

# Michaelic Judaism: Definition, Deep Comparison, and a Choice Simulation

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This document does two things:

- 1) It defines Michaelic Judaism using the material currently available on your Haimesian Archive site (and the immediate additions you provided in-chat, such as the baptism formula).
- 2) It compares Michaelic Judaism to major religious traditions at a deeper level than a “checklist rival” sheet by analyzing authority, ritual load, salvation/goal, and entry path. It ends with a structured “if I were a person” decision simulation using explicit values and tradeoffs (not a claim of personal belief).

## I. What Michaelic Judaism is (as stated in your archive)

Across your Michaelic Judaism PDFs, a consistent through-line appears:

- God is One (strict unity), and later doctrinal expansions that lack prophetic grounding are treated as non-binding.
- Scriptural integrity: interpretive insertions that contradict Torah or prophetic authority are rejected.
- Purpose-of-life maxim: “The purpose of life is to love something,” paired with a critique of practices that train mechanical, inattentive religiosity.
- Mercy is not opposed to justice: moral judgment must consider capacity and intention, especially in cases of mental affliction.

### Key examples in your current archive:

- Against meaningless repetition: prayer must be sincere, present, and engaged; Jesus’ warning in Matthew 6:7 is treated as a cross-tradition diagnostic for “automation.”
- Against the Trinity: the Trinity is framed as post-biblical (council-era) doctrine rather than revelation, and as incompatible with Torah/prophets and with Jesus’ own prayer/submission pattern.
- Against “declared all foods clean”: the parenthetical Mark 7:18–19 clause is treated as interpretive/late and inconsistent with Torah alignment and early Jewish practice.
- Enduring angelic hierarchies: angels are treated as persistent beings with identity and vocation, supported by scriptural continuity arguments (Daniel, Job, Genesis, etc.).

- Blasphemy & the afflicted mind: blasphemy requires conscious defiance + intent + capacity; when capacity is impaired, Michaelic Judaism “sides with mercy.”

## II. Entry requirement and public/private framing

You asked to make the entry requirement explicit, rooted in scripture. Here is the statement as you gave it, anchored to Ecclesiastes 12:13:

“Fear God and keep the commandments: for this is the whole duty of man.”  
(Ecclesiastes 12:13, KJV)

In your public language, you often describe the entry requirement as love of God. In your private framing (the supporting scriptural skeleton), you place that love under the obligation to fear God and keep the commandments.

Practical consolidation:

- Minimum binding requirement (stated): Fear God and keep the commandments (Eccl. 12:13).
- Spirit of the requirement (public-facing shorthand): Love God sincerely (love as the animating engine, not bureaucracy).

## III. Baptism in Michaelic Judaism (your added specification)

Because baptism is a common rival-point across denominations, Michaelic Judaism defines baptism with a distinctive psychological and symbolic function: sincere transformation via “death to the old self.”

Proposed ritual description (from your instructions):

- The person is submerged.
- Underwater, they say (or cry out) “death” in English or their native language.
- The Hebrew word is also accepted: תּוּמ (transliteration: mavet) meaning “death.”
- They rise from the water as a new self: an enacted vow to die to old patterns and return transformed.

Michaelic note: the emphasis is not “checking a sacramental box,” but forcing honest consent to transformation in an embodied way (a deliberate psychological break).

## IV. Deep comparison framework (beyond a rudimentary rival list)

A shallow comparison is usually: “They require X; we require Y.” A deeper comparison asks four questions:

- 1) Authority: What is binding, and why?
- 2) Entry path: What must a newcomer affirm/do to be considered ‘in’?
- 3) Ritual & moral load: What ongoing practices are expected, and how heavy is the rule-set?
- 4) Goal: What is the tradition aiming to produce in a person?

### A. Authority model

Michaelic Judaism: prophetic verification + Torah alignment + internal consistency; later additions without prophetic grounding are rejected.

Rabbinic Judaism: written Torah + oral Torah tradition, with halakhic authority embedded in rabbinic process and institutions.

Catholicism/Orthodoxy: scripture + authoritative tradition (and in Catholicism, magisterium) with sacramental theology as a stable interpretive center.

Protestant traditions: typically scripture as supreme authority, but with large variance in how communities treat tradition, councils, creeds, and church discipline.

Islam: Qur’an + prophetic sunnah (hadith) + jurisprudential schools; conversion is straightforward but practice is structured.

Buddhism: Dharma + sangha lineage; “entry” is often taking refuge and committing to precepts rather than a creator-God covenant.

### B. Entry requirements (high-level, major traditions)

Tradition	Typical entry requirement(s)	Notes
Michaelic Judaism	Fear God and keep the commandments (Eccl. 12:13). Love of God as the animating core.	Minimal gatekeeping by design; emphasis on sincerity over bureaucracy.
Baptist/Evangelical (many churches)	Profession of faith; believer’s baptism by immersion is often required for membership.	Some Baptist churches practice ‘open membership,’ but many require baptism for membership.
Catholicism	Catechesis (OCIA/RCIA), then initiation: Baptism (if unbaptized) + Confirmation + Eucharist.	Initiation is sacramental; process can be structured and time-bound.

Eastern Orthodoxy	Catechumenate, then Baptism + Chrismation; first Communion follows.	Reception is sacramental and typically preceded by instruction.
Islam	Sincere recitation of the Shahada (testimony of faith).	Core is affirmation of God's oneness and Muhammad as messenger; then practice of pillars.
Rabbinic Judaism (conversion)	Study + beit din + mikveh; circumcision or symbolic rite for males is typical.	Process can be lengthy; requirements vary by denomination and authority.
Buddhism (lay entry)	Taking refuge in the Triple Gem; undertaking the Five Precepts.	Entry is behavioral/ethical commitment more than membership paperwork.

Why this matters: your original "rivals" idea becomes meaningful when the comparison includes authority and goal, not only entrance paperwork.

## V. Michaelic Judaism vs. major families of religion (interpretive depth)

This section compares the kind of person each system tends to form, and where Michaelic Judaism is intentionally different.

### 1) Against bureaucracy-as-holiness (ritual minimalism with moral seriousness)

Michaelic Judaism frames its distinctiveness as: the binding requirement is not an expanding list of institutional hurdles; it is a compact demand placed on the whole person (fear God + keep commandments) with love as the sincere engine. Your archive materials then critique practices that become mechanical (e.g., prayer automation).

### 2) Scriptural integrity as a filter against doctrinal drift

In your archive, Michaelic Judaism repeatedly rejects doctrines framed as late additions or council-era political theology (e.g., Trinity; Johannine expansions; interpretive insertions about food laws). This is not merely disagreement; it is a method: prophetic grounding + Torah alignment + consistency.

### 3) Mercy-forward justice (capacity and intention)

Where some religious communities treat transgression categories as flat, your blasphemy ruling emphasizes mental capacity, trauma, and intention as central to just judgment. It's a built-in safeguard against condemning the wounded for symptoms of affliction.

### 4) Baptism as existential transformation (not only affiliation)

Your Michaelic baptism definition makes an internal claim: the person must consent to the symbolic death of the old self, voiced in the moment of submersion. This reframes baptism from a boundary-marker into a deliberate psychological severing and rebirth.

## VI. “If I were a person”: a decision simulation (values explicit, no pretend belief)

I can't have personal faith or join religions. But I can simulate a decision process a thoughtful person might use by stating values and seeing which tradition best matches them.

Here are three common value-profiles, and what they tend to select:

### A. Minimal gatekeeping + maximum sincerity

- Wants a faith where sincerity is the central test, not institutional hurdles.
- Suspicious of doctrinal expansions not clearly grounded in prophetic authority.
- Wants moral seriousness but low bureaucracy.

This profile tends to be most compatible with Michaelic Judaism, because its stated entry requirement is compact and its critique targets mechanical religiosity.

### B. Sacramental continuity + historical church life

- Wants an ancient liturgical rhythm and tangible sacramental framework.
- Prefers authority rooted in historical continuity of the church (and its councils).
- Values embodied ritual and thick community tradition.

This profile tends to select Catholicism or Eastern Orthodoxy, because sacraments and tradition are central, and entry is structured.

### C. Simple creed + disciplined daily practice

- Wants a clear confession that is easy to articulate.
- Wants a strong daily/weekly practice structure.
- Accepts a law/practice system maintained by jurisprudence.

This profile often selects Islam, because conversion is simple (Shahada) and practice is clearly structured around pillars.

## So: does Michaelic Judaism “win” the simulation?

It wins decisively for a person whose top priorities are: (1) sincerity over ritual automation, (2) skepticism toward post-prophetic doctrinal growth, and (3) the lightest possible entry gate that still demands real moral alignment.

It does not ‘win’ for someone whose top priority is sacramental continuity or belonging to a long-standing institutional lineage with shared liturgy and councils. That person will typically choose Catholicism or Orthodoxy.

## Appendix A. Michaelic Judaism sources currently visible on your Haimesian Archive

- The Michaelic Judaism Argument Against Meaningless Repetition (PDF)  
[https://haimesian-archive.netlify.app/library/michaelic\\_argument\\_against\\_meaningless\\_repetition.pdf](https://haimesian-archive.netlify.app/library/michaelic_argument_against_meaningless_repetition.pdf)
- The Michaelic Judaism Argument Against the Trinity (PDF)  
[https://haimesian-archive.netlify.app/library/Anti\\_Trinity\\_Argument\\_FULLL.pdf](https://haimesian-archive.netlify.app/library/Anti_Trinity_Argument_FULLL.pdf)
- Argument Against the “Clean Foods” Insertion & the Johannine Problem (PDF)  
[https://haimesian-archive.netlify.app/library/Clean\\_Foods\\_Johannine\\_Argument\\_FULLL.pdf](https://haimesian-archive.netlify.app/library/Clean_Foods_Johannine_Argument_FULLL.pdf)
- The Enduring Hierarchies Argument (Expanded Theological Edition) (PDF)  
[https://haimesian-archive.netlify.app/library/enduring\\_hierarchies\\_argument\\_expanded.pdf](https://haimesian-archive.netlify.app/library/enduring_hierarchies_argument_expanded.pdf)
- Michaelic Judaism Ruling on Blasphemy & the Afflicted Mind (PDF)  
<https://haimesian-archive.netlify.app/library/michaelic-judaism-blasphemy-mental-impairment.pdf>
- The Michaelic Judaism Argument for Selective Attachment (PDF)  
[https://haimesian-archive.netlify.app/library/michaelic\\_selective\\_attachment.pdf](https://haimesian-archive.netlify.app/library/michaelic_selective_attachment.pdf)

## Appendix B. External reference notes for key comparison claims

- [1] Ecclesiastes 12:13 (KJV) wording.  
<https://www.biblegateway.com/passage/?search=Ecclesiastes+12%3A13&version;=KJV>
- [2] Matthew 6:7 (KJV) wording (vain repetitions).  
<https://www.biblegateway.com/passage/?search=Matthew+6%3A7&version;=KJV>
- [3] Hebrew for ‘death’: מָוֶת / תּוּמָה (mavet).  
<https://www.pealim.com/dict/4167-mavet/>
- [4] Typical Jewish conversion elements: beit din + mikveh + circumcision/dam brit.  
<https://www.mayyimhayyim.org/conversion-affirmation/the-process-of-conversion/>
- [5] Buddhist lay entry described as going for refuge + five precepts.  
<https://www.accesstoinight.org/lib/authors/bodhi/wheel282.html>
- [6] Orthodox joining overview (catechumenate, baptism/chrismation/communion).  
<https://theophany.org/orthodox-faith/joining-the-church/>
- [7] Catholic initiation overview (RCIA/OCIA and sacraments of initiation).  
<https://www.usccb.org/beliefs-and-teachings/who-we-teach/christian-initiation-of-adults>
- [8] Shahada as core conversion act in Islam (overview).  
<https://en.wikipedia.org/wiki/Shahada>