of water and of the Spirit, he cannot enter into the kingdom of YHWH.
2) We must be born again.(John 3:3-17)
3) We then become the children of YHWH by faith in Messiah Y’shua’s Blood Atonement.
4) In relationship we are called the sons of YHWH: therefore the world knoweth us not, because it knew him not.

Rom 2:25-29 says he is a Jew who is circumcised inwardly, meaning that he is circumcised in the heart and the spirit—and not in the letter or whose praise is of men, but of YHWH.

Circumcision of the heart (type seen in the Brazen Alter), requires evidence of a Believer being Saved by faith in accepting Y’shua’s redemptive work. The circumcision of the foreskin of the heart specifically means "to remove the barrier to holiness"; i.e., lust. It is cutting off our old nature (carnal flesh).

Rom 8:7 says "Because the carnal mind is enmity (hostile) against YHWH: for it is not submissive to the Torah of YHWH, neither indeed can be"

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12 Col 1:15, 1 Tim 1:17, John 1:18
therefore we must be filled with Ruach HaKodesh (the Holy Spirit) to walk a consecrated lifestyle in Messiah Y’shua.

Circumcision of the flesh is for the Israelites

Circumcision in the flesh of the foreskin is an outward sign for a special covenant to the Israelites, and as for Non-Jewish male Believers it is not required—unless such a person desires to be converted and to become a Jew. Circumcision is an Instruction found in the Torah for the Jews and is not the basis of Salvation to be a partaker of the Abrahamic Covenant in this way. Salvation is obtained by putting your faith in the redemptive work of Messiah Y’shua alone.

However, for those having the testimony of Y’shua, they are already circumcised in heart and need only the mikveh.

Immersion is a desire to be freed from sin

We see in the TeNaCh¹³ that the Red Sea crossing signifies a type of mikveh mayim. The Israelite people were in bondage in Egypt and YHWH chose Moshe¹⁴ to be their deliverer. We can see that to be able to get out of bondage in Egypt, the Israelite had to first cross the Red Sea. Therefore the word “Hebrew” means “the crossover one”. This crossover is the type of Immersion into the cloud and in the sea, which is a Typology of immersion into Y’shua the Messiah for the remission of sin.

1 Cor 10:1-2: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses (Torah) in the cloud and in the sea;"

Acts 2:38; 22:16: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Y’shua the Messiah for the remission of sins, and ye shall receive the gift of the Ruach HaKodesh." "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Immersion into Y’shua the Messiah causes a Believer to desire to be freed from sin.

Rom 6:1-8: "What shall we say then? Shall we continue in sin, that grace may abound? YHWH forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Y’shua the Messiah were baptized into his death?

¹³ Original Covenant also known as the Old Covenant.
¹⁴ Moses.
Therefore we are buried with him by baptism into death: that like as Messiah was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Messiah, we believe that we shall also live with him:

We can now understand the Typology of Moshe delivering the Israelite out of physical bondage, is a picture of YHWH sending His Son Messiah Y’shua into the world to provide a way of salvation for mankind. The Red Sea Crossing therefore signifies a few points that we should take note of:

1) It is seen as a way of redemption through Y’shua the Messiah, for Israel crossed the Red Sea by pure faith and obedience. YHWH's deliverance through the crossing of the "Red" Sea means that there is only salvation through the "blood" of Y’shua.
2) Egypt is seen as a type of spiritual bondage in sin.
3) Red Sea: the word red symbolizes blood. "Be immersed into Him and be washed in His precious blood."\(^{15}\)

When a Messianic believer takes the step of mikveh mayim tevilah, it means that the person is obedient to the commandment of Y’shua as mentioned in Mark 16:16 "He who believes and is immersed will be saved; but he who disbelieves will be condemned."

Please take note that believing comes before immersion. It means that you are identified with Messiah Y’shua in His death, burial and resurrection.

A Messianic Believer is dead to sin (Chet) but alive in the Messiah

To understand Rom 6:1-14 better, you need to view it from a Hebrew perspective:

"What shall we say then? Shall we continue in sin, that grace may abound? May it never be! We who died to sin, how could we live in it any longer? Or don't you know that all we who were mikveh mayim tevilah (immersed) into Messiah Y’shua were immersed into his death?

We were buried therefore with him through immersion to death, that just like Messiah was Techiyah (Resurrection, raised) from the HaMesim (dead) through the glory of Ha AV (the Father), so we also

\(^{15}\) Heb 9:22; Rev 1:5
might walk in hitkhadshut (renewal, regeneration), in Chayyim Chadashim (Newness of Life - Firstfruit).

For if we have become united with him in the likeness of his death, we will also be part of his resurrection; knowing this, that our old man was impaled with him, that the body of sin might be done away with, so that we would no longer be in bondage to sin. For he who has died has been freed from sin.

But if we died with Messiah, we believe that we will also live with him; knowing that Messiah, being raised from the dead, dies no more. Death no more has dominion over him! For the death that he died, he died to sin one time; but the life that he lives, he lives to YHWH. **Thus also consider yourselves also to be dead to sin,** but alive to YHWH in Messiah Y’shua our Master.

Therefore don’t let sin reign in your mortal body, that you should obey it in its lusts. Neither present your members to sin as instruments of unrighteousness, but present yourselves to YHWH, as alive from the dead, and your members as instruments of righteousness to YHWH. For sin will not have dominion over you. For you are not under epoch (period) of Torah but under the epoch of Chesed (grace).”

Therefore, a baby cannot do the above. It is a cognitive decision by an adult, who says, "I want to die in the water grave of Y’shua and rise a new man in Him so that my sins can be washed away because I am walking in a new life with Him".

**The Jewish way of doing away with Tumah and Tumei**

Yochanan (John) 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 (Y’shua) shall immerse you with the Ruach HaKodesh (Holy Spirit), and with fire.*"  

Sha'ul quoted the example in the TaNaCh, "*And were all immersed unto Moshe in the cloud and in the sea,*"  

Mikveh is a requirement before coming into YHWH’s Service, just as we see Y’shua immersed Himself before entering His ministry also from water below and the Spirit above.  

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16 Matt 3:11  
17 1 Cor 10:2  
18 Matt 3:16
Now, all forms of Tumah (death of physical/spiritual) and Tamei (uncleaness) is associated with or leads to death:

- **Tumah** (death of physical/spiritual) is destroyed by the Mikvah so that the Believer becomes Alive and thus activating a New Beginning.
- **Tamei** (uncleanliness) is destroyed by the Mikvah so that the Believer becomes Pure and to wear a White Garment.

When a person enters by faith into the Abrahamic Covenant, he/she must be immersed in the mikvah. The Typology of Y’shua marrying His Bride can vividly be seen in the Jewish Wedding Tradition. Prior to an actual wedding ceremony, the bride has to immerse herself before meeting her bridegroom. Likewise, a Believer as the bride of Y’shua must be Mikveh (immersed) in order to be cleansed before the Wedding Supper of the Lamb. It is also important to note that at their engagement, the Jewish young man must give her “gifts” to prepare herself for the big day, but she is only allowed to use the “gifts” after she has taken the mikveh. That is why Peter said these following remarkable words:

> “Then Peter said unto them, Repent (meaning get reborn and then YHWH’s Spirit comes immediately to dwell inside of you), and (then) be baptized every one of you in the name of Y’shua the Messiah for the remission of sins, and (now for the gifts of the Spirit the requirement is immersion) ye shall receive the gift of the Ruach HaKodesh.”

That means when a person becomes reborn, YHWH’s full Spirit immediately comes and indwells in that person; but you only get/use the gifting of the YHWH’s Spirit when you go through the Mikveh.

When a Cohen (Priest) or elder wants to enter into Ministry of YHWH’s Kingdom, a Mikveh is required. An example we see is Y’shua before He entered into His Ministry immersed Himself, and His immersion was witnessed by Yochanan (John) and all the people around. Likewise, for the Believer today who is ordained or called to enter service in His vineyard: he/she should be mikveh.

We must understand this concept that we were once dead in the trespass of sin and can only come back to life through the redemptive Blood of Messiah. Thus, we have to be washed to begin the new life in Messiah.

**The Immersion in the Ruach HaKodesh is directly connected to Mikveh**

The evidence of a person who has been immersed in the Ruach HaKodesh is that he submits himself to be lead by the Ruach HaKodesh over his life and change is evidently seen in the life of the Believer by the
radiance (Zohar) that shows on his face, which can be witnessed by those around him. 1 John 5:6 and 8 describes how the Mikveh, Blood of Y'shua and the Ruach HaKodesh are intertwined:

"This One is the One having come by MAYIM (water) and DAM (blood), Y'shua HaMoshiach (Y'shua the Messiah); not by the mayim only but by the mayim and by the dam; and the RUACH HAKODESH is the ONE giving solemn EDUT (testimony), because the RUACH HAKODESH is HaEMES (truth). Because there are shloshah (three) giving solemn edut (testify): The RUACH HAKODESH and HA MAYIM and HA DAM, and the shloshah are for solemn EDUT.

The Tabernacle of Moshe (of Wilderness) illustrates this reality to us

- Ha dam (the blood) is seen at the sacrifice.
- Ha mayim (the water) is at the Laver.
- The Ruach of Moshiach is the Anointing Oil and includes the fire.

**Immersion's seven vital points**

In the Scripture, we are to be immersed in name of Y'shua as mentioned earlier. Here are seven requirements for a Mikveh.

1. Believe in Y'shua the Messiah.\(^{19}\)
2. Immersed in the Name of Y'shua Ha Mashiach, mentioned five times in the Scripture.\(^{20}\)
3. Immersed in the Blood of Y'shua the Messiah.\(^{21}\)
4. Burial with Y'shua the Messiah by Immersion.\(^{22}\)
5. Immersion must be done in the likeness of Mashiach's death—as Y'shua hung on the cross and died with head bowed,\(^{23}\) so Believers stand humbled in the water with their heads bowed and ponder on what Y'shua went through for them.
6. The gifting of YHWH's Spirit is activated at Immersion (Acts 2:38).
7. Immersion in Living Water that is created by YHWH (Matt 3:5-6; John 3:23; Jer. 2:13), not stagnant water.

The diagram below is a simple illustration to show you the reason for Immersion is to testify to Messiah's 1) death, 2) burial, and 3) resurrection.

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\(^{19}\) Acts 8:12, 34-38; 16:30-34

\(^{20}\) Acts 2:38; 8:12; 10:43, 48; 19:5

\(^{21}\) John 19:34-35; 1 John 5:6-8; Rev 1:5

\(^{22}\) Rom 6:3-4; Col 2:12

\(^{23}\) Rom 6:3-8; John 19:30
Now the big question: how many times do you submerge? Well, how many times did Y’shua die and entered into the grave? Definitely not three times.

Conclusion

We understand and believe that Immersion is not a "sacrament" that imparts saving grace, but an ORDINANCE. We are not saved by Baptism/Immersion, but by faith in Messiah Y’shua and His blood..."cleanseth us from all sin" (1 John 1:7). Therefore, Immersion is the outward symbol of what has already transpired in the heart of the one who has trusted the Lord Y’shua the Messiah for full salvation.

Have you taken this first step in your walk with the Lord? Have you been obedient to the Word of YHWH concerning this matter of Believer's Immersion? In Acts 2:41 we read: "Then they that GLADLY received his word were baptized..." What is your response?

... and remember:

"Christians are made, not born."

Something mind-boggling is happening right now before our eyes! What can only be seen as a sovereign work of the Ruach HaKodesh is breaking forth as Christians around the world are working to restore the Hebrew foundations of Christianity. After being stained for more than eighteen centuries by Judaeophobia, anti-Judaism, and anti-Semitism, Christianity is being impacted by an unprecedented revolution of restoration. Scholars, clergy, and laity from virtually every nationality, ethnicity, and denomination are reconnecting their faith in Messiah Y’shua with its historical Hebraic roots. HalleluYAH
As cold waters to a thirsty soul, so is good news from a far country. Proverbs 25:25
Thank you that we may minister to you from the Southern point of Africa

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That ‘narrow way’ is the path of Torah, which is the mission of the Believer … to continuously direct you to the Crucifixion.

"If you are going to achieve excellence in big things, you develop the habit in little matters of Torah.

Excellence is not an exception, it is a prevailing attitude.”

PLEASE BE SO KIND TO DISTRIBUTE A COUPLE OF THESE BOOKS AS PART OF YOUR TITHING

24 The truth of the Torah makes you see the mistranslations in the New Covenant. It’s amazing how you can look at the epistles of Rabbi Paul one way and it looks like he’s leading the body of Messiah away from Torah; when in reality, he’s leading them to Torah. A paradox of vantage point. Let us remember, the intent of the law maker constitutes the law. We need to walk a mile or two in our Hebrew Messiah’s shoes.

25 Matt 15:3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? Matt 15:6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Mark 7:9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition