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The Messianic Mikveh
6: 1-11



Like a skillful Jewish lawyer building an airtight case, **Rabbi Sha'ul** has been laying out the remarkable facts of the Good News. After an extensive discussion of our **sin** nature and our inability to please **YHVH**, **Paul** announced the doctrine of **justification**, which is **Ha'Shem's** one-time declaring believing sinners as **righteous**. Now, **Paul** moves to the subject of our holiness, or our sanctification, which is living in obedience to **God's** Word through the power of **the Ruach Ha'Kodesh**. In short, **Sha'ul** sets out to demonstrate the practical ramifications of salvation for those who have been **justified**. The mikveh is a bath used for the purpose of ritual immersion in Judaism to achieve ritual purity. Immersed fully, one is like the fetus in the womb, and coming up out of the water, it is as if one is born again. As Yeshua Himself said: **Whoever puts his trust in Me, as the Scripture says, rivers of living water will flow from his innermost being (John 7:38).** So here, **Paul** specifically begins a lengthy discussion on the doctrine of *sanctification*, or cleansing, which is *the process of becoming holy* **in Messiah**, a process in which we participate with **God**.

In **Chapter 6, Paul** is not talking about what *kind* of life a believer should have, but *how* he should live that life. Therefore, this chapter doesn't deal with the experience or behavior. **Paul** deals with that in **Chapters 12-16** (see **Db – The Mercies of ADONAI**). This chapter deals with *how* believers can live a holy, separated life, separated from their **[sin nature],** and no longer compelled to obey **it**. It must be remembered, however, that every believer falls short of the godly standard of these

verses. We are all being **conformed** or molded, if you will, **into the likeness of Messiah (8:29).** But some of us need more molding than others.