

# THE EXPECTATION OF YISRA'ĒL!

Immersion unveiled

17<sup>th</sup> of the 11<sup>th</sup> month 2014/2015

Shabbat Shalom,

**Romiyim/Romans 15:12-13** “And again, Yeshayahu says, “There shall be a root of Yishai, and He who shall rise to reign over the gentiles, on Him the gentiles shall set their expectation.” <sup>13</sup> And the Elohim of expectation fill you with all joy and peace in believing, that you overflow with expectation by the power of the Set-apart Spirit.”

The Greek word translated here as ‘expectation’ is – ἐλπίς elpis – Strong’s G1680 which means, ‘*expectation or hope*’, and also carries the understanding of having a ‘*joyful and confident expectation of eternal salvation*’, and is also used to describe and define who the author of hope is, and in terms of the sure expectation of eternal salvation is can also be understood as meaning, ‘*he who is its foundation*’. An expectation can either be good or bad and therefore it can represent either hope or fear. Hope, as expectation of good, is closely linked with trust, and expectation can also be understood as an urgent longing, in which the element of patient waiting or fleeing for refuge is emphasised. We recognise this truth as we put our complete trust and hope in our Master and Elohim, יהושע Messiah – our Saviour! In our patient waiting we are called to a faithful endurance in which our expectation in our Great Saviour and King shall not fail, as long as we stay in Him and flee all whoring, idolatry and lusts of the youth and remain steadfast in pursuing righteousness.

**Tas’loniqim Aleph/1 Thessalonians 5:8** “But we who are of the day should be sober, putting on the breastplate of belief and love, and as a helmet the expectation of deliverance.”

We are to put of the breastplate of belief and love, and as a helmet – the expectation of deliverance!!! A breastplate protects the upper body where the heart is and we know that Scripture refers to the breastplate of righteousness when referring to the armour of Elohim, which teaches us a great deal about our need to be a faithful priesthood that guards the commands and Torah of Elohim, which is to be upon our hearts and in our mouths to do it! To do this we need to be sober minded as we meditate upon His Torah day and night, as we put on the helmet of deliverance! As we know that it tells us in **Ib’rim/Hebrews 10:16** that the Renewed Covenant ensures that יהוה writes His Torah written upon our hearts and minds; and in **Pilipiyim/Philippians 4** we are told to not worry at all, yet make our requests known with thanksgiving and His shalom shall guard our hearts and minds in Messiah! Two vital pieces of armour that are needed to guard the very place where He has written His Torah; and we guard His commands through meditating daily on them, as we are transformed by the renewing of our minds and by the ‘doing’ of His commands, in expressing our faith with works of righteousness in a true display of our love for Him. What we take note of here in Sha’ul’s words to the believers of Thessalonica is that he tells us that the helmet we are to put on is the ‘**expectation of deliverance**’! Once again we see the Greek word used here for ‘**expectation**’ is – ἐλπίς elpis – Strong’s G1680. We are to put on ‘**expectation**’!!! What does that mean? Well, we are also told to put on the Master, in:

**Romiyim/Romans 13:12-14** “The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light. <sup>13</sup> Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, <sup>14</sup> but put on the Master יהושע Messiah, and make no provision for the lusts of the flesh.”

Put off darkness and put on light! Put on the Master! But how...?

**Galatiyim/Galatians 3:27** “For as many of you as were immersed into Messiah have put on Messiah.”

What becomes very clear as we consider these words is that we put on Messiah through our immersion in Him, and so recognise that He is our expectation that we are to put on and keep on as we put on the expectation of deliverance! Expectation, helmet, deliverance, Messiah, immersion.... Put on! All key words that all carry a very clear message for us in our need to live set-apart lives! Tonight in a message called, “**THE EXPECTATION OF YISRA'ĒL – Immersion unveiled!**”, I want to bring these words collectively together in helping us clearly understand the sure expectation we have in the only One and True **EXPECTATION** of Yisra'ēl! This Greek word for ‘**expectation**’ – ἐλπίς elpis – Strong’s G1680, is used in the LXX (Septuagint) in a verse that gripped me greatly this week and caused me to dig deeper into exploring this powerful understanding and revelation of the expectation of Yisra'ēl! The verse that I am referring to is: **Yirmeyahu/Jeremiah 14:8** “O **Expectation** of Yisra'ēl, its Saviour in time of distress, why should You be like a stranger in the land, or like a traveller who turns aside to lodge?”

These were the words of Yirmeyahu after the word of יהוה came to Yirmeyahu concerning droughts and the fact that there would be no rain due to lack of obedience. Yirmeyahu appeals to יהוה to act for His Name’s sake, and says, “**though our crookednesses witness against us**” and acknowledges and says, “**our backslidings have been many, we have sinned against You.**” (Verse 7). An in his urgent appeal to יהוה, Yirmeyahu addresses יהוה as, ‘**Expectation of Yisra'ēl, its Saviour**’. He asks in urgency that in a time of distress why should the Expectation and Saviour of Yisra'ēl be like a stranger in the land or a traveller who turns aside to lodge. What he was basically stating here was that יהוה was not being welcomed or received as He should.

יהוה was being treated like a stranger or traveller that had no permanence among His people for they did not receive His presence in the proper set-apartness as they should due to their crookedness and sin.

He continues to ask יהוה why He should be one as stunned and as a mighty man that is unable to save and that with His Name being called upon us he urgently appeals to יהוה not to leave.

יהוה then answers and says in verse 10:

**Yirmeyahu/Jeremiah 14:10** “Thus said יהוה to this people, “So they have loved to wander, they have not restrained their feet. Therefore יהוה has not accepted them. Now He does remember their crookedness and punish their sins.”

They had loved to wander and lacked restraint! This is pretty much the state of so many today as many love to wander and lack proper restraint. By that I mean that they, as so many today, could not choose between two opinions and stick faithfully to one or the other. They move back and forth as is convenient to them, especially if they are not trying to offend anyone. Hopping between serving as one should and then serving self or other belief systems offends יהוה, and simply proves that they were actually fearing someone or something else other than יהוה Himself. This was the main reason that they were being punished. Yirmeyahu was then told in the very next verse not to pray for this people for their good! Prayers for the double minded and unfaithful are useless as יהוה will not listen. His ears are always attentive to a returning sinner who wholeheartedly turns away from all crookedness and sin and turns to יהוה, while those who hop between two opinions and claim to worship and fear Him while they hold fast to false traditions and the walking in crooked paths of twisted dogmas of man He does not hear, nor will He.

The reason why I am mentioning these verses is to put into context the verse that I am highlighting tonight, which is **verse 8** where Yirmeyahu calls upon the **Expectation and Saviour of Yisra'el**! The word used for ‘its Saviour’ is מושיעו –

‘moshiyao’ – which is another variant in the structure of the Hebrew term מושיע Moshiya, used to highlight who our Saviour is – and having said that – it highlights who our “Messiah” is (as an English transliteration of the term)! For more detailed information on this vital truth please see the article called **YHWH our Saviour** which can be found on our site (<http://atfotc.com>) under the ‘articles’ menu or by clicking on the following link:

<http://atfotc.com/index.php/2012-04-19-08-30-28/view/512-yhwh-our-saviour>

Tonight I am not going to dig into the word for Saviour but rather expand on confirming who our Saviour is by looking at this Hebrew word for ‘expectation’ that is used here in the address of Yirmeyahu to יהוה.

The Hebrew word translated here as ‘expectation’ is the noun מִקְוֵה miqveh – Strong’s H4723 which means, ‘**hope, expectation**’, as well as being translated as ‘**a collection or gathering of waters**’. It comes from the root verb קָוָה qavah – Strong’s H6960 meaning, ‘**to wait for, eagerly wait, expect, hopefully waiting**’, and when we are instructed to ‘wait on יהוה’, it carries the intensity of being commanded to look eagerly for the soon return of our Light, Saviour and Refuge in who we continually trust and praise and are taught by; for when we wait on יהוה our strength is renewed – and waiting on יהוה requires our active response to who He is, with great intensity.

The people of Yirmeyahu’s day were not waiting on יהוה and lacked proper restraint and obedience to His commands, while everyone did whatever they considered to be right for them as they wavered and hopped between opinions. There was no true stability in the True Expectation and Saviour of Yisra’el!

What struck me greatly this week was the use of this Hebrew word in addressing יהוה. The Expectation of Yisra’el is the Saviour of Yisra’el – the One who saves and brings to us the Living Waters!

As we look at the ancient pictographic rendering of this word for ‘expectation’ we are able to fully confirm and see what is clearly being expressed in prophecy here.

In the ancient Hebrew pictographic script the word מִקְוֵה miqveh – Strong’s H4723 which means, ‘**hope, expectation**’, as well as being translated as ‘**a collection or gathering of waters**’, looks like this:

מִקְוֵה

**Mem - מ:**

The ancient script has this letter as  and is pictured as ‘**water**’, and also carries the meaning of ‘**chaos**’ (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. Knowing this letter represents ‘**water**’, we are also able to see how this can render for us the meaning of ‘**washing**’ or ‘**cleansing**’.

**Quph - ק:**

This is the letter ‘**quph**’, which is pictured as , and is a ‘**horizon**’ and depicts the elements of ‘**time**’, as it pictures the sun in its rising and setting. It therefore carries the meaning of ‘**circle**’ or ‘**to go around**’, representing for us both, appointed cycles or times as well as eternity.

**Waw/vav - ך:**

The ancient pictographic form of this letter is **Y**, and is pictured as 'a peg' or 'tent peg', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, secure or hook'.

**Hey – ה:**

The ancient script has this letter pictured as **א**, which is 'a man standing with his arms raised out'. The Hebrew word "hey" means "behold", as when looking at a great sight. This word can also mean "breath" or "sigh" as when one sighs in amazement when looking at a great sight. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

As we look at these letter pictures we are able to see the fuller meaning of the word used for 'expectation' in referring to the One who is our Saviour! The collection of these letters can render for us the meaning of:

**"The waters that are forever secured in the One who is to be praised!"** or:

**"The washing that is forever secured in the One to be praised!"** or when considering that the waters can be a reference to the nations that will come forth and be delivered out of the chaos of sin and destruction we could see the meaning of: **"Behold the One who secures the gathering of the nations!"**

What is worth noting is that this word **מִקְוֵה** **miqveh** – **Strong's H4723** is only used 12 times in Scripture, and the first time it is used is in:

**Berēshith/Genesis 1:10 "And Elohim called the dry land 'earth,' and the collection of the waters He called 'seas.' And Elohim saw that it was good."**

Here it is translated as 'collection' is referring to the gathering of the waters and the root word **קָוָה** **qavah** – **Strong's H6960** is used in **verse 9** where He commanded the 'gathering' of the waters, so that the dry land could appear!

This is a powerful picture being set forth here for us as we see the word of Elohim that brings order out of chaos by the gathering of the seas to bring forth the land from which He would form and fashion man in His image! Sin brought forth chaos to that which was made good and as a result the Expectation had to come to restore order and bring back a restoration to His image in man!

The Expectation and Saviour of Yisra'el was made very clear in Scripture – they were expectant of a Saviour to come and deliver them from destruction and from the oppression of their enemies. And here in Yirmeyahu we see clear evidence that **"The Expectation of Yisra'el"** is the Messiah – The one who would come and save us and wash us completely from our sin! We further see the confirmation of who the expectation is as we take a look at another couple of verses in Yirmeyahu/Jeremiah:

**Yirmeyahu/Jeremiah 17:13 "יהוה O, the expectation of Yisra'el, all who forsake You are put to shame. "Those who depart from Me shall be written in the earth, because they have forsaken יהוה, the fountain of living waters."**

In this verse Yirmeyahu clearly calls יהוה, **"The Expectation of Yisra'el"**, and anyone who would forsake Him would be put to shame and those who depart from **"The Expectation of Yisra'el"** would be written in the earth! Here in this verse is another clear title being given to יהוה, **"The Expectation of Yisra'el"**, and that is **"The Fountain of Living Waters"**!!!

I hope you see what I am highlighting here tonight, as we see Scripture being very clear to us in telling us that יהוה is **"The Expectation of Yisra'el"**, He is **"The Messiah"**, and He is **"The Fountain of Living Waters"**!

**Yirmeyahu/Jeremiah 50:7 "All who found them have devoured them. And their adversaries have said, 'We are not guilty, because they have sinned against יהוה, the Home of righteousness, and the Expectation of their fathers: יהוה.'"**

Even the enemies of Yisra'el knew who the expectation of their fathers of Yisra'el was – יהוה!

יהוה our Elohim is the One who Yisra'el were waiting for in great expectation of a sure deliverance!

As we see these clear prophetic words of Yirmeyahu we are able to unveil the revelation of Messiah who came in the flesh to save, as we see that Messiah is the Living Waters:

**Yoḥanan/John 4:10 "יהושע answered and said to her, "If you knew the gift of Elohim, and who it is who says to you, 'Give Me to drink,' you would have asked Him, and He would have given you living water."**

יהושע Messiah made it clear to this woman at Shomeron that He was the One whom they were expecting!

We are told that those who departed from Him, the Living Waters, would be written in the earth! Understanding this, let me remind you of the account of the scribes and Pharisees who brought a woman caught in adultery before יהושע:

**Yoḥanan/John 8:6 "And this they said, trying Him, so that they might accuse Him. But יהושע, bending down, wrote on the ground with the finger, as though He did not hear."**

יהושע The Messiah and Fountain of Living Waters did not listen to them, and He wrote on the ground!!!

What was He writing? I am certain that in accordance with the clear revelation of prophecy that He was writing the names of these religious ones who had forsaking the Expectation and Yisra'el that had bent down before them as a witness against them, in making it clear that He the Expectation and Saviour of Yisra'el had come down and had written their names in the earth!!!

With the Hebrew term מִקְוֵה *miqveh* – Strong's H4723 coming from the root קָוָה *qavah* – Strong's H6960 meaning, **'to wait for, eagerly wait, expect, hopefully waiting'**, we are able to clearly recognise that the מִקְוֵה *miqveh* is the expectation that we have been looking for and been expectant to come!

In other words – יְהוָה who saves is our מִקְוֵה *miqveh*! While this word carries a broader meaning of a collection of waters, it became commonly known to the Yehudim (Jews) as the word to describe a bath or pool used for the purposes of ritual cleansing, and is primarily understood today as the Hebrew word that is commonly referred to when speaking of one's **'immersion, baptism'**. When we recognise this we are able to understand more fully how important **'immersion'** is!!! Immersion in His Name cleanses us from all our sin! The enemy has been very crafty for a very long time in redirecting people, through false traditions and futile lies, to being immersed in a false name that cannot save!

I quoted a verse from Galatyiym earlier:

**Galatyiym/Galatians 3:27 "For as many of you as were immersed into Messiah have put on Messiah."**

This Greek word for **'immersed'** is the verb βαπτίζω *baptizō* – Strong's G907 which means, **'to baptize, immerse, to dip, sink, ceremonially wash, to cleanse by dipping or submersion'**. What is interesting to take note of is that this Greek verb is used in the LXX (Septuagint) in the following verse, and translated as **'dipped'**:

**Melakim Bēt/2 Kings 5:14 "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."**

Can you remember who this was? It was Na'aman, commander of the army of the sovereign of Aram, who had leprosy and at the advice of his wife's Hebrew servant girl who had been captured on one of the Aramean raids on Yisra'el, went to Elisha the prophet at Shomeron. He was told to go and wash in the Yardēn, which he refused to do at first, but after having done as instructed he was cleansed! He dipped 7 times, picturing for us a complete cleansing, and with 7 being a significant number for us in representing the complete work of Messiah as pictured through His 7 Feasts, we recognise that our immersion into His Name is critical as it cleanses us from sin in order that we partake of His Feasts and are grafted in to His House and built up in Him as Living Stones that the Living Waters has cleansed!

The Hebrew word used here for **'dipped'** is the primitive root verb טָבַל *tabal* – Strong's H2881 which means, **'to dip, plunge'**. In the ancient Hebrew pictographic alphabet this word looks like this:



**Tet – ט:**

The original pictograph for this letter is ט, which is pictured as **'a container made of wicker or clay'**. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meaning of this letter is **'basket, contain, store and clay'**. It can also mean surround as a basket is used to **'surround'** something to be protected and secure.

**Beyt - ב:**

The ancient script has this letter as ב, which pictures **'a tent floor plan'** and means, **'house' or 'tent'**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

**Lamed - ל:**

The ancient script has this letter as ל, and is pictured as a **'shepherd's staff'**, can give the meaning of **'to or toward'** and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

When looking at these pictographic letters we can get the meaning, **'surround the house with authority'**. In terms of understanding the word in representing a **'dipping'** or **'immersion'** we can see the understanding of the function and purpose of our immersion in Messiah, and that is to gather us, as an ēphah basket, into His House and be under His authority as we take on His easy and light yoke and **'stay in Him'** and be the ripe basket that submits as opposed to the rotten one that rejects His Authority and Torah for His House!

The first time this Hebrew word טָבַל *tabal* – Strong's H2881 is used is in:

**Berēshith/Genesis 37:31 "So they took Yosēph's robe, killed a male goat, and dipped the robe in the blood"**

Here we are able to see the clear shadow picture of Messiah's immersion and death, that would bring life to those who are immersed in Him! Messiah Himself went to Yoḥanan to be immersed, as pictured here in Yosēph's coat being dipped, in preparation for His work of deliverance!

Yosēph's coat was dipped, and this shadow pictures יהוה, the expectation of Yisra'el, coming in the Flesh and being immersed, as preparation for His work of deliverance that would come through His Blood, as He would die for our sins and cleanse us completely, and be raised to life so that we too can have newness of life.

**Mattithyahu/Matthew 3:13** “Then יהושע came from Galil to Yoḥanan at the Yardēn to be immersed by him.”

Our need to be immersed in The expectation of Yisra'el is critical to us walking in newness of life, lest we reject immersion into His Name and die in our sin!

**Romiyim/Romans 6:3-4** “Or do you not know that as many of us as were immersed into Messiah יהושע were immersed into His death? 4 We were therefore buried with Him through immersion into death, that as Messiah was raised from the dead by the esteem of the Father, so also we should walk in newness of life.”

The Hebrew word טָבַל tabal – Strong's H2881 is used 16 times in the Tanak and besides being used in reference to Yosēph's coat being dipped in blood it is also used in describing the hyssop that was to be dipped in blood and then used to strike the lintel and the two doorposts so that יהוה would pass over the door that had done this and not allow the destroyer to enter in! It is also used in describing the work of the anointed priest that would 'dip' his finger in the blood of the sin offering and sprinkle it seven times before יהוה in front of the veil of the Set-Apart place. We know that the blood of bulls and goats could never take away sin, hence it being sprinkled in front of the veil of the Set-Apart place! But now, through the blood of Messiah, who having offered one slaughter offering for sins for all time, has torn the veil, so that by His Blood we may come boldly to the throne of favour in our time of need! But our access to His presence begins with our repentance and immersion into His Name!

We know clearly from Scripture that in order to eat of the Pšəḥ (Passover) Meal, one has to be immersed in the Name of יהושע – that is - in the Name of יהוה our Saviour – The Expectation of Yisra'el! **Shemoth/Exodus 12 & 13** gives us clear guidelines and instructions in making it very clear in teaching us that Passover and Unleavened Bread can only be partaken of by those who have been immersed in Messiah, and that these Feasts become a sign on our hands and foreheads forever! Messiah made it clear that if we do not eat of His Flesh and drink of His blood we possess no life in ourselves and have no part in Him, and He was clearly referring to that partaking of His Feasts, by which we can only have access into through our immersion in His Name – in the Name of The **Expectation** of Yisra'el! The reason for me highlighting this vital truth is to truly unveil for you the power of our immersion in The Expectation of Yisra'el, our Saviour! Because when we understand this it becomes clear that immersion cannot be something that is delayed for a true seeker of deliverance – He is our מִקְוֵה miqveh!!!

**He is our expectation!**

**Timotiyos Aleph/1 Timothy 1:1** “Sha'ul, an emissary of יהושע Messiah, according to a command of Elohim our Saviour, and of the Master יהושע Messiah, our expectation”

The Greek word used here in this introduction of Sha'ul's letter to Timotiyos is the word ἐλπίς elpis – Strong's G1680 which means, '**expectation or hope**', that I have already mentioned at the beginning of this message.

Having an expectation or hope in the Expectation of Yisra'el calls for a proper response and a proper cleansing that we must do:

**Yoḥanan Aleph/1 John 3:3** “And everyone having this expectation in Him cleanses himself, as He is clean.”

**Romiyim/Romans 5:1-2** “Therefore, having been declared right by belief, we have peace with Elohim through our Master יהושע Messiah, 2 through whom also we have access by belief into this favour in which we stand, and we exult in the expectation of the esteem of Elohim.”

The expectation of Yisra'el is He who is its foundation – Messiah our Rock and Saviour!!! As we consider the urgency of the plea of Yirmeyahu given to יהוה, The Expectation of Yisra'el, its Saviour, may we take warning to not be people who lack restraint and waver in opinions, but stand firm and steadfast in our Rock and Expectation – our מִקְוֵה miqveh!!!

Our Expectation – our מִקְוֵה miqveh came in the flesh and was rejected and forsaken by most, while the remnant few received Him and were immersed in Him, committing their lives to be a steadfast priesthood that did not waver in compromise and kept themselves clean in the cleansing that His immersion brings, and here is the call for us to do the same today!!!

**“THE EXPECTATION OF YISRA'EL – Immersion unveiled!”**

I hope that by this brief study on some very key Hebrew and Greek words, that a fuller understanding of immersion in the Name of our ONE EXPECTATION AND SAVIOUR is better understood so that we do not defile the cleansing that He has brought us. יהוה The Expectation – The מִקְוֵה miqveh came to give us an everlasting cleansing for an eternal life in Him – do not waver in unbelief and do not lack restraint for your feet, which teaches us to not forsake the gathering of the set-apart ones as some are in the habit of doing, teaching us to guard to keep His Sabbaths and Feasts as we should:

**Ib'rim/Hebrews 10:23-27** “Let us hold fast the confession of our **expectation** without yielding, for He who promised is trustworthy. <sup>24</sup> And let us be concerned for one another in order to stir up love and good works, <sup>25</sup> not forsaking the assembling of ourselves together, as is the habit of some, but encouraging, and so much more as you see the Day coming near. <sup>26</sup> For if we sin purposely after we have received the knowledge of the truth, there no longer remains a slaughter *offering* for sins, <sup>27</sup> but some fearsome anticipation of judgment, and a fierce fire which is about to consume the opponents.”

**“THE EXPECTATION OF YISRA’ĔL – Immersion unveiled!”**

How clean is your life? Having been cleansed through immersion in Messiah, our **מִקְוֵה** **miqveh**, are you keeping clean or have you wavered in compromise through sin and lawlessness? Understanding this clear unveiling of immersion let us hold firm to our Expectation and stay in Him, with feet having been cleansed at set on Him, our Rock!

**Tehillah/Psalm 40:2** “**And He drew me Out of the pit of destruction, Out of the muddy clay, And He set my feet upon a rock, He is establishing my steps.**”

**יהוה** is our **מִקְוֵה** **miqveh** – how true to His cleansing are you keeping?

**“THE EXPECTATION OF YISRA’ĔL – Immersion unveiled!”**

**יהוה** bless you and guard you, **יהוה** make His face shine upon you and show favour to you, **יהוה** lift up His face upon you and give you peace, amě!