

## ■ THE SCROLL OF OBEDIENCE

Repentance, Baptism, and the Command Given From the Beginning

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From Adam to Christ  
The One Path God Never Changed

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By Chief Ceed

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Description (quiet, firm, invitational)

This book is not written to persuade by emotion,  
nor to argue doctrine by tradition.

It is written to show—by scripture alone—  
that repentance and baptism were commanded  
from the foundation of the world.

Beginning with Adam in the Book of Moses,  
continuing through the prophets of Israel,  
and confirmed by Christ Himself,  
this scroll traces the unbroken path of obedience  
given to all who desire to enter covenant life with God.

This is not a call to religion.  
It is a return to order.

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Scripture Notice

Scripture quotations are taken from:

The Holy Bible (King James Version)

The Book of Mormon

Both records are used together as witnesses of Christ.

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#### Author's Note

This work is written without church affiliation,  
without institutional authority,  
and without claim of new revelation.

It stands solely upon the written word,  
inviting the reader to search the scriptures  
and consider the command of Christ for themselves.

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Dedicated:

To those who see clearly now,  
and are ready to obey.

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Closing Word

For Assistance

## CHAPTER 1

Adam and the Restoration of Order

Before there was a nation, before there was a temple, before there was a written law given on stone, there was a command.

And before there was judgment, there was mercy.

The command did not begin with Moses.  
It did not begin with John.  
It did not begin in the wilderness of Judea.

It began with the first man.

Adam was not born into sin.  
He was created in the image of God and placed in order, not confusion.  
He walked in knowledge, not ignorance.  
He was given instruction, not instinct alone.

Yet Adam transgressed a command.

This distinction matters.

Adam did not inherit corruption, but he did break obedience.  
And broken obedience requires restoration—not because of shame, but because of law.

Where there is law, there is accountability.  
And where accountability exists, God provides a way back into order.

This is where repentance and baptism first appear.

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### The Gospel Was Taught at the Beginning

The Book of Moses records that after the Fall, Adam was not abandoned.  
He was taught.

He was instructed by messengers sent from God.  
He was shown the meaning of sacrifice.  
He was taught repentance.  
And he was commanded to be baptized.

Adam did not discover this path on his own.  
It was revealed.

> “And it came to pass, when Adam had been driven out of the garden, he began to till the earth...  
And he called upon the name of the Lord, and so did Eve his wife also.”

— Moses 5

Calling upon the name of the Lord is covenant language.  
It signals relationship restored through obedience, not emotion.

Adam was then taught plainly:

> “Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God.”

— Moses 6

This command was not given to a nation.  
It was given to humanity.

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Why Adam Needed Baptism

Adam’s baptism was not a response to inherited sin.  
It was a response to transgression.

He had crossed a boundary God had set.  
To move forward, order had to be restored.

Baptism, therefore, did not begin as a ritual of guilt,  
but as an act of obedience—  
a submission to divine order after law had been broken.

This is why the record states that Adam was baptized,  
and after baptism, the Spirit of God descended upon him.

Not before.  
After.

The pattern is already established:

1. Law is given

2. Transgression occurs
3. Repentance is taught
4. Baptism restores alignment
5. The Spirit follows obedience

This order does not change.

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The Same Pattern in the Other Witness

The New Testament later confirms what was already true.

Paul teaches that Adam's transgression brought consequence, but not because Adam was created corrupt.

> "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

— Romans 5:19

Notice the contrast is not emotion to emotion, but disobedience to obedience.

Adam's act introduced death.  
Christ's obedience restores life.

Yet Christ does not remove the path—He fulfills it.

This is why Christ Himself submits to baptism, not because He sinned, but because obedience precedes authority.

Adam entered through obedience.

Christ entered through obedience.  
All who follow must do the same.

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Restoration, Not Reinvention

What Adam received was not temporary instruction.  
It was the foundation.

Repentance was not invented later.  
Baptism was not added later.  
Obedience was not optional later.

They were present from the beginning.

This is why the prophets do not introduce a new way.  
They call Israel back to an old one.

This is why Christ does not argue with the path.  
He walks it.

And this is why clarity alone is not enough.

Seeing clearly reveals misalignment.  
Misalignment requires repentance.  
Repentance leads to covenant.  
Covenant begins with the water.

The story of obedience does not start in the Jordan River.

It starts with Adam—  
and it has never changed.

## CHAPTER 2

The Preachers of Righteousness and the Law Given to Adam

Righteousness did not appear with titles, garments, or institutions.  
It appeared wherever the law given to Adam was kept.

Before there were prophets called by nation, there were men called righteous by obedience.

Scripture does not leave this undefined.

The “preachers of righteousness” were not righteous because they spoke loudly, nor because they warned of judgment alone, but because they kept the command first given and taught others to do the same.

They preserved what Adam received.

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### Righteousness Is Defined by Obedience, Not Era

The record calls certain men righteous long before Sinai. This alone tells us that righteousness was measurable before written law on stone.

The measure was simple:  
obedience to the law already given.

Adam was taught repentance.  
Adam was commanded to be baptized.  
Adam was taught to offer sacrifice in obedience.  
Adam was taught to call upon the name of the Lord.

Those who kept these things walked in righteousness.

Those who rejected them did not.

This is why righteousness appears early—  
and judgment follows rejection, not ignorance.

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### Seth and the Continuation of the Command

After Adam, the command did not disappear.

The record shows that Seth and his lineage continued to call upon the name of the Lord. This phrase is not casual language. It signals covenant obedience preserved through generations.

Calling upon the name of the Lord means more than prayer.

It means submission to the order God established.

They did not invent a new path.

They guarded the old one.

This is why righteousness is spoken of as something walked in, not merely believed.

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Enoch and the City That Obeyed

Enoch stands as a witness that righteousness is communal, not private.

He did not preach a different law.

He called people back to the same command.

Repentance.

Covenant.

Obedience.

Because the people obeyed, they were transformed.

The city was not taken because it was intelligent.

It was not taken because it was ancient.

It was taken because it was aligned.

Heaven receives what walks in heaven's order.

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Noah: A Preacher of Righteousness

The New Testament calls Noah a "preacher of righteousness."

This title is deliberate.

> "And spared not the old world, but saved Noah the eighth person, a preacher of righteousness..."

— 2 Peter 2:5

Noah did not invent righteousness.  
He preached what already existed.

He called the world to repent.  
He warned of judgment.  
But more importantly, he walked in obedience while the world rejected it.

Righteousness, therefore, is not proven by numbers.  
It is proven by faithfulness to the command.

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The Waters Again Bear Witness

The Flood itself becomes testimony.

Water appears again—not randomly, but purposefully.

Peter later explains what the world failed to see:

> “When once the longsuffering of God waited in the days of Noah... wherein few, that is, eight souls were saved by water.

The like figure whereunto even baptism doth also now save us...”

— 1 Peter 3:20–21

The waters did not save because they destroyed.  
They saved because they separated obedience from rebellion.

As with Adam, the pattern remains:

God commands

Man transgresses

Repentance is preached

Water becomes the dividing line

Obedience is preserved

The preachers of righteousness were righteous because they kept the law given to Adam and refused to abandon it when the world did.

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### Righteousness Was Never Undefined

Righteousness was not vague.

It was not emotional.

It was not cultural.

It was obedience to revealed command.

This is why the same call echoes through every generation:

Turn.

Enter the covenant.

Walk in obedience.

Those who did were called righteous.

Those who did not were left to their own way.

The flood did not create a new doctrine.

It confirmed an old one.

## CHAPTER 3

### Noah, the Covenant, and the Preservation of the Command

Noah did not stand alone because he was innovative.

He stood because he was faithful.

The world around him had multiplied in knowledge,  
but it had abandoned obedience.

Scripture does not say the earth was destroyed because it lacked intelligence.

It says the earth was corrupt because it had departed from God's order.

Corruption is not ignorance.

Corruption is rebellion against known command.

This is why Noah matters.

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## Noah Walked With God

The record describes Noah with uncommon clarity:

> “Noah was a just man and perfect in his generations, and Noah walked with God.”  
— Genesis 6:9

To walk with God is covenant language.  
It implies agreement, alignment, and obedience.

Noah did not walk by instinct.  
He walked by instruction already given.

He did not invent righteousness for his generation.  
He preserved it.

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## What Law Did Noah Keep?

No new law is recorded as being given to Noah before the Flood.  
Yet Noah is called just.

This means righteousness already existed.

The law Noah kept was the same law Adam received:

repentance when transgression occurs

obedience to divine instruction

submission to God’s order

covenant relationship maintained by faithfulness

Noah’s righteousness was not defined by ritual innovation,

but by continuity.

He did not alter the path to make it palatable.  
He did not adjust obedience to fit the times.

He remained aligned while the world moved away.

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#### A Preacher Before a Builder

Scripture identifies Noah first as a preacher, not a carpenter.

Before the ark was built, repentance was proclaimed.  
Before judgment fell, mercy was extended.

The warning itself was an invitation.

Judgment did not arrive suddenly.  
It arrived after patience.

The longsuffering of God waited.

This confirms again that righteousness is never silent.  
Those who obey also testify.

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#### The Ark and the Waters

The ark was not an escape from obedience.  
It was obedience made visible.

Every measurement was given.  
Every action required trust.  
Nothing was improvised.

The ark stood as a witness that salvation comes through submission, not resistance.

Then came the waters.

The same element that had restored Adam after transgression

now separated obedience from rebellion on a global scale.

Water does not change its testimony.

It still marks the line between the old and the new.

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#### The Covenant After the Flood

After the waters receded, God did not remove the requirement of obedience.

He reaffirmed covenant.

The rainbow was not a sign of independence.

It was a sign of restraint—God’s mercy toward a repentant remnant.

Life continued not because the world had improved,  
but because obedience had been preserved.

Noah offered sacrifice.

He continued worship.

He walked in covenant.

The command did not end with survival.

It continued with faithfulness.

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#### From Adam to Noah: One Unbroken Path

Nothing in the Flood narrative replaces what Adam received.

It confirms it.

Repentance was still required.

Obedience was still the measure.

Water still testified.

Covenant still governed relationship with God.

The earth was cleansed,  
but the law was unchanged.

This is why Scripture never presents Noah as the beginning of a new doctrine.

He is presented as a preserver.

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#### Why This Matters Now

If obedience existed before law on stone,  
then obedience is not dependent on institutions.

If repentance and covenant were required before nations,  
then they are required of individuals.

If righteousness was measured before Moses,  
then righteousness is not cultural.

It is eternal.

From Adam to Noah, the path remains singular.

And it does not widen with time.

#### CHAPTER 4

##### Abraham and the Ancient Order of Christ

Abraham did not discover righteousness.  
He recognized it.

Scripture never presents Abraham as the beginning of obedience,  
but as a man who entered an order already established by God.

This matters, because covenant does not originate with men.  
It is received.

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##### Righteousness Existed Before Abraham

The record speaks plainly:

> “Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.”

— Genesis 26:5

This statement is made before the law of Moses.

Therefore, the commandments Abraham kept were not Mosaic.

They were older.

This confirms what has already been shown from Adam through Noah:

obedience was revealed early, preserved faithfully, and transmitted through the righteous line.

Abraham did not invent the path.

He walked it.

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Melchizedek and the Priesthood of the Most High

Abraham’s encounter with Melchizedek reveals the existence of an ancient priesthood already in operation.

> “And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.”

— Genesis 14:18

Melchizedek appears without genealogy, without introduction, and without explanation— not because he lacked origin, but because his authority did not need justification.

He was already established.

Abraham does not instruct him.

Abraham submits to him.

> “And he gave him tithes of all.”

Tithes are given in recognition of authority, not curiosity.  
This act alone testifies that Abraham acknowledged a priesthood greater than himself.

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An Order Older Than Levi

The New Testament later confirms what Genesis already shows.

> “Without all contradiction the less is blessed of the better.”  
— Hebrews 7:7

Abraham was blessed by Melchizedek because Melchizedek stood in an older and higher order.

This priesthood did not originate in Israel.  
Israel later entered it.

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Bread and Wine as Covenant Witness

Melchizedek does not bring animals to the altar.  
He brings bread and wine.

Scripture does not explain the symbol.  
It preserves it.

Later, Christ takes the same elements and declares their fulfillment.

He does not invent new symbols.  
He confirms ancient ones.

This reveals continuity, not innovation.

The covenant Christ establishes openly  
was testified of quietly long before His flesh appeared.

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## Abraham and the Knowledge of Christ

Christ Himself confirms Abraham's awareness:

> "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

— John 8:56

Abraham did not know Christ by mortal name.  
He knew Him by promise, covenant, and obedience.

Those who obeyed the law given from the beginning  
followed Christ before He walked among men.

Not by speculation.

By revelation.

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## The Ancient Line Was Preserved

From Adam,  
through Noah,  
through the righteous line preserved after the Flood,  
the knowledge of God was not lost.

Shem, the son of Noah, lived long enough for Abraham's era.  
Whether named directly or preserved through priesthood order,  
the truth remains the same:

The commandments were not reinvented.

They were handed down.

Melchizedek stands as a witness of that preservation.

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## Abraham Entered an Existing House

Abraham did not establish righteousness.  
He entered it.

He obeyed the same law:

repentance when transgression occurs

covenant through obedience

faith in the Redeemer promised from the beginning

This is why Scripture calls him faithful.

Not because he was first—  
but because he was aligned.

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One Christ, One Path

Christ is not a later solution to an earlier failure.  
He is the same Redeemer revealed from the foundation of the world.

Those who obeyed before His coming  
obeyed Him.

Those who obey after His coming  
obey Him still.

The path does not change with time.  
It is confirmed by it.

## CHAPTER 5

Jacob, Israel, and the Covenant of Cleansing

The covenant did not move forward by accident.  
It moved forward by obedience.

What was given to Adam, preserved through Noah, and entered by Abraham  
was carried forward through Jacob—not as a new command,  
but as the same covenant preparing to become a people.

Jacob stands at the threshold where obedience begins to shift from individual faithfulness to household responsibility.

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Jacob Inherits the Same Command

When the Lord appears to Jacob, He does not redefine Himself.

> “I am the Lord God of Abraham thy father, and the God of Isaac.”  
— Genesis 28:13

This declaration matters.

God does not announce a new way.  
He identifies Himself as the same God who commanded repentance, covenant, and obedience from the beginning.

Jacob is not offered innovation.  
He is offered continuation.

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Return Requires Cleansing

When Jacob prepares to return to Bethel—the place of covenant—he does not allow his household to approach God casually.

> “Put away the strange gods that are among you, and be clean, and change your garments.”  
— Genesis 35:2

This is not cultural ritual.  
It is covenant order.

Three things are required before return:

Repentance — false gods removed

Cleansing — preparation before God

Renewal — reentry into covenant

Cleansing is never separated from repentance.  
Covenant is never renewed without separation from defilement.

The language of washing appears again,  
because the command has never left.

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Household Obedience Precedes National Covenant

Jacob does not cleanse himself alone.  
He commands his entire house.

This marks an important transition.

The covenant is no longer carried by one man in isolation.  
It is now guarded within a family.

What Adam did personally,  
what Noah preserved faithfully,  
what Abraham entered willingly,  
Jacob now enforces corporately.

This prepares the way for Israel.

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From Jacob to Israel

Jacob's name is changed, but the command is not.

> "Thy name shall be called no more Jacob, but Israel."  
— Genesis 32:28

A new name signals a new role, not a new doctrine.

Israel is not created to escape obedience.  
Israel is created to bear it.

The covenant does not lighten as it expands.  
It deepens.

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### Why the Water Must Come Next

A people cannot be formed without separation.  
Separation cannot be established without obedience.  
Obedience is always marked by cleansing.

The water that restored order for Adam,  
that preserved life in Noah's day,  
that testified of covenant before Abraham,

will now appear again—  
not for one man,  
but for a nation.

Jacob's command to "be clean"  
is the final preparation before Israel enters the water together.

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### The Command Has Not Changed

Jacob's household is cleansed  
because God still requires order.

No repentance—no return.  
No cleansing—no covenant.  
No obedience—no future.

This is not later theology.  
It is ancient instruction.

And it is about to be witnessed publicly.

## CHAPTER 6

### Israel Through the Sea — A Nation Baptized

What had been required of one man,  
then preserved through a righteous line,  
then guarded within a household,  
was now required of a people.

Israel could not enter covenant history as a nation  
without passing through the same obedience that marked the beginning.

The command did not change.  
The scale did.

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### Deliverance Required Separation

Israel was delivered from bondage,  
but deliverance alone was not covenant.

Leaving Egypt did not make Israel a people of God.  
Passing through the water did.

The command had always required separation—  
a leaving behind of the old life  
and an entering into new order.

Egypt represented bondage.  
The wilderness represented transition.  
The sea marked the dividing line.

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### The Sea as Covenant Entry

Scripture later explains plainly what happened at the sea:

> “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;

And were all baptized unto Moses in the cloud and in the sea.”  
— 1 Corinthians 10:1–2

Paul does not invent this language.  
He reveals what was already true.

Israel was baptized.

Not individually.  
Corporately.

The water that once restored order to Adam,  
that once preserved life in Noah’s day,  
now marked the birth of a nation in covenant.

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Law Followed Baptism, Not the Other Way Around

Israel did not receive the law in Egypt.  
They did not receive it before the sea.

They passed through the water first.

Only after baptism did they come to Sinai.

This order matters.

God does not place law upon a people  
before they enter covenant.

Baptism precedes instruction.  
Obedience precedes expansion of responsibility.

This is the same pattern seen from the beginning.

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The Cloud and the Spirit

Israel did not pass through the water alone.

They were covered by the cloud.

The cloud guided them,  
protected them,  
and rested upon them.

The pattern is complete:

water below

covering above

The same order testified in later scripture:

water

Spirit

The outward act was matched by divine presence.

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### A Nation Formed by Obedience

Israel did not become God's people because they were numerous.  
They became God's people because they obeyed.

Those who passed through the sea together  
were bound together.

The covenant was no longer theoretical.  
It was enacted.

From that moment forward,  
Israel's relationship with God was not defined by ancestry alone,  
but by covenant obedience entered through the water.

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## Why the Prophets Look Back to the Exodus

When later prophets call Israel to repentance,  
they repeatedly reference the Exodus.

Not merely as history,  
but as covenant memory.

They remind the people where obedience began.

To depart from the command  
was to forget the sea.

To return to the Lord  
was to remember how they entered.

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## The Same Command, Publicly Witnessed

What had been taught quietly from Adam onward  
was now displayed before the nations.

Israel's baptism through the sea  
declared that God's way had never changed.

Repentance leads to separation.  
Separation is marked by water.  
Water opens the path to covenant life.

The command that began in the beginning  
now stood written into history.

## CHAPTER 7

### Washings, the Law, and Covenant Maintenance

Baptism did not end at the sea.  
It established the nation.

What followed was not replacement, but maintenance.

Once Israel entered covenant through the water,  
God gave instruction for how covenant life was to be kept clean.

The law did not remove the need for obedience.  
It taught Israel how to remain within it.

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The Law Presupposed the Water

The law was not given to strangers.  
It was given to a baptized people.

Every command that followed assumed  
that Israel had already passed through the sea  
and entered covenant.

This is why the law speaks constantly of:

cleansing

washing

purification

return

The language is not symbolic decoration.  
It is functional.

A covenant people must be kept clean.

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Washings Were Not Optional Rituals

The law established washings for:

priests

the unclean

those returning from defilement

These washings were not moral theater.  
They were acts of obedience tied to covenant standing.

Defilement did not mean abandonment by God.  
It meant misalignment.

Washings restored order.

The water did not save by itself.  
It testified that obedience had been chosen again.

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The Priesthood and the Basin

Before priests could minister, they had to wash.

This was not about appearance.  
It was about order.

No one approached God casually.

The basin stood as a reminder: those who serve must be clean,  
and those who are clean must obey.

The water remained present at the center of worship  
because obedience never moved away from it.

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Cleansing and Repentance Worked Together

The law never separated washing from repentance.

To wash without turning was empty.  
To turn without obedience was incomplete.

This is why the prophets later rebuked empty ritual while still calling for cleansing.

The problem was never the water.  
The problem was the heart.

Yet God never removed the water from the path.

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The Law Did Not Replace the Beginning

The commandments given at Sinai did not overwrite Adam.  
They clarified how a people in covenant should live.

Repentance was still required.  
Cleansing was still necessary.  
Obedience was still the measure.

The law assumed the same command that had existed all along.

This is why later generations could not plead ignorance.  
They knew how they entered.

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Covenant Maintenance, Not New Entry

Washings under the law did not replace baptism.  
They maintained covenant life after entry.

Just as Adam was restored after transgression,  
Israel was restored after defilement.

The principle did not change: obedience restores alignment.

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Why This Matters Before the Kings

Before Scripture speaks of righteous kings

or wicked departures,  
it establishes a foundation.

Israel knew:

what obedience looked like

how covenant was entered

how alignment was restored

When kings later “kept the command”  
or “departed from it,”  
they were referring to this known order.

Nothing was vague.

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The Water Never Left

From Adam,  
to Noah,  
to the sea,  
to the law,

the water remained present  
as a witness of obedience.

It did not save apart from faith.  
It did not cleanse apart from repentance.

But it never disappeared.

It stood silently, faithfully,  
marking the boundary between disorder and covenant life.

## CHAPTER 8

Kings, Prophets, and Departure From the Command

Once Israel entered covenant through the water  
and was instructed in how to remain clean,  
Scripture begins to speak with greater clarity  
about keeping the command  
and departing from it.

Kings and prophets do not introduce new standards.  
They judge Israel according to a law already known.

Righteousness and wickedness are no longer abstract terms.  
They are measured by obedience to the covenant Israel entered.

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Keeping the Command Was the Measure

When Scripture calls a king righteous,  
it does not praise innovation or personality.  
It testifies of faithfulness.

David speaks plainly:

> “I have kept the ways of the Lord, and have not wickedly departed from my God.”  
— Psalm 18:21

David does not say he felt righteous.  
He says he kept something.

To keep the ways of the Lord  
is to remain within covenant order.

To depart  
is to step outside of it.

The language assumes a known path.

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Cleansing and Return in David's Confession

When David transgresses,  
he does not ask for exemption from the law.  
He seeks restoration.

> “Wash me thoroughly from mine iniquity, and cleanse me from my sin.”  
— Psalm 51:2

David understands that repentance requires more than regret.  
It requires cleansing.

He does not discard the command.  
He returns to it.

This is the same pattern seen from the beginning:

transgression

repentance

restoration

The water still testifies.

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Josiah and Covenant Restoration

Josiah is called righteous  
because he restored obedience.

When the Book of the Law was found,  
he did not reinterpret it.  
He submitted to it.

> “And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord,  
and to keep his commandments.”  
— 2 Kings 23:3

Josiah understood that covenant is not maintained by memory alone.  
It must be renewed through obedience.

Defilement had entered the land  
because the command had been neglected.

Reform meant return.

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Daniel and the Confession of Departure

Daniel does not plead ignorance for Israel's judgment.  
He confesses departure.

> "We have sinned, and have committed iniquity, and have done wickedly... even by departing  
from thy precepts and from thy judgments."  
— Daniel 9:5

Daniel's prayer is covenantal, not emotional.

He acknowledges:

the command existed

the people knew it

they abandoned it

Judgment did not come because God was unclear.  
It came because obedience was refused.

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The Prophets Speak With One Voice

Isaiah, Jeremiah, and Ezekiel speak consistently.

They call Israel to:

return

be clean

renew covenant

> “Wash you, make you clean; put away the evil of your doings.”  
— Isaiah 1:16

> “Then will I sprinkle clean water upon you, and ye shall be clean.”  
— Ezekiel 36:25

The prophets do not abolish the water.  
They call the people back to it.

Their rebuke is not against obedience,  
but against obedience without heart.

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Departure Explains Judgment

Every captivity follows the same pattern:

covenant neglected

defilement multiplied

repentance ignored

judgment allowed

The command never failed Israel.  
Israel departed from it.

This is why Scripture uses the language of return, not replacement.

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### The Command Was Never Lost

Even in exile,  
Daniel prays toward Jerusalem.  
The people remember the covenant.

They know what obedience looks like.  
They know how they entered.

The water still stands  
as the witness of the path they once walked.

---

### Why This Prepares the Way for John

When John the Baptist appears,  
he does not confuse Israel.

He restores memory.

His call to repentance and baptism  
is not foreign.

It is familiar.

Israel had simply drifted far enough  
to forget the beginning.

## CHAPTER 9

### John and the Restoration of the Beginning

John did not appear to introduce a new command.  
He appeared to restore the beginning.

Scripture does not present John as an innovator.  
It presents him as a voice—

calling Israel back to what they already knew  
but had neglected.

This is why his message was clear, direct, and uncompromising.

---

### Repentance Was Not Optional

John's cry was simple:

> "Repent ye: for the kingdom of heaven is at hand."  
— Matthew 3:2

He did not invite discussion.  
He did not debate theology.

He called for repentance  
because repentance had always been required  
before covenant renewal.

Israel understood this language.

They had heard it from the prophets.  
They had read it in the law.  
They had sung it in the Psalms.

John was not inventing urgency.  
He was declaring that the time for return had arrived.

---

### Why Baptism Returned Publicly

John baptized in water  
because covenant restoration required a visible act of obedience.

The people were not ignorant of washings.  
What had been lost was submission.

John did not argue symbolism.  
He commanded action.

Those who repented  
entered the water.

Those who refused  
remained outside.

The dividing line returned.

---

The Jordan Was Not Chosen at Random

John baptized in the Jordan,  
the same river Israel crossed to enter the land.

This was not coincidence.

Just as the sea marked Israel's birth as a nation,  
the Jordan now marked Israel's call to renewal.

The message was unmistakable:

You entered once through water.  
You must return through obedience.

---

John Did Not Replace the Law

John did not abolish the law.  
He exposed its neglect.

This is why he rebuked religious leaders who trusted lineage:

> "Think not to say within yourselves, We have Abraham to our father."  
— Matthew 3:9

Covenant was never maintained by ancestry alone.  
It was always maintained by obedience.

The water did not care who they were.  
It testified only to whether they obeyed.

---

#### Preparation for Christ

John's role was not to be the light,  
but to prepare the way for it.

He restored the ancient order:

repentance

baptism

obedience

So that when Christ appeared,  
the path would already be visible.

Christ did not need to explain baptism.  
Israel already understood it.

They only needed to choose.

---

#### Why Christ Submitted to Baptism

When Jesus comes to John,  
He does not argue necessity.

He submits.

> "Thus it becometh us to fulfil all righteousness."  
— Matthew 3:15

Christ does not exempt Himself from obedience.  
He confirms it.

He enters through the same gate  
He will later command others to enter.

This seals the witness:

The command did not begin with John.  
John restored it.

Christ did not replace it.  
Christ fulfilled it.

---

The Heavens Responded

After Christ was baptized,  
the heavens opened.

The Spirit descended.  
The Father testified.

The order remained intact:

water

Spirit

witness

What had been shown quietly in earlier generations  
was now confirmed openly.

---

From Adam to Christ — One Unbroken Path

Adam obeyed and was restored.  
Noah preserved obedience through water.  
Israel entered covenant through the sea.  
The law maintained cleanliness.  
The prophets called for return.  
John restored the beginning.  
Christ fulfilled righteousness.

The command never changed.

What changed was visibility.

## CHAPTER 10

Christ's Command and the Way Forward

Christ did not leave His followers to guess.

After restoring the beginning through repentance and baptism,  
He spoke plainly about what comes next.

He did not create a new gate.  
He pointed back to the same one—  
now confirmed by His own obedience.

---

The Doctrine Was Declared, Not Debated

Christ summarized the path without ambiguity.

He did not scatter instruction across traditions.  
He gathered it into one doctrine.

> "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."  
— John 3:5

This was not metaphor replacing obedience.  
It was clarification of order.

Water first.  
Spirit following.  
Entry confirmed.

The same pattern shown from the beginning  
now spoken openly by the Son.

---

The Command Given to the Apostles

Before ascending, Christ entrusted His disciples  
with the same responsibility He Himself had honored.

> “Go ye therefore, and teach all nations, baptizing them... teaching them to observe all things  
whatsoever I have commanded you.”  
— Matthew 28:19–20

Teaching did not replace baptism.  
Baptism preceded teaching.

Instruction rests upon covenant entry.  
Obedience opens the way for understanding.

This was not optional language.  
It was commission.

---

The Apostles Did Not Alter the Order

When the people asked what to do,  
the answer was immediate and consistent.

> “Repent, and be baptized every one of you...”  
— Acts 2:38

No debate.

No delay.  
No alternative path offered.

Those who believed obeyed.  
Those who obeyed entered.

The apostles did not soften the command.  
They honored it.

---

### Why Obedience Comes Before Direction

Scripture never promises clarity without covenant.

Direction without obedience leads to wandering.  
Knowledge without submission leads to pride.  
Vision without repentance leads to confusion.

This is why Christ places obedience first.

Those who enter through the water  
do not receive all answers at once.

They receive alignment.

And alignment allows the Spirit to guide.

—

### THE SECOND WITNESS

#### Joseph Testifies of the Same Command

Every word is established by more than one witness.  
What Judah has testified from the beginning,  
Joseph confirms without contradiction.

The command does not change.  
The witness multiplies.

---

## Adam Taught the Doctrine — The Joseph Record

Joseph's record speaks plainly of the beginning.

Adam is taught repentance.

Adam is commanded to be baptized.

Adam receives the Holy Ghost after obedience.

> “And it came to pass, when the Lord had spoken with Adam... the Spirit of God descended upon him... and he was baptized.”

— Moses 6

The order is the same:

command given

transgression acknowledged

repentance taught

baptism administered

Spirit received

Joseph confirms what Judah preserved.

---

## The Doctrine of Christ Defined

Joseph records the doctrine with unmatched clarity.

> “This is the doctrine of Christ... repentance and baptism... then cometh a remission of your sins by fire and by the Holy Ghost.”

— 2 Nephi 31

This is not a new doctrine.  
It is a clear statement of the old one.

Repentance is required.  
Baptism is commanded.  
Endurance in obedience follows.

Nothing added.  
Nothing removed.

---

### Christ Repeats the Command to a Second People

Christ speaks again after His resurrection—  
not to change the command,  
but to confirm it.

> “Whoso believeth in me, and is baptized, the same shall be saved.”  
— 3 Nephi 11

Christ warns against alteration:

> “Whoso shall declare more or less than this... cometh of evil.”  
— 3 Nephi 11

Joseph records Christ guarding the doctrine  
with the same seriousness shown in the Bible.

The command stands firm.

---

### Covenant Entry Explained Plainly

Joseph records covenant entry at the waters of Mormon.

> “As ye are desirous to come into the fold of God... what have you against being baptized?”  
— Mosiah 18

Baptism is shown as:

covenant

obedience

commitment to walk in God’s ways

This mirrors:

Adam’s restoration

Israel’s passage through the sea

John’s baptism

Christ’s command

The water remains the witness.

---

Two Sticks, One Path

Judah testifies:

repentance

water

obedience

Joseph confirms:

repentance

water

obedience

Both point to Christ.  
Both preserve the same order.  
Both reject alteration.

From the beginning to the end,  
the command has not changed.

---

Final Seal

This book stands upon two witnesses.  
Not interpretation.  
Not tradition.  
Not institution.

Scripture.

From Adam to Christ,  
from Judah to Joseph,  
the path remains one.

Repent.  
Be baptized.  
Walk in obedience.

The water still stands.

The Invitation, Not the Pressure

Christ never forced obedience.  
He invited it.

> "If any man will come after me..."

The path remains voluntary,  
but it is not unclear.

Repentance is required.  
Baptism is commanded.  
Obedience is expected.

Grace does not erase the gate.  
Grace opens it.

---

### One Path for Every Generation

From Adam to Christ,  
from Christ to the apostles,  
from the apostles to every nation—

the command stands.

Those who desire covenant life  
must enter as covenant life has always been entered.

Through repentance.  
Through the water.  
Through obedience.

Not as ritual.  
Not as tradition.  
But as alignment with God's order.

---

### The Way Forward

This book does not call for affiliation.  
It does not demand allegiance to men.

It calls for obedience to Christ.

Search the scriptures.

Consider the path.  
Choose alignment.

The water still stands.

### Closing Word

This book was not written to argue theology  
or to build a following.

It was written to show—by scripture alone—  
that the command of repentance, baptism, and obedience  
was given from the beginning  
and has never been revoked.

From Adam to Christ,  
the path remains one.

Those who desire covenant life  
must enter covenant order.

The water still stands.  
The invitation remains.

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### For Assistance

If you are seeking guidance, scripture support,  
or help understanding repentance and baptism  
according to the teachings of Christ  
as shown in the Bible and the Book of Mormon,

you may reach out here:

[firescribeofisrael@gmail.com](mailto:firescribeofisrael@gmail.com)

There is no church requirement.  
There is no intermediary.  
There is only Christ and obedience to His command.

