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The Restoration of the Testimony of Yeshua

The Connection between the Mikva (Baptism) and Uncorrupted Flesh

Key Points:

- We are to be Mikva'd/baptized in the name of the Father, and of the Son, and of the Holy Spirit
- Mikva/Water Miracles gives us clues to what happens through Yeshua's flesh:
- An Axe head floats when a tree branch is cut and touches the waters
- Bitter waters of Marah are healed by throwing a tree in the waters
- Namann needed to Mikva/baptize 7 times in the River Jordan to be healed of Leprosy (Living Dead Flesh)
- Leprosy (tzara'at) was likened to being dead and could only be healed by YHWH
- It is by this healing that people will know "that there is no God in all the world except in Israel."
- This Mikva cannot happen anywhere, it must happen the way and in the place YHWH decrees
- There is a connection between healing and changing our ways.
- The Word is YHWH, was with YHWH, and by the Word all things were made
- The Word was made flesh and dwelt among us and the Word is the only begotten of the Father
- The Word gave us the power to become the Sons of YHWH
- No man has seen YHWH, the only begotten Son, which is in the bosom of the Father, he hath declared him
- Our bodies will be fashioned like Yeshua's glorious body and we don't currently appear like what we shall be like
- We purify ourselves as Yeshua is pure
- Sin has a genetic consequence in our seed and in our flesh
- Yeshua is the only way for corrupt flesh to become in-corruptible, he is the branch that makes bitter waters sweet, iron to float, and dead flesh young and healthy
- Holy cannot abide with the unholy or the unclean with the clean
- Being Mikva'd/Baptized into Yeshua's flesh makes us clean
- Yeshua is the Red Heifer, we are to be Mikva'd/baptized into His death and His flesh

How do we become a fellow servant of John, bearing the Testimony of Yeshua?

Matthew 28: 18And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

After the culmination of Yeshua's redemptive work on our behalf, He announces that all power is given to Him in Heaven and in Earth. How astounding. Isn't Heaven the dwelling place of YHWH? Now that He has finished His work He instructs His disciples to teach all nations, and baptize them into ONE name, the Father, the Son, and The Holy Spirit. The One YHWH. What are the implications of this Mikva (baptism)? Let's go back a bit and look at what the Tanach has to say about living dead flesh or leprosy.

II Kings 5: 1 Now Naaman was commander of the army of the king of Aram. He was a great man in the sight of his master and highly regarded, because through him the LORD had given victory to Aram. He was a valiant soldier, but he had leprosy. [a] 2 Now bands from Aram had gone out and had taken captive a young girl from Israel, and she served Naaman's wife. 3 She said to her mistress, "If only my master would see the prophet who is in Samaria! He would cure him of his leprosy." 4 Naaman went to his master and told him what the girl from Israel had said. 5 "By all means, go," the king of Aram replied. "I will send a letter to the king of Israel." So Naaman left, taking with him ten talents [b] of silver, six thousand shekels [c] of gold and ten sets of clothing. 6 The letter that he took to the king of Israel read: "With this letter I am sending my servant Naaman to you so that you may cure him of his leprosy." 7 As soon as the king of Israel read the letter, he tore his robes and said, "Am I God? Can I kill and bring back to life? Why does this fellow send someone to me to be cured of his leprosy? See how he is trying to pick a

quarrel with me!" 8 When Elisha the man of God heard that the king of Israel had torn his robes, he sent him this message: "Why have you torn your robes? Have the man come to me and **he will know that there is a prophet in Israel.**" 9 So Naaman went with his horses and chariots and stopped at the door of Elisha's house. 10 Elisha sent a messenger to say to him, "**Go, wash yourself seven times in the Jordan, and your flesh will be restored and you will be cleansed.**" 11 But Naaman went away angry and said, "I thought that he would surely come out to me and stand and call on the name of the LORD his God, wave his hand over the spot and cure me of my leprosy. 12 **Are not Abana and Pharpar, the rivers of Damascus, better than any of the waters of Israel? Couldn't I wash in them and be cleansed?**" So he turned and went off in a rage. 13 Naaman's servants went to him and said, "My father, if the prophet had told you to do some great thing, would you not have done it? How much more, then, when he tells you, '**Wash and be cleansed!**'" 14 So he **went down and dipped himself in the Jordan seven times**, as the man of God had told him, and **his flesh was restored and became clean like that of a young boy.** 15 Then Naaman and all his attendants went back to the man of God. He stood before him and said, "**Now I know that there is no God in all the world except in Israel.** Please accept now a gift from your servant." 16 The prophet answered, "As surely as the LORD lives, whom I serve, I will not accept a thing." And even though Naaman urged him, he refused. 17 "If you will not," said Naaman, "please let me, your servant, **be given as much earth as a pair of mules can carry, for your servant will never again make burnt offerings and sacrifices to any other god but the LORD.**" 18 But may the LORD forgive your servant for this one thing: When my master enters the temple of Rimmon to bow down and he is leaning on my arm and I bow there also—when I bow down in the temple of Rimmon, may the LORD forgive your servant for this."

Notice how the King of Israel equates Leprosy with Death and that it is impossible for man to heal and only YHWH could do such a thing. It is the same for the redemption of our corrupted flesh. Notice, Naaman is instructed to Mikva seven times in the Jordan. Naaman complains that he should be able to do this in any river and it should work the same. It does not and he is angry about this. He finally relents and does as instructed, he Mikva's in the Jordan, the waters of Israel and his corrupted flesh is restored to full life. By this he knows there is no God in all the world except YHWH. The story that follows immediately after this relates to resurrection and the changed state of matter after the Mikva/baptism event.

*II Kings 6: 1And the sons of the prophets said unto Elisha, Behold now, the **place where we dwell with thee is too strait for us.** 2Let us go, we pray thee, **unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell.** And he answered, Go ye. 3And one said, Be content, I pray thee, and **go with thy servants. And he answered, I will go.** 4So he went with them. And **when they came to Jordan, they cut down wood.** 5But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. 6And the man of God said, Where fell it? And he shewed him the place. And **he cut down a stick, and cast it in thither; and the iron did swim.** 7Therefore said he, **Take it up to thee. And he put out his hand, and took it.***

Something that would never naturally float when dropped in the water was now miraculously raised up out of the water. All this was done by the cutting of wood and a stick, perhaps foretelling the death Yeshua would suffer on the tree. Every man picks up his own beam and moves near the Jordan where the previous baptism of Naaman occurred. Notice we are all instructed what to do with our beam.

*Matthew 16: 23But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. 24Then said Jesus unto his disciples, If any man will come after me, **let him deny himself, and take up his cross, and follow me.** 25For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.*

Yeshua was also that Rock in the Wilderness that walked on the Waters in the Sea of Galilee. Notice that in this case and in the case of bitter waters after Israel had passed through the Red Sea, the waters have a miraculous change due to Moses throwing a tree into the waters. Israel had just been Mikva'd (baptized) in the Red Sea and in the very same chapter they are murmuring against Moses because they can't drink the only available water.

*Exodus 15: 21And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. 22So **Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.** 23And when they came to Marah, **they could not drink of the waters of Marah, for they were bitter:** therefore the name of it was called Marah. 24And the people murmured against Moses, saying, What shall we drink? 25And he cried unto the LORD; and **the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet:** there he made for them a statute and an ordinance, and there he proved them, 26And said, If thou wilt **diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.**27And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.*

This tree (of life) is cast into the waters (flesh) and by drinking of it the people live and are refreshed. The water of life becomes one with their flesh and by it and the obeying of the Torah they are promised healing, restoration of their flesh. The tree of life is cast into flesh and restores our flesh to everlasting life. By this tree of life touching the waters, the same as iron cannot raise itself out of the water, its physical nature is changed so that it may float upon the waters. So also is our hope.

*John 1:1In the **beginning was the Word, and the Word was with God, and the Word was God.** 2The same was in the beginning with God. **3All things were made by him; and without him was not any thing made that was made.** 4In him was life; and the life was the light of men. 5And the light shineth in darkness; and the darkness comprehended it not. 6There was a man sent from God, whose name was John. 7The same came for a witness, to bear witness of the Light, that all men through him might believe. 8He was not that Light, but was sent to bear witness of that Light. 9That was the true Light, which lighteth every man that cometh into the world. 10He was in the world, and the world was made by*

him, and the world knew him not. 11He came unto his own, and his own received him not. 12But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 15John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16And of his fulness have all we received, and grace for grace. 17For the law was given by Moses, but grace and truth came by Jesus Christ. 18No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

The only begotten flesh of YHWH declares YHWH. We beheld His glorified flesh. Born of YHWH, He gives us power to become the flesh of YHWH.

Philippians 3: 20For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

I John 3:1Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3And every man that hath this hope in him purifieth himself, even as he is pure.

What manner of love has the Father bestowed upon us that we should be called the sons of YHWH, the flesh of YHWH. We shall be like Him, like His flesh, pure, clean, incorruptible.

What is the connection in the Torah between the state of our flesh, the ordination of the priest and the sin offering, the offering of the red heifer, and rituals associated with how to be cleaned from touching dead flesh, and having leprosy. How are these all associated with the Mikva or baptism and Yom Kippur? The torah portion Acharei Mot (Leviticus 16:1-18:30) shows us the clear necessity for Mikva and the redemption of our flesh. I will do a quick bird's eye view to give you the meat of the issue.

Acharei Mot follows after Nadab and Abihu were killed for entering the Holy of Holies unprepared and not according to the commandment of YHWH. It appears that there is linked meaning behind:

- Instruction on clean and unclean animals for food
- Instructions for a woman's purification after birth of a male and a female child
- How to cleanse from Tzara'at of the flesh and clothing (akin to leprosy), and how to be purified from it
- How to be purified from male and female discharges
- The instruction for the Yom Kippur Ceremony
- The ordination of the priests

All of these have the underlying theme of how the unclean can approach the clean, the unholy approaches the holy, and the corruptible approaches the incorruptible and still remain alive. Adam and Eve were separated from YHWH and forbidden to re-enter the Garden of Eden. In the story of Cain and Abel, we see a separation from an acceptable sacrifice and an unacceptable sacrifice. In the story of the flood we see corrupted flesh separated from life.

Genesis 6:12And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. 13And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

The people at the Tower of Babel are separated from one another and Simeon and Levi are scattered and separated throughout all of Israel. All of these are examples of YHWH's judgment and separation and distinction. The corrupt cannot dwell with the incorruptible. The clean cannot dwell with the unclean. The stories of the history of the world are about seed and flesh becoming corrupt and needing a way to redemption. Yeshua is that way. There is a physical consequence of sin and it is the corruption of our seed. From the beginning it has brought about death. Our seed needs to be given life, Mikva'd and born again in incorruptible flesh. That is the only way we can come before YHWH with boldness. Our current state is likened to walking dead flesh, leprosy. Yeshua purifies us and when we see Him we will be like His flesh: glorified.

The Messiah is the Red Heifer. Yeshua is the Red Heifer.

Numbers 19: 1And the LORD spake unto Moses and unto Aaron, saying, 2This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: 3And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face: 4And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: 5And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: 6And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. 7Then the priest

shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. 8And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. 9And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. 10And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever. 11He that toucheth the dead body of any man shall be unclean seven days. 12He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. 13Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. 14This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. 15And every open vessel, which hath no covering bound upon it, is unclean. 16And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. 17And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: 18And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: 19And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. 20But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean. 21And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. 22And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

Yeshua is the Red Heifer that is slaughtered before the High Priest outside the camp. Notice it is the High Priest himself who condemns the heifer and views its death. Yeshua was without sin as the heifer is without spot. He never came under the yoke of sin. The blood of the heifer is sprinkled seven times before the tabernacle of the congregation. It is a whole burnt offering for the sin of the congregation and for their cleansing. Yeshua's blood is the blood of the covenant and it is His Passover sacrifice that we consume in whole which causes the angel of death to Passover us. Notice the priest takes cedar wood, hyssop, and scarlet. All these items are associated with the crucifixion of Yeshua. He was given Hyssop to drink, He was nailed to a tree. He wore a scarlet robe which was stripped from Him. The priest then washes his clothes and bathes his flesh in a Mikva/Baptism. He comes back into the camp, but remains unclean till even. He that burns the red heifer, washes his clothes and Mikva's/baptizes as well and is unclean till even. A clean man gathers the ashes, lays them in a clean place outside the camp for waters of separation, a purification of sin. He that gathers the ashes then washes his clothes, Mikva's himself and is also unclean until even. This law is to apply to everybody. He that touches a dead body is unclean seven days. He needs to be purified by the waters of separation on the third day or he will not be clean on the seventh day. Yeshua was killed on the third day, was in the ground for three days and three nights, and came out alive from the ground on the seventh day, clean and alive. Notice the count of days can also apply to millennial days in the plan of YHWH.

If we aren't baptized into Yeshua's clean living flesh on the third day we will remain unclean on the seventh day. The ashes of the red heifer are combined with living waters in a vessel. This is Yeshua coming in the uncorrupted flesh. He said He was the living waters. He came lived, died, and rose again that we might have life. A clean person takes the hyssop dips it in the waters, and sprinkles it on the tent, vessels, and people that are unclean. We are baptized into Yeshua's clean and living flesh. This is all done on the third day and again on the seventh day, and then he purifies himself. He is clean at even. The one who does not clean himself will be cut off. If we are not Mikva'd into Yeshua's flesh, then we are still dead in our sins and have no life in us. This uncleanness is contagious and is passed on by an unclean person touching another person. There is a genetic consequence to sin. Yeshua provides the way to receive new incorruptible flesh. In Him we receive life, otherwise we are dead flesh. The Mikva is the application of incorruptible flesh.

Notice these are unclean till even:

- **one shall burn the heifer in his sight;** her skin, and her flesh, and her blood, with her dung, shall he burn: 6And **the priest** shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer...**the priest** shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, **and the priest shall be unclean until the even.**
- **he that gathereth the ashes of the heifer** shall wash his clothes, and be unclean until the even
- the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, **and bathe himself in water, and shall be clean at even.**
 - he that sprinkleth the water of separation** shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.
- **whatsoever the unclean person toucheth** shall be unclean; and the soul that toucheth **it shall be unclean until even.**

I would contend that Yeshua is fulfilling all the roles. He is burning the heifer, He is the clean person sprinkling on the third day, He is touching the waters of separation, and He is the one touching the unclean. He is unclean until even. Then He ascends unto the Father on the seventh day so that we might be cleansed in the Mikva/Baptism of His living clean flesh.

*John 20: 16Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17Jesus saith unto her, **Touch me not; for I am not yet ascended to my Father:** but go to my brethren, and say unto them, **I ascend unto my Father, and your Father; and to***

my God, and your God. 18Mary Magdalene came and told the disciples that she had seen the LORD, and that he had spoken these things unto her.

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