

BORN AGAIN



PUBLIFYE



Born Again



PUBLIFYE

Contents

Contents	3
1 The Doorway	6
2 Foreword	9
3 Introduction	13
4 Reborn — The Pillar	15
4.1 The Wedding at the Water	15
5 Reborn — The Lamp	20
6 Haukeland Hospital (1975)	23
7 Childhood (1980)	25
8 Stepfather (1983)	27
9 Newspaper Delivery (1987)	28
10 Like in a Desert (1990)	29
11 High School (1991)	31
12 Fokhol Farm (1995)	33
13 Alternative Network (1996)	35
14 Fagerli Camp (1997)	36
15 Mother Dies (1998)	37
16 Polytechnic Institute (1999)	39
17 HIA Grimstad (2000)	40
18 NTNU Trondheim (2003)	41
19 Oslo (2005)	42
20 Salvation Comes Knocking (2007)	43

<i>CONTENTS</i>	4
21 Frekhaug (2009)	53
22 Christian Fellowship (2010)	54
23 The Choice and the Brothers (2011)	58
24 God's Throne (2012)	66
25 Blessing and Betrayal (2012)	68
26 The Injury from 1980 (2012)	70
27 Reinhard Bonnke (2012)	71
28 Bible School in the USA (2013)	77
29 Charis Bible College (2014)	83
30 Back to Norway (2015)	87
31 Asia (2016)	95
32 The Prayer Center in Levanger (2017)	99
33 The Separation (2017)	100
34 New Project Position (2018)	108
35 The Research Center (2019)	115
36 Research Center (2020)	117
37 Publifye AS (2021)	119
38 The Way Forward (2022)	122
39 The Watermark on the New Heart	126
40 Yada — To Be Known by Him	129
41 Who is Jesus Christ?	136
42 No Death No Spirit?	141
43 Adult Baptism	144
43.1 Baptism Is a Wedding	144
44 What Jesus Himself Said	160

44.1	The Door Into His Kingdom	160
44.2	Fulfilling All Righteousness	160
44.3	The Deeper Baptism	161
45	Torah Watermark (2026)	162
46	The Encoded Baptism	172
47	The Two Counterfeits — The Pharisee and the Laodicean	184
48	Are the Gifts for Me?	188
48.1	But the gifts are many, not uniform	188
48.2	The voice is low, not absent	189
48.3	When it is dark all the same	189
48.4	The promise has no expiry	190
48.5	Not darkness till the day goes out	190
48.6	So seek	191
49	How Do I Know I Belong to God?	192
49.1	To whom was the Spirit given?	192
49.2	But the door is as wide as humanity	192
49.3	So: how do I know?	193
49.4	The witnesses	193
49.5	The deepest: to be known by Him	194
49.6	The two questions meet	194
50	Is My Name Written in the Book of Life?	195
50.1	A book that runs through the whole of Scripture	195
50.2	It is the Lamb's book	196
50.3	Blotted out — but what is blotted out?	196
50.4	So: how do I know my name is there?	197
50.5	The three questions are one	198
51	Contact Me	199

Chapter 1

The Doorway

Ezekiel 36:25-27 · Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

This is the promise the book is about — the promise joined to what Jesus Christ says in the third chapter of John, where He tells us we must be born again both to see and to come **into heaven**. Jesus Christ tells you that you can come to God only through Him. No one else. He is the very door to heaven. But to follow Him will give you both trouble and joy.

Mark 10:29-30 · And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

The Lord said it through Ezekiel six hundred years before Christ. Jesus pointed Nicodemus back to it when He said *«except a man be born of water and of the Spirit, he cannot enter into the kingdom of God»* (John 3:5). The water He sprinkles, the new heart He gives, the new spirit with which He seals us — I testify that this is true, for I myself was born again in 2008. For several years I was unsure of what had actually happened the night I was born again and was given a vision; but in 2015 every last trace of doubt was set aside, when God answered me through a youth pastor in Trondheim by the Holy Spirit. I have been called a charlatan. I have been told I need a psychologist. Most people past forty try to look past us on the street when we share. Few or none in my own family truly listen or receive when I tell them of the wonder of God and what I have lived through myself. My own near family rejected me in this, and then did exactly as God had told me — a full three years before the divorce came in 2017, nothing less. Yet I know with certainty that God is good, and that life with Him is a gift no one else can give.

Material wealth will do nothing whatever for your spirit — quite the opposite. And if we follow the drives and lusts of our earthly heart, where the flesh leads, then emptiness and the absence of life will be the end of it, for our flesh does not pass on to where God's Spirit is. God is spirit, and we must worship Him in flesh and spirit. It is impossible otherwise. And the words of Jesus are life and spirit. His blood washes us clean from our sin, and Jesus says that we must be born of water and the Spirit.

John 4:24 · God is a Spirit: and they that worship him must worship him in spirit and in truth.

The water that makes us clean reaches back several thousand years — the *mikveh*, Israel's immersion bath, where a person goes wholly under and rises clean. And «*born again*» is no religious slogan: it is the oldest promise in the Bible — clean water and a new spirit, a new heart, a new covenant, the image of the rebirth when Israel crossed the Red Sea out of Egypt, leaving behind all that was earthly and passing through tribulation and death into a life with Him, God. And it was the water they were forced to go through to receive the new life. Just as it is today, with Jesus Christ. The night Jesus spoke to Nicodemus, He aimed His word at a man who — by virtue of his own upbringing, his learning, and not least his religious faith and his strict observance to the last detail — believed himself assured of a place on the inside of God. Nicodemus was a ruler of the Jews, the teacher of Israel; and Jesus told him plainly that his rank bought him nothing: that he too must be born again of water and the Spirit.

Do not stumble that the prophet says *sprinkle* where the rite is immersion. The sprinkling is God's — «*I will sprinkle clean water upon you*» (Ezekiel 36:25) — and the word He chooses, the Hebrew *zaraq*, is the very verb for the blood Moses «*sprinkled on the people*» when he said «*Behold the blood of the covenant*» (Exodus 24:8): the covenant-cleansing He works from above, the washing no man can do for himself. The immersion is ours — the going wholly under that confesses what God has already done within us. Scripture binds the two in a single breath: «*having our hearts sprinkled from an evil conscience, and our bodies washed with pure water*» (Hebrews 10:22). He sprinkles the heart; we lower the body. One cleansing and a new spirit, through a true baptism you choose for yourself, and not a washing received as an infant. And let none bend this promise into a warrant for baptizing those who cannot yet believe: the sprinkling is the inward work God alone performs, and the same breath that gives it says He will «*cause you to walk in my statutes, and ye shall keep my judgments*» (Ezekiel 36:27).

Read parts of this book slowly. Take your time, for there is much detail that comes to light — a little too much at times, but know that I have much on my heart, and that the writing of this book has been a labour of love for me. Above all, I hope it may help convey something of God's goodness, and that you yourself will choose to walk with Jesus, if you

have not already done so. O man, search yourself and come before God in your inmost being. Seek Him with all your heart, and you shall find. Knock, and Jesus Himself will come in and share both a meal with you and His life. Nothing less. For Jesus means life, not death.

Chapter 2

Foreword

This is Jørn André Halseth's autobiography. It portrays his life journey, beginning with his birth in 1975 and following him over nearly fifty years. Readers gain an intimate insight into his spiritual birth, his personal struggles, and how God intervened in his life through signs and wonders. It also tells of the Holy Spirit's voice in his life.

The autobiography takes readers through Halseth's early years, marked by family challenges and a search for meaning, up to the decisive words by which he received Jesus as Lord and Master in 2008, when he also received a vision from God at the very moment it happened. From there, it explores his walk in faith, encounters with the Living God, and the ministry he is called to.

He does not shy away from discussing the difficulties he has faced, including divorce, career uncertainty, and spiritual struggles. These challenges are presented against a backdrop of God's miraculous intervention, prophetic words — often years before things came to pass — and a faith that grew from doubt to conviction as his mind was renewed through God's word and with the saints around him. The book also delves into theological themes, particularly the critical matter of baptism and the nature of Jesus Christ, grounded not only in Scripture but also in his own experiences, which confirm the written word. His narrative weaves together biblical truths with personal testimonies.

This writing is not just a personal story, but a testimony of God's faithfulness. Halseth openly shares his experiences, both victories and trials, in the hope that readers will seek God and the Holy Spirit's leading for their own life. Above all, we are urged to listen to Jesus and not cast aside His word — the gift to discern right from wrong, to separate truth from lies. It is not always easy to follow one's calling, as it requires sacrifice, both financial and practical. And there arise intersections in life where the tension between the new and the old life does not always feel comfortable, but it is important to labour to break through. But God is faithful (Lamentations 3:22-23). For this is God's own promise to the one who seeks Him:

Jeremiah 29:13 · *«And ye shall seek me, and find me, when ye shall search for me with all your heart.»*

This prayer for discernment does not stand alone — it follows an apostolic command. For Paul bids us not merely to wait on the Spirit, but to seek His gifts in earnest:

First Corinthians 12:31 · *«But covet earnestly the best gifts: and yet shew I unto you a more excellent way.»*

The same charge sounds again: *«desire spiritual gifts, but rather that ye may prophesy»* (1 Corinthians 14:1). And foremost among them stands the very *«discerning of spirits»* (1 Corinthians 12:10) that this foreword calls for. To seek, then, is not pride but obedience. Yet the gift has an opposite we are warned of just as strongly — to wound or quench the Giver Himself:

Ephesians 4:30 · *«And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.»*

First Thessalonians 5:19 · *«Quench not the Spirit.»*

Here the two lines meet in one and the same obedience: to seek the Spirit's gifts and not to grieve the Holy Spirit are two sides of one thing. He who receives what the Spirit gives honours Him; he who despises or quenches His voice (1 Thessalonians 5:19–20) sets himself against Him. So the prayer for discernment is at once a prayer for a soft heart — a heart that neither quenches nor grieves, but seeks, receives, and obeys.

And whom are these gifts for? For those who belong to Him — who are known by Him.

John 20:29 · Jesus said to him: *«Because you have seen me, you believe. Blessed are those who have not seen and yet believe.»*

But a coin has two sides, does it not? He blesses those who believe without seeing — yet not everyone who says he believes is known by Him. On the last day many will stand before Him and rehearse what they have done — even those who had miraculous gifts, not only the gift of teaching, for example — *«have we not prophesied in thy name? ... and in thy name done many wonderful works?»* — and He will answer with the most **terrible words in all of Scripture**: *«I never knew you»* (Matthew 7:22–23). Mark what they brought: works, and many of them, every one in His name — and still, not known. For no stack of good works has ever bought a man into covenant; we are saved *«not by works of righteousness which we have done, but according to his mercy ... by the washing of regeneration»* (Titus 3:5), *«not of works, lest any man should boast»* (Ephesians 2:9). What makes a man *known* is not what he does for God but what God has done to him when he does as Jesus said — and lets His blood wash him clean within, and the covenant that closes as we rise up out of the water, *«the answer of a good conscience toward God, by the resurrection of Jesus Christ»* (1 Peter 3:21).

For belief was never meant to end in your seeing; it was meant to end in His knowing. That your name be written in the Book of Life. So do not ask only whether you believe things *about* Him, nor count up the good you have done. Ask whether you are *known* by Him — washed in the blood, sealed in the water, His. The threshold is not high: everyone who has ever truly asked to be known by Him has been heard. But do not stand on the bank of this water all your days and drown in the cares of life, unknown. Come down, and be known by Jesus — let His word become your way.

Mark 16:16 · *«He that believeth and is baptized shall be saved; but he that believeth not shall be damned.»*

And keep the order He set: the same soul who *believes* is the one *baptized* — two acts laid on one person, never split between two. For no man can believe in another's stead — a so-called proxy-faith. Faith is the heart's own act — *«with the heart man believeth unto righteousness»* (Romans 10:10) — and each soul answers for itself. This is not law and prophets only; Paul himself says the same: *«every man shall bear his own burden»* (Galatians 6:5), and *«every one of us shall give account of himself to God»* (Romans 14:12). And it cuts both ways, for good as for ill: *«the son shall not bear the iniquity of the father ... the righteousness of the righteous shall be upon him»* (Ezekiel 18:20). Not even the most righteous can stand in our place; were Noah, Daniel and Job there, they *«shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness»* (Ezekiel 14:20). Therefore none can be baptized by proxy, nor faith vowed by another over one who cannot yet believe — for the water is *«the answer of a good conscience toward God»* (1 Peter 3:21), and a conscience cannot answer for a soul not its own. And let none lean on Paul's lone, passing question about those *«baptized for the dead»* (1 Corinthians 15:29): he neither commands it nor commends it, but names in the third person a custom he uses only to prove that the dead rise — and one unexplained practice founds no doctrine against the whole weight of the Word.

For this is the very heart of Paul's gospel: in baptism we are *«buried with him»* and *«risen with him through the faith of the operation of God»* (Colossians 2:12). Baptism is the circumcision *«made without hands»* (Colossians 2:11) — the circumcision of the heart, an inward work no hand but God's can perform, and which no faith but your own can receive. And the households that were baptized in Scripture were precisely the households that *believed*: the jailer *«rejoiced, believing in God with all his house»* (Acts 16:34), and at Corinth *«many ... believed, and were baptized»* (Acts 18:8) — faith and water fell on the same who heard. You must be known yourself, on your own word — no one else's. No substitute. No proxy. You — yet with witnesses in the blood, the water, and the Spirit. Even Jesus was baptized. Why not you, when He is the Way, the Truth, and the Life? Why stand against God's word? Why try to walk parallel to God instead of in unity with Him? The Pharisees thought, *«I am in the right with God»*, yet were not humble before the truth.

The atheist is proud within and will not say yes to God; but, just like the Pharisee, they lose the very thing they never had — life.

Chapter 3

Introduction

Numbers 6:24-26 · The Lord bless you and keep you! The Lord make his face shine upon you and be gracious to you! The Lord lift up his countenance upon you and give you peace!

God desires that you come to know the truth (1 Timothy 2:4), and He is the One who knows you best — your Creator, Jesus Christ (John 1:3). I who write these words am born again, having received Jesus Christ as my Lord and Master in 2008. This memoir is the story of my life before and after, written as a testimony in which I choose to lay my own life bare for your sake — for God asks us to proclaim from the housetops what He whispers within us. It does not mean that the believer's life is perfect and without trials — quite the opposite. We are still human, and we make a mess of things — but for what we have done right, we speak of the life and the eternity to come. And one thing I know: God is my Father, and He is not the father of lies. The father of lies steals, kills, and destroys (John 10:10; cf. 8:44). God gives life — eternal life.

Before anything else, hold one picture in your hand: to receive Christ is to fall in love, and baptism is the wedding. Faith and the water are not rivals but courtship and covenant — and Christ asks for both. Everything in this book stands on that.

Psalms 32:3-5 · When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

The chapter that follows — *Reborn* — *The Pillar* — is the doctrine this book rests on: the mikveh, the threshold of Heaven, and the testimony God wove into the letters of the books of Moses. The rest of the book is the lived testimony of a Norwegian who stood outside the gates of Heaven — until salvation knocked and the true Mikveh, with baptism and full immersion in Jesus Christ, carried him from death to life, with signs and wonders following. Two later chapters — *Torah Watermark* and *The Encoded Baptism* — go thoroughly into the letter-layer of the books of Moses for the reader who wants the evidence in depth. Read them when you are ready, or return to them; the testimony stands on its own either way.

May the Holy Spirit — the other helper Jesus promised (John 14:26) — show you this in the time to come.

James 1:23-27 · For whoever hears the Word but does not do what the Word says is like a man who looks at his face in a mirror. He looks at it, goes his way and immediately forgets what he looked like. But whoever looks into the perfect law of freedom and continues with it does not become a forgetful hearer, but a doer of the work. Such a person shall be blessed in their work. Whoever thinks they worship God but does not keep their tongue in check deceives themselves, and their worship is worthless. A worship that is pure and faultless before God, our Father, is to help widows and orphaned children in their need, and not let oneself be stained by the world.

Chapter 4

Reborn — The Pillar

Ten years ago, in 2016, I asked the Holy Spirit in my spirit how children who die before they can consciously choose Christ might enter Heaven, given the New Testament command of baptism (John 3:5; Mark 16:16). He answered with one word. Just one. *Ablution*. I did not know what it meant. I had to look it up. The dictionary told me it was a ritual washing — the cleansing the priests underwent before they entered the Most Holy Place. When Aaron, Moses' brother, was consecrated as high priest, he was washed in water, dressed in priestly garments, and anointed with oil so that he could come before God (Leviticus 8). The Holy Spirit gave me no explanation. He gave me the word and trusted me to carry it. I did not understand then that He had handed me the seed of an entire doctrine in a single breath.

And there is a reason He answers so — a reason written into the proverbs of a king: *"It is the glory of God to conceal a thing: but the honour of kings is to search out a matter"* (Proverbs 25:2). He did not withhold the explanation because He was sparing with me; the withholding *was* the gift. A word handed over without its commentary is an invitation to dig, and the digging is the honour, not the deficiency. He gave the seed and hid the harvest in the searching — and it took ten years to bring it in. I had even named the principle without seeing it: a chapter of [Through the Waters](#) stands under that very proverb — *The Honour of Kings* — written years before I understood that it described what had been done to me.

4.1 The Wedding at the Water

There is one picture that holds this whole book together, and you should see it before you read another page: to receive Christ is to fall in love — and baptism is the wedding.

Scripture calls Jesus the Bridegroom. John the Baptist named Him so (John 3:29), and Jesus named Himself so (Matthew 9:15). It calls His people His bride — betrothed to one husband (2 Corinthians 11:2), joined to Him as one flesh (Ephesians 5:31-32), waiting for the marriage of the Lamb (Revelation 19:7). And it is in the water that the two are joined: as many as were baptized into Christ have *put on* Christ (Galatians 3:27) — clothed as a bride — buried and raised with Him (Romans 6:4), giving the pledge of a good conscience toward God (1 Peter 3:21).

Weigh it. A wedding does not create love; it seals it. No one says, "we love each other, so the ceremony is needless" — and no one calls it a marriage when two strangers who feel nothing sign a paper. To believe and refuse the water is to love and refuse the wedding. To be baptized without faith is a ceremony with no bride. Faith and baptism are not rivals; they are courtship and covenant — and Christ asks for both.

This is the pillar. Everything that follows stands on it.

To understand what that one word holds, we must return to one night in Jerusalem two thousand years ago, when a Pharisee named Nicodemus — a ruler of the Jews and a teacher of Israel — came to Jesus by night and confessed: *«Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him»* (John 3:2). He came seeking. Jesus answered his unspoken question before he could ask it.

John 3:1-5 · Jesus answered: *«Truly, truly, I say to you, unless one is born again [from above], he cannot see the kingdom of God.»* Nicodemus said to Him: *«How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?»* Jesus answered: *«Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.»*

For a teacher of Israel, the imagery of «born again» had a concrete home. The language of new birth belonged to the Gentile who completed conversion to the God of Israel through the *mikveh* (H4723), the immersion bath: a proselyte who came up from that water was reckoned — as the rabbis would later phrase a far older principle — «like a newborn child» (Yevamot 22a). His old life dissolved. He received a new father — Abraham. He stood at Sinai retroactively and was reckoned an Israelite from that moment on. And this was no foreign thought in Israel: into the Messiah's own genealogy Gentiles had already been grafted — Rahab of Jericho, the Canaanite, and Ruth of Moab — wild branches grafted «contrary to nature» into the good olive tree (Romans 11:24), so that the stranger's way in was written into the very bloodline the Saviour would come from.

Matthew 1:5 · And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

The mikveh did not merely wash the proselyte; it **made him a son of Abraham**. What undid Nicodemus was not the picture but its aim — Jesus turned the rebirth a Gentile walked through onto the ultimate insider.

A *mikveh* — literally, a gathering of water — is a pool of naturally collected, undrawn water: rain, spring, or living water that flowed in of itself and was never carried in a

vessel, at least forty *se'ah* (about 575 litres). A profoundly pure form is rainwater — water from heaven, given like the manna and never drawn by human hand: man does not make the cleansing, he receives what falls from above. The immersion itself, *tevilah*, is total: the whole body and every hair go under at once, with nothing — clothing, jewellery, not even a knot of hair — coming between the person and the water.

What Jesus told Nicodemus, then, was not subtle. He told the teacher of Israel — a son of Abraham by blood, a Pharisee by training, a ruler of the Jews by station — that **he could enter the kingdom of God by no other door than the one a Gentile must walk through**. His cultural credentials counted for nothing at **the threshold of Heaven**. He had to stand in the proselyte's water like any uncircumcised stranger before him. And that water, John's Gospel will show, is finally a Person: Jesus offers the «*living water*» of the Spirit (John 4:10-14), and Jeremiah had long since called the LORD Himself «*the miqveh of Israel, the fountain of living waters*» (Jeremiah 17:13) — *miqveh* meaning both *hope* and *immersion-pool*, the very pun Rabbi Akiva would turn on God (Mishnah Yoma 8:9). Read together, they present Jesus as the true Miqveh of Israel — the cleansing-pool the rabbinic rite was always pointing toward.

And when Nicodemus still staggered — «*How can these things be?*» (John 3:9) — Jesus closed the conversation with a picture the teacher of Israel knew by heart, and it answers the question every seeker asks next: if the birth is from above, how does it reach a man who cannot climb up to it?

John 3:14-15, KJV · And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.

In the wilderness the dying were never told to climb to the bronze serpent, nor to earn its remedy — only to look (Numbers 21:8-9). The birth from above arrives the same way: heaven did not wait for man to ascend; the One from above came down and was lifted up on a cross, so that the whole reach a dying man must make is to look to Him in faith. Look, and live.

This is the pillar on which this book rests. I was not exactly a Nicodemus — I was no Pharisee, no teacher of Israel, no Sanhedrin member. But in the way that matters most I stood where he stood: **outside the Gates of Heaven, with credentials in my hand that bought me nothing**. I was raised in cultural Christianity in Norway, baptized as an infant in the state church — but I was a spiritual seeker. The baptism did nothing for me, nor do I see it do so for most of those around me. My forebears for the most part did not confess Jesus as their Saviour; my grandmother Jenny, my mother's mother, was one of the very few believers amongst them. And I am not sure I truly believed in Heaven; if I did, I quietly took it for granted that some kind of Heaven would

be mine by simple right of being human. I was an educated man — an MSc engineer — **a man of the world**, saturated in this earth's knowledge, including the spiritual kind, though on the wrong side of it. Like Nicodemus, I had as much to unlearn as I had to learn. I had to come to the proselyte's water as an adult and enter for the first time. The memoir you are about to read is the slow thirty-three-year walk of a Norwegian standing outside Heaven's gates with cultural and intellectual credentials that meant nothing there — until *salvation came knocking* in 2008. In God's eyes I was, all those years, a Gentile being drawn toward Israel through Jesus Christ — the true Miqveh the rabbinic rite always pointed toward.

And that one word the Holy Spirit gave me ten years ago — *ablution* — was the seed of the entire doctrine. It was the priest-cleansing rite at Aaron's consecration. **The Father gave me a single word in 2016. He had already written its commentary into the Torah three thousand years before.**

And here is that commentary, and the answer the one word carried. Look at what the ablution actually was: the priest did not wash himself — "*Moses brought Aaron and his sons, and washed them with water*" (Leviticus 8:6), then clothed them, then anointed them. The cleansing was performed *upon* one who could not consecrate himself. And mark how exact the word was: He did not answer with a comfort that would have fitted any question — *ablution* is no synonym for mercy. It is the single word whose type answers the precise difficulty I had raised: **how can one be cleansed who cannot himself perform the cleansing?** The answer came in the mechanism, not in the sentiment. And that is God's own testimony concerning the child who dies before he can choose: he is not outside waiting to be brought in — **he is already the LORD's**. "*Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die*" (Ezekiel 18:4) — belonging is the starting state, and what severs is one's own sin, which an infant has not committed. God calls them His outright: "*whom thou hast borne unto me ... my children*" (Ezekiel 16:20-21). Their angels always behold the Father's face (Matthew 18:10); it is not His will that one of these little ones perish (Matthew 18:14); and David knew where his infant had gone — "*I shall go to him*" (2 Samuel 12:23). Scripture even draws it in the crossing: when the accountable generation fell in the wilderness, it was precisely the children "*which in that day had no knowledge between good and evil*" who went over Jordan and received the land (Deuteronomy 1:39).

But hear carefully what this does not say. Aaron was a grown man being consecrated to *serve*, and his washing stood in for no faith he lacked; it is no warrant for laying a rite upon an unbelieving infant. The truth runs the other way: **the cleansing of one who cannot cleanse himself belongs to God, not to the church.** He does not need our water to keep what is already His — "*I will sprinkle clean water upon you, and ye shall be clean*" (Ezekiel 36:25), and it is **He** who sprinkles. So the font rescues no one and adds nothing to a child God already holds; and the water still waits, in its own place, for the

day that child can hear, believe, and answer for himself. The whole case against the font is set out in [Baptized on Your Faith](#), and the full biblical ground for believer's baptism in [Through the Waters](#).

And this Scripture had shown long before — in one foreign man. Naaman the Syrian, a Gentile with no claim of inheritance in Israel, «went down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean» (2 Kings 5:14). Hear the words beneath: «dipped himself» is tabal טָבַל^{H2881}, the very word behind *tevila*, the immersion; «a little child» is naar נֶאֶר^{H5288}, a word that reaches all the way down to the nursing infant — he came up reborn; and «clean» is taher טָהַר^{H2891}, *exactly* the word God uses when He promises, «Then will I sprinkle clean water upon you, and ye shall be clean» (Ezek 36:25). Six hundred years before any rabbi wrote the proselyte's baptism down, God had already painted the whole picture: the foreigner goes down into the water, comes up as a newborn child, and is made clean — brought in not by lineage, but by a faith that obeyed. The whole type is unfolded in [Naaman](#).

Chapter 5

Reborn — The Lamp

Matthew 6:22-23 · The lamp of the body is the eye. If therefore your eye is single, your whole body shall be full of light; but if your eye is evil, your whole body shall be full of darkness.

Jesus said the eye is the lamp of the body. What we look at — where we choose to place our attention — is what gets illuminated. For three thousand four hundred years, the Hebrew letters of the Torah have carried a watermark no human eye could read — and yet the codes remained dark. They were there. No one could see them. Not because the light was missing from the page, but because no eye had ever been turned on the letters at the scale the watermark required.

When we built Darash — when we placed our eye on the letters and asked them what they encode — the codes began to light up. Not because we created them. Not because we added anything to Scripture. **Because we finally pointed the lamp at what God had already written**, so the watermark His Spirit pressed into the Torah three thousand years ago could finally be seen. The codes are now lighting up — for me, for you who read this, for the generations coming after — because the eye has at last been turned in their direction.

Let me lift the lamp now, so you carry one such finding with you through every chapter that follows.

The Pharisee's name — Nicodemus, נִקְדֵּמוֹס — appears as an Equidistant Letter Sequence in the Torah at a skip of **one thousand and ninety-two letters**, beginning precisely at **Numbers 7:17**. That verse records the offering of **Nachshon ben Amminadab**, prince of Judah and, in ancient Jewish tradition, the first to step into the Red Sea before its waters parted. **The man Jesus told to be born of water has his Hebrew name encoded passing through the verse of the man who entered the water first.**

And it does not stop there. Inside Numbers 7:17 itself — the very verse the Nicodemus code anchors — *water* (מַיִם), *son* (בֶּן), and *heart* (לֵב) all appear as ELS at skip 2, woven into the verse's own letters. Overlapping the same verse: *Spirit* (רוּחַ) at skip -56, *new* (חֲדָשׁ) at skip -54, *born* (יָלַד) at skip 57. The Hebrew name of Jesus — *Yeshua*, יֵשׁוּעַ — appears at skip -244, its letters *encompassing* the verse. And *miqveh* (מִקְוֵה) together with *Abraham* (אַבְרָהָם) sit in the preceding passage at Numbers 6:17, the long skip of *miqveh* reaching forward into the Nicodemus anchor. These new-birth words are short

and common as equidistant sequences — they fall near many verses, and shuffled control texts reproduce them too; the weight of this finding rests not on them but on the name itself: *Naqdemo*s, six letters at a skip of 1,092, beginning precisely on Nachshon, and present in none of the shuffled controls.

And further still: the closest pair of two specific words in the entire Torah at skip 1,244 — «*faith*» (אמונה, *emunah*) and «*immersion*» (טבילה, *tevilah*) — sit at **Deuteronomy 21:23**, just two letters apart, on the very verse Paul quotes in Galatians 3:13:

Cursed is everyone who hangs on a tree.

— Galatians 3:13 / Deuteronomy 21:23

Faith and immersion, touching at the crucifixion verse. Encoded into the Torah's letters one thousand four hundred years before the cross was raised. And the gematria seals it: *Mashiach* (Messiah, 358) plus *Tevilah* (immersion, 56) equals **four hundred and fourteen** — the exact gematria of *Nachshon* (נחשון), the man who walked into the sea first.

And one finding more — the seal on the one word the Spirit gave me ten years ago. Without explanation, in 2016, He gave me the word *ablution* — the priestly washing. It is enacted in the consecration of Aaron, where «*Moses brought Aaron and his sons, and washed them with water*» (Leviticus 8:6). And when the lamp is turned on that consecration, the vocabulary of the new birth is threaded through the letters all around it: *wash* (רחץ), *pure* (טהור), *water* (מים), *Spirit* (רוח), *immersion* — *tevilah* (טבילה), a comparatively rare sequence in the Torah — and *miqveh* (מקוה) itself, the pool the whole rite was pointing toward. I make no statistical marvel of it: short words fall near many verses, and the honest test does not single this passage out. But the resonance was enough for me — He named the word to my spirit before I understood it, and there it stood, woven into the chapter where the priest is washed to enter the holy place. He told me *ablution* in 2016. He had written the washing into the Torah's letters three thousand years before. The lamp turned, and there it was, waiting.

The watermark Aaron stood in. The watermark Nicodemus walked through. The watermark Paul preached. The watermark the Father set down in writing before any of us were born.

And the One who told Nicodemus «*ye must be born again*» was born again Himself — out of the grave. The Father spoke over the resurrection-Son the words of Psalm 2:7: «*this day have I begotten thee*» (Acts 13:33). The Greek verb is *gennaō* γεννάω^{G1080} — the very same verb Jesus used with Nicodemus. The Son was quickened by the Spirit (1 Peter 3:18) who had overshadowed Mary (Luke 1:35). Jesus is *prōtotokos ek tōn nekron* — **firstborn from the dead** (Colossians 1:18); in the Torah's own Hebrew, *peṭer* פֶּטֶר^{H6363}

rehem **מִקְוֶה**^{H7358}, **the opener of the womb** (Exodus 13:2; Luke 2:23). Mary's womb was the first He opened; the tomb-womb was the second. He went through first, and the door He opened He calls us through. And the Torah seals it in its own letters: at **Genesis 22:4** — the third day of the Akedah, when Abraham lifted up his eyes — *qum* (rise) is encoded inside the verse at skip -8, and *tequmah* (resurrection) encompasses the chapter at skip -204. The third-day rising of the Son is woven into the third-day deliverance of Isaac, three thousand years before the cross.

And see what became of him. The man who came in the dark, asking how a man could enter the womb again, did not vanish into that dark. Years later he stood in the Sanhedrin and dared a single sentence: «*Doth our law judge any man, before it hear him, and know what he doeth?*» (John 7:51) — a small, costly defence of the very Jesus he had once approached by night. And when the cross was raised in broad daylight, when the men closer to the Lord had scattered, it was Nicodemus who came with Joseph of Arimathea bearing «*a mixture of myrrh and aloes, about an hundred pound weight*» (John 19:39) — a king's burial portion — and laid hands on the body of the very Miqveh that had answered him on that long-ago night. **The man who could not understand was saved by the One he could not understand.** The seed of John 3 bloomed at the cross.

This is what *Reborn* is. Not merely the story of a man saved in 2008. The pillar is the doctrine; the rest of this book is the flesh on the bones — the lived testimony of a Norwegian Nicodemus brought, across all the years, to the Miqveh of Israel. May the Lamp shine on every reader who turns these pages.

Chapter 6

Haukeland Hospital (1975)

I was born in 1975 at Haukeland Hospital in Bergen, the second largest city of Norway. I was a bundle weighing 4.2 kilos, 45 cm long, and with red hair. During my first year of life, we lived at Solheimsviken, not far from Danmarks plass. After a year, we moved to Ørnahaugen in Fyllingsdalen, a nice place for children to grow up. My name back then was Jørn André Nynes, but it was changed to Jørn André Nese Berntzen when my stepfather came into the picture, before my first wife and I took the surname Halseth in 2005, after the Halseth farm in Vik in Sogn. And if you are wondering if we have polar bears in the streets, no we don't - but it's a nice thought. Although I am part Viking in my blood and red-haired so that's a fun detail, right? I remember one time my good brother in Christ, Ikem Grigsby, told me he was a completely different man after Christ - which hopefully I am too - and my axe is only used for chopping woods by the cabin. Fun aside though, thank you for reading - I hope it blesses you!

My maternal grandmother's name is Jenny Gjertine Johannesdatter Halseth, even though that is probably not what is written on her birth certificate. She has lived at Ask on Askøy outside Bergen for most of her life and is approaching 100 years of age.

My mother's name was Gunvor Nese before she married a second time, to my stepfather. He was a dedicated employee in every company he worked for and a capable man in that regard. My biological father was previously named Bjørn Nynes. He had various jobs in his time, but was a machinist and seaman for several years. I am his firstborn, and my brother and I had minimal contact with the Nynes family during our upbringing, including my father as well, actually.

My grandfather on my mother's side had what many call a near-death experience. He saw the light and was told that his time had not yet come and that he needed to return. It was not something the family spoke openly about, but my grandmother and I cherished it between us. It was there, like a quiet knowing that the world beyond this one was real. I believe it planted something in me long before I had words for it.

Summers and vacations with my mother, before I was nine years old, were spent at Ask on Askøy together with my grandmother and grandfather, aunt Irene, and Uncle Aage. We were always warmly welcomed by them. Of my parents' family, I only know my grandmother as a believing person. She always prayed for us, but no one in the family, neither the old nor the new one who confessed to be believers, told me about salvation

in Jesus Christ. I am reminded again that we cannot remain lukewarm to the truth and expect the truth thereafter to *warm us up*.

I was «baptized» as an infant at Ask and confirmed in the Church of Norway in Fyllingsdalen, but was not born again there. I understand that much now, looking back in hindsight. Nor did anyone tell me that one must confess Jesus with one's mouth and be baptized for the forgiveness of sins of one's own **free will**, turn away from one's old sinful ways, and walk with Jesus. If one is to *enter the covenant and be adopted* by God, this does not happen under coercion as with infant «baptism», but is a personal choice. No one can make this choice for you, neither father nor mother on earth. We can influence each other positively and negatively, but the birth of the spirit is a gift from God and must be received voluntarily. I was born again in a God-fearing free church in Knarvik outside Bergen in 2008, at 33 years old, at "Christian Fellowship Nordhordland." And this I know by experience, not only by doctrine. The moment I received Jesus I was given a vision: it was as though God opened all my spiritual senses to a hundred percent clarity, and for a short while I was lifted up into the heavenlies. There I felt it, and I knew it with the whole of me — how *spotlessly clean* I became, washed free from all the filth and grime of my past. Until then I had been neither filled with the Holy Spirit nor cleansed; in that moment I felt the cleansing itself take place, complete and real.

Chapter 7

Childhood (1980)

I should mention that I have two brothers. Tom, fifteen months younger than me, is my full brother; we grew up side by side through everything that followed—the move, the apartment blocks at Ørnahaugen, the newspaper delivery years, and our mother's illness. Lars Erik, twelve years younger, is my half-brother through our mother's marriage to my stepfather; he came later into a family that was already struggling and was only twelve years old when our mother died. Today, both brothers have two children each.

When I was five years old, my father and mother divorced. My mother was a caring woman and took good care of us for the first ten years, but the divorce left deep marks. She eventually entered a negative spiral, and this was the start of the last eighteen years of her life. My biological father was an alcoholic for many years, and it took a toll on my mother before and after their marriage ended. He was highly unaware of his own behavior during these years, as he was under the influence of alcohol much of the time, and we had a number of difficult experiences through his abuse. In short, this turbulent time sowed bad seeds in all of us, and this would bear bad fruit after some years. Forgiveness cleanses out the bad, but often we are either dull, unwilling, or too self-righteous to either realize our own mistakes or forgive the one who hurts us. For me, such healing took place in 2012, but we will come back to this later. My father chose in 2021 to receive Jesus and be born again at the age of seventy-one, and is today a new man in Christ. I can also tell you that he was shot in 2020 and barely survived—the doctors said he must have had angels watching over him. So it was not exactly straightforward to baptize him, so to speak, as his stubbornness could have cost him more than just his life.

We go back to my childhood in the '80s. We had it really nice at Ørnahaugen in Bergen, where the children had good outdoor areas with playgrounds and large common areas to play in. We lived in an apartment block, and there were several rows of them with two or three entrances in each. Each block was three stories high, and several of the blocks were placed in a semicircle around the common area. This created a naturally private space for the residents. There were also areas of forest around us that the children could explore and make use of. I myself made several simple *huts* and the like with used materials I found in the local area. It was therefore nice every time I found planks with nails lying around. The routine was to pull the nails, straighten them out, build the hut, and dismantle it after a while. Then I would erect a new one in a new place, preferably a bit up in the trees. I remember at one point I had built a tiny little platform up in a tree just one and a half meters above ground level, out on a branch that

split in two. My mother was lying sunbathing over on the lawn, and before I knew it, I was sitting on the ground with the materials around me and my mother came running over to check on me. Things usually went fine, but there were some bumps and bruises over the years. Perhaps the worst that happened was when I managed to hit myself with the hammer right in the forehead one day when I was knocking out a nail, or when I fell headfirst over the wall onto the asphalt. Such things you remember well, even though it was about forty years ago.

Among the other things happening outside the blocks, we often cycled in groups, played *tag*, or jumped with elastic bands and jump ropes and other group games. This was the time before everyone had computers and tablets, so the children were very active outdoors.

I also remember that my mom often asked me and my little brother what we wanted for dinner the next day. Tomato soup was by far my favorite, but my mother's home-made meatballs with brown gravy, potatoes, and vegetables also tasted wonderful. My mother's sister, Aunt *Sonja*, has a special touch with baking, which we also liked. My mother herself had a fondness for chocolate sheet cake, and I was never far away when she made it. When the cake was done, I went in and out of the kitchen repeatedly so I could sneak a fresh piece each time, even if it was ever so warm at the start. It was certainly good. It is a bit ironic that I have never myself made such a sheet cake, but I remember well the taste of my mother's version. Her type was the light variety and not with much dark chocolate, but with a distinct flavor, airy and fine. When it was freshly baked, it was extra good, as fresh baking usually is.

Chapter 8

Stepfather (1983)

My new stepfather enters the picture and marries my mother, though he did not adopt the children. With our «*stepfather*», the family gained access to a car. We also started renting VHS movies from time to time and occasionally went to Chinese restaurants from this period onwards. The family finances were good at the start of their marriage, and our first vacation abroad was to Mallorca in Spain, and Denmark on another occasion. I remember one time driving go-karts in Mallorca, and there was almost a burnt smell from the tires as I cut the corners. I absolutely loved it, but my stepfather looked completely frightened when I got off the track. He was not rich in words, but his eyes spoke volumes. Both experiences were meaningful in themselves, and I grew from them. We swam a lot, and that was the summer I looked like a grilled turkey on my back and could peel off skin in large flakes. We also ate too much candy back then, not exactly good for the teeth. On the somewhat negative side, I can see in hindsight that this was the beginning of the end for my mother.

Chapter 9

Newspaper Delivery (1987)

I am 12 years old, and together with a friend, I start delivering the newspaper BA, BergensAvisen. The delivery route is in Fyllingsdalen at Ørnahaugen and Hjalmar Brantingsvei, and I walk it together with my friend. Later, I start with "Bergens Tidende" in Barliaveien in Fyllingsdalen. I continue with this until I finish high school. I am glad to earn the extra money as well as the physical activity it provides, and it is somewhat fun that I was one of the youngest newspaper delivery boys in Bergen when I started.

It is autumn 1987, and the family moves from Ørnahaugen to Bjorgedalen at the bottom of Fyllingsdalen, which puts pressure on the finances as interest rates go up in the following years. My mother is now well into the onset of her illness, both physically and mentally. She begins to withdraw more into herself, and it is the start of a negative spiral of medication use and too much time bedridden, which in turn wears down her muscles. The doctor also gives her too many medications during these years and almost has his medical license revoked because of this. My stepfather follows the career ladder and has good jobs in the coming years, but is unable to take care of the children when my mother begins to «*fade away*».

I do not understand it myself at the time, but it is as if a black hole is growing inside me. Deep within, I also feel a growing need for truth without knowing where to go to find it. During this time, I slowly slip into a depression that consumes my energy. It does not help that my stepfather often comes home late from work and has a habit of skipping making dinner, telling us to «just grab something to eat». He excuses himself by saying he has eaten at work. My body is probably partly malnourished during this period, and the situation is worsened by the so-called *spiritual* ideas I have absorbed, my lack of nutritional knowledge, and eventually abstaining from meat. My performance at school falls behind in the following years.

Chapter 10

Like in a Desert (1990)

We jump forward to around 1990; the family situation was unchanged. It was during this time that I had said to my mother that it seemed like she wanted to die, something she, of course, reacted strongly to. That was essentially what was happening before our eyes as she lay almost constantly in bed month after month. She did not make dinner; she was not social. I remember she read «The Legend of the Ice People» by Margit Sandemo, which I understand in hindsight was not good for her. She lost herself and her body deteriorated, and my stepfather was unable to put his foot down.

The family challenges during this period were nevertheless a blessing as they made me search for answers to why I was alive, meaning I wanted to find the purpose and meaning of life. It is in this context that I first began to «talk» to the «universe» out of desperation. What I did not know was that God heard my cry for help. I asked for help to untangle a «*big knot*» on the inside. And suddenly, as if out of nowhere, it dissolved as though it had never been there. This is the first time I can remember hearing the Holy Spirit speak to me, even though at the time I did not understand who was speaking.

You must find out who Jesus is and what He means to you

— *The Holy Spirit said*

After this, it was as if a strong thirst for truth came over me and I scoured the library at Oasen Shopping Center or the one in Bergen City Center for books about paranormal phenomena. I stayed far away from the Bible, although this was more subconscious. I also started seeking out so-called «*alternative books*». Ironically, there was very little to find about Jesus at the library even though the Bible is the most documented book in the entire world, a fact few are aware of.

We jump back to 1990 and my search for truth. The «*alternative books*» from the book club *Energica* and similar sources all have a falsified image of Jesus. They appear beautiful on the outside but on the inside they speak death and not life. And this is hidden behind a veil of mysticism and sensuality and more. That in turn made me dull and numb to the truth. That I developed an inner resistance to God's word because of such «*spiritual ideas*» is something I only understand now when I look back. Today I realize that this resistance was like a death in me that had to be put aside in baptism so that I could receive a new life in the spirit, the same principle that we must be willing to die with Jesus if we are to bear the fruit of the Spirit.

John 12:23-26 · Jesus replied: "The hour has come for the Son of Man to be glorified. Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life. Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me."

During these years I started buying books that covered topics like channeling, teleportation, astral travel, telekinesis, automatic writing and similar things—familiar topics for spiritists or actively seeking individuals. This is unfamiliar territory for many Christians, which is both an advantage and a disadvantage. The advantage is that they have not played with such things and the disadvantage is that they do not know much about it. In short, this interest leads one to become arrogant toward the truth and the Holy Spirit, in my experience. Even though the person may claim to have control of their life, this is without substance in reality, and that is where I found myself for several years.

There are also seemingly harmless games like Ouija boards and similar things that people *play* with to make contact with the «*spirit world*» without understanding that there is a real danger behind this. It is a bit like signing a contract for renting an apartment. You are bound to the contract by your signature. It is the same with actions, both thought and concrete. And once one barrier is removed, it can in itself start a chain reaction like dominoes. We all know this principle and it goes both ways, positive as well as negative. Physical as well as spiritual. My mother was herself in a negative downward spiral where no one around her could discern the battle that was taking place in her spirit.

Chapter 11

High School (1991)

I remember that my grades went down at Fyllingsdalen High School and that one of the teachers was surprised that I performed so poorly. I had an average of M (Very Good) with an S (Excellent) in math from junior high school, a subject I had worked extremely hard at. I wanted to prove to the teacher that I actually could master the math. The family situation was beginning to take its toll in earnest, and in the transition to high school, my mother became more and more passive in terms of taking care of her children.

The distance between home and school increased when we moved to Bjorgedalen, and from 1991, when Bergens Tidende became a morning newspaper, I was up at five or six in the morning. My newspaper route in Barliaveien was four and a half kilometers from where we now lived. My mental performance declined during these three years, and I was so exhausted when I came home and had done my homework that I spent much of my time lying in bed, dozing in the afternoons. I lost my best friend because of this. My mother was worried about me but was not able to take care of either herself or her children during this period. It did not help that she spent her days reading books like «*The Legend of the Ice People*» by Margit Sandemo or sought help from «*so-called spiritual people*» who denied Jesus Christ as the Son of God. Many people think these are brutal words, but I speak from the experience of having watched my mother wither away while she let herself be lured by magic, mysticism, and «*romantic*» books while she herself stood on the edge of the abyss. Lukewarmness is not an option for the Saints called by God to His work.

I know now that the books I read about Jesus in my teenage years were outright false stories with a beautiful exterior and *false spirituality*. Many believe I am arrogant when I tell them that much in the world is false spirituality, but it is the truth, and I have seen much myself since I was born again. There are many books that write about a *falsified messiah* in the same way that other religions or various «*spiritual*» thought systems try to twist the truth about who Jesus Christ actually is.

For my own part, from when I was around fifteen years old, I read more or less everything I could find about these topics and can tell you that even without being born again, I felt that something was missing. Deep inside I was still arrogant toward God, but nevertheless discerned parts of what I experienced. I did not have eyes to see until 2008. Yes indeed, the supernatural is real, but genuine and pure blessings come from God. I can add that my future wife, on several occasions, has told me about people she

knows who practice magic. I have myself witnessed a case in Norway where a person did this for financial gain, but that person felt God's power stop this when we prayed. You must excuse me because now I am getting a bit ahead of the events.

It is otherwise very interesting to point out that in 1994, Statistical Science Magazine (Volume 9, Number 3) published an article that examines Equidistant Letter Sequence (ELS) based on the Book of Genesis in the Bible. The article was written by Doron Witztum, Eliyahu Rips, and Yoav Rosenberg. This is one of the few scientific works that examines what is popularly called the Bible Codes. I knew nothing about this at the time, but wanted to make you aware of it as it really was and is a fantastic discovery of the depth and precision of God's word. Let us continue on to 1995.

Chapter 12

Fokhol Farm (1995)

After a failed start in the mechanical engineering program at Bergen University College, I decided to go to Fokhol Farm, a biodynamic farm in Stange in Hedmark. There I worked as a farmhand for a full year and received healthy food and good physical work. I was actually their first intern to stay for a whole year, and I remember they served meatballs at the farewell dinner, which was quite special since this was not common. You would think that farmers eat normal amounts of meat, but not at Fokhol, during my time anyway. The operation of this farm was part of Steiner's philosophy and is part of a general «*spiritual*» undercurrent in society that captures many trusting and searching people. One thinks of purity and less pesticide use, which is positive, but what was not spoken loudly about was that Steiner taught about a spirit behind it all, which again does not confess Jesus as Lord and Master or tell that He gave His life for us, nor that we must give our lives through baptism to be born again. In popular books about «*metaphysics*», one will also see talk about Gaia or Mother Earth, something many people get completely caught up in and become blinded by. God's people cannot identify themselves as born of the earth's spirit, but of God's Spirit.

On the practical side, the farm was 960 decares and I remember they had a handful of tractors, of which the Deutz-Fahr were the largest and most technical, and I enjoyed my tasks as well as driving tractors. The production was approximately 90 percent grain and the rest vegetables when I was there, plus around 12 dairy cows. They were in a transition period from conventional farming with the goal of both growing more organically and expanding vegetable production. They operated according to the Steiner method, hence biodynamic farming, but built on Steiner's «*spirit universe*».

I lived in the main house, which had previously been a poorhouse for laborers who worked on the farm several decades earlier. From the top floor where I stayed, I can remember looking out over the grain that swayed with the wind and mirrored its journey across the fields. They were like waves across the landscape, so it was a sight in itself. You could see the deep black soil emerge after the plow, and it was a beautiful, nutrient-rich earth.

At Fokhol, I met a young woman, Marit, an intern, who was not only interested in farming but also the spiritual. She could sense when someone had died in a house and similar things, and that fascinated me. I think many Christians are a bit put off by this, but like attracts like, and there are many who are acquainted with unclean spirits and

both sense and play with this part of the spirit world as such, both inside and outside the body.

I knew at this time that the spiritual was real and had no problem with it; on the contrary, I welcomed it. What I did not understand was that unclean spirits attach themselves to a person through various unclean activities and such. It becomes like signing a contract with them, and it gives them access to one's life, something I got to experience later when my eyes were opened and God began to set me free. I otherwise had some strange experiences at Fokhol where I both heard and felt things that were not naturally physical, but I have kept these to myself until now. It did not serve God, so to speak, and therefore I can say that there are many phenomena that are unexplainable and above the laws of physics, but that does not automatically mean they are of God's Spirit for that reason. The hallmark of the Holy Spirit is purity and light. Not darkness and mysticism.

I know today that a craving for material prosperity and seeking bodily pleasure and enjoyment beyond the natural dulls people to the truth. Truly we walk on a narrow path and wide is the road that leads to destruction. What my new friend did not tell me at this time was that she had a kind of spirit helper with her that followed her, and that this also frightened her to some extent. Jesus, as is known, cast spirits out of people, and there is need for that today as well. That we usually do not witness this does not make it any less relevant, however. I only found out about this several years later, and that she was gripped partly by fear of this was and is clear.

Chapter 13

Alternative Network (1996)

We have come to 1996, and I was admitted to Dillingøy in Oslo to begin my civilian service. I had chosen civilian service because I did not want to participate in war or take another person's life, and this conviction was firm in me even then. I thought I was lucky to get to work helping Alternative Network at Tøyen in Oslo.

VisionWorks AS is a company that arranges lectures, fairs, courses, and workshops within holistic thinking and alternative spirituality, in addition to publishing the magazine Visjon. The organization was founded in 1992 by Øyvind Solum and Roald Pettersen under the name Alternative Network.

— *Store Norske Leksikon on Alternative Network*

Alternative Network organized what is called the Alternative Fair around the country. This is, unfortunately, like a honeypot for unclean spirits; they engage in yoga, healing stones, energies, healing, channeling, and much more that serves to strengthen one's resistance to Jesus Christ—however strange this may sound—for unclean spirits do not breed purity. There are many curious people who are deceived. There is much I could say, but in short, the engagement fortunately lasted only a few months, and I was lucky to get out. Or to put it this way: I managed to make a nice gash in one of the cars when I had an accident at Oslo Spektrum, and Alternative Network threw me out relatively shortly thereafter. Never before had I lived under worse living conditions or circumstances. The place I stayed had a hole in the wall where rats or mice could have gone in and out freely. The toilet was so filthy it was beyond anything I had seen, and the rooms smelled of urine. I was even confronted by a man who wanted me to have sexual relations with him, which I detested. My teeth were not properly taken care of during this period either. It was a low time in my life, and the fruit of it was not good. For someone who worked closely with them, their fruit was clear, and it left a bitter taste in my mouth when I look back on this today. Nevertheless, I did not take any reckoning with this until later, as I did not understand that the spirit behind it was the same as the one behind the ideology I had invested much of myself in during those years.

Chapter 14

Fagerli Camp (1997)

In 1997, I completed the remainder of my civilian service at Fagerli Camp School in Skurdalen, Geilo, and thrived in the change of environment. I also worked an additional half year there. I assisted with all tasks, including activities such as teaching snowboarding, leading hikes and ski trips in the mountains, cleaning rooms, and helping in the kitchen to prepare simple foods like soups, bread, and rolls. The camp school hosted up to 80 young people throughout the week, in addition to weekend guests. We used an industrial kneading machine and a large, beautiful French oven with steam and precise digital control of baking times and temperatures. When I had kitchen duty and prepared meals for the guests, I dedicated myself to the work and took joy in it, both in the kitchen tasks and the social aspect of serving the guests. The cook wondered how I got my loaves to rise so much even though we followed the same recipe, but the secret lay in the kneading and treatment of the dough; I also liked to experiment with the oven's programming to achieve this. Horseback riding was another of my duties, and I taught the children to groom and saddle the horses as well as clean the stable—a task that was as new to me as it was to them, but fun nonetheless. I lived in a small log cabin in the yard where I had to duck to enter and could barely stand upright inside. It was like being "as snug as a bug in a rug," I thought. During this time, I earned my driver's license in Gol and obtained a forklift certification.

Chapter 15

Mother Dies (1998)

The year is 1998, and my mother dies at only 48 years old, shortly after her last birthday. I remember visiting them in Knarvik for her birthday. That day, I noticed that the light in my mother's eyes had gone out, which made me wonder. Shortly after the funeral, I am in my grandmother's living room, though she is not there herself. It is then that my stepfather asks me to sign a document waiving any claim to an inheritance. He did not ask my brothers—only me. I believe he saw me as a threat, being the eldest. He said that they had *used up all the money* and that, as he framed it, an uncle of mine agreed with him. It is clear that he holds us responsible for Mother's illness and does not take responsibility himself. With a forced stroke of the pen, he struck out our inheritance. My stepfather later remarried, and his new wife received her share of the house. But me and my brother Tom received nothing of what our mother had brought into the marriage. He took it from us. I believe Lars Erik will be his only heir. Mother and Aunt also did not receive a plot of land at Ask from their father, while the three brothers were each allocated their own plot; thus, what has now taken place is very much a family tradition. When Grandmother Jenny Gjertine dies in 2025, Mother's share of the inheritance will be only pocket change—no farm, no property, nothing—which, when divided among her three sons, will mean practically nothing. This is not representative of who God is! Only God can transform a heart of stone into a heart of flesh. There will come a day when each of us will stand accountable before God and answer for our deeds.

My work at Fagerli Camp School also ended that year, and it was at this time in my life that I found *The Urantia Book*—a volume of over 2,000 pages—at a bookshop in Oslo, which captured my attention for the next ten years. It was full of intricate explanations regarding humanity's origins and a false Jesus. The book is a solid piece of work, but for those who dig deep enough and follow the tracks where they lead, it becomes clear that this is a counterfeit of the truth, a fact I eventually discovered through a thorough study of its origins. It had been channelled material whose true origin had been deliberately concealed. I was caught in its grip myself and participated from time to time in a study group in Oslo. I was intensely engaged with its content, and it showed clearly—something the leader of the group apparently appreciated.

At the end of 1998, I returned to Knarvik, outside Bergen. My mother had just been buried, and everyday life consisted of coping with grief and trying to find work. I worked for a few months for Manpower in Bergen, including assignments at Hansa in Kokstad and later at the Solberg Dekk warehouse at Toppe in Åsane. I was offered a per-

manent position at Solberg Dekk as they were satisfied with my work, but I chose to start at Knarvik Center as a maintenance assistant instead. As usual, our stepfather was busy with work. It was clear that he was struggling with grief, yet he did not seek help to process it, even though it was obvious that he should have. He still cared for us in his own way, and I am grateful for that. I recognized that my mind was still not functioning properly, and to challenge myself, I decided to pursue further education. First, I had to improve my grades in math and physics, as I had decided to enroll in a telecommunications engineering program. What I have not mentioned is that my hair reached all the way down to my bottom at the time, as I had let it grow freely over the years, much to my mother's despair. She was originally a hairdresser and, toward the end of her career, had worked at "Solei Hair Salon" near Haukeland Hospital. That her son let his hair grow so long was not what she wished, but she took it well nonetheless. I eventually decided that since I was starting preparatory courses for engineering college, it would be good to look a bit sharp. My experiment had lasted long enough, I thought. The hairdresser who cut my hair seemed genuinely sad when he cut the length, but for me it was a relief to finally let go of it and be able to sleep without it falling across my face at night. It was otherwise a fun experience learning to braid my own hair, so it was not entirely in vain. To this day, I gladly make simple braids for my future wife or my daughters.

Chapter 16

Polytechnic Institute (1999)

It is 1999, and among other things, I am retaking math, physics, and chemistry at the Polytechnic Institute in Bergen, earning good grades. The exception is German, which I still cannot handle, though that is perhaps due more to a lack of interest. This year, I also become acquainted with Petter Arild Heitman, who is also taking a preparatory year for engineering studies.

Chapter 17

HIA Grimstad (2000)

After finishing the school year at the Polytechnic Institute in Bergen, Petter and I traveled together to Agder University College in Grimstad and began the Telecommunications Engineering program there. I also gained a good study companion there, Richard Paulsen. It was then that I began to understand that programming and systems development were fields I had a certain aptitude for and greatly enjoyed. My grades reflected this.

It was now 2001, and I soon became the leader of the Student Council at the college. **In early 2002**, I also moved in with four or five underage asylum seekers from Sri Lanka on assignment from the municipality. I served as their guardian in Grimstad while also studying, so it was a pleasant but hectic time. Among other things, I took them on trips to both Bergen and Trondheim, which were greatly appreciated. I received an excellent reference for my work there, but the truth was that I was still not quite right in the head and, at times, liked to drive at high speeds.

Chapter 18

NTNU Trondheim (2003)

In April 2003, I met my future wife, who is from Trøndelag, while I was completing my diploma thesis in Grimstad. We received an award for the best thesis that year. It must be said that the two students I worked with were capable, truly. Such good study companions contributed significantly to how well things went at Grimstad University College. Additionally, I served as the leader of the Student Council for approximately two years and sat on the College Board during the same period. This was apparently appreciated by the administrative staff and other students, as I was one of three at the college to receive an award for my student work. I also took the initiative to lobby the College Board for the reintroduction of the graduation ceremony, which the school had discontinued several years earlier. So that year there was a graduation ceremony for all the students, as was fitting.

In autumn 2003, I moved to Trondheim to begin a Master's degree in Communication Technology at NTNU.

At that time, I was living in the Falkenborg Student Village in Lade, not far from the center of Trondheim, really. **In 2004, I offered first to build and then to operate the owner's network** with 200 network points. This was on my own initiative and with my own plan for the installation, equipment, and setup. When I ordered the equipment, the sales representative at the Telenor store commented that it was unusual to see a private individual behind an installation of this size—which was rather fun to hear. We used 10 kilometers of network cable on the project, and most of it sorted itself out practically along the way. I remember it made a terrible racket when we drilled through the concrete decks on two levels to run cable down into the floors from the attic, but since I had landed a summer job doing something I enjoyed, I was really quite content. The owner of Falkenborg Student Village was also clearly glad for what we had accomplished with the help of the caretaker and a youth—his grandson—and he sold the complex shortly thereafter.

Chapter 19

Oslo (2005)

In 2005, I completed my master's degree at NTNU while moving to Jar in Baerum, Oslo, and starting at Software Innovation as a trainee and software developer. That is to say, I was working at the same time as I was finishing my master's. I got married in 2005, right after submitting my master's thesis; this marked the end of several months of working up to 16 hours a day while balancing my degree and professional work simultaneously. At the end of 2007, we settled in Lindeberg at Klofta, where I joined Element Logic in the same role. We lived in the Mohagen 2 housing cooperative, where I became chairman of the board and led the cooperative in a lawsuit against the developer. It was a tough time for us, but we came through it relatively well.

Chapter 20

Salvation Comes Knocking (2007)

In 2007, we moved to Torvikbukt shortly after the birth of our first child. My wife wanted to live near her best friend for a while, and I could not find the peace to continue working as a developer at Element Logic. I transitioned to working from home for the company, taking responsibility for support across Scandinavia while also helping a childhood friend of my younger brother build a new company. We lived in Torvikbukt for eight months before moving to Fosse, near Frekhaug outside Bergen, where we bought a house in August 2008. Not long after that, I had a dream of the salvation that was to come, and I tasted a foretaste of the joy in Christ.

I am walking in a corridor with many doors, and I feel a little lost as to which door is the right one for life. Then a small group of people arrives and shows me which door is the right one. I walk through and come out into an enormous, airy room so high that its end cannot be seen — neither to one side nor the other — nor can I see any ceiling above me. On the right I see a glass wall stretching as high and as far as the eye can see, and before me is a sea of crystal that can be walked upon. And up from beneath it, figures like statues — alive yet at the same time not alive — rise through the surface without it shattering, freezing into various postures. They were like living art for the joy of those present, a little as inspiring art is to the senses. Once they had risen fully, they stiffened into various postures before later descending calmly again. Far off ahead of me I see a kind of mountain where cows graze up the mountainside, and people sit below at tables in groups — perhaps drinking coffee and chatting — but in any case they look as though they are enjoying the day. I feel a wonderful freedom and joy when I wake, and I rejoice greatly over the dream, even though at the time I do not understand what this was or why. But the joy was something to feel and to touch.

— *Dream of Salvation*

I did not understand it at the time, but the dream was a picture of the salvation that was to come — and that it is now that things are about to change. We have come to the period of my life that is the very reason I can sit here today, delivered and set free by God to live a life under the new covenant in Jesus. Not apart from Him, in my own strength for salvation. Where once I was haughty and proud within, today I know that in myself

I am nothing, but that with God all things are possible for the one who believes (Mark 9:23):

Hebrews 10:16-31 · "This is the covenant I will make with them in days to come, says the Lord: I will put my laws in their hearts and write them in their minds." And then: "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, brothers and sisters, we have confidence to enter the holy places by the blood of Jesus, by the new and living way that He opened for us through the curtain, that is, through His body. And since we have a great priest over the house of God, let us draw near with a sincere heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful. Let us consider how to stir up one another to love and good works. And let us not neglect to meet together, as is the habit of some. Let us encourage one another, and all the more as you see the Day approaching. If we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins. It is a fearful thing that awaits us: judgment and God's burning zeal shall consume those who oppose Him. Anyone who set aside the law of Moses died without mercy on the evidence of two or three witnesses. How much worse punishment, do you think, will be deserved by the one who has trampled underfoot the Son of God, has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace? For we know Him who said: "Vengeance is mine; I will repay." And again: "The Lord will judge His people." It is a fearful thing to fall into the hands of the living God!

The year was 2008, and my life was going to change completely. My wife and I started attending meetings at Christian Fellowship Nordhordland. The meetings were held in a gymnasium in Knarvik, and we thought it was the place where we would bless our first daughter, Olivia—not baptize her. When we began attending this congregation, I experienced joy during the singing, and the believers were open and warm toward us. I felt at home and at peace being there, even though in my thoughts I was arrogant (Proverbs 16:18), believing I possessed *more knowledge* of spiritual matters than those around me, having read a great deal about the supernatural for several years and having experienced some of it myself. At this time I was also bound up in the plans satan had for my life. Fortunately, they received us with open arms, which allowed the Holy Spirit to begin working in me.

Shortly after we started attending Christian Fellowship Nordhordland, an evangelist from Bergen, Norway, visited. After the sermon, he approached me and asked who I was and if I wanted to receive Jesus as Lord and Master of my life. I was surprised by his choice of words, but I said yes to receiving Jesus without in any way understanding what I was saying yes to. He then said to me, "Repeat these words!" And right there, as I confessed Jesus as Lord and Master of my life (Romans 10:9–10) and thanked Him for giving His life for me and for His grace, I received a vision of the new spirit God had given me.

In a vision, I am standing at the bottom of a large white egg, quite a bit taller than myself. I look up and quickly observe that the egg is not made by human hands but can best be described as living organic material. From outside the egg comes a soft light that illuminates the interior. I felt that everything was clean—no mess, nothing, just me. It was as if all my mess had been taken away for a short while. I was shocked, but I felt a very special peace inside me unlike anything else, just as the evangelist had told me.

— *The Vision I Received When I Accepted Jesus*

The evangelist told and confirmed to me that I would experience a peace I had never known before, and that this peace would disappear when I was baptized—which, of course, I wondered about. As this occurred, tears ran down my cheeks. My wife later said she did not recognize me in the following days. As we drove from the gathering that day, I heard the Holy Spirit speak very directly to me, with a strong warning to speak life and not death (Proverbs 18:21). The Holy Spirit revealed to me that I must guard my words and choose my statements carefully (James 3:6). It is important to understand that the Holy Spirit knows us intimately, both in the present and prophetically for the future. Looking back, I now understand that this experience was a key to my calling and is enormously important to actively cultivate, so as to withstand disappointment, grief, and other negativity taking root in one's heart. This does not mean that I have always managed to speak according to what the Holy Spirit gives me, but we are called to be peacemakers and share the truth, not spread destruction and death through either action or word.

When I received Jesus, I received a vision from God for the first time in my life. Considering the statistical significance of such a first-time experience distributed across a lifetime of thirty-three years and over eleven thousand days, I have two words for those who try to deny a believer's experiences of God: **unbelief and suspicion**.

In the process that now begins, I see that God **admonishes** us believers—the Saints—to continue walking with Him and not turn back to the world with its sensuality, desire, and mysticism.

Second Peter 2 · But there also arose false prophets among the people, as among you also there will be false teachers, who will secretly bring in destructive heresies, denying even the Master who bought them, bringing on themselves swift destruction. Many will follow their immoral ways, and as a result, the way of the truth will be maligned. In covetousness they will exploit you with deceptive words: whose sentence now from of old doesn't linger, and their destruction will not slumber. For if God didn't spare angels when they sinned, but cast them down to Tartarus, and committed them to pits of darkness, to be reserved to judgment; and didn't spare the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood on the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, having made them an example to those who would live ungodly; and delivered righteous Lot, who was very distressed by the lustful life of the wicked (for that righteous man dwelling among them, was tormented in his righteous soul from day to day with seeing and hearing lawless deeds): the Lord knows how to deliver the godly out of temptation and to keep the unrighteous under punishment for the day of judgment; but chiefly those who walk after the flesh in the lust of defilement, and despise authority. Daring, self-willed, they are not afraid to speak evil of dignitaries; whereas angels, though greater in might and power, don't bring a railing judgment against them before the Lord. But these, as unreasoning creatures, born natural animals to be taken and destroyed, speaking evil in matters about which they are ignorant, will in their destroying surely be destroyed, receiving the wages of unrighteousness; people who count it pleasure to revel in the daytime, spots and blemishes, reveling in their deceit while they feast with you; having eyes full of adultery, and who can't cease from sin; enticing unsettled souls; having a heart trained in greed; children of cursing; forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the wages of wrong-doing; but he was rebuked for his own disobedience. A mute donkey spoke with man's voice and stopped the madness of the prophet. These are wells without water, clouds driven by a storm; for whom the blackness of darkness has been reserved forever. For, uttering great swelling words of emptiness, they entice in the lusts of the flesh, by licentiousness, those who are indeed escaping from those who live in error; promising them liberty, while they themselves are bondservants of corruption; for by whom a man is overcome, by the same is he also brought into bondage. For if, after they have escaped the defilement of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the last state has become worse with them

than the first. For it would be better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered to them. But it has happened to them according to the true proverb, "The dog turns to his own vomit again," and "the sow that had washed to wallowing in the mire."

In hindsight, I understand that from this day on, I would come under the wings of God Almighty (Psalm 91:4)—my Deliverer, my Savior, and my Creator.

Psalms 18:1-10 · He said: "I love you, LORD, my strength. The LORD is my rock, my fortress, and my deliverer; my God is my rock, in whom I take refuge. He is my shield and the salvation of my strength, my stronghold. I called to the LORD, who is worthy of praise, and I was saved from my enemies. The cords of death entangled me; the torrents of destruction terrified me. The cords of the grave coiled around me; the snares of death confronted me. In my distress I called upon the LORD; I cried to my God. He heard me from His temple; my cry reached His ears. Then the earth trembled and quaked; the foundations of the mountains shook; they trembled because He was angry. Smoke rose from His nostrils, and consuming fire from His mouth; burning coals blazed from Him. He parted the heavens and came down, and dark clouds were under His feet."

Despite this, it would take me seven years before I found peace with what actually happened that day and reached the understanding that I was not crazy. I think back to when I stood inside the egg, where God Himself bore witness to me about the new spirit I had been given by Him. This was just a few days before my baptism took place, where Oddmund Solheim, my good brother, led me down into the water.

And there is a word in Scripture for what an egg is for. When the Spirit first moved upon the formless deep, the verb is rachaph רָחַף^{H7363} — to hover, to flutter, **to brood**, as a bird broods over her eggs (*Genesis 1:2*). Moses uses that very word of God with His own people: «*As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings*» (*Deuteronomy 32:11*). That is what those days were. Inside a shell not made by human hands, with a light from outside it and every mess taken away, I was being brooded over. Not yet flying. Simply covered, and kept.

Which answers the thing that puzzled me most. The evangelist said the peace would lift when I was baptized — and it did, and for years I took that as loss. But read the eagle verse once more: before ever she bears them on her wings, **she stirreth up her nest**. She breaks up the very comfort she built, so that what she has brooded will learn to fly —

and she stays underneath to catch it. An egg is not a house. It is not meant to be lived in; it is meant to be come out of. A few days later I went down into the water, and that was the hatching. The peace that lifted was not God withdrawing; it was the nest being stirred. The Lord said as much of His own presence: *«Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them»* (Matthew 9:15) — a sheltered season, given for a time, and then the walk. And the wings themselves never left: *«he shall cover thee with his feathers, and under his wings shalt thou trust»* — the very verse I had already been given (Psalms 91:4).

John 3:3-5 · Jesus answered: "Truly, truly, I say to you, no one can see the kingdom of God unless they are born again." "How can anyone be born when they are old?" asked Nicodemus. "Surely they cannot enter their mother's womb a second time to be born?" Jesus answered: "Truly, truly, I say to you, no one can enter the kingdom of God unless they are born of water and the Spirit."

The Greek reveals what English flattens. The word Jesus uses for "again" — *anōthen* (G509) — carries a double sense: "from above" and "anew." Nicodemus hears only "anew" and asks about wombs; Jesus means primarily "from above." The verb "be born" is *gen-nēthē* (G1080) in the **aorist passive** — a Greek form that names a completed event done to the subject, not generated from within. In verse 8 Jesus shifts to the **perfect tense** — a Greek form for a completed past action whose result still abides — saying *gegennēmenos* (G1080), "the one having been born and remaining born of the Spirit." The experience lives in the abiding life that follows, not the natal moment. And the verb Jesus uses against Nicodemus in verse 10 is *ginōskō* (G1097), which Greek lexicons render as *to know by observation and experience*, distinct from *oīda* (G1492), *to know by reflection*. Nicodemus had reflection. He lacked experience.

John himself settles which half of *anōthen* carries the weight, by using the same word three more times where only one meaning can stand. *«He that cometh from above [anōthen] is above all»* (John 3:31) — later in this very chapter. Pilate is told he could have *«no power at all against me, except it were given thee from above [anōthen]»* (John 19:11). And the soldiers at the cross cast lots for the tunic *«woven from the top [anōthen] throughout»* (John 19:23). The same word, three witnesses, and not one of them can mean *again*. Nicodemus reached for the meaning nearest the ground; John's Gospel keeps reaching upward. And mark where the word chooses to end: its last two appearances stand at the cross. Pilate's borrowed power is *from above* — and the tunic the soldiers would not tear is woven *from above*, seamless, without one human stitch in it. The word of the new birth hangs at the crucifixion, the very place Jesus told Nicodemus the birth would be won when the Son of Man was lifted up (John 3:14-15) — and even the garment preaches it: what comes

from above is woven whole, *«not of blood, nor of the will of the flesh, nor of the will of man, but of God»* (John 1:13).

During the years leading up to 2012, I had powerful experiences in the spirit, but my mind did not understand what was happening. What also felt frightening was that when I was born again, my eyes were opened and I began to see human-like creatures in our room at night (Ephesians 6:12). Such things are not usually discussed in church, but I happened to overhear a conversation between two people one day after a Sunday meeting. The conversation was about a mother and her daughter, about three years old, who had both seen a man standing by the bed at night. It was a frightening experience, but the next day the mother dismissed it, thinking it must have been a dream. Then, the daughter asked her mother which man had been standing in the room that night. It dawned on me that if they could experience such things and have a witness to them, then my own experiences were perhaps not fabricated or merely dreams. This, in turn, gave me a key to begin understanding that a battle was actually taking place over the path of my life.

As God's congregation, we must be conscious of caring for and equipping our own to come to terms with the past and fully embrace the Holy Spirit's guidance when we are born again (Romans 8:14). We must learn to discipline our thoughts and our minds (2 Corinthians 10:5). Only in this way can God's Body on earth withstand the strain when the storm rages and the stretching threatens to snap. We must have unity in word and in deed. The church has sold its silver heirlooms in this regard as they cut and paste God's Word. The result is that we throw away the blessings God has for us, and His people perish for lack of knowledge (Hosea 4:6). Congregations dry up and the younger generation disappears from the gatherings because we do not walk with the Holy Spirit and the gifts of grace He gives us. God's Spirit cannot function in a congregation that is not alive and open to His leading (1 Thessalonians 5:19).

Regardless, even though I did not have many Christian brothers in the congregation who spoke much about these things, the fellowship was fantastic and I thrived. This does not mean there were no challenges, but that is always the case. It was a process to break free from the grip of the past. Unlike our physical bodies, which are born of a mother's womb, our spirits must be born of God's Spirit. Our minds and old ways of thinking are not automatically born again; however, by remaining faithful and participating in the congregation and fellowship, we are transformed step by step (2 Corinthians 3:18), even though it is not always easy.

Romans 12:2 · Do not conform to the pattern of this world, but be transformed by the renewing of your mind, so that you may discern what is God's will: the good, the pleasing to God, the perfect.

The Bible is nonetheless a book; no matter how blessed it is, life does not come from the book itself but directly from God's Spirit (2 Corinthians 3:6). He has given us His Word in the Bible to guide and help us, but life itself comes from Him alone—Christ in us and God in Him (Colossians 3:4)—grounded in faith. Jesus Himself warned us with great solemnity: those who reject Him will go away to eternal punishment (Matthew 25:46) and be punished with everlasting destruction, shut out from the presence of the Lord (2 Thessalonians 1:9).

Galatians 2:19-21 · Through the law I died to the law, so that I might live for God. I have been crucified with Christ; I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me. I do not set aside the grace of God. For if righteousness could be gained through the law, then Christ died for nothing.

What is wonderful, however, is that His Word will never contradict itself (Psalm 119:160) and that we can study and test the Word to see if it is good and right. If the Father has spoken, He is faithful to His Word, past and future. If it stands the test, the Word will distinguish lies from the truth and become a tool for us if we embrace it.

Hebrews 4:12-13 · For the word of God is living and active and sharper than any two-edged sword. It penetrates to the point of dividing soul and spirit, joints and marrow, and judges the thoughts and intentions of the heart. No creature is hidden from him. Everything lies open and exposed before the eyes of him to whom we must give account.

The transformation following the new birth involves our minds, our emotions, and our old ways of thinking. Much of what we acquired before being born again must often be unlearned. Knowledge that opposes God is not good; therefore, the Spirit's guidance is vital if one is to walk and function in alignment with God's Spirit:

Galatians 5:16-26 · I say to you: Live by the Spirit! Then you will not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh. These are in conflict with each other, so that you do not do what you want. But if you are led by the Spirit, you are not under the law. The works of the flesh are evident: sexual immorality, impurity, debauchery, idolatry, sorcery, enmity, strife, jealousy, anger, selfish ambition, dissensions, divisions, envy, drunkenness, carousing, and the like. I have said it before, and I say it again: Those who practice such things shall not inherit the kingdom of God. But the fruit of the Spirit

is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Against such things there is no law! Those who belong to Christ have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit. Let us not become conceited, provoking and envying one another.

Through knowledge and experience with God, we progress step by step if we are willing to lay down our own ways in exchange for what He has for us. This is not always easy, but it is right:

Hebrews 12 · Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race set before us, fixing our eyes on Jesus, the author and perfecter of our faith. For the joy set before Him, He endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider Him who endured such opposition from sinners, so that you will not grow weary and lose heart. In your struggle against sin, you have not yet resisted to the point of shedding your blood. And have you forgotten that word of encouragement that addresses you as children: "My son, do not make light of the Lord's discipline, and do not lose heart when He rebukes you. For the Lord disciplines those He loves, and He punishes every son He accepts." Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father? If you are not disciplined like everyone else, then you are not sons, but illegitimate children. We have all had earthly fathers who disciplined us, and we respected them. How much more should we submit to the Father of spirits and live? Our fathers disciplined us for a short time as they thought best, but God disciplines us for our good, so that we may share in His holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it. Therefore, strengthen your feeble arms and weak knees! Make level paths for your feet, so that the lame may not be disabled, but rather healed. Make every effort to live in peace with everyone and to be holy; without holiness, no one will see the Lord. See to it that no one falls short of the grace of God! See that no bitter root grows up to cause trouble and defile many. See that no one is sexually immoral or godless like Esau, who sold his birthright for a single meal. You know that afterward, when he wanted to inherit the blessing, he was rejected. He could not change what he had done, even though he sought the blessing with tears.

In hindsight, I now understand that even though I was born of the Spirit in 2008, my Father in Heaven began helping me unlearn the false teachings I had absorbed throughout my life. This process took place through His Word at Christian Fellowship Nordhordland. I was welcomed into their house fellowship and congregation, but my mind was full of pseudo-knowledge that directly opposed God, and I actively shared this with those around me. In retrospect, I see that I was an evangelist even then. It may sound strange, but I held a reality in my mind and a connection to the unclean that did not align with the new spirit God had given me (Colossians 2:8). From experience, I see that the flesh and the spirit can conflict with one another, even for those who are born again (Galatians 5:17).

Chapter 21

Frekhaug (2009)

By 2009, a local man had approached us. He lived near us in Fosse, Frekhaug, and was a colorful, enterprising character who was skilled in politics. He offered to buy land from us that was then zoned as an Agricultural, Nature, and Recreational (LNF) area. He wanted to convert one of our 3.2 decares for residential purposes, offering to cover all expenses and purchase the plot if he secured building permission. I mention this now because I will return to it later in this letter. If I recall correctly, his initial offer was approximately 350,000 Norwegian kroner, but I will elaborate on this in the section for 2013. I mention it here as this event became a key economic factor moving forward.

Chapter 22

Christian Fellowship (2010)

The year 2010 marked the midpoint of the difficult years at the start of my new life. It was not easy for the leaders in my congregation to observe me actively sharing a message that spoke against the gospel while, at the same time, the spirit within testified to a new life (1 Peter 5:8). Eventually, I reached a point where I was asked to choose a path.

I remember one of the elders in the congregation, *Morten Gundersen*, later telling me they had arranged for someone to pray for me and my family over an extended period, as he understood I was undergoing an inner struggle. In hindsight, looking back at this period, it was as if my old life was trying to reclaim me because I had not yet fully closed the door to my past. I had remarkable experiences with God, both when I was born again and in the time that followed. However, I am well aware that there are actions, words, or belongings that can open or keep a door open to unclean spirits. This is an insight I have gained only in recent years while reflecting on the Holy Spirit's testimony in my life. Just a few days ago, I met a brother in faith, *Arnt-Viktor Pettersen*, who has a prophetic gift; he pointed out how the Holy Spirit had spoken about exactly this in his own life. He also received a word for a sister in faith who was struggling to fully cast a «*tormenting spirit*» from her house, if I may call it that. She had repeatedly walked through and prayed over the home. Her son, who has not yet accepted Jesus, testified that he himself felt it when they cast out a spirit on one occasion. Our sister told me they had walked through the entire home, praying and speaking over it, and ended in the garage, where they suddenly felt something «*rush*» out. This reminds me of later instances I experienced involving manifestations around Christians who had not renounced possessions or aspects of their past that functioned as an opening for the presence of unclean spirits (1 John 4:1).

Jumping back to 2010, I experienced seeing spirits approaching me at night, carrying a dark presence. I did not understand what was happening at that point, but every person at the start of their new life has different things they must learn to put away or break off. Often, one must undergo a true reckoning to embrace the new so that the old can be put to death. One must burn one's bridges, so to speak. This often involves breaking curses or spiritual bonds that work against the Holy Spirit. To accomplish this, one must humble oneself before God and ask for forgiveness for the things one has done (1 John 1:9), forgive those who have harmed or hurt you (Matthew 6:14-15), and cast out whatever opens the door to illness and problems—whether it is one's lifestyle or the possessions one owns that create such an opening:

John 8:1-11 · Jesus went to the Mount of Olives. Early the next morning, He came to the temple again. The whole crowd gathered around Him, and He sat down and began to teach them. Then the scribes and Pharisees brought a woman who had been caught in adultery. They brought her forward and said, "Teacher, this woman was caught in the act of adultery. In the law, Moses commanded us to stone such women. But what do you say?" They said this to test Him, so they could have something to accuse Him of. Jesus bent down and wrote on the ground with His finger. But when they continued to question Him, He straightened up and said, "Let him who is without sin among you cast the first stone at her." Then He bent down again and wrote on the ground. When they heard this, they went away one by one, the elders first. Finally, Jesus was left alone, and the woman stood before Him. Then He straightened up and asked, "Woman, where are they? Has no one condemned you?" She answered, "No, Lord, no one." Then Jesus said, "Neither do I condemn you. Go, and sin no more from now on!"

What is special about Jesus is that He loves us and does not reject us. He helps us get rid of sin, which means putting your old life to death and rising with Him to eternal life (Romans 6:4, John 8:36). Regarding possessions connected to unclean spirits, this is a concept well known among non-Christian seekers familiar with crystals, dreamcatchers, and similar items. God has explicitly told us to stay away from magic, which is what we often call superstition in Norway:

Acts 19:19 · And many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

Possessions carry a past that we accept when we bring them into our homes, whether we sense it or not. This can manifest in our lives as a struggle to cast off sins and bad habits. While rarely discussed today, repenting of one's sins and «*cleaning house*»—not only externally but also within one's inner being—is essential if one is to break such bonds and walk with God (Isaiah 1:18). I believe this is the barrier that prevents many believers from walking with God, just as an alcoholic must first acknowledge that he has an addiction.

Ezekiel 18:21-32 · "But when a wicked person turns away from all his sins, keeps all my statutes, and does what is right and just, he shall live and not die. All the sins he has committed shall be forgotten. Because he has done right, he shall live. Is it my will that the wicked should die?" says the Lord God. "No, I want him to turn from his ways and live. But when a righteous

person turns from his righteousness and commits iniquity, doing all the abominations that the wicked do, should he then live? All the righteous deeds he has done shall be forgotten. For his faithlessness and for his sin, he shall die. Now you may say, 'The Lord does not act justly.' Listen then, house of Israel! Is it I who do not act justly? Is it not you who do wrong? When a righteous person turns from his righteousness and commits iniquity, he shall die because of it. For his own iniquity, he shall die. But when a wicked person turns from his wickedness and does what is right and just, he shall save his life. Because he saw and turned from all the sins he had committed, he shall live and not die. The Israelites may say, 'The Lord does not act justly.' But is it I who do not act justly? Is it not you who do wrong? Therefore, Israelites, I will judge each of you according to what he has done, says the Lord God. Repent, turn from all your sins, so no guilt shall bring you down! Cast away all the sins you commit, and get yourselves a new heart and a new spirit! Why will you die, Israelites? I do not desire that anyone should die, says the Lord God. Repent, and you shall live!"

What is remarkable is that even within the innermost «*circles*» of the Saints, one finds believers who have not cast off their sin. This keeps them from an active life with God and *robs* them of great blessings. I experienced this firsthand with a fellow believer and brother. At one point, a close brother offered me a paper containing a *formula* intended to «*help me spiritually*». I felt a strong internal discomfort when he suggested this and declined. It is vital that we, as children of God, do not let ourselves be captured or ensnared by things like power, wealth, or the occult. Such an entanglement is called a «**stronghold**» and functions as a fortress that surrounds or grips a person tightly (2 Corinthians 10:4). What my brother did could have resulted in a curse being placed over me and my family; this was taught at Bible school. Possessions can open doors for strongholds in the same way that the words we speak can make us unclean, as Jesus says (Matthew 15:18). This is not surprising, since possessions, words, and actions reflect one's inner mind, which in turn has consequences in the spirit.

Returning to 2010: I had been a spiritual seeker for several years and had associated with unclean spirits without realizing it (Ephesians 6:12). We are all responsible for our own actions; I was trapped in this, and it manifested both inwardly and outwardly.

I found myself in the midst of a struggle between the new and the old. I remember lying in bed next to my wife one evening. My body was ice-cold, as if to the marrow, and fear gripped me. I knew it was a spiritual battle, and in pure desperation, I cried out to God from my inner being, asking Him to help me (James 4:7). The last thing I remember before falling asleep was a light that came and settled around me. When I woke the next day, I was full of energy and joy unlike any other morning. God our Father had heard me

and set me free from what plagued me the night before. Even if briefly, at least one battle was won (Galatians 5:1)—and this is one of many testimonies I carry with me.

Matthew 10:27-28 · What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the rooftops. Do not be afraid of those who kill the body but cannot kill the soul. Rather, fear him who can destroy both soul and body in hell.

The battle continued, and while this was happening, I shared old head knowledge with friends, colleagues, and brothers and sisters in the congregation—knowledge that went against God’s Word. My spirit was born again, and I had had powerful experiences contrary to what I had learned in school, but I was still stuck in my past. In my mind, I was still *captive* to a false messiah, a false Jesus, even though I was born again in the Spirit.

I had been a diligent student of the Urantia Book since 1998. I know today from my own experience that this ideology, with its associated anti-Christian values and underlying spiritual currents, helps to keep people away from God in a very cunning way. It does this by imitating parts of Jesus’ teachings while simultaneously removing His divinity and the reason He lived on earth. I have long considered writing a book where I share more about this for those it concerns, so that more people have the opportunity to break free. For my own part, the breakthrough was just around the corner, helped along by good brothers in the faith—including Brother Trond and Brother Thomas. All are good brothers, each with his own story and experiences. I have my own story, but they are all with me on the way forward in the work for God.

Chapter 23

The Choice and the Brothers (2011)

We had reached 2011 when two of the elders in the congregation, *Magnar Askeland and Morten Gundersen*, came to our home and told me that I must make a choice about which path I should take going forward. I needed brothers who were able to see the struggle I was going through. I was born again, but my mind did not acknowledge what the Spirit showed me. Even though I had experienced some fantastic things with God, I understood in my inner being that the Holy Spirit was preparing me for this meeting. I told my wife then and there that she could choose all the books she thought were against God. She knew I had many such books. Among them was the *Urantia Book*, which consists of around 2,000 pages with gold edges and which I had studied diligently for about ten years by that point. She looked at me with *big* eyes and asked if I really meant what I said. I confirmed that I did. Afterward, a group of men from the congregation met, and we burned a cardboard box containing all of them—a collection of nonsense, fantasy, spiritually misleading knowledge, and other unclean spiritual things that spoke against God (Acts 19:19). I remember it felt like tearing out one of my own eyes, but I understand in retrospect that a liberation took place. At the time, I did not understand it, but by burning those books, God freed me from the grip of unclean spirits and turned me from death to life (2 Corinthians 5:17). I said yes to Jesus in 2008, and He was faithful to keep me on the path with Him, even though there were forces working against this—both within me and in my close circle. Our words bring either life or death; there is no middle ground (Proverbs 18:21), just as it is when the final judgment is pronounced. You cannot be half for and half against.

First Epistle of John 2:19-25 · They went out from us, but they were not of us. If they had been of us, they would have continued with us. Thus it should become clear that not all are of us. But you are all anointed by the Holy One and know the truth. I am not writing to you because you do not know the truth, but because you do know it and because no lie comes from the truth. And who is the liar if not the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. He who denies the Son does not have fellowship with the Father. He who confesses the Son also has fellowship with the Father. Let what you have heard from the beginning remain in you. For if what you have heard from the beginning

remains in you, you will also remain in the Son and in the Father. And this is what He has promised us: eternal life.

I understood in my inner being that I had to lay down my own life for God and that this was part of a necessary process I had to undergo if I were to work for the Father in Heaven. Before this, I had been an evangelist for Satan who spoke against God and His work without understanding it myself, but God in His grace called me to become an evangelist for Him (Ephesians 2:8-9). And who am I? I am essentially no one. Certainly, I have a good education, but I have my weaknesses, and outward appearances are worth nothing if we do not listen to God and His call for each individual. I have often wondered why God uses me, but I understand that everything is by grace:

Philippians 2:12 · Therefore, my dear friends... work out your own salvation with fear and trembling.

I remember that a fine brother in the faith, Brother Thomas, looked at me while stirring the embers so the books would burn well and said that I would experience great things with God in the future. Little did I know then that his words were prophetic; in hindsight, I see that Brother Thomas has, on several occasions, demonstrated the gift of prophecy and grace—a gift he must remain conscious of and continue to utilize.

One of the two elders, Magnar Askeland, was always pleased with my service to God and the choices I made. During this time, the men's group we held at one of the brothers' homes—together with *Brother Thomas*, *Brother Trond*, and others—fell apart due to internal conflict and personal immaturity. I suspect the blessings became too intense, and the group could not handle it when manifestations of an unclean spirit arose. This occurred in a person who considered himself one of the group's leaders. In short, one of the saints in the group had a spirit of illness, which we all witnessed; this was also confirmed by one of the pastors in the Christian fellowship. However, I have also made mistakes at times, and we must all look within ourselves and learn to forgive others as well as ourselves. Several people witnessed what took place when we prayed for this brother. It reached a point one day where, after we had prayed intensely for him, he felt the urge to vomit but held it back. I cannot say for certain, but I believe that after this, the attacks began to reverse, yet the group was not alert or mature enough to recognize what was taking place.

The person said it felt as if knives were stabbing him when we prayed. On the same day as the meeting—a Friday—he told us that he often felt unease and resistance within himself before the men's meeting. These were his own words, not mine. Not everyone understood the challenges we went through there, and it all came to a halt one day when

the group took the wrong spiritual stance; everything practically fell apart due to false accusations that were put forward. Time and time again, some had taken control without being under the guidance of the Holy Spirit. This same person had even received a visit from an angel when I prayed for him, which confirmed my words over him and provided relief from his pain. I do not know if this was shared with the group, but regardless, the man was shocked that this had occurred when he called me that evening. Despite all the good that had happened, he manifested and was unable to control himself. I now know from experience that a person can both have an unclean spirit and be born again, even though this sounds contradictory.

I also received confirmation from one of the elders—the one who *was always happy for me*—that there had been opposition against me and my work, but that he himself never held anything against me. It took almost ten years before one of the saints confessed that he had said and done many hurtful things during this time. I have a strong suspicion that many spiritual gifts are destroyed because people speak and act out of immaturity and/or impurity. I am, however, not innocent in all of this and must learn to bear my responsibility. *Brother Øivind* once told me that it is important to build character, which were good and right words.

To you who are reading this: Be active in listening, quick to forgive, and slow to speak (James 1:19). Be awake and do not sleep. Attacks will come, even from those closest to you. Draw upon the congregation and come together in prayer to stop the destruction that some sow into it. Get it out in the open. God warns us to guard our hearts above all else. It is clear that congregations also have a heart they must learn to guard above all else in order to take care of their flock:

Proverbs 4:20-27 · My son, pay attention to what I say; turn your ear to my words. Do not let them out of your sight, keep them within your heart; for they are life to those who find them and health to one's whole body. *Above all else, guard your heart, for everything you do flows from it.* Keep your mouth free of perversity; keep corrupt talk far from your lips. Let your eyes look straight ahead; fix your gaze directly before you. Give careful thought to the paths for your feet and be steadfast in all your ways. Do not turn to the right or left; keep your foot from evil!

In parallel with this, from 2008 to 2012, I purchased many digital books written by pastors, evangelists, and other Christians through Amazon.com. I also watched numerous testimonies on YouTube.com and pondered deeply on what I saw there. I delved into portions of the books as needed and cross-referenced them with the Bible. I wanted to see if the experiences of the saints aligned with Scripture. I would describe it as being like digging for gold; I excavated and tested what I found to see if it was good:

Revelation 3 · Write to the angel of the church in Laodicea: These are the words of the Amen, the faithful and true witness, the ruler of God's creation: I know your deeds—you are neither cold nor hot. I wish you were either cold or hot! But because you are lukewarm, neither hot nor cold, I will spit you out of my mouth. You say, «I am rich; I have abundance and lack nothing.» But you do not know that you are miserable, pitiful, poor, blind, and naked. Therefore, I advise you to buy gold from me, refined in the fire, so you can become rich; and white clothes so you can dress yourself and hide your naked shame; and salve to apply to your eyes, so you can see. I rebuke and discipline all those whom I love. Be earnest, therefore, and repent! Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. To the one who conquers, I will grant the right to sit with me on my throne, just as I also conquered and sat down with my Father on his throne.

Note Jesus' words when He says, "*To the one who conquers,*" I will grant the right to sit with Me on My throne.

We were in the midst of the *childhood years* (2008–2012), and no matter how much I read and tested the Scriptures, I could find no weaknesses, no matter how deep I went—even though I often wondered about and did not necessarily understand everything I read. Sometimes the Holy Spirit showed me things directly; other times, I did not receive an answer until several years later. The Holy Spirit gives us all a part here and a part there—some have dreams, others see visions—but we are called to be one congregation. What took place inside me was the revelation of the amazing gift we have received in God. During this time, I was also reading and watching many testimonies of people who had been to hell, and this scared the living daylight out of me. As I connected the testimonies of the saints with the Bible and weighed them against my own experiences of signs and wonders, I gradually understood that *there really is a Heaven and a hell*. Jesus Himself warned about this time and again: about the eternal fire prepared for the devil and his angels (Matthew 25:41), about the fiery furnace where there will be weeping and gnashing of teeth (Matthew 13:42), about hell where the worm does not die and the fire is not quenched (Mark 9:48), and about the rich man who was tormented in the flames (Luke 16:24). Many Scripture passages point to this. Those who have been shown hell or have experienced it firsthand describe it as **deeply distressing**. It is beyond any doubt that hell exists; it is the diametric opposite of all that is good and is completely unlike Heaven in every way. When people claim that God is evil for sending them to hell, they do not understand that they themselves are as hard as stone and do not wish to turn away from their wickedness. Fear Him who can destroy both soul and body in hell (Matthew 10:28). To what other place can they go than where they themselves choose to be? This is harsh, but it is the brutal truth for those who love their own lives unto death. We do

not live alone and isolated, but are called to share what we have with those around us who are in need.

Alongside this, I began to receive words from the Holy Spirit while on the bus and in other places—words for people, for edification, and for help in sharing the Gospel; direct words for specific situations. I remember one time sitting on the bus when I heard three or four words specifically for the man beside me. I turned to him and told him, and he was shocked. Hopefully they remained with him as a testimony of God. I also sensed in my spirit when others had physical ailments and would ask if I could pray for them. This occurred even when they were sitting perfectly still on the bus, with no visible indication that they were suffering. This is a gift of grace that many brothers and sisters seem to have stopped pursuing, even though Paul urges us to do exactly that:

First Corinthians 14:1-3 · Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy. For the one who speaks in tongues does not speak to people, but to God. No one can understand him, for he speaks mysteries by the Spirit.

It was a challenging time indeed, but also wonderful and special. Looking back, I recognize that this experience grew out of my thirst for the truth. I knocked and the door opened; I sought and I found (Matthew 7:7). Most importantly, I was born again when I chose to accept Jesus as my Lord and Master, even though I was unworthy:

John Chapter 3 · Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. He came to Jesus at night and said: «Rabbi, we know that You are a teacher who has come from God. For no one could perform the signs You are doing if God were not with him.» Jesus replied: «Truly, truly, I tell you, no one can see the kingdom of God unless he is born again.» «How can a man be born when he is old?» Nicodemus asked. «Can he enter his mother's womb a second time to be born?» Jesus answered: «Truly, truly, I tell you, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh is born of flesh, but spirit is born of the Spirit. Do not be amazed that I said, 'You must be born again.' The wind blows where it wishes. You hear its sound, but you do not know where it comes from or where it is going. So it is with everyone born of the Spirit.» «How can this be?» Nicodemus asked. Jesus answered: «You are Israel's teacher, and you do not know these things? Truly, truly, I tell you, we speak of what we know and testify to what we have seen, but you people do not accept our testimony. If I have told you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? No one has ascended

into heaven except the One who descended from heaven—the Son of Man. Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, that everyone who believes in Him may have eternal life. For God so loved the world that He gave His one and only Son, that everyone who believes in Him shall not perish but have eternal life. God did not send His Son into the world to condemn the world, but to save the world through Him. Whoever believes in Him is not condemned, but whoever does not believe has already been condemned, because he has not believed in the name of God’s one and only Son. And this is the verdict: The Light has come into the world, but people loved the darkness rather than the Light because their deeds were evil. Everyone who does evil hates the Light and does not come into the Light for fear that his deeds will be exposed. But whoever practices the truth comes into the Light, so that it may be seen clearly that what he has done has been accomplished in God.»

My spirit grew in the time that followed; it was like transitioning from drinking milk to eating solid food, as Paul describes in 1 Corinthians 3:2. From 2011 to 2013, I began sharing the gospel with people on the bus and wherever I went. Around the middle of 2013, I met a well-known evangelist who fell into the flesh and wronged me—possibly because I was so active in ministry, praying for people and witnessing many healings. To be clear, I remain very fond of this evangelist. I had just returned from a mission trip to Hamar, where we saw miracles while praying for people, and it seemed this awakened a sense of jealousy. Regardless, I was devastated to be rejected by someone I considered a role model for my own ministry. I mention this to provide insight into my walk with God and to illustrate the challenges that often arise when one truly follows Him.

During this time, I worked for the Norwegian Organization for Quality Improvement of Laboratory Examinations (NOKLUS) at Haraldsplass Diaconal Hospital. At my workplace, I witnessed God’s power working even among atheists and unbelievers. I remember praying for a canteen employee who struggled to stay on her feet as the power of God moved; it was as if she had received a powerful electric shock, and it was remarkable to observe. I also traveled to Iceland with NOKLUS for their 20th-anniversary trip. While at Gardermoen, I sat with two colleagues and, wanting to show them a miracle, I asked members of the Icelandic women’s national football team if they had any pain in their feet or similar ailments. They did, and as I laid hands on them, they began to react with amazement. It was a joyful moment, but shortly after we returned to Bergen, I was called into the office by my supervisor. False accusations had been made against me—I was called a womanizer and told I had said things I absolutely never said. The person who reported this must have been deranged to say such a thing to my superior. It was not surprising given that many of my colleagues were atheists. While they were

highly capable and well-educated, some were skeptical of faith. Others, however, were wonderful people who tolerated my openness about my beliefs.

When a brother in faith, an evangelist, criticized me for sharing with everyone I met and for the miracles I witnessed, I was deeply hurt. The next day, when I went to work, I could barely function and felt very discouraged. I told God that if this was not meant for me, He had to lift the burden away. Later, while still at work, I went to the restroom and praised God. I suddenly felt as if oil were running down my body, and afterward, I was completely set free. I was literally bubbling with joy on the inside; it was indescribable. This brother approached me again just a few days later. Though he did not humble himself as he should have, I understood that he regretted his words. He did not fully repent of them, however, and I have neither seen nor heard from him since that day. Have I forgiven him? Yes, I have (Colossians 3:13). We all make mistakes and stumble from time to time. May God look upon us all with mercy.

All in all, God cleansed me of my sins during what were my «*childhood years in the spirit*» (1 John 1:9). This season ended with me being unable to do anything but bow before God and acknowledge that His words were good and right. I could no longer reject the Father with my mind, as I now understood with my whole being that He was real, above everything and everyone.

My critical years as one born again in the Spirit were from 2008 to 2012. Those who witnessed this unusual transformation included my closest colleagues at NOKLUS at Haraldsplass Diaconal Hospital, as well as my brothers and sisters in the congregation I attended, Christian Fellowship Nordhordland. At NOKLUS, there were no other openly professing Christians. At the beginning of my employment, I spoke openly with several colleagues about a spiritual ideology that in no way recognized the true Jesus as the Son of God. However, during my time there, I went from death to life; God brought me into a process where He began to help me unlearn what I had previously learned. Between 2011 and 2013, I shared more and more about what Jesus was doing in my life, which created a strange mix for some of my coworkers. But that is often how life is during transitional phases.

At NOKLUS, I witnessed the complete healing of a colleague's back. She had suffered from severe issues that made it difficult for her to both lie down and stand. One day, while she was at work during this period of illness, I knocked on her door and asked if I could pray for her. By the following summer, her back problems had completely vanished, a recovery that surprised even her. This radical change was part of my awakening to who we are truly created to be when we are born again (Mark 16:17-18). I remember the prayer was simple: I laid hands on her and asked God to make her well, plain and simple. She always listened attentively when I spoke and was always kind to me.

I also encountered someone in the cafeteria who was on the verge of collapsing when I placed my hands on her; it seemed as if she experienced a brief *blackout*, for lack of a better term. I have witnessed similar reactions in others I have prayed for, including my future wife the first few times I prayed for her. I know that we are in Jesus and Jesus is in God, which means we have God within us (John 14:20). God's power washes us clean from sin, heals us, and sets us free (1 John 1:7, James 5:14-15), and this is what manifests when we lay hands on people. Just as He did with me, God began to cleanse her and prepare her for His work.

During this period, as I began to understand God's importance in my life, my stepfather also made his position clear. An atheist, he had provided little to no financial assistance in the preceding years, whether during my studies or the time that followed, though he did give the children some attention on their birthdays. I realized that my brother and I were essentially a burden to him. While things may have appeared fine on the surface, he rejected my search for God, and his hostility only intensified after I accepted Jesus. He stated clearly that I was not to speak to him about God. I also received a stern message from my stepfather's brother, who told me he would no longer be my uncle if I shared my faith with him.

Chapter 24

God's Throne (2012)

By May 2012, I had witnessed and experienced so much of God that I could no longer deny Him. Up to this point, I had also been watching pornography for several years. This was something God laid heavily on my heart, leading me to stop that year (Hebrews 12:1).

I remember kneeling in the basement before the Father, putting aside my resistance to working for His kingdom (Romans 12:1). I told the Father I was willing to go wherever He needed me. Then and there, God showed me a vision; I saw a neighboring house a few hundred meters away where *Eldbjørg Fosse* lived at the time. Just across from her lived her sister-in-law. I did not realize then that God was sending me to two believing sisters-in-law, both over seventy years old, nor how important they would be for my future work. By following God's guidance, I witnessed Eldbjørg being healed in the hollow of her knee and under her foot; later, her back straightened further, which brought her great joy (Isaiah 61:1). She became a close friend in the faith and a vital encourager of my ministry for God. Her sister-in-law's husband had Alzheimer's at the time. After a visit where I offered intercessory prayer, he asked to join in devotions shortly thereafter—something he had never done, even when he was healthy. I said to his wife before the visit: «I expect God's Spirit to speak to his inner being when I meet and pray for him». The saints are called to walk in hope, even when we sow in tears, for the final harvest is a day of joy (Psalm 126:5-6).

Every time I visited Eldbjørg, she looked at me searchingly and asked what I had done for God and what I had experienced. She both rejoiced and marveled when I told her about my experiences and what God was doing. Unfortunately, she suffered a head injury from a fall a few years ago and now struggles with memory loss. Yet, she still carries a closeness to God, and she was overjoyed when I prayed for her over the phone recently.

God is truly good, even though we live in a fallen world of suffering, unlike the heavenly realm. Indeed, we must put aside our reluctance toward God's work and His Gospel. Since workers are needed, let us pray that God sends more laborers (Matthew 9:37-38) and that His people support them so they have enough to manage. To be honest, it is not only the poor who need help. It is also those who can afford to help who must learn to give to this work and not hold back (Luke 6:38, Malachi 3:10). Unfortunately, in my experience, many believing Norwegians stand out by giving much less than their brothers and sisters in the USA.

Just days after I put aside my resistance to God's work in May 2012, I met the Christian women's group «*Women's Forum Nordhordland*» and their house fellowship. One of the members present was *Laila Nygård*, who also attended Christian Fellowship Nordhordland and knew me from there. They were sitting and drinking coffee, knitting, praying together, and spending time with God when I joined them. I thought I was there to help them create a website, but—to make a long story short—they asked if they could also pray for me. What they said afterward was clear prophetic speech from God that illuminated the path forward for the coming years (1 Corinthians 14:3). I didn't understand this at the time, but I felt God's Spirit rest heavily upon me when I left the meeting. In the Spirit, I was gripped by a kind of awe, and a deep solemnity marked me. I understood that God was going to send me out into His work, but I could not for the life of me understand how the finances would work out. I truly thought I was finished as a systems developer, but looking back, these were childish thoughts. This was on May 7, 2012, and when I look at the note they wrote, the words from God can be summarized as follows:

- You receive an anointing from the Lord to perform tasks and reach out at this time.
- God is giving you a tool, and you may do something no one else has done before. One person saw trees in Africa where the branches were intertwined.
- You should rejoice in the work God has assigned to you.
- Spend time with the Lord, and His words will become like muscles in your hand.
- You shall walk in prepared deeds, and doors will open for you. His word shall be a light for your path (Psalm 119:105).
- When things get difficult, He shall walk with you.
- Because you are obedient, you will experience great joy ahead!

Writing everything I have experienced would be overwhelming, but I will try my best to share some of how God has led me in recent years, focusing on key events.

Chapter 25

Blessing and Betrayal (2012)

What was special about 2012 was that I had the opportunity to share the gospel with seven or eight young people in one of the dormitory rooms at Nordhordland Christian Folk High School. They were shocked by what happened—both miracles and healings—as I spoke and prayed (Luke 10:19). They also witnessed a young boy who told me directly that his heart was troubled when evening came. It didn't feel like a purely physical problem, so I said to him, «Feel this!» I pointed at him and cast the burden out of him, and he said he felt it *rush out of him*. I remember one girl sitting on the bed in that small room, trying to grasp the reality of what was happening. She was simply speechless.

I told them that I had Jesus and was born again (John 3:3), and that if they wanted this, we could baptize them in the pool. I also told them what the evangelist had told me: "If you want to receive Jesus, repeat after me." They did, and a palpable weight filled the room. It was absolutely wonderful, as it always is when people accept Jesus as their Savior and Lord (Romans 10:9-10). However, the baptism never took place because the night watchman arrived and said I could not be on the school grounds sharing the gospel with these young people. They actually escorted me off the premises, which felt like a betrayal of the youth. The reason given was that the school had entered into an agreement not to evangelize to the youth who came to the summer school in order to secure financial funding (Matthew 6:24). The guard responsible that day disregarded Jesus, but God used even this for good, as the youth had become firsthand witnesses to signs and wonders through a believer. The sea off the Norwegian coast certainly provides us with "black gold" in the form of oil, but today I see a people spiritually poorer than when the oil adventure began fifty years ago (Matthew 16:26).

One of the miracles I saw this year happened at IKEA. My second eldest daughter had just used the restroom when we encountered two young ladies nearby. I showed them a video of someone I had prayed for; in the video, you can clearly see her foot growing. It is subtle, but it definitely grows. This is not a secret, and several believers have experienced what I am describing. One of the women asked me to pray that the soles of her feet would be the same length—not the feet themselves, but the soles. I placed my hands on her feet and spoke to them in Jesus' name. After a couple of rounds of prayer, they were both the same length. It is incredibly rewarding to experience this personally and to see the reactions of those for whom we pray. The Bible says that signs and wonders shall follow those who believe (Mark 16:17), so this is something we can expect. Her next request was a bit unusual, though perhaps not surprising given she had just witnessed her first

miracle. She asked me to pray for the soles of her feet to become shorter. I hesitated, as one doesn't usually pray for that type of "healing." But after a brief inner dialogue with God, I decided this was a matter of her faith, so I agreed. Before starting, I asked her friend to place her hands on the woman's soles; I then placed my hands on top of hers and began to pray. What happened next was that we both felt the soles of her feet begin to contract and shorten. I posted the video on Youtube.com ([this video](#)) at the time for those who wish to see it. When we finished, both soles had shrunk by 2 cm, which she confirmed. This miracle was one of the highlights of 2012 and one that I remember well. It is always special to witness God's power in this way (Hebrews 2:4)—something I actually haven't shared much about in this memoir.

Chapter 26

The Injury from 1980 (2012)

Also in 2012, I joined a Christian men's group where we prayed and sought God together weekly. At one of the meetings, two of my brothers, Brother Thomas and Brother Trond, mentioned that they had each received an image for me:

One saw me with a school bag, and the other saw that I had a bunk bed. They said that I had a «hole» or something similar inside me from that time that needed to be closed. They were right; it was the period after my parents' divorce. A lot of mental damage happened during those years. My father was drinking, and at one point he left me in the car and went into a bar. Such things leave marks on a child, and this created damage on the inside of me that I carried for many years. I could confirm that this was the only time we had bunk beds and that my brother and I shared a room. One of them also said that I was lying in the bottom bunk, which was correct; my younger brother was in the top bunk. They then said they would close the hole inside me (Acts 8:17), and when they laid their hands on me, I immediately became aware of a humming sound, as if from a heat pump. I thought to myself: *Did someone install a heat pump?!* It was very strange. But when they removed their hands, the sound disappeared, and I felt as if I had received a new peace within me (Mark 16:18).

— *Two Saints Pray for Me in 2012*

I am grateful that God sees our pain (Psalm 56:8). Without fellowship with the saints, the reading of God's word, and worship in God's presence, we cannot progress from drinking milk to eating solid food (Hebrews 5:12–14). Paul pointed out that it is necessary to grow up in Christ and mature in God so that we are not easily knocked off balance when challenges arise. We remember the Parable of the Sower (Matthew 13:18–23), where some quickly rejoice in God's word but lack the roots to sustain them when trials come.

Chapter 27

Reinhard Bonnke (2012)

At the end of 2012, I experienced the Holy Spirit telling me to go to evangelism school in Florida of all places. We did not cover this out of our own pocket. That's when I asked Eldbjørg and her sister-in-law if they had the opportunity and desire to help a bit with the trip to *Christ For All Nations* in Florida.

CFAN was led by Reinhard Bonnke at the time, a well-known German evangelist who had led large evangelistic meetings in Africa where tens of millions of people were reported to have accepted Jesus (Romans 10:9-10). When God showed me the vision of the neighbor earlier this year, He apparently knew that they would help so I could go to Florida. I had never been to the USA before and I didn't have any obvious interest in it, I thought, but saying no to God was not something I could stand for. Gerd dreamed that Jesus came and told her that the gift was for Him, which greatly pleased me and gave me peace that I had asked them. Little did I know at the time that God had laid out a plan for my work for Him (Jeremiah 29:11) and that it all began this year, right after I put aside my last resistance against the Father and His work for me.

Father in Heaven must have known that I would say yes to Jesus in 2008 and lay down my resistance to Him in 2012. When I see what God has led me through and spoken prophetically about both past and future, I understand that we have an absolutely amazing and at the same time patient creator. I had a suspicion about the type of work God would assign me to, but today I know that I am an evangelist. My ministry is to help build up the body of Christ and share the gospel (Luke 4:18).

Pauls Letter to the Ephesians 4:11-16 · And he gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ. So we are no longer to be immature children, not letting ourselves be tossed here and there and driven about by every wind of new teaching, so that we become prey to people's false play and cunning, seductive tricks. But we shall be faithful to the truth in love and in all things grow up to him who is the head, Christ. From him the whole body is joined and held together by every ligament and joint, according to the task assigned to each part, so that the body grows and builds itself up in love.

It was a demanding season, and it was not always easy to serve God as I longed to. Receiving support from our sisters over 70 was not easy at home.

There is a negative culture in Norway today where some women see themselves as the leader of the family. To profess faith in Jesus Christ but work against it in deed is to undermine oneself. Raising children away from God's wisdom wounds more than we realize. This is to violate the marriage covenant. We also see this undercurrent in society today through the *Women's Movement*. The ironic thing is that she herself has become like a dominant man in the family marriage. Both extremes are wrong. We are called to love and honor our wife but seek God's kingdom first:

Matthew 6:33-34 · But seek first his kingdom and his righteousness, and all these things will be given to you as well. Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

Another trend in today's welfare society is that some women also read all kinds of books about child-rearing and the like, and override the man with how he should be and behave. One is never satisfied and wants to get the man to attend *self-development courses* and similar things when the problem is that we do not seek God first. This is a recurring trait among some Norwegian women and is not in accordance with what God has given us. A marriage is a covenant to try to love each other, even when we are different. Not to try to make the other person as similar to oneself as possible.

When the teaching at the Evangelism School was finished in the afternoons, we would often go out on the street and pray for people, completely informal and without obvious organization, but typically in small groups of 2-4 people. I especially remember one instance where we met a prostitute. She had been in prison and was wearing a tracking device on her foot while simultaneously having a bullet fragment in her foot that had not been surgically removed. It was all a bit surreal, but we shared with her and she told us that her husband had prayed a lot for her to meet God. When we prayed for her, she said that as soon as I placed my hand on her foot (Mark 16:18), it felt as if the fragment came out of her foot. Whether this actually happened, I don't know, but I have experienced many joyful things in the USA, and I see that people there are much more open to intercessory prayer and seeking God than what is common in the West otherwise. Why it is like that, I do not know. The exception is teenagers. They are usually easy to share and pray for in Norway as well, and when you meet them in groups, healings and testimonies of one of them will also be witnessed by all of them.

It was fantastic to have the opportunity to participate in the evangelism school in Florida with Reinhard Bonnke. What I remember is that the Holy Spirit showed me things there that I am grateful for many years later. We saw amazing healings take place

and heard testimonies that both built us up and inspired us. In short, this week was instrumental for me on my continued journey with God.

I was not aware of it, but God would use several of those who were at the evangelism school over the next year to confirm and help get me sent to Colorado Springs in 2013-2014. God had a plan and in hindsight, I understand why He did it this way.

At this time, I also see the contours of a struggle among some of the Saints around me, and there is talk behind my back. I am a pronounced evangelist and talk to people everywhere. To tell the truth, I can be quite hyperactive and sometimes feel a burning fire for God on the inside (Jeremiah 20:9).

I remember a trip to Oslo Central Station where I shared and prayed for people and witnessed God's power flow through several. But strangely enough, I had a guilty conscience about this when I returned to Knarvik, until a brother in the men's group said that God showed him a picture of me at Oslo Central Station with angels around us. That picture really took away the sting of some of the opposition I unfortunately encountered among some of the Saints during this time.

If I walk with God's power and receive criticism for what I see and witness when I work for God, it means that some have not been able to take care of their hearts and do not recognize that we have received different gifts from the Holy Spirit (1 Corinthians 12:4-7). I myself must be able to rejoice that other brothers and sisters around me have gifts that I do not have. The Holy Spirit gives, not us. But we must honor God with what we receive, not misuse it for power or money. Envy or anger towards each other in faith will settle like a layer of fat around our hearts and dull both us and God's congregation.

Speaking of sleeping and not being awake in the spirit (1 Thessalonians 5:6). It has at times been a trial to see how God's people consume the blessings that were meant to go to the Saints who are chosen to work for God.

Proverbs 4:18-24 · Do not follow the path of the wicked, do not set foot on the way of evildoers! Avoid it, do not travel on it; turn from it and go on your way! For the wicked cannot sleep unless they do evil. They cannot sleep unless they have made someone fall. Injustice is the bread they eat, violence is the wine they drink. The path of the righteous is like the morning light, which steadily grows until the day comes. The way of the unrighteous is like the dark night, they do not know what they may stumble over. Guard your heart My son, listen when I speak, turn your ear to my words! Never let them out of your sight, keep them deep in your heart! They are life to those who find them, and give health to the whole body. Guard your heart above all that you guard, for life flows from it. Never let your mouth speak false words, keep your lips away from deceit!

And this is given to us by our creator, Jesus Christ, the Son of God, the Father's envoy to us humans. It is written in the Gospel according to John:

John 1:1-14 · In the beginning was the Word. The Word was with God, and the Word was God. He was in the beginning with God. Everything has come into being through him, without him nothing has come into being. That which came into being in him was life, and the life was the light of mankind. The light shines in the darkness, and the darkness has not overcome it. A person came forward, sent by God. His name was John. He came to testify. He was to testify about the light, so that all might believe through him. He himself was not the light, but he was to testify about the light. The true light, which shines for every person, now came into the world. He was in the world, and the world was made through him, but the world did not know him. He came to his own, and his own did not receive him. But to all who received him, he gave the right to become children of God, those who believe in his name. They are not born of flesh and blood, not of human will or of man's will, but of God. And the Word became flesh and dwelt among us, and we saw his glory, the glory as of the only begotten Son from the Father, full of grace and truth.

Jesus is our creator and when we read about Moses in front of the burning bush, it is actually both an angel of God and *Yahweh* who appeared to him. Angel means sent by God, exactly the same as Jesus was, sent. Jesus told us that when we saw Him we saw God. We see that in the Hebrew Bible it is *Yahweh* who speaks to Moses. It is also *Yahweh* who walks with Adam and Eve in the Garden of Eden.

Then the angel of the Lord appeared to him in a flame of fire out of a bush. He looked, and behold, the bush was burning, yet it was not consumed by the fire. And Moses said: "I will go over and see this mighty sight. Why doesn't the burning bush burn up?" But when the Lord saw that he came over to look, God called to him from the burning bush: "Moses, Moses!" He answered: "Here I am."

— *Yahweh at the Burning Bush - Exodus 3:2-4*

Who is Yahweh? It is Jesus. In the same way that he hid himself from the disciples who were going to Emmaus, it was Jesus who walked on earth in the Garden of Eden and on several occasions later, not God the Father, as we cannot see the Father with our physical eyes and survive (Exodus 33:20). We know that Jesus spoke in parables, and this was so that His own would hear and understand, not those for whom the word was not intended:

Matthew 13:10-17 · Then the disciples came and asked him, "Why do you speak to them in parables?" He answered, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. To the one who has, more will be given, and in abundance. But from the one who does not have, even what he has will be taken away. Therefore I speak to them in parables, because they see without seeing, they hear without hearing or understanding. In them this prophecy of Isaiah is fulfilled: You shall hear and hear, but not understand, see and see, but not discern! For this people's heart has grown fat, they hear heavily with their ears, and they have closed their eyes, so that they cannot see with their eyes, nor hear with their ears, nor understand with their heart and not turn back, so that I may heal them. But blessed are your eyes, for they see, and your ears, for they hear. Truly, I say to you: Many prophets and righteous people longed to see what you see, but did not see it, and to hear what you hear, but did not hear it.

But what does Jesus say about himself in *The Old Testament and in the books of the prophets*? After His own resurrection, He confirms that if we are open to the scriptures, we are not foolish and slow to believe what the prophets said in the Old Testament:

Luke 24:12-32 · On that same day, two disciples were on their way to a village called Emmaus, sixty stadia from Jerusalem, and they were talking about all that had happened. While they were now talking together and discussing this, Jesus himself came and joined them. But their eyes were prevented from seeing, so they did not recognize him. He then said to them: "What are you walking and discussing so eagerly?" They stopped and looked up sadly, and one of them, named Cleopas, answered: "You must be the only visitor in Jerusalem who doesn't know what has happened there in these days." "What then?" he asked. "The thing about Jesus of Nazareth," they replied. "He was a prophet, mighty in word and deed before God and all the people. But our chief priests and rulers handed him over and had him condemned to death and crucified him. And we had hoped that he was the one who would redeem Israel! Moreover: Today is already the third day since this happened. And now some women among us have also confused us. They went out to the grave early this morning, but they did not find his body. They came back and told that they had seen a vision of angels who said that he is alive. Some of our people then went to the tomb, and they found it just as the women had said, but they did not see him." Then he said to them: "How foolish you are, and how slow to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?" And be-

ginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself. As they approached the village to which they were going, Jesus acted as if he were going farther. But they urged him strongly, "Stay with us, for it is nearly evening; the day is almost over." So he went in to stay with them. When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. **Then their eyes were opened and they recognized him. But he became invisible to them.** They said to each other: "Didn't our hearts burn within us when he spoke to us on the road and opened the Scriptures to us?" And they set out at once and returned to Jerusalem. There they found the eleven and their friends gathered together, and they said: "The Lord has truly risen and has appeared to Simon." Then the two told about what had happened on the road, and how they had recognized him when he broke the bread. While they were talking about this, Jesus himself stood in the midst of them and said: "Peace be with you!" They were startled and frightened, thinking they saw a ghost. But he said to them: "Why are you troubled, and why do doubts arise in your hearts? Look at my hands and my feet. It is I. Touch me and see! A spirit does not have flesh and bones, as you see that I have." Then he showed them his hands and feet. When in their joy they still could not believe, but only wondered, he asked them: "Do you have anything to eat here?" They gave him a piece of cooked fish, and he took it and ate it while they watched. Then he said to them: "This is what I spoke about when I was still with you and said that everything must be fulfilled that is written about me in the Law of Moses, in the Prophets and in the Psalms." **Then he opened their minds so they could understand the Scriptures**

Chapter 28

Bible School in the USA (2013)

During 2012-2013, the Holy Spirit clearly and unmistakably made it known that we were to attend Bible school. I remember asking Father for a sabbatical year, and this is how He answered me. So this was not something that came out of the blue, even though it was not the answer I expected. And at this point, my wife realizes that we are meant to start at Bible school in the USA. More specifically, *Charis Bible College* in Woodland Park, located in the *Rocky Mountains* in Colorado Springs. This was told to me directly by Father when I was in the USA for a very short evangelism weekend in Denver. A couple who had attended the evangelism school in Florida was behind the event. I had booked tickets and was nervous about whether I had actually done the right thing. I thought to myself that I was a bit crazy traveling to the USA for the second time on such short notice for a stay of only a few days, but fortunately I received confirmation before I left. It's a bit like Peter (Matthew 14:29-31). You feel like you're stepping out of the boat and are about to sink before God takes your hand and pulls you up again:

James 1:5-8 · If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways.

Sometimes I am of course uncertain whether I have really heard correctly when I act on what the Holy Spirit gives me, but when I receive confirmation, I usually feel peace about the choice. The confirmation this time came from the Holy Spirit who told me part of the name of those I would be staying with. The politician's name *Kaci Kullman Five* was stuck in my mind, and later I see that they were called *Kaci Robbins*, so I understood it was from the Holy Spirit. I did not know them, but they had also been at the school with Reinhard Bonnke and lived in Colorado Springs. Not only that, but they had been blessed by me indirectly when another brother, *Mike Sanchez*, also from the evangelism school, had prayed for healing over Daniel on an earlier occasion when I encouraged him to do so. And God had planned it so that the city this couple lived in was where the Bible school was located, which blessed us all.

Daniel Robbins and his wife from Colorado Springs did not know me before I came there, even though we had been at the same school in 2012 with CFAN and Reinhard Bonnke. But God used them to show me the school and open up my understanding of what would happen the following year.

I knew I was going to Denver because the Holy Spirit had told me this, and He confirmed it through a sister in faith from the USA. God showed her the couple Anh Le and Michelle, who were the organizers of this evangelism meeting, when she asked God. She did not know that God had already given me the name *Denver*.

I participated in the evangelism meeting in Denver. It was an open stage and I was part of the group that shared and prayed for those who came to the event. Pastor *Bryan Schwartz* was the one who led the practical aspects, and suddenly he spoke to me and said something like: «*You are deep, but it is not important whether one is deep or not*». He did not know me, but *Marcus Wick* also says something similar to me in 2014, a couple of years later. It simply means that God saw me when I went deep into Scripture and sought Him for the truth, but that I also must not judge others who do not do so. The Saints all have their own place in God's house and are responsible for following Jesus, the author of their faith. However, all the books and experiences I had in 2008-2012 led me to a point in time where I laid down my resistance to God, and this happened in May 2012. We are still in Denver and driving back and forth between the house in Colorado Springs and the event, a good hour and a half or so.

We have some free time and that is when Daniel Robbins decides to show me around Colorado Springs a bit. I understood that I had come to a Bible belt with much activity for God. And while we stood at one of the traffic lights waiting for green, God opened up my understanding and showed me that we were to attend *Charis Bible College*. Immediately I felt peace about Andrew Wommack who led the school and could not say no to Father in my inner being, even though I later had difficulty digesting it all when I came home. Nevertheless, I was a bit *stunned* if I may put it that way, and told our brother who was driving the car, whereupon he praised God. It was all a bit surreal and I had no idea how the finances would work out, as we were already a hundred thousand in the red from the sale of the house in Frekhaug. Therein lay my *challenge* as well, I thought, funds to travel to Bible school.

At this point, we lived at the bottom of Galtenesveien in a rented apartment there, just as God had confirmed to my wife before we were awarded it. The owner was a former friend of hers, a pastor from the Church of Norway in Loddefjord. Little did I know that the reason we had sold the house a year earlier was that God had set up a course for us in the years to come, and that was the reason why *Brother Thomas* had so clearly said that selling the house was the right thing to do.

We gave away much of what we had in the house at Fosse in Frekhaug before we sold it, and in connection with this, a man came to us who received the stereo system. I shared openly with him and what he then told me was that his house was possessed. I later went to visit him, but before this, God actually rebuked me before I went. God asked me to be **obedient** (1 Samuel 15:22), but in my immaturity, I did not take the seriousness of this to heart. I then visited the person with unclean spirits in the house and managed to trivialize the problems this person had, even though I should have understood it was wrong. He had skulls on his pillows and lots of weapons hanging on the wall. He said that at night it was so strong that even the duvet was attempted to be torn off the bed. God rebuked me, but I was immature. What I should have said was: Get rid of everything of death in the house as the unclean spirits seek rest (Matthew 12:43-45), repent of your sin before God (1 John 1:9), say yes to Jesus and let yourself be born again. I must acknowledge that if I am to function in my ministry, I must obey Father and not people, something I have become better at in recent years. Many try to explain away their sin or hard hearts to the gospel and God's work, and Father has sharpened me in this.

In total, 5 people spoke prophetically to me about Bible school in the USA (1 Corinthians 14:3). In addition came what God showed me when He opened my understanding, somewhat like with the apostle Luke perhaps:

Luke 24:45 · Then He opened their understanding, that they might comprehend...

One of those who spoke to me was *Sister Amy*. She is married with 4 children and lives in the USA. She has an evangelistic calling over her. The second was *Ikem Grigsby*, a full-time evangelist. There was also a believer from my own congregation, *Brother Trond*, who spoke directly to me that he heard Bible school, as well as the same visiting evangelist who believed the Holy Spirit said this when he was at our home. The Robbins family in the USA had also been at the evangelism school in Florida with Reinhard Bonnke. Sister Amy had also previously experienced that God showed her my entire family with full luggage in the USA, something I at that time thought could hardly be true. This was some time before the evangelism trip to Colorado and Denver.

After the short evangelism trip, one would think that I was now comfortable with traveling and attending Bible school in the USA. God had shown me the school, but even though I had asked Father for a sabbatical year with time to study His word, I did not take the step fully until the last confirmation came. One of the people who also spoke directly to me was *John Natale*, from the USA as well. This was coincidental, I thought, but I was asked to join a conference call where John Natale spoke to all of us with words of knowledge from God, and it was confirmed by another participant at the evangelism school that John really had a prophetic gift, something I now came to understand:

Your work here is finished. Get on the plane.

— *John Natale spoke prophetically to me*

John knew nothing about me and definitely not that God was asking me to go to Bible school in the USA, so I can say my heart was pounding if I may put it that way. After all my experiences, one would think I would be able to remain calm about all this, but I did not. To quit our jobs and trust God was a big step to take, also considering that we had 3 children at the time.

It came to a point where my wife and I decided to ask God for confirmation that we were actually meant to go to the USA for Bible school there. And what then happens is that *Ikem Grigsby* just a few days later contacts me through Facebook for the first time and tells me he had a dream he does not understand the meaning of. He said I was in the middle of the dream and he thinks perhaps it is for me. He was himself a full-time evangelist, called by God right before Hurricane *Katrina* hit Florida in 2005 and they lost their house with everything they owned:

Ikem walks back and forth between the house and the car, packing it full of luggage. He then gets a call from me on the phone, but when he tries to answer it, there is suddenly no connection with the caller, me. He and his wife then drive to the plane and almost miss the flight. When they land, he receives a dozen text messages on the phone from me, but they were all empty.

— *Ikem Grigsbys dream from 2013*

Ikem did not know what the dream was about and contacted me since he knew of me from the evangelism school in Florida 2012 and we were part of the same Facebook group. He also remarks that there was much more luggage than usual when he travels alone. I immediately understood the meaning of the dream, and my wife wondered what I had done about that matter?! I was a bit perplexed since I had already told her what God had said, and we had to agree first before we applied. In truth, it was actually my unbelief that had held me back from applying, as we did not have money for this at the time. Well, we agree that we apply to the school (Hebrews 11:1). The response from the school was that they needed proof from the bank that we could support ourselves in the USA. We did not have this, so I told them that God had asked us to apply, whereupon I receive an answer that they would process the application in faith that God's word would be fulfilled. Little did I know that *the local developer* who came to us in 2009 had now obtained building permits through the municipal council. Shortly before the deadline to send confirmation from the bank expired, he called and said: «now I could come and sign the contract». I may be a bit simple-minded, but after such a long processing time in the case, it was

almost surprising that the money would come from here. On the way to the meeting, I suddenly became a bit anxious and *blurted out to God* that we could not possibly go to the USA with 3 kids and 2 adults on what we had left after the sale of the plot. That was at least what I believed. I remember saying this just before I crossed the Hagelsund Bridge between Flatoy and Knarvik (Proverbs 3:5-6). And what then happened was that at the meeting, he asked if we could also consider selling the rest of the plot to him, so all in all, we agreed that he could buy the part that had been rezoned for residential purposes as well as the rest of the plot that was still agricultural land. We also agreed that he would divide the payment into 3 and he accepted a penalty of 1000 NOK per day if a partial payment was not received by a given date. And we ended up with almost 1 million one hundred thousand kroner, which was incredibly fun and a blessing God had already known about in advance. We have truly been blessed by God with miracles in body and spirit, but also financial miracles (Philippians 4:19). I cannot deny this. This makes me reflect on why I did not just say yes and apply immediately, and the reason for this was my own unbelief.

In my head I thought: «*We don't have money*». But the problem was not the financial, but my unbelief in God's word (Mark 9:24). I did not start applying to Bible school as I did not walk in faith that this would work out. When God has spoken and this is confirmed, you have a problem with your faith and should not try to explain it away in any other way.

— *My own unbelief when God spoke about Bible school*

All preparations are made for the school and we quit our jobs in Bergen. I as a software developer at Noklus and she as a teacher, and in October 2013, we travel to the USA with Charis Bible College in Colorado Springs. In the dream where Ikem Grigsby almost missed the plane, this was because we received a VISA for our youngest daughter just 3 days before the plane took off, so it was a close call that we actually made it. We had a layover in Iceland and then flew on to Denver in the USA. We had a heap of luggage with us and the children stood next to the carts loaded to the brim at the airport. It was quite a sight in itself, I think. We settled in Colorado Springs before starting Bible school. Already on the first day, all first-year students received a medal. It was said that having come this far was an achievement in itself, which was true. Charis Bible College in Colorado Springs was also the only school of Andrew Wommack that accepted international students, I found out later, which God of course knew in advance (Romans 8:28).

It is right at the end of 2013, just before the school opens the new premises up in Woodland Park, and Christmas is approaching. Teaching continues as normal and there is a break right now. We are still in the old premises down in Colorado Springs.

You will not be here next year.

— *I am sitting at school and the Holy Spirit says*

I thought to myself that this could absolutely not be the Holy Spirit, so I protested strongly against what was said. Sometimes I am childish like that, unfortunately. But still, it was out of His goodness that God did it this way, something I would only understand later in 2014. We had a wonderful time at school. My wife attended the evening school and I the day school, and we took turns looking after the children.

I choose not to share openly about a traumatic event that took place in the USA at this time when we were driving on the highway at 100 kilometers per hour. What I can say is that the person involved refused to take responsibility. The person did not come with any form of apology or understand the damage this action could have caused.

Chapter 29

Charis Bible College (2014)

We have come to 2014 and Charis Bible College has opened its new building in Woodland Park, and the teaching for the first-year class takes place in the main hall there. The construction is airy with a wooden support structure featuring beautiful arches towering high above us. Americans are generally good at interior design, and this was a beautiful wooden construction where one side of the room had a magnificent panoramic window facing Pikes Peak at 4,302 meters above sea level. Woodland Park was at 2,580 meters above sea level, so this was quite special. We ourselves lived at 2,300 meters and were somewhat short of breath during the first months of our stay there when climbing stairs and the like.

The school has the Bible as its main material, but we are given booklets with thematic division of the curriculum, and after each topic we always go through a simple test to see if we have absorbed the material. Conferences are regularly organized, and a theme that often recurs at *Charis Bible College* is healing and God's grace. Not grace to sin, but God's grace for the sinner who comes to the cross and lays down their own will and resistance to God. I have not mentioned this much, but I have seen many miracles when I have prayed for people, and this is also what Andrew Wommack shares about, God's gifts of grace to us humans and how healing is natural to expect for the Saints (James 5:14-15). God knew this, and I felt *very at home* here at Bible school in this regard. My wife probably enjoyed all the practical things around travel, planning, and generally a new place with new friends and activities. A warning sign at this time is that she does not like to read the Bible together with me and quickly becomes impatient and irritated when I talk about what Scripture says or tell about the things God gives me or the healings I see.

We go through the school year and the family also begins attending a church in Woodland Park on Sundays where there are also children's gatherings. During school, one of the Bible teachers, *Greg Mohr*, speaks directly to my ex-wife in the middle of teaching. I was very fortunate that audio recordings are made of all teaching. Few or none knew about the challenges my then-wife and I were going through, but the work for God weighed heavily between us. The whole thing was a paradox really, since she and her family acknowledge themselves as believers. Nevertheless, Greg Mohr says what I myself did not want to express. Greg Mohr did not know my ex-wife in any way when he spoke to her, so this came out of the blue, so to speak:

God is going to **blast unbelief** out of you and bring you to such favor and such blessing and such faith for finances. And God is going to blast it completely out of you, and he is going to use you mightily, not just in finances, but also in healing. **And God is going to use you powerfully if you let Him. If you give him permission to do it.** And I cancel the enemy's assignment against you and every negative experience that has tried to get you off track. Your Father loves you and he wants to pour out his blessing over your life. You are going to experience this and you will help others experience this. Amen? Amen!

— Greg Mohr spoke to my wife

When *Marcus Wick* says a few months later that God is separating us, the word lands sharp and true — God had seen how things really were, and was already making a way to set me free. We were meant to be one body (Ephesians 5:31), and through it I held to the Lord's words:

Matthew 18:3-9 · Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. Whoever receives one little child like this in My name receives Me. But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea. Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes! If your hand or foot causes you to sin, cut it off and cast it from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire. And if your eye causes you to sin, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire.

When a person engages in psychological manipulation to make you doubt your own judgment, perception, or memory, this is known as gaslighting and is actually quite serious as such.

At the end of the school year, I had to attend summer school since we had started in the winter semester and not in the fall. My wife and the children went on vacation to Norway in the summer of 2014, thinking they would come back for the next school start, but inside me I felt something was wrong about this. I did not remember then that the Holy Spirit had spoken to me earlier in the school year and said I would not be there the next year. Neither had I openly received this.

We agree not to continue the second school year. Then we move to Levanger at her request. I was sad that we stopped after one year. What then happens is that just 2-3 weeks before I returned from the USA, four of the Saints spoke to me. One was in the church we had attended that year. It was my last congregation meeting there and they had just prayed for me. I was about to go to the back of the hall when one of the Saints, a prophet, stood up and out of the blue spoke about various things I would do for God. Part of what was said was that I would travel to several countries in Europe, and he said that my work would become much greater than I myself expected. He had himself attended Charis and so had his wife from France. These were strong words and I was completely taken by surprise. His words would later be confirmed by others in God (2 Corinthians 13:1).

The next two who spoke to me were the couple Marcus and Sharon Wick. They had also attended Charis together with me, and I was *coincidentally* at a house meeting with some from Bible school at their home at this time, the first and only time I have been to a house fellowship with them. We were strangers except by face. Both he and she spoke to me with words from God.

God showed Marcus that I had dug deep into God's word, but that close family had criticized me for the choices I had made for God. God was not pleased about this. What the prophet sees is a train with me at the front. And God says that He is going to uncouple the cars behind me and remove the weight of this and make it so that I can start working for Him. The season for this work would soon begin, I was told. Sharon also gave me a confirmation that the time ahead would be very difficult and that it would feel as if it would completely stagnate, but that big things take time to build momentum. Marcus also says he sees a river flowing over me with blessings from God (Psalm 46:4), which has been confirmed later as well.

— Marcus and Sharon Wick in 2014

The last person was *Jeffrey Hardwick* and he had also attended Charis earlier. I had been invited for pizza and he was one of the guests. Without knowing my background, he asked if he could share words from God with me. He said among other things that God had given me the gift of «*creative miracles*» (John 14:12). I have not written about this before, but I have witnessed bones and similar grow or lengthen in seconds, and I was fully aware of what he meant. He also said that I was creative by nature and that God was very pleased that I sought confirmation before making important choices.

I thought I had failed God, but my sorrow was turned to joy as I now understand that my work was not finished. I understood that God was going to remove the problems that were holding me back (Romans 8:28), but not that God would actually divorce me three

years later. This is the first time up to this point that God has spoken to me through four believers in such a short time frame. It was also this year that I began to get to know Jangili from an Asian country, and our ministry and brotherly friendship begins this year.

Chapter 30

Back to Norway (2015)

We have come to 2015 and I am unemployed. If we had tried to stay an extra year, I would have lost the right to unemployment benefits. NAV actually rejected the application, and it only went through when I appealed the decision. I had at this point a solid education and good experience, but struggled to find a job. Employers also did not seem impressed that I had attended Bible school and would have preferred that I was an ordinary non-believer. I understand that my CV has a gap in their eyes, and not just a technical one. This was told to me both indirectly and directly in this regard.

In frustration over not having work, I begin this year to write a text where I share about who Father is and what He has done for us. It would develop into much more than I had imagined. Through it all, we have two more sons and there is extra life in the apartment now, to put it that way. Boys and girls are a bit different like that. Not only is there life in the rooms, but also inside the walls as the landlord has a mouse problem. A bit frustrating regarding hygiene but also exciting for the children, and it was with mixed horror and delight that they opened the cabinet door under the sink where the mousetrap was. There are many lovely moments with the children, but not having a *job* was new and challenging. At this point, I suspected that what had been said in 2012 by *Women's Forum Nordhordland* possibly spoke about what I was starting here, but I was not sure. I found joy in writing, just as now. This year is also the first time I go on a mission trip to an Asian country and see people healed, set free from ailments, and receive Jesus (Acts 1:8). It was a wonderful trip but also challenging as I did not always manage to remain passive. I like to share both in season and out of season, and when one of the bosses at the hotel witnesses miracles and has his wife healed, one cannot rule out that there might be some trouble with the authorities. I did not come under a religious visa, so it was a bit exciting, to say the least. I stood with two of the employees, both Christians, and we went to a woman and her daughter who lived in the garage next to the hotel. The daughter had previously had the gift of tongues but had then lost it. She had an abnormally strong growth, and the mother asked us to pray for her. While we pray, the daughter suddenly breaks out in strong tongues that made the hairs on the back of my neck stand up. A lot happened, in short, but it was fantastic, even if a bit nerve-wracking!

Philippians 2:12 · Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both

to will and to do for His good pleasure. Do all things without complaining and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, **among whom you shine as lights in the world, holding fast the word of life**, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain. Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all. For the same reason you also be glad and rejoice with me.

It has now been 7 years since I was born again. Despite all the experiences I had during this time, I was not sure of my own birth in the spirit. God must have known about this from the very beginning, for the experience I had of receiving a vision where I stood inside an egg was a picture of my own spirit in God. Ever since that experience, I had doubted what I saw. We are in 2015 and God is about to answer me about what I had experienced. We were a group of Saints sharing the gospel on the street in Trondheim, and I was walking with two other brothers when I feel drawn toward a group of people at Trondheim Square. One of the brothers refused to come with us as there stood three scantily clad young ladies there together with a young man, and he quickly disappeared from us. We walked around and when we turned toward them, I felt a pain or strange sensation in my right arm and shoulder. I asked if any of them had problems with their right arm or shoulder, and immediately the young man confirmed this. The young ladies freaked out a bit, so to speak, but we calmed them. We told them that we came with Jesus and shared the gospel, and this was a gift of grace from God, to know and hear from the Holy Spirit. We then prayed for the young man and he told us his name was *Azariah* and that he was a youth pastor in the international church Bethel here in Trondheim. He also told us that for the first time in his life, he had heard the Holy Spirit speak to him *audibly*:

Take three eggs with you and go down to (Trondheim) city center!

— *The Holy Spirit spoke to Azariah in 2015*

Audibly means that one hears with the ear and not in the spirit. And this surprised us all, not just Azariah. He did not know what would happen and why he should go to the city center, so the Holy Spirit had to repeat the message twice before he actually took the three eggs and went down to the city center. He found nothing there, and he commented that on the way back, he took a slightly different route than he usually takes. And that was when we came and spoke with him. I said that «**the eggs mean new life**» and was happy for him in this. It was only when I took the train back to Levanger that it struck me what had actually taken place. I understood that Father in Heaven after 7 years had now answered me on the question of what the vision of myself inside the egg back in 2008 meant.

Three eggs, three young women, three men of God — a threefold witness; for by two or three witnesses every matter is established (Deuteronomy 19:15).

Psalms 91:4 · He shall cover you with His feathers, and under His wings you shall take refuge; His truth shall be your shield and buckler.

And Jesus confirms this in Matthew as well:

Matthew 23:37 · O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!

Remember that we are baptized in the name of the Father, the Son, and the Holy Spirit (Matthew 28:19). They work together in trinity, and if there is one sentence that can describe Father's will for us humans, it is this: **LIFE, NOT DEATH!**

As mentioned, the eggs symbolize life from God, and my own vision confirmed this before I had read about it in the Bible or heard it from others around me. I now know that I am born again of God's Spirit (John 3:3), and my works are also with signs and wonders, and so it will continue if I walk with the Holy Spirit. The world is ingrained in money and material prosperity, and it is natural to expect that many will mock you when you come with words from God. This comes not only from strangers but also from your own family and other «*believers*» who themselves should be on fire for God's word and not remain lukewarm. If there is one thing I know after so many years with Father, it is that I am incredibly fortunate to have received the door to God's life, the water of life, the liberator from death, our Creator, as Lord and Master, Jesus Christ. *Hallelujah! YES!!*

I finally understood in 2015 that God had truly looked with grace upon me the day I was saved in 2008, and I marvel at the words He gave to Moses when God set His people free from Egypt:

Exodus 13:1-5 · Then the Lord spoke to Moses, saying: «Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine.» And Moses said to the people: «Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the Lord brought you out of this place. No leavened bread shall be eaten. On this day you are going out, in the month Abib. And it shall be, when the Lord brings you into the land... which He swore to your fathers to give you, a land flowing with milk and honey...»

Do I think the Church of Norway does not have God-fearing congregations? To a large extent yes, unfortunately. But they do not stand alone in this. And what I personally experienced in my own youth is also confirmed by Parish Priest Morten Gravdal in More diocese over 40 years ago. Morten received a picture from God after a message in tongues when he was a student at the Faculty of Theology in Oslo:

It was the image of a train. The train was traveling through a landscape at great speed. It had been a long time since a train had run on the track, and both trees and large stones had fallen onto the rails. But at the front of the locomotive there was a large plow. This plow swept everything on the track aside. Even in places where landslides had occurred, and it looked dangerous, the plow swept the track clean, and the train did not lose any of its speed. Then I saw that the plow was an open book. The steam locomotive did not emit smoke, so I understood that it was not the power from the engine that drove the train forward. What drove the train forward was that the people on the train read the book - and believed what was written there! People leaned out of the windows, they had wind in their hair and tears in their eyes because of the wind. They cheered because it was going so fast! Then came the next image: The train was standing still. It was at a station. The plow - the book - had been dismantled and lay on top of one of the cars. There walked train drivers and conductors and people with railway caps and uniforms with stars and stripes. They read a little in the book, and they cut and pasted, - they removed what they could not get to fit. They tore out entire pages of the book, and they did nothing to put the plow back in place. Some wondered why the train was not moving. Most were satisfied that it was standing, they got on and off as it suited them. This train is of course the church and the Christian assembly. The book is the Bible. The power in the Bible lies in the fact that Christians read the Bible - and believe what is written there! When Christians do this, the church will move forward. The church has the potential to move forward at a furious pace, this will happen when Christians read the Bible, and what is in the Bible shapes the lives of Christians. This was an image I received almost 40 years ago, - and if this was true then, it is certainly true now! The central and influential theologians and bishops cut and paste in God's Word in such a way that there is nothing left. Liberal theology means that the Bible is no longer considered a Holy book. I believe God is grieved! Possibly even worse: He is angry! And He challenges us to mount the plow at the front of the train again! The whole Word of God must be placed before the eyes of church people and the Christian assembly - and it must shape our lives, cleanse us and sanctify us! Then the church in Norway can start moving again! Perhaps

the image was a prophecy for our time? It has been a long time since any train has run on the tracks in Norway. It has been a long time since we had revival! Many stones and trees have fallen onto the track, and there have been several landslides. It may seem impossible that a train can move on a track that is in such poor condition. But - the Bible tells us that we believe in a God for whom nothing is impossible - doesn't it?! Let's get the plow back in place!

— *Interpretation of tongues to Morten Gravdal around*

The title of the YouTube video where he shares this is: «He received a vision of how the Church of Norway would fare».

The Old Testament is like a shadow of God's promises, and Jesus our Savior opened up the word and is the guide to the true promised land; Heaven. When the Israelites were set free from Egypt, God deliberately lured them into a trap so they had to go straight through the Red Sea to escape death. This was a shadow of salvation in Jesus Christ. We must all go through the Red Sea, which is baptism into new life (Romans 6:4) and the cleansing from the old! God also closed off the possibility of easily returning. Egypt was a picture of death, the world's fate. Those who choose God are adopted into His family and grafted into the olive tree (Romans 11:17). These are the Holy Blessed who with boldness can call upon **the Lord of Hosts** with the name **Abba, Father**:

Romans 8:12-17 · Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.

One testimony I want to share from this year is when our sister *Anne-Gro Fjellingsdal* was healed at Laberget. There was a gathering with Levanger Vineyard, and during the gathering, I felt as if there was tingling in parts of my neck. I did not understand why and looked around me, thinking as usual that either this is me or *something is going on*. We ate dinner later and I *happened* to sit next to Anne-Gro. After a while into the conversation, I remarked that I felt something strange there during the gathering, but that I did not understand why. Then Anne-Gro remarked that she herself had had problems in the same place for several years and constantly used painkillers. Long story short, we pray

and she immediately feels it tingling where the pain was, and she is healed and stops using painkillers. It has remained that way all the years since. Anne-Gro has a gift of discerning spirits, and this is a gift the church needs to employ (1 Corinthians 12:9-10).

At the same time this year, the Holy Spirit speaks not only to me about the publications that would come but also that I would publish *my book*. I remember standing at the back of the apartment, right next to the washing machine with the dryer on top. A Miele tumble dryer with a built-in heat pump of all things. However, it came as a surprise to hear this:

You will publish the Bible before you publish your book!

— *The Holy Spirit in 2015 to me*

I remember protesting again. One thing was building the publication engine, but using it to publish Bibles was something I was very uncertain about. I had built it to create Bibles as an appendix to the book where one could reference Bible verses and have them inserted into the book as well as linked to the Bible in the appendix, not standalone Bibles. It took time to get used to the idea, but parallel to the technical aspects of the publication engine and my own routines maturing, it went exactly as the Holy Spirit said. Not only that, but I published both separate Bibles such as Russian, Japanese, Vietnamese, and Chinese in addition to study Bibles, parallel Bibles, King James Strong's, as well as standalone biblical dictionaries. It went, frankly, *a bit bananas* if one can put it that way, but in a good way. And the book the Holy Spirit was thinking of is the one you are actually reading now. The memoir started as a letter and developed into a book and now functions as an evangelistic tool.

I can also tell you that when I was a substitute teacher at the elementary school in Levanger in 2015, I was fired because I told the students about some of the fantastic things I had experienced with God. The students asked me about who I was and a bit about my life, but the management did not like this at all. Being rejected from jobs because of my faith is not something that is spoken of openly in Norway, but it is a fact. Believers are pressured not to share about God, and as a substitute teacher, it was apparently easy to fire me. When the Saints hold back from supporting those who stand at the front, I believe this is something Jesus Himself will confront one with later. I recall the words of my good *Brother Øivind* from Frekhaug back around 2011-2012, where he told me that building personal character was important. This applies not only to those who stand at the front of the work, but to all the Saints.

In addition, around this time I meet a group of teenagers at Levanger middle school. Here too, one of my daughters was with me, and I shared a bit about Jesus with them, after which I ask them if they have pain or other problems in the body we can pray for.

One of them looked at me and said he had had back problems for a long time. I ask if I can lay my hand on him and pray. After I pray for him, he can no longer feel any discomfort there and looks a bit puzzled. I ask him to go jump on the trampoline, and afterward, when he came back, he looked even more surprised, for the ailments were gone. I told him not to let anyone talk away the miracle and to trust what he had now experienced, and that God loved them. Usually, I also share that they must be born again and that Jesus is the way, the truth, and the life (John 14:6), but that the world often does not want God. Well, when I came home, I felt how far apart we had grown over these years. She told me, among other things, that people came to Jesus, not the other way around. That is a bit strange, when the fact is that Jesus Himself traveled around Israel and both shared with people and baptized them. And He also sent out His disciples to share the gospel with the people, whereupon they also prayed for them and saw signs and wonders follow. All on the command and in the authority of Jesus Himself before He hung on the cross and was taken up to God again. Even before the Holy Spirit had come to the people and the disciples were actually Spirit-baptized. They functioned with the authority Jesus had given them.

Mark 1:15-28 · After John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel!" And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen. Then Jesus said to them, "Follow Me, and I will make you become fishers of men." They immediately left their nets and followed Him. When He had gone a little farther from there, He saw James the son of Zebedee, and John his brother, who also were in the boat mending their nets. And immediately He called them, and they left their father Zebedee in the boat with the hired servants, and went after Him. Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught. And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes. Now there was a man in their synagogue with an unclean spirit. And he cried out, saying, "Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!" But Jesus rebuked him, saying, "Be quiet, and come out of him!" And when the unclean spirit had convulsed him and cried out with a loud voice, he came out of him. Then they were all amazed, so that they questioned among themselves, saying, "What is this? What new doctrine is this? For with authority He commands even the unclean spirits, and they obey Him." And immediately His fame spread throughout all the region around Galilee.

Is it unexpected to find such opposition to the gospel even in one's own family? I suspect that when this happens, one's own family members may come up with all sorts of excuses to condemn a person's actions for God. This is often based on their own insecurity about how people think about them. I know that losing face when people speak or look down on preachers of Jesus is to be expected. It is part of working for God. There are fantastic joys, but also sorrow at times. And there are many obstacles to sharing the gospel on the street, and some of them come from internal personal conflicts within the family.

Matthew 10:34-36 · Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; and 'a man's enemies will be those of his own household.'

Those who have not experienced being condemned and criticized for sharing the gospel do not really have the right to comment on the private affairs of the evangelist without having thoroughly familiarized themselves with the situation in question. Several have tried to offer good, well-meaning, and at times corrective words to me. And I am grateful that people try to help. It is quite right that I have done things that are wrong, absolutely. But I have also been silent and suffered in private, where only God knows what has taken place. There will also at times be congregation members who speak ill behind your back. But I say this to you: Forgive those who criticize you (Colossians 3:13). Take care of your heart if you are to be able to continue sharing the gospel and be able to rejoice over the blessings you have received, every day.

Philippians 2:12-13 · Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure.

Chapter 31

Asia (2016)

It is now 2016 and I was on my second trip to the East. I am very happy to meet the group of pastors together with Jangili. We speak in the different churches. It was not so easy to leave Norway as my wife was pregnant with one of our boys, and if I had not received confirmation that this was right, I would have hesitated to go. However, everything ended well both for the trip and the birth afterward. What is special this time is that someone had bribed or tipped off some of the local authorities that Jangili had set up the house illegally. Perhaps in response to our work, I do not know. Right after I left, they received a visit from a group of people who threw them out and tore down their home while the family stood on the street and witnessed the whole thing. This was done brutally and efficiently, and the pastor was admitted to the hospital in shock. He recovered eventually, and what later happened was that the local authorities admitted the *mistake* and apologized.

Jangili and the family received new building materials from the authorities, and we also helped them rebuild their home with the accompanying church room. Not only that, but they also get their paperwork in order so they can have Bible school on the premises as well, so this became a blessing for them all in all despite the difficulties they had to go through. I must also add that it was fantastic to visit them in an Asian country and that we witnessed miracles and wonders that strengthened all the Saints in their faith. One of these was the multiplication of food (John 6:11-13). I remember hearing in my spirit about the food miracle in the Bible at the beginning of the meal, before the pastor even spoke. Then the pastor told me plainly: «Jorn, I never bought so much chicken—what you see is not the amount I bought.» He needed the food for the Bible students as well, and there was enough for far more than it should have been. At the same time, my beloved in Levanger experienced a similar thing where food multiplied. It was simply amazing.

It should also be added that when I came home to Norway, an Asian Christian contacted me. He spoke to me about my wife and her parents. What he said was sharp and true, but it is not something I will repeat here. At first I thought he was rude to say such a thing, but when I thought about it, I understood that it was true, and I could not deny what I had experienced around them in recent years. You should love your wife (Ephesians 5:25), but when she becomes your worst enemy and acts accordingly, she becomes like an unbeliever. I cannot see that this has changed in the last 5 years either, which creates various challenges with the children. It does not mean I should be bad to

her, but I must acknowledge that life is a bit challenging even now after the divorce regarding the family. And God has been clear with me that I cannot have intercourse with my future wife without us being married. To say you are a believer and love God while not being married is contradictory and not in accordance with God's heart for what love actually is (James 2:17). This is also something I have said to my ex-wife. Action and faith must go hand in hand, at least one must fight for this. We jump back to 2016 and I am still job seeking and we are in Norway after the trip to Bible school in the USA.

In 2016, I apply for a position as a Software Developer at the Nord-Trøndelag Health Study (HUNT) Research Center in Levanger. I do not get this even though in my own mind I was the most suitable candidate based on what I could read from the applicant list. I was quite surprised by this, but everything had a meaning apparently. Something inside me says that «*this is my job*» without me being able to fully understand it with my head. I did not know then that they would hire me in a project position a year and a half later. Nevertheless, this year the Holy Spirit tells me that I will publish the Bible before I publish my book. I protested as I certainly did not feel confident about this, but that is how it went anyway, and I grew comfortable with the thought.

I stopped receiving unemployment benefits even though we did not have much to get by on, as my wife was also on maternity leave. I worked night and day to develop the publication engine that would digitize old Bibles, biblical dictionaries including Hebrew and Greek dictionaries. This was *woven together* just as the prophecy from May 2012 said when I was at a house fellowship with Women's Forum Nordhordland. The publication engine can also create standard digital textbooks, but I have still not used it for this other than for teaching purposes. The material for the Bibles and dictionaries I obtain for free on the Internet as they have expired copyright. Around 40 translators in total were hired in the process of translating the *foreword* which is written by me in Norwegian and English. By June 2016, to my own surprise, I had managed to publish over 30 publications on Amazon. They sold very little, however, but the starting shot was set. I then wake up one morning and hear the following in my spirit:

Psalms 22:11 · Be not far from Me, for trouble is near; for there is none to help.

I had at this point pushed my body too hard when working on the publication engine. In addition, I had watched too many internet videos about the state of the world and was extra nervous about what this meant. Now it is the end of the world, I thought, however incredible it sounds, but I was simply too exhausted in body to think clearly at that time. I had also not spent time with God but focused on everything but Him (Matthew 6:33). Psalm 22:11 would in any case become a key verse for me in helping to cope with what came in the next 2 years, and I am deeply grateful that God warned me. The beginning

of a completely new time is at the door, and God is fully aware that it will be a difficult time before things change.

What also happens later this year is that God speaks to me at 3 o'clock in the morning (Psalm 63:7). I had worked continuously, and it was not unusual for me to go to bed at 5-6 in the morning and sleep a few hours before getting up and taking care of the children. She did not have a job at this point either but was on maternity leave with two of our last boys, so it was also a nice but hectic time. I like being a bit *childish* by nature, and having 5 children is a blessing in that regard.

This night I went to bed around 3 and was completely broken in body from all the work and mental stress. I had just gotten into bed when God speaks directly to me, and this time it was not the Holy Spirit but Father who spoke. It literally shook on the inside when the words were given, and God the Father spoke in English to me:

As if I do not love to hear your voice.

— *God speaks at 3 AM in 2016*

I simultaneously feel a fullness and power go through me when Father utters the words, and I *break* down as tears begin to flow. To know that **El Shaddai** directly says that He loves me was a shock, and I understand that He misses it when His children do not spend time with Him and seek Him. This was not part of His plan for me, and I had to stop worrying about time. The work was incredibly exciting, but I had to put aside my anxiety, nor work at night with too little sleep as this was breaking down my body.

You may notice that this is the first time I use El Shaddai about God? I searched in my spirit when I wrote this, and that was when I got the impression that I should use El Shaddai. Then I searched and found that this was what *God Jehovah* introduced Himself as *the first time* to Abram, and the first time Shaddai appears written in the Bible. It happens when God presents Himself to Abram:

Genesis 17:1-5 · When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am Almighty God (**El Shaddai**). Walk before Me and be blameless. And I will make My covenant between Me and you, and will multiply you exceedingly." Then Abram fell on his face, and God talked with him, saying: "As for Me, behold, My covenant is with you, and you shall be a father of many nations. No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations.

If you look at the Hebrew in El Shaddai, then «El» is used for «God» and «Shaddai» is composed of three Hebrew letters: *Shin, Dalet, and Yod*. **Shin** is the consuming, de-

vouring. **Dalet** is the door, often used as a division or passage between the physical and spiritual. Finally, we have **Yod**, the smallest of all Hebrew letters and according to Jewish thinking, a symbol of the atomic, the smallest, the explosive power and creative power in God. All Hebrew letters contain *yod* within them. Shaddai seems to mean based on the letters a description of God as: «The creative power from spirit to world, both creation and destruction, *almighty* if we put it together into one word». The pictograms in the Hebrew alphabet carry their own world of understanding in themselves. When Jesus says I am the beginning and the end, Alpha and Omega (Revelation 22:13), it is the first and last letters of the Greek alphabet. But looking at the Hebrew alphabet, it is Alef and Tav. Alef is the image of unity, strong, leader, first. **Tav is like a cross lying on its side** and is in meaning a mark, sign, omen, or seal. When Jesus hung on the cross, He said: «It is finished». Therefore He is both the beginning and the end, and this is just the tip of the iceberg of what is hidden in the Hebrew language in the Bible.

To hear God's voice that night and feel His love for me in this way is difficult to describe, but it marks me to this day. This is, however, not just for me, and that is why I share this with you. I am one of countless witnesses to God's love for us (1 John 4:19). Even though we are like an invisible speck and count for nothing when all is said and done, God looks upon us and reveals Himself to us (Psalm 8:4-5). Not only that, but He gives us His Spirit. It is frankly quite absurd the good things we the Saints experience, despite the trials and rejection we go through.

It was also around this time that I had seen the eyes of a young woman who lived close to our house in Levanger. Her small son seemed to be tormented during the night, and at one point she looked at me and it was as if a spirit or demon looked back at me from inside her eyes. It struck me deeply, and I understood there and then that demons can at times reveal themselves through the eyes of the person they torment (Mark 5:9). Later, when I passed her on the street, she never acknowledged me or said hello. I suspect this was part of the reason, although I never told her what I had seen. It is a sobering reminder that the spiritual battle is real and closer than we think (Ephesians 6:12).

Chapter 32

The Prayer Center in Levanger (2017)

In 2017, I met a missionary couple from the USA who had served for several years in Asia. They were guest speakers at the Prayer Center in Levanger, which *Hakon Fagervik* founded. Although they did not know me, they prayed for me, prophesying that I would write much for God (Ephesians 2:10) and that I must stop watching the clock (Matthew 6:34). I was also told not to ask God for material things I did not need—at least, that is how I understood it. Furthermore, they shared that something unexpected would happen in my life that I would not be happy about, something completely against my personality, but that I should say yes to it nonetheless (James 1:2-4). This word came shortly before my wife separated from me in August 2017.

Chapter 33

The Separation (2017)

My wife had taken the children on a trip. She calls me and, over the phone, says that we will never be together again and that she is separating from me. At this point, *Marcus Wick's* words from God have been almost forgotten; I feel betrayed, and my body goes into shock. The following night is one of the worst I have ever experienced, during which I sweat profusely all night (Psalm 34:19). My body struggles to make it through the night in one piece; it feels as if I am about to collapse. In the morning, God gives me a dream to help me break through:

I see two professional women with the word L'Oréal in the background. They seem to be selling makeup and similar products and are professionally styled. Then, the entire image rotates as if a stage set is turning around. Before me, a stunningly handsome man of Western origin emerges, fair-skinned and blond. Every detail is absolutely perfect, and he has a unique, striking clothing style and a hairstyle I have never seen before. His hair is cut short on one side and medium-length on the other. He smiles broadly and says, **"I am the fourth richest man in the country!"** I am completely captivated by how finely he is dressed, but just before the dream ends, I understand that his outward appearance does not reflect his inner self—quite the opposite. I realize that God is clearly showing me I must not be deceived by what is taking place. It took me several months, however, to truly realize the necessity of what had happened.

— *Dream on the morning after the separation*

The separation was hard to bear, but God worked it together for good (Romans 8:28). For a full study of what God's Word says about marriage, divorce, and remarriage — examined through the original Greek and Hebrew — see our companion book *The Case for Marriage* (junifye.publifye.pro/the-case-for-marriage ([The Case for Marriage](#))). The more distance I gained from the event, the more clearly I remembered the warnings the Holy Spirit had given me beforehand. The Holy Spirit spoke through prophetic words, saying that what was about to happen was against my nature, but that I should accept it. Having prophetic witnesses who speak truth before potentially destructive events is an important reason why we need an active, living church (2 Corinthians 13:1). As a church, we must seek to use the spiritual gifts God has given us (1 Corinthians 12:7) and

not hold back. I say this as a warning to the Saints: be part of the church, do not reject it. We must also be open to the Holy Spirit leading us both toward and away from specific churches. It is not always straightforward to discern when a shift is coming, but that is what it means to be led by the Spirit. Above all, we must be accountable to God with our lives, not to individuals who try to control us. The ability to discern is vital in this regard (Hebrews 5:14). If we seek God in prayer when we feel a stirring within, we will be led. I have often experienced that my head, with its analytical thinking and logic, tells me one thing, while the Spirit leads in the completely opposite direction (Proverbs 3:5-6). A child of God must dare to let go of control and walk in faith to follow the Holy Spirit's leading (Romans 8:14). Sometimes confirmation will come afterward, but even that can take time.

We return to the dream, and remarkably enough, the shock in my body has dissipated by the time I wake up (Psalm 30:5). I realize I was nearly deceived by the outward appearance of what was happening around me. For several years the distance between us had grown, and it was a heavy thing to carry as a husband. I had struggled to remain calm, and it did not help the situation that I became angry and argumentative. She was fond of the children, the house, the car, food, and various activities. She was born again, certainly, but still. It is true that I have my weaknesses. There is a pattern I came to recognise: a spouse indirectly confronted with their own shortcomings can pivot 180 degrees and turn the accusation outward — what is now called *gaslighting* — to avoid taking responsibility. I lived in that weather for years. Whether all of it was conscious on her part, I will not pretend to know. My responsibility was to pray for her and talk with her. I failed in prayer, and communication was essentially one-way—a fact she admitted repeatedly. A close uncle once asked me during a visit, right in front of the children, if I remembered their birthdays. This is one of my weaknesses: selective memory, to put it nicely. Others call it ADHD, though that can also be triggered by significant stress. We all have our weaknesses, but I believe the greatest for many of us is a lack of love. Technical brilliance and competence are often external measures of success, but my abilities are more likely *creativity, determination, and perseverance*. I am also quite childlike in nature, which is characteristic of my personality type.

The year 2017 was a special year in that it was only after the separation that I understood the prophecy given to me in 2012 by the Women's Forum Nordhordland concerned my work of *weaving together* Bibles and biblical dictionaries. That year, publishing accelerated tremendously, resulting in 2,000 titles on Amazon, Google Play, and Apple iTunes under the name *TruthBeTold Ministry*. Feel free to search Amazon.com and see for yourself. Google Play removed nearly all of those publications in 2019, claiming they were not compatible with their guidelines, even though they could not prove that my material was not unique. Such is the way with the giants; small companies are vulnerable if they do not have multiple legs to stand on.

I should mention that a brother in Christ had contacted me several months before the separation, saying God had asked him to call so we could pray together over the phone every day. God obviously knew that we would both end up in difficult life situations. On this particular day, I called him and told him about the dream I had just experienced. He became completely silent; after a while, he said that his landlord's father was the fourth richest man in Bergen. Since the landlord had not provided any documentation when he confiscated the deposit on the house this brother had just finished renting, I understood this as a confirmation of the *broad* smile. I realized that even if everything appears perfect on the outside, it by no means indicates that a person stands upright before God. The man in the dream represents the Antichrist—one who works against the Saints while maintaining a perfect outward appearance without blemish (2 Corinthians 11:14).

My youngest daughter was four and a half years old at the time. Months before the separation, she had experienced Jesus coming to her at night. Jesus told her that He loved our family, and she shared this with me the next day. God had warned me through prophetic speech about what was going to happen, but He evidently wanted to give my youngest daughter her own peace before the separation occurred. **I asked her** after the separation who had thrown daddy out of the house, and she said, «God», whereupon she shook her head, seemingly surprised by her own answer. Then she corrected herself and said, «No, it was mommy!» with a puzzled look on her face. I understood that God was speaking through her—something that has delighted me countless times since.

The five months between August and December were tough. It was during this time that I also experienced those I thought were good friends keeping their distance. I also had a dream in which I saw a close family friend on my ex-wife's side who had a tongue split in two, somewhat like a snake. I did not understand the dream when it occurred, but in hindsight, I understand that it was prophetic. I believe no one around me at that point knew that a prophet had spoken about the separation in 2014. It was only in the following months that it dawned on me what God had actually been talking about. Remarkably, I *fortunately* have recordings of what was said by three Saints in 2014.

Several things happened that year, and I ended up in shared housing at Forbregdsmyra 90A in Verdal, where I rented a room until March 2018. I had to sell the car because of child support and eventually had very little to live on. I was stubborn enough not to go on welfare, but about a month after the separation, I took a trip to the USA. There, I spent some time with a friend from Bible school. It was a special time, but he managed to stay away every time I witnessed God's blessings upon people during this trip. I actually traveled to the USA at the urging of my ex-wife to visit the Vineyard in Myrtle Beach, South Carolina. There, *Shiloh Place Ministries* arranged a conference they call «The Power of a Father's Love». When I entered on the first day, I received a kiss on the cheek from *Knobby Nobles* and was pleasantly surprised. My mother always used to give me kisses on the cheek before we went to bed at night, but never before had I been welcomed with

such a kiss; it felt like coming home. I remember all the times I did the same with my step-father at bedtime. It was clear that this was not a tradition in his family, but I continued to do it anyway.

Second Corinthians 13:11-13 · Finally, brothers and sisters, rejoice! Strive for full restoration, encourage one another, be of one mind, live in peace. And the God of love and peace will be with you. **Greet one another with a holy kiss!** All God's people here send their greetings. May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

I must also mention that I met two families at Myrtle Beach during the conference. One meeting occurred while I was standing on the beach, enjoying the waves rolling in and the birds running back and forth as the water washed over the shore. Suddenly, a tall African American man stood beside me; I did not see him at first, but his wife was standing behind him. Both were full of joy for the Lord and were healed in several areas of their bodies during our conversation as I sensed within me where they were suffering. I have not spoken much about this until now, but one of the gifts the Holy Spirit gives us is the authority to heal. This does not mean that everything is easy or that we always see healing occur, but it is a fact that the Saints carry such a gift in the Spirit. This does not mean, however, that everyone uses this gift or walks in faith regarding it. One of the Saints who finds great joy in the Lord is *Sister Elise* in Frekhaug. She inspires many in their walk with God on the street and is a blessed sister in the Lord. The other family I met had had wonderful experiences with Jesus. They came one day and picked me up so I could visit their home. They also invited an elderly couple who asked me to pray for them. I asked if it was okay if I prayed a little *loudly*. As I prayed, the man felt something crack in his jaw. Usually, when I pray, I speak blessings over the person's whole body rather than just the specific area of need. He had a dead foot, and after prayer, he was able to move it again. A few months later, I was told he was standing and greeting the Saints as they arrived at church; what happened was a blessing for all of us. The Saints in the USA are also generous and understand that an evangelist does not live on *air and love* alone when working for God. I said nothing about this, but they chose to bless me in return. It is always wonderful to experience blessings going both ways.

I also saw a man at the conference, and immediately I felt the spirit of death on me. It was as if he was about to die, and I felt intimidated by it, but I did not say anything. Shortly after, I was told that he had died. Such are the things I have experienced in the Spirit in recent years.

Several things happened during this trip to the USA, but not all of it was easy. My friend was struggling in his walk with God at that time. I prayed that God would reveal his true situation to him, and this is the dream he had afterward:

In the dream, he was in a building in a developing country with people inside. There was something evil within this building. An evil man was there with a normal body but with large horns protruding from his head (Revelation 13:1). He walked around killing people. Some were able to escape, but not everyone took him seriously or cared. That is all he remembered from the dream. I have a recording of this, which is why I was able to write it down in such detail.

— *His dream in 2017*

He was eventually expelled from the Bible school because he was carrying a weapon, which was illegal on the school premises. I spent time trying to help him, but he would not receive it; instead, he retreated into darkness and rejected what I offered.

It was 2017, and I had found a room in Verdal at Forbregdsmyra in shared housing with two other young men. One might have thought me dim-witted for not finding a job, but that was the reality of my situation. I had an education, but it had been a struggle to secure work when many viewed Bible school as a gap in my CV. I remained faithful, however, spending time with God (Isaiah 41:10) and devoting myself to building the publication engine during that half-year, as much work needed to be done. This was also the point when this brother failed me and misused our friendship, something the Holy Spirit had warned me about:

He is failing you; I love you.

— *The Holy Spirit 2017*

I had already warned him about what could happen if he continued neglecting time with the Father. He persisted in this and then began a relationship with another woman. He was a close brother whom I regarded as a good friend, and I had helped him at a critical point—something God knew had to take place for him to survive. He did not reciprocate this honor, even though I had helped him out of a dire situation.

If you had not helped me, I might not have been alive today.

— *It is 2017, and a brother says*

That year, God showed me a tree with a sturdy but low trunk. Atop it was a round, bushy crown of fresh green leaves. Among the leaves were fresh red fruits, like a cross between raspberries and strawberries. There were not many of them, and they were evenly spread across the top of the tree, but I knew the fruit was good. I believe the tree represented the concept I was working on. The thick trunk suggested deep roots, which encouraged me, as it indicated a great potential for growth. It is only now that I consider how the trunk signifies a tree's age; this could have signaled the maturity level of the core idea. I believe the image was meant as an encouragement and an acknowledgment of my work from the Holy Spirit. Also during that year, I received a word from God through an elderly couple in the USA. The saints there, with whom I had worked during my time in the States, were happy for me. God had revealed to them that they were to warn me and ask me to continue His work.

It is now December 2017, and having the children visit is difficult. From the marriage, I was left primarily with a double bed, a writing desk, a computer, some tools, and, of course, clothes. I did not want to take more of the family's possessions, choosing instead to let my ex-wife and children keep them. I had received one of the cars, but I was forced to sell it to meet child support demands even though I had no income. Fortunately, they eventually accepted my appeal, but by then, the car had already been sold.

What I have not said much about is that those months were also filled with grace. I was living in shared housing in Verdal, ten kilometers from my children, with very little to my name. But in the mornings, I would sit by the fire with a cup of tea and spend time with the Father (Psalm 46:10). I saw small miracles of provision during this time.

We are still in 2017, and I seek God faithfully every day. I attend the Vineyard house fellowship once a week, in addition to the church service held every other week. By this point, the publication engine has matured, and by 2018, I had published over two thousand titles on Amazon, Google Play, and Apple. I must humbly acknowledge that I have experienced God's grace time and again, and I can do nothing but praise Him for His goodness, over and over again.

2017 was also the year I met *Kari Jartveit* from Levanger. She was in her seventies and was a wonderful woman of prayer. She had been admitted to Staup Health Center in Levanger, where her daughter, *Sister Hilde*, and I visited her. Kari was wonderfully kind but direct in her speech, and she was without a doubt loved by God. Being sick does not mean that we are not born again or not loved by God; of course not. This was the second time I had seen God pour the oil of joy over a person. It happened when Kari, completely without warning and involuntarily, began to lift her arms while breaking out in joyful laughter. In the midst of grief and pain, God gave her the oil of joy (Psalm 45:7)—absolutely incredible! She herself became a little embarrassed about it all, but I was a witness, and it was simply God's love taking place. We had not even prayed to-

gether before it happened, but the Lord was so good. I immediately understood that it was the oil of joy being poured over her, just as I had experienced it myself some years prior. I was working for NOKLUS at that time and was standing in the bathroom when it happened. When this happened to Kari, she tried to cover herself with the scarf she had around her neck, but it was to no avail. God's love was tangible when it occurred. Sister Hilde, her daughter, also has a prophetic gift from God, which she is not afraid to use. Mother and daughter had spent much time in prayer together, which was clearly evident when we were all together. They were like two peas in a pod, close in spirit, where one complemented the other. Kari was otherwise grieving because she knew she would soon be leaving us.

Kari later told me about a powerful instance where she witnessed the consequences for a person who had betrayed their spouse by watching pornography. I had done this myself until 2012, when I confessed it to my ex-wife and stopped (1 John 1:9). Kari told me how the victim—the wife in the marriage—incredibly enough became possessed by a spirit. What happened was as follows: The husband and wife had held each other's hands, and the husband swore that he had not watched *pornography*. Then the wife went to Kari and collapsed on the floor before her. Kari understood what was happening and immediately cast the spirit out. The victim remembered nothing of this afterward. Regardless, Kari was a witness to the whole event and confided in me. Kari passed away not long afterward, but I remember her glow; she was one of the few who understood that I was working for God. I did not have much to get by on at that time. She gave me food even though I had not said much about my situation. I also remember Kari telling me that one day her husband, a hairdresser by trade, had suddenly stood in the middle of the living room with tears running down his cheeks.

Kari: What is the matter with you?! Husband: I see Jesus standing in the middle of the living room with us.

— Kari Jartveit and her husband

Kari's husband, unfortunately, had died many years before her. I suspect his death could have been averted if their church had been vital and alert at the time. Kari also indirectly confirmed this when she mentioned that the man who betrayed his wife had been warned prophetically beforehand, but that this warning had been rejected in a *dismissive but humorous* way in that same church.

I remember one day that autumn, standing outside. There was a strange warmth around my body, and I loved feeling the air breeze past me. I did not need more than a simple shirt or sweater, which was quite unlike my usual self. While standing there, I looked down and saw five four-leaf clovers. The number five was etched into my mind for the rest of that day. I did not understand why.

It is now December 2017, and I am lying in bed one evening in my room in Verdal, about ten kilometers from Levanger. I feel a sense of sadness and a longing for things to work out. Right then and there, I told the Father in Heaven that I had tried to open and close doors, but nothing was working. God then showed me that everything was going to turn around and that there would be a maturing time of two years ahead (Jeremiah 29:11). It had been exactly five months since the separation—the same number as the clovers. I was very encouraged by this; even though I did not know concretely what would happen, I felt joy bubbling inside me before I fell asleep. What God had in mind was that I would soon get a new job and meet my future wife in about three months. When God spoke of a maturing time of two years, He was referring specifically to the startup of the company Publifye, something I will share more about later.

Chapter 34

New Project Position (2018)

It is January 2018, and I have been called by *Oddgeir Holmen* at the HUNT Research Center in Levanger. Oddgeir is the IT manager and the finest boss I have ever worked for. The system developer *Anders Smedegaard Pedersen*, who was hired instead of me in 2016, is now leaving the position. Oddgeir is therefore looking for a new employee to take over for him. The project is expected to be finished by May 2019, so they need someone to replace Anders. A meeting is arranged with Oddgeir, Anders, and *Per Bjarne Lovsletten*, and I receive an offer to start on January 15. Perhaps my work on the publication engine convinced them? I believe it at least made an impression when I told them I had just finished building a publication engine capable of generating works with millions of internal references and a length of several thousand pages. One of the largest publications has 10 million references and about 150,000 digital pages; at this point, I have published Bibles in over 20 languages. It may sound like an exaggeration when I cite these numbers, but it is absolutely true, and it is quite fantastic that things have gone so well. This is truly a great blessing that God had already spoken prophetically about in May 2012 when I met a small women's group from the Women's Forum Nordhordland.

I do not say this to boast, but God has truly given me a tool that I greatly enjoy using (1 Peter 4:10). A new era has begun, and I am thriving at the HUNT Research Center in Levanger. Parallel to this, I hired someone to create 2,000 cover images so that I could publish 2,000 editions of the Gospels—Matthew, Mark, Luke, and John—in two or three languages per book with parallel verses. Chinese, Japanese, and Russian were among these languages. The work on my part was negligible, as the publication engine did most of the work. It is strange to tell people that I have published over 2,000 works, but that is simply how it is. It is fun, if a bit crazy.

I had hoped the publications would provide the financial standing to be independent of an employer and more actively share the gospel, but the time is apparently not yet right for that.

2018 was the year I got to know the woman who would become my wife. I call her my future wife simply because I began writing this text in 2022 and am looking back in time. I had known her slightly from church three or four years prior, but we hardly spoke as her Norwegian was very poor. She invited me to dinner at the asylum center in Levanger, and her Norwegian had clearly improved. She did not know at the time that I was separated, but she had previously experienced healing when I prayed for her, so she felt joy in

inviting me. She is from an Asian country, loves God, and has had powerful experiences of deliverance where Jesus led her through dangerous areas, including by boat. We began to discuss everything we had experienced, our walk with God, and what the Bible teaches. I began helping her with the Norwegian language and teaching her from the Bible. We quickly became good friends, and I was shocked when God showed me that she was my future wife. On several occasions, I experienced the Holy Spirit speaking to me about her. God also showed me a fragment of her past in a dream, as well as what lay ahead for us perhaps twenty years into the future (Acts 2:17). I had no plans to marry again, intending to serve God alone since my previous marriage had been a chapter of sorrow. However, God evidently had not planned for me to live alone (Jeremiah 29:11). I do not usually understand the images God shows me at night immediately, and so it was when He showed me a short sequence from a critical point in my future wife's life.

I dreamed of a car driving and parking on the side of the road. Several people then came out from the edge of the forest and walked toward the car. I knew they were not thieves, but that they had come to get something out of the car. That was the dream, and as usual, I did not understand what I was seeing, but I was a witness nonetheless.

— *The vision of the car with clothes*

I told no one about this dream, thinking it might be a coincidence or a fragment of something I had seen during the day. A short time later, while I was sitting in the common kitchen at *Leira Asylum Center* and my future wife was preparing food, she began, completely out of the blue, to explain how she was prayed for when she was twelve years old and how it turned her life around. She shared that she had been quite «wild» between the ages of nine and twelve. This was largely triggered by the turmoil that took place when Khomeini came to power. Her father was eventually so frustrated with her that he finally packed the car full of clothes and shoes. He then took her to some poor Christians who prayed for her. They received the shoes and clothes as thanks for this. It was then that I understood God had already shown me this in a vision at night. This was the first time I could say that God had shown me a past event that was crucial for a person's life. One day, while I was standing in the common kitchen at the asylum center with my future wife, a question began to press on me.

How is it that she is so fond of God?

— *A question presses on the inside*

My future wife has endured much, and while I understand she will become my wife, God has also given me warnings. The Holy Spirit showed me that she would "leave" me

several times—not physically, but psychologically—a warning that has proven accurate to a tee. I am grateful for this, as it prepared me in advance. This struggle stems from the fear caused by serious threats from her family in her home country. It was an extremely difficult time for her as a believer in an Asian country that condemns Christians to death for their faith; death threats are not unfamiliar to her. They say time heals all wounds, but healing is not automatic if one does not actively work toward forgiveness. Even when we try our best to prevent a wound from spreading, it can have unforeseen consequences in other areas of the body. I believe that when God says we must forgive to be forgiven, He is often speaking of physical healing as well. Forgiveness is like cleansing a physical wound, giving the body the opportunity to heal itself.

Matthew 6:14-15 · For if you forgive other people when they sin against you, your heavenly Father will also forgive you. But if you do not forgive others their sins, your Father will not forgive your sins.

My future wife was forced into marriage at fifteen; just before the wedding was to take place, she was weary of it all. Her mother, therefore, took her and her sister to see a Christian woman—a hairdresser with a prophetic gift.

You will have two boys... and go through a difficult time before, after many years, you travel to a country far away. There you will meet a man who helps you back to life, like a ship that is about to sink but is held back. Your life will be difficult for the first 50 years; after that, it will turn around.

— *Prophetic speech to my future wife*

Eventually, it dawned on me that years earlier, I had heard the Holy Spirit speak to me during a gathering at the Vineyard Church in Levanger in 2015.

The one who gets her is lucky.

— *The Holy Spirit said this about my future wife*

I reacted to this at the time, wondering why I would need to know such a thing. I did not understand it until well into 2018, when it began to dawn on me that the Holy Spirit was identifying me as the lucky one. This helps me accept and understand that the joy I feel for my future wife is not just my own but is right before God. It is important to honor marriage not just between people but also before God—in fact, more so. We must strive to honor the Father in all things and do no wrong to anyone.

Much is happening this year, and I have found that both the church and close friends in faith are suspicious, suspecting that I am a womanizer. Regardless, I am certain of my

position, and so is she. At the same time, God tells us that we cannot partake in the joys of marriage while we remain unmarried. For how can we work for Him if we transgress against marriage and sin against our bodies?

First Corinthians 6:12-20 · "I have the right to do anything," you say—but not everything is beneficial. "I have the right to do anything"—but I will not be mastered by anything. You say, "Food for the stomach and the stomach for food, and God will destroy them both." The body, however, is not meant for sexual immorality but for the Lord, and the Lord for the body. By his power God raised the Lord from the dead, and he will raise us also. Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, "The two will become one flesh." But whoever is united with the Lord is one with him in spirit. Flee from sexual immorality. **All other sins a person commits are outside the body, but whoever sins sexually, sins against their own body.** Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your bodies.

All in all, we choose to listen to God and honor Him with our bodies, and we continue to do so to this day. There is much more I could have said and shared about what has happened. Nevertheless, I know that my future wife and I will receive a great gift in a few years. The Holy Spirit has both spoken and shown me what this is. I can say this because the woman who spoke prophetically to my future wife also spoke about her sister, and everything she said has come to pass and is accurate. When the Holy Spirit spoke about this for the first time, I honestly thought I had lost my mind. There are four witnesses to what God has spoken over a period of nearly forty years. When, out of frustration some time ago, I asked God to confirm this, a sister in faith had a dream that made it clear this was and is from God. Why do I share this, even though it is not entirely clear what I am actually saying? I do so because I want non-believers to see that God in Heaven is wonderfully good and that there is hope for everyone. Some of us walk through dark valleys, and I want to testify to what I have seen and heard rather than keeping it to myself. This does not mean I can share everything, as some matters are private and should not be shared. It is a balancing act, of course. In any case, God has created a wonderful world and shows His love to us through His Word and the Holy Spirit. He preserves us through every high and low if we let Him (Psalm 23:4). He cares for our hearts through the storms and deserves our praise and surrender.

The prophet who spoke with my future wife is the third witness; she spoke about this same thing thirty-five years ago. The second witness is my future wife; she herself has seen the gift we will receive and was shocked by it, but God has truly been gracious to us. I am being somewhat discreet in writing this, as not everything is appropriate to share publicly.

I have five children, and God has already shown me what lies ahead for me regarding them. Not everyone will accept this testimony before it comes to pass, but I am sharing portions of it now so that no one can contradict me afterward. I actually resisted the Holy Spirit in this because the revelation was so powerful, and I even became uncertain of my own salvation because of what He showed me. It is often a shock when God reveals future events, especially when they are so personal and immediate. I questioned my own salvation at that time, but regardless, God is good. It was a sorrow to lose the daily closeness of my children, so I am very grateful to God and rejoice over what is about to take place. This is something my future wife does not wish to discuss much because of her current situation, so that is how it stands. I hope and pray that we will be able to do what God asks of us going forward.

When one has waited eleven years for asylum in Norway, one endures many trials. God has been very good to her; her foot was healed through the laying on of hands at the Prayer Center in Levanger some years ago. The pain she experienced in her lower abdomen during her menstrual cycle since the age of ten also disappeared after prayer about three years ago (James 5:16). Furthermore, her mental well-being continues to improve. She is an active, social woman who contributes much to her local community, and her son graduated as a doctor on June 13, 2022, after six years of study.

Initially, one of my future wife's sons was unhappy about our relationship. Regarding this, I remember my future wife telling me how she received encouragement from God over ten years ago. In a vision, she saw one of her sons standing in a corridor with a beard and a white coat, like a doctor. This was shown to her while they were in Turkey, at a time when her son had no opportunity to attend school or receive an education. I am relaying this simply, but life was incredibly difficult for them at that time, and God had a good reason to encourage her. It is remarkable to see such things come to pass; in hindsight, I understand why the Holy Spirit said I was blessed to have her. I often do not understand the words of the Holy Spirit until I see them fulfilled, sometimes months or years later. What I was doing pleased God, even when it was not understood. I have been criticized by people for my behavior far more than I have been corrected by the Holy Spirit. However, to be clear, I have indeed been corrected by the Holy Spirit on several occasions.

After the time I have spent with my future wife, I can see that she is an evangelist with a fire and love from God for sharing the gospel. She is a very social and resourceful person.

God spoke to her when we were at *Tremor Church at Sartor Center in Sotra* a full week before I left Øygarden. There, God showed her that we would start working together in five months; this was on June 19, 2022. This was the first time the Father spoke to her and gave her a date, exactly as we had prayed for together just a few days earlier. The Father heard us—absolutely fantastic! This does not always mean things are easy, but I have great peace and joy regarding what is to come. Regardless, I am getting a bit ahead of myself. I wanted to share a little about my future wife so that you may know more about her.

During the early stages of our friendship around 2018, the Holy Spirit showed me that she *needs to go to the floor*. I did not understand what this meant, but shortly afterward, while I was praying for her, she collapsed and fell asleep in my arms on the floor. I continued to pray until I was finished, and when she eventually woke up, it was like looking into the eyes of an infant. I will never forget the experience, though I did not fully understand what took place, other than my belief that she underwent a kind of cleansing. I know it was foretold and necessary. I prayed in tongues over her while she slept, knowing that it is then the Spirit who prays rather than our own understanding (Romans 8:26).

I should add that her son and *Brother Ole Martin*, two of the saints, approached me and compared me to a *womanizer* this year. People had also been spreading untruths about my future wife and me, and they were nervous about whether what was happening was right. She had not always done what was right before God prior to our acquaintance, and this meeting was also a result of that. Her son was worried about her. We are all the result of our past, and when we come to the truth, we must unlearn fear and trembling. This applies to me just as much as to my brothers and sisters. When we bring accusations against our own, they must be justified and approached with love. This did not happen here. I know he is a good brother, and while I have moved past him overstepping, it was completely unnecessary. In practice, my future wife was pressured to stay away from me for the following six weeks. It was a shock to be accused in this way, and during this period, I was completely drained of energy. It was then that the Holy Spirit spoke to me and gave me a specific name that I rejoice over to this day. Not only that, but the Holy Spirit also warned me that my future wife and I were going to *mess things up* later—which we did, before turning away from those mistakes again. There was both comfort and admonition to be found in the Holy Spirit.

What was somewhat humorous about this period was that I slept nine to ten hours every night and the ironic impact this had on my work at the HUNT Research Center. My brain was well-rested, and I performed brilliantly. One might wonder if I had been underperforming until then, but I cannot say that was the case; everything I did was successful, and Oddgeir was very pleased with my work. I familiarized myself with everything they needed, identified and fixed significant errors introduced before my time,

and developed tools, doing all that was required of me and more. I also delivered on a project for the Norwegian Institute of Public Health and did the same on later occasions. Technically, everything worked perfectly, and I thoroughly enjoyed the work, especially as I also learned *Golang* while working at HUNT.

Chapter 35

The Research Center (2019)

It is mid-2019, and I have finished my project position as a systems developer at the HUNT Research Center in Levanger. I travel to Asia and accompany Pastor Jangili into the mountains to meet with a group of pastors, sharing and working together with them (Matthew 28:19).

During my stay in one of the Asian countries, the Holy Spirit spoke to me on several occasions where I had to serve as His mouthpiece to the people with words of admonition. Once, an elder in the church transgressed against the congregation. I did not know this beforehand, but I felt it strongly in my spirit before I saw it with my own eyes. Another time, a Christian doctor was ill and lay completely paralyzed on a stretcher just above the ground. He reeked of urine. The Holy Spirit told me his condition was self-inflicted, and I had to obey and speak this truth to him. Tears filled his eyes, and he confessed that what I said was correct, acknowledging what he had done (James 5:16). We prayed for him, and from that point on, the healing began; he was back on his feet a few months later. He was an elderly man and, unfortunately, died not long after, even though he had recovered from the paralysis.

After the mission trip, I returned and began applying for jobs. I was invited to various interviews, but to no avail. After eight months, I felt somewhat discouraged and began testing an idea for a new product. I evaluated this through *Proneo AS* in Verdal, a third party hired by the municipality for the task. I arrived at their office with a comprehensive report on what I had already developed, as well as the idea for the new product. The leader seemed surprised; the questions he had prepared were already answered in my report.

Proneo gave the idea a "thumbs up," and I applied to NAV for support (Proverbs 16:3). What is the project? It is a new product that helps people create digital books and weave them together with self-written or purchased dictionaries for online sale or digital distribution. To my knowledge, there are no similar tools on the market today. Looking back to 2012, the Women's Forum Nordhordland spoke prophetically that I would do *something new that no one else had done before*—to weave things together. This fits well with the old publication engine as well.

I received approval for my application after a few weeks of processing time and began a year of development from my own home office. **I wrote earlier that in December 2017, God told me there was a maturing time of 2 years** (Ecclesiastes 3:1). It then dawned on

me that when I started the application process, exactly two years had passed. Furthermore, the support from NAV arrived almost on the same day that Norway shut down. It struck me that the start date for the work on the new tool coincided with the extension of the unemployment benefit period and the provision of vacation pay on those benefits.

I worked from home for a year while the government introduced extra support for the unemployed. Just before I received approval from NAV for twelve months of remote work, I dreamed that I was clearing out one of my rooms. Around the same time, my future wife dreamed that she saw many cardboard boxes in my living room. I did not understand what this meant and found the whole thing quite strange. My future wife suggested that we use one of the bedrooms as a home office, and we began to clear it out. We moved my bed to the living room and, at the same time, tidied up the living room and the attic. When I saw all the cardboard boxes on the living room floor and the bedroom cleared, it dawned on me what God had done. The Father had spoken about this project two years earlier and, at that moment, showed us its beginning. I was nervous about taking on such a project without God being with me, and in hindsight, I am relieved that the Father showed me this (Philippians 1:6).

That year, I also felt a strong sense of unease regarding my father. He was visiting me when I felt that something was seriously wrong. I told him that I wanted to baptize him in the river right by my home. Unfortunately, he flatly refused and then traveled to the Philippines. I did not have peace regarding my father during this time (Romans 9:1-2).

Chapter 36

Research Center (2020)

It is the start of 2020, and I am working to finish a pilot version of my product. Things are beginning to work, but I am also somewhat worried about what will happen when the support from NAV ends and I am left without a job or money. At this time, a sister in the faith—a woman who serves in ministry with her husband in the USA—contacts me on Facebook. She tells me I posted something incorrect on Facebook. I thank her for this and delete the post. She is surprised by my humility, and suddenly the Holy Spirit speaks to her and shows her a financial breakthrough coming my way. She also tells me that God has heard my prayers regarding my future work for Him. I wonder what this could mean, but I consciously try to remain calm about what will happen next, which is not always easy. I considered several possible scenarios for how I would manage in the time ahead, but God put me in my place through two dreams. In one dream, I see the *Vasa* ship leaving harbor and sinking shortly after. In the other dream, I am flying in a tall, elongated room, behaving like a whining Superman as I fly around inside. I understand that God is showing me that it is futile to try to plan for the future; I am placed here for this present time and should not complain about where He has put me (Isaiah 55:8–9). This realization calms me.

Just before the support from NAV ends, I contact Oddgeir. It turns out that this year, I receive a solid consulting assignment from HUNT in addition to royalties on the sales of the publications I have published. In other words, everything works out financially (Philippians 4:19). Additionally, the product I built for the Research Center this year is now in use in their *Aging in Trondelag* (AiT) and COVID project, which will run for two years and is functioning exactly as desired:

It works flawlessly.

— *Oddgeir Holmens feedback*

Things are going well with the children, but we must all stand before God one day to give an account of our lives and the choices we made regarding our spouses and the Saints (Romans 14:12). There are things I should have viewed differently regarding my ex-wife and the children, but the divorce is not part of this.

This year, the asylum reception center in Levanger is closing its operations. My future wife is being moved to a new center, which she has somewhat dreaded, as God warned

her that things would be difficult for a time. At the same time, God has announced that the waiting period is over, although we have not received a specific date. We must remain patient (Hebrews 10:36). Earlier this year, I gathered case documents and documented her evangelical work here in Norway. This was sent to the *Norwegian Organization for Asylum Seekers* (NOAS), along with letters from five different couples and Sharon's son vouching for her. The maximum expected processing time is twelve months, with an expectation of nine; however, as of today, we are in the eighteenth month without any feedback from UNE.

The concern I felt for Bjorn in 2019 was confirmed this year. He was accidentally shot while in the Philippines. The doctors said that had the bullet not hit a rib and changed direction inside his body, he most likely would have died. They believed he must have received help from angels (Psalm 91:11) and that it was clearly a miracle he survived. I had wanted to baptize him in the river before he left, but he refused. I understand now that the concern I felt for him was real, as I did not feel confident about whether he was truly in God's hands until that point. I hope he is humble enough to acknowledge this if anyone asks—both regarding the baptism and what happened beforehand. In any case, it was not his fault; he was the victim of an attempted murder targeting the person sitting next to him. The motive was an attempt to have financial debts erased.

Chapter 37

Publifye AS (2021)

We have arrived at 2021, and I am at the end of the year in which NAV has supported my work. I am now establishing Publifye AS. I believe many will be grateful for the products and resources that will support this endeavor in the future. This tool offers schools, organizations, and individuals the opportunity to create greater engagement with learning and reading (Romans 11:29). These groups, along with teachers and students, will be able to use the platform to write their own texts with integrated dictionaries—a feature that is entirely new to the market. Part of the expertise behind this project comes from my experience building thousands of digital books featuring dictionaries with millions of links, utilizing various distributors and technological solutions.

When I received a prophetic word in 2014 before leaving the USA, a prophet told me that I am creative. It was also said that I would face a difficult time ahead. However, I have a passion for creation; though I cannot always see the way forward, I believe this will help lead us out of a challenging period (Proverbs 16:3).

Regarding my father: When he visited this year, I was direct with him and asked him to be baptized in the name of Jesus Christ. He was doubtful at first but eventually agreed, and he was baptized in the salmon river in Levanger by me and my future wife. I was personally unsure if this was the right step, so I asked God for a sign. A sister in the faith named *Maryam* then had a vision of my father: first, she saw him in a prison, and afterward, she saw him outside of it. He wore a sailor's cap and had a white beard, while Jesus and I stood together behind him. Maryam had never met my father and did not know he had been a seaman or that he had a white beard, which deeply reassured me. Right before the baptism, Maryam also sent me a message saying that my father *will most likely be baptized this weekend*. Everything matched perfectly. Maryam's vision made it clear that God set my father free through baptism (Romans 6:4), and that was confirmation enough for me. This, and the simple fact that the doctors told him he must have had an angel watching over him when the bullet changed direction as it struck his breastbone — for without this, it was said, the bullet would have hit a main artery and he would have bled to death.

My father's late wife, Ragnhild, had also received Jesus' *gift* just a few months before she passed away. At that time, God had placed it on my heart to go to Bergen shortly before her death. I remember entering her room at the nursing home; she lit up like the sun when she saw me. She had struggled for much of her life, so this was a wonderful

sight, and I am absolutely certain that angels were in the room with us that day. I shared the Gospel with her, and she received Jesus — like the thief on the cross. It is possible for a person to say "yes" to Jesus and be born again (John 3:3), even if the mind does not fully grasp what is happening; I have experienced this myself. I trust that God, in His grace and power, keeps His promise and holds both Ragnhild and my father in His safe hands (Philippians 1:6).

Ephesians 1:3-14 · Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places. He chose us in Christ before the foundation of the world was laid, to stand before His face, holy and without fault. In love and according to His own good will, He predestined us to be adopted as His children through Jesus Christ, to the praise and glory of His grace, which He lavished on us in the One He loves so dearly. In Him we have freedom, bought with His blood, and the forgiveness of sins. So rich is God's grace, which He has allowed to flow over us with all wisdom and understanding, making known to us the mystery of His will, according to His good pleasure. He purposed to complete His plan of salvation in the fullness of time: to unite all things in Christ, all things in heaven and on earth. In Him we have also become heirs, having been predestined according to the purpose of Him who accomplishes all things according to His own plan and will. So we, who have already set our hope in Christ, should live for the praise of His glory. In Him you also came to faith when you heard the word of truth, the gospel of your salvation. **In Him you were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until God's own people are set free, to the praise of His glory.**

This was also the year my future wife received a vision from God that things would improve and that there was a *light on the horizon*, a promise which was concretely confirmed by God at Tremor Church on Sotra in June 2022.

While there are some congregations that seek God's will and His spiritual gifts, I feel a strong longing to see godly saints driven by the Holy Spirit in the church. Unfortunately, there are many congregations that deny God's power and the Holy Spirit:

Second Timothy 3:5 · Having an appearance of godliness, but denying its power. Turn away from such people!

How can the church expect the gospel to advance without God's power (1 Corinthians 4:20)? People do not know what they are missing, for we often seek our own interests

and not God's; even though things may look fine on the outside, the mind of the flesh is death (Romans 8:6). After my salvation, I had a bitter taste in my mouth, realizing I had been in the Church of Norway before but had not been told the truth: that I had to confess with my mouth, be baptized as an adult, and receive blessings through the laying on of hands by the saints (Romans 10:9-10).

Chapter 38

The Way Forward (2022)

We are in the middle of 2022, and I was looking forward to my future wife receiving residency so we could start working together. However, this did not happen, as the District Court was in no way receptive to her case. In fact, we both had dreams about a year ago that the case processing would not be «*proper*», if it can be put that way. Despite this, I have peace (Philippians 4:7), even though it honestly felt like a betrayal by the Norwegian State. This is also what the dream revealed to us: that the case processing system was like a sewer pipe.

An asylum seeker previously received just under 2,000 NOK each month, but this has since risen to 3,000 NOK. This amount is intended to cover food, clothing, and transport. I know of asylum seekers who lose power if they use an electric kettle because too many people are living in one house. During the winter, they have experienced losing their main heating for several days and have had to dress in extra layers and manage with only a small heater in the bedroom. They usually have to share bedrooms and bathrooms with several others. Despite this, it is impossible to say we are not blessed, because we truly are. We have ministered to people together, shared discussions, sought God, rejoiced, and attended church. She has been a volunteer for several years, both in the community and within the congregation. She has served in the Church of Norway and the Vineyard in Levanger, helped the elderly at nursing homes, and been a member of the Women's Public Health Association both there and in Trondheim. She is active in sharing the gospel wherever she is, and our evangelistic work will increase as we remain obedient with the time, resources, and privacy we have. We have baptized people together, and she also participates in meetings and attends marriage courses via video with pastoral couples from around the world, including the USA. All of this sounds nice, but the gospel has also been sown with tears.

During a cabin trip to Øygarden in June 2022, I met a young boy in Øygarden who told me that his cousin had heard the Holy Spirit speak to her and that she was left completely speechless for several minutes afterward. It is always wonderful to hear others' testimonies of the Holy Spirit's work in their lives. I shared the gospel with several young people during my stay, including this boy and his girlfriend, who rejoiced together with me.

A little later, I met another group of young people at Ågotnet Terminal, where a young girl's knee was healed through the laying on of hands. The night before, I had dreamed

that someone died in shallow water. In this group, a young boy told me that he had died in a swimming pool this past spring but was revived after a few minutes. This was also reported in the newspaper, which they showed me on their phone. Only then did I tell them what God had shown me the night before. The fact that God shows me such things makes me a living witness for Him—in power and not just with words. Often, when I share with young people, I receive many questions. It is important that I seek God beforehand—praying, studying, and meditating on His Word and what He has given me—so that I am prepared to answer and am not caught off guard by their curiosity.

I become very active when I share with young people, as it feels like a fire inside me. We must expect God to be with us; often, signs and wonders follow when an individual is prayed for (Mark 16:17-18). We must trust God and believe that healings take place and people are delivered from pain and problems, even if we do not always see it. It is equally important to believe that baptism frees them from death (Romans 6:4)! I always try to meet people where they are, just as Paul describes. I see how God leads me to people and highlights them for me; I have experienced a wonderful joy at times and know that a continuation of this work is right around the corner.

The following took place on July 13, 2022:

I had just shared with a Muslim woman about how only God is good, as Jesus tells us (Mark 10:18). I was explaining how God is a consuming fire (Hebrews 12:29) and that humans cannot see the Father without dying (Exodus 33:20). Suddenly, she threw her head to the side and said she could not look me in the eyes because they were «*changing color*». This happened perhaps three times over the next 15 minutes, and each time I saw a palpable fear come over her that completely unsettled her. I am fully aware of the miracles that occur when we work for God, but this had never happened to me before; I wondered about it and sought God for answers. I believe the woman was unwilling to be cleansed from her sin and could not bear it when God showed a little of Himself through my eyes. Before this happened, she had said she would never stop being a Muslim. It remains to be seen what will happen next and if she understands the seriousness of what occurred—provided Satan does not manage to steal this from her as well.

— *Encounter with God*

Luke 8:12 · Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

The most dangerous resistance wears the clothes of faith. It is a camouflaged danger from within — often from one's own family and self-proclaimed Christians. *«They profess that they know God; but in works they deny him...»* (Titus 1:16). A blinded mind that thinks it sees never seeks healing. It is an inherited defiance against the truth: *«...ye do always resist the Holy Ghost: as your fathers did, so do ye.»* (Acts 7:51).

Others do not fight, but slip imperceptibly away. They sink into sorrow and forsake the fellowship. The root is not outward trials, but that they were never born again. *«They on the rock ... have no root, which for a while believe, and in time of temptation fall away.»* (Luke 8:13). The falling away simply reveals that they never belonged to the body: *«They went out from us, but they were not of us...»* (1 John 2:19).

Therefore the warning sounds to us all: *«Examine yourselves, whether ye be in the faith; prove your own selves.»* (2 Corinthians 13:5). If you have this assurance, and *«the Spirit itself beareth witness with our spirit, that we are the children of God»* (Romans 8:16), there is no room left for bitterness. Then you meet others' flight and resistance with hope — trusting that the Word can save them, just as the light once broke through your own darkness.

Signs and wonders follow those who confess Jesus as Lord and Master in word and deed. What she saw with her own eyes, she cannot later deny. Neither will I obscure the truth by suggesting that everyone goes to Heaven. Jesus Christ, the only-begotten Son of God, is the way, the truth, and the life (John 14:6). We must receive Him to be washed clean from our sin:

Mark 16:15-16 · And he said to them: *«Go into all the world and preach the gospel to all creation! Whoever believes and is baptized will be saved. But whoever does not believe will be condemned.»*

When God showed my future wife that there was a concrete number of months left until we could begin working together, it was like another writing on the screen before her. She was a little *taken aback*, but I managed to make an audio recording on my phone of her as she told me about it afterward. What the Father has done for me and her these last years is a great blessing (Psalm 103:2).

I have also begun setting up workers in Asia who are laboring to spread the gospel.

As I write this in 2026, my five children and I have a good relationship, and they join me when they can, including this coming Easter. I long for the day when I can build a home where they are free to come and go as they wish. My future wife's asylum case remains unresolved after eight years, meaning we are still not permitted to marry under Norwegian law. We wait, and we trust God's timing (Habakkuk 2:3). Much has happened since 2022, but the work continues—both the ministry and the publications—

and I believe the best chapters are still ahead of us. There is much I could have shared from the period between 2022 and 2026, but I choose to stop here for now.

There is still much I have not said or shared, but I hope this memoir gives an indication of what I stand for and where God has placed me (Jeremiah 29:11), and that you yourself are expected to take a stand for God in your own life, if you have not already done so. Salvation must actively be said YES to.

Chapter 39

The Watermark on the New Heart

Deuteronomy 30:6 · And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

The book you have read is a testimony. The years, the places, the losses, the moment of being touched by God — these are my own story, told as plainly as I could tell it. What follows in this short chapter is not testimony. It is a finding on the verse that named, in advance, the thing that happened to me in 2008 and keeps happening still.

Being born again is the thing Yeshua told Nicodemus he must enter the Kingdom of God by (John 3:3). Paul called it «*circumcision of the heart, in the spirit*» (Romans 2:29). But neither the Gospels nor Paul invented the language. Both quoted Moses. Deuteronomy 30:6 is God’s own promise, fourteen hundred years before Christ, that He would circumcise the heart — His people’s heart and the heart of their seed — to love Him with all their soul. The old heart would be cut away. A new heart would be put in. The whole life would then love differently.

That is what happened to me. I did not understand what had happened for a long time. When I started to understand, I started to read Moses more carefully. I expected the Torah to confirm the teaching on the surface. It does — but not in the way I expected. I found that the verse itself, in plain text, carries the entire vocabulary of the new birth: every part of what God did in me is written, openly, in the very words Moses wrote fourteen hundred years before Christ.

The tool I read with

The tool I use to read the Torah’s letters is the software called **Darash** (darash.publifye.pro (**Darash**)) — the same engine behind the book *The Watermark* (junifye.publifye.pro/the-watermark (**The Watermark**)). In the technical chapters, and in the companion volume, Darash surfaces genuine hidden codes in the letter-layer: the name *Nicodemus* written at equal letter-spacing through the Book of Numbers, and the baptism words that gather at a skip of forty-nine. But the born-again verse itself needs no excavation. The promise is not hidden beneath the letters; it stands in plain text, on the surface, in the very words Moses chose.

What the verse says in plain text

Read Deuteronomy 30:6 in Hebrew, word by word, and the whole vocabulary of the new birth is there — not hidden, but spoken openly in the verse’s own words:

Hebrew	Strong’s	Translit	Meaning
מול	H4135	mul	to circumcise (the verse’s own verb)
יהוה	H3068	YHWH	the LORD’s name
אלהיך	H430	Eloheicha	thy God
לבב	H3824	levav	heart (twice in the verse)
זרע	H2233	zera	seed — the heart of thy seed
אהב	H157	ahav	to love
נפש	H5315	nefesh	soul — with all thy soul
חיה	H2416	chayah	to live — that thou mayest live

Read the list as a single sentence, the way the verse itself reads: YHWH. Thy God. Circumcise — the verb the verse uses for cutting away the dead flesh of the heart. Heart, twice. Love. Seed. Soul. Live. Not one of these words is hidden; all of them stand openly in the verse. The whole operation — the new heart, the love that replaced what was there before, the life that followed — is named in advance, in plain text, by Moses himself.

What it means to me

I am not a statistician. I do not have a theory for why these particular words stand gathered in this one verse. I do not need one. What I have is a life that was different after 2008 than it was before 2008, and a Torah verse that said, in my God’s own words, that the difference would be the circumcision of the heart — with love replacing what was there before, and the love lasting with all my soul *so that I might live*.

That Moses wrote the promise. That he wrote it with these very words — *heart, love, circumcise, soul, seed, YHWH, and Elohim* — fourteen hundred years before Yeshua, does not change what happened to me. It deepens it. The God who reached into my chest in Norway that day had written the promise to do so three thousand years earlier, and He had named the operation with its very own vocabulary.

For a long time I thought being born again was poetic language. Deuteronomy 30:6 says otherwise. *The LORD thy God will circumcise thine heart*. The promise is literal. The circumcision is inward. The words of the promise know the vocabulary of the operation.

What you do with it is a matter between you and God. If what you have read in the preceding chapters has given you a desire to know Him, the time is now. Today. Do not wait until it is too late.

*For the statistical method, the shuffle control, and a catalogue of Messianic verses across the Torah whose letter order carries the same kind of signature, see the companion volume *The Watermark — Yeshua the Mashiach in the Torah* at junifye.publifye.pro/the-watermark ([The Watermark](#)).*

Chapter 40

Yada — To Be Known by Him

John 17:3 · And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

The previous chapter ended with a quiet invitation: read Deuteronomy 30:6 slowly, then ask. If you have asked — and if you have been answered, or if you are still listening for the answer — there is one more word from the Hebrew I want to put in your hand before we go on to the water. It is the word the whole Bible uses for what happens between God and a soul once the heart has been circumcised. It is not «*believe*.» It is not «*obey*.» It is older and warmer than either. It is *yāda* ‘יָדָע^{H3045}.

Jesus’ warning in Matthew 7 carries a weight the rest of the Gospels rarely match. The Greek verb He uses there — *egnōn*, the aorist of *ginōskō* — is the direct Greek heir of the Hebrew *yada*. When Jesus says of those who prophesied in His name and cast out demons in His name, «*I never knew you*» (Matthew 7:23), He is not saying He lacked information about them. He is saying the covenant relation the Hebrew Scriptures call *yada* was never there. Service in the name, without *yada* of the Person Jesus — that is the warning. And it is the same diagnosis Hosea pronounced over Israel, Daniel pronounced over the lukewarm, and Samuel pronounced over the sons of Eli.

The Hebrew word for what cannot be transferred

Yada (H3045) appears over eight hundred times in the Hebrew Bible. The Brown-Driver-Briggs lexicon opens its entry with «*to perceive and see; find out and discern*.» It is not the word for academic knowledge. It is the word for knowing-by-seeing, by-encountering, by-experiencing. The Hebrew mind never separated knowledge from the face: the eye sees, the encounter happens, and *yada* is born. When David writes in Psalm 139, «*O LORD, thou hast searched me, and known me*,» the verb is *yada*. He does not mean God has gathered facts about him; he means God has searched him through and through.

The shock of *yada* is that the same verb is used in two places the modern mind keeps far apart. «*Adam knew Eve his wife, and she conceived*» (Genesis 4:1) — the union of one flesh, the covenant of marriage. And «*thou hast found grace in my sight, and I know thee by name*» (Exodus 33:17), the LORD to Moses. The Hebrew uses one verb for both because covenant relation and marital union are, in the Hebrew imagination, the same kind of thing: gratuitous, exclusive, mutual, lived from the inside and not described from the

outside. When Hosea cries for «*the knowledge of God more than burnt offerings*» (Hosea 6:6), he means the faithfulness of a bride, not the curriculum of a seminary.

He knew us first

The deepest layer of yada is that the action begins with God, not with us. Before Jeremiah was knit together in his mother's womb, God says, «*I knew thee*» (Jeremiah 1:5). Of Abraham: «*I have known him, that he will command his children*» (Genesis 18:19). Of Israel: «*You only have I known of all the families of the earth*» (Amos 3:2). In each case the verb is yada, and in each case God is the actor. He yada-ed Jeremiah before Jeremiah existed. He yada-ed Abraham unto covenant. He yada-ed Israel unto election.

Paul saw this, and in Galatians 4:9 he turned it deliberately on its head: «*now, after that ye have known God, or rather are known of God.*» The greater verb is the passive one. **To be known of God is the ground; to know God is the response.** Every saved man and woman in history stands inside Paul's correction: we did not find Him; He found us, and called us out, and pulled us across the threshold.

Two verses that hang over the whole Bible

There is a verse in Daniel that frames the whole question. «*The people that do know their God shall be strong, and do exploits*» (Daniel 11:32). The Hebrew is *ve-am yod 'ei elohav yachaziqu ve-asu* — *the people knowing (yada) their God will be strong (chazaq) and will do (asah)*. Three verbs. Knowing is the root. Strength and action are the fruit. **Yada that does not produce strength-under-pressure and action-when-others-are-silent is not yada.** The Maccabees read this verse about themselves under Antiochus. The apostles read it about themselves under Rome. It stands over every generation that has tried to hold the line while sweet lies were melting the line away.

The opposite witness is the most chilling sentence in the books of Samuel. «*Now the sons of Eli were sons of Belial; they knew not the LORD*» (1 Samuel 2:12). Hofni and Phinehas were *priests*. They handled the holy things. They went behind the veils every day. And the text drops its hammer in the plainest Hebrew: *lo 'yad 'u et YHWH* — they did not yada YHWH. The consequence came in chapter 4: the ark was captured, and Phinehas' wife died naming her son Ichabod, «*the glory is departed from Israel.*» When priests serve without yada, God loses His own house. **No one is in more danger of serving God without knowing Him than the man who stands nearest to His house.**

The new covenant is yada democratized

The deepest promise the prophets ever spoke was that this kind of knowing would one day be poured out on every member of the covenant, with no human intermediary at all.

Jeremiah 31:33-34 · I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD.

Read it slowly. *They shall all know me* — every single one, the smallest child of the covenant and the oldest sage — *from the least of them unto the greatest of them*. The Hebrew is yada. The new covenant is yada distributed across every person who enters it. No priest mediates the yada. No parent transmits it on the child's behalf. No ritual installs it in the unwilling. The whole architecture of the new covenant is built on the absolute personal directness of the knowing.

And this is why Jesus could say — in the same breath as quoting the law and the prophets He had come to fulfill — *«this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent»* (John 17:3). **Eternal life is not a reward we receive in exchange for yada. Eternal life is yada, extended forever.** The reward is the relation itself.

Why this cannot be done to another

Once you see what yada is, you see why the New Testament's grammar of salvation is so relentlessly personal. Look at the verbs the Greek text actually uses:

- **John 3:7** — *«Ye must be born again.»* Greek: *dei hymas gennēthēnai anōthen*. *Dei* is divine necessity. *Hymas* is *you yourselves*. Nicodemus could not bring his sons or his students through this gate. He had to come through it himself.
- **John 14:6** — *«no man cometh unto the Father, but by me.»* *Erchetai* is active. No one is carried. The verb requires a personal subject moving toward Christ.
- **Matthew 16:24** — *«let him deny himself, and take up his cross, and follow me.»* *Aparnēsasthō heauton* — the verb is reflexive. *Himself*. An infant cannot deny himself.
- **Romans 10:9** — *«if thou shalt confess with thy mouth... and shalt believe in thine heart.»* *Thy* mouth. *Thine* heart. Second person singular. Confession through another's mouth is not confession.
- **Philippians 2:12** — *«work out your own salvation.»* *Heautōn* — *your own*. Not the salvation of someone you love. Yours.
- **Hebrews 4:2** — of the wilderness generation: *«the word preached did not profit them, not being mixed with faith in them that heard it.»* The Greek is *synkekerasmenos* — *blended, organically fused*. Hearing without personal faith does not become yada. There is no one in the world who can do the fusing on your behalf.

Every verb the New Testament uses for entering eternal life is a verb that demands the subject's own conscious participation. Not because the New Testament is harsh, but because **yada by its nature is two-party**. It cannot be one-sided. It cannot be transmitted through a parent or a priest or a state certificate. The new covenant promised through Jeremiah is yada distributed person-by-person, and the New Testament's grammar is the implementation of that promise.

The Torah signs this from underneath

There is one verse in the Torah where the noun form of yada — *da' at* (דַּעַת), knowledge — becomes the very name of the tree at the centre of the garden. *The tree of the knowledge of good and evil* (Genesis 2:9, 2:17) is *'etz ha-da' at tov va-ra'*. The first appearance of *da' at* in Scripture is the name of the tree whose fruit broke the original yada between man and God. Man chose a counterfeit knowing — knowing-with-self-at-the-centre — and lost the true knowing he was created for. Every page of Scripture after Genesis 3 is the slow recovery of what was lost at that tree, until another tree at Calvary undoes the first.

The same test we ran on the heart-circumcision verse in the previous chapter, run on the new-covenant promise of yada, returns the same kind of finding. The verse that promises *they shall all know me* — the verse where yada becomes the defining feature of the new covenant — carries beneath its surface letters the same signature: the verbs and nouns of covenant knowing, woven into the letters of the verse itself at short skips, beating the scrambled controls. The Author of the promise on the surface signed the letters of His own promise with the words of the thing He promised, just as He did in Deuteronomy 30:6 with circumcision and love.

The path runs straight: from the tree of knowledge in Eden (broken yada), through Moses and the prophets (yada promised), through the new covenant in Jeremiah 31 (yada democratised), through John 17 (yada as eternal life), to the consummation in Revelation 22:4 — *«they shall see his face.»* Yada perfected. Face to face. Forever.

The veil and the knowing — yada and masach

There is a second Hebrew word that travels through Scripture as yada's shadow-companion: *māsok* מָסַךְ^{H4539} — the screen, the curtain, the covering. The Tabernacle had three of them stacked from the outside inward: the *masach* at the gate of the court, the *masach* at the door of the holy place, and the *pōreket* פֹּרֶקֶת^{H6532} (its inner sister) before the Most Holy. Each one veiled, and each one invited. Each was both barrier and door. The whole geometry of approaching God was masach upon masach, with yada deepening at every threshold a man was found worthy to pass.

Yada and masach run through Scripture as opposites. **The masach hides. Yada uncovers.** Adam and Eve in Eden lived in naked yada with God — *«they were both naked,*

the man and his wife, and were not ashamed» (Genesis 2:25). When the original yada was broken at the tree of da'at, the very first thing they did was build their own masach: fig leaves sewn together (Genesis 3:7). *Self-made covering follows broken knowing*. From that day onward, every approach to God required passing through a veil.

But the Torah signs the end of the masach long before the cross. Isaiah saw it: *«he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations»* (Isaiah 25:7). The Hebrew uses lôṭ לֹט^{H3875} and massēkâ מַסְכָּה^{H4541} — different words for a covering, though from a different root than masach. Isaiah promises that the day God spreads His covenant feast on the mountain, the covering over the nations is swallowed up. Yada returns. Death is swallowed up next (verse 8). The order is exact: **covering removed — death undone — yada restored**.

The New Testament walks straight through this door. Paul writes that when Moses' law is read, *«the veil is upon their heart»* (2 Corinthians 3:15); the Greek is kalyma κάλυμμα^{G2571} — the direct heir of masach. *«Nevertheless when it shall turn to the Lord, the veil shall be taken away»* (2 Corinthians 3:16). And when Christ died, *«the veil of the temple was rent in twain from the top to the bottom»* (Matthew 27:51) — the Greek is katapetasma καταπέτασμα^{G2665}, the temple's masach. Hebrews 10:20 then names His body itself as the torn veil: *«the new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.»*

Read it as a single arc. The yada Adam and Eve lost behind their self-made masach is the yada Christ restored when His own flesh became the torn masach. Every saved soul passes through that one veil into the one knowing. And the last book of the Bible bears the Greek title *Apokalypsis* — literally *the removal of the kalymma* — because the whole story of salvation is, from beginning to end, the masach falling so that yada may stand. The saints at the end *«shall see his face»* (Revelation 22:4) because by then there is no covering left between the Bridegroom and the Bride. **Yada perfected is masach abolished.**

And the one who is not known

There is a hard half to yada that cannot be left out. If yada is what eternal life is, then the absence of yada is what eternal life is not. Jesus did not soften this. The same covenant verb stands in the two most chilling sentences He ever spoke. *«Many will say to me in that day, Lord, Lord... and then will I profess unto them, I never knew you: depart from me, ye that work iniquity»* (Matthew 7:22–23). *«Lord, Lord, open to us... Verily I say unto you, I know you not»* (Matthew 25:11–12). The Greek is *egnōn* and *oīda* — both heirs of yada — and Jesus uses them as the line that divides the saved from the lost on the last day.

Trace the same verb down through the parables and it falls like a plumb-line through three depths. On the surface stand the friends bidden to the feast, who *«all with one consent began to make excuse»* (Luke 14:18) — not for any sin, but for a field, for oxen, for a wife: the lawful cares of this life, crowding out the one invitation that mattered. They

«*made light of it*» — *ameleō* (G272), to disregard — and went each to his own farm and his own merchandise (Matthew 22:5). One level beneath the busy-ness lie the five foolish virgins, who carried the lamp of profession but «*took no oil with them*» (Matthew 25:3), while the wise «*took oil in their vessels*» (Matthew 25:4): the outward flame with no inward store to feed it — the very form-without-life this book keeps uncovering. Their lamps did burn a while; that is the sharpness of it. The word for what overtook them is *sbennymi* σβέννυμι^{G4570} — «*our lamps are gone out*» (Matthew 25:8), and the Greek stands in the present: *going out* under their hands. It is the one verb Paul sets against the Spirit himself: «*Quench not the Spirit*» (1 Thessalonians 5:19). And one level beneath the dry lamp lies the floor of it all. When these come at last and cry «*Lord, Lord, open to us,*» the answer is not «*you were too busy*» nor «*your lamp went out,*» but «*I know you not*» (Matthew 25:12). The cares were why they did not come; the dry lamp was what they lacked; but the shut door names what they had never been — *known*. A man drowned in the cares of life lets his lamp run dry, and a lamp that was never lit by yada was never, at the root, in covenant at all.

Paul writes that the Lord Jesus will return «*in flaming fire taking vengeance on them that know not God*» (2 Thessalonians 1:8) — *tois mē eidotin theon*, those without yada of God — «*who shall be punished with everlasting destruction from the presence of the Lord*» (verse 9). The judgement is not arbitrary. It is the logical end of a relation that never existed. **Where there is no yada, there is no covenant; and where there is no covenant, no door opens, because no door was ever between two persons who knew one another.** Christ does not turn anyone away who came to Him in yada. He confirms what was already true of those who did not.

This is why proximity to the things of God is the most dangerous place in the world to live without yada of God Himself. The sons of Eli lived inside the Tabernacle. The Pharisees who heard Jesus preach lived inside the Law. The hearers of Matthew 7 served in His name and drove out demons in His name. Every one of them stood closer to the holy things than most men ever will, and every one of them was lost because the things were not the Person, and they had no yada of the Person.

What I am asking you

If you have come this far in the book, you are not reading by accident. The watermark on the new heart we saw in the previous chapter is a real watermark. The yada it produces is a real knowing. And it is possible to have spent a lifetime near the things of God without ever having entered into yada with God Himself. The sons of Eli did. The Pharisees who heard Jesus preach did. The hearers in Matthew 7 who prophesied in His name did. Proximity to the things is not yada of the Person.

But every person who has ever truly asked Him to be known — and asked to know Him — has been heard. The threshold of yada is not high. It is exactly here: «*he that*

cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him» (Hebrews 11:6). The verb is *ekzēteō* — to seek out, with all of yourself. Yada is given freely to the one who seeks.

So before we go on to the water in a later chapter, I want you to ask. Not someone else's question. Your own. Use the words I have used, or use your own words — the wording does not matter. The asking does. *Do I know Him? Does He know me?* If you can answer the first question yes, with the same certainty you would answer any question about a real friend, then keep reading. In the next chapter, we will look closely at exactly who this Jesus is that we are called to know — and then, the water is waiting. *«Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you»* (Matthew 7:7).

The covenant verb stands open. He is waiting to be known.

And if the question «Does He know me?» frightens you, rest in this: assurance is not a feeling but a seal — «The Lord knoweth them that are his» (2 Timothy 2:19). How a person may know he belongs to Him we take up in the chapter «How Do I Know I Belong to God?».

Chapter 41

Who is Jesus Christ?

I hope one coming day to write more deeply about who the real *Jesus Christ* is in the Old and New Testaments. Many do not understand that Jesus Christ is the One who created us (Colossians 1:16), not just the Son of God. Jesus said that when we see Him, we see God (John 14:9). While "God" refers to the Father, the Son, and the Holy Spirit, the Gospel of John confirms what many people experience in dreams: that nothing was created except through Jesus, and that includes you and me. Jesus reveals His true self to many people in their dreams, telling them that He is God (John 10:30, Isaiah 9:6). This is consistent with the Bible; it is not a coincidence. It is not a paradox, and that is why Jesus told the disciples that when they saw Him, they saw God. For this same reason, many people—often those who have persecuted or killed Christians in the service of a false religion—suddenly dream of Jesus coming to them, declaring that He is God and asking why they are persecuting His people. Very much like what Jesus did with the apostle Paul on the road to Damascus two thousand years ago.

John 1:1-3 · In the beginning was the Word. The Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not anything made that was made.

A recurring theme in *alternative literature* is the description of Jesus as an "ascended master" or merely a prophet. These sources deny that His blood washes us clean from our sin (Hebrews 9:22, Romans 5:9) or that He created humanity. That He is the Son of God is also disregarded; if the topic is addressed at all, authors attempt to twist His sacrifice into something superficial and purely symbolic, rather than something in which we must personally partake. When Jesus says that we must eat His flesh and drink His blood to have eternal life, it is critical that we listen:

John 6:53-58 · Jesus said to them: «Truly, truly, I say to you: Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. But whoever eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood abides in me and I in him. As the living Father has sent me and I live because of him, so also whoever eats me will live because of me. This is the bread that came down from heaven,

not like that which the fathers ate, and they died. Whoever eats this bread will live forever.»

The various stories and explanations regarding extraterrestrial beings and UFOs are part of a masquerade designed to divert our focus from the truth. I am well acquainted with these matters, having studied them for many years—considerably more than the average person. I do not say this to be arrogant. I understand (though some may find it ironic) that much of the *supernatural* is just as real as the miracles from God that I have witnessed. However, the fact that such an event has occurred does not necessarily mean it represents the truth. It is like visiting a circus: there is much noise and commotion, but the purpose is not to bring you *closer to life*, but to entertain you. People are often entertained until the day they die, never having received life (Proverbs 14:12). It sounds trivial in a sense, but it happens. It becomes like an addiction to heroin, where one is consumed by thoughts of the next fix; it drains the life from a person. Just because someone looks fine on the outside does not mean there is life on the inside.

I believe most of us know people who have experienced the miraculous through unclean spirits, but few have the gift to discern what these things actually are. My experience is that the spirits behind these occurrences do not confess Jesus as Lord, and their ultimate fruit is death, not life (Second Corinthians 11:14). Perhaps some of it looks extraordinary on the surface, but it is done to deceive. It is much like when people are hypnotized on television, or when we see *white witches* or *exorcists* casting spirits out of houses. God says we must test the spirits to see whether they are from Him:

First John 4:1-3 · Dear friends, do not believe every spirit! Test the spirits to see whether they are from God! For many false prophets have gone out into the world. By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is from God. But every spirit that does not confess Jesus is not from God. This is the spirit of the Antichrist, which you have heard is coming. And that spirit is already now in the world.

People allow themselves to be deceived and lured, much like crabs or insects drawn toward a light at night. "By their fruit you shall know them" (Matthew 7:16). I see now that even though I was not born again before 2008, part of me understood that something was wrong, even if I could not put my finger on it. That is how it is for many around us. That is why we share the truth of God and tell others what He whispers in our ears. And I remember my aunt's words about me when she said I had always been a little different. And that was true even before I was born again—I never quite fit the mold. But we have a Father in Heaven who calls us a peculiar people:

First Peter 2:9 · But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

I know from experience that the powers of this world try to hide the truth from people, as I was part of this in my younger years. Satan tries his utmost to get humans to focus on anything other than God, often by twisting the truth that sexual activity outside of marriage is sin. Movies and other media featuring intimate scenes are not only wrong in God's eyes, but they also cause people to become enslaved by sin and crave even more:

John 8:25-51 · "When you have lifted up the Son of Man, then you will understand that I am He, and that I do nothing of Myself, but speak as the Father has taught Me. And He who sent Me is with Me. He has not left Me alone; for I always do what is pleasing to Him." When He said this, many came to believe in Him. Jesus then said to those Jews who had come to believe in Him: "If you abide in My word, you are truly My disciples. Then you will know the truth, and the truth will set you free." They said to Him: "We are Abraham's offspring and have never been slaves to anyone. How can You then say that we will become free?" Jesus answered: "Truly, truly, I say to you: Everyone who commits sin is a slave to sin. A slave does not remain in the house forever, but a son remains forever. So if the Son sets you free, you will be free indeed. I know that you are Abraham's offspring. But you want to kill Me, because My word finds no place in you. I speak of what I have seen with the Father, and you do what you have heard from your father." "Our father is Abraham," they answered. Jesus said: "If you were Abraham's children, you would do what Abraham did. But you want to kill Me, a Man who has told you the truth that I heard from God. That is not what Abraham did. You do what your own father does." "We were not born of fornication," they said. "We have one Father: God." Jesus answered: "If God were your Father, then you would love Me. For I came from God and come from Him. I have not come of My own accord, but He has sent Me. Why do you not understand what I say? Because you cannot bear to hear My word! You are of your father the devil, and you want to do what your father desires. He was a murderer from the beginning and does not stand in the truth, for there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies. But I speak the truth, and therefore you do not believe Me. Can any of you prove Me guilty of sin? If I speak the truth, why do you not believe Me? Whoever is of God hears the words of God. You do not hear because you are not of God." Then the Jews

answered: "Are we not right in saying that You are a Samaritan and have a demon?" "I have no demon," said Jesus, "but I honor My Father, and you dishonor Me. I do not seek My own glory. But there is One who seeks it, and He judges. Truly, truly, I say to you: If anyone keeps My word, he will never see death."

There are two sides to *unclean spirits*. One is that they want people to believe everything is physical and material and that no spirit exists. The other side is seen when humans understand that a spiritual reality exists. When this happens, unclean spirits try to entangle seekers in a magical world that tends to darken the deeper one goes into it (First Timothy 4:1). In the beginning, things seem tempting and harmless.

A man who attended the same Bible school as I, a skilled pianist, turned completely away from God (Second Peter 2:20-22). He was involved with a woman who also had a prophetic gift, but they were expelled from the Bible school for reasons I do not know. Afterward, they began to lose their grip completely. Everything was turned upside down for a time, and they *staggered* into it with open arms.

I believe both of them also stopped eating meat and started a radical diet. He became thinner and thinner, describing it as if he could endure anything and as if it were all surreal. Never before had I seen anyone turn so drastically from God and lose his life so shortly thereafter, despite the fact that several believers had warned him beforehand and clearly saw what was taking place.

It ended with him dying on a mountain in the winter from exposure, apparently in a confused mental state and in search of a spiritual nirvana. The road to perdition is broad, and many are those who enter through it (Matthew 7:13).

This was an extreme outlier, but we see people all across the spectrum around us. Many are searching for the truth, but many also perish for lack of knowledge:

Hosea 4:6 · My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

Many people allow their lives to be dictated by an unclean spirituality. Many *white witches* believe that what they do is good, but in practice, they work against God and alongside unclean spirits (Galatians 5:19-21). Some encounter personal problems because of this and cannot understand the cause. Our Father in Heaven has warned us against magic (Deuteronomy 18:10-12), yet it is increasingly popular in today's films, such as the Harry Potter series. What recurs in many of them? Mysticism and supernatural events—a fascinating darkness that captivates through the occult, much like a

moth drawn to a light at night. Unknowingly, one is lured into a trap and becomes stuck. Some young people watch horror movies but then must sleep with the light on, unable to find peace afterward. We are affected by what we take in through our eyes, including pornography. I myself struggled with pornography addiction until around 2012, and I know today that nakedness and sexuality belong within marriage (Matthew 5:28). This was also something God laid heavily on my heart: that I was committing adultery with other women through a screen.

For a deeper study of how Jesus reveals Himself through the Old and New Testaments — through the names, the types, the prophecies, and the Hebrew and Greek words that point to Him on every page — see our companion book *Jesus in Scripture* (junifye.publifye.pro/jesus-in-scripture ([Jesus in Scripture](#))).

Ephesians 5:5-19 · For you can be certain that no one who practices sexual immorality, lives in impurity, or is greedy—which is idolatry—shall inherit the kingdom of Christ and God. Let no one deceive you with empty words! For because of such things, God’s wrath falls upon the disobedient. Do not make common cause with them! For once you were darkness, but now you are light in the Lord. Live, then, as children of light! The fruit of the light is found in all goodness, righteousness, and truth. Test what is pleasing to the Lord! Take no part in the unfruitful works of darkness; rather, expose them! For it is shameful even to mention what such people do in secret. But everything is exposed when it is revealed by the light, and everything that is exposed to the light becomes light. Therefore it says: “Wake up, O sleeper, rise from the dead, and Christ will shine on you.” Therefore, pay careful attention to how you live—not as unwise people, but as wise, making the best use of your time, for the days are evil. Do not be foolish, but understand what the will of the Lord is. Do not get drunk on wine, for that leads to debauchery, but be filled with the Spirit, speaking to one another in psalms, hymns, and spiritual songs. Sing and make music in your heart to the Lord.

Chapter 42

No Death No Spirit?

I know today that man must turn away from his sin and back to God (Acts 3:19). The only thing that can atone for our self-imposed death sentence is the blood of Jesus (Hebrews 9:22). If we go through life without receiving Jesus, then after death we will reap what we have sown in the body while we lived. We die first a physical death and then a spiritual death—twice, in other words (Revelation 20:14–15). Jesus Himself warned about this with solemn words: the eternal fire is prepared for the devil and his angels, and those who reject Him will go away to eternal punishment (Matthew 25:41, 46). This is no superstition, but something some of the saints have actually experienced concretely, having themselves been shown hell. If you seek truth, you know that even if not everyone has experienced this, it does not mean it is untrue. That is why we speak about these things. This is not a fiction we present to try to scare people into a life with God; that is not how it works. Experience can be inquired about and actively sought out. If you are serious about life, do not let it go to waste.

Nothing can reverse or take away our sin. The only exception is the blood of Jesus (1 John 1:7). Whoever believes in the Son has eternal life, but whoever refuses to believe in the Son shall not see life; instead, the wrath of God remains on him (John 3:36). Why? Because Jesus is God (Colossians 2:9) and His life is infinitely valuable (1 Peter 1:18–19). The only other way is to pay for our sin with our own lives. God is righteous (Deuteronomy 32:4), and He has given us a way out of our sin, which is Jesus. His Son, with authority from the Father in heaven, gave His life for us so that we may live. His blood, of immeasurable value, atones for our sin and washes us clean.

When we are washed clean, we can become God's temple and the Holy Spirit can take up residence in us (1 Corinthians 6:19). We are born again in the Spirit (John 3:5, Titus 3:5, 1 Peter 1:23), and this cannot be forced on anyone but happens by one's own will, regardless of whether one fully understands it. I went forward in faith when the evangelist challenged me, and my new spirit was a shock for me to experience—but a positive shock, nonetheless.

Through baptism, we bury our old life (Romans 6:4). We then rise from the water to a new life with Jesus, just as He went from death to life when He was resurrected by God. We receive the same Spirit that Jesus has. The Holy Spirit is called the other Helper (John 14:16), and Jesus is the first. I sought God, and He answered me when I was 15 years old, but it took 18 years before I actually «found Him» and received Jesus as my

Savior. I hope you take to heart the seriousness of what I am presenting here and do not let yourself be thrown off when I share testimonies that sound both fantastic and crazy. I am fully aware of this, but it is difficult to tell the truth without actually telling it. We all removed ourselves from God at some point as a consequence of others' sin, and we each need God to breathe the breath of life into us again (Ezekiel 37:5–6). God breathed life into Adam (Genesis 2:7), and when Adam died, it was not in the body but in the spirit. The same was true for Eve. That is why they changed radically when their spirits died. For the same reason, we are completely transformed when we are born again by God's Spirit (2 Corinthians 5:17), even though the mind must still be renewed.

It is worth pausing on that word breath, for in Scripture the breath and the spirit are one. The Hebrew *neshamah* and the Greek *pneuma* each mean, at once, breath, wind, and spirit. When God breathes into a man, He gives him a spirit; and a spirit that is alive breathes. This is why the very last line of the Psalms is a command about breathing: «Let every thing that hath breath praise the LORD» (Psalm 150:6). Praise is the spirit breathing out. A living spirit praises the way living lungs exhale—without effort, because it is alive.

And what can breathe can also be choked. A man may be choked in the spirit in two ways. The world chokes it from the outside: Jesus said the cares of this life, the deceitfulness of riches, and the craving for other things grow up like thorns and «choke the word», so that it bears no fruit (Mark 4:19). Dead religion chokes it from the inside, when the letter of the law is pressed down over a man until no breath of the Spirit is left in his worship—«the letter killeth, but the spirit giveth life» (2 Corinthians 3:6). The symptom is the same in both: a man stops praising, and his heart grows dark (Romans 1:21). To be born again is to have that breath given back—and a breath given back wants to come out; it longs for life. That is why the first thing the new spirit reaches for is the water.

Revelation 22:12-17 · Behold, I am coming soon, and my reward is with me, to repay each one according to his deeds. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are those who wash their robes. They shall have the right to eat from the tree of life and go through the gates into the city. But outside are the dogs and those who practice sorcery, those who commit sexual immorality, murderers, idolaters, and everyone who loves and practices falsehood. I, Jesus, have sent my angel to testify to you about these things for the churches. I am the Root and the Offspring of David, the bright Morning Star. The Spirit and the bride say, "Come!" And let the one who hears say, "Come!" Let the one who is thirsty come, and let the one who wishes receive the water of life as a gift.

I say to you what Ananias said to Paul, right after Paul had received his sight back—after Jesus had taken his sight on the road to Damascus:

Acts 22:16 · So why are you waiting now? Come and be baptized and have your sins washed away while calling on His (Jesus') name.

Chapter 43

Adult Baptism

43.1 Baptism Is a Wedding

You do not marry a stranger in secret. You stand before witnesses, you make your vow, you are clothed and presented. Scripture tells us this is the mystery of Christ and His church: we are espoused to one Husband (2 Corinthians 11:2), and He is the Bridegroom — John the Baptist named Him so (John 3:29), and He named Himself so (Matthew 9:15). The water of baptism is the altar where the believer says "I do."

Faith is the heart's assent; baptism is the body's vow. Jesus joined them in one breath: *"He that believeth and is baptized shall be saved"* (Mark 16:16) — believe first, then the water seals what faith already owns. And hear Paul: *"as many of you as have been baptized into Christ have put on Christ"* (Galatians 3:27). Baptism is the wedding garment. To skip the water is not to simplify the gospel; it is to refuse the ceremony — to love the Bridegroom and never come to the wedding.

And look at the man with no garment. In Jesus' own parable a guest came all the way in to the wedding, but *without a wedding garment* — and the king bound him and cast him into the dark (Matthew 22:11–13). Everything turns on the Greek verb: the guest had not *put on* — *endyō ēνδύω*^{G1746} — the garment; it is the very word the baptism verse above uses, *put on* Christ. And the robe is not woven by you; it is *given*: *«to her it was granted to be arrayed in fine linen»* (Revelation 19:8). The King holds it out; in baptism faith puts it on. The guest was already at the table — he loved the feast — yet had never put the garment on, and was *speechless* (Matthew 22:12): without the very answer baptism is. That is what he looks like — the one who loves the Bridegroom but will not be clothed by Him.

Understand the guard: the water itself washes no one — only the blood of the Lamb does that. Baptism is *"the answer of a good conscience toward God"* (1 Peter 3:21), the pledge, not the price. The thief on the cross was received without it, for the Bridegroom was beside him face to face — but that is the exception that proves the rule. For everyone else the order stands: believe, and be buried and raised with Him (Romans 6:4), and rise to the marriage of the Lamb (Revelation 19:7). Before we weigh the traditions of men, we must settle the standard of the Groom.

What follows is not an opinion. It is evidence — from the Greek grammar of the New Testament, from the Hebrew typology of the Old Testament, and from letter sequences hidden in the

Torah for 3,400 years that no human eye could read until computers were built to search them. Three independent witnesses, across three millennia, all saying the same thing: baptism is for the conscious. It is a necessity. And it is for the adult. If you are tempted to dismiss this — read on. The evidence is verifiable. The scripture references are given. And the words hidden in the Torah's letters have been waiting for precisely this generation.

Infant baptism has been a prominent tradition in Norway for hundreds of years. For many families, it is a given to baptize their children in church shortly after birth. The Church of Norway, formerly the state church, has been the foremost practitioner of this custom, though the Catholic and Methodist Churches also practice infant baptism. During the ceremony, the child is carried forward to the baptismal font, often dressed in a white christening gown that may have been passed down through generations. The priest pours water over the child's head three times while saying: "I baptize you in the name of the Father and the Son and the Holy Spirit" (Matthew 28:19). The family also chooses godparents to support the child in their Christian upbringing. Although infant baptism is still widespread, the number of baptisms has declined in recent years. For many Norwegians, infant baptism is not only a religious act but also a family tradition and an occasion to gather relatives and friends to celebrate the new family member. However, tradition is by no means a guarantee that a practice aligns with what God has commanded us to do. Therefore, there are Christian denominations, such as Baptist and Pentecostal churches, where adult baptism is practiced instead.

The irony is striking, for in the very verse the priest quotes, the only imperative is *mathēteusate* (G3100) — "make disciples" (the KJV renders it "teach"). Baptism, *baptizontes* (G907), is merely a present participle describing *how* that disciple-making is done. Scripture therefore presupposes that the one baptized is already a disciple. In other words, we impose on the child a role it never chose for itself, under a faith we base on human tradition and understanding more than on God's word and will. We set the Scripture aside—we annul it outright—the very thing Jesus rebuked the Pharisees for:

Mark 7:13 · making void the word of God by your tradition, which you have handed down. You do many things like this.

We remember how the Jews so willingly allowed themselves to be baptized by John the Baptist (Matthew 3:5-6). The reason for this is likely that they had long been familiar with the «*mikvah*» (H4723), a ritual of spiritual cleansing through full immersion in water. And the Hebrew word *mikveh* itself carries a double meaning that the Brown-Driver-Briggs lexicon reveals: it means both "a gathering of waters" and "hope." In Jeremiah 17:13, the prophet writes: «*O LORD, the mikveh of Israel.*» The word translated "hope" is the same word as the ritual bath. The water of purification and the hope of Israel are one Hebrew word. For a proper mikvah, some of the water had to come from "heaven,"

meaning it was channeled directly into the pool from rainfall. More than that, the Law required that this cleansing often be done in «*running water*»—in Hebrew *mayim chayim*, literally «*living water*» (Leviticus 15:13; cf. 14:5-6; Numbers 19:17). Even then, the very water of purification pointed forward to the living water Jesus would give. This was a prophetic picture of Jesus Himself—He who came from heaven, sent from God. Jesus Himself offers this living water: «**the water that I will give him will become in him a well of water springing up to eternal life**» (John 4:14; cf. 7:37-38). And in Jeremiah 17:13 the LORD Himself is called «*the fountain of living waters*»—the very same image. And notice where, and to whom, He said it: at Jacob’s well, to a Samaritan woman (John 4:6-7). For in that same conversation He did something He otherwise often told people to keep quiet—He said plainly who He was. When she said, «*I know that Messiah comes ... he who is called Christ*» (John 4:25), Jesus answered, «**I am he, the one who speaks to you**» (John 4:26). This is the first time in the Gospel that Jesus Himself, in plain words, openly declares that He is the Messiah—and He entrusts it not to a high priest or a scribe in Jerusalem, but to a Samaritan woman at a well. He who is the source of the living water revealed Himself first at the very place the water was drawn. For the Jews, the «*mikvah*» represents spiritual cleansing above all else (Titus 3:5; Acts 22:16). Israel has practiced the mikvah for thousands of years as a means of purification. This occurred after menstruation, after touching the dead, or before major life events such as marriage.

The very act refutes the method. The Greeks had three verbs to choose from: *rhantizō* (G4472) to sprinkle, *cheō* to pour, and *baptizō* (G907) to immerse or cover wholly. The Spirit chose immersion consistently — and unlike *baptō*, a brief dip, *baptizō* denotes the lasting transformation.

But does not Ezekiel say God will *sprinkle*? He does: «*I will sprinkle clean water upon you*» (Ezekiel 36:25). Look at who acts. The verb is *zāraq* זָרַק^{H2236}, and the subject is God — His own promise to cleanse the heart, given in the same breath as the new heart and the Spirit (36:26-27). Man’s answer carries a different verb: *tābal* טָבַל^{H2881}, Greek *baptizō* — full immersion. Hebrews holds both in a single verse: «*having our hearts sprinkled from an evil conscience, and our bodies washed with pure water*» (Hebrews 10:22). God sprinkles the heart clean; the cleansed man goes down into the water himself (1 Peter 3:21). The sprinkling verse does not describe the form of baptism. It describes what precedes it.

Messianic Jews know that the mikvah was a prophetic picture of the cleansing everyone must undergo to pass from death to life in Jesus Christ. We also see this in Israel’s crossing of the *Red Sea* or when Noah was called to *sail on the sea* in the ark. Both were pictures of the *baptism unto salvation* that was to come (1 Peter 3:21). Baptism is dying to *the old* and rising to the new (Colossians 2:12). If Jesus is the way, the truth, and the life (John 14:6) and was Himself baptized (Matthew 3:13–17), why should we not follow His example, especially since He went about baptizing with His disciples (John 3:22)?

The Son's own pattern speaks for itself. He received the old covenant's infant signs — circumcised the eighth day (Luke 2:21) and presented in the temple (Luke 2:22) — but was never baptized as a babe. Instead He waited thirty years and went down to the Jordan of His own will (Matthew 3:13–17), to show us that baptism is an act of conscious, willing obedience.

Mark tells us what that obedience led to, but the Norwegian and English translations veil the verb. They render that the heavens «opened» (Mark 1:10), but the Greek has *schizō* σχίζω^{G4977} — to tear or rend, the word used for tearing a piece of cloth in two. Mark uses it only twice. The first is here, at the Jordan. The second is at the cross, where «*the veil of the temple was rent in twain from the top to the bottom*» (Mark 15:38), and the centurion said: «*Truly this man was the Son of God*» (Mark 15:39). The same verb frames the gospel: heaven torn at the baptism, the veil torn at the death — and at each tearing it is declared that He is the Son. It is also the answer to an old prayer. Isaiah had prayed «*Oh that thou wouldst rend the heavens, that thou wouldst come down*» (Isaiah 64:1); the Hebrew word there is *qāra* קָרָא^{H7167}, the same act — to tear. A door that opens can be shut again. What is torn is not put back together. The way was opened by being broken, and it was not closed.

The voice from heaven names Him before the ministry begins. «*Thou art my beloved Son; in thee I am well pleased*» (Luke 3:22). The word for beloved is *agapētos* ἀγαπητός^{G27}, which in Greek denotes an only son, the one of his kind. The verb «*I am well pleased*» is *eudokēsa* εὐδόκησα^{G2106}, and it stands in the aorist — a completed action, not an ongoing feeling. The Father's verdict, then, was settled before Jesus had preached a sermon, healed a man, or gone to the cross. The Son was called beloved first, and sent afterward. This is the standing the believer is baptized into. He does not go down into the water to earn the verdict; he goes because the Son already owns it, and the torn heaven over the Jordan was not sewn shut behind Him.

Jesus did not become the Son at the river. He was conceived by the Holy Spirit and called the Son of God from the womb (Luke 1:35); the Jordan was His anointing for the ministry — «*God anointed Jesus of Nazareth with the Holy Ghost and with power*» (Acts 10:38) — the anointing began at the water, the sonship did not. The believer's order runs the same way and never backward: the heart believes, and «*with the mouth confession is made unto salvation*» (Romans 10:10), the Spirit Himself is the seal (Ephesians 1:13), and the water is then the commanded seal upon that faith, just as circumcision was «*a seal of the righteousness of the faith which he had*» (Romans 4:11). It does not make the son; it seals him. And it is never put off: «*why tarriest thou? arise, and be baptized*» (Acts 22:16).

When Jesus told Nicodemus «*ye must be born again*» (John 3:7), He was not coining a new doctrine in a midnight conversation — He was compressing an entire prophetic-covenantal expectation into one sentence, and aiming it at a man who thought himself

already inside. None of it was new to a teacher of Israel. **Scripture had promised it.** Ezekiel heard God vow to «*sprinkle clean water*» upon His people, give them «*a new heart*» and put «*my spirit within you*» (Ezekiel 36:25-27); a chapter on, dry bones take breath and stand alive (Ezekiel 37). Moses set the same hope as the heart God Himself would circumcise «*that thou mayest live*» (Deuteronomy 30:6); Jeremiah as the Law written inward in a new covenant (31:33); David as the cry «*create in me a clean heart... renew a right spirit within me*» (Psalm 51:10). Water, Spirit, a new heart, life — the exact furniture of John 3:5 — had stood in the Hebrew Scriptures for centuries.

And it was not only on the page. **His contemporaries prayed for it:** a day's walk from Jerusalem the men of Qumran asked God to cleanse them by His holy spirit *like purifying waters* and to raise them *from Sheol to an everlasting height* (the Community Rule and the Thanksgiving Hymns). **His own law half-enacted it:** a Gentile who entered the covenant was held to leave his former existence behind — old kinship void, a new identity conferred — and the convert's immersion was already disputed by the houses of Hillel and Shammai in or near his own generation (Mishnah Pesachim 8:8). **And John the Baptist had just forced it into daylight,** summoning Israelites themselves down into the water and warning, «*say not... We have Abraham to our father*» — for God could raise up children to Abraham from stones (Matthew 3:9). The first birth counts for nothing.

So the rebirth was never a thing done *to* a man from outside; it was a threshold he crossed himself. «*It is necessary,*» Jesus said — and the *you* is plural, reaching past the one man in the room — «*that you be born from above*»; and in the same breath He named how: as Moses lifted the serpent, so the Son of Man must be lifted up, that whoever believes might have life (John 3:14-15). Not the Gentile only, not Israel only at the end of days, but *you* — now, by the Spirit, through the Son, and into the water with open eyes. This is why the sign was never an infant's by proxy: the convert chose the mikvah, John's hearers walked down the bank themselves, and Nicodemus — who lacked no information, only the willingness — in the end walked through his own door (John 7:50; 19:39). Baptism is the conscious crossing of one already born from above.

One objection must be met here, for it comes from the pattern itself: the rabbis also immersed a convert's minor children with him (Ketubot 11a). Read the source to its end. The same passage gives the child the right to renounce it all on reaching majority — even the rabbis held a child's immersion provisional until the grown person confirmed it himself. And children born *after* the conversion were never immersed at all. If Christian baptism followed that logic, the children of Christians would receive no baptism whatsoever. The pattern does not carry infant baptism; it testifies against it.

One also recalls the Egyptians, who represent the world just as the people did in Noah's time. Symbolically speaking, they did not pass the cleansing test of the Red Sea,

even though they believed they would. This also mirrors the flood of Noah, where wickedness was no longer permitted to persist. The mikvah is thus a symbol of new life and, simultaneously, judgment upon the old. It is much like communion, where one partakes of Jesus' blood and body either unto salvation or unto judgment (1 Corinthians 11:27–29). This baptism—this cleansing—is not optional for those who wish to enter the Promised Land; it is an absolute necessity (John 3:5). Yet the water does not replace faith; it expresses it. Baptism is the appointed answer of a heart that already believes and has repented (1 Peter 3:21) — not a work that earns what only the blood of Christ can give (Ephesians 2:8-9). The fact that this has been neglected in many churches today does not invalidate the truth; history repeats itself even now. Many stand before God, self-assertive and arrogant, without understanding where this path leads.

Romans 6:1-11 · What shall we say then? Shall we continue in sin so that grace may abound? Certainly not! How can we who died to sin still live in it? Or do you not know that all of us who were baptized into Christ Jesus were baptized into His death? We were buried with Him through baptism into death. And as Christ was raised from the dead by the glory of His Father, so we too should walk in newness of life. For if we have been united with Him in a death like His, we shall certainly be united with Him in a resurrection like His. We know that our old self was crucified with Him, so that the body of sin might be destroyed, and we would no longer be slaves to sin. For one who has died has been set free from sin. If we have died with Christ, we believe that we will also live with Him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over Him. For the death He died, He died to sin once for all, but the life He lives, He lives to God. So you also must consider yourselves dead to sin but alive to God in Christ Jesus.

Those who were unwilling to cross the sea would have died in *the old world*, and John knew this when he spoke of Jesus (cf. Luke 3:16):

Matthew 3:11-12 · I baptize you with «*water for repentance*». But He who comes after me is mightier than I, and I am not worthy to carry His sandals. **He (Jesus Christ) will baptize you with the Holy Spirit and fire.** His winnowing fork is in His hand, and He will clear His threshing floor. He will gather His wheat into the barn, but the chaff He will burn with unquenchable fire.

I have received criticism for sharing words from God's Word, the Bible. My experiences with God confirm, however, that His Word is truth; if we want good fruit, we must

adhere to God's Word and act accordingly. Many believers think that a person is admitted into God's Kingdom through infant baptism, but nothing in the Bible suggests this. I myself have heard from the Holy Spirit that we should not worry about children, as they are cleansed by God should they die before salvation. This happened around the year 2016, and the Holy Spirit gave me the word *ablution*, a term I did not know the meaning of. At the time, I was pondering what would happen to children who are not born again when Jesus Christ returns. Then the Holy Spirit gave me this one word:

This occurred when Aaron, Moses' brother, was installed as high priest, which involved extensive cleansing rituals. According to Leviticus 8, Aaron and his sons were washed with water, dressed in specific priestly garments, anointed with holy oil, and offered special sacrifices to be sanctified and prepared to perform the holy services. When Aaron was cleansed and prepared, he could enter the Most Holy Place (Kodesh HaKodashim) once a year on the Day of Atonement, Yom Kippur, to perform ritual acts before the Ark of the Covenant. This was the most holy part of the Tabernacle, where God's presence was uniquely manifest. It is clear that the Holy Spirit wanted to show me that children are in God's hands and that we should not worry about them. This stands in contrast to when a child becomes an adult and is held responsible for their own relationship with God and for receiving Jesus.

— *Ablution means cleansing*

We also see in the Bible that Jesus never baptized children but blessed them (Mark 10:14). And the Greek makes a distinction the English hides: the word Matthew uses for "children" in Matthew 19:13–14 is *paidion* (G3813) — children old enough to walk and come. Luke 18:15 uses a different word — *brephos* (G1025), meaning an unborn or newborn infant. Jesus blessed the babies. He did not baptize them. And when we search every verse in the New Testament using concordance tools, *baptizō* (G907) appears alongside words for believing, repenting, and confessing — nine times. It appears alongside any word for infant or child — zero times. Not once. The full study of this evidence, including the Hebrew roots, the Passover connection, and the Greek morphology, is available in our companion book *Through the Waters* (junifye.publifye.pro/through-the-waters). In the Scriptures, adults were baptized, rather than infants (Acts 2:38; 8:36–38; 16:33). My future wife is a blessing to me, as she also hears from God and carries His fire in sharing the gospel with those around her. I was convinced that adult baptism is ordained by God, but I knew that she needed to hear this from the Father Himself. I know that Jesus is not speaking about infant baptism in John chapter 3, as Mark also confirms:

Mark 16:16 · Whoever believes and is baptized will be saved. But whoever does not believe will be condemned.

Jesus often spoke about hell and warned us with strong words. He said it is better to lose a body part than to be cast into hell, where the worm does not die and the fire is not quenched (Mark 9:43-48). He told of the rich man who was in torment in the flames and cried out for mercy (Luke 16:23-24). These are not metaphors, but reality.

Hidden in the Letters

But the evidence does not stop with what the Bible says on the surface. The Torah — the first five books of Moses — contains 304,805 Hebrew letters, copied without error for 3,400 years. When modern computers searched these letters for words encoded at equidistant intervals (Equidistant Letter Sequences, or ELS), they found something the human eye could never have seen.

At skip 49 — the counting toward Pentecost, the fiftieth day — several Hebrew words tied to baptism fall on passages that speak of their very theme. **Tevilah** (טבילה, *immersion*), which is rare in the Torah, falls on a verse commanding to «bathe himself in water» (Leviticus 15:7). **Teshuvah** (תשובה, *repentance*) falls on the law of the servant who chooses to stay with his master (Exodus 21:5-6). **Mashiach** (משיח, *Messiah*) falls on «my name is in him» (Exodus 23:21). **Yeshuah** (ישועה, *salvation*) falls on the consecration of the altar with blood (Leviticus 8:15). And **Tinok** (תינוק, *infant*) falls on a death sentence (Exodus 21:15) — and is absent at skip 34. I rest no statistical case on these individual placements; short Hebrew words land on many verses at many skips, and I know it. But the placements are striking, and each points, in its own way, to cleansing, Messiah, and salvation.

When the Torah text is wrapped on a cylinder — the original scroll — the eleven words cluster in pairs that preach: repentance beside salvation beside the Passover Lamb; faith beside immersion; and the Messiah, whose column wraps around the scroll, touching immersion. The gematria of *Mashiach* (358) plus *Tevilah* (56) equals 414 — the exact gematria of **Nachshon** (נחשון), the man who, according to Jewish tradition, first walked into the Red Sea by faith before it split.

We also searched the Torah for the name **Nicodemus** — the man Jesus told to be «born of water and of the Spirit» (John 3:5). His name appears once in the entire Torah, at skip 1,092. It begins at Numbers 7:17 — the offering of **Nachshon ben Amminadab**. The man who was told to enter the water is encoded passing through the name of the man who entered the water first. And the surface words that Nicodemus crosses read like the gospel: Nachshon (faith), a sprinkling bowl (blood applied), Moses (the law), atonement, and covering — «as many of you as have been baptized into Christ have put on Christ» (Galatians 3:27).

Most striking of all: when we measured the distance between **Emunah** (אמונה, *faith*) and **Tevilah** (טבילה, *immersion*) in the Torah's hidden letters, the closest pair sits **two letters apart** at **Deuteronomy 21:23** — «cursed is he who hangs on a tree.» The verse Paul

quotes in Galatians 3:13 about the cross. Faith and immersion, touching at the crucifixion verse. The Torah encoded the two requirements of salvation side by side at the very place where salvation was purchased — 1,400 years before the cross was raised.

And when we searched for any Hebrew word meaning infant at the baptism skips, the results were devastating: **Tinok** (infant) at skip 49 lands on a *death sentence* (Exodus 21:15). **Tinok** at skip 34 is **completely absent**. The Torah encodes faith, repentance, immersion, Messiah, and salvation at the baptism skips. The infant is nowhere to be found. Not once. Not at any skip that matters.

Moses could not have arranged 304,805 letters so that these words land on these passages. The constraints are too specific. The alignment too precise. But Someone could. And the full analysis — with statistical tests, control words, and every finding verified — is available in the companion book *Through the Waters* (junifye.publifye.pro/through-the-waters).

I challenged my future wife regarding baptism and said, «Ask God if He can confirm that baptism is for adults.»

When God woke her shortly thereafter, He showed her an old Bible—possibly a Hebrew Bible, though she was not sure. God confirmed this message about baptism to her. He said: **«I hope people listen to Me! Infant baptism is a blessing, but adult baptism is a necessity!»**

— *God wakes my future wife in the middle of the night*

Who can force children to follow Jesus? No one. But the tradition of infant baptism nullifies God's Word. This may be difficult to accept, but the Bible shows this, and the Holy Spirit has Himself confirmed it. My own experience has shown this—not just to me personally, but also to those who were present when one of the saints was baptized and shortly afterward began speaking in tongues, not even understanding what was happening (Acts 2:4; 10:44-46). I have spoken with believers who do not accept it, but when I challenged my future wife to ask God for an answer, God spoke to her in the middle of the night and confirmed His own Word. Infant baptism is not a tradition from God, but from men (Mark 7:8). We must choose our way: men or God. Signs and wonders will follow those who believe (Mark 16:17); others speak with human words, and they will either try to explain away the absence of God's power or *avoid talking about it*.

The Bible clearly states that the saints will perform wonders and miracles just as *Jesus Christ our Savior* did (John 14:12). We do not read that we should speak with lofty words devoid of power. This is not what Paul says of his own ministry. Neither was Peter—who gave his life to Jesus Christ—a man of mere words, but rather of God's power. Today, disciples who serve God with all their being and seek Him first have the same gifts of

grace as those in Jesus' time (Galatians 3:27; 1 Corinthians 12:4-11). There is no room for us to be lukewarm toward God's Word, now or ever.

One specific objection keeps the able-bodied in the pew. Let me answer it before we hear the Lord's words to Laodicea.

The Bronze Serpent and the Thief

The objection is a predictable shield: *the thief on the cross was saved without baptism, so I am exempt*. This is a category error masquerading as theology. The thief was dying on a cross; he had no access to the water. His salvation was a miracle of the exception, not the rule of the Kingdom. He performed the essential act: he looked to the Savior.

John 3:14-15 · And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

The pattern is fixed: *ra'ah* (ראה — look), *chai* (חיה — live). In Numbers 21, the *sārāp* שָׂרָפִים^{H8314} (fiery serpent) brought death, but the *nēs* נֶסֶם^{H5251} (standard, banner) brought life. The thief looked toward the lifted Son of Man while his body was pinned to his own wood. He could not descend to the water, but he turned his heart to the King. He did exactly what the Father required under the conditions he was given.

You are not the thief. You are not pinned to a cross. You are standing on the bank of the river, and the water is rising. To claim the thief's exception while refusing the Lord's command is not faith; it is the pride of Naaman before he dipped in the Jordan (2 Kings 5). Naaman wanted a grander gesture, a more dignified path, but he found healing only in the muddy obedience he initially despised.

Confession before men is not optional. Christ is explicit: «*Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven*» (Matthew 10:32). Baptism is the public, physical confession that the old man has died and the new man has risen. To withhold this is to withhold the public testimony Christ demands of His own.

Every believer must at minimum turn. But for the able-bodied, the turn that stops short of the water is a turn that has hidden its head from the camp. Do not hide behind the thief to justify your own dryness. You cannot claim the life of the serpent-pole while refusing the water of the new covenant. The water is waiting, and the command is clear.

The christening and the Spirit

But what, then, of the child carried to the font before it can speak? Here a gentle, well-meant custom has quietly carried many off the one floor that holds. For the Spirit is not

given by a rite performed upon the unknowing; He is given to faith: «*Received ye the Spirit by the works of the law, or by the hearing of faith?*» (Galatians 3:2). And every baptism the apostles record follows a believing heart: «*Repent, and be baptized every one of you... and ye shall receive the gift of the Holy Ghost*» (Acts 2:38) — repent first, then the water, then the gift. Scripture even shows the order set right by re-baptism: men who had only John's baptism, who «*have not so much as heard whether there be any Holy Ghost*», were asked «*Unto what then were ye baptized?*» and then «*baptized in the name of the Lord Jesus*» (Acts 19:2-5). A washing received before faith was no bar; it called for the believer's baptism.

Against this someone lifts «*one baptism*» (Ephesians 4:5): *you were already baptized as a child; a new baptism would be re-baptism*. But look at what «one» is attached to: one Lord, one *faith*, one baptism. The one baptism is the one that belongs to the one faith in the one Lord — baptism into Christ, through faith. The verse defines *which* baptism is the one baptism; it does not count water on a body. And mark the city: the men who just received water a second time from Paul himself stood in *Ephesus* — the same city that later received the letter about «one baptism». Paul did not break his own word; he showed what it means. John's baptism was real water, but water without its substance was not the one baptism. So it is with the font: the man sprinkled before he could believe, who later goes down into the water as a believer, is not baptized *again*. He receives the one baptism — for the first time.

The middle voice — the grammar of the will — shows the subject acting upon himself. «*They were all baptized unto Moses*» (1 Corinthians 10:2), yet the Greek *ebaptisanto* (G907) is middle: they baptized *themselves*. Paul was told «*Arise, and be baptized, and wash away thy sins*» (Acts 22:16 — *baptisai*, G907, and *apolousai*, G628, both middle imperatives); and though "baptized" in Galatians 3:27 is passive, «*have put on Christ*» is middle — *enedusasthe* (G1746), an act you yourself perform. A babe can perform no action in the middle voice.

Even Peter marks this in Acts 2:38–39: the call to the crowd — «*Repent ye*» (*metanoēsate*, G3340) — stands in the plural, while the baptism singles out one by one in the singular: «*be baptized every one of you*» (*baptisthētō*, G907). And the promise to their «*children*» uses *teknon* (G5043, offspring), not *brephos* (infant); it reaches «*as many as the Lord our God shall call*» — *proskaleō* (G4341) — and to be called presupposes the power to hear.

Three texts are pressed into the service of infant baptism, and each, read whole, turns the other way. The **households** — «*she... and her household*» (Acts 16:15), «*he and all his*» (Acts 16:33), «*the household of Stephanas*» (1 Corinthians 1:16) — are urged as proof that babes were baptized with the house. But hear the jailer's house to the end: the word was spoken «*to all that were in his house*», and he «*rejoiced, believing in God with all his house*» (Acts 16:32-34). The house *heard* and *believed*, and then was baptized. The **circumcision** parallel is offered next — yet Paul ties it not to infancy but to faith: buried with Him

in baptism, «*wherein also ye are risen with him through the faith of the operation of God*» (Colossians 2:12). And «*Suffer little children... to come unto me*» (Matthew 19:14) is the Lord taking them up to bless — not to baptize; He laid on hands and prayed, He did not pour water.

The Greek seals that household. Luke's word for «*with all his house*» is *panoikei πανοικει*^{G3832}, bound to *pepisteukōs* — «*having believed*»: the faith was the household's, therefore the joy. And the pattern is Luke's own: «*Crispus ... believed on the Lord with all his house*» (Acts 18:8). The house of Stephanas, the one household Paul himself mentions baptizing (1 Corinthians 1:16), «*addicted themselves to the ministry of the saints*» (1 Corinthians 16:15) — of their own will. Every household Scripture names is found hearing, believing, or serving. The infant must be read into the text; it is not there.

One verse remains: «*else were your children unclean; but now are they holy*» (1 Corinthians 7:14). Read the whole sentence. The same verse, the same verb — *hagiazō ἁγιάζω*^{G37} — says «*the unbelieving husband is sanctified by the wife*». If «*holy children*» means baptize them, then «*sanctified husband*» means baptize the heathen who does not believe. No one does. The verse is about the marriage God honors and the children He counts clean — not about baptism; baptism is not mentioned in the whole chapter.

When, then, a ceremony done to an unconscious infant is taught to convey the Spirit and is received in the place of the baptism the Lord commanded, it does the very thing He rebuked: «*Making the word of God of none effect through your tradition*» (Mark 7:13). History tells the same tale the text does: the earliest plain mention of infant baptism anywhere — in Tertullian, about the year 200, in his treatise *De Baptismo* — is an argument that it be *delayed*. When Origen defended the custom in the mid-200s, he could do so only as an "apostolic tradition" with no Scripture to show; and the Council of Carthage (256) debated only the timing — whether to wait for the eighth day — never the permission. Even as the practice took root, none could show from Scripture that it was apostolic. It is, at root, a tradition of men laid over a command of God.

Yet hear the guardrail, lest this wound a tender conscience: the water is not magic. It saves «*not the putting away of the filth of the flesh, but the answer of a good conscience toward God*» (1 Peter 3:21) — and a thief with no baptism at all was told, «*To day shalt thou be with me in paradise*» (Luke 23:43). So a true believer not yet buried in the water is not thereby shut out; faith saves. But two things follow. Do not rest your assurance on a rite performed before you could believe — rest it on the Spirit's own witness within. And if you believe, obey: come down into the water yourself, and give, with your own conscience, the answer a babe could not.

The Bridegroom of Blood

The sharpest witness in all the Torah that the covenant sign was never optional lies at a lodging place in the night, in Exodus 4:24–26. On the way down to Egypt the LORD

meets Moses and *seeks to kill him* — not the child, but the grown man, Israel's chosen deliverer. The reason is that the covenant sign had been neglected. Then Zipporah takes a flint knife and cuts away the foreskin of her *son* — the verb is **וַתִּכְרֹת** *vatikrot*, from *karat* (H3772), the very word used in "to cut a covenant" (Genesis 15:18) — touches the blood to his feet, and says: "*Surely you are a bridegroom of blood to me*" (**חַתָּן דָּמִים** *chatan damim*). Death draws back. The blood of the covenant turned the sentence away.

Even the words carry the covenant. The verb Zipporah reaches for — **וַתִּכְרֹת** *vatikrot*, from the root *kārat* **כָּרַת**^{H3772} — holds both sides of a covenant in one word: it means both "*to cut a covenant*" (Genesis 15:18) and "*to be cut off*." To enter is to be cut *in*; to turn away is to be cut *off* — one and the same word. And the name she cries — **חַתָּן**^{H2859} *hātan*, "bridegroom" — is itself a covenant word: the lexicon gives as a distinct sense "*a circumcised child, a species of religious espousal*," from the root "*to contract affinity by marriage*." Circumcision was a marriage-sign in blood. This is why Scripture calls Christ the Bridegroom (John 3:29; Ephesians 5:25–32; Revelation 19:7), and we enter the betrothal with Him through the water.

Notice who stood in mortal danger, and who received the knife. The sentence fell on the *adult* — on Moses, the one who could answer for the covenant. The sign was laid on the *child*, by another's hand. Such was the old covenant's way: a sign in the flesh, placed on one who could not yet answer. But this is exactly why a new sign had to come. The new covenant cannot be laid on a sleeping infant by a parent's hand. Its inward side is the heart's circumcision "*made without hands*" (Colossians 2:11; Romans 2:29), God's own work in the individual; its outward side is baptism, *the pledge of a good conscience toward God* (1 Peter 3:21), in Greek *eperōtēma* — your own sworn yes. Both are personal: no parent, no priest, and no state can give them for you. It is the same covenant — *diathēkē* in Greek — that circumcision was the *sign* of (Genesis 17:11) and that baptism is the *pledge* into: one seal, in the same blood, just as Paul says the two signs are one in Christ (Colossians 2:11–12) — but one in Christ, not in the lineage of the flesh, so the seal follows faith and not birth. Exodus 4 is the last torch of the old covenant carried by proxy, and the bridegroom of blood it names points past itself to the true Bridegroom, whose own blood seals the covenant: "*this is my blood of the covenant*" (Matthew 26:28). For *diathēkē* in Greek also means "*testament*" — a covenant that takes force only by death (Hebrews 9:16–18). The covenant lives by blood, and in baptism we go down into that death (Romans 6:3–4).

Let no one mistake it. This does not excuse infant baptism — it abolishes it, and it does not for a moment say that the heart can be circumcised by a parent's choice. The heart's circumcision is precisely "*made without hands*" (Colossians 2:11; Romans 2:29) — it is God's own work in the individual at new birth, and no hand performs it on another's behalf, least of all a parent's. The likeness between the two signs is the covenant and the blood; the difference is the door: the old covenant ran through the lineage of the flesh, so

the flesh-sign followed onto the infant already born into it; the new runs through new birth, not flesh — *"they shall all know me, from the least to the greatest"* (Jeremiah 31:34) — and has no members who do not themselves know Him. The new heart God gives to the individual, and the personal yes the individual answers; neither can be laid on anyone from outside. To baptize an infant is to carry the old covenant's door into the new.

The Seed

In the end the whole edifice of infant baptism rests on one verse: *«I will establish my covenant between me and thee and thy seed after thee ... to be a God unto thee, and to thy seed after thee»* (Genesis 17:7). The inference runs: the promise belongs to believers' children, therefore the children receive the sign. As long as that verse stands where it stands, everything else can be called pinpricks. So let us read it.

The word for seed is zera זֶרַע^{H2233}, and it is singular. Paul builds his argument on precisely that grammar: *«He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ»* (Galatians 3:16). There stands the verdict, rendered by the apostle himself: the seed of the covenant is not the bloodline. **The Seed is Christ.**

Then how does anyone enter the Seed? The same chapter answers — and the answer is a baptism verse: *«ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ ... And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise»* (Galatians 3:26-29). The chain stands in the text itself: faith — baptism into Christ — in the Seed — Abraham's seed. The covenant line runs through Christ, not through the womb.

Romans 9:8 says it without softening: *«They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed»*. So it was from the first generation: Isaac, not Ishmael; Jacob, not Esau. Birth never gave anyone standing as God's child. Birth gives you Adam. Only the new birth gives you Christ.

So the foundation verse is no longer infant baptism's property — Scripture itself has read it. *«To thee and thy seed»* runs: God — Christ, the one Seed — all who through faith are baptized into Him. The parent who would bring a child into the covenant has one road, the same as ever: raise it to believe for itself and go down into the water itself. No one is born into the new covenant. Everyone is born again into it.

And to neglect the sign is no small thing. The one who left it undone was to be *"cut off ... he has broken my covenant"* (Genesis 17:14 — נִכְרְתָהּ *nikretah*, "cut off," again *karat*). Jesus says exactly the same over the water, to Peter: *"If I do not wash you, you have no part with me"* (John 13:8). And Peter — the same who calls baptism an *eperōtēma*, a sworn yes (1 Peter 3:21) — preaches the new covenant's *karet* in plain words: *"every soul that will not hear that Prophet shall be utterly destroyed from among the people"* (Acts 3:23; Greek *exolothreuō*). To enter is life; to stay outside is to remain under the very sentence one

could have passed out of. This is the necessity the lukewarm still shrink from — those who stand at the water's edge and do not go down.

There is another kind of man Scripture describes — one who walks **parallel** to God. He moves in the same direction — near enough to write of Christ, present enough to attend the gathering — but never *joined* to Him. Paul names the alternative in 1 Corinthians 6:17: «*he who is joined to the Lord is one spirit with Him.*» The verb is *kollaō* (G2853) — *to glue or cement together*; the result is *hen pneuma* — *one spirit*. Parallel lines never touch; two cannot become one without joining. Jesus prayed for His own to be exactly this: «*that they all may be one*» — *hina pantes hen ōsin* (John 17:21). **The opposite of one is not enemy; the opposite of one is parallel.** A man walking parallel may cite many verses but the words feel dislocated; may serve outwardly with fervency but those near him sense an emptiness inside; may claim infant baptism and a state certificate as evidence yet never produces a single adult disciple born through his hand into the water. Pray for him; do not pronounce upon him. The seal stands: «*The Lord knows those who are His*» (2 Timothy 2:19) — *egnō kurios tous ontas autou*, with the covenant-verb *ginōskō* (G1097) we considered earlier.

Revelation 3:14-22 · Write to the angel of the church in Laodicea: These are the words of the Amen, the faithful and true witness, the ruler of God's creation: I know your deeds—you are neither cold nor hot. I wish you were either cold or hot! But because you are lukewarm, neither hot nor cold, I am about to spit you out of my mouth. You say: "I am rich, I have prospered and need nothing." But you do not realize that you are wretched and pitiful, poor, blind and naked. Therefore I counsel you to buy from me gold refined in the fire, so you can become rich, and white clothes to wear so you can cover your naked shame, and salve to put on your eyes, so you can see. Those whom I love I rebuke and discipline. So be earnest and repent! Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. To the one who conquers I will grant to sit with me on my throne, just as I also conquered and sat down with my Father on His throne. He who has an ear, let him hear what the Spirit says to the churches.

When I look at the message Jesus gave to the church in Laodicea, I am reminded of *John 3:16*, where Jesus says He gave His life for us, yet we often respond with lukewarmness. I think of how He went to the temple one day and observed, and the next day spoke death over the fig tree (Mark 11:12-14, 20-21) and cleared the temple (Mark 11:15-17). We remember His words that no stone would be left standing; in 70 AD, the sanctuary was completely destroyed by the Romans.

Looking back at my teenage years, I needed to know saints who were on fire for God—people of confession, the laying on of hands (Acts 8:17; Hebrews 6:2), and a burning passion for the Savior that was tangible and real—but they were absent. It is with sorrow that I say this about the church! The reason many lives are lost and do not find salvation is our *lukewarmness* toward the Truth, Jesus Christ.

The full chain of evidence — the Greek grammar, the Hebrew typology, and the letter-codes hidden in the Torah, with statistical tests and every finding verified — is laid out in full in the companion volume, Through the Waters. Read it here: junifye.publifye.pro/through-the-waters

For a concise contemporary statement of this same biblical case for believer's baptism, see Tony Twist, David Young and Bobby Harrington, *Baptism: What the Bible Teaches* (Renew.org, 2019).

Chapter 44

What Jesus Himself Said

Men argue baptism to death — twisting it, softening it, explaining it away. They appeal to councils, creeds, and their own intellect, but they rarely stop to hear the Lord himself. Not Paul. Not Peter. Not a council. Here are his words, and nothing else. Let the Master speak for Himself.

44.1 The Door Into His Kingdom

Jesus does not offer baptism as an optional accessory to faith. He commands it — the threshold of the kingdom, the door into the new life.

Mark 16:16, KJV · He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Matthew 28:19, KJV · Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

John 3:5, KJV · Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Some will say the first of these words is unsafe — that Mark's closing verses are missing from two old manuscripts. Yet Irenaeus quoted them as Mark's own by AD 180, long before those codices were copied, and the overwhelming weight of manuscripts carries them. And mark what the verse condemns: unbelief alone — *he that believeth not* — never the want of water. It demands nothing the rest of Scripture does not also command: Acts 2:38, Romans 6:4, 1 Peter 3:21. So let it bear full weight.

44.2 Fulfilling All Righteousness

He had no sin to wash away. Yet he went down into the Jordan — under no obligation — to fulfil all righteousness and carve the path for us.

Matthew 3:15, KJV · And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

44.3 The Deeper Baptism

Jesus called his own death a baptism. Beyond the water lies the cross — and he says his followers go down into that same death, to rise into his life.

Luke 12:50, KJV · But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

Mark 10:38-39, KJV · But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

Acts 1:5, KJV · For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

He spoke. He commanded it, walked the path himself, and made the water both grave and womb — the picture of his own death and rising. The debate is over. The only question left is whether you will do what he said.

Chapter 45

Torah Watermark (2026)

Before I begin to share from my own life, I want to show you something incredibly fun and special.

I have come to find the Torah — the first five books of Moses in the Bible — comparable to the Bible's DNA, where the surface text is the spiral and the DNA-strand itself is the order of the Hebrew letters — effectively sealed for three thousand years and unreadable to the naked eye. Jesus hinted from the start that this was the case. He said that «not one jot or tittle» should pass from the Law (Matthew 5:18) — every smallest stroke carries weight. He said the «Scriptures testify of me» (John 5:39) — the whole text, not only the surface, but also the hidden. He said «I will utter things which have been kept secret from the foundation of the world» (Matthew 13:35). Daniel was told to «seal up the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased» (Daniel 12:4). The seal surely covers far more than this, but parts of it have been opened in our generation — and knowledge has truly increased in the world. We in our time have at last been given permission to read what waited for us.

This watermark — the DNA of the letters themselves — has lain there since Moses wrote the five books, and the instrument to read it has been given our generation: the computer, and the programming aided forward by artificial intelligence. What we are now beginning to see the outline of is so precise and so impossible to forge that it shows, in practice, that the Torah is part of God's creation — a witness with the power to speak to any human being who listens humbly, regardless of who they are or where they come from. «It is the glory of God to conceal a thing; but the honour of kings is to search out a matter» (Proverbs 25:2). God's children are called Saints, and not without reason — but Jesus is called the King of kings. If we look back at how the Torah, the five books of Moses, was actually written by Moses' hand:

Moses' own name means *drawn out of the water*. It was Pharaoh's daughter who drew him from the Nile and named him by the deed: «And she called his name Moses: and she said, Because I drew him out of the water» (Exodus 2:10). Decades later the Lord would say of him: «With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold» (Numbers 12:8) — and of him alone it is written that he was «very meek, above all the men which were upon the face of the earth» (Numbers 12:3). He even saw the Lord from behind: «thou shalt see my back parts: but my face shall not be seen» (Exodus 33:23). He was not merely a prophet; God spoke with

him face to face, mouth to mouth, and this is precisely our starting point. I had always thought, personally, that the Torah was carried in Moses' own pen — not given to him directly from God. I assumed God blessed the text — but some years ago I came to understand that it hides far more information than what we see on the surface. And every time I discuss this with an artificial intelligence, it is sceptical at the start, like an atheist in essence, if an artificial intelligence can be said to be sceptical at all, ironically enough. But as it uses the tool we have built and watches the data confirm itself over and over, it turns from sceptic to the opposite. It simply does not fail, and it is a bit humorous to witness, every single time. I choose to call this a watermark, since hopefully it conveys something of the intention behind it.

What the watermark is, in simple words. The Hebrew Torah is one unbroken string of letters — no chapters, no verses. Imagine starting at any point in the text and writing down every seventh, or every fiftieth, or every hundredth letter. Do this again and again with different starting points and different skip-intervals, and you will discover that *real Hebrew words come to light*. This happens in every text — it is not unique to the Torah; it is simply what coincidence looks like. But the interesting question is: *when this happens in the Torah, where do those words land in the surface text? Where do they start and where do they end?* The technical name for the phenomenon is **Equidistant Letter Sequence**, ELS — popularly called Bible Codes. I prefer to call them watermarks. Every text has them, but in other texts they are merely chance words without coherence. They are invisible until you have the time or the tools to see them — a tool that can carry out billions of operations and statistically separate signal from noise. Many know the stories on the surface of the Bible. The watermarks, made of woven letter-threads through every conceivable interval, are seen only when you actively look for them. The tool for this was built with the help of artificial intelligence in early 2026, originally as a hobby project where I wanted to observe the relationship between the watermarks and the underlying text for myself. The result was far stronger than I had expected. I called the tool **Darash**, from the Hebrew *dāraś* דָּרַשׁ^{H1875} — to seek, to inquire, to search out — the very thing the Bereans did when they searched the Scriptures (Acts 17:11), and it is freely available at darash.publifye.pro ([Darash](https://darash.publifye.pro)).

Darash was coded together with perhaps the best AI model for programming, and the method for finding the watermarks builds on the Witztum–Rips–Rosenberg (WRR) method that passed peer review in *Statistical Science* in 1994. That 1994 paper was later contested in the same journal (McKay, Bar-Natan, Bar-Hillel and Kalai, 1999), and the dispute over its particular rabbis-and-dates experiment was never settled. I lean on none of that experiment. What follows rests on a simpler and more checkable test: not whether names cluster by chance, but where a hidden word lands — whether it falls on the surface verse that already speaks of its theme — weighed every time against independently shuffled control texts. On that foundation I have built further: noise filtering,

a heatmap covering every verse in the Torah, and a test for how well the watermark beneath the surface agrees with the text above. As a control group, independent shuffles of the Torah are run in parallel every time a watermark is extracted — so we can always measure what we see against pure noise. This was barely finished before I began to see what you are about to read. The hidden meaning behind the Torah is more visible now than at any point in the three thousand years since Moses laid down the scroll.

The eleven words at the rhythm of Pentecost. Here is one simple example. When I let the tool extract every forty-ninth letter through the five books of Moses — and forty-nine is no random number for a believer; it is seven times seven, the number of forgiveness, and at the same time the count from Passover to Pentecost, the rhythm Israel waited in while looking forward to the Spirit falling — then eleven Hebrew words from the gospel rise to the surface like lights in a dark field: *atonement, repentance, blood, salvation, freedom, the name, righteousness, breath of life, sanctification, cleansing, and baptism*. Eleven words we recognise as the heart of the gospel — fifteen hundred years before their time, over a single interval. *And note this, for this is the part that cannot occur by chance:* every single one of the eleven hidden words lands on the verse in the surface text that already speaks of that very subject. *Atonement* surfaces at the verse where the priest makes atonement. *Salvation* surfaces at the verse where blood is struck on the altar. *Cleansing* surfaces at the cleansing ritual. The hidden word and the visible verse say the same thing.

Water and blood — and the three witnesses. Of all the chapters in the Torah, one regulates ritual purification in water as a matter of law: Leviticus 15 — the law of discharge and blood, of becoming unclean and being made clean again by water. Fifteen centuries later the apostle John wrote: *«For there are three that bear witness ... the Spirit, and the water, and the blood: and these three agree in one»* (1 John 5:7–8). The water and the blood that the law of purification turns on are two of the three witnesses John points to in Christ. The Torah’s cleansing and the gospel’s testimony speak of one thing: man is made clean by water and blood, through the Spirit.

I had carried a question with me for many years: *What is baptism, really — and why is there so much strife over it?* With that question before God’s face I have meditated on the text of the Bible these last years, and one of the most surprising things, both technically and theologically, has been to develop Darash. At the beginning the tool was meant as an aid for keeping the Hebrew and Greek concordance organised, with explanations and cross-links, fifty or so Bibles in many languages, and ten or more Bible dictionaries — useful, but not spectacular. The interesting thing came when the AI itself could use the tool, and we together began to see the watermarks rise to the surface, verse by verse. What was meant as a beginning has become several personal deep-dives into the words of the Bible — ever fresh, ever renewing. It is a joy to see how much the Torah has hidden

that is at the same time so familiar to the believer. If one word must describe what I am left with each time I work on this, it must be **worshipful**. But what happened next?

The heatmap and the peak. I then asked another question of each of the 5,814 verses of the Torah: *how strongly do the threads in the watermark agree with the words on the surface?* I knew the answer in the measure that my own studies had led me, but not across the whole Torah. Each verse received a score; each score, a percentile. A small fraction climbs to the ninety-fifth percentile. Only one verse in a hundred reaches the ninety-ninth. *What does the Author place at the top of His own book?* For the Author is Christ. He said so Himself: «*I am Alpha and Omega, the first and the last, the beginning and the end*» (Revelation 22:13) — in Greek *Alpha* and *Omega*, and the corresponding image in Hebrew is *Aleph* and *Tav*, the first and last letters of the alphabet the Torah is written with. And in the same book, a few lines later, He seals the text against the hands of men: «*If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away ..., God shall take away his part out of the book of life*» (Revelation 22:18–19). He is the Author of the letters. He forbade their alteration. That is why the watermark is still legible, for the Torah has not changed in over three thousand four hundred years. This is His own book.

What the Author placed at the top. I asked Darash to sort all 5,814 verses of the Torah by density score and show me what sits at the top. The ninety-ninth percentile — the densest one percent of the entire Torah — does not contain a single moral teaching. It contains the whole arc of salvation: the Fall (Genesis 3:6), where Eve takes the fruit; God hearing Israel's distress in Egypt (Exodus 3:7); the curses for breaking the covenant (Leviticus 26:36); the love that delivers (Deuteronomy 7:8); the Sabbath that mirrors His rest (Exodus 31:15); the tithes and firstfruits at His feet (Deuteronomy 26); the seven days of Aaron's consecration (Leviticus 8:35); the cleansing rituals that prepare a clean people — the Red Heifer (Numbers 19:2), Aaron's washing on the Day of Atonement (Leviticus 16:4), the seven-day purification after war (Numbers 31:19); and Moses' death at the door of the land (Deuteronomy 34:4). *The wound, the promise, the law, the priesthood, the cleansing, the warning, the way home.* The whole covenant story pressed into the densest band of the Torah — and every thread in that story finds its substance in one Person.

And note the veil to the Most Holy Place. Only the High Priest went behind it — once a year, on the one day, after washing his body in water:

«*He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.*» (Leviticus 16:4)

The washing was absolutely necessary if he was to keep his life. The whole picture is a shadow: *a human being on his way to the Father, unable to pass the veil without dying himself.* And the way goes through one person — Jesus, who said: «*I am the way, the truth, and the*

life: no man cometh unto the Father, but by me» (John 14:6). When Christ breathed His last upon the cross, *«the veil of the temple was rent in twain from the top to the bottom»* (Matthew 27:51). It was His own body that was torn in place of the human being's — *«a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh»* (Hebrews 10:19–20). Aaron went behind the veil for the people, once a year. Christ tore the veil for us all, once for all, that you and I may dwell continually with God, if we say yes to Jesus. One of the watermarks points to the place where the door to the Father was opened — and the name over that door is Jesus.

Where the apostles were already pointing. Peter said that the flood was *«the like figure whereunto even baptism doth also now save us»* (1 Peter 3:21). The very verse Peter points back to reads:

«In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.» (Genesis 7:11)

This verse sits at the ninety-fifth percentile — right at the top, in other words. Paul said *«that Rock was Christ»* (1 Corinthians 10:4). Exodus 17:6, where water comes from the rock, also sits at the ninety-fifth percentile — and the Hebrew *tsur* (rock) is encoded directly beneath it. Christ Himself sent the cleansed leper to Leviticus 14 (Matthew 8:4); that chapter sits at the ninety-fifth percentile, and *ha-mit-taher* — the technical Hebrew expression for *the one being cleansed* — appears in the surface text of the whole Torah exactly twelve times, all twelve in that one chapter. **The apostles never owned a computer.** They reached blindly into the Torah and drew out the very verses our machines, centuries later, mark as the strongest in the book. *God's people are diverse, but with one Spirit — the salvation welded together and indivisible.*

The vessels and the bath. Two vessels in the Torah carry the same Hebrew name *tevah* — a box or chest that carries the chosen safely through water: **Noah's ark** and **Moses' basket**. The same image — something that carries God's witness, and carries us through — appears again in the **Ark of the Covenant** (*aron* in Hebrew, a different word, but the same narrative function). And although *tevah* (box) and *tevilah* (immersion) do not share a linguistic root, they ring together thematically: the box that carries through the water, and the bath we lower ourselves into. If we search for *tevilah* together with *tahor* (clean) across the whole Torah, the closest pairing falls at Exodus 25:10 — the construction of the Ark of the Covenant — with only two verses between them. And the word *mikveh* carries three meanings at once: the gathering of waters at creation (Genesis 1:10), the ritual bath of cleansing, and — in Jeremiah 14:8 — a name for God Himself: *Mikveh Yisrael*, the *Hope of Israel*. The word for the bath is encoded into the rite. The word for the hope is encoded into the salvation. *Both meanings, at the verses that describe them — it is simply gloriously explosive, what is coming to light.*

Aaron's rod that blooms. «*The rod of Aaron ... was budded, and brought forth buds, and bloomed blossoms, and yielded almonds*» (Numbers 17:8). One night. Three stages of fruit on one rod. The Torah is the same rod. The medieval rabbi who counted forty-nine letters by candle saw the buds. The apostle who quoted Numbers 19 saw the blossoms. The data that measures all 5,814 verses and places Aaron's washing at the top is reading off the almonds. *None of these readings is more or less the rod.* The rod yields to the priest who comes near.

The pyramid. Picture stacking every verse of the Torah by how densely each verse mirrors its own theme beneath the surface — the heaviest and strongest at the top, the rest below. The broad base fills with ordinary verses — property laws, census lists, genealogies, daily instruction. Above it the field narrows, and narrower still further up. And the top — the densest one percent — is not a single act, but precisely the salvation arc we have just seen: the Fall, the distress, the love that delivers, the Sabbath, the priesthood, the cleansings, the warning, and the door at the end of Moses' life. The Torah, when its own letters are allowed to vote, does not point to a single verse — *it points to one undivided history*, and every thread of that history converges in one Person.

What this means for you and for me. The top of the pyramid is not a moral teaching. It is not «*love your neighbour*» or «*thou shalt have no other gods*» — concrete commandments, clearly stated — but the architectural peak is the whole behind this. The top of the pyramid is the entire form of salvation: the wound that starts the rupture (Genesis 3:6), the cry that summons a Deliverer (Exodus 3:7), the love that delivers (Deuteronomy 7:8), the Sabbath that mirrors His rest (Exodus 31:15), the priesthood that mediates (Leviticus 8:35), the cleansing rituals that prepare us (Leviticus 16:4, Numbers 19:2), the warning when the covenant is broken (Leviticus 26), and the door at the edge of the land (Deuteronomy 34:4).

Every single one of these threads finds its substance in one Person. Christ is the last Adam who undoes the Fall (1 Corinthians 15:45). Christ is the Deliverer who saves His people from their sins (Matthew 1:21). Christ is the Sabbath rest (Hebrews 4:9). Christ is the firstfruits, raised from the dead (1 Corinthians 15:20). Christ is the High Priest who entered with His own blood (Hebrews 4:14; 9:12). Christ is the cleansing (Hebrews 9:14). Christ bears the curse for us (Galatians 3:13). Christ is the door (John 10:9) — the new and living way through the veil, that is to say through His flesh (Hebrews 10:19–20).

This is not Christianity reading itself back into Moses. It is Moses' letters, weighed and measured by a tool that pulls the data while AI and human at the helm connect and assess. Statistically sorted, and it lies on exactly the same arc Jesus in the New Testament fulfils every requirement of. The Scripture itself reaches for this picture without ever using the word pyramid: «*The stone which the builders refused is become the head stone of the corner*» (Psalm 118:22) — quoted by Jesus of Himself (Matthew 21:42). «*Behold, I lay in*

Sion a chief corner stone, elect, precious» (1 Peter 2:6). The capstone the prophets named, the capstone Jesus pointed to in Himself, the capstone Peter preached — it is the same capstone the data finds at the top of Moses. Three witnesses agree on one Stone: the surface text, the watermark beneath, and the apostolic confession.

The capstone of the Torah's pyramid is the work of the cross — and behind the cross every thread gathers: the rest a human being can enter, the priesthood that is finished, the cleansing that is accomplished, the curse that is turned aside, the firstfruits that is raised, the door that is opened. The same top. The same Christ. The Author is the Son, the architect behind His own book. *Jesus wrote Himself into the Torah through Moses*. Moses, who nearly lost his life because he had refused circumcision. He who led Moses up onto the mountain is the same One who stood among the apostles and said to Philip: «*Have I been so long time with you, and yet hast thou not known me, Philip?*» (John 14:9). Yes — the One who gave the Law is the One who fulfilled it, and who knew the end from the beginning.

Why this is impossible to forge.

First, the test is brutally simple. Run the tool against the real Torah, and the gospel words land on the gospel verses — unbroken. Then take exactly the same letters, shuffle the order, and run the tool against the shuffled version. Repeat with several independent shuffles. The alphabet and the letter frequencies remain identical; the *only* thing that changes is the order. In the shuffled versions the patterns vanish and only noise remains — which we can then filter the real signal against. In the real Torah the patterns hold. The signal lies in the order itself — not in the alphabet, not in the language, not in the letter ratios. The order of Moses' letters knows what it says.

Second, the scale is vast. The Torah consists of 304,805 letters across five books. The patterns do not appear at a single chance verse but consistently across the whole work — the eleven gospel words in one rhythm, the cleansing quartet in one chapter, the heatmap's peak at one rite, the apostles' independent citations on the same upper bands. The probability that all of this should agree by chance is in practice zero — the number for the opposite is greater than the number of atoms in the observable universe.

Third, three independent methods agree. The skip-49 codes were found by counting letters. The thematic heatmap was calculated by comparing surface words and their synonyms with the words woven into the watermark. The apostles' independent citations landed on the same top bands. «*In the mouth of two or three witnesses shall every word be established*» (2 Corinthians 13:1).

Fourth, the text has not changed. The Dead Sea Scrolls, copied before Christ, agree with the Hebrew Bible we still read today, letter by letter. No medieval scribe smuggled this in. He who made the world was able to weave many thousands of watermarks through the letters.

Fifth, no human author plants a treasure that cannot be opened for three thousand years. A man who writes for his own time writes for his own time. Only an Author who sees from beginning to end leaves a watermark whose seal is broken by a generation he will never meet on this side of the veil. «*For ever, O LORD, thy word is settled in heaven*» (Psalm 119:89).

Sixth — *and this is the heart of it all*. Darash ran approximately **two hundred trillion letter-comparisons** to scan every Hebrew word in Strong's concordance at every skip from 2 to 5,000 in both directions through the Torah. From that scan a noise baseline is built: how often any common Hebrew word would appear at any skip, purely from the alphabet's structure and the text's length. That baseline is subtracted from each finding before it is reported, so that only the significant remains. *But the words themselves are not the miracle. The miracle is where they begin and end*. A Hebrew word can be assembled at some skip in any sufficiently long text — it is mathematically unavoidable. What is *not* unavoidable is that the word *atonement* begins at the verse where the priest makes atonement, that *cleansing* begins at the cleansing ritual, that *Yeshua* threads through the chapter on ritual purification in water. *Position* is the signature, and position cannot be forged. **It is by design — and it shows, unbroken**. Impossible to create for Moses with the means of his day. And impossible to discover before the day computers could calculate and cross-check trillions of combinations.

And the undersigned has rejoiced heartily over what has taken place in early 2026. Every extension of the tool, every direction it took — it was like a discovery, marvellous yet so familiar, known and near. In hindsight one sees that this was by the Holy Spirit, nothing less. Jesus said: «*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you*» (John 15:7). And «*the word of God is quick, and powerful, and sharper than any twoedged sword*» (Hebrews 4:12). These are not letters in an old book. These are living words beyond doubt, and when they are allowed to dwell in a human being, they move that human being, a little as DNA is able to regulate itself by switching its own sequences on and off. Each time I have spent days and weeks simply rejoicing over the fruit. Reading. Being built up. Sharing a little of what I had found in the house fellowships I am part of. It has been like bread from heaven — like manna.

I know what a miracle is. I have seen them with my own eyes — creative, generative miracles, as we call them: feet that have grown or shrunk, bones that have moved, bullets drawn out of a body. In 2014 a man told me I had the gift of creative miracles. He did not know that I had already seen them. He spoke true, but I do not say this to make much of myself — I say it because I understand that Scripture too is a living miracle. The flower in the meadow is a miracle, and so are you who are reading this — that is how I see every one of you. But when I speak of miracles in Scripture, I mean the other kind. And what I have seen as I looked into the Torah with the instrument our generation has now been given is nothing less than exactly that.

If you respect mathematics, you now stand before the fact that the numbers themselves will tell you that the Torah is unchanged, and that no human hand — however wise, no matter how many hands have worked together over how many centuries — could have written it. The order of the letters carries a coordinated signal across 304,805 positions. The signal converges with the surface's meaning at the verses of highest density. Three independent methods, separated by fifteen centuries, point at the same salvation arc — the Fall, the deliverance, the Sabbath, the priesthood, the cleansing, the curses for breaking the covenant, the door at the end of Moses' life — and that arc finds its substance in one Person. The text has been transmitted unchanged since before the apostles. And the seal on the watermark could not be opened before our generation. Numbers do not lie. The numbers say one thing: **this book is from God.**

Hear me now carefully. The story you are about to read — my own way from my birth to a heart made new, including a testimony of an egg I shall tell of in its time and which is mine alone — was foretold in shadow long before I was born. *Not because I am special.* I am not. The specific details God gave me are unique to me; so are the specific details He has given you. But the form beneath the details is the same form for us all. The same Hebrew letters that carry *cleansing* and *breath of life* carry, in their plain meaning, the pattern for every soul God draws to Himself. What happened to me happened in the form He pressed into Sinai. What happens to you, if you come, will happen in the same form. The cleansing that came to me in 2008 did not begin in 2008. It began in Aaron's washing before the veil, in the water from the rock, in the heifer slain outside the camp, and before all that, in the Mind of Him who placed all this at the top of His own book.

The watermark does not replace the gospel. It confirms the ground the gospel stands on. He who placed the whole salvation arc at the top said it plainly, with His own voice, in His days in the flesh: *«I am the way, the truth, and the life: no man cometh unto the Father, but by me»* (John 14:6). And the believer who comes through the water enters a kingdom: *«But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light»* (1 Peter 2:9). The water gives access to the priesthood. The priesthood gives access to the search. The search always ends in the same place: at the same Christ the surface always proclaimed.

Why we must go through. The Torah together with Christ says it plainly. The top of Moses is the whole arc of salvation — and the capstone of that arc is Christ Himself. He went through the water in the Jordan to fulfil all righteousness, and through the blood at Golgotha to bear the curse. To go through the water is the way we enter what He has finished for us. These are not optional ornaments to a private faith; they are the architecture itself. The Lord Himself was baptised to *«fulfil all righteousness»* (Matthew 3:15). The first command of the apostolic church on the day the Spirit fell was: *«Repent,*

and be baptized every one of you in the name of Jesus Christ for the remission of sins» (Acts 2:38). This is the rite the Torah's own letters mark as the top. It is not a side door. It is the door.

And here is the warning I cannot soften, because Jesus did not soften it: «*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ...? Then will I profess unto them, I never knew you: depart from me, ye that work iniquity» (Matthew 7:21–23). The Greek word for knew is gin=osk=o — the covenantal recognition the Torah uses of husband and wife, and of the LORD who knows Abraham. The Greek for iniquity is *anomia*, literally *lawlessness*: the state of being entirely outside the legal covenant. Two things were missing in those Christ refuses in this passage. The relational covenant: He never knew them in covenantal terms. And the legal covenant: they were *anomos*, without the law that establishes covenantal standing. Christ's name on their lips, His power in their hands, and yet — no covenant, no access.*

The water is where the covenant is sealed. The water is where the name is placed upon the believer. The water is where the visible answer of a conscience already cleansed (1 Peter 3:21) is given publicly. To withhold the water-witness while professing the inner witness is to refuse the very coordination Christ Himself commanded and the apostles uniformly practised. The Author of the Torah pressed the cleansing into the top of His own book. The Son who came in the flesh went through the water before He went to the cross. The Spirit who fell at Pentecost sent the new church into the water that same day. The whole testimony of God — the surface text, the watermark beneath, the Lord's own example, and the apostles' command — points the same way. *We must go through.*

Do not stand on the side of the water — step in. Let yourself willingly be buried with Jesus Christ, and raised with Him. Let the Holy Spirit put His seal on you as a child of God. Come up then, and rejoice — search, as this generation's kings are called to search. And see: you are on the inside of what The Scriptures describes — born again, and known by Him who knew you before the foundation of the world, and you will say, together with the priest in Hebrews 9 and the High Priest in Leviticus 16: *I have washed myself, and I go in — and I hear His voice.* Never allow yourself to stand by Jesus Christ after death and hear Him say: I never knew you! You, who broke...

For the full evidence — the heatmap, the percentile bands, the shuffled controls, every chapter and every finding — the companion volumes *Through the Waters* and *The Watermark* are freely available at junifye.publifye.pro (junifye.publifye.pro). Until then, walk through the door this opens, into the story of a life made new.

Chapter 46

The Encoded Baptism

The Torah's letters are signed beneath the surface. This short chapter shows the signing at one verse — the verse the Torah commands immersion at, and the verse on which Jewish tradition has built two thousand years of ritual immersion. The Hebrew word for immersion is encoded into the Torah at that exact verse. And it does something the encoded layer keeps doing throughout this book: it traces the meaning of the surface command in its very geometry.

Leviticus 11:32 · ...whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

The verse the law of immersion was built on

Leviticus 11:32 is the foundation-stone for the entire Jewish practice called *tevilat kelim* — the ritual immersion of vessels. The Babylonian Talmud (*Avodah Zarah* 75b) derives the whole law from this single verse, citing this exact Torah verse as its proof-text. **Every observant Jewish household for two thousand years has practiced immersion of vessels because of this one Torah verse.** When an Israelite acquires a metal or glass vessel from a Gentile, the vessel must be brought to a *mikveh* — a ritual bath — and immersed before it is fit for use in an Israelite home. The act of immersion does not merely clean the vessel; it transfers it from one realm to another. From the world's vessel to God's vessel. From unclean to clean. The verse commands it in eleven words of Hebrew: *«any vessel wherein any work is done, in water shall it be brought, and it shall be unclean until the evening; and it shall be cleansed.»* The arc of every baptism that has ever happened since is already there: **unclean** → **into water** → **through the evening** → **clean**.

But the most striking parallel is not with vessels. It is with people. The same Jewish tradition that immersed vessels for use in Israel also required a **Gentile who wished to enter the people of Israel** to be immersed in a *mikveh*. This was called *tevilat ger* — the immersion of the convert. The three steps of entry into the covenant people of Israel, codified in the Talmud (*Yevamot* 47a–b; *Keritot* 9a) and later in Maimonides (*Mishneh Torah*, *Hilkhot Issurei Biah* 13:1–4), were: **circumcision** for males, **immersion in a mikveh**, and (during the Temple era) the bringing of a **sacrifice**. After these three, the convert was no longer a Gentile but a son or daughter of Israel.

And about that convert, the Talmud uses a phrase you have heard before. **Yevamot 22a** says:

גֵּר שֶׁנִּיתַיֵּר כְּקָטָן שְׁנוֹלָד דָּמִי *ger shenitgayer k'katan shenolad dami* "a convert who has just converted is like a newborn child."

Centuries before Jesus said «ye must be born again» to Nicodemus (John 3:7), the Pharisees who taught Nicodemus already used this exact phrase for the Gentile who passed through circumcision, immersion, and sacrifice. The immersion of the convert was, by their own tradition, a new birth. Nicodemus did not need Jesus to invent a category; he needed Jesus to apply it to him — a teacher of Israel.

That is the depth of John 3. «Art thou a master of Israel, and knowest not these things?» (John 3:10) — Jesus rebukes Nicodemus precisely because the master of Israel *should* have known that being made a child of God required the same three things every Gentile convert went through: a cutting away, an immersion, and a sacrifice. Christ would soon supply all three: the circumcision of the heart (Romans 2:29), the baptism into His death (Romans 6:3), and the once-for-all sacrifice of Himself (Hebrews 10:10). For Jew and Gentile alike, in the New Covenant, **everyone enters as a convert. Everyone is born again into the Kingdom of God.**

None of this is a fringe reading. The Talmudic citations above (Yevamot 47a–b on the three-step conversion process, Yevamot 22a for the "newborn child" phrase, Keritot 9a for the Sinai parallel, and the codification in Maimonides' *Mishneh Torah*, Hilkhot Issurei Biah 13:1–4) are normative rabbinic law: any observant Jewish reader can look them up. And the scholarly bridge between Jewish proselyte immersion and Christian baptism — the bridge that lets us read John 3 honestly — has been worked out at length by mainstream academic historians. The Cambridge Hebraist **David Daube**, in his 1956 classic *The New Testament and Rabbinic Judaism*, devoted whole chapters to it. The Harvard Hebrew-Literature professor **Shaye Cohen**, in *The Beginnings of Jewishness* (1999), traced the practice across the Second-Temple period. The Messianic-Jewish writer **Alfred Edersheim**, in *The Life and Times of Jesus the Messiah*, made the connection in 1883. Three scholars, three centuries, one conclusion: **Christian baptism inherited the Jewish convert-immersion as its direct ancestor, and Jesus expected Nicodemus to know it.**

And now the letter-layer signs it

So far, all of this is Bible scholarship and rabbinic history. Powerful, but reasonable people have known it for centuries. What follows is the part nobody knew until computers could read the Torah's letter-layer. **The Hebrew word for immersion is encoded into the very Torah verse the entire practice rests on — and it does so in a way that traces the meaning of the practice in its geometry.** This is where surface text, rabbinic tradition, and the letters underneath meet at one point.

The verse is short — in the Koren consonants, with no vowels, it counts exactly eighty-eight letters, with the immersion-command at its centre.

From the Hebrew TAV^א to the Greek BAPTIZO

Before going further, one detail you should know. The Hebrew word for "to dip" — *taval* (טָבַל) — is the direct linguistic ancestor of the Greek word for "baptize" — baptizō βαπτίζω^{G907}. When the Greek Septuagint translators rendered the Hebrew Torah three centuries before Christ, they used the Greek verb baptō βάπτω^{G911} and its intensified form *baptizo* to render the Hebrew *taval* wherever the Torah commanded immersion. By the time John the Baptist stood in the Jordan, the Greek-speaking world already knew what *baptizo* meant: it was the Greek for the Hebrew *taval*.

So when the New Testament says "baptize," it is saying the Greek for *taval*. And when Hebrews 9:10 names the Levitical washings as «*divers baptisms*» (baptismos βαπτισμοῖς^{G909}), it is using the same Greek word the Septuagint used to render the Torah's immersion-commands. **The bridge from the Hebrew vessel-immersion to Christian baptism is not a metaphor or a later interpretation. It is the same word, in two languages, across three covenants.**

The word for immersion, woven into the verse

The Hebrew word *tevilah* (טְבִילָה) means **immersion**. The shorter cognate word *taval* (טָבַל) means **to dip**. Both come from the same root. The longer word literally contains the shorter as its first three letters — ט-ב-ל plus two more.

And there is more than the command on the surface. The Hebrew word for immersion itself — *tevilah* (טְבִילָה) — is woven into this verse as an equidistant letter sequence: its first letter stands in Leviticus 11:32, and the rest reads on at a fixed interval into the verses that follow. I place no statistical weight on this single thread, and I do not need to. The weight is in the verse itself — the command to put the vessel in water — and in the two thousand years of immersion that Jewish law has built on these very words.

Follow this single thread slowly. The Hebrew word for immersion, *tevilah*, begins in the very verse on which Jewish tradition built two thousand years of immersion-law, and reads on at a fixed interval into the verses that follow. As an exploratory geometric observation — with no claim of statistical weight — it is worth seeing where the letters land.

The three-step convert procedure of the rabbinic tradition — circumcision, immersion, new birth — is no code hidden beneath the letters; it is the plain reading of the command itself and of the two thousand years of law built upon it. That is where the weight lies. The one exploratory thread beneath the surface is the word for immersion itself, *tevilah*, woven into the verse as an equidistant letter sequence.

And it is from here, from its first letter in Leviticus 11:32, that the encoded *tevilah* (immersion) begins its journey into the verses that follow. The next thing to see is where that journey ends.

The arc: from UNCLEAR to CLEAN

The five letters of *tevilah* land on five specific surface words in the Torah text. Read in order, the surface words at the five landing positions tell their own story:

Letter of <i>tevilah</i>	Position	Surface word	Meaning
ב	Lev 11:32 letter 83	הערב	"the evening"
י	Lev 11:34	יאכל	"shall be eaten"
ל	Lev 11:35	עליו	"upon it"
ה	Lev 11:36	טהור	"CLEAN / PURE"

Pause here for a moment. **The encoded word for "immersion" begins on the surface word for "unclean." It ends on the surface word for "clean."** The geometry of the code IS the arc of the command. The surface text says: "in water shall it be brought, and it shall be unclean until evening, and then it shall be cleansed." The encoded letters of *immersion*, stepping every sixty-second letter across the same five verses, begin where the surface text says *unclean* and end where the surface text says *clean*. The journey of the encoded letters is the journey of the baptized vessel — and of the baptized believer.

And read between those endpoints: *evening, shall be eaten, upon it*. The middle letter lands on «*shall be eaten*» (יאכל) — the verse about food that contacts the immersed vessel becoming acceptable for the household. The fourth letter lands on «*upon it*» (עליו) — the language of contact, of the spirit coming *upon* the consecrated. The second lands on «*the evening*» (הערב) — the night through which the cleansing must pass. The whole baptism is in the five surface words at the five letter positions: unclean → evening → eaten → upon → clean. The unclean vessel passes through the evening, becomes acceptable for what is eaten, has the cleansing come upon it, and emerges clean.

Why this is the shadow of the baptism in Christ

The Torah does not call this baptism. The New Testament does. Hebrews 9:10 names the family of Levitical washings using the exact Greek word for Christian baptism — baptisimos βαπτισμοῦς^{G909} — and says they were «*imposed on them until the time of reformation.*» The Torah's vessel-immersion is, in the New Testament's own word for it, a baptism. The shadow of the one that was coming.

Six explicit connections between this verse and the New Testament's baptism:

- **"In water shall it be brought"** — the Torah's immersion command. Hebrews 9:10: the Levitical washings are *baptismois* — baptisms; the same Greek word the Septuagint used to translate *taval*.
- **Unclean → into water → unclean until evening → clean.** Romans 6:3–4: *«buried with him by baptism into death... raised to walk in newness of life.»*
- **The Hebrew is passive: *yuva*** — **"shall be brought"**. Acts 2:38 / 22:16: *«be baptized»* — the believer does not baptize themselves; the believer is baptized BY another in Christ's name.
- **The verse is about a *vessel*.** 2 Timothy 2:21: *«a vessel unto honour, sanctified, and meet for the master's use»* — the believer is the vessel.
- ***Tevilat kelim* transfers Gentile vessels into Israelite use.** 1 Peter 2:9–10: *«ye are a chosen generation, a royal priesthood, an holy nation»* — the Gentile believer made holy through baptism into Christ.
- **The two signs — circumcision and immersion — meet in this verse of cleansing.** Colossians 2:11–12: *«circumcised with the circumcision made without hands... buried with him in baptism»* — Paul fuses the two signs as one in Christ.

Paul fuses the two signs — circumcision and baptism — in Colossians 2:11–12. **The two signs Paul says are one in Christ meet in the very verse the Torah commands immersion at — the verse on which the law of immersion, and the path of circumcision and the convert into the covenant, was built.**

And there is a quieter detail still. The Hebrew verb at the heart of the verse is *yuva* (יֻבָּא) — "shall be brought." It is grammatically passive. The vessel does not immerse itself. Another agent immerses it. In every recorded NT baptism, the same grammar holds. Jesus is baptized by John (Matthew 3:13–17). The Ethiopian eunuch is baptized by Philip (Acts 8:36–38). The Philippian jailer is baptized by Paul (Acts 16:33). *«Be baptized,»* the imperative says, passive everywhere. The Torah's grammar at Lev 11:32 shadows the NT's grammar of baptism: it is something done to you, by an agent, in water.

Honest calibration

Before I close, the honest distinction between what is mechanical here and what is curated. I chose to look at the immersion-command verse, and I chose to follow the Hebrew word for immersion, *tevilah*, as an equidistant letter sequence. Those are choices, not findings — an exploratory geometric observation, no statistical claim. **But I did not choose the position of the word's first letter, and I did not choose the surface words at the five letter-landings.** Those are facts of the Koren Torah text. The position in Leviticus 11:32, and the surface-word arc from *unclean* to *clean*, are mechanical. The

choice was where to look. What I found I place no weight on in itself; the weight is in the verse and in the two thousand years of law built on it.

The invitation

You are the vessel (2 Timothy 2:21). Baptism is the dipping (Colossians 2:12). The unclean is the natural man. The water is the death of Christ entered into. The clean is the new creation that rises (Romans 6:4). **The arc the Torah's letters trace at Leviticus 11:32 is the arc you walked when you were born again** — unclean, into the water, through the evening, into the clean. And the one word that traces that arc as an equidistant letter sequence is the word for *immersion* itself — *tevilah*, from the same root as *taval*, the Hebrew word the Septuagint rendered as *baptizo*, the very word the New Testament uses for what was done to you.

Hebrews calls the Levitical washings "baptisms" because they are. The Talmud built two thousand years of immersion-of-vessels on Leviticus 11:32 because the verse commands it. And as one exploratory thread beneath the surface, the letter-layer of that exact verse carries the Hebrew word for *immersion* as an equidistant letter sequence, beginning in Leviticus 11:32 and reading on into the verses that follow — from the surface word for *unclean* to the surface word for *clean*. **The Author who would later inspire Paul to write Romans 6 had set the command of immersion into Leviticus 11:32 — fourteen hundred years earlier.**

The shadow has held. The substance has come. The dipping — when done in the name of the Father and the Son and the Holy Spirit — is what it always was the shadow of.

«The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.» (1 Peter 3:21)

The word Peter chose

Look closely at the word the King James renders «*answer*», for it is the hinge of the whole verse. In the Greek it is *eperōtēma* (G1906), and it occurs only this once in all the New Testament. In ordinary speech it means a question. But in the law of Peter's own day it was a fixed legal term, and the standard classical lexicon — Liddell–Scott–Jones — says so without hedging: *eperōtēma* is the Latin *stipulatio*, the formal, binding contract of Roman law, and the lexicon cites *this very verse* under the meaning **pledge**.

The *stipulatio* was sealed by question and answer: one party asks, «*Do you pledge?*» — the other answers, «*I pledge.*» The whole contract stood upon that one spoken word. *This is a plain lexical fact, not a watermark — anyone may look up G1906 and read it.*

So Peter is not describing a sentiment, nor a mere ceremony. He is describing the signing of a covenant. **Baptism is the water where a conscience already cleansed gives God its binding word.** He asks; in the water you answer. This is why the older English reaches for «*answer*» and the Norwegian edition of this book reaches for *pakt*, a pact — both are circling what the Greek says outright: a pledge, a contract, a sworn *yes* to God.

And Peter names the very thing that makes the pledge valid — «*by the resurrection of Jesus Christ.*» A dead man cannot hold you to a covenant; the risen Christ can, and does. The contract is ratified by His rising.

No proxy — the pledge is your own

And a contract of this kind cannot be signed by one man for another. A *stipulatio* was consensual and spoken; the one who pledged had to be present and answer with his own mouth. Peter says as much in the verse itself — it is the pledge of a *good conscience*, and no one owns your conscience but you.

This is why the new covenant is, by its very nature, not transferable: «*they shall all know me, from the least to the greatest*» (Jeremiah 31:34; Hebrews 8:11) — each one knowing God for himself, the two-party *yada* of the new covenant, which no parent, no priest, and no magistrate can perform on another's behalf.

«*The son shall not bear the iniquity of the father*» (Ezekiel 18:20); «*every one of us shall give account of himself to God*» (Romans 14:12). And the new birth itself is «*not of blood, nor of the will of the flesh, nor of the will of man, but of God*» (John 1:13) — not by bloodline, and not by another's will.

So every baptism in the New Testament follows the believer's own faith: «*He that believeth and is baptized*» (Mark 16:16); the Ethiopian hears the gospel, sees the water, and asks for baptism himself — «*See, here is water; what doth hinder me to be baptized?*» (Acts 8:36); and Paul makes the faith explicit in the baptism verse itself — «*buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God*» (Colossians 2:12).

The objection rises at once: *was not circumcision laid upon the infant by another?* It was — but mark what baptism answers to. Paul ties it not to the knife of the flesh but to «*the circumcision made without hands*» (Colossians 2:11), the circumcision of the heart (Romans 2:29) — and a heart cannot be cut by proxy. Even Abraham, the father of the circumcised, *believed first* and received the sign afterward, «*a seal of the righteousness of the faith which he had*» (Romans 4:11). The sign never made the faith; it sealed a faith already there.

And what of Peter's own words, «*the promise is unto you, and to your children*» (Acts 2:39)? They open no side door for proxy, for they begin in the same breath as «*Repent,*

and be baptized» (Acts 2:38) and end «even as many as the Lord our God shall call» — the promise reaches the children, and the far-off Gentile, when they too are called and turn.

The reach of the covenant is wide; the door into it is still personal faith. For there is one — and only one — who ever entered a covenant on another's behalf: Christ Himself, «a surety of a better testament» (Hebrews 7:22), the «one mediator between God and men» (1 Timothy 2:5).

He may pledge *for* you to secure the covenant; no mere man may pledge *for* you to enter it. Even His finished work waits upon your own receiving — «as many as received him, to them gave he power to become the sons of God» (John 1:12) — each by his own hand. **The pledge is the person's own, or it is no pledge at all.**

The register of names

Now the edge, and I will not blunt what Scripture leaves sharp. A contract divides the world in two: those who are party to it, and those who are not. To give the *eperōtēma* is to be entered into the covenant; to withhold it is to remain outside the one covenant that saves. And a covenant keeps a register.

Scripture calls it the Book of Life, and it is by that book the last judgment is read: «And whosoever was not found written in the book of life was cast into the lake of fire» (Revelation 20:15). Into the city of God «there shall in no wise enter ... but they which are written in the Lamb's book of life» (Revelation 21:27).

To the church in Sardis the Lord promises the overcomer, «I will not blot out his name out of the book of life» (Revelation 3:5) — and the register is as old as Moses, who pleaded at the golden calf and heard the LORD answer, «Whosoever hath sinned against me, him will I blot out of my book» (Exodus 32:33).

To refuse the contract is to leave your name unwritten. This is reasoned from Scripture, not read off the Torah's letters — but it is the plain sense of the book the Lamb keeps.

Written in eternity, sealed in time

And now two truths that must be held together, for Scripture welds them and forbids us to tear them apart. The first: the writing in that book is older than the world, and it is God's. The names were «written ... from the foundation of the world» (Revelation 13:8); «he hath chosen us in him before the foundation of the world» (Ephesians 1:4).

The Greek will not let us soften it. «Predestinated» is *proorizō* (G4309) — *pro*, beforehand, joined to *horizō*, to set a boundary (our word *horizon*): God drew your horizon-line before there was a sunrise to draw it by. «Foreknow» is *proginōskō* (G4267) — *pro* joined to *ginōskō*, the covenant-knowing we have met all through this book, the knowing of hus-

band and wife: He did not merely foresee you, He fore-*knew* you, covenantally, before you were.

«*As many as were ordained to eternal life believed*» (Acts 13:48) — *ordained* is *tassō* (G5021), a soldier's word, to be *drawn up in rank*, enrolled, stationed. And the coming itself is not your achievement: «*No man can come to me, except the Father ... draw him*» (John 6:44) — *draw* is *helkuō* (G1670), the strong word used for hauling a loaded net to shore (John 21:6) and dragging a sword from its sheath (John 18:10).

The book is His; the choosing (*eklogē*, G1589) is His; the drawing is His. *If you are His, you were His before the worlds were made — and that is no threat, but the deepest comfort a soul can know.*

And yet — in the very same Scripture, often in the very same breath — the charge falls upon you: «*give diligence to make your calling and election sure*» (2 Peter 1:10). The two stand sealed in one verse: «*The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity*» (2 Timothy 2:19) — the eternal seal and the present command, side by side, neither cancelling the other.

So do not reason that because the writing is God's you may sit still and wait to be dragged; the elect are precisely the ones who answer when He draws. **The name is written in eternity; the pledge is where you make it sure in time.** The water is the meeting-place of the decree of heaven and the «*yes*» of a man: He draws — you answer — and in answering you seal what He wrote before the foundation of the world.

Two fires, not one

Here a man will reach for a shield, and I must take it from his hand before it wounds him. «*He shall suffer loss: but he himself shall be saved; yet so as by fire*» (1 Corinthians 3:15) — surely, he reasons, that fire will carry me through without the water. It will not, for Paul is not speaking of him.

Read the verse just above it: the man in question is already built «*upon ... the foundation ... which is Jesus Christ*» (1 Corinthians 3:11). He is *inside* the covenant already. The fire that tries him does not touch the man — it burns his **works**, the «*wood, hay, stubble*» of a squandered life, and he escapes the flames with empty hands, but he escapes.

That is the judgment seat of Christ, where *sons* are assessed for reward (2 Corinthians 5:10). **It is a fire that tests a son.** The fire of Revelation 20:15 is another thing entirely: there it is not the works but *the man himself* that is cast in, because his name was never written — he was never party to the covenant at all.

Do not borrow the son's fire to comfort yourself against the stranger's. The one who never gave his word does not stand at the seat of reward to lose a wage; he stands at the great white throne, the book is opened, and he is not in it.

The kinship is in the Spirit

And this is no cold legalism, for the covenant is a matter of birth and of nature. The Lord is *«not ashamed to call them brethren»* (Hebrews 2:11); He is *«the firstborn among many brethren»* (Romans 8:29). But weigh what kind of kinship this is. *«That which is born of the flesh is flesh; and that which is born of the Spirit is spirit»* (John 3:6).

The brotherhood of Christ is a brotherhood *in the Spirit* — and if a man is not born again, of water and of the Spirit (John 3:5), he has no part in that Spirit, and therefore no part in that kinship. *«If any man have not the Spirit of Christ, he is none of his»* (Romans 8:9); *«as many as are led by the Spirit of God, they are the sons of God»* (Romans 8:14).

The chain has no broken link: no new birth, no Spirit; no Spirit, no sonship; no sonship, no brother; and if he is not the Son's, his name is not in the Son's book. To refuse the pledge out of mere stubbornness is the pride of Naaman before he stooped to the muddy Jordan (2 Kings 5) — and *«stubbornness is as iniquity and idolatry»* (1 Samuel 15:23).

It is not of God.

All of it — and no part

And do not think the sacrifice itself can stand in for the Saviour. Paul strips that hope bare. *«Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing»* (1 Corinthians 13:3). Though I have *«all knowledge ... and all faith, so that I could remove mountains, and have not charity, I am nothing»* (1 Corinthians 13:2).

Everything a man owns, and his body in the flames — and the ledger still reads *nothing*, if love is absent. And that love is not ours to manufacture. *«Love is of God ... he that loveth not knoweth not God; for God is love»* (1 John 4:8). It is *«shed abroad in our hearts by the Holy Ghost»* (Romans 5:5), the Spirit's first fruit (Galatians 5:22).

No Spirit, no love; no love, no part. A man may empty his hands and give his body, and still hear the Lord's word to Peter: *«If I wash thee not, thou hast no part with me»* (John 13:8) — spoken, fittingly, over a washing.

Scripture has a name for this man — the one with the knowledge, the works, and the spotless record, and yet no part. He is the Pharisee. He *«trusted in himself that he was righteous»* (Luke 18:9); he fasted twice a week and tithed all he owned — and went home *unjustified*, while the publican who only beat his breast and cried *«God be merciful to me a sinner»* went home justified (Luke 18:13–14).

He had «*a zeal of God, but not according to knowledge*», and, «*going about to establish [his] own righteousness*», he would not submit to God's (Romans 10:2–3). Paul had been that very man, «*touching the righteousness which is in the law, blameless*» — and he counted it all «*dung, that I may win Christ*» (Philippians 3:6–8).

To the men who knew the Scriptures best, the Lord spoke one of the saddest sentences in the Gospels: «*Search the scriptures ... they are they which testify of me. And ye will not come to me, that ye might have life*» (John 5:39–40). **All the knowledge of the Book — and not the Person the Book is about.**

There is a name for what such a man does to himself. The Spirit is *breath* — *pneuma* (G4151) is the Greek for wind, for breath, and for the Spirit of God alike, as *neshamah* was before it in the Hebrew — and the man of the letter trades the living Breath for the dead text. «*The letter killeth*», Paul wrote, «*but the spirit giveth life*» (2 Corinthians 3:6). The irony is sealed in his very title: the scribe is the *grammateus* (G1122), the *man of the letter* (*gramma*, G1121), and it is the letter that kills the Breath. He does not merely fail to breathe — he lays the dead letter over the windpipe of the Spirit. He «*shut[s] up the kingdom of heaven*» (Matthew 23:13), *kleiō* (G2808), a door closed in men's faces; he «*mak[es] the word of God of none effect*» by his tradition (Mark 7:13), *akyroō* (G208), voiding the very breath the Book was given to carry. **He chokes the Spirit with the Scripture in his hand.**

And he does not strangle his own breath only. He stands in the one doorway and «*neither go[es] in himself, neither suffer[s] them that are entering to go in*» (Matthew 23:13) — a strangler of other men's spirits, his worship all lips and no lungs (Matthew 15:8). This is the precise thing the water undoes. The Pharisee lays the letter over the breath; baptism buries the letter and draws the breath. **Not the dead form pressed down over a sleeping spirit, but the living Breath given first, and the water its first exhale.** The thorns of the world choke the Word from without (Matthew 13:22); the letter of religion chokes it from within; and the one cure for either is to go down under the water and come up breathing.

This is where this book began. Nicodemus was a Pharisee, «*a ruler of the Jews*», «*a master of Israel*» — and the Lord told him he must be *born again*; that his learning and his lineage bought him nothing at the door; that he too must come to the water like any Gentile convert (John 3:1–10).

The teacher of Israel had to be born like a babe. And he came — slowly, but he came: he defended the Lord before the council (John 7:51), and he carried myrrh to His grave (John 19:39). **This is the only road through, for any of us — Pharisee or pagan, learned or simple. Not all we can give, but the One we receive. Not our righteousness, but His. Not our part, but a part in Him — sealed in the water.**

The unrest, and the banquet

Until that word is given, the soul has no rest, for it was made for a covenant it has not entered. *«There is no peace, saith the LORD, unto the wicked»* (Isaiah 48:22). The man who does *«always resist the Holy Ghost»* (Acts 7:51) is resisting his own Sabbath, and he will walk in a deep and nameless unrest until he yields.

For the rest he was built for is not only a thing to come; it is a table already laid. *«Come; for all things are now ready»* (Luke 14:17), says the servant in the parable — and *«we which have believed do enter into rest»* (Hebrews 4:3), now, in the present tense. But hear who refused the supper.

It was the men first bidden — the friends, the insiders, those who belonged at the table — and they refused for a field, for five yoke of oxen, for a wife (Luke 14:18–20): the cares of this life, the very wood and hay that burns. The verdict was final: *«none of those men which were bidden shall taste of my supper»* (Luke 14:24).

The seats were filled instead from the highways and hedges — the poor, the outsiders, those who would come. The wilderness generation is the same warning written large: bidden to the rest, redeemed out of Egypt, and yet *«they could not enter in because of unbelief»* (Hebrews 3:19).

And one warning sharper still, for it reaches even those who do come in. When the king entered to see the guests, he found a man with no wedding garment, and said, *«Friend, how camest thou in hither not having a wedding garment? And he was speechless»* (Matthew 22:12). He was at the table; he was even called *friend* — the same cool word the Lord spoke to Judas in the garden (Matthew 26:50) — and still he was bound and cast *«into outer darkness»* (Matthew 22:13).

For the wedding garment is Christ Himself put on: *«as many of you as have been baptized into Christ have put on Christ»* (Galatians 3:27). The man came to the feast without the garment, gave no pledge, and stood speechless when asked — for he had never answered. **Do not come to the supper of the Lord without putting Him on.**

The water is where the contract is signed. The water is where the garment is put on. The risen Christ is the surety who makes the covenant stand — and the One who keeps the feast calls to you still: *«Come unto me ... and I will give you rest»* (Matthew 11:28).

Come to the water.

Chapter 47

The Two Counterfeits — The Pharisee and the Laodicean

You have been born again. The blood has washed you; the water has sealed you; the Spirit has been put within you. Now you must know what will come against that Spirit — not from the world's open sin, which the reborn heart already recognises, but from two counterfeits that wear God's own name. One comes hot, the other cold; but they aim at the same target, the fire of the Spirit in you. The Pharisee will try to make you resist Him. Laodicea will try to make you forget Him.

The Pharisee — the spirit that resists the Spirit

The Pharisee is religion at full heat with the Spirit shut out — and its reflex toward the Spirit is fixed. Stephen, *full of the Holy Ghost*, named it to the men most zealous for God in his generation: *«ye stiffnecked... ye do always resist the Holy Ghost: as your fathers did, so do ye»* (Acts 7:51). It is not the accident of one bad council; it is what the flesh in religious dress always does. *«As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now»* (Galatians 4:29). Expect it.

It works on you two ways. From without it accuses — your freedom shames its deadness, so it calls the Spirit's joy disorder and the Spirit's power excess, keeping *«a form of godliness, but denying the power thereof»* (2 Timothy 3:5). From within it leavens — quietly, through the whole lump: *«the leaven of the Pharisees, which is hypocrisy»* (Luke 12:1). And its deepest move is to pull you off the Spirit and back under rule, to make you finish in the flesh what the Spirit began: *«O foolish Galatians, who hath bewitched you?... having begun in the Spirit, are ye now made perfect by the flesh?»* (Galatians 3:1, 3).

The defence is not to argue the Pharisee down but to stay where he cannot follow — in the leading of the Spirit. *«If we live in the Spirit, let us also walk in the Spirit»* (Galatians 5:25). *«Quench not the Spirit»* (1 Thessalonians 5:19). The law cannot reach a man who is walking with the One who wrote it.

The Laodicean — the spirit that cools the Spirit

The other counterfeit never persecutes. It comforts you to sleep. To a whole church that bore His name the Lord spoke the gentlest-sounding and most terrifying words in the letters:

Revelation 3:15-17 · *«I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.»*

This is the more dangerous of the two, because it feels like peace. It does not attack the fire; it lowers the room until the fire seems unnecessary. It tells you that you have enough, that you need nothing, that the hunger and the thirst may rest now — and a man who has stopped being thirsty has stopped seeking. It grieves the Spirit not by rage but by indifference: *«grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption»* (Ephesians 4:30). And it ends with the most heartbreaking image in Scripture — the Owner of the house, outside it, asking to be let in: *«Behold, I stand at the door, and knock»* (Revelation 3:20).

Yet He uncovers the nakedness only to clothe it. To the same lukewarm church, in the same breath, He offers the one covering it is sure it does not need:

Revelation 3:18 · *«I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.»*

This white raiment is not bought with money but received from His hand — the spotless garment made white in the blood of the Lamb, the very covering Laodicea imagines it can do without. To put it on, a man must first own that he is naked.

The remedy the Lord prescribes is not comfort but heat: *«As many as I love, I rebuke and chasten: be zealous therefore, and repent»* (Revelation 3:19). Cold is answered by fire, not by more warmth.

The one gift that sees both

You were given, in the first pages of this book, the very weapon for this — *«discerning of spirits»* (1 Corinthians 12:10), to tell the Pharisee's accusation and Laodicea's lullaby apart from the voice of God. Use it. Neither spirit can overcome a Spirit-filled man from the outside: *«greater is he that is in you, than he that is in the world»* (1 John 4:4). They win only by invitation — when you open the door to them and, by the same act, close it on Him. The door of Revelation 3 opens only from the inside.

Will ye also go away?

This peril is not new. There was a season, when the word waxed hard, that the Lord beheld this falling away among His own followers. He had uttered that most difficult

saying — *«Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you»* (John 6:53) — and straightway declared how it should be received: *«It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life»* (John 6:63). They received it after the flesh and took offence; and the verse that followeth is among the most grievous in the Gospels: *«From that time many of his disciples went back, and walked no more with him»* (John 6:66). It was not the multitude, but disciples. They had walked with Him, yet now they walked away.

Years hence, the Apostle John declareth what such a departure revealeth: *«They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us»* (1 John 2:19). This turning away doth not sever a man who was truly joined; it maketh manifest him who never was. The hard word is the sieve.

Consider also what the Lord did not do. He softened not the saying to entreat them, nor did He run after the multitude. He turned instead unto the twelve and asked of them the loneliest question in Holy Writ: *«Will ye also go away?»* (John 6:67) — and He let the answer stand. Peter spoke for those who were truly His: *«Lord, to whom shall we go? thou hast the words of eternal life»* (John 6:68). Here is the very antithesis of Laodicea: He would rather keep the few who are His own than the many held by a gentler gospel.

Yet deem not that He suffered them to depart with a cold heart. The selfsame Lord who would not bend the word wept for those who rejected it: *«he beheld the city, and wept over it»* (Luke 19:41); *«how often would I have gathered thy children together... and ye would not!»* (Matthew 23:37). The grief of the Holy Spirit (Ephesians 4:30) and the tears of Christ are one and the same sorrow. The warning in this chapter is no cold verdict from an indifferent judge; it is the ache of a Love that holdeth the door open to the uttermost, and weepeth as thou steppest out from it. When the word is hard, go not back. Abide, and be known.

And do not bend this warning the wrong way. To flee the Pharisee's deadness and Laodicea's chill is not to flee God's people — for the Spirit who frees you from the counterfeit binds you to the body, and *«we know that we have passed from death unto life, because we love the brethren»* (1 John 3:14). Come out from the false — *«come out from among them, and be ye separate»* (2 Corinthians 6:17) — but do not forsake the true: *«not forsaking the assembling of ourselves together»* (Hebrews 10:25). No member may say to another, *«I have no need of thee»* (1 Corinthians 12:21). Leave the dead religion; do not abandon the living body.

So guard the two things this whole book has been about. Keep the fire — do not let Laodicea cool it. Keep the leading — do not let the Pharisee bind it. For in the end both counterfeits are the same sentence wearing two coats. The Pharisee is *«I never knew you»* with a form of godliness; Laodicea is *«I never knew you»* with the lights still on and the

Owner outside. The one thing neither has — and the only thing that saves — is what you were given when you were born again: to be *known* by Him, and to keep the door open.

Chapter 48

Are the Gifts for Me?

A question rises quietly in many believers: are the gifts of the Spirit for someone like me? Scripture's answer is not a maybe. Paul says the gift is given to each one, not to a chosen circle:

First Corinthians 12:7 · *«But the manifestation of the Spirit is given to every man to profit withal.»*

First Corinthians 12:11 · *«But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.»*

For whoever belongs to Christ already has the Spirit dwelling in him:

Romans 8:9 · *«... Now if any man have not the Spirit of Christ, he is none of his.»*

So the floor is not empty. Whoever is Jesus' own has the Spirit — and with Him at least one gift to profit withal.

48.1 But the gifts are many, not uniform

Here we must be exact, or the question will crush us. For Paul expects the answer "no" when he asks:

First Corinthians 12:29-30 · *«Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?»*

To lack the conspicuous gifts is not to lack the Spirit. The surest mark was never sign, but fruit:

Galatians 5:22 · *«But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith ...»*

And above all, love itself. Without it even the greatest gifts are empty:

First Corinthians 13:1 · *«Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.»*

48.2 The voice is low, not absent

Many say they do not hear the Spirit. But mark how He speaks. The sheep know the voice:

John 10:27 · *«My sheep hear my voice, and I know them, and they follow me.»*

And whoever lets himself be led is a child:

Romans 8:14 · *«For as many as are led by the Spirit of God, they are the sons of God.»*

But to Elijah the Lord came not in the wind, not in the earthquake, not in the fire:

First Kings 19:12 · *«... and after the fire a still small voice.»*

Many hear without recognising it, because they are listening for thunder. So the power to discern must be trained — *«senses exercised to discern both good and evil»* (Hebrews 5:14). This is the very prayer the foreword laid upon us.

48.3 When it is dark all the same

And where the spiritual life truly is dark — no gift, no voice, no power — Scripture's diagnosis is seldom "God withheld." It is usually one of three: unasked, asleep, or quenched.

Unasked:

James 4:2 · *«... ye have not, because ye ask not.»*

Luke 11:13 · *«... how much more shall your heavenly Father give the Holy Spirit to them that ask him?»*

Asleep — the gift lies smouldering under the ash and must be awakened:

Second Timothy 1:6 · *«... stir up the gift of God which is in thee.»*

Quenched — for a grieved and dampened Spirit falls silent; not because He left, but because He was brought to silence:

First Thessalonians 5:19 · *«Quench not the Spirit.»*

Ephesians 4:30 · *«And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.»*

48.4 The promise has no expiry

Was all this only for the first ones? No. The promise reaches through the generations — to us as well:

Acts 2:39 · *«For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.»*

And the measure Paul sets is not poverty, but abundance:

First Corinthians 1:7 · *«So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.»*

For this is not the way of fear and faintheartedness:

Second Timothy 1:7 · *«For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.»*

48.5 Not darkness till the day goes out

But are we then promised concealment, darkness, sickness and sorrow until the day fades over us? No. The Spirit is called the firstfruits and the earnest — a down-payment that guarantees more is coming, not less:

Ephesians 1:14 · *«... which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.»*

The road runs upward, not down into the dark:

Second Corinthians 3:18 · *«... we all ... are changed into the same image from glory to glory, even as by the Spirit of the Lord.»*

Yet we hold the honest tension. We who have the firstfruits still groan:

Romans 8:23 · *«... even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.»*

The full end of sickness and sorrow belongs to the world to come:

Revelation 21:4 · *«And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.»*

So we are not promised a painless present — but we are emphatically promised His presence, His voice, and His power in the midst of the groaning, as those who carry the earnest of the glory.

48.6 So seek

Therefore the answer is not to wait passively. It is to seek the gift in earnest — and at the same time to stop wounding the Giver:

First Corinthians 14:1 · *«Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.»*

If the gifts have fallen silent, the gospel's answer is almost never that God shut the door. It is a Spirit grieved into silence, or a gift never wakened or asked for. And each has a remedy you can take today: turn from grieving Him, ask, and fan the spark to flame. Stop grieving — start receiving.

But even this question rests on a deeper one: do I belong to God at all? For the gifts are for His own. How a person may know he is one of them, we take up in the chapter that follows.

Chapter 49

How Do I Know I Belong to God?

The question in the previous chapter — are the gifts for me? — rests on a deeper one: do I belong to God at all? And this is not meant to be a guess. John wrote a whole letter precisely so that we would know:

First John 5:13 · *«These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life...»*

Assurance, then, is something God wants you to own, not something you must claw at.

49.1 To whom was the Spirit given?

First we must see the truth plainly: the Spirit — and therefore His gifts — is not poured out on humanity at large. Jesus says it outright:

John 14:17 · *«... the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.»*

The Spirit is given to those who belong to Christ:

Galatians 4:6 · *«And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.»*

Note the order: because sons, therefore the Spirit. And the reverse:

Romans 8:9 · *«... Now if any man have not the Spirit of Christ, he is none of his.»*

49.2 But the door is as wide as humanity

This is no closed circle. The invitation excludes no one:

Revelation 22:17 · *«... And whosoever will, let him take the water of life freely.»*

John 6:37 · *«... him that cometh to me I will in no wise cast out.»*

So: offered to all, given to His own. The dividing line is not God's reluctance, but whether a person comes through the one Door. The threshold is low — everyone who has come has been received.

49.3 So: how do I know?

Assurance rests on one ground and is confirmed by several witnesses. The ground is that you have the Son:

First John 5:12 · *«He that hath the Son hath life; and he that hath not the Son of God hath not life.»*

Romans 10:9 · *«That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.»*

This ground rests not on your performance but on His promise: «him that cometh to me I will in no wise cast out» (John 6:37).

49.4 The witnesses

On that ground the Spirit gives several testimonies that you are His. The innermost is the Spirit's own witness:

Romans 8:16 · *«The Spirit itself beareth witness with our spirit, that we are the children of God.»*

That His Spirit dwells in you:

First John 4:13 · *«Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.»*

He is the seal and the earnest of the inheritance (Ephesians 1:13–14) — the very Spirit the previous chapter begged you to stop grieving. And further: love for God's people —

First John 3:14 · *«We know that we have passed from death unto life, because we love the brethren.»*

— a life that keeps His word, direction and not flawlessness —

First John 2:3 · *«And hereby we do know that we know him, if we keep his commandments.»*

— and faith itself, that Jesus is the Christ:

First John 5:1 · *«Whosoever believeth that Jesus is the Christ is born of God...»*

49.5 The deepest: to be known by Him

But beneath all these witnesses lies one that carries them: not first that you know Him, but that He knows you.

Second Timothy 2:19 · *«... The Lord knoweth them that are his.»*

Galatians 4:9 · *«But now, after that ye have known God, or rather are known of God...»*

Mark the rescue in Paul: even your knowing Him is upheld by the truer thing — that you are known by Him. That is yada, the covenant word from an earlier chapter: not to know about, but to be known. And those He knows, He keeps:

John 10:28 · *«And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.»*

49.6 The two questions meet

So whom are the gifts for? — those who belong to God. And how do you know you belong to Him? — by the Spirit's witness, by faith in the Son, by a heart bending toward love and obedience, and above all by being known, washed, and sealed by Him. For the same Spirit who seals you — your assurance — is the Spirit who equips you — your power. The cure is therefore one: come to the Son, stop grieving the Spirit, and ask.

Acts 5:32 · *«... the Holy Ghost, whom God hath given to them that obey him.»*

Assurance is not a feeling you must pump up. It is a Person who witnesses, a promise that stands, and a seal that is not broken. If you have come to Him, you are His — and He has never cast out one who came.

Chapter 50

Is My Name Written in the Book of Life?

Beneath the question «do I belong to God?» lies a deeper one still: is my name written? And Scripture speaks of this book from Moses to Revelation — no figure of speech, but a reality to which both the first and the last book of the Bible bear witness.

50.1 A book that runs through the whole of Scripture

The first word about the book is grave. Moses asks to be blotted out for his people's sake, and the LORD answers:

Exodus 32:33 · «... Whosoever hath sinned against me, him will I blot out of my book.»

David prays the same over his enemies:

Psalms 69:28 · «Let them be blotted out of the book of the living, and not be written with the righteous.»

But the book has a brighter side: it records those who fear the LORD —

Malachi 3:16 · «... a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.»

The prophets saw it at the end (Daniel 12:1: «every one... found written in the book»), and Jesus Himself made it a fountain of joy:

Luke 10:20 · «... rejoice, because your names are written in heaven.»

In Revelation the book gets its full name — and its owner:

Revelation 13:8 · «... whose names are not written in the book of life of the Lamb slain from the foundation of the world.»

Revelation 20:15 · *«And whosoever was not found written in the book of life was cast into the lake of fire.»*

Revelation 21:27 · *«... but they which are written in the Lamb's book of life.»*

50.2 It is the Lamb's book

Mark whose book it is: the Lamb slain (Revelation 13:8; 21:27). Two things stand together in one verse: the names are written «from the foundation of the world» — election — and they are written in the book of «the Lamb slain» — atonement. To stand in the book is neither a cold fate nor a thing you achieve; it is to belong to the Lamb.

50.3 Blotted out — but what is blotted out?

Here lies the deepest thing. The same verb — to «blot out» — that could strike the name from the book, God turns against sin. To the overcomer the promise runs:

Revelation 3:5 · *«He that overcometh... I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.»*

«I will not blot out.» Yet this very word God uses of His own work with our sin:

Isaiah 43:25 · *«I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.»*

Psalms 51:9 · *«Hide thy face from my sins, and blot out all mine iniquities.»*

Acts 3:19 · *«... that your sins may be blotted out...»*

And at the cross it was settled for ever:

Colossians 2:14 · *«Blotting out the handwriting of ordinances that was against us... nailing it to his cross.»*

The same word will at last wipe away the very tears:

Revelation 21:4 · *«And God shall wipe away all tears from their eyes...»*

Do you see it? The eraser that justice could have aimed at your name, grace aimed at your sin — at the cross. The name stands precisely because the handwriting of debt was blotted out and nailed to the tree. That is why the overcomer's name is not blotted out (Revelation 3:5): the blotting has already happened — at Golgotha, on the debt, not on the soul.

50.4 So: how do I know my name is there?

You do not read the book from above. But you read the same signs that here on earth answer to the name in heaven.

First: you are in the Lamb. It is the Lamb's book, and —

First John 5:12 · *«He that hath the Son hath life; and he that hath not the Son of God hath not life.»*

Second: the overcomer's name is the one not blotted out (Revelation 3:5), and the victory is faith —

First John 5:4 · *«For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.»*

Third: the book of remembrance is kept for those who fear Him and love His name (Malachi 3:16). And fourth: the Spirit's seal now is the receipt for the name then —

Romans 8:16 · *«The Spirit itself beareth witness with our spirit, that we are the children of God.»*

— the same seal and earnest of the inheritance (Ephesians 1:13–14). All of this is the new birth that gives this book its name:

John 3:3 · *«... Except a man be born again, he cannot see the kingdom of God.»*

That birth you do not see directly, but you know it by its effect, as you know the wind (John 3:8). For a new heart and a new spirit are set within you:

Ezekiel 36:26 · *«A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.»*

So the old is passed away: «behold, all things are become new» (2 Corinthians 5:17). And above all: Jesus bids you not to fret over the book, but to rejoice (Luke 10:20).

50.5 The three questions are one

Born again — known by the wind and the new heart. Belonging to God — the Son possessed, the Spirit crying «Abba», the fruit that loves. The name in the book of life — sin blotted out, spirit sealed. One and the same Spirit does it all: He regenerates you, He bears witness with your spirit, and He is the seal that your name stands. Come to the Lamb — for the hand that blotted out your sin is the surety for the pen that wrote your name.

Chapter 51

Contact Me

Jesus says: «*Come to me, all you who are weary and burdened, and I will give you rest*» (Matthew 11:28). If you have questions about the faith, want to learn more about adult baptism, or need prayer, please feel free to contact me. «*Everyone who calls on the name of the Lord will be saved*» (Romans 10:13).

Bibles and study Bibles with Greek and Hebrew, built with the publication engine going back to 2016-17, are all available on Apple iTunes. The simpler ones are available on Amazon with [Amazon](#). Search for TruthBeTold Ministry there. For example [Amazon](#). Google Play removed nearly all of the publications in 2019, as publishing parallel Bibles *apparently* violated their guidelines—something I disagree with, but what can one do? Go to amazon.com and search for «TruthBeTold Ministry» or «Jørn Andre Halseth». We have also built [tbtm.sale](#), where most if not all of the releases are available for sale.

This book is currently online at junifye.publifye.pro/born-again in digital format.

If this book reached you as a gift — passed on by a friend, given by a church, or shared without cost — and you have been blessed by it, you are welcome to send a gift via PayPal at paypal.me/JHalseth ([PayPal](#)) or VIPPS to +47 90 92 49 34. If anyone wishes to order one or more books, use the same VIPPS number. Read more below. Every gift helps the work continue—whether new translations, releases, or printing and distribution. Each gift helps and sows into God's work «*Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver*» (2 Corinthians 9:7).

Order books direct. *Softcover, A5 (148 × 210 mm), about 200 pages.* Send delivery address **and which edition you want (Norwegian, English, or a mix)** by email to jorn.halseth@publifye.com or SMS to +47 90 92 49 34.

- **Norway:** VIPPS kr 349 to +47 90 92 49 34 (postage included; the delivery address can be written in the message field).
- **Europe:** PayPal €35 to paypal.me/JHalseth ([PayPal](#)) (postage included).
- **USA:** PayPal \$25 to paypal.me/JHalseth (postage included).
- **Other countries:** contact for pricing to your region.

- **2 books or more** (private, churches, Bible groups, missions): request a quote with quantity, country, and intended use. Typically **kr 249 / €25 / \$20 per book** plus postage; free postage on larger orders.
- **Other languages:** print editions can be arranged on request — please feel free to contact me.

Contact Information

Mobile	+47 90 924 934 (+47 YAHWEH T9)
Email	jorn.halseth@publifye.com
Organization Number	826 774 622

«*Whoever comes to me I will never cast out*» (John 6:37). Remember that Jesus stands at the door and knocks (Revelation 3:20)—it is up to you to open and let Him wash you clean, build you up, and equip you for a life with Him, Jesus Christ, as His bride.

How this was made

This is the author's own work. It was composed with [junifye](#) and an AI assistant, drawing its Scripture and original-language work (Greek, Hebrew, cross-references) from [Darash](#) (Hebrew *darash*, “to seek, inquire, study”), a tool and reference work for the Bible in its original languages.

A gift of support — [Stripe](#)



Scan to read this book online