

Immersion



There is a widespread lack of knowledge among Yisra'el when it comes to the proper practices and customs related to baptism. Is it necessary for us to be fully immersed in water? How about the practice of immersion for the deceased? There are those who argue that, with the arrival of Yahushua, immersion is now a spiritual experience that takes place within our hearts. Why is the perception that this concept is solely spiritual so common? What is the correct way of doing it? People often refer to being "immersed by the spirit" as the only true form of immersion, but in reality, there are seven distinct types.

Ib'rim/Hebrew 6:2

of the teaching of **immersions**, and of laying on of hands, and of resurrection of the dead, and of everlasting judgment.

מלכים ב (Melakim Bet/II Kings) 5:13,14

13 And his servants came near and spoke to him, and said, "My father, if the prophet had spoken to you a great matter, would you not have done it? How much more then, when he says to you, **'Wash, and be clean'?**"

14 Then he went down and dipped seven times in the Yardēn, according to the word of the man of Elohim. And his flesh was restored like the flesh of a little child, and he was clean.

Purification

Repentance

Identification

Immersion of the Ruach

Fire

Suffering

Sanctification

Let's search out the meaning of certain words from various sources:

English

1 Online Etymology; *c.1300, from O.Fr. batisier (11c.), from L. baptizare, from Gk. baptizein "to immerse, to dip in water," also used figuratively, e.g. "to be over one's head" (in debt, etc.), "to be soaked (in wine);" in Greek Christian usage, "baptize;" from baptein "to dip, steep, dye, color," from PIE root *gwabh- "to dip, sink." Christian baptism originally consisted in full immersion. Related: Baptized; baptizing.*

Webster's 1828 Dictionary; BAPTIZĒ, v.t. [See Baptism.] To administer the sacrament of baptism to; to christen. By some denominations of Christians, baptism is performed by plunging, or immersing the whole body in water, and this is done to none but adults. More generally the ceremony is performed by sprinkling water on the face of a person, whether an infant or an adult, and in the case of an infant, by giving him a name, in the name of the Father, Son and Holy Spirit, which is called Christening.

Oxford Dictionary

immersion

/ɪ'məːʃn,ɪ'məːʒn/

noun

- 1. The action of immersing someone or something in a liquid.*
- 2. Deep mental involvement in something.*

2 Online Etymology; O.E. *dyppan* “immerse, baptize by immersion,” from P.Gmc. **duppan* (cf. O.N. *deypa* “to dip,” Dan. *Døbe* “to baptize,” O.Fris. *depa*, Du. *Dopen*, Ger. *Taufen*, Goth. *Daupjan* “to baptize”), related to O.E. *diepan* “immerse, dip,” and perhaps ultimately to *deep*. As a noun, from 1590s. Sense of “downward slope” is 1708. Meaning “sweet sauce for pudding, etc.” first recorded 1825.

Webster’s 1828 Dictionary; *DIP*, v.t. pret. And pp. *dipped* or *dipt*. [G.] 1. *To plunge or immerse, for a moment or short time, in water or other liquid substance; to put into a fluid and withdraw.*

Merriam Webster’s Dictionary; *I. verb (dipped; dipping) Etymology:* Middle English *dippen*, from Old English *dyppan*; akin to Old High German *tupfen* to wash, Lithuanian *dubus deep* **Date:** before 12th century **transitive verb** 1. **a.** to plunge or immerse momentarily or partially under the surface (as of a liquid) so as to moisten, cool, or coat <dip candles> **b.** to thrust in a way to suggest immersion **c.** to immerse (as a sheep or dog) in an antiseptic or parasiticial solution.

Hebrew

1 *tabal* (H2881):

Strong’s Dictionary; *a primitive root; to dip, plunge.*

BDB 371a; *dip, bathe, to dip in blood for offerings; in water for purification.*

Gesenius Lexicon; *to dip in, to immerse, to immerse oneself.*

TWOT 787a; *dip, plunge, the immersion of one item into another.*

Ernest Klein’s Etymological Dictionary of Hebrew Words pg. 239; *to dip, immerse; he immersed himself.*

2 *maquah* (H4724):

Strong’s Dictionary; *feminine of H4723; a collection, i.e. (water), a ditch or a reservoir.*

BDB 876c; *feminine noun – a reservoir.*

TWOT 1995a; *collection, collected mass.*

Gesenius Lexicon; *a place in which water flows together.*

Ernest Klein’s Etymological Dictionary of Hebrew Words pg. 378; *feminine noun – a collection of water, reservoir.*

3 *maquah* (H4723):

Strong's Dictionary; *from H6960; something waited for, i.e. confidence, also a collection of water, i.e. a pond, a gathering.*

BDB 876a; *collection, a collected mass, water, drove of horses.*

TWOT 1995a; *collection, collected mass.*

Gesenius Lexicon; *expectation, hope, confidence, a congregation – a gathering.*

Ernest Klein's Etymological Dictionary of Hebrew Words pg. 378; *hoped, expected, collection of water, immersion pool.*

3 *quah* (H6960):

Strong's Dictionary; *a primitive root; to bind together, to collect.*

BDB 875c; *wait for, twisting, remain, tension of enduring, those waiting for.*

TWOT 1994; *wait, look for, hope.*

Gesenius Lexicon; *robust, strong, to wait for.*

Ernest Klein's Etymological Dictionary of Hebrew Words pg. 575; *to wait for, to twist, to stretch.*

Greek

1 *baptizo* (H907):

Strong's Dictionary; *a derivative of G# 911, to make overwhelmed (i.e. fully wet).*

THAYER 93b; *to dip repeatedly, to immerse, to submerge. To cleanse by dipping or submerging, to wash, to make clean with water; Septuagint for H# 2881 (tabal).*

2 *bapto* (H911):

Strong's Dictionary; *a primary verb; to overwhelm, i.e. cover wholly with a fluid, to immerse/dip. THAYER 95b;* *to dip, immerse; Septuagint for H# 2881 (tabal).*

3 *katharpismos* (H2512): *purification, washing, immersion for moral cleansing from the guilt of sins.*

Purification

Purification

Repentance

Identification

Immersion of the Ruach

Fire

Suffering

Sanctification

Kepha Aleph1 Peter 3:21

21 which figure now also saves us: immersion – not a putting away of the filth of the flesh, but the answer of a **good conscience toward Elohim – through the resurrection of יהושע Messiah**

Repentance and the Promise of the Ruach Ha Qodesh

Purification

Repentance

Identification

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מתתיהו (Mathathyahu/Matthew) 3:1-11

1 And in those days Yoḥanan the Immerser came proclaiming in the wilderness of Yehudāh, 2 and saying, “Repent, for the reign of the heavens has come near!” 3 For this is he who was spoken of by the prophet Yeshayahu, saying, “A voice of one crying in the wilderness, ‘Prepare the way of יהוה, make His paths straight.’ ” [Mal_3:1] 4 And Yoḥanan had a garment of camel’s hair, and a leather girdle around his waist. And his food was locusts and wild honey... 6 and they were immersed (G907) by him in the Yardēn, confessing their sins. 7 And seeing many of the Pharisees and Sadducees coming to his immersion (G907), he said to them, “Brood of adders! Who has warned you to flee from the coming wrath? 8 “Bear, therefore, fruits worthy of repentance... 11 “I indeed immerse (G907) you in water unto **repentance**, but He who is coming after me is mightier than I, whose sandals I am not worthy to bear. **He shall immerse (G907) you in the Set-apart Spirit and fire...**

Yochanan immersed (G907) by **water** after **repentance**, but foretold of an **immersion in the Ruach**.

Verse 3 was the foretelling of Messiah being fulfilled from **Mal'achy 3:1-4**.

Marqos/Mark 1:1-8

1 The beginning of the Good News of יהושע Messiah, the Son of Elohim. 2 As it has been written in the Prophets, "See, I send My messenger before Your face, who shall prepare Your way before You, [Mal_3:1]. 3 a voice of one crying in the wilderness, 'Prepare the way of יהוה, make His paths straight.' " 4 Yoḥanan came immersing (G907) in the wilderness and proclaiming an immersion (G907) of repentance for the forgiveness of sins. 5 And all the country of Yehudāh, and those of Yerushalayim, went out to him and were all immersed (G907) by him in the Yardēn River, confessing their sins... 8 **"I indeed did immerse (G907) you in water, but He shall immerse you in the Set-apart Spirit."**

Yochanan immersed (G907) by **water** after **repentance**, but foretold of an **immersion in the Ruach**.

Verses 1-3 was the foretelling of Messiah being fulfilled from **Mal'achy 3:1-4**.

אוריה (Luqas/Luke) 3:1-16

Yochanan immersed (G907) by **water** unto **repentance** but foretold of an **immersion in the Ruach**.

Verses 4 was the foretelling of Messiah being fulfilled from **Mal'achy 3:1-4**.

יהוחנן (Yochanan/John) 1:19-34

Yochanan was sent to immerse (G907) by **water**.

Verses 23 was the foretelling being fulfilled from **Yeshayahu 40:3**.

יהוחנן (Yochanan/John) 3:22-26; 4:1 & 2

22 After this, יהושע and His taught ones came into the land of Yehudāh, and He remained there with them, and was immersing (G907). 23 And Yoḥanan was also immersing (G907) in Ayin near Salim, because there was plenty of water there. And they were coming and were being immersed (G907), 24 for Yoḥanan had not yet been put into prison. 25 Then a dispute arose between some of Yoḥanan's taught ones and the Yehudim about cleansing, 26 and they came to Yoḥanan and said to him, "Rabbi, He who was with you beyond the Yardēn, to whom you have witnessed, see, He is immersing (G907), and all are coming to Him!" 4:1 So when the Master knew that the Pharisees had heard that יהושע made and immersed (G907) more taught ones than Yoḥanan – 2 although יהושע Himself did not immerse (G907), but His taught ones

Yahushua immersed (G907) his taught ones by **water**.

Yahushua **Immersed of Both: Water & Ruach**

מתתיהו (Mathathyahu/Matthew) 3:13-17

13 Then יהושע came from Galil to Yoḥanan at the Yardēn to be immersed (G907) by him. 14 But Yoḥanan was hindering Him, saying, "I need to be immersed (G907) by You, and You come to me?" 15 But יהושע answering, said to him, "Permit it now, for thus it is fitting for us to fill all righteousness." Then he permitted Him. 16 And having been immersed (G907), יהושע went up immediately from the water, and see, the heavens were opened, and He saw the Spirit of Elohim descending like a dove and coming upon Him, 17 and see, a voice out of the heavens, saying, "This is My Son, the Beloved, in whom I delight."

Yahushua Himself was immersed (G907) by **water** and by **Ruach**.

Just like circumcision, observing Shabbath, and all other elements of יהוה's Torah, He has provided us with a flawless model and never mentioned them only being a matter of the heart rather than actual physical practice.

Marqos/Mark 1:9-13

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אוריה (Luqas/Luke) 3:21 & 22

21 And it came to be, when all the people were immersed (G907), יהושע also being immersed (G907), and praying, the heaven was opened, 22 and the Set-apart Spirit descended in bodily form like a dove upon Him, and a voice came from heaven saying, "You are My Son, the Beloved, in You I did delight."

Yahushua Himself was immersed (G907) by **water** and by **Ruach**.

Just like circumcision, observing Shabbath, and all other elements of יהוה's Torah, He has provided us with a flawless model and never mentioned them only being a matter of the heart rather than actual physical practice.

אוריה (Luqas/Luke) 7:22-30

Yahushua speaks of the immersion (G907) of Yochanan.

Verse 27 was the foretelling of Messiah being fulfilled from **Mal'achy 3:1-4**.

Identification - Into the Name [character & authority]

Purification

Repentance

Identification

Immersion of the Ruach

Fire

Suffering

Sanctification

מתתיהו (Mathathyahu/Matthew) 28:18-20

18 And יהושע came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 "Therefore, go and make taught ones of all the nations, **immersing them in the Name** [*of the Father and of the Son and of the Set-apart Spirit. This was added, it wasn't part of the original Scriptures*]" 20 teaching them to guard all that I have commanded you. And see, I am with you always, until the end of the age." Aměn.

After Yahushua had been resurrected, he had a teaching his disciples about the topic of immersion (**G907**). This signifies that the practice of **water** immersion continued even after Yahushua's death. Following His resurrection, He instructed His disciples to teach and **baptize** people from all nations **in His name**.

Ma'asei/Ma'asei/Acts 2:38-41

8 And Kěpha said to them, "Repent, and let each one of you be immersed **in the Name of יהושע Messiah** for the forgiveness of sins. And you shall receive the gift of the Set-apart Spirit. 39 "For the promise is to you and to your children, and to all who are far off, as many as יהוה our Elohim shall call." 40 And with many other words he earnestly witnessed and urged them, saying, "Be saved from this crooked generation." 41 Then those, indeed, who gladly received his word, were immersed. And on that day about three thousand beings were added to them.

Kepha immersed (**G907**) by **water** unto repentance, **into the Name**.

Ma'asei/Ma'asei/Acts 8:27-40

Philipp immersed (G907) the Kushy by **water, after confession of the Name**. Even after Yahushua has ascended, those who followed Him are immersed in water...the man Philip immersed was reading from **Yeshayahu/Isaiah 53:1-8**.

Ruach

Purification

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Ma'asei/Acts 1:1-8; 2:1-4

1 And when the Day of the Festival of Shavu'oth had come, they were all with one mind in one place. 2 And suddenly there came a sound from the heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared to them divided tongues, as of fire, and settled on each one of them. 4 **And they were all filled with the Set-apart Spirit** and began to speak with other tongues, as the Spirit gave them to speak.

The immersion (G907) of the **Ruach**. (**Lugas/Luke 24:49; Yochanan 14:16, 26**)

Ma'asei/Acts 8:12-17

Philipp immersed (G907) by **water, into identification**, and later they were **immersed into Ruach**.

Ma'asei/Acts 10:44-48

Kepha immersed (G907) by **water, into identification**, even after men were **immersed by the Ruach**.

Fire

Purification

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Mattithyahu/Matthew 3:11,12

11 "I indeed immerse (G907) you in water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to bear. **He shall immerse (G907) you in the Set-apart Spirit and fire.**

12 "His winnowing fork is in His hand, and He shall thoroughly cleanse His threshing-floor, and gather His wheat into the storehouse, but the chaff He shall burn with **unquenchable fire.**"

Lugas/Luke 3:16,17

16 Yoḥanan answered, saying to them all, "I indeed immerse (G907) you in water, but One mightier than I is coming, whose sandal straps I am not worthy to loosen. **He shall immerse (G907) you in the Set-apart Spirit and fire.** 17 "His winnowing fork is in His hand, and He shall thoroughly cleanse His threshing-floor, and gather the wheat into His storehouse, but the chaff He shall burn with **unquenchable fire.**"

What is this fire baptism?

*A figure of purification of sin as the Ruach Ha Qodesh does his cleansing work in us as part of the process of sanctification. Indeed, the Ruach's cleansing in us is sometimes painful.

*A symbol of the tongues of fire that appeared over the heads of the 120 disciples in the upper room on the Day of Shavu'ot (Ma'asei/Acts 2:3). The fire represents the Shekinah glory of יהוה rather than fires of purification.

*A prophecy of the eschatological separation of the righteous from the unrighteous, and judgment by the Messiah at the end of the age. This fits contemporary expectations of the Messiah, as well as the words "cleanse thoroughly" and "unquenchable fire" contained in the passage. Yahushua's parable of the Wheat and the Tares (Mattithyahu/Matthew 13:30, 41-42) includes this kind of analogy of separation and final judgment.

Suffering

Purification

Repentance

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מתתיהו (Mathathyahu/Matthew) 20:20-23

20 Then the mother of the sons of Zabdai came to Him with her sons, bowing down and making a request of Him. 21 And He said to her, "What do you wish?" She said to Him, "Command that these two sons of mine might sit, one on Your right hand and the other on the left, in Your reign." 22 But יהושע answering, said, "You do not know what you ask. Are you able to drink the cup that I am about to drink, and to be immersed (G907) with the immersion that I am immersed (G907) with?" They said to Him, "We are able." 23 And He said to them, "You shall indeed drink My cup, and you shall be immersed (G907) with the immersion that I am immersed (G907) with. But to sit on My right hand and on My left is not Mine to give, but it is for those for whom it has been prepared by My Father."

Yahushua mentioned that certain individuals among his pupils would undergo a form of immersion (G907). Given the understanding that Yahushua had previously undergone immersion through **water** and the **Ruach**, there remained just one immersion for Him to experience, which was being **killed in the Name** of יהוה.

Marqos/Mark 10:35-40

Yahushua mentioned that certain individuals among his pupils would undergo a form of immersion (G907). Given the understanding that Yahushua had previously undergone immersion through **water** and the **Ruach**, there remained just one immersion for Him to experience, which was being **killed in the Name** of יהוה.

אוריה (Luqas/Luke) 12:50

50 “But I have an immersion (G907) to be immersed (G907) with, and how distressed I am until it is accomplished!

Yahushua spoke of immersion (G907) referring to His death.

Sanctification

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Romiyim/Romans 6:3-4

“Or don’t you know that all of us who were baptized into Messiah Yahushua were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Messiah was raised from the dead through the glory of the Father, **we too may live a new life.**”

Qorintiyim Aleph/1 Corinthians 6:11

“And such were some of you. But you were washed, **you were sanctified**, you were justified in the name of the Master Yahushua Messiah and in the Ruach of our Elohim.”

Titus 3:5

“He **saved us**, not because of deeds done by us in righteousness, but in virtue of his own mercy, **by the washing** of regeneration and renewal in the Ruach Ha Qodesh...”

Marqos/Mark 16:11-16

11 And when they heard that He was alive and had been seen by her, they did not believe. 12 And after this He appeared in another form to two of them as they walked and went into a field. 13 And they went and reported it to the rest, but they did not believe them either. 14 Later He appeared to the eleven as they sat at the table. And He reproached their unbelief and hardness of heart because they did not believe those who had seen Him after He was raised. 15 And He said to them, “Go into all

the world and proclaim the Good News to every creature. 16 **“He who has believed and has been immersed (G907), shall be saved, but he who has not believed shall be condemned.**

After Yahushua was resurrected, he addressed his disciples about the importance of baptism (G907), saying ***that those who have faith and are baptized will experience salvation.***

יהוחנן (Yochanan/John) 3:1-8

1 And there was a man of the Pharisees, Naḵdimon was his name, a ruler of the Yehudim. 2 This one came to יהושע by night and said to Him, “Rabbi, we know that You are a teacher come from Elohim, for no one is able to do these signs You do if Elohim is not with him.” 3 יהושע answered and said to him, “Truly, truly, I say to you, unless one is born from above, he is unable to see the reign of Elohim.” 4 Naḵdimon said to Him, “How is a man able to be born when he is old? Is he able to enter into his mother’s womb a second time and be born?” 5 יהושע answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he is unable to enter into the reign of Elohim. 6 “That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit. 7 “Do not marvel that I said to you, ‘You have to be born from above.’ 8 “The wind blows where it wishes, and you hear the sound of it, but do not know where it comes from and where it goes. So is everyone who has been born of the Spirit.”

Yahushua says water immersion is essential. Immersion is a Salvation issue!

Immersion In Ancient Writings

The Greek word for immersion (G907 – *baptizo*) was used by Greeks for the Hebraic word H2881 (tabal). In many cases, this word has to do with immersing something in blood, but there is also an example of someone immersing themselves into water.

מלכים ב (Melakim Bet/II Kings) 5:10-14

10 And Elisha sent a messenger to him, saying, “Go, and you shall wash seven times in the Yardēn, that your flesh might be restored to you, and

be clean.” 11 But Na`aman became wroth, and went away and said, “See, I said to myself, ‘He would certainly come out to me, and stand and call on the Name of יהוה his Elohim, and wave his hand over the place, and recover the leprosy.’ 12 “Are not the Aḅanah and the Pharpar, the rivers of Dammeseq, better than all the waters of Yisra’ël? Could I not wash in them and be clean?” And he turned and went away in a rage. 13 And his servants came near and spoke to him, and said, “My father, if the prophet had spoken to you a great matter, would you not have done it? How much more then, when he says to you, ‘**Wash, and be clean**’?” 14 **Then he went down and dipped (H2881) seven times in the Yardeḅ, according to the word of the man of Elohim.** And his flesh was restored like the flesh of a little child, and he was clean.

N`aman was cleansed after immersing (H2881) himself seven times in the Yarden, according to the word ‘Al-Yasha.

Living/Flowing Water

A significant number of individuals observe the custom known as *Zav*. Based on Jewish beliefs, the term zav (literally) refers to "Flow". Flow refers to a condition of ritual impurity caused by an abnormal release of semen from the male reproductive organ. The zav must meet specific purification criteria, such as abstaining from seminal discharge for seven days, immersing in a natural water source, and offering specific sacrificial offerings. Their teaching emphasizes the need for immersion, known as Mikvah, to be done in living water.

The Hebrew word "zav" is essentially the same as "zub" (H2100), indicating the act of **flowing or gushing**. The phrase "*land flowing with milk and honey*" and the term "*person with an issue of blood*" **do not suggest any instruction to be immersed in fresh/water in motion. Although there is prophetic richness in living water.**

Immersion for the Dead

There are those who hold the belief that "immersing the dead" can be accomplished, citing the correspondence of Sergius Sha'ul with the Greeks in

Qoritiyim Aleph/I Corinthians 15:29 as evidence. This idea lacks any evidence from the Torah or the teachings of Yahushua.

Do you need someone to baptize or mikvah you?

There is no mention in Scripture instructing someone to forcibly submerge you in water. Yochanan is portrayed as the one who performs mikvahs/baptisms, but there is no explicit mention of him being required to fully submerge individuals. In line with ancient tradition, the Priest in charge of the mikvah baths had the responsibility to ensure your full immersion, but ultimately, you immerse yourself. Yochanan is a priest because he belongs to the Zadok family lineage. It is essential to have a supportive **witness** rather than someone who submerges you.

Luqas/Luke 3

3 And he came into all the district around the Yarden, preaching a **baptism of repentance for the forgiveness of sins.**

Luqas/Luke 7

29 When all the people and the tax collectors heard this, they acknowledged Elohim's justice, **having been baptized with the baptism of Yochanan.**

Ma'asei/Act 19

3 And he said to them, "Into what then were you immersed?" And they said, "Into Yoḥanan's immersion." 4 And Sha'ul said, "**Yoḥanan indeed immersed with an immersion of repentance, saying to the people that they should believe in the One who is coming after him, that is, in Messiah יהושע.**" 5 And when they heard this, **they were immersed into the Name of the Master יהושע.**

Yochanan/John 1

32 And **Yoḥanan bore witness**, saying, "I have seen the Spirit coming down from heaven like a dove and remain on Him.

The Conclusion of the Matter

When considering water, we associate it with cleansing and purifying. During Noach's time, the earth underwent purification by means of water. There are

numerous scriptures that discuss the act of purifying through the use of water. In order to join the remaining group, it is required for us to undergo water immersion and be fully immersed into the proper Name. If it is the desire of יהוה, we will be granted His Spirit. Ensure you possess sufficient maturity when engaging deeply in something. Some people follow the implicit rules of "flowing water" rituals, such as Mikvah, as well as other types of immersions, even unconventional ones like immersing oneself in love. Ultimately, every individual is responsible for their own actions and will face יהוה alone.

Ma'asei/Acts 22:16

"And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name."