

GA4. Being Immersed in the Name of Yeshua.

We are to be immersed in the name of Yeshua.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Acts 2:38

Kefa answered them, "Turn from sin, return to God, and each of you be immersed on the authority of Yeshua the Messiah into forgiveness of your sins, and you will receive the gift of the Ruach HaKodesh!"

Acts 10:48

And he [Kefa] ordered that they [the goyim] be immersed in the name of Yeshua the Messiah. Then they asked Kefa to stay on with them for a few days.

Acts 22:16

So now, what are you waiting for? Get up, immerse yourself and have your sins washed away as you call on his name.

Additional New Testament Scriptures

Romans 6:3-8;

Galatians 3:27-28

Related New Testament Mitzvot

None

Supportive Tanakh Scriptures

None

Comment

Immersion (washing) in water was done from the earliest times and for various reasons that included cleansing after exposure to uncleanness (e.g. after touching a dead body or after giving birth). The first incident of immersion we encounter in the New Testament is John immersing Israelites to accompany their repentance of sin, and it is during one of those that John discloses who sent him and refers to an immersion that was yet to come; we read in John 1:33-34:

"I myself did not know who he was, but the one who sent me to immerse in water said to me, 'The one on whom you see the Spirit descending and remaining, this is the one who

immerses in the Ruach HaKodesh.' And I have seen and borne witness that this is the Son of God."

We also read in Matthew 3:11:

It's true that I am immersing you in water so that you might turn from sin to God; but the one coming after me is more powerful than I- I'm not worthy even to carry his sandals- and he will immerse you in the Ruach HaKodesh and in fire (see also Mark 1:8).

Later, a number of Israelites were overwhelmed when they encountered Yeshua; we read in Matthew 28:17-19:

When they saw him, they prostrated themselves before him; but some hesitated. Yeshua came and talked with them. He said, "All authority in heaven and on earth has been given to me. Therefore, go and make people from all nations into talmidim, immersing them into the reality [name] of the Father, the Son and the Ruach HaKodesh,

Notice that by this instruction, Yeshua is declaring the triunity of God that includes himself. Pastors and theologians argue over the words we use when we immerse (baptize) someone. Should we say "in the name of Yeshua" or should we say "in the name of the Father, Son, and Holy Spirit?" My belief is that it does not matter even if we say nothing so long as we know what we are doing. Certainly, declaring the immersion "in the name of Yeshua" is adequate because anything we declare in his name implies the totality of God, but some among us choose to name both Yeshua, and the triunity in order to cover all bases.

Related Mitzvot in Volumes 1 & 2

None