

# Baptism

When Adam and Eve were driven out of the Garden of Eden, Yahweh *eloahim* placed three obstacles at the entrance to guard access to the Tree of Life. These were the two cherubim and the whirling fire of destruction (the flaming sword). With this information in hand, we will investigate the use of this fiery destruction in its role as a great baptism (cleansing) of mankind at the end of the Millennial Judgment Day (the eighth millennial day). In turn, this effort must be studied as part of the more significant question, “What is real baptism?”

## Definition

We must begin our discussion with a basic definition of baptism. The Greek term βαπτίζω (*baptizo*) means “to make *whelmed* (i.e., *fully wet*) . . . baptist, baptize, wash,”<sup>1</sup> “to dip in or under water”;<sup>2</sup> and βαπτισμός (*baptismos*), means “*ablution* (cerem. or Chr.):—baptism, washing,”<sup>3</sup> “a dipping in water, ablution.”<sup>4</sup> As Lev N. Tolstóy points out, βαπτίζω (*baptizo*) “not only means to bathe, but also to purify.”<sup>5</sup> The Hebrew word behind the Greek translation of βαπτίζω (*baptizo*)—as demonstrated by comparing the primitive Hebrew texts of Matthew as copied by Shem Tob with the NT and the MT against the LXX—is טבַּל (*tabal*), meaning, “to dip:—dip, plunge.”<sup>6</sup> William Smith, as a result, concluded that baptism signified, among other things, “a cleansing or washing of the soul from sin.”<sup>7</sup>

An example of the scriptural concept of baptism is found in 2 Kings 5:1-14. In this story, the prophet of Yahweh named Elisha heard that Naaman, the captain of the army of the

king of Aram (Syria), was suffering from leprosy. Under the direction of Yahweh, Elisha took Naaman to the Jordan River, and Naaman was “טבַּל (*tabal*; plunged) in the Jordan seven times, according to the word of the man of the *eloahim*, and his flesh returned as the flesh of a little boy, AND HE WAS CLEAN.”<sup>8</sup> In the LXX version, Naaman ἐβαπτίσσατο (*ebaptisato*), i.e., “was baptized” in the Jordan River seven

times.<sup>9</sup> Notice that in this story, the diseased flesh of Naaman became as the flesh of a young boy, symbolizing the new flesh created at the First and Second Resurrections.

As we shall demonstrate below, based upon these various understandings of the scriptural concept, baptism can either be (1) a washing or cleansing of the flesh (water baptism); (2) a purifying or cleansing by *ruach* (the quickening); or (3) a purging fire (which destroys the uncovered flesh

but cannot destroy those clothed with *ruach*). One baptism cleanses the physical outside of one’s flesh, while another cleanses the mental inner self, and the last baptism perfects us.

## Baptized with *Ruach* and Fire

The great fire that precedes the coming of father Yahweh and which will engulf the earth at the end of the Millennial Judgment Day is the great baptism of fire emanating from father Yahweh as he is escorted to the earth by Yahu Yahweh. It stands at the front door of New Jerusalem (the garden of Eden), preventing the wicked from entering. This fire will consume the wicked. The justified, who have been quickened (i.e.,

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<sup>1</sup> SEC (*Strong’s Exhaustive Concordance*), Gk. #907.

<sup>2</sup> GEL (*An Intermediate Greek-English Lexicon*. At the Clarendon Press, Oxford, 1961.), p. 146.

<sup>3</sup> SEC, Gk. #909.

<sup>4</sup> GEL, p. 146.

<sup>5</sup> *The Four Gospels Harmonized and Translated*, by Lev N. Tolstóy, trans. from the Russian by Leo Wiener, vol. 1, p. 51.

<sup>6</sup> SEC, Heb. #2881; HEL (*Hebrew-English Lexicon*, Zondervan Edition, 1970), p. 99.

<sup>7</sup> DB (*A Dictionary of the Bible*. Zondervan Publishing, Michigan, 1948), p. 75.

<sup>8</sup> 2 Kings 5:14.

<sup>9</sup> LXX 4 Kings 5:14.

baptized, by the sacred *ruach* into *ruach* beings) together with the elect, shall pass through the baptism of fire (being fully born anew; perfected)—allowing them to be joined with the messiah and the elect in the Eternal Inheritance.

In Matthew, we read the words of John the baptist regarding the future baptism of the sacred *ruach* and fire at the time of the great harvest at the end of the world-age of mankind.

I indeed baptize you with water to repentance; but he (i.e., the messiah) who is coming after me is mightier than I, of whom I am not fit to bear the sandals: HE WILL BAPTIZE YOU WITH THE SACRED RUACH AND WITH FIRE: OF WHOM THE WINNOWERING FAN IS IN HIS HAND, AND HE WILL THOROUGHLY PURGE HIS FLOOR, AND WILL GATHER HIS WHEAT INTO THE GRANARY, BUT THE CHAFF HE WILL BURN UP WITH UNQUENCHABLE FIRE. (Matt. 3:7-12)

In the parallel passages in Luke 3:16-17, and Mark 1:7-8, only the sacred *ruach* is mentioned. Accordingly, the baptisms by the *ruach* and fire are of the sacred *ruach*, but each baptism has a different purpose. The baptism of the sacred *ruach* quickens us into eternal life, but the fire baptism will perfect us.<sup>10</sup> Further, although those of the Second Resurrection are quickened at the very end as the fire comes near, those of the First Resurrection were quickened about 2,000 years before that event.<sup>11</sup> Nevertheless,

both quickenings or baptisms are by the sacred *ruach*. As previously noted, the fire is also a form of the sacred *ruach* but has a different function.

More definition is provided by the following.

John the baptist testifies that Yahushua is the one “who baptizes in the sacred *ruach*.”<sup>12</sup> On the one hand, Yahushua never baptized anyone, with either water or *ruach*, during his earthly ministry.<sup>13</sup> Yet he tells his followers, “I came to cast fire onto the earth.”<sup>14</sup> Therefore, the purpose of the messiah’s coming to the earth, dying, being resurrected, quickened, and then perfected is so that he can later bring the purifying fire of father Yahweh to the earth.

In the book of Mark we read, “he that trusts and is baptized shall be saved,” not that he is already saved, “and

he that does not trust shall be condemned (in the fire).”<sup>15</sup> That is, those who trust and are quickened shall be saved in the day of the fire. For that reason, Isaiah tells us that when you walk in the fire, you shall not burn,<sup>16</sup> and Saul informs us that we are proved in fire.<sup>17</sup> In the book of Daniel, meanwhile, we read the parabolic story regarding Shadrach, Meshach, and Abednego who were able to pass through the fire of the furnace, being saved by one like the son of Adam (the messiah), while the wicked fueling the fire were themselves burnt up.<sup>18</sup>

These concepts bring us back to the words of Yahushua as found in Mark:

FOR EVERYONE WITH FIRE SHALL BE SALTED, and every sacrifice with salt shall be salted. Good is the salt, but if the salt has become saltless, with what will it (the salt) be

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<sup>10</sup> Perfection to be discussed with another Topic.

<sup>11</sup> Cf., Rev. 20:4-6.

<sup>12</sup> John 1:29-34.

<sup>13</sup> John 4:2.

<sup>14</sup> Luke 12:47-50.

<sup>15</sup> Mark 16:16.

<sup>16</sup> Isa. 43:1f.

<sup>17</sup> 1 Cor. 3:12-15.

<sup>18</sup> Dan. 3:1-30.

seasoned? Have salt in yourselves, and be at peace with one another.<sup>19</sup>

Since everyone must be salted with fire (*ruach*), i.e., all will receive the *ruach*, all, whether righteous or evil, shall be affected by additional seasoning, the baptism of the great *ruach* fire at the end of the world-age of mankind. The wicked will not be quickened because the salt they already have has become saltless and, accordingly, shall be destroyed in the new seasoning (fire). Conversely, the righteous shall not be burned by the new seasoning (fire) but shall permanently enter into a union with father Yahweh and the messiah.

### Different Baptisms?

Saul reports that there is ONLY ONE BAPTISM. Yet the messiah will baptize with the sacred *ruach* and fire, neither of which has yet been done. Further, Scriptures describe two other baptisms: (1) water baptism, as done by John the baptist, and (2) baptism with the sacred *ruach* and in the sacred name, as performed by the apostles of the messiah. This second baptism is not to be confused with the baptism of the sacred *ruach* yet to be accomplished by the messiah himself.

Therefore, we must separate the forms of baptism in the sacred *ruach* and fire, which shall be carried out by the messiah at the end of the world-age of mankind, from the baptisms PERFORMED BY EARTHLY MEN. The baptism by Yahu Yahweh with the sacred *ruach* (quickenings), followed by the *ruach* fire (perfection) at the very end of the Millennial Judgment Day, is the only true baptism because it is the only one that is eternal.

The messiah was baptized twice while at the Jordan river: once in water by John and afterward with the sacred *ruach* from above.<sup>21</sup> John's water baptism was for the repentance of sins.<sup>22</sup> Yet the messiah never sinned. Nevertheless, he was baptized twice at the Jordan River.

Therefore, his two baptisms at the Jordan River were parabolic types regarding the two higher forms of baptism. Water baptism speaks of one's death and resurrection back to life (i.e., the

cleansing of the flesh by obtaining an incorruptible body at one's resurrection), while the second one by the *ruach* symbolizes being quickened into eternal life.

In explaining water baptism, after experiencing these two baptisms in the Jordan river, Yahushua speaks of his baptism as an event that was yet to occur,<sup>23</sup> equating it with drinking from the Passover cup and the death of the messiah.<sup>24</sup>

Yahushua was also symbolized by the death of the Passover lamb.<sup>25</sup> On Passover night, on the day which Yahushua was murdered, Yahushua prayed to Yahweh that, if possible, this cup could pass from him, and if not, Yahweh's will be done.<sup>26</sup> Shortly after that prayer, Yahushua was seized by the Jewish religious leaders. Keph jumped to Yahushua's defense by cutting off the ear of the high priest's servant. In response, Yahushua told Keph to put his sword back in its sheath, expressing in a rhetorical question, "the cup which my father has given me, shall I not drink it?"<sup>27</sup>

Yahushua told the two sons of Zebedee that they would also drink of his cup and partake of the baptism the messiah himself was about to experience.<sup>28</sup> Jacob, the son of Zebedee, was

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<sup>19</sup> Mark 9:49f.

<sup>20</sup> Eph. 4:1-6.

<sup>21</sup> Matt. 3:13-17; Mark 1:9-11; Luke 3:21f; John 1:29-34.

<sup>22</sup> Acts 19:4.

<sup>23</sup> Matt. 20:20-23; Mark 10:35-40; Luke 12:49f.

<sup>24</sup> Cf., Luke 22:20; Lev., 17:11-14; 1 Cor. 11:25f, the death of the sovereign you announce.

<sup>25</sup> 1 Cor. 5:7-8; cf. Exod. 12:1-28; John 1:29, 39; 1 Pet. 1:19; Rev. 5:6, 8, 12f; etc.

<sup>26</sup> Matt. 26:36-42; Mark 14:32-36; Luke 22:42-46.

<sup>27</sup> John 18:11.

<sup>28</sup> Acts 12:1f.

later beheaded.<sup>29</sup> Likewise, according to the 2nd century C.E. writer Papias, John the son of Zebedee, was put to death by the Jews.<sup>30</sup> They are also prophesied as being among those who would sit upon the thrones of Israel in the kingdom of Yahweh,<sup>31</sup> which can only occur after they have been resurrected and quickened.

*The Interpreter's Bible* footnotes Luke 12:50, "I have a baptism to be baptized with," stating, "There can be no doubt whatever that by baptism is meant the death of Jesus. Mark 10:38-39 clearly indicates such a use, and the verse itself can bear no other sense."<sup>32</sup> That study also footnotes Mark 10:38, stating, "The cup which he drank and the baptism with which he was baptized involved the actual offering of life. His question, then, was literally this: "can you, too, offer your lives?"<sup>33</sup>

The Passover cup contained the blood of the messiah, the New Covenant being in his blood.<sup>34</sup> The New Covenant was promised in the Covenant Will given by Yahu Yahweh to Abraham. Therefore, the Passover cup was allegorical of his death, his spilling of blood, so that we can receive the New Covenant.

In turn, it requires a resurrection, after which the messiah would receive baptism by the sacred *ruach*, being quickened into a *ruach* being and capable of inheriting the things of the New Covenant.

Yahushua's *ruach* baptism at the Jordan was a sign to John the baptist that Yahushua was the messiah, the one who "baptizes with the sacred *ruach*."<sup>35</sup> The two baptisms of the messiah at the Jordan River, therefore, were allegorical types for Yahushua's actual baptism: water baptism = death and resurrection; *ruach* baptism from above = his quickening. Since he is our example, these two baptisms are foretypes

of our baptisms. He is the one who will resurrect us and quicken us into eternal life. Yahushua's baptism was also a sign of Yahushua's sonship (being the beloved son).<sup>36</sup>

Furthermore, our entry by baptism into the body of the messiah is the sign of our sonship as the seed of Abraham and heirs of the eternal promises.<sup>37</sup> We become the body of the messiah at our resurrection. Nevertheless, one is not actually born as a son or daughter into the *eloahim* until they are quickened into eternal life and perfected. This dual thought is based upon the concept that the Hebrew and Greek terms for "born," as in "born again," refer to the entire process, from conception in the womb until birth.<sup>38</sup> Baptism, likewise, is a process that takes place in different phases over an extended period of time.

Scriptures reveal several other essential points regarding the different baptisms. The water baptism of John for instance, was to repentance.<sup>39</sup> Later, followers were also baptized with the sacred *ruach* in the sacred name. Accordingly, there were two different baptisms: (1) water and (2) sacred *ruach*.<sup>40</sup> Further, we are told that water, *ruach*, and also fire baptisms are all required.<sup>41</sup>

Similarly, in John we read that we must be born of water and *ruach*, and we must all be perfected.<sup>42</sup> Yet Abraham, Isaak, and Jacob were never baptized by water. Rather, water baptism, as we have shown above, refers to one's death and resurrection, of which water baptism is but a parable. This concept is made clearer by Saul when he tells Titus that we are preserved<sup>43</sup> by Yahweh's mercy, "by means of the washing and regeneration AND renewing of the sacred *ruach*, which (the deity) poured out upon us richly by means of Yahushua the messiah our savior."<sup>44</sup>

<sup>29</sup> Matt. 20:20-23; Mark 10:35-40; Luke 12:49f.

<sup>30</sup> *Philip of Side*, ed. by C. DeBoor, *Texte und Untersuchungen*, Leipzig: J. C. Hinrichs, 1888, V, 2, p. 170.

<sup>31</sup> Matt. 19:22-28; Luke 22:14-30, esp. v. 30.

<sup>32</sup> *IB (The Interpreter's Bible. Abington Press, Nashville, TN, 1984.)*, 8, p. 236, n. 50.

<sup>33</sup> *IB*, 7, p. 813, n. 38.

<sup>34</sup> Matt. 26:28; Mark 14:24; Luke 22:20.

<sup>35</sup> John 1:29-34.

<sup>36</sup> I.e., Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:29-34; cf. Ps. 2:7f.

<sup>37</sup> E.g., Gal. 3:25-29.

<sup>38</sup> Born From Above to be discussed with another Topic.

<sup>39</sup> Acts 19:3-7.

<sup>40</sup> Cf., Matt. 3:11f; Luke 3:15-17; Mark 1:7-8).

<sup>41</sup> Ps. 66:8-12.

<sup>42</sup> Cf, John 3:1-21, see above n. 38.

<sup>43</sup> GEL, p. 788; SEC, Gk. #4982.

<sup>44</sup> Titus 3:5.

First, the sacred *ruach* washes and regenerates us at the resurrection. Later occurs the second phase, the renewing by the sacred *ruach*. We are renewed when we are quickened into immortality. Finally, these baptisms are not just for the repentant Israelites; they are also for those who repent from all nations.<sup>45</sup>

Baptism is connected with the giving of "life." For example, Yahu Yahweh (who became Yahushua the messiah) blew *neshamah* (vital breath) into Adam, and he became a living *nepshesh*.<sup>46</sup> Later on, after he was quickened, Yahushua the messiah symbolically blew his breath on his disciples and said that they were receiving the sacred *ruach*,<sup>47</sup> a parable that one day they shall receive eternal life. One baptism makes the fleshly man live at the resurrection; the other quickens the man so that he has eternal life.

We should also keep in mind that the priests in the Temple of Yahweh were washed (water baptized) before entering the inner Temple and put on priestly clothing (symbolic of putting on the sacred *ruach*).

Another example is in Exodus 19:10-17. Before meeting Yahweh at Mount Sinai, the people of Israel were first sanctified, a word meaning "to be (caust. *make, pronounce or observe as*) *clean* (ceremonially or morally),"<sup>48</sup> i.e., washed and their fleshly bodies made clean. Second, they washed their clothes; that is, allegorically, they put on the sacred *ruach*, obtaining salvation and eternal life (quicken- ing). The men also did not approach a woman,<sup>49</sup> symbolizing their betrothal to father Yahweh as part of the body of the messiah (the Assembly).

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Two representations of these two baptisms are: (1) the elect at the time of Yahushua's second coming, and (2) the rest of those remaining alive after the fire at the end of the Millennial Judgment Day when father Yahweh arrives. After becoming clean of flesh (i.e., resurrected with a *ruach*-type incorruptible body) and then

putting on clean garments (i.e., being quickened), the people met Yahweh *eloahi* on the fiery mountain (symbolic for meeting father Yahweh).

Nevertheless, Scriptures clearly state that there is only one baptism.<sup>50</sup> Yet there are several stages in that one baptism that are named. Baptism, accordingly, is a process involving divine conception, gestation, and birth. Therefore, one must go through the various stages of this one baptism in order to reach

eternal life and perfection. The final baptism is our being purged or washed in the lake of fire, or the river of fire that comes forth from the throne of Yahweh.

### Water Baptism

The first symbolic representation of real baptism is water baptism, a ceremony never observed prior to the 1st century C.E., when John the baptist was instructed by Yahweh to perform it. The book of Acts informs us that John's baptism was of repentance to all the people of Israel.<sup>51</sup> Saul points out that this baptism was symbolic of death and resurrection.<sup>52</sup> Job speaks of this death and resurrection by using the parable that if a tree is dead, the scent of water makes it live.<sup>53</sup> In another place, Saul tells us that we are buried and raised with the messiah through baptism.<sup>54</sup> In the books of Matthew and Mark as another example, the

<sup>45</sup> Acts 10:44-48, 11:15-18, 15:8-11,

<sup>46</sup> Gen. 2:7.

<sup>47</sup> John 20:22.

<sup>48</sup> SEC, Heb. #6942.

<sup>49</sup> Cf., Luke 20:34-36, those accounted worthy to obtain that age, i.e., the elect of the First Resurrection, and the children of the resurrection, that is, those qualifying from the Second Resurrection, do not marry.

<sup>50</sup> Eph. 4:1-6.

<sup>51</sup> Acts 13:23f

<sup>52</sup> Rom. 6:1-11.

<sup>53</sup> Job, 14:1-15.

<sup>54</sup> Col., 2:9-15.

death and resurrection of Yahushua is called a baptism.<sup>55</sup>

Similarly, Noah's flood, a worldwide destruction in which only eight people survived to repopulate the world, is called a baptism.<sup>56</sup> It was the death and resurrection of mankind. The destruction of the wicked at Noah's flood (a figure of baptism)<sup>57</sup> is also a type of the destruction of the wicked by the great, all-consuming fire at the end of the Millennial Judgment Day.<sup>58</sup>

Therefore, water baptism represents one's dying and being resurrected, or more specifically, upon resurrection becoming part of the body of the messiah. It is a cleansing of the flesh (as Naaman, leader of the Aramean army, had his corrupt flesh regenerated).

As a resurrected person, you are clean and have a fresh start; you have paid for your sins, for the wages of sin is death. You die and are resurrected with the messiah, who died sinless (for if he had not died sinless, the Eternal Inheritance could not have been passed on). By his sinless death, he is able to receive the power to resurrect us; thus, his baptism implies our own resurrection from the dead.

Yet upon resurrection and entry into the covenant and the body of the messiah you are still mortal, subject to sinning, capable of being cast out of the kingdom (body of the messiah), and can suffer the second death. Water baptism, therefore, symbolizes the resurrection, for all mankind will return cleansed from their sins (the wages of sin being death),<sup>59</sup> and the Law rules only as long as a man lives. Although all sins have been paid for, only the flesh is cleaned. The inner self must repent, and one has yet to be permanently cleansed. Therefore, those who remain wicked during the Millennial Judgment Day will suffer the second death in the lake of fire. They will not survive the great baptism of fire, which will permanently cleanse the earth of the wicked.

## Baptism with the Sacred Ruach in the Name

A second symbolic baptism is with the sacred *ruach* in the name of Yahweh. In Acts 19, we are told that the baptism of John was to repentance but that after Yahushua's resurrection, there was a baptism of the sacred *ruach* done in the sacred name (i.e., there was both a baptism of water and of sacred *ruach*). Notice that both symbolic baptisms were considered necessary (water and *ruach* with the name) at that time.<sup>61</sup>

Regarding this baptism, Saul writes that those baptized put on messiah and become the *sperma* (plural seed) and heirs of Abraham,<sup>62</sup> keeping in mind that his heirs receive eternal life and therefore are quickened by the *ruach*. He adds elsewhere that by one *ruach*, we are baptized into one body, many members but one body.<sup>63</sup>

Concerning this second form of baptism, the apostle Keph told his listeners: "Repent, and be baptized each of you in the name of Yahushua the messiah (i.e., Yahweh), for the remission of sins, and you will receive the gift of the sacred *ruach*."<sup>64</sup>

Accordingly, upon being baptized in the sacred name, one receives the sacred *ruach* as a gift. However, many were baptized by water and did not receive the sacred *ruach* (for which reason many baptized in water had to be baptized again in the sacred name to receive the *ruach*). Therefore, this passage is an allegory telling us that after the great water baptism (death and resurrection), which brings us into the body of the messiah, we can later receive the gift (i.e., by grace) of the sacred *ruach*.

Yahweh's family has one name.<sup>65</sup> Therefore, the baptism performed by the apostles using the sacred *ruach* and in the sacred name is an allegory for the quickening into the body of the messiah and the family of Yahweh by those already part of the assembly. We are quickened into sinless, *ruach* beings and come into unity

<sup>55</sup> Matt. 20:20-23; Mark 10:35-40.

<sup>56</sup> 1 Pet. 3:17-22.

<sup>57</sup> See 1 Pet. 3:20f.

<sup>58</sup> 2 Pet. 2:3-10, 3:3-10.

<sup>59</sup> Rom. 6:23.

<sup>60</sup> Rom. 7:1f.

<sup>61</sup> Acts 19:3-7.

<sup>62</sup> Gal. 3:27-29.

<sup>63</sup> 1 Cor. 12:12-14.

<sup>64</sup> Acts 2:38.

<sup>65</sup> Eph. 3:15. Also see SNY (*The Sacred Name YHWH*, Qadesh La Yahweh Press, Garden Grove, CA., 2018).

with father Yahweh and receive his name as our own.

For this reason, in the later editions of the book of Matthew, the disciples are reported to have been told that they were to disciple all the nations, baptizing them into the name of the father and the son and the sacred *ruach*.<sup>66</sup>

In Acts the baptisms of water and of sacred *ruach* are used allegorically for two forms of baptisms.<sup>67</sup> The baptism of the sacred *ruach* appeared as divided tongues of fire. Acts 2:33 notes that this manifestation of the fiery *ruach* was provided because the messiah, now at the right hand of father Yahweh, had received the promise of the sacred *ruach* from the father and then poured it out upon his people who were gathered at the Festival of Weeks (Pentecost). The promise of this sacred *ruach* is found in the Covenants of Promise given to Abraham.

Further, Epiphanius, writing in the 4th century C.E., states that in the epistle *According to the Hebrews*—a text used by the Ebionite sect, one of the early Jewish-Christian groups—when Yahushua came up out of the Jordan River and received his second baptism by the sacred *ruach*, “forthwith a great light shone round about the place.”<sup>68</sup> Since Yahushua was immediately baptized by the sacred *ruach* upon exiting the Jordan, this light was clearly connected with that *ruach*.

We might also add that other ancient writers claim that the Jordan River became like fire. Justin Martyr, for example, states, “And then when Yahushua came to the river Jordan, where John was baptizing, when Yahushua

went down to the water, fire was even kindled in the Jordan.”<sup>69</sup> In two MSS of the Old Latin text, we read, “and when he was baptized a great light shone round from the water, so that all who had assembled were afraid.”<sup>70</sup> Since the sacred *ruach* is responsible for both the resur-

rection (from which we get *ruach*-type incorruptible bodies) and the quickening, this symbolism is justified for both baptisms.

Next, we are informed that the Israelites of the Exodus (on the last day of Passover) were baptized under the cloud while passing through the Suph Sea.<sup>71</sup> They passed through the sea at night under Yahweh’s cloud.<sup>72</sup> The cloud of Yahweh, in which Yahweh travelled, was as a light and its companion, the pillar of fire, glowed as a pillar of fire at night.<sup>73</sup> These lights of the night represent the sacred *ruach*. Passing through the sea

was an escape from certain death. Pharaoh and his army (representing the wicked) all died in that same sea.<sup>74</sup> The watery death of Pharaoh and his army is parallel to the death of the wicked of the world in the days of Noah’s flood. In this case, the water represents a type of the lake of fire that destroys the wicked at the end of the Millennial Judgment Day.

The first baptism symbolized by Passover week also represented the messiah’s death and resurrection. Yahushua’s death occurred on the first day of the seven days of unleavened bread, Passover day, when the Israelites, with the death of the lamb and the blood of the lamb on their doorpost, hid in their homes from the angel of death. They emerged the next morning alive while all of the firstborn of Egypt died.<sup>75</sup>

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<sup>66</sup> Matt. 28:19. This statement is not found in the Shem Tob version of Matthew. However, the tripartite phrase is found in three other Hebrew Matthews, the du Tillet, Münster, and the Vat. Ebr. 100 manuscript.

<sup>67</sup> Acts 1:5, 11:16; cf., Acts 1:5, with 2:1-4.

<sup>68</sup> Epiphanius, *Panarion*, 30:13.

<sup>69</sup> Justin Martyr, *Trypho*, 88:3.

<sup>70</sup> Cited in *Justin Martyr*, by A. Lukyn Williams, 1930, p. 187, n. 4.

<sup>71</sup> 1 Cor. 10:1-4.

<sup>72</sup> Exod. 14:21-31.

<sup>73</sup> Exod. 14:19f.

<sup>74</sup> Exod. 14:28.

<sup>75</sup> Exod. 11:1-12:36.

Three days later, the pillar of light (the cloud) containing Yahu Yahweh appeared (representing the messiah's resurrection and quickening on the third day after his death).

Nevertheless, the Egyptians (the world, the wicked) were still a threat to the Israelites (representing the elect). The second baptism (representing the death and resurrection of the elect) was the seventh day of Passover, the day Israel crossed the Suph Sea. The wicked were destroyed just after the Israelites (representing the saved) were baptized. The wicked were no longer a threat to the Israelites.

In turn, the quickening of the elect is represented by the Festival of Weeks (Pentecost) at Mount Sinai. When that day arrived, the Israelites had been cleansed so that they could see the angel Yahweh on Mount Sinai. At that time, the angel Yahweh gave them the Ten Commandments on two stones and a written covenant of the Torah, representing the time when each of the elect shall have the Torah of Trust written in their mind (inner self).

### One Baptism and One Circumcision

Baptism by water is another type of circumcision of the flesh. It is a token of the real circumcision, the circumcision of the mind. Baptism as a type of circumcision is symbolic of death, resurrection, and quickening.<sup>76</sup>

To begin with, there is only one baptism.<sup>77</sup> As already stated, baptism is a process like being born anew. It represents the entire process of death and resurrection, the quickening, and then the purging by fire at the end of the Millennial Judgment Day. So in John 3:5, we find that being born of water (the resurrection) and born of *ruach* (the quickening) refers

to the entire process of being born anew (i.e., conception, gestation, and birth).

Therefore, baptism is the process of death and resurrection (water baptism), the quickening (eternal life), and the fire baptism (perfection). Everyone will experience baptism, but not all will come through it alive.

Meanwhile, in the book of Romans, circumcision is called a SEAL of righteousness.<sup>78</sup>

In 2 Corinthians, Yahweh anoints us, SEALS us, and places the *ruach* in our minds.<sup>79</sup> Explaining this further, Yahushua was anointed at his baptism.<sup>80</sup> Saul informs us that we are SEALED with the *ruach* in our minds.<sup>81</sup> That is, we are baptized (anointed) with the sacred *ruach*.

Likewise, circumcision of the flesh is a token of the covenant of circumcision (of the mind), which occurs at

the quickening. Water baptism (death and resurrection) is itself a token of *ruach* baptism, and *ruach* baptism (quickening) is where one is sealed.

Fleshly circumcision equals water baptism. Water baptism is performed upon those who trust from all nations, while fleshly circumcision was performed only on Abraham and his descendants. The flesh is cleansed at one's resurrection, attaining incorruptibility (water baptism) but still mortal and capable of sinning.

The same is true of fleshly circumcision. Those circumcised in the flesh, like those of the resurrection, can still sin. Only when one is truly circumcised of mind are they truly incapable of sin. Circumcision of the mind equals quickening. Although we can now symbolically be circumcised of mind (to love Yahweh with all our minds), we are still capable of sin.

**Baptism is a process like being born anew. It represents the entire process of death and resurrection, the quickening, and then the purging by fire at the end of the Millennial Judgment Day.**

<sup>76</sup> Col. 2:8-15.

<sup>77</sup> Eph. 4:1-6.

<sup>78</sup> Rom. 4:11f.

<sup>79</sup> 2 Cor. 1:21f.

<sup>80</sup> Acts 10:38.

<sup>81</sup> Eph. 1:12-14.



Those circumcised of mind by the end of the Millennial Judgment Day are no longer capable of sinning. Therefore, there is only one true circumcision, which is the one true baptism.

Circumcision of mind is true circumcision. As ancient circumcision of the flesh was performed by the priests, Yahu Yahweh the messiah, as high priest, will perform the circumcision of our mind. At the end of the Millennial Judgment Day, all the saved become joint-heirs with Abraham in the covenant of circumcision. All will have been baptized. Those baptized and circumcised of mind will continue to live and be perfected in the fire baptism because they are no longer capable of sin, and there will be no reason to purge them out of the body of the messiah. The wicked, on the other hand, as imperfections, will be burned out of the body of the messiah, which is being cleansed for their meeting with father Yahweh.

### Baptism of the Dead

One of the most misunderstood passages regarding baptism is 1 Corinthians 15:29-31, which reads:

Since what shall they do who are baptized for the dead if the dead not at all are raised? Why also are they baptized for the dead? What also are we in danger of every hour? Daily I die, by our boasting, which I have in messiah Yahushua our sovereign.

It makes no sense to baptize people lying in the grave. Nor are we given a baptism for the dead lying in the graves as a separate baptism. Instead, the dead in the above passage are those of us dead in our sins. Those baptized for the dead are the messiah and the elect. Remember, the messiah and the Scriptures communicate to us in parables. There are several important examples of this principle found in Scriptures:

- Luke 15:13, 24, tells us of the prodigal son who lived dissolutely, wasting his property, and it was counted to him as being dead until he repented and returned home.

- 1 Timothy 5:6, states, “But she that lives in self-gratification, though living (she) is dead.”

- Colossians 2:13, reports, “And you, being dead in offenses and in the uncircumcision of your flesh, he quickened together with him, having forgiven us all the offenses.”

- Ephesians 2:1-7, likewise states, “. . . and you being dead in offenses and sins, in which once you walked according to the age of this world, according to the ruler of the authority of the air, the *ruach* that now works in the sons of disobedience. Also, we being dead in offenses, quickened us with the messiah, by grace you are preserved.”

- Romans 8:10, informs us, “but if messiah is in you, the body indeed is dead on account of sin, but the *ruach* of life on account of righteousness.”

- 1 Peter 4:3-6, states that the messiah “will judge the living and the dead.” That is, he will judge the righteous (justified), the living, and unrighteous (unjustified), those who are dead in their sins.<sup>82</sup>

- Matt. 8:22, states, “Yet Yahushua said unto him, Follow me; and let the dead bury their dead”; and Luke 9:60, likewise states, “Yahushua said unto him, Let the dead bury their dead: but you go and proclaim the kingdom of Yahweh.

### Importance of Present-Day Water Baptism

How important was water baptism to the messiah and his apostles? Many neo-Christian churches anxiously run about baptizing everyone they can, including infant children, claiming this act is required for salvation. However, is the ceremony of water baptism required? Countering the idea that water baptism is required, we are told that at one point in Saul’s ministry, he could not remember the last time he baptized anyone.<sup>83</sup> Yahushua, as another example, waited until he began his earthly ministry (“being around 30 years of age”)<sup>84</sup> before he was baptized by water and the sacred *ruach*. Nevertheless, he knew the truth long before he

<sup>82</sup> Cf., Acts 24:15; 1 Cor. 15:20-22.

<sup>83</sup> 1 Cor. 1:10-17.

<sup>84</sup> Luke 3:23.

reached the age of 30.<sup>85</sup> Indeed, the messiah, the savior of all who shall be saved, never baptized anyone during his entire earthly ministry!<sup>86</sup>

Further, Abraham, Isaak, Jacob, and many others declared righteous and heirs to the Eternal Inheritance never underwent water baptism. Instead, they used as a seal the act of fleshly circumcision. However, although they were circumcised of the flesh (= water baptism), they were setting themselves to be circumcised of mind (= quickened).

More to the point, those baptized by John's baptism of water and by the baptism of the sacred *ruach* in the name all still died. No one (except the messiah himself) has yet been saved from the fire at the end of the Millennial Judgment Day. Nevertheless, these different baptisms were all symbolic of the resurrection (water baptism) and the baptism of the sacred *ruach* (quickening) done in the sacred name on the higher level.

Also, note that water baptism alone is not enough. Those baptized by John's water baptism were found in need of being baptized a second time by the sacred *ruach* in the name of Yahweh.<sup>87</sup> Yet even these died in our present world. We presently have corruptible bodies, and corruptibility does not inherit incorruptibility. To even inherit incorruptibility, we must first have incorruptible bodies which we shall attain at our resurrection.

The act of water baptism today is under the same requirements as fleshly circumcision in the past. As Saul tells us, circumcision of the flesh is profitable if you keep the Torah, but if you transgress the Torah, your circumcision becomes uncircumcision.<sup>88</sup> Circumcision of the

mind is in *ruach*, not in the form of a command by writing.

Water baptism, likewise, is an act of the flesh, not the higher form in the *ruach*. The issue is your trust and love of Yahweh, not the symbolic act. The symbol is to remind us and assist us in our commitment. It is a token, not the article of our salvation. Is there any advantage of being circumcised of the flesh? Saul tells us:

**Water baptism, likewise, is an act of the flesh, not the higher form in the *ruach*. The issue is your trust and love of Yahweh, not the symbolic act. The symbol is to remind us and assist us in our commitment.**

Much in every way: for first that they (the circumcised) were entrusted with the oracles of Yahweh. For what, if some did not trust? Shall their non-trust make of no effect the trust of Yahweh? May it not be! But let Yahweh be true and every man false, according as it has been written, That you should be justified in your words, and overcome in your being judged.<sup>89</sup>

Fleshly circumcision, like water baptism, is symbolic. If circumcision of the flesh was necessary, why are women not capable of being circumcised? Why did Yahweh not circumcise the Israelite men during their 40 years in the wilderness? Why did he call Abraham while Abraham was still uncircumcised?<sup>90</sup> Why was Abraham declared justified long before he was circumcised of the flesh,<sup>91</sup> and why was no one before Abraham circumcised?

The same is true of water baptism. Before the time of John the baptist, there was no formal command from Yahweh to perform this fleshly act without being connected with the Tabernacle/Temple. Abraham was determined to be circumcised (i.e., symbolically of mind)

<sup>85</sup> Eg., Luke 2:41-52.

<sup>86</sup> John 4:1-2.

<sup>87</sup> Acts 19:3-7.

<sup>88</sup> Rom. 2:24-29.

<sup>89</sup> Rom. 3:1-4.

<sup>90</sup> Josh. 5:4-7.

<sup>91</sup> Declared justified in Gen. 15:2-6; but not circumcised until Gen. 17:1, 10-27.

and righteous while in his physical uncircumcision because of his trust in Yahweh.<sup>92</sup>

No one is declared righteous by Yahweh because men baptize them (whether by water or *ruach*), but Yahweh justifies a person by their trust in him.

Also, there is the example found in such things as the scriptural definitions of clean and unclean foods, which have significant health benefits. If you do them because of a correct understanding of what they represent, they add to you. Yet if you do them as ritual, their meaning becomes like circumcision of the flesh, without meaning and void of any benefit. As Saul states:

Circumcision (of the flesh) is nothing, and uncircumcision is nothing, but keeping the commandments of Yahweh (is something).<sup>93</sup>

At the same time, water baptism profits you nothing if you transgress the Torah. Also, keep in mind that John the baptist performed his water baptism under the Torah of Moses and the apostles performed baptism on those who were not under the Torah of Moses but still under the Torah of Trust). Water baptism is nothing and not being baptized is nothing, but keeping the commandments of Yahweh and obeying his voice is something.

Baptism with the *ruach* as carried out by men, an ability which shall return when Yahweh sends his prophets, is also good and gives one capabilities beyond that of a normal person. However, if one then rejects Yahweh, it will profit them nothing. Whether one is baptized by men, with the *ruach* or not, they will still die. Do not forget that Simon the magician was baptized by water and believed in the messiah, but he later became wicked, induced by greed.<sup>94</sup>

Furthermore, who among us today has either the authority or has the sacred *ruach* to baptize with water or the *ruach*? John the baptist, the

apostles, and other disciples who did baptisms in the past were under direct orders from Yahweh or Yahushua the messiah, to baptize.<sup>95</sup>

Who has this authority in our present day, for all who initially held this authority have died, and who can rightfully claim direct authority from them or through one of their agents? For example, do we have the authority

to baptize ourselves? Can we give ourselves this authority?

Try as they may, those who claim authorization cannot find one passage in Scriptures that gives them the authority to baptize anyone. Pointing to passages where the apostles were given direct authorization cannot be used to give ourselves authority, no matter how much wishful thinking we may have.

If Yahweh wants us to pick up the ceremony of baptism, he must authorize someone to carry out the act,

just as John the baptist and the apostles were duly authorized.

Only true baptism will permanently profit a person. This baptism comes after a person's death (loss of their corruptible body) and resurrection (obtaining an incorruptible body), and then their quickening into eternal life and perfection. Nevertheless, the first part of baptism, i.e., the resurrection (= water baptism), also does not profit you if afterward you then reject repentance and refuse Yahweh.

Should we not be baptized in water and *ruach* now? Of course, this representative act would be wonderful, but it would only be of value if we are prepared to take on the responsibility of such tokens and seals. It is a professing of one's trust in Yahweh, as fleshly circumcision was a token for Abraham.

However, this brings us back to the question of who would baptize us? Who has the authority? Herein lies the rub. If we baptize ourselves without authority, what force is it, and in what trust do we honor ourselves? We

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<sup>92</sup> Gen. 15:6; Rom. 3:20-4:12.

<sup>93</sup> 1 Cor. 7:19.

<sup>94</sup> Acts 8:9-24.

<sup>95</sup> E.g., John 1:29-36; Matt. 28:18f.

should not forget that King Saul, becoming impatient for the arrival of Samuel, the priest and prophet of Yahweh, performed sacrifices in the name of Yahweh without authority. As a result, Saul lost his kingdom.<sup>96</sup> Do we genuinely trust, if without an authorized agent from Yahweh, we give ourselves authority and baptize ourselves in the name of Yahweh?

Is a person condemned if men do not baptize them with water, *ruach*, or both? Certainly not! Many who lived and have died before Abraham never experienced water baptism or circumcision of the flesh, but none of these (e.g., righteous Abel, Enoch, and Noah) shall be rejected on that basis.

Abraham was never baptized with water. Neither were Isaak, Jacob, King David, and many of the prophets named in the Old Testament. Still, they are assured of receiving eternal life when resurrected in the First Resurrection.

Water and *ruach* baptism by men can come only by authority of Yahweh and is to be used as a seal of trust in Yahweh, as a token of the great baptism that is yet to occur. It is acting

out prophecy. All baptisms are a sign of our entrance into the body of the messiah in this age and point to the eternal membership into

his body after our quickening. It is a type of circumcision of the flesh for all nations and is an act of repentance. It is not a burden to be placed on men, which, if not performed, removes them from salvation.

The baptism we must watch for is the eternal baptism by Yahu Yahweh (Yahushua) the messiah—when he baptizes us with the sacred *ruach* (quicken us) and then perfects us with the river of fire.

Whether one trusts or not, all will undergo baptism. At

the two resurrections, all will be resurrected into the body of the messiah (water baptism)—for all will know Yahweh from the least to the greatest. All shall be baptized with the sacred *ruach*, but many shall turn away from the truth even after receiving this gift.<sup>97</sup>

Father Yahweh's fire baptism brought to the earth by Yahu Yahweh (Yahushua) will also be performed on all. For those not trusting, the fire baptism will condemn them; for those trusting, it will give them perfection.

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<sup>96</sup> 1 Sam. 13:7-14.

<sup>97</sup> Heb. 6:1-8; cf., Prov. 1:20-33, esp. v. 22f; Joel 2:28-32, "I will pour out my *ruach* upon ALL FLESH" (i.e., both the justified and the unjustified flesh); Acts 2:14-21.