

# MIQDASH BETHEL COVENANT INSTITUTION

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## THE 613 LAWS OF THE COVENANT

*A Covenant Course in the Written Instruction of Yahweh*

FIELD	DETAIL
Course	The 613 Laws of the Covenant
Lesson	<b>Lesson 24</b>
Law Numbers	Positive #108   Positive #109   Positive #110
Primary Texts	Vayikra (Leviticus) 15:16   Bamidbar (Numbers) 19:19   Shemot (Exodus) 30:20–21
Subject	<b>Ritual Immersion — Tevilah, Mikvah, Baptism, and Ablution</b> The Covenant Law of Purity Through Water: What the Torah Commands, What Christianity Changed, and What Islam Preserved
Visual Standard	Lesson 21 Confirmed Format (EB Garamond / Cinzel Gold)
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**Authority: The Tanakh — The Written Word of Yahweh Alone**

*Evidentiary Standard: Devarim (Deuteronomy) 19:15 — Two or Three Witnesses*

## COURSE FRAMEWORK & METHODOLOGY

**Purpose of This Course:** This educational course examines each of the 613 covenant laws of Yahweh as they appear in the Written Torah — the Tanakh alone. No tradition, council, or rabbinic ruling supersedes the Written Word. Every law is examined using the Devarim 19:15 standard: two or three independent witnesses from the Tanakh, primary lexicons (BDB, HALOT, Gesenius, TWOT), and verified secondary sources.

**Why This Lesson:** Ritual immersion — *tevilah* (טְבִילָה) — is one of the most misrepresented covenant practices in world religion. Three of the world's largest faith traditions claim it: Judaism maintains the mikvah institution; Christianity transformed it into a one-time sacrament called baptism; Islam preserved the structural principle through *ghusl* (full body washing) and *wudu* (ablution before

prayer). Only one of these three aligns with what Yahweh actually commands in the Torah. This lesson identifies which, and why it matters for every person who claims to follow the covenant.

## SECTION I – THE HEBREW TEXTS AND PRIMARY LEXICAL ANALYSIS

### Vayikra (Leviticus) 15:16 — Primary Text, Law #109

וְאִישׁ כִּי-תִצָּא מִמֶּנּוּ שִׁכְבַּת-זָרַע, וְרָחַץ בַּמַּיִם אֶת-כָּל-בְּשָׂרוֹ; וְטָמֵא, עַד-הָעֶרֶב

*"And a man from whom there is an emission of semen shall bathe his whole body in water, and be unclean until the evening."*

### Vayikra (Leviticus) 15:13 — Discharge purification

וְכִי-יִטְהַר הַזָּב מִזּוּבוֹ וְסָפַר לוֹ שִׁבְעַת יָמִים לְטַהֲרָתוֹ, וְכִבְּס בְּגָדָיו; וְרָחַץ בְּשָׂרוֹ בַּמַּיִם חַיִּים, וְטָהַר

*"And when he who has a discharge is cleansed of his discharge, he shall count seven days for his cleansing, wash his clothes, and bathe his body in living water, and he shall be clean."*

### Bamidbar (Numbers) 19:19 — Corpse impurity purification

וְהִזָּה הַטָּהוֹר עַל-הַטָּמֵא, בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי; וְחָטְאוּ בַּיּוֹם הַשְּׁבִיעִי, וְכִבְּס בְּגָדָיו, וְרָחַץ בַּמַּיִם, וְטָהַר בְּעֶרֶב

*"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 him, and he shall wash his clothes and bathe himself in water, and at evening he shall be clean."*

### Shemot (Exodus) 30:20–21 — Priestly washing at the laver

בְּבָאֵם אֶל-אֹהֶל מוֹעֵד יִרְחֲצוּ-מַיִם, וְלֹא יָמָתוּ; אוֹ בְּגִשְׁתֶּם אֶל-הַמִּזְבֵּחַ לְשָׂרֵת, לְהַקְטִיר אִשָּׁה לַיהוָה

*"When they come to the Tent of Meeting, they shall wash with water, and not die; or when they come near the altar to minister, to burn an offering by fire to Yahweh."*

### Vayikra (Leviticus) 14:8–9 — Purification of the recovered leper

וְכִבְּס הַמְּטַהֵר אֶת-בְּגָדָיו, וְגִלַּח אֶת-כָּל-שְׂעָרוֹ, וְרָחַץ בַּמַּיִם, וְטָהַר; וְאַחֲרַיִם יָבוֹא אֶל-הַמַּחֲנֶה

*"And the one to be cleansed shall wash his clothes, shave off all his hair, and bathe himself in water — and he shall be clean. And after that he shall come into the camp."*

## PRIMARY LEXICAL ANALYSIS

HEBREW WORD	TRANSLITERATION	STRONG'S #	LEXICAL MEANING (BDB/HALOT)	TANAKH OCCURRENCES
טָבַל	<i>taval</i>	H2881	To dip, to immerse — the primary verb for covenant immersion. Used in Rut 2:14 (dip your morsel), Melachim Bet 5:14 (Na'aman dips in the Yarden), Vayikra 4:6 (priestly	16

HEBREW WORD	TRANSLITERATION	STRONG'S #	LEXICAL MEANING (BDB/HALOT)	TANAKH OCCURRENCES
			dipping). The noun <i>tevilah</i> derives from this root.	
מִקְוֵה	<i>mikveh</i>	<b>H4723</b>	Gathering/collection of waters — used in Bereishit 1:10 (the gathering of waters called 'sea'), Vayikra 11:36 — a spring or cistern that is a gathering of water remains clean. Technical term for the ritual pool. Root: <i>kavah</i> — to collect, to wait/hope.	12
רָחַץ	<i>rachatz</i>	<b>H7364</b>	To wash, to bathe — the most common word for bodily washing in the Torah. Required after all bodily impurity events. Aaron washes ( <i>rachatz</i> ) at ordination: Shemot 29:4. Priests wash hands and feet: Shemot 30:20–21.	72
טָהַר	<i>taher</i>	<b>H2891</b>	To be clean, to become ritually pure — the goal of every immersion command. Used in Vayikra 15 repeatedly as the outcome of <i>tevilah</i> and the passage of time. BDB: ritual purity restored.	94
טָמֵא	<i>tamei</i>	<b>H2930</b>	To be unclean, ritually impure — the condition that requires immersion. Not moral evil but a state of ritual impurity requiring the prescribed covenant remedy (immersion + time).	161
כָּבַס	<i>kibbes</i>	<b>H3526</b>	To wash garments — consistently paired with <i>rachatz</i> (bathe) in the purification sequences of Vayikra 15 and Bamidbar 19. The two-part sequence: wash clothes AND bathe the body.	51
מַיִם חַיִּים	<i>mayim chayyim</i>	<b>H4325 + H2416</b>	Living waters — running, flowing water. Specifically required for certain purifications (Vayikra 15:13; Bamidbar 19:17). Not stagnant water. The mikvah standard of water supply traces to this command.	N/A

## THE THREE PRIMARY LAWS — IMMERSION IN THE 613

LAW #	CATEGORY	PRIMARY TEXT	COMMAND	CONDITION REQUIRING IMMERSION
<b>Positive #108</b>	Positive	Vayikra 11:36	Mikveh waters are a valid purification source — a spring or gathered water (mikveh) retains its clean status.	Establishes the legal category of mikveh — the covenant gathering of waters as purification source
<b>Positive #109</b>	Positive	Vayikra 15:16	A man with a seminal emission must bathe his whole body in water. Unclean until evening.	Seminal emission (zera/keri) — immersion required before participation in covenant life
<b>Positive #110</b>	Positive	Vayikra 15:13; 15:28	One recovering from discharge (zav/zavah) must count seven clean days, wash clothes, and bathe in living water.	Bodily discharge (zav/zavah) — extended period of impurity resolved by immersion in mayim chayyim
<b>Positive #111</b>	Positive	Bamidbar 19:19	Those defiled by a corpse (tumaat met) must be sprinkled with purification water on day 3 and day 7, then immerse.	Corpse defilement (tumaat met) — the most severe ritual impurity requiring the ashes of the red heifer + immersion
<b>Positive #112</b>	Positive	Shemot 30:20–21	Priests must wash hands and feet at the bronze laver before approaching the altar or entering the Tent of Meeting.	Priestly duty — regular washing before every covenant service. Death penalty for failure (Shemot 30:21).

## SECTION II — WHAT THE LAW IS TEACHING

### 1. Purity Is a Covenant State — Not a Moral Judgment

The Torah makes a precise distinction that most religious traditions have collapsed: ritual impurity (tumah) is not the same as moral sin. A man who has a seminal emission (Vayikra 15:16), a woman in her menstrual cycle (Vayikra 15:19), a person who touches a corpse (Bamidbar 19:11) — none of these are guilty of wrongdoing. They are in a temporary covenant state that requires a prescribed covenant

remedy. The tevilah restores them to the covenant community. This is Yahweh's own design for covenant life: the body matters, transitions matter, and the restoration of a person to full covenant standing requires a deliberate, physical act. Immersion is not a metaphor. It is a command.

## **2. The Structure of Every Torah Immersion: Water + Time**

Every tevilah command in the Torah follows the same two-part structure: (1) immersion in water, and (2) passage of time — typically until evening (erev). This is not incidental. Yahweh designed purity restoration as a process, not an instant switch. The immersion initiates the return; time completes it. Vayikra 15:16 states this explicitly: rachatz — and tamei ad ha-erev — unclean until the evening. This two-part design carries a covenant message: the covenant person must take an intentional action (immersion) and then live into the restored state through time. There is no instant sacramental transformation. Purity is a covenant process.

## **3. Living Water (Mayim Chayyim) — The Quality of the Water Matters**

The Torah is precise: certain purifications require mayim chayyim (H4325 + H2416) — living, flowing water. Vayikra 15:13 requires it for the zav (one with a bodily discharge). Bamidbar 19:17 requires living water for mixing the purification ashes of the red heifer. This is not decorative language. Living water — flowing from a natural source — is qualitatively different from stagnant water. The Tanakh word chayyim (living) used with water is the same word used for Yahweh Himself in Yirmeyahu 2:13 and 17:13: the Fountain of Living Waters. The covenant person who immerses is connecting the physical act of purification to the living source of Yahweh Himself.

## **4. The Mikveh (H4723) — The Covenant Gathering Place**

The word mikveh first appears in Bereishit 1:10: Yahweh called the gathering of waters (mikveh ha-mayim) the sea. From the foundation of creation, the gathering of waters is named and sanctified. In Vayikra (Leviticus) 11:36, this same word establishes the legal principle: a spring (ma'ayan) or a mikveh — a gathered body of water — is a valid source of purification. This is the legal and theological foundation for the entire mikveh institution. The covenant gathering of waters echoes creation itself. Every tevilah in a mikveh re-enacts the primordial act of Yahweh gathering the waters — and the covenant person emerging from the waters renewed and restored to covenant standing.

## **5. The Priestly Washing — The Standard for All Who Approach Yahweh**

Shemot (Exodus) 30:19–21 establishes the laver (kiyor) of bronze between the altar and the Tent of Meeting. Aharon and his sons must wash their hands and feet before entering the Tent of Meeting or approaching the altar — or they will die. The death penalty for unwashed hands before covenant service (Shemot 30:21) establishes the absolute covenant principle: no one approaches Yahweh's presence without covenant preparation. This priestly standard does not end with the Levitical priesthood — it is the template for all covenant worship. Every person who claims to approach Yahweh in prayer, in covenant assembly, in any sacred act is invoking the standard of Shemot 30. Preparation through water is not optional — it is the standard Yahweh Himself set.

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## SECTION III — THE FOUR-SPHERE APPLICATION

### SPHERE ONE — INDIVIDUAL

Every covenant individual is responsible for knowing and observing the Torah standards of ritual purity. This is not a priestly-class-only concern — Vayikra 15 addresses every man (v.16) and every woman (v.19). The individual covenant person is responsible for: (1) knowing when they are in a state of ritual impurity; (2) refraining from approaching covenant acts (prayer, assembly, sacred food) while in that state; (3) performing the prescribed remedy — immersion in water; and (4) waiting the appointed time. The individual who dismisses these commands as "old covenant" abolished ceremonial law has no Tanakh basis for that claim — Yahweh gave no such cancellation. The covenant individual treats their body as Yahweh's own, ordered by Yahweh's own instructions.

### SPHERE TWO — COMMUNITY

The covenant community maintains physical mikveh waters for the restoration of its members to covenant standing. This is not a luxury — it is infrastructure. Just as the covenant community maintains Sabbath observance, dietary covenant, and covenant calendar, it must maintain access to purification waters. The communal mikveh is the place where the covenant individual returns from impurity to covenant standing, from separation to participation. In a covenant community, the mikveh waters are as essential as the assembly itself. No one should be left without access to covenant purification simply because the community has abandoned the physical infrastructure of the Torah.

### SPHERE THREE — NATIONAL

Nations that have abandoned the Torah standard of bodily purity are nations without a physical covenant framework. The modern secular state has no category for ritual impurity — everything is either legally permitted or legally prohibited. But Yahweh's government of the covenant nation recognizes a third category: the ritually impure person who is not guilty of moral wrong but requires a covenant process of restoration. A nation governed by the Torah would have accessible mikveh infrastructure as part of its covenant public life. The covenant nation is a nation where the physical and spiritual dimensions of human life are held together — not separated into "religious" and "secular" zones that the Torah never recognizes.

### SPHERE FOUR — WORLD

The covenant law of ritual immersion carries a message for all nations: the physical body is not spiritually neutral. How human beings relate to their own bodies — to the natural cycles of bodily life, to the flow of birth, death, sexuality, and discharge — is a covenant matter. Every human civilization has recognized this in some form: from the Vedic ritual bath to the Roman thermae to Islamic ghusl to the Jewish mikvah. The universal human intuition toward purification through water is a witness to the covenant truth that Yahweh embedded in creation itself. The covenant people are called to demonstrate to the world what this intuition actually points toward: the specific, commanded, precise covenant relationship between bodily life and covenant standing before Yahweh.

## SECTION IV – COMPLETE APPLICATION TABLE

IMPURITY CATEGORY	HEBREW TERM	TANAKH TEXT	REMEDY	TIME REQUIRED
Seminal emission	<i>keri / shichvat zera</i>	Vayikra 15:16	Bathe entire body in water (rachatz)	Unclean until evening (erev)
Intercourse	<i>mishkav zara</i>	Vayikra 15:18	Both persons bathe in water	Unclean until evening
Bodily discharge (male zav)	<i>zov / zav</i>	Vayikra 15:13	Count 7 clean days; wash clothes; bathe in living water (mayim chayyim)	7 days + evening after immersion
Bodily discharge (female zavah)	<i>zavah</i>	Vayikra 15:28–29	Count 7 clean days; bathe in water; bring offering	7 days + evening after immersion
Menstrual impurity	<i>niddah</i>	Vayikra 15:19	Separation for 7 days; tevilah afterward	7 days minimum
Touching unclean animal carcass	<i>nevelah</i>	Vayikra 11:25, 40	Wash clothes; bathe in water	Unclean until evening
Corpse defilement	<i>tumaat met</i>	Bamidbar 19:11–19	Sprinkled with purification water (mei niddah) on day 3 and day 7; wash clothes; bathe in water	7 days minimum
Leper's purification	<i>tzara'at</i>	Vayikra 14:8–9	Wash clothes; shave all hair; bathe entire body in water; then re-enter camp	7 days outside camp + immersion
Priestly service	<i>kehunah</i>	Shemot 30:20–21	Wash hands and feet at the bronze laver before every entry into the Tent or approach to the altar	Before every service (repeated)
Touching or carrying holy objects (Levites)	<i>avodah</i>	Bamidbar 8:7	Sprinkled with purification water; wash clothes; immerse	At consecration and as required

## SECTION V — THREE-RELIGION AUDIT

*Standard: Does the tradition uphold, modify, or abandon the Torah command of ritual immersion?*

### RELIGION ONE — JUDAISM

PRACTICE	DESCRIPTION	VERDICT
Mikvah institution	Judaism maintains active mikvah infrastructure to this day — every observant Jewish community builds and maintains a mikvah	<b>Upheld</b> — Torah law practiced
Niddah/immersion after menstrual separation	Observant Jewish women immerse in the mikvah following the 7-day niddah period — directly from Vayikra 15:19–28	<b>Upheld</b> — Exact Torah compliance
Conversion mikvah	Conversion to Judaism requires full immersion in a mikvah — covenant entry through water, paralleling the covenant logic of tevilah	<b>Upheld</b> — Coherent with Torah principle
40 se'ah water volume requirement	Talmudic expansion specifying the minimum volume of mikvah water (40 se'ah / ~200 gallons). Not in Written Torah — established by oral tradition.	<b>Expanded</b> — Rabbinic standard beyond Torah text; treated as binding by halacha. Covenant standard: Torah text only is binding.
Daily mikvah (Hasidic practice)	Some Hasidic men immerse daily before prayer — goes beyond Torah requirement but reflects covenant attentiveness to purity.	<b>Expanded</b> — Beyond Torah requirement but not contrary to it
Priestly laver requirement	With no functioning Temple, the laver requirement of Shemot 30:20–21 cannot be fully observed. Judaism awaits the Third Temple for full restoration.	<b>Suspended</b> — Not abandoned but awaiting covenant restoration

**JUDAISM VERDICT:** Of the three traditions examined in this lesson, Judaism preserves the closest alignment with the Torah standard of ritual immersion. The mikvah institution is a living covenant institution. Where Judaism departs from the Torah standard is at the point of rabbinic addition — treating oral tradition-based requirements as equal to or more authoritative than the Written Torah itself. The covenant position: the Written Torah establishes the standard; rabbinic tradition is historical reference, not binding covenant authority.

### RELIGION TWO — CHRISTIANITY

#### **The Critical Distinction: What Did Yochanan Ha-Matbil (John the Baptist) Actually Do?**

Before examining baptism, this question must be answered from the texts themselves. Yochanan ben Zechariah — called "the Baptist" in Christian tradition — was not inventing a new sacrament. He was a Levite (his father Zechariah was a priest: Luke 1:5) operating within the covenant framework of the

Torah. His immersion in the Yarden River was a tevilah of teshuvah — immersion for the purpose of return/repentance. The Greek word used throughout the NT for baptism is *baptizo* (βαπτίζω), which means simply: to immerse, to dip, to plunge. This is not a new word. It is the Greek equivalent of the Hebrew *taval* (H2881). The physical act is Torah. The question is what Christianity did with it afterward.

PRACTICE	DESCRIPTION	VERDICT
The physical act of immersion	Full immersion in water (where practiced in Christianity: Baptist, Orthodox, some Pentecostal traditions) preserves the physical form of tevilah	<b>Partially Upheld</b> — Where full immersion is practiced
Sprinkling instead of immersion	Many Christian traditions (Roman Catholic, Lutheran, Reformed, Presbyterian) substitute sprinkling (aspersion) or pouring (affusion) for full immersion. The Hebrew word taval means to dip/immerse — not to sprinkle.	<b>Departed</b> — Sprinkling/pouring is not tevilah by definition. The Torah word requires immersion.
One-time sacramental baptism	Christianity transformed the ongoing, repeatable tevilah of the Torah into a one-time, unrepeatable sacrament. "Once saved through baptism" — this construct has no Tanakh basis. Every tevilah in the Torah is repeatable, required whenever a purity state demands it.	<b>Departed</b> — No Tanakh basis for one-time permanent spiritual transformation through water
Infant baptism (paedobaptism)	Multiple traditions (Roman Catholic, Orthodox, Lutheran, Anglican, Reformed) baptize infants. Infants cannot receive a tevilah of teshuvah — there is no teshuvah (return/repentance) without personal decision. No infant immersion appears in the Torah or in the Hebrew covenant framework.	<b>Departed</b> — No Tanakh basis whatsoever. Contradicts the covenant structure of tevilah
'Baptism of the Holy Spirit'	Christian theology introduces a category of "Spirit baptism" distinct from water immersion. While the Hebrew covenant includes the Spirit of Yahweh, there is no 'Spirit baptism' that replaces water immersion in the Torah.	<b>Departed</b> — Spiritual metaphor used to displace the physical Torah command
Yochanan's Yarden immersions	Yochanan Ha-Matbil's tevilah in the Yarden was a Torah-grounded act of teshuvah-immersion. This is the closest point of contact between the NT record and the Torah covenant. It was not a new sacrament — it was a tevilah.	<b>Upheld in original form</b> — Departures came in later Christian theology, not in Yochanan's practice
Ongoing purity observance abolished?	Christianity's doctrine that the "ceremonial law" (including purity laws) was abolished by the Messiah has no Tanakh basis. Yahweh gave no such cancelation order in the Torah or the Nevi'im.	<b>Departed</b> — Abolition claim is a post-Torah doctrinal invention with no Written Torah authority

**CHRISTIANITY VERDICT:** Christianity preserved the physical form of immersion in water — the word baptizo is the correct Greek rendering of taval — but then built an entirely non-Torah theological structure on top of it. The one-time sacramental model, infant baptism, and sprinkling as a substitute all represent departures from the Written Torah. The most significant departure is the abolition of the ongoing nature of tevilah — the covenant truth that purity requires repeated, intentional action, not a one-time transaction. Using Russell Brand's 2024 immersion in the Thames River, as an example, was a genuine tevilah moment — a man entering the waters of teshuvah. The question Miqdash Bethel asked in Document 64 still stands: what does that moment open into? A one-time sacrament — or the door to ongoing covenant life?

### RELIGION THREE — ISLAM

#### Islam and the Covenant Structure of Purification — The Closest Functional Parallel

Of the three major traditions, Islam has preserved the structural logic of Torah purification most consistently — though without direct acknowledgment of the Torah connection. The Islamic system of *taharah* (purity — the Arabic word shares its root with the Hebrew *taber*, H2891) divides impurity into two categories that precisely mirror the Torah: major impurity (*badath akbar*) requiring full body washing (*ghusl*), and minor impurity (*badath asghar*) requiring partial washing (*wudu*). This two-tier structure is the functional equivalent of the Torah's distinction between impurities requiring full-body immersion (*rachatz et-kol-besaro*) and those requiring hand/feet washing (as in Shemot 30:20–21).

PRACTICE	DESCRIPTION	VERDICT
Ghusl — full body washing for major impurity	Required after sexual intercourse, seminal emission, menstruation, postpartum bleeding, and death. Directly parallels Vayikra 15:16–18 (seminal emission) and Vayikra 15:19–28 ( <i>niddah/zavah</i> ). Islam requires full immersion or thorough washing of the entire body.	<b>Upheld</b> — Structural and categorical convergence with Vayikra 15
Wudu — ablution before prayer	Required before every salah (prayer). Wash hands, rinse mouth, inhale/exhale water through nose, wash face, wash forearms to elbows, wipe head, wash feet to ankles. This is the functional equivalent of the priestly laver washing (Shemot 30:20–21) before approaching the presence of Yahweh.	<b>Upheld</b> — Preserves the covenant principle of preparation before approaching the Divine
Niyyah (intention) required	Islamic law requires conscious intention ( <i>niyyah</i> ) before ghusl or wudu. This parallels the covenant logic of the tevilah: the immersion must be an intentional act, not merely getting wet.	<b>Upheld</b> — Covenant intentionality preserved

PRACTICE	DESCRIPTION	VERDICT
Mayim tahur — pure water requirement	Islamic law requires tahur (pure) water for ghusl and wudu — flowing water or a large body of water is preferred. Arabic tahur derives from the same Semitic root as Hebrew tahter (H2891). The concern for water quality echoes the Torah's mayim chayyim requirement.	<b>Upheld</b> — Same root, same concern: water quality matters for covenant purification
No mikvah institution	Islam does not have a designated pool/gathering of water as a purification institution in the way the Torah's mikveh is defined. Ghusl can be performed anywhere with sufficient clean water.	<b>Modified</b> — Preserves the principle without the specific Torah institution
Taharah after death (washing the deceased)	Islamic practice requires washing the body of the deceased before burial (ghusl al-mayyit) — paralleling the Torah concern for handling the dead and the resulting impurity (Bamidbar 19).	<b>Upheld</b> — Covenant concern for death impurity preserved
Prayer without wudu	Performing salah (prayer) without having performed wudu is invalid in Islamic law — a direct functional parallel to the death penalty for priests who approached the altar without washing (Shemot 30:21).	<b>Upheld</b> — Covenant standard: no approach to the Divine without purification

**ISLAM VERDICT:** Islam demonstrates remarkable structural convergence with the Torah's covenant purity system. The categories of major impurity requiring full body washing, minor impurity requiring partial washing, the requirement for pure water, and the prohibition against prayer without prior purification — all of these map onto the Torah framework in ways that Judaism's rabbinic system also recognizes. Islam does not acknowledge the Torah as the direct source of these practices, tracing them instead to the Quran and sunnah — but the structural and even etymological parallels (tahter/tahur sharing a root across Hebrew and Arabic) are a covenant witness that Yahweh's instruction did not leave the world without testimony.

### THREE-RELIGION AUDIT SUMMARY

TRADITION	PHYSICAL IMMERSION	ONGOING / REPEATABLE	PURITY CATEGORIES PRESERVED	WATER QUALITY CONCERN	OVERALL ALIGNMENT
<b>Judaism</b>	Full immersion — mikvah	Yes — repeated as required by Torah	Yes — niddah, zav/zavah, conversion	Yes — natural source, 40 se'ah	<b>High</b>

TRADITION	PHYSICAL IMMERSION	ONGOING / REPEATABLE	PURITY CATEGORIES PRESERVED	WATER QUALITY CONCERN	OVERALL ALIGNMENT
<b>Christianity</b>	Partial — where immersion practiced; sprinkling common	No — one-time sacrament	Largely abandoned (purity laws called 'abolished')	Not specified	<b>Low–Moderate</b>
<b>Islam</b>	Full body washing (ghusl)	Yes — repeated before every prayer (wudu) and after major impurity (ghusl)	Yes — major/minor impurity paralleling Vayikra 15	Yes — pure/running water preferred	<b>High</b>
<b>Torah Standard</b>	Full immersion (rachatz et-kol-besaro)	Yes — repeated as covenant conditions require	Yes — full system in Vayikra 11–15, Bamidbar 19	Yes — mayim chayyim required for certain purifications	<b>The Standard</b>

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## SECTION VI — COVENANT WITNESS TO CURRENT EVENTS

### 1. Russell Brand's Thames River Immersion (2024) — A Tevilah Without a Framework

In 2024, Russell Brand was immersed in the Thames River — an event he described as his baptism into Christianity, the culminating act of his conversion documented in his book *How to Become a Christian in Seven Days*\*. Miqdash Bethel addressed this directly in Document 64, the personal covenant letter to Russell Brand. The Thames immersion was a genuine moment: a man entering the waters of teshuvah, publicly declaring a break from a previous life and a turn toward the covenant. The Hebrew word for that kind of turning is shub (H7725) — and the Torah-grounded covenant name for immersion connected to shub is tevilah shel teshuvah. Yochanan Ha-Matbil performed exactly this kind of immersion in the Yarden 2,000 years ago. The question is what happens next. The Torah does not make tevilah a one-time event — it is the beginning of covenant life, not a one-time sacramental transaction. The covenant witness to Russell Brand: the Thames River opened a door. The door leads to ongoing covenant life governed by the Written Torah of Yahweh — not a one-time Christian sacrament administered by a church that has no Tanakh authority.

### 2. The Baptism Debate Within Christianity — The Body of Evidence

Christianity has debated baptism internally for 2,000 years without resolution precisely because the debate was conducted without reference to the document that contains the original command: the Written Torah. Infant vs. adult? Sprinkling vs. immersion? Sacrament vs. ordinance? Once saved, always saved — or can baptismal grace be lost? Every one of these debates would be resolved by returning to the Tanakh. The Torah tells us: immersion must be an intentional act (no infants). The Torah tells us: the verb taval means to immerse — not to sprinkle. The Torah tells us: purification is an ongoing covenant relationship — not a one-time transaction. No council of Nicea, no Westminster Confession, no Council of Trent, and no Baptist confession of faith carries more authority than Vayikra 15:16. The covenant witness to Christianity: go back to the source.

### **3. The Islamic Ablution Before Prayer — A Living Covenant Witness**

In every mosque in the world, five times a day, before every salah (prayer), Muslim men and women perform wudu — washing their hands, face, forearms, and feet. They cannot pray without it. Over 1.8 billion people perform this act daily. They do not know they are enacting Shemot 30:20–21: the priestly washing at the laver before approaching the Presence of Yahweh. But they are. Yahweh embedded His covenant wisdom so deeply in human civilization that it persists even when the source is forgotten. The covenant witness to Islam: what you preserve is Torah — even if you do not call it that. The root of your word taharah is the same root as the Hebrew taheer (H2891). The water you wash with before prayer is the mikveh of the covenant people. Come to the source.

### **4. Modern Mikvah Renaissance in Judaism — Women Reclaiming Covenant**

In recent years, a significant movement within liberal and traditional Judaism has reclaimed the mikvah as a practice of spiritual significance beyond legal obligation — using mikvah for healing from trauma, marking life transitions, and spiritual renewal. This movement — while sometimes departing from the Torah's specific purity categories — reflects an accurate intuition: the covenant person needs the waters. The body matters to Yahweh. Physical acts carry covenant significance. Miqdash Bethel affirms the Torah basis for this intuition while holding to the Written Torah's specific framework: **the mikvah is not primarily a therapy pool — it is a covenant institution commanded by Yahweh for specific covenant purposes**. The Torah framework includes the full system, not selected portions.

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## **THE PROPHETIC WITNESS — WATER, CLEANSING, AND THE COVENANT PROMISE**

Yechezkel (Ezekiel) 36:25 contains one of the most powerful water-and-covenant promises in the Tanakh:

### **YECHEZKEL (EZEKIEL) 36:25**

**וְזָרַקְתִּי עֲלֵיכֶם מֵימַם טְהוֹרִים וְטָהַרְתֶּם — מִכֹּל טְמֵאוֹתֵיכֶם וּמִכֹּל-גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם**

**"And I will sprinkle clean water upon you, and you shall be clean — from all your uncleanness and from all your idols I will cleanse you."**

This is Yahweh's own prophetic promise: cleansing through water — a covenant act, initiated by Yahweh Himself. The verse immediately continues with the promise of the lev chadash (new heart) and ruach chadash (new spirit) — Yechezkel 36:26–27. This is the prophetic horizon toward which every tevilah in the Torah points: the day when Yahweh Himself performs the ultimate purification act for His covenant people. Every mikvah immersion since Sinai has been a witness to this promise. Every tevilah is a covenant act that says: we are not yet clean by our own power. We need the waters. We need Yahweh Himself. The one-time Christian baptism reads this verse as already fulfilled. The Torah covenant position: the prophetic promise of Yechezkel 36:25 is the future that ongoing covenant tevilah anticipates — not a sacrament that abolishes the tevilah. The waters remain. The covenant remains. The practice remains. Until Yahweh Himself fulfills His promise in full.

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## DISCUSSION QUESTIONS

1. The Torah word taval (H2881) means to dip/immerse. The Greek word baptizo means the same. Why did Christianity change the meaning of the act while keeping the word — making it a one-time event instead of an ongoing covenant practice?
  2. Vayikra 15:13 requires mayim chayyim (living water) for the purification of the zav. What does the requirement for living rather than stagnant water teach us about the nature of covenant purification?
  3. Every tevilah in the Torah includes the phrase "unclean until the evening" (tamei ad ha-erev). What covenant truth is embedded in the requirement for time as well as immersion?
  4. Islam's ghusl and wudu preserve the structural logic of Torah purification — major impurity requires full washing; approach to the Divine requires prior washing. Islam does not acknowledge the Torah as the direct source. What does this tell us about how covenant wisdom travels through human civilization?
  5. Yechezkel 36:25 promises that Yahweh Himself will sprinkle clean water on His people. How does this prophetic promise relate to the ongoing covenant practice of tevilah? Does it fulfill the Torah command — or point to its ultimate completion?
  6. Russell Brand entered the Thames River in an act of Christian baptism. From a covenant position, what elements of his immersion aligned with Torah — and what was missing that a covenant tevilah would include?
  7. The laver of Shemot 30:20–21 carried the death penalty for priests who approached the altar or the Tent of Meeting without washing. What does this severity tell us about Yahweh's standard for anyone who claims to approach His presence?
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## COVENANT CLOSING CITATIONS

VAYIKRA (LEVITICUS) 15:16

וְאִישׁ כִּי-תֵצֵא מִמֶּנּוּ שִׁכְבַּת-זָרַע, וְרָחַץ בַּמַּיִם אֶת-כָּל-בְּשָׂרוֹ; וְטָמֵא, עַד-הָעֶרֶב

"And a man from whom there is an emission of semen shall bathe his whole body in water, and be unclean until the evening."The foundational tevilah command of the covenant — body, water, time.

SHEMOT (EXODUS) 30:20-21

כִּבְּאֵם אֶל-אֹהֶל מוֹעֵד יִרְחָצוּ-מֵיִם, וְלֹא יָמָתוּ

"When they come to the Tent of Meeting, they shall wash with water, and not die."The priestly covenant standard: no approach to the presence of Yahweh without prior purification.

VAYIKRA (LEVITICUS) 15:13

וְרָחַץ בְּשָׂרוֹ בַּמַּיִם חַיִּים, וְטָהַר

"And he shall bathe his body in living water, and be clean."Mayim chayyim — living water — the covenant quality standard for purification.

YECHEZKEL (EZEKIEL) 36:25

וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וְטָהַרְתֶּם

"And I will sprinkle clean water upon you, and you shall be clean."The prophetic horizon: every tevilah points toward the day Yahweh Himself completes the purification of His people.

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miqdashbethel.org | Authority: The Tanakh — The Word of Yahweh Alone | Devarim 19:15 — Two or Three Witnesses

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