



## Baptism *Begins*

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BELIEVE it or not, the present subject is a spinoff of my *other* research paper titled [The Earth Is a Womb](#). I had begun talking about our two births, the second of which involves being born again, and how water can be applied to the both of them. Well, it got me interested in pursuing the subject further. Don't you just love a good spinoff? I do. This is after all the Biblical Universe we're dealing with. At any given moment, you never really know who or what subject might crop up. Take Pa'al for example.

<sup>3</sup> Know ye not, that so many of us as were **baptized into Yahusha Ha'Mashiach were baptized into his death?**

Romans 6:3

This particular passage sprung up as part of my [Romans](#) commentary which, as of this present writing, I am sad to say has not been completed yet. The point of *that* commentary was to show that Pa'al was not straying from Torah observance. And anyways, it was in chapter 6 where I finally realized what Pa'al was getting at when putting forward his position that we are dead to sin. He was directing his reader to the spiritual reality behind the **mikveh**.

What is the mikveh exactly and where does one acquire one? I'm glad you asked. The mikveh was and still is a bath used for the purpose of ritual immersion within Judaism. The aim is to achieve ritual purity. Today, Christians know the practice only as Pa'al describes it here. Baptism however is not dissimilar from the ongoing ritualistic washing intended for holy living that we find in the Torah. You see, after *so many* consecutive years of cyclically reading the books of Moshe, I started noticing something. A Torah pursuant individual such is constantly fluctuating between a clean and unclean existence. On any given day, all sorts of personal actions or circumstances beyond myself might designate me as unclean. For example, if I have secreted seed during intercourse, then I am unclean. There is however a remedy for that. *Washing*. Do you see where I am going with this? Probably. Let's see what Torah has to say on the matter anyways.

<sup>16</sup> And if any man's seed of copulation go out from him, then **he shall wash all his flesh in water**, and be unclean until the even. <sup>17</sup> And every garment, and every skin, whereon is the seed of copulation, **shall be washed with water**, and be unclean until the even. <sup>18</sup> The woman also with whom man shall lie with seed of copulation, **they shall both bathe themselves in water**, and be unclean until the even.

Vayiqra (Leviticus) 15:16-18 [Cepher]

Perhaps I am simply slow, as it took me several periodic readings to undress what the text is ultimately getting at here. Do you see it? *Sure*, I highlighted the prescription for you. That is, the unclean person shall wash himself with water. But do you *really* see it? Perhaps not. Let's keep hacking away at Leviticus then, because I'm not ready to tell you what it is quite yet. The *same* text continues on, turning its attention from men and then men and women, as we have just seen, to simply women. Specifically, menstruating women.

<sup>19</sup> And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever touches her shall be unclean until the even. <sup>20</sup> And everything that she lieth upon in her separation shall be unclean: everything also that she sits upon shall be unclean. <sup>21</sup> And whosoever touches her bed **shall wash his clothes, and bathe himself in water**, and be unclean until the even. <sup>22</sup> And whosoever touches anything that she sat upon **shall wash his clothes, and bathe himself in water**, and be unclean until the even. <sup>23</sup> And if it be on her bed, or on anything whereon she sits, when he touches it, he shall be unclean until the even. <sup>24</sup> And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lies shall be unclean.

Vayiqra (Leviticus) 15:19-24 [Cepher]

The hope of course is to be clean, as no unclean person can enter the tabernacle or the Temple, where the presence of Yahuah, the Most-High Elohim, resides. More than anything, I want you to carry that visual. A man who has secreted, or a woman who has been secreted with; a menstruating woman, or the man who has touched the bed of a menstruating woman may not enter the presence of the Most High Elohiym. Before the sun goes down, his or her or their prescription is to **wash their clothes and bathe themselves in water**. I could go on with more examples, but the point has been made. Holy living *insists* upon the pursuit of cleanliness. *Bathing*.

That is not to say that being unclean is a sin. Sex in marriage isn't a sin. Menstruation isn't a sin. Having children isn't a sin. There are some actions which result in uncleanness and certainly are a sin, such as eating unclean animals or taking part in abominations. Applicable to this discussion therefore is being *obstinately* unclean. Don't do that. If we purposefully pitch a fork into the pork and then raise it to our mouths, we intend to become unclean by way of abomination. Indeed, in the same manner, refusing to wash one's garments or flesh may very well be a transgression of the Torah. Where is the set-apart living in that?

Before you attempt to disfigure precisely what I'm getting at, allow me to give the short of my conclusion. The regimented routine of bathing is a ritual reserved not simply for holy living, but for a kingdom of priests. Think about that long and hard. Let the thought marinate. *Priests*. The kingdom of heaven. *Heavenly priests*. And just so we're clear, what we have just read isn't addressing the Leviyites. Yahuah wants his people—the sons and daughters of Yashar'el—to be a clean people. A kingdom of priests.

I now realize that I've taken up something like three or four pages (depending upon the final formatting), and the priest subject really should be an article all its own. But we're going to trudge on in favor of the history of baptism, because somewhere along the way, Christianity decided to ditch circumcision and baptism in favor only of baptism. If we're being technical and straight to the point, the old-time religion forsook clean set-apart living as a whole, as the Scripture provided has already exhibited. Eventually, baptism was diminished (like circumcision), even discarded to the newfound importance of the alter call. You may have heard of the alter call before. The act involves a persuasive sermon and a follow-up prayer akin to “inviting Jesus into your heart,” whereas baptism is optional. I'm here to tell you that I've scoured the ancient pages and, *so far*, the invitation prayer cannot be found anywhere.

Becoming a Hebrew by way of baptism is nothing new. Someone will be tempted to tell me it all began with Yochanan the Baptizer and is therefore a Christian doctrine. If so, then that person is wrong. Becoming a child of Yashar'el has always begun with baptism, and I aim to show that to be the case. I figure Yahusha's great commission is as good a place as any to start this present investigation. Perhaps we will notice something new. Let's have a *go* at it.

<p><sup>18</sup> And Yahusha came and spoke unto them, saying, All power is given unto me in heaven and in earth. <sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Ruach Ha'Qodesh: <sup>20</sup> <b>Teaching them to guard all things whatsoever I have commanded you:</b> and, lo, I am with you always, even unto the end of the world. Amein.</p> <p>Mattithyahu 28:18-20 [Cepher]</p>	<p><sup>18</sup> And Yeshua came and said to them, "Yahuah gave me power in the heavens and in the earth. <sup>19</sup> Therefore go preach to all the peoples and immerse them in the name of the Father and of the Son and of Ruach Ha-Qodesh and <b>teach them all that I commanded you.</b> <sup>20</sup> And I will be with you in all time, until the end of the world."</p> <p>The <i>Hebrew</i> Gospel of Matthew 28:18-20</p>
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I noticed something new. Did you? Well, I did. Yahusha placed baptism on equal ground with teaching and preaching to all nations. Some versions prefer the phrase *make disciples*. Must be important then. But then notice what I marked in red. When was the last time that you heard the part where Yahusha says "teaching them to guard all things whatsoever I have commanded you"? Pastors drop that phrase like a bad habit. Or they just skim right over the fine print, hoping it might go unnoticed.

And to be fair to Pa'al's argument, notice how Yahusha never says we are to go about circumcising all nations. No, he says to baptize. The *why* behind such a statement is important. It is the Ruach Ha'Qodesh who makes it possible to obey Yahuah's commands afterwards, as we have already seen. Circumcision will be pursued in time, but the order is never to be reversed. Telling his Talmidiym that they were to go out and circumcise the nations would be the sort of commission put forward by the Yahudim, I suppose. But not Yahusha. Perhaps the decision of the Yerushalayim council can be better understood in light of Yahusha's commission as well. Messiah had already settled the debate on the order of things. Ya'aqov was simply there to help clarify.

I'll say this again, something else entirely is being advocated in Yahusha's commission, and it is the **Torah**. Don't believe me? Yahusha instructs his Talmidiym to teach them the nations all that he had already commanded.

You have to go back further in the gospels to discover where his teachings originated.

<sup>16</sup> Yeshua answered and said, “**My teaching is not mine, but it is from him who sent me.** <sup>17</sup> If any man desires to do the desire of El, **he will recognize the teaching**—whether it is from El, or if his word is from himself.”

The *Hebrew* Gospel of John 7:16-17

We have before us another one of those passages where it’s awfully difficult not to take a highlighter out to the whole thing. Simple deduction should inform us that going out into the world and teaching or preaching to all people needs to line up with Elohiym’s teachings. *Uh-oh*. That would be found in the ‘Old Testament,’ the first two-thirds of your Bible, as not even Yahusha’s teachings are his own. You see, nothing new. The Most-High Elohim would have to be bipolar to teach one doctrine and then change his mind and teach another, but that is what we are expected to believe. Yahusha furthermore states that such an individual, the person who obeys Yahuah’s Torah and teaches others to do the same, will recognize the Son of Elohiym’s teaching as the same. *Hmmm*, a clue. Messiah would have to be a bad son indeed to go about destroying his father’s work, wouldn’t you agree? It just goes to show, Christianity is so far removed from the teachings of Yahusha that they might as well do everyone a favor and refer to themselves as Anti-Christian—given their penchant for lawlessness. Being lawless simply implies having no law or no longer feeling obligated to obey it, *via* age of grace or whatever. Kind of like the man of lawlessness. I’m sure he’s abounding in grace.

<sup>15</sup> And he said to them, “Go into all the world, preach the word of the King of the heavens to every creation. <sup>16</sup> **He who believes and is dipped, he will be saved. But he who does not will be destroyed.**”

The *Hebrew* Gospel of Marqus 16:15-16

And here is the Great Commission presented to us from the perspective of the *Hebrew* Gospel of Mark. Seems rather important—no? It *says*: those who *do not*—meaning those who *fail* to be baptized for lack of belief—will

be destroyed. If *this* describes you; if you have *yet* to be baptized; then *please* do yourself a favor and seek someone out to baptize you today. Or as soon as possible. Don't put it off. Your level of belief in the kingdom, which includes the destruction of the disobedient, will dictate your actions. You can convince yourself and everybody around you that you believe, but does Yah know that? Actions speak louder than words. And *no*, Yahusha's disciples were not ordained ministers of the local denomination, nor were they seminary students. We are dealing with the Great Commission, and Yahusha has just deputized all of his followers. If you are baptized and obedient to his commands, then you too are deputized. Become a baptizer.

The point that I have so far been trying to make is that belief in Yahusha and the teachings of Yahusha, which derive from our heavenly Father, are synonymous with baptism. Pa'al infers the same thing when stating "so many of us as were baptized." Well, here's a compatible example from an entire group of early followers.

<sup>12</sup> But when they believed Philip preaching the things concerning the **Kingdom of Elohiym**, and the name of Yahusha Ha'Mashiach, **they were baptized**, both men and women. <sup>13</sup> Then Shim'on himself believed also: and when **he was baptized**, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Ma'asiym (The Acts of the Apostles) 8:12-13 [Cepher]

In conclusion, believers believed and were baptized. Just like that. No excuses—*ifs*, *ands*, or *bottoms*. This wasn't a non-committal relationship. They didn't get to know Yahusha over several months or years even before finally agreeing to hand over the keys to their apartment. This wasn't a marriage with a five-year honeymoon before they were ready for children. Baptism was an *immediate* response to their coming to faith.

A dozen or so verses down and we already read of *another* baptismal account. I'm showing it, but only because there's something I want you to notice.

<sup>35</sup> Then Philip opened his mouth, and began at the same Scripture, and preached unto him Yahusha. <sup>36</sup> And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what hinders me to be baptized? <sup>37</sup> And Philip said, **If you believe with all your heart, you may.** And he answered and said, I believe that Yahusha Ha'Mashiach is the Son of Elohiym. <sup>38</sup> And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Ma'asiym (The Acts of the Apostles) 8:35-38 [Cepher]

What would have happened had the eunuch not said anything? For one, we are given no indication that Philip would have stopped the chariot and *begged* him to be baptized. It was all the eunuch's doing. He saw his opportune moment and didn't let it pass him by. It says he declared his belief, that Yahusha Ha'Mashiach was the Son of Elohiym (presumably with all his heart). And then, as a result of his declaration, he was dipped. And so, again, find a pool of water. Immerse yourself, man. *Dunk.*

Yochanan the Baptizer was going about the plains of the Yordan baptizing in preparation for the coming kingdom. This involves repentance, *obviously*, as baptism without penitence is pointless. We read as much in Mattithyahu chapter 3. "In those days Yochanan the Baptist came, preaching in the wilderness of Yahudah and saying, 'Repent, for the kingdom of heaven has come near!'" Can't say repentance has nothing to do with it then. But there's more to the kingdom than that. In a little while, we shall see *why* someone like Herod would despise Yohanan the Dipper of Souls. Here's a hint though. He was deputizing everybody. Yohanan was baptizing for the repentance of sin.

<sup>116</sup> Now some of the Jews thought that the destruction of Herod's army came from God as a just punishment of what Herod had done against John, who was called the Baptist.

<sup>117</sup> For Herod had killed this good man, who had commanded the Jews to exercise virtue, righteousness towards one another and piety towards God. For only thus, in John's opinion, would the baptism he administered be acceptable to God, namely, if they used it to obtain not pardon for some sins but rather the cleansing of their bodies, inasmuch as it was taken for granted that their souls had already been purified by justice.

<sup>118</sup> Now many people came in crowds to him, for they were greatly moved by his words. Herod, who feared that the great influence John had over the masses might put them into his power and enable him to raise a rebellion (for they seemed ready to do anything he should advise), thought it best to put him to death. In this way, he might prevent any mischief John might cause, and not bring himself into difficulties by sparing a man who might make him repent of it when it would be too late.

Josephus, War of the Jews 18:116-118

Just so you know, that's not exactly *why* I believe Herod hated Yochanan the Baptist. Not because of a physical rebellion, that is. *Sure*, Herod had no desire to repent. No debate there. Moral pressure to conform certainly wasn't coming from elsewhere, as the priesthood was mostly bought and paid for. What Yochanan was ultimately doing though was creating another sort of rebellion. A militant group *not of this world*. A Melchizedek army. Before this is over, you'll hopefully know what I mean by that.

Baptism, you see, can be traced back to and through the Order of the Ancients. That would be the Melchizedek priesthood. The *following* passage is ascribed to Eliyahu the prophet. And FYI, Eliyahu was a Melchizedek.

<sup>1</sup> When such a man comes forward to present himself as a candidate for admission into the order, he should be examined carefully by the elders of the community, and having been proven worthy, he *must* enter into a covenant

in the presence of Elohim, the holy messengers, and his brethren of the order **by entering into the waters of purification** that he will do according to all that Elohim has commanded and not turn away from the service of Yahuah through fear of wicked men or devils nor through discouragement because of the trials which Belial shall send against him, for Yahuah ELOHIM has appointed that all who seek to live after his holy order shall be tried and purified until their gold is pure and their dross consumed.

<sup>2</sup> **When a man has entered into this covenant in the waters of purification**, the elders of the community are to lay their hands upon his head and bless him.

Book of the Order of the Ancients 4:1-2

Understand what is being spoken here. According to Eliyahu the prophet, a person cannot enter into a covenant with Elohiym, and certainly not into the brotherhood, unless he is *first* dipped. You will tell me that the Melchizedek's are being referred to, and you are not one of them. Well, what order does our High-Priest stem from then? *Exactly*. Yahusha is a Melchizedek. That should then beg the question, why are so many souls inhabiting the congregation, trying to convince us of their genuine intentions, when in fact they have yet to commit to the faith—let alone *believe*? Baptism isn't simply symbolic. It's a *do* or die. It's an *enter* the camp or *remain* in the outer darkness invitation. We have probably all been told it's an outward action to an inward act and that Yah knows our heart. But as we shall come to find, it's only so symbolic as washing off the stink from your own flesh. Or in specific kingdom terms, dying *with* Messiah and rising from the grave.

*I can feel it*. Right this very moment, somebody is protesting on the basis that they've just now combed the table of contents in their King James 66-book canon and cannot find the 'Order of the Ancients; anywhere. Must be heretical then. *Fine*. Let's return to another trusted source, which I have spoken of earlier, just to verify the practice as something older than Yochanan.

<sup>25</sup>Then **will I sprinkle clean water upon you, and ye shall be clean:** from all your filthiness, and from all your idols, will I cleanse you. <sup>26</sup>A new heart also will I give you, and a new ruach will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. <sup>27</sup>**And I will put my Ruach within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.**

Yechezq'el (Ezekiel) 36:25-27 [Cepher]

Water. *Check.* Repentance. *Check.* The gifted Ruach. *Check.* Sounds like a baptism event to me. I've already mentioned the part where it says that his Ruach is put within you to "cause you to walk in my statutes, and ye shall keep my judgements, and do them." *Hmmm*, pastors always like to leave out that part. How does it go again? "I can do all things through Christ, which strengthens me—except Torah. That's works based. Definitely can't do that. We've got grace now." Yeah, that translation isn't in my Bible either.

Still, I am surrounded by argumentative people, and so, some will argue for the sake of arguing that Yechezq'el is simply prophesying of a future time when Yahuah will finally enact baptismal rites. Well, since I've already thought to bring up Josephus, we might as well have another go at it. The *same* historian traces baptism even *further* back than Eliyahu. Let's see how far back he goes.

Just as one who is to be admitted to Judaism must first submit to the **three ceremonies** of **circumcision, baptism, and sacrifice**, so Israel did not receive the Torah until they had performed these three... **Baptism** was imposed upon them two days before the revelation on Mount Sinai.

Josephus, Legends of the Jews 3:2:36

There it is again. *Circumcision.* Josephus was after all a member of the Parashiyim. What he is saying is that one could not cross over into the Hebrew faith unless they were first baptized and circumcised. These were

the very party members who were hounding Pa'al down, and why is that? Because what he was advocating was an admittance into the Hebrew faith through baptism but not circumcision, which means he at least partially agreed with them. We have gone over this issue repeatedly. It's just that—*now* we have confirmation from Josephus. I will remind you then that that Parashiyim would have no issue with Pa'al if he were setting circumcision aside for entry into another covenant. No, he was bringing the nations into Yahuah's covenant.

Also, Josephus was only presenting one side of the argument. The winning side of the argument. Even after the Temple was destroyed and sacrifice was removed from the table, Jewish rabbi **Eliezer ben Hurcanus** was still advocating that a proselyte need only submit to one of the two remaining requirements to gain admission into the faith. Circumcision or baptism. That tells us that the debate was raging even within the Parashiyim circles and not just with Pa'al. Let us not neglect the fact that Parashiyim as well as the Tsadoqiym were visiting Yochanon the Immerser, and we are never given an example wherein they outright rejected baptism. In fact, those who ascribed to Hurcanus's school of thought would have most likely agreed with Yahusha's Great Commission in so much that only baptism was required. **R. Joshua ben Hananiah** is said to have closed the book on that debate. The *halachic* ruling was decided in his favor, and both admissions were required.

Let's not get sidetracked. The point here is that a first-century non-Messianic is saying baptism was universally practiced as a crossing over action *into* the House of Yahudah—aside from Yochanan and Yahusha's influences. Full immersion was used for the proselytes (or rather, the *goyim*), to enter into covenant with Yahuah and become part of the Yahudim. Baptism was actually the *starting point*. So, to be clear, it wasn't simply Yochanan and Yahusha who were commanding baptism as an act of obedience.

When it comes to baptism being imposed, Josephus seemingly gets one minute detail *wrong*. But we'll give him a pass, as he's only neglecting to mention the fact that baptism can be traced even further back than Sinai. We'll follow that breadcrumb trail in a moment. What baptism is Josephus referring to? Perhaps he is directing us to the following event.

<sup>6</sup> And ye shall be unto me a **kingdom of priests, and a holy nation**. These are the words which you shall speak unto the children of Yashar'el.

<sup>7</sup> And Mosheh came and called for the elders of the people and laid before their faces all these words which Yahuah commanded him. <sup>8</sup> And all the people answered together, and said, All that Yahuah has spoken we will do. And Mosheh returned the words of the people unto El-Yahuah. <sup>9</sup> And Yahuah said unto Mosheh, Lo, I come unto you in a thick cloud, that the people may hear when I speak with you and believe you forever. And Mosheh told the words of the people unto El-Yahuah.

<sup>10</sup> And Yahuah said unto Mosheh, Go unto the people, and sanctify them today and tomorrow, **and let them wash their clothes**, <sup>11</sup> And be ready against the third day: for the third day Yahuah will come down in the sight of all the people upon Mount Ciynai.

Shemoth (Exodus) 19:6-11 [Cepher]

The longstanding belief, at least in the Judaism of Josephus' time (as well as today), is that the children of Yashar'el washed their clothes while they were still on. Hopefully, the passage we started with in Leviticus 15 will ring a bell. A mikveh of some sort would have been required, even in the wilderness. It's okay. You can say it. *Baptism*. Elsewhere, Pa'al refers seemingly to the mile-marker in His-Story when writing:

10 MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; <sup>2</sup> **And were all baptized unto Mosheh** in the cloud and in the sea; <sup>3</sup> And did all eat the same spiritual food; <sup>4</sup> And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Mashiach. <sup>5</sup> **But with many of them Elohiym was not well pleased: for they were overthrown in the wilderness.**

1 Corinthians 10:1-5 [Cepher]

Yashar'el was baptized in the Red Sea, signifying their death in spiritual Mitsrayim and new life with Yahuah, the Most-High Elohiym. For many, what follows immediately thereafter is the awkward part. The elephant in the room. They were baptized before being given the Torah. If anything, the new life they experienced in their ceremonial cleansing was expected to help them conform to the face of the Torah, but as you can see, Elohiym was not pleased with many of them. That's just another way of telling us what Pa'al has already stated in Romans 5:20-21, the previous chapter. Many were not cut out to be Covenant members, nor were they pleased with Yahuah, and so rebelled against his commands. It just goes to show that baptism does not promise one's salvation, whereas the crossing over necessary cannot be achieved without baptism.

By now, you should know I can only manage so many pages without claiming the Torah is much older than Sinai. It's just a matter of time. The Torah is eternal. You might very well say then that its beginning can be found even before the foundations of the world. If the Torah predates Sinai, or at the very least the Red Sea crossing, then one can only presume baptism does too. Let's comb the pages of Scripture and find out. *Oh*, here we go. Already found it. Even Avraham baptized converts. Bet they didn't teach you that in Sunday School. Probably because you won't find it anywhere in canon. Yes, we are looking at pages outside of the leather binding. That is another hurdle altogether for many. Entertain me for the moment. Hold onto a loved one if need be. Because here we go.

<sup>4</sup> According to Pharaoh's request, I laid mine hands upon him and prayed over him, and he and all the males of Egypt were healed.

**74** WHEN the king had been blessed, he was that he had recovered, and he praised Yahuah for his recovery. <sup>2</sup> Wherefore, I took him into his garden and **baptized him in the name of Yahuah and all his household with him.**

<sup>3</sup> And when I had blessed him again, Sarai came before him, and he knew that he had been healed for the Ruach of Elohiym fell upon him with this testimony and the witness thereof was sure.

### The Writings of Avraham 73:4-74:3

Like Eliyahu, Avraham was a Melchizedek. I know it doesn't say that here. I am simply attempting to save paper. The point is being made that Avraham baptized pharaoh while in Mitsrayim. Really, I'm starting to sense a theme here. The Melchizedek's took a liking to 'The Dunk. And as you can see, the passage we just read comes from 'The Writings of Abraham.' Well, the same book has more to say on baptism. Hang with me because this is where it really gets good.

<sup>7</sup> Although I gave these ordinances in the beginning unto A'dam, yet the sons of men have continually gone astray from my precepts and have not kept mine ordinances which I gave unto their fathers.

<sup>8</sup> **They have neglected the ordinance of baptism** which I commanded unto them in token of the burial of the natural man and have ceased to receive the anointing **whereby they become kings and priests unto me.**

<sup>9</sup> Yea, they have turned from my commandments and changed mine ordinances and have replaced baptism with the washing of children which they call baptism.

<sup>10</sup> But, behold, this is no baptism, for I will atone for the fall of A'dam; wherefore, little children are innocent until they reach the age of accountability.

### The Writings of Abraham 110:7-10

The context before us is circumcision, and specifically why Noach and Shem were told to instruct Avraham in the whole of Torah save circumcision, so that Yahuah could personally do it at a later hour. Apparently, even in ancient times, people were snubbing an eighth-day circumcision in favor of baptizing their infants—a naughty *no-no*. Baptism was always intended as a conscious decision by the individual who wanted to cleanse himself and invite the Ruach Ha'Qodesh to lead him in obedience. The practice of immersion goes back. Way back. It *says* Elohiym gave these ordinances to A'dam. It additionally says mankind

neglected the ordinance of baptism, thereby ceasing to receive the anointing “whereby they become kings and priests” unto the Most High. There it is again, the gospel of the kingdom. Where have we seen that before? *Oh*, I know. Shemoth chapter 19.

<sup>6</sup> And ye shall be unto me a **kingdom of priests, and a holy nation**. These are the words which you shall speak unto the children of Yashar’el.

Shemoth (Exodus) 19:6 [Cepher]

Seems pretty straightforward. We cannot say we’re modeled after Yahusha, our own King and High-Priest, unless we’re *first* baptized. That is the *only way* that we ourselves can become a king and priest of his kingdom. Perhaps now you can see what Yahusha meant when everybody else who denies baptism is ultimately destroyed. They have rejected the royal priesthood, of which he himself is High-Priest.

Before ending this discussion on baptism, I wanted to find the reference to A’dam and Havah being baptized, as Avraham claims. I looked and I scoured the pages of Scripture, and having finally found it, we shall attempt to close on that note. You see, A’dam and Havah’s baptism brings us around full circle into the embrace of eternity.

<sup>2</sup> And to the north of the garden there is a **sea of water**, clear and pure to the taste, unlike anything else; so that, through the clearness thereof, one may look into the depths of the earth. <sup>3</sup> And when a man washes himself in it, he becomes clean of the cleanness thereof, and white of its whiteness—even if he were dark.

<sup>4</sup> And Elohiym created that sea of his own good pleasure, for He knew what would come of the man He would make; so that after he had left the garden, on account of his transgression, men should be born in the earth. Among them are righteous ones who will die, whose souls Elohiym would raise at the last day; **when all of them will return to their flesh, bathe in the water of that sea, and repent of their sins.**

<sup>5</sup> But when Elohiym made A'dam go out of the garden, He did not place him on the border of it northward. This was so that he and Eve would not be able to go near to the sea of water where they could wash themselves in it, be cleansed from their sins, erase the transgression they had committed, and be no longer reminded of it in the thought of their punishment.

The First Book of A'dam and Eve 1:2-5

The scene is Paradise. *In heaven*. Any aficionado of the 66-book canon should immediately recognize a *second* witness in the book of Revelation.

And before the throne there was a sea of glass like unto crystal:

Chizayon (Revelation) 4:6 [Cepher]

Read a little further and the sea of glass makes yet *another* appearance.

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the kithara of Elohiym.

Chizayon (Revelation) 15:2 [Cepher]

Fun fact: a kithara is a stringed musical instrument similar to a lyre. Does anybody know how to play one of those things? I sure don't. That's awkward. Guess I'm gonna have to learn. Reading *further* still.

22 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of Elohiym and of the Lamb. <sup>2</sup> In the midst of the street of it, and on either side of the river, was there the tree of life, which bore twelve manners of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

Chizayon (Revelation) 22:1-2 [Cepher]

Baptism begins where it ends. Or rather, it ends where it first began. *In heaven.* Now we know why the former things will no longer be remembered. First A'dam and Eve 1:5 fills in that missing detail. Our heavenly baptism will erase all memory of our earthly transgressions. Each man's soul will forever be cleansed. It will then truly be said that we are dead to sin once and for all, as the Torah is eternally written on our hearts.

And so, along the lines of what Pa'al wrote.

6 WHAT shall we say then? Shall we continue in sin, that grace may abound? <sup>2</sup> *Never.* How shall we, that are dead to sin, live any longer therein? <sup>3</sup> Know ye not, that so many of us as were baptized into Yahusha Ha'Mashiach were baptized into his death? <sup>4</sup> **Therefore we are buried with him by baptism into death: that like as Mashiach was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.** <sup>5</sup> For if we have been **planted together** in the likeness of his death, we shall be also in the likeness of his resurrection: <sup>6</sup> Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, **that henceforth we should not serve sin.** <sup>7</sup> For he that is dead is freed from sin. <sup>8</sup> Now if we be dead with Mashiach, we believe that we shall also live with him: <sup>9</sup> Knowing that Mashiach being raised from the dead dies no more; death has no more dominion over him.

Romaiym (Romans) 6:1-9 [Cepher]

Like Yashar'el before us, our covenant relationship with Yahuah begins with baptism. That is, our joining Yahusha Ha'Mashiach in his death. The domino effect couldn't be any more obvious. Yahusha did not remain dead. Therefore, in like manner, our union with the High-Priest in death will also result in resurrection. You will once again want to take note of Yashar'el's crossing of the Red Sea. Nothing that transpired resulted by their own power. Though they chose to take part in the mikveh ceremony, their salvation derived from Yahusha alone. Also, like the Passover event,

the death allegory is apparent in that the armies of Mitsrayim died whereas Yashar'el crossed over and was resurrected on the other end. Such is the fate of everyone who wars against the Most High.

The act of baptism is placing our fullest confidence in the perfect works of Mashiach, thereby awaiting our resurrection from the dead, having already been buried with him. The instructions afterwards are simple and straightforward. We *also* should walk in newness of life through a daily regimen of turning away from sin. That is, transgressing the Torah. The temptation is to say that Yahusha lived the Torah perfectly so that we don't have to. No, that's not what Pa'al is claiming at all. Keep reading. "Even so we also should walk in newness of life." Whose life? Yahusha's life. We are invited to walk as Yahusha walked, according to the Torah. Yashar'el was given the exact same invite, but we know Yahuah's character was an affront to many of them, and rebellion abounded.

At present, dipping in water isn't just a one-time affair. If we're doing it right, then it's a spiritual ceremony. A continual cleansing of the soul. A reminder that we *have* crossed over. Sure, the Red Sea was a one-time event, just as assuredly as Yahusha's death, burial, and resurrection was a one-time event. But one thing repentance is not is a one-time event. The newness of life is characterized by a daily decision process whereas we chose to line ourselves up with our Father's commands and guard them.

Messiah did not live a life perfectly aligned with the Torah so that we wouldn't have to. No, he saved us from our transgressions so that we, being declared righteous and therefore gifted with the Ruach Ha'Qodesh, could be empowered to follow his example and begin living it. The person who claims they do not need to conform to the face of the Torah, finding it too anthropological or impractical or uninteresting [really, fill in the blank], but are simply declared righteous as if they had already conformed, are twisting Scripture to their own destruction. In reality, a person who thinks righteously will begin to behave righteously.