

## Confident Believers Never Die Featuring the Master's Words from the Gospel of John

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**John 3:1** Was and a man of the Pharisees, Nicodémos name to him, a ruler of the Jews;

**John 3:1** Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἀρχῶν τῶν Ἰουδαίων·

**2 This one came toward him of night and said to him; Rabbi, we know that from Elohim**

2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ· ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ

**you've come – a teacher; no one for is able these the signs do that you do, except**

ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν

**it should be the Elohim with him. 3 Answered Yahshua\*\* and said to him; Amen amen I say**

μὴ ἦ ἢ ὁ θεὸς μετ' αὐτοῦ. 3 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἀμὴν ἀμὴν λέγω

**to you, except anyone should be born above, not is he able to see the realm of the Elohim.**

σοι, ἐὰν (μὴ) τις γεννηθῆ ἄνωθεν,\* οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

\*anōthen = from above, again, anew; this word can mean any or all of these, but primarily, above

\*\*The English churchmen of centuries ago gave Yahshua the Messiah a church name, **Jesus**. Does “Jesus” sound anything like “Yahshua”? Is “Jesus” spelled anything like “Yahshua”? If you shouted that church name in a crowd of Hebrews, would anyone turn to you in recognition? If you pray to Jesus, does he recognize that name? Are you sure about the entity you're praying to? Do you think that the person who was given “the name above all names” enjoys being people calling him Jesus? How would you like it if I spoke to you and insisted on calling you by some other name, a name that you made up? Think about it.

**4 He says to him [the] Nicodemus; How is able a man to be born old being?**

4 λέγει πρὸς αὐτὸν [ὁ] Νικόδημος· πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὢν;

**Not is able into the womb of the mother of him second-time to enter and to be born?**

μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;

**5 Answered [the] Jesus; Amen amen I say to you, except not someone should be born**

5 ἀπεκρίθη [ὁ] Ἰησοῦς· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ

**out of water and spirit not is he able to enter into the realm of the Elohim.**

ἐξ ὕδατος καὶ πνεύματος οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

**6 The one born out of the flesh, flesh is and the one having been born**

6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστὶν καὶ τὸ γεγεννημένον

**out of the spirit spirit is . 7 not should you wonder that I said to you; must**

ἐκ τοῦ πνεύματος πνεῦμα ἐστὶν. 7 μὴ θαυμάσης ὅτι εἶπον σοι· δεῖ

**you to be born above. 8 The wind where it wants blows and the sound of it you hear,**

ὑμᾶς γεννηθῆναι ἄνωθεν 8 τὸ πνεῦμα ὅπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις,

**but not have you known where it comes and where it goes away; in this way is everyone**

ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ

**having been born out of the spirit. 9 Answered Nicodémos and said to him;**

γεγεννημένος ἐκ τοῦ πνεύματος. 9 ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ·

**How are able these come to be? 10 Answered Jesus and said to him; You are the**

πῶς δύναται ταῦτα γενέσθαι; 10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· σὺ εἶ ὁ

**teacher of the Israel and these not you know? 11 Amen amen I say to you that;**

διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; 11 ἀμὴν ἀμὴν λέγω σοι ὅτι

**of things we've known we speak of, and the things we've seen we testify, and the testimony of us not**

ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐώρακάμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ

**you receive. 12 If the on-the-earth things I say to you and not you believe,**

λαμβάνετε . . . 12 εἰ τὰ ἐπίγεια\* εἶπον ὑμῖν καὶ οὐ πιστεύετε,

how if I may say to you the up-in-the-sky *things* will you believe? [smooth version here](#)

πῶς ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια\* πιστεύετε;  
\*earthly .. celestial

**John 5:24** Amen, amen I say to you that the one the word my hearing and believing the one

Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ  
sending me he has life an age, and into a trial\* not go but has passed out of the  
πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ  
death into the life. 25 Amen, amen I say to you that comes an hour and now is  
θανάτου εἰς τὴν ζωὴν. ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστὶν  
that the dead will hear the voice of the son of the Eloha and the ones having heard  
ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες  
will live 26 As for the father has life in himself, so also to the son he gave life to have in  
ζήσουσιν. 26 ὥσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν  
himself. 27 and authority he gave him a trial to do, for son of man is he.  
ἐαυτῷ· 27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

28 Not you be amazed at this, for is coming an hour in which all the ones in the tombs  
28 μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ἣ ἅπαντες οἱ ἐν τοῖς μνημείοις  
will hear the voice of him 29 and will come out, the ones the good having done into  
ἀκούσουσιν τῆς φωνῆς αὐτοῦ 29 καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς  
a rising up of life, the ones but the evil having done into a rising up of a trial.\*

ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.\*

\*κρίσεως, krisis, kriseōs = a determination of a matter's correctness (Mounce); a separating, sundering, separation; a trial, contest selection; judgment; opinion or decision given concerning anything esp. concerning justice and injustice.

30 Not\*\* able am I to do of myself nothing\*\*, as I hear I try, and the trying of me<sup>1</sup>

30 Οὐ\*\* δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ  
\*\* Double negatives are common in this language. Two negatives = "not."

righteous it is, for not I seek the will the one of me, but the will of the one sending me.  
δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

**John 6:40** This for is the will of the father of me, that all who experience the son and

**John 6:40** τοῦτο γὰρ ἐστὶν τὸ θέλημα τοῦ πατρός μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ  
trusting in him will have life an age, and will raise up him I in the last day.  
πιστεύων εἰς αὐτὸν ἔχη ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.

**John 11:25** He said to her the Jesus, I, I am the rising-up and the life.

John 11:25 εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ·

The one trusting in me, even if he should die, he will live.

ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται

26 and all the living and trusting in me never-not will die in the age.

καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα·

Do you trust this? 27 (Martha) says to him, Yes, Master; I trust that you

πιστεύεις τοῦτο? 27 λέγει αὐτῷ, Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ

are the Messiah, the son of the Eloha the one into the world coming.

εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

<sup>1</sup> the trying of me: he's saying that my ability to try a case as in a court is righteous, which means it in accordance with the Torah. Throughout the scripture, righteousness is a technical term meaning, "righteous in regards to the Torah." A righteous person is one who is publicly keeping the Law of Moses, which was the law of the land, and to Jews, the only law.

## John 14:7 The Revelation of the Father

7 If you'd known me, even the Father of me you'd have known; from now on

7 εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἂν ἤδειτε· ἀπ' ἄρτι

you've known him and have seen. 8 Says to him Philip, Master, show us the Father,

γινώσκετε αὐτὸν καὶ ἐώρακατε. 8 Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα,

and that's enough for us. 9 He says to him [the] Jesus, So long a time with you I am and not

καὶ ἀρκεῖ ἡμῖν. 9 λέγει αὐτῷ [ὁ] Ἰησοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι καὶ οὐκ

you've known me Philip? The one who's seen me has seen the Father; how can you say,

ἔγνωκάς με, Φίλιππε; ὁ ἐώρακώς ἐμὲ ἐώρακεν τὸν πατέρα· πῶς σὺ λέγεις,

Show us the Father? 10 Not you believe that I in the Father and the Father in me is?

Δεῖξον ἡμῖν τὸν πατέρα; 10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί ἐστιν;

The words that I, I speak to you from myself not I say; but the Father in me if but not

τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ· καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μή,

thru the works of him. 11 Might you believe me that I in the Father & the Father in me; if

διὰ τὰ ἔργα αὐτοῦ. 11 πιστεῦτέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· εἰ

but not, through of the works themselves may you believe, 12 Truly truly I say to you, the one

δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεῦτε. 12 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ

believing in me the works that I, I do also-that-one will do, and greater these he will do,

πιστευὼν εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει, καὶ μείζονα τούτων ποιήσει,

for I toward the Father I journey; 13 and what you should ask in the name of me this

ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι· 13 καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο,

I will do, that may be honored the Father in the Son; 14 if anything you should ask

ποιήσω ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ· 14 ἐάν τι αἰτήσητέ

[me] in the name of me this I will do.

[με] ἐν τῷ ὀνόματί μου τοῦτο ποιήσω.

## The Promise of a Spirit

15 If you love me, the commandments the of me you will keep;

15 Ἐὰν ἀγαπᾶτε με, τὰς ἐντολάς τὰς ἐμὰς τηρήσετε·

16 and I, I will ask the Father and, another Paraclete\* he will give to you, that it may

16 καὶ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα ἦ μεθ'

be with you into the age, 17 the Spirit of the truth, that the world not is able to receive,

ὑμῶν εἰς τὸν αἰῶνα 17 τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν,

because not pays attention it nor knows; you know it, because along with you

ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν

it remains and in you it is. 18 Not I will leave you orphans, I come toward you.

μένει καὶ ἐν ὑμῖν ἐστίν. 18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς.

19 Yet a little time & the world me no longer beholds, you but behold me, because I I live and

19 ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτε με, ὅτι ἐγὼ ζῶ καὶ

you know that I in the Father of me and you in me and I in you .

ὑμεῖς γνῶσεσθε ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοί καὶ ἐν ὑμῖν

20 In that the day you you will know that I in the Father of me and you in me and I in you.

20 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὑμεῖς γνῶσεσθε ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοί καὶ ἐν ὑμῖν

\*the paraclete is the human spirit in you

## Messiah Manifested to the Disciples

John 14:21 The one holding to the commands of me and keeping them, that's the one loving me.

ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με·

For the one loving me will be loved by the father of me, and I will love that one and will show

ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω

to that one myself. 22 Says to him Yehuda not the assassin, Master what happened

αὐτῷ ἐμαυτόν. 22 λέγει αὐτῷ ἰουδας, οὐχ ὁ ἰσκαριώτης, κύριε, τί γέγονεν

that to us you are about to manifest yourself and not to the world?

ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;

23 answered Jesus and said to him, **If someone loves me, the word of me he will keep**

ἀπεκρίθη ἰησοῦς καὶ εἶπεν αὐτῷ, ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει,

**and the father of me will love him and near him we will come and a home around him**

καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ

**will make. 24 The one not loving me the words of me not keep and the word that you hear not**

ποιησόμεθα. 24 ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ καὶ ὁ λόγος ὃν ἀκούετε οὐκ

**is mine but of the one having sent me father.**

ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.

## The Paraclete

25 These things I have spoken to you with you remaining;

25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων·

26 the and Paraclete , the holy the spirit, which will send the Father in the name of me that one

26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματι μου ἐκεῖνος

**to you. He will teach10 all things and He will cause to remember you all things which**

ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ

**told you I. 27 Peace I leave to you, peace the of me I give to you. Not as the world gives I**

εἶπον ὑμῖν ἐγώ. 27 Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν. οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ

**I give to you. Not let be trouble of you the heart nor let it be cowardly.11**

δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδιά μηδὲ δειλιάτω.

28 You heard that I I said to you; I depart and I come unto you. If you were loving me

28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτε με

**you would have rejoiced that I depart unto the Father, because the Father greater than me is.**

ἐχάρητε ἂν ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μείζων μου ἐστιν.

29 And now I have said to you before to come to pass, that when it should come to pass

29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται

**you may believe.**

πιστεύσητε.

30 No longer much I will speak with you, he comes for the of the world ruler; and in me not

30 οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ

**he has nothing.**

ἔχει οὐδέν,

31 But that may know the world that I love the Father and as a command gave me the

31 ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα καὶ καθὼς ἐντολήν ἔδωκεν μοι ὁ

**Father, thus I do. Let you arise, we should go on from this place.**

πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

## Unity Prayer John 17

John 17:20 Not just about these I ask, but also about the ones trusting through

John 17:20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστεύοντων διὰ

**their word in me, that all one may be, even as You, Father, in me and I in you,**

τοῦ λόγου αὐτῶν εἰς ἐμέ, 21 ἵνα πάντες ἐν ὧσιν, καθὼς σύ, πατήρ, ἐν ἐμοὶ καθὼς ἐν σοί,

**that also they in us may be, that the world may trust that you me did send.**

ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὧσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.

**And I the honor you have given to me I have given to them,**

ἵ22 καθὼς τὴν δόξαν ἣν δέδωκας μοι δέδωκα αὐτοῖς,

that they may be one just as we one;

ἵνα ὧσιν ἐν καθὼς ἡμεῖς ἓν·

I in them and You in me, that they may be having been made perfect in one, that

23 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὧσιν τετελειωμένοι εἰς ἓν, ἵνα

may know the world that you me did send and did love them just as me you did love.

γινώσκη ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας.

Father,3 what you have given to me, I wish that where I am I also those

24 Πατήρ, ὃ δέδωκας μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ κακεῖνοι

may be with me, that they may behold the honor the of me that you have given

ὧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν δέδωκας

to me because you did love me before foundations of world.

μοι ὅτι ἠγάπησας με πρὸ καταβολῆς κόσμου.

Father righteous, also the world you not did know, I but you knew, and these knew that you

25 πατήρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ

me did send; and I made known to them the name of you and you will make known,

με ἀπέστειλας· 26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομα σου καὶ γνωρίσω,

that the love that you love me in them may be and I in them.

ἵνα ἡ ἀγάπη ἣν ἠγάπησας με ἐν αὐτοῖς ἢ καθὼς ἐν αὐτοῖς.

2 Although this is a present participle in is normally translated as future, in fact, the Textus Receptus has the future, active, participle. Using a present participle to indicate a future action may indicat

## Smooth Versions:

**NAKDIMON BEN GURYON** (*Britannica*, first century C.E.), According to the Talmud (*Git. 56a*) he was one of three celebrated wealthy men of Jerusalem during the last years of the Second Temple. Like his affluent associates \*Ben Zizit ha-Kassat and \*Ben Kalba Savu'a, Nakdimon studied under the rabbis and was highly regarded by \*Johanán b. Zakkai. Legendary accounts are given of his wealth and philanthropy. On his daily journey to the house of study, he had the whole way covered with woolen carpets which he left lying there for the poor to take (*Ket. 66b*). Other accounts speak of his daughter's excessive use of cosmetics (*ibid.*) and his daughter-in-law's expenditure on her kitchen (*Ket. 65a*). He was also regarded as a wonder-worker. During a water shortage he borrowed 12 cisterns filled with water from a wealthy Roman official on condition that by a certain day he would either return the cisterns full of water or pay 12 silver talents. On the evening of the last day of the appointed time, in answer to his prayers, rain fell and filled the cisterns. When the Roman objected that the sun had already set and the appointed time had passed, Nakdimon caused the sun to shine by means of his prayer (Ta'an. 19b). During the siege of Jerusalem, he and his two associates promised to supply the city for 21 years with all necessary provisions. The Zealots, however, burned all the provisions so that need would induce the people to fight against the Romans (*Git. 56a*). With the fall of Jerusalem, Nakdimon lost all his wealth, and Johanán b. Zakkai met his daughter (Miriam; picking out barley corns from cattle dung (*Ket. 66b*; Lam. R. *ibid.*)). **BIBLIOGRAPHY:** Hyman, Toledot, 948–9; J. Neusner, *Development of a Legend: Studies on the Traditions Concerning Yohanán Ben Zakkai* (*Studia Post-Biblica*, vol. 16) (1970), 21–22, 235–38.

**John 3:1** And there was and a man of the Pharisees named Nicodémos\*, a ruler of the Jews; 2 He came toward Yahshua in the night and said to him; Rabbi, we know that you've come from Elohim – a teacher. For no one is able to do these signs you do, except Elohim should be with him. 3 Answered Yahshua and said to him; Amen amen I say to you, unless a person is born from above,\* he's not able to see Elohim's realm.\*\*

\* Nakdimon. In the language of the times, “Nicodemus” means something like “people-beater”

\*anōthen = from above, again, anew; this word can mean any or all of these

\*\* a realm and a reign. “Kingdom” is familiar and traditional, but not accurate.

4 Nicodémos says to him: How is a man able to be born *when* old? Is he not unable



to enter into his mother's womb a second time to be born? 5 Yahshua answered: Amen amen I say to you, Unless a person be born of water and spirit,\*\* that one isn't able to enter into the realm of the Elohim.

\*\*\* spirit - this is NOT "the Holy Spirit" as commonly taught and believed. Human beings are *mainly* born without any spirit. That piece is missing. The reason goes clear back to creation. One's spirit, like one's flesh, must first be born. This is why Paul teaches that the natural person is spiritually dead, and why Yahshua is here explaining how one goes from spiritual non-existence to life - through the "born from above" experience. Does a person physically feel this new birth? According to the Wesleyans, yes. Did you? As for being born of water: he probably means baptism, or he is setting up a similitude between one's actual birth through water and the birth of the spirit, saying one is as real as the other. And this is my thinking - that the birth from above, if it happens, is essential for the spiritless human to be considered for "the seal" and eventual eternity. And this is what he appears to be saying in the next verse.

6 The one that's been born of the flesh is flesh, and the one that's been born of the spirit is spirit. 7 You shouldn't be amazed that I said to you, You must be born from above. 8 The spirit-wind blows<sup>†</sup> where it wants. Its sound you hear, but you haven't known where it comes from and where it goes. Everyone who's been born of the spirit is like this.

<sup>†</sup>blows or breathes

9 Nicodemos answered and said to him; How can such things come to be? 10 Yahshua answered and said to him: You are the teacher of Israel, yet you don't know such things? 11 Amen amen I say to you: We bear witness to what we've seen. We speak of what we know; but our testimony you don't receive. 12 If you don't believe the earthly things I tell you, how will you believe celestial things I tell you?

As you may know, I'm a follower of the primitive Wesleyan Methodists and their founders John and Charles Wesley in 18<sup>th</sup> century England, who single-handedly thwarted a civil war in that country through a new and popular movement emphasizing experience over ritual. The Wesleys re-awakened the staid Church of England through their endeavors of open-air preaching and transformation of church and popular music of the time. They also insisted that when one is born from above, that person will feel it and know it. They also brought back the biblical experience of Pentecost written in Acts 1 & 2. When it happened in their meetings, they didn't condemn it, but affirmed the manifestations of "slain in the spirit" and "tongues and interpretation" as experiential demonstrations of the Baptism of Fire. Many current Christian denominations sprouted from the Methodist movement. In my opinion and after years of research I am stating that the initial or primitive doctrines of John and Charles Wesley as found in their sermons and songs, are as close to those of the Master Yahshua as human beings can be. Here's the testimony of John who, after many years as a priest of Anglicanism, experienced the new birth and spirit baptism when he least expected it to happen:

In the evening I went very unwillingly to a society (meeting) in Aldersgate Street (London), where one was reading [Martin] Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, **I felt my heart strangely warmed.** I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.

When read by itself, this one journal entry seems to suggest this God-moment happened

unexpectedly. The same is true when we hear others report similar experiences. Most often, however, these special encounters with the spirit of Elohim come to those who are seeking, who are tarrying, those who've opened their hearts and minds to receive something special from Elohim. John Wesley was a very intellectual person; a professor of Primitive Christianity at Oxford, fluent in the Bible languages. Such education and erudition seems to prohibit many from the experiential side of religion, and I think that, if such are going to be born from above, it must happen to the when least expected.

Wesley was not a expressive preacher. He was very low-key and his messages were primarily for intellectuals. His sermons will put you right to sleep, though they are prophetic to the intellectual and thinking believer. Nevertheless, in his meetings, experiences and signs as in Charismatic / Pentecostalism of the late 60s and 70s began to break out. One to the first times this happened is described in the following paragraph.

Wesley's Theology & the City recounts an instance where a woman fell to the floor and was examined by doctors, but no physical ailment was found. Wesley did not dismiss the experience, but instead, he and the congregation prayed for her. He paused his sermon and waited quietly, believing that the true source of the woman's state would be revealed. When the woman began to stir and praise Elohim, Wesley exclaimed, "It's the Lord!" The congregation then joined in praising Elohim. After the initial experience, the woman shared her vision of heaven, which was then celebrated by the entire congregation, further solidifying the belief in El's power. Wesley recognized that such physical expressions could accompany the work of the spirit, often signifying a deeper spiritual change. He was cautious not to dismiss these experiences as mere faking or hypnosis, but instead sought to understand their source and meaning. Wesley believed in the power and presence of the spirit, recognizing its ability to work powerfully in the lives of believers. He developed a theology of experience that became a great world winner, and was the forerunner of the holiness revivals of the 19<sup>th</sup> century and the Pentecostal outpouring all over the world.

**John 5:24-30** (with explanations) **Amen, amen, I say to you that the one\* hearing my word and believing the one sending me has life an age, and not undergo a trial, but has passed out of the death into the life.**

**class 1:** the hearer and believer who dies continues living as a spiritual body / entity, and without a trial (judgment). A spiritual body, which is a real body modeled by Yahshua after his resurrection, can do and perceive far beyond what a human body of flesh is able.

**25 Amen, amen, I say to you that there is coming an hour and now is - that the dead will hear the voice of the Son of the Eloha - and the ones who've heard will live.**

classes 2 & 3: corpses (the spiritless dead, no matter how long dead) will hear the voice and be resurrected from the dead when the time comes, to be back as they were, in human form, still lacking spirit, yet still having the capability to be born from above.

**27 For as the Father has life in himself, so also he gave life to the Son to have in himself; and he gave him authority to judge, for he is Son of Man. 28 Don't be amazed at this, for an hour is coming in which all those in the tombs 29 will hear his voice and will come out,**

"all those in the tombs" - this is a euphemism for "those who are dead"

The legendary Son of Man is the intermediary between Elohim, spiritual entities, and human beings. All the dead will rise in their time, perhaps over the thousand year day of judgment, and the Son of Man adjudicates each spiritless human by means of a past-life trial, determining whether the individual's life was spent for good or evil, especially those who never knew of Yahshua or his offer to humankind. They haven't had a first chance to choose. Those the Son considers good will have the opportunity to continue

life on the earth, allowing this first chance for choosing the Way of Yahshua in the remainder of one's natural life.

**the ones having done the good into a rising-up of life,  
but the ones having done the evil into a rising-up for a trial.**

However, those who the Son determines to have lived for evil will be sentenced through the trial to earthly remediation, rehabilitation, punishment, prison, second death, or annihilation. The trials of humankind are completely fair, considering every circumstance of life in depth. This may or may not be scriptural, but it is logical and equitably just, for he has been given the power over life and death by the Almighty, who is ultimately fair and just.

class 2: those the Son judges as "good" will remain alive in human form and receive a chance to be born of spirit and live an age

class 3: those the Son judges as "evil" will receive a fair decision.

**30 I'm not able to do anything of myself; as I hear, I decide, and my decision-making is righteous, for I don't seek my will, but the will of the one sending me.**

the trials and tryings are judged by Elohim through the Son of Man. It's fair as Elohim is fair.

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## PART 2

**John 6:40 For this is my Father's will, that all who experience the Son and have confidence in him will have life an age, and I'll raise-up that one the (his?) last day.**

*an age* - in the original language, *aionos* (age or eon) is how it expresses Hebrew *olam* or English *forever*.

*last day* - that is to say, one will experience *a last day in the flesh*, but be raised through his living spirit that same day, as was the thief hung on the stake who confessed. "Today you'll be with me in Paradise . . ." the last day here doesn't appear to be the Eschaton, end of the age, or Day of YHWH. What fits best is that "the end" refers to the final day of the believer's physical life; "raise up" is literally being gathered up by the messengers (*aggeloi*) responsible for completing that ministry.

**John 11:25 Jesus told her (Martha), I, I'm the risen and living (one). Someone trusting in(to) me, even if she should die, she will live.**

Here it is again. NO DEATH AT ALL for those trusting in Yahshua. Yahshua promises that if you trust him enough to be obedient, love him enough to keep his Commandments, you cannot die! What's unfortunate is that preachers of every denomination have passed this up by misdirecting their flocks with the lie, "Surely, you won't die," and ignoring the required love and obedience that proves trust and fidelity. I fear that all these church folks who've been sitting under the teaching of "Salvation by Faith and Not by Works" are not going to have either eternal life or access to the New Jerusalem, because, though Paul seems to *teach* this, Paul isn't the savior, and neither is Martin Luther, who restarted this whole Cheap Grace movement.

**26 And all the living who trust in me will never die, even in(to) the age to come.**

Again, those who trust don't die at all. The flesh may be gone, but these have been born again of spirit, and continue to live "into the age." Spiritual beings may be confined, but we don't find them dying in the scriptures.



**About demonic oppression and possession:** Even though the flesh of the Giborim died (offsprings of evil giants) in the flood, their demons were let loose and weren't destroyed - they had to be confined to spaces in the earth, the second and fifth heavens (acc. to 2 Enoch). Not unlike a nephil in this way, when the human flesh falls away, the spirit, holy or demonic, is set free, with demons "roaming the earth, seeking out another spiritless human to inhabit and parasitize. The most prevalent body - spirit union is that of the spiritless and demons that feed on sin: "Open the doors and they will gladly come in." They can't speak, they're ignorant, and they can't do



much of anything except for two things - they enjoy the hot wetness of the flesh and radiate hatred of Elohim. They're not unlike the botfly larvae, eggs are laid under the skin, where larvae grow large by eating your flesh, and their waste poisons body and mind.

**Do you trust in this?** 27 (Martha) says to him, Yes, Master; I trust that you are the Messiah, the Son of the Eloha, the one who's coming (to come?) into the world.

Does Martha miss the point? It's like she's reiterating a slogan rather than confessing her belief. And this also seems why Yahshua preferred Mary to her constantly-concerned sister Martha. Mary was evidently on the [HIGH ROAD](#) as was Shalome and other dedicated believers.

(Shall we continue chapter 11? Or back to:)

## **John 14:7 The Revelation of the Father**

7 If you'd known me, even my Father you'd have known; so from now on you've known and have seen him. 8 Says to him Philip, Master, show us the Father, and that's enough for us. 9 Yahshua says to him, I've been with you so long yet you've not known me, Philip? The one who's seen me has seen the Father; how can you say, Show us the Father? 10 Don't you believe that I'm in the Father and the Father is in me? The words I, I speak to you aren't from me; but the Father in me if but not thru the works of him. 11 Believe me that I'm in the Father and the Father is in me; but if not, believe through of the works themselves, 12 Truly truly I say to you, the one who believes in me will accomplish the works that I, I do; that one will do even greater works for I journey to the Father; 13 and what you may ask in my name I will do, that the Father may be honored in the Son; 14 if you should ask me anything in my name, this I will do.

## **The Promise of a Spirit**

15 If you love me, my commandments you'll keep; 16 and I'll ask the Father and he'll give you another called-alongside-one (Paraclete\*) that it may be with you into the next age, 17 the spirit, the true one, the world is unable to receive, for the world doesn't pay attention to it or know of it; but you know it, because it remains along with you and is in you. 18 I'll not leave you as orphans! I'll come to you!\* 19 Yet a little while and the world will see me no longer; but you'll see me, because I'm alive, and you know that I'm in my Father: even that you're in me and I'm in you. 20 In that day you'll know that I'm in my Father and you're in me and I'm in you.

Remarkable quotes. Is Yahshua speaking to the world or to his inner circle? Is he speaking to us? It's legitimate to consider the possibility that he isn't speaking to us, and that we, like the world, don't understand what he's talking about. To the world, these words may seem to be too esoteric, too occult. I'm a "teacher of Israel," and I can't explain it; it's a mystery. But whether we feel it or not, whether we understand it or not, we can trust that it's true, and maybe the day will come in our halakhah that it will be revealed to us. Some of us are so individualistic that the thought of a spirit, a demon, or even Elohim within us is unattractive. As we get older, though, we began to want all the help we can get, and I've known many people who rely on demons as helpers. That's why we don't cast demons out of our neighbor across the street unless they ask for it. They've become so emotionally dependent on "their spirit(s)" that without them dwelling in that sacred space they could actually feel powerless. I've also known people who appropriate demons under certain situations then later discard them when they are done with them. Just thinking out loud.

**Unity Prayer John 17** It seems appropriate to go here for the time being.

John 17:20 I ask not just about these, but also about the ones trusting me through their word, 21 that all may be one, even as you, Father, are in me and I am in you, that they may be in us also,

so the world may trust that you sent me. 22 And the honor you've given me, I've given to them, that they may be one as we *are* one; 23 I in them and you in me, that they may be completely in one, that the world may know that you sent me and you love them just as you loved me. 24 Father, what you've given me, I want that they may also be with me where I am, that they may witness the honor that you have given me because you loved me before the foundations of world. 25 Righteous Father, the world didn't know you, but I know you, and these know that you sent me; 26 and I made known to them your name and will *continue* to make it known, so that the love with which you've loved me may be in them, and I in them.

\* **More on the Paraclete.** Is the paraclete, the called-alongside-one, your human spirit? Is it the spirit-Yahshua? Is the paraclete different than the spirit of Yahshua? Is it the third member of the Trinity? Is it human or angelic? In Jewish thought of that day, we turn to Philo of Alexandria, [Philo](#) speaks several times of "paraclete," *advocates* primarily in the sense of *human intercessors*. (Paracletos is often translated rightly as advocate, lawyer, counselor. We might add to that the thought process of the human advocate is guided by their own "holy spirit," that is, the spirit born from above, which is "in" the advocate. Since we have seen that the Trinity came much later than these words, we dare not now think that the third member of the Trinity is the paraclete, and Yahshua never speaks of the Trinity, and doesn't know this doctrine.

"In" the last few verses, there are several ways of being "in" another, but one thing we know is that humans cannot be of the same *substance* as Elohim - that is, be composed of the same material. Elohim is not a man, though Yahshua was and is. With the exception of our born-from-above spirit, which seems to be made for us individually, spirits "in" us spoken of by Yahshua are mostly parasitic demonic spirits, which need to be exorcised, cast out, and the human spirit put in place; but no one can do this but the spiritless human. Perhaps the "in" passages are speaking of a quantum equality, for yes, if spirits are matter, and I believe they are, on the tiniest level, all are made of the same substance, though our knowledge at this time doesn't extend to what Yahshua is saying and may never be, since researchers in quantum are secular, non-religious, often not believing in spiritual reality, and not willing to put the phenomena in spiritual terms. - at least that's my thought. Or maybe these passages are just so simple and unscientific that we take for granted that the intellect can't define them or explain them, at least until we're enlightened later on by the "sun of righteousness."

**Love that is ἀγάπη** = agapé = ah-gah-pay = sacrificial, selfless love, maybe better to use the word charity: Charity begins with loving Elohim, cherishing Him above all things. This love extends to our fellow humans, treating them with kindness, compassion, and actively seeking their well-being. Charity involves laying down one's life for others, just as Yahshua did for us. It's not just an emotion, but a way of life, expressed through acts of kindness, generosity, and service. Charity embraces even those who have wronged us, fostering reconciliation and understanding. Cultivating charity leads to deeper faith, hope, and a richer relationship with Elohim. Like charity, agapé also shows these characteristics.

The "in" experience. If it's true that we can ask anything of Yahshua and we're intrigued by this concept, why not ask him to make it plain, as Yehuda asked him to show the disciples the Father. And maybe also to give us the divine knowledge to explain this with illustration, and to make your name known when the opportunity arises to speak to others about this incredible promise.

Back to **John 14:21** *The one having my commands and keeping them, that's the one who's loving me.*

Keeping his (the Father's and the Son's) commandments is required for this special agape love. Evidently, unless you are a commandment-keeper, you can't be considered a lover of Yahshua, nor can you expect your prayers to be answered. Keeping is another of those "ongoing words" - present participle.

**For the one loving me will be loved by my Father, and I will love that one and will show myself to that one.**

The one who is loved will "see" Yahshua in a tangible way

§ 22 Yehuda (not the assassin) says to him, Master, what happened that you are about to manifest yourself to us **and not to the world?** 23 Jesus answered and said to him, **If someone loves me, that one will keep my word and my Father will love that one, and we will come near that one, and make a home around that one.** The one *who isn't* loving me won't keep my words, *though* the word that you hear isn't mine, but the Father's who sent me.

\* "The one," "that one," or "one" takes the place of "he" and "him" for the sake of gender inclusion. By answering Jude's question in this way, Yahshua is affirming that his manifestation (presence, coming) would not be a spectacular, world-wide event, but the manifestation of his presence would be private, only to those who kept his word, which he says is the word of the Father Elohim. This saying flies in the face of the masses who expect Yahshua to be seen by all "from east to west," though we don't know who was on hand in 70 AD, and after that, we've experienced his presence.

Look - I keep harping on this translation switcheroo, that many times, where your Bible says "coming," the word there is wrongly translated as "coming." There appears to be both his coming, which was, if we believe his words, was around 70 AD, and his presence, which went on after his coming until today. Everybody in our day knows about Yahshua as Jesus, but few prefer to believe his words (which are the words of Elohim), and far more prefer to curse him, and use his name to curse others.

I'm working on the coming and presence now to show you the validity of that concept.

## The Paraclete

**John 14:25 I've told you who're staying 26 about the Paraclete,\* the spirit, the holy one, that the Father will send to you in my name: it will teach everything and cause you to remember all I told you.**

\* παράκλητον - paraklēton - this letter ē represents the letter iota (ee-oh-tah, **η**), which isn't an e and sounds different. It's (ē) pronounced "ay" or "ah" depending on which is the better fit. You'll see a lot of Greek transliterations in my stuff, and I hope you'll try pronouncing them. Here's a couple words that use **η** and how they are pronounced:

**Ιησους** - Iēsous - pronounced Yah shoos - Yahshua (Jesus). ē is pronounce 'ah'

**Νικόδημος** - Nikodēmos - pronounced Nee-ko-DAY- moss - Nicodēmos or Nicodēmus, ē is pronounce 'ay'. The historical person is **NAKDIMON BEN GURYON**.

**This Paraclete** = para = alongside, clete = call = "the one called alongside". If this "holy spirit" is the third member of the Christian "Trinity," note that it is called "alongside," and not "inside." In primitive, non-Trinitarian thought, Elohim is One, as is expressed in many passages in the Prophets. Yahshua never claims to be Elohim. The main passage that Trinitarians rely on for a 3-in-1 god is John 8:58 **Before Abraham was, I am**, plus wherever else he says "I am" (*ego eimi*) they interpret as Elohim's title, and Jesus claiming to be god.

**Jewish Understanding of paracletus: Intercessor, mediator.** "The works of benevolence and mercy done by the people of Israel in this world become agents of peace and intercessors [paracletes] between them and their Father in heaven" (B. B. 10a; Tos. Peah iv. 21)

1 Tim 2:5 For there is one **él** and there is one mediator (*μεσίτης mesitēs*) between **él** and humankind, the man Messiah Yahshua, **6** who gave Himself as a ransom for all—the testimony that was given at just the right time....

**One or Three-in-One: The Trinity Conspiracy:** Wouldn't he just come out and make the claim if he thought that? No one would understand it this way unless that one was already triggered to think that. "I am" is said by everyone! Does this mean that everyone is god? How else would someone refer to themselves without "I am"? He doesn't say, "onoma theos moi" - "my name (is) god."

The history of how and why this belief came into being informs us of the reason the Roman Catholics needed a trinity - because the religion of Rome was polytheistic featuring a trinity of gods, and thus promoting a trinity would appeal to all pagan people because they already believed in a trinity. A second reason was that the bishops who brought this about were desperate to set themselves off from the despised Jews who were

monotheistic and unitarian (one god). In your English Bible, most of the time the original says “a spirit, a holy one,” yet translators always render this as “The Holy Spirit” as though the Evangelists themselves were Trinitarians, which they were not. They were Jews who took the Shema creed from Deuteronomy 6:4-9, 11:13-21 and Numbers 15:37-41 very seriously.

***Hear, O Israel: YHWH our Elohim, YHWH is one.***

Therefore, the paraclete isn't the “third member of the Trinity.” Elohim commonly employs an angelic being, a messenger, literally “a spirit set-apart,” an angel of Yah, which often appears in human form and/or as a human being. That one is sent (visible or invisible) to direct you in your decisions and learning to keep you on the rod of light. If you are reading or listening to me now, and your born-again spirit is agreeing with this material, than at this particular time, I'm your paraclete, the one called along your side. Prominent scholars believe that Yahshua also had a paraclete, his brother, James the Just, who was very well known among “the simple doing Torah” of his day, and Yahshua's successor.

How is it that a Hebrew believer today, one of Nazarene Israel, can recite the Shema yet believe in a Trinity? It makes far more sense to see it this way:

Elohim is One, Yahshua is the Son of Man, the intermediate between Elohim and man, and a holy spirit is sent to you to help you. (Remember, those people born from above are also spirits, spirits yet in the flesh.)

**The paraclete** is sent from the Father to those born from above, and must be listened to when it's teaching you “everything.” Often when you don't follow its leading in a situation, you will feel “like I should have done” or “said what I had,” and an opportunity has been missed! And often when you do step out with it, afterward you receive a blow from demons. So either way, right or wrong, you get no trophy in this life, but trouble and insecurity. (my personal feeling) This must be addressed beforehand or immediately after your act of faith. Your trophies will be given “on the top of Mt. Zion,” figuratively speaking.

**A holy spirit:** Note in your English Bible that “holy” and “spirit” are both capitalized. And often, “the” is put before it whether it's actually in the original or not. You should consider these words to be part of a long-standing conspiracy to trinitize the entire New Testament. Of course, “holy spirit” isn't a proper noun in Greek. Through using these and other subtle devices (and many more not-so-subtle), consensus Christianity has interpreted the Bible *for you* in a fashion that *the Bible writers never even considered*. Another is Matthew 28:19: “In the name of the Father, and of the Son, and of the Holy Spirit.” Most scholars consider this phrase to have been intentionally trinitized; and how do they know this? Because Matthew was writing *long before believers were pagan Gentiles*. Matthew, whatever he was, wasn't a Trinitarian. He was a Jew and a Unitarian. Another passage is 1 John 5:6 and following, but I'll let you look that up. If you have a good study Bible, it will tell you that this and the following verse are spurious. Modern Bibles leave these out entirely, because they were found scribbled in the margin of a manuscript, and a scribe carried the margin note into the scripture, intentionally or by mistake. As scriptures were copied by hand, many other copies of copies contained this same interpolation.

### ***I'm Leaving***

**John 14:27** I leave you in peace - my peace I give you, but not as the world gives. May your heart not be anxious or afraid. 28 You heard what I, I told you: I withdraw and I come to you. *And if you were loving me, you'd have been glad that I left to go to the Father, because the Father is greater than me.* 29 And now I've told you before *it's* to happen, so when it happens you might believe. 30 No longer will I speak too much with you, for the world ruler comes. In me he has nothing, 31 but that the world may know that I love the Father, and the Father gave me a command, so I do it. Let's get up! We need to go on from here.

The context of the whole chapter is the Last Supper, in which Yahshua gives his final address, then tells the disciples they won't hear from him for awhile. Why? On account of the advent of “the world ruler,” which John later called, “the Therion” in Rev 13. The time was upon them when peace was to be taken away from the little flock, and it will be scattered. Indeed, within just a few years - in 37 AD, Gaius (Caligula), who as

a boy, followed his famous father\* around the world through war after war, a victim of sexual abuse by the former emperor Tiberius, and one greatly bent by it. The rulership through this period, 37 - 68 AD, Caligula, Claudius, Nero, was merciless to Jews and those of the Jesus Movement with exile, persecution, execution, and war against them all in Palaestina (as Israel was called at that time) and the world.

\*Caligula's father, General Germanicus, brother of Claudius, was poisoned by friends, and his sister was Agrippina II, mother of Nero, violent, deranged woman who poisoned the emperor who followed Caligula, her uncle and husband, Claudius. She was murdered in turn by her son Nero, the world ruler who brought in the Great Tribulation by blaming the burning of Rome in 64 AD on the Christians. No, you can't make these things up.

We might wonder why the Father called Yahshua away during this time. Let's speculate.

Many people (the *Latter Day Saints* especially) believe that at this time the Father sent Yahshua to America to teach the Nephites (descendants of Jews) and Lamanites (American Indians), according to the Book of Mormon (mentioned earlier). 3 Nephi 11-27 details Jesus' visit to America, his ministry, and his words, mostly identical to the words of the King James Version. Accordingly, Jesus established a priesthood among them before telling them he must leave to be crucified.

*Jesus' future coming is a manipulation:* Many Christians believe that since those days, Jesus has been seated beside the throne of the Father "interceding" for believers on earth. Contrary to this, I believe that Yahshua (as the Logos) is "living and active" (Hebrews 4:12) all the while, and invisibly present in situations where needed, and present now even as these words are being typed upon the page. Being present, spiritless humans can't see him; only those born from above are able to perceive him, and then only if he reveals himself, or they are in the spirit.

*Presence versus Coming:* And this is one of the reasons why translators are bound to erase his PRESENCE by continually mistranslating the word "PRESENCE" from the New Testament and replacing it with "COMING," so as to manipulate the reader to believe that Yahshua is NOT PRESENT, but instead, will be COMING some time in the future, always "soon." But he tells us himself that he already CAME BACK after this leaving, and when - in 70 or so AD - and he's been present, working in the seeing world ever since, as your Paraclete.

**The High Road to Yahshua: Steps toward full confidence: Difficult, whether we like it or not:** Someone asked me for a list like this. "I'm a believer, now what do I need to do in your opinion?" You'll find it a bit beyond most any steps of faith from the consensus who say all that's required is a prayer and brief confession. It's obvious from the words of Yahshua himself in John 14 that a sinner's prayer isn't even a good start toward eternity. Before you can BE anything good, you must BE good and be prepared to DO good - to be like the Master.. Before you can be converted, you must be converting; that is, doing some work on yourself. The grace of Elohim is mighty, they say; but even Elohim will not reward a slothful person who doesn't make a meaningful effort. Yahshua's "flock" is not large. Most who think they are in, or think they've done enough good, are not. Trusting him is proven by doing whatever he says. One must read the red, or course; but one must also do it to be like the red. Elohim is not like a kindly grandfather. He is full of equitable justice: you get just what you deserve.

So I suggest you show Elohim you are willing to make an all-out effort by starting with the following tasks and understandings. You'll find that when you seriously study the words and works of the Master, his love, guidance, and care will not be yours unless you keep the things he says to do; else don't expect any of your prayers to be answered. John 9:31: "We know that Elohim doesn't hear sinners; but if anyone is a worshiper of Elohim and does his will, him he hears." James 4:3 "When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures." If you can't get your prayers answered, how do you think you will make it into eternity? Yahshua, in a literal translation, says this: "**The word that you hear isn't mine, but the Father's who sent me.**" How then is it that churchmen can say that the Law of God has passed away?

1. If you are a person who can read and think, then thoroughly learn what Yahshua (Jesus) said and did. The only place to access this information is the New Testament, which is not perfect. Use a copy of a literal version. His "opinion" on any subject trumps anyone else's, including Paul's. But there are some serious mistranslations and there are several suspected contradictions between Yahshua's word and that of Paul. Paul may be the founder of Christianity, but he's not the Son of Man! Make sure not to make of Yahshua anything he doesn't claim for himself. Remember that words can have contradictory and alternative meanings. Do your best to know of him, know his acts,



know his words, and most of all, relate to him as a living person, for he is alive. Here are some things he said and did that are not common knowledge. When you learn him, you will see that the following, though they break the common religious practice, are true of him.

2. Yahshua kept the Torah, much of that can't be kept today because it relates to the Jerusalem temple, which doesn't exist anymore, as he saw to its destruction. (Matthew 24) However . . . .

Among the practices of the Torah that he kept and (if we want the best of his love) we should willingly keep, including (especially)

A. he observed the commandments of his Father and yours, including the 7<sup>th</sup> day Sabbath, which is the seal of the believer. The 4<sup>th</sup> Commandment makes it clear that the Sabbath isn't on Friday or Sunday, or that you can take any day that you want. Active ministers, both lay and pro, don't have the luxury of a day of rest - they often must work seven days a week; on the seventh day, they usually have the work of the ministry to do, and the Torah gives them leave. *But the rest* are given two Sabbath commandments for what's called (originating in Roman religion) Saturday: 1) no laborious work, and 2) attendance in a Sabbath meeting, which can be fulfilled online, at home with family (whoever lives in the house with you), or with a local congregation. I-551

B. To avoid demonic attention, and despite the mistranslation, "he declared all foods clean," one should carefully observe the restrictions on certain meats. We learn that those animals that are declared unclean in Leviticus 11 contain not only parasites, but Peter also tells us they are hosts to demonic entities, and if consumed, these entities are able to infest the body and mind. When these simple commands are mastered, there are also wonderful, meaningful holidays 7 times a year, and a couple of these are a week long.

C. Practice self-control in all situations. This doesn't mean to be a doormat, but to consider your response to all circumstances, conversations, and events in your life. You are the only person that you can control. Do the best you can to make every outcome win-win if possible. Demonic spirits will try to foment trouble, so you must often rebuke any evil spirits before the conversation. Yet even Yahshua got mad! Read Matthew 23! But go for a reasoned response to whatever comes up, be clever, and take time to think first before you say or do anything. Often the best course of action is to remain quiet.

D. If you practice these baby steps, Sabbath, foods, self-control, study, prayer, you can take the next step, and expect to receive divine unction as you move toward your higher calling and mission. If you've already saved the world, yet not heeded his directives, you may get a medal from the government, but you'll still not go any closer to eternal life. Good deeds are sometimes rewarded with troubles; again, master self-control. What you might consider to be really worthless efforts are nevertheless divine TESTS of your obedience, willingness, civility, and sincerity in following Yahshua. I've described for you the baby steps to high places in the world to come. When we see each other there, I hope you will greet me. Once you master these little things, then we'll go on to greater conquest and servanthood in higher realms.