

Exploring how Science, Religion, “Non”-religion, and
Mathematics are four sides of ONE Cube!



A “Good” Theory of Everything

by Susan Pride
goodtheoryofeverything.com

“If we do discover a complete theory, it should in time be understandable in broad principle by everyone, not just a few scientists....Yet if there really is a complete unified theory, it would also presumably determine our actions. And so the theory itself would determine the outcome of our search for it! And why should it determine that we come to the right conclusions from the evidence? Might it not equally well determine that we draw the wrong conclusion.....The greatest enemy of knowledge is not ignorance, it is the **ILLUSION OF KNOWLEDGE.” —Stephen Hawking**

Illusions. Knowledge. Presumably, one should negate the other. But if knowledge is an illusion, how do we define “truth”? Stephen Hawking stated that “a theory is a good theory if it satisfies two requirements. It must accurately describe a large class of observations on the basis of a model that contains only a few arbitrary elements, and it must make definite predictions about the results of future observations.”

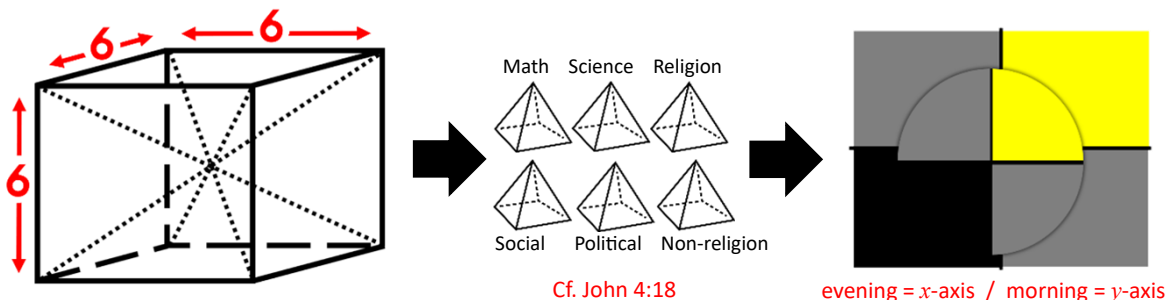
“How you describe something depends on what your measuring tools are.”
—Professor Lisa Randall

Measuring tools. **HOW** you describe something. Those are significant words. We tend to ignore that when it comes to reading ancient Biblical text. We tend to see it purely as a historical or religious document for Christians and Jews. Yet, that ancient text is the first book to ever be printed by modern man. It has endured throughout the ages and remains a #1 Best-Seller even though many do not follow the Christian or Jewish faiths.

“I see a pattern, but my imagination cannot picture the maker of the pattern. I see a clock, but I cannot envision the clockmaker. The human mind is unable to conceive of the four dimensions, so how can it conceive of a God, before whom a thousand years and a thousand dimensions are as one?”—Albert Einstein

“Even if there is only one possible unified theory, it is just a set of rules and equations. What is it that breathes fire into the equations and makes a universe for them to describe?”—Stephen Hawking

“And God saw every “thing” that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.”—Genesis 1:31



“Science investigates; religion interprets. Science gives man knowledge, which is power; religion gives man wisdom, which is control. Science deals mainly with facts; religion deals mainly with values. THE TWO ARE NOT RIVALS.”—Dr. Martin Luther King Jr.

When we examine ourselves, a careful analysis reveals a relationship between science and religion. With the advent of Georges Lemaître’s primeval super-atom, science, religion, and math each have their beginning. Like the cube (comprised of six pyramids), each are telling the same story but from different perspectives—akin to the four books of the Gospels (Matthew, Mark, Luke, and John). Each of the six sides of the cube focus on different aspects of the tale. I believe that the goal of Religion is to provide “truth” of “who” we are and “why” we are. Stephen Hawking said of Science, “The eventual goal of science is to provide a single theory that describes the whole universe.” Math, of course, tells the “number” story. Social defines relationships. Political gives us the story of the governor and the governed. There is the “Non”-religion side that stands in opposition as a counter-balance to the relationship. Belief versus Disbelief. Real versus Imagined. The Natural versus the Spiritual.

*“Thou art become cruel to me: with thy strong hand thou **opposest thyself** against me.”—Job 30:21*

In Christianity, man is described as a triune being—body, soul, and spirit—correlating to his triune God—Father, Son, and Holy Spirit. ONE that are three. The soul is man’s mind, will, and emotions. Christianity espouses that man **is a spirit**, lives in a body, and has a soul.

*“Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”
—2 Corinthians 3:17-18 [cf. Zechariah 3]*

Religion, in any culture, is simply man seeking to commune with that part of himself that is unseen.

“Know Thyself”—Delphic maxim

Like Religion, Science is man’s search to understand and define his existence and his environment. Science studies the “natural” world. According to *Oxford Languages* science is “the systematic study of the structure and behavior of the physical and natural world through observation, experimentation, and the testing of theories against the evidence obtained.” Remember what Stephen Hawking said, “Yet if there really is a complete unified theory, **it would also presumably determine our actions.** And so the theory itself would **determine the outcome** of our search for it! And why should it determine that we come to the right conclusions from the evidence? Might it not **equally well determine that we draw the wrong conclusion.**” [*“The king’s heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.”—Proverbs 21:1*] And, what if, in a world where there are thousands of data to be found, we find only the hundred that support evidence of what is untrue?

When we choose to ignore “certain” data simply because we see it as “religious” or “un”-scientific, we are choosing to use incomplete evidence and get incomplete results.

“We observe the universe through the limited prism of our senses...To hold to one assumption and exclude any and all contradictory data, that isn't science, that's politics.”—*Numb3rs*

The Holy Bible is more than a book. It is not a “code” as some have stated. It is a “word” equation—from Genesis to Revelation. You have to familiarize yourself with the “measuring tools.” See an example below from Acts 3:1-21,

¹ **Now** Peter and John went up together into the temple at the hour of prayer, being the ninth hour. ²And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; ³Who seeing Peter and John about to go into the temple asked an alms. ⁴And Peter, **fastening** his eyes upon him with John, said, Look on us. ⁵And he gave heed unto them, expecting to receive something of them. ⁶Then Peter said, Silver and gold have I none; but such as I have **give I thee**: In the name of Jesus Christ of Nazareth rise up and walk. ⁷And he **took** him by the **right** hand, and lifted him up: and immediately his feet and ankle bones received strength. ⁸And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. ⁹And all the people saw him walking and praising God: ¹⁰And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. ¹¹And as the lame man which was healed held Peter and John, all the people **ran together** unto them in the **porch** that is called Solomon's, greatly wondering. ¹²And when Peter **saw it, he answered** unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? ¹³The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye **delivered up**, and **denied** him in the presence of Pilate, when he was determined to let him go. ¹⁴But ye **denied** the Holy One and the **Just**, and desired a murderer to be granted unto you; ¹⁵And killed the **Prince** of life, whom God hath raised from the dead; whereof we are witnesses. ¹⁶And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this **perfect soundness** in the presence of you all. ¹⁷And now, brethren, I wot that through ignorance ye did it, as did also your **rulers**. ¹⁸But those things, which God before had **shewed by the mouth** of all his prophets, that Christ should suffer, he hath so fulfilled. ¹⁹Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. ²⁰And he shall send Jesus Christ, which before was preached unto you: ²¹Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

VERSE:

1

- [Peter (Rock) = “natural/real” / John (Gift) = “spiritual/imaginary”]
- [“temple” = the “graph”]
- [prayer is imagery of “annealing”]
- [ninth = 9 = number of completion of the “birth” cycle into a “new” beginning—Isaiah 43:19]

2

- [“certain man” is ALWAYS the “Ancient of Days”]
- [lame = no feet = “0” (cf. 2 Corinthians 12:11, “...though I be nothing”)]
- [“mother” is WISDOM (ALL females in the Bible are either WISDOM [mature] or LAW [immature] depending on level of maturity, NOT age!)]
- “from womb” = 0 (on the graph)]
- “carried” [a mathematical expression that means “[in Addition] if one column makes a sum greater than or equal to 10, you **regroup** the number and place the extra ten in the column to the left.” (mamateaches.com)]
- [“gate of the temple” = 0 (on the graph) = Hosea 13:13, “the place of the breaking forth of children”—i.e. the “angles (Angels)”] 1 Cor. 11:10, “For this cause ought the woman to have power on her head because of the angels.”

6

- [“give I thee” = “I give myself to you”]

7

- “took him by the right hand, and lifted him up” indicates direction on the graph—image of person facing you]

8

- [“walking and leaping” indicates flat line and then a jump, flat line, jump, flat line, jump, etc. on the graph]

12

- [Note: In Old English, “ye” used to be written as “y^e”.] +y = HEadd
-y = feet

The following is imagery taken from my document “GRACE—THE Journal” (pages 646 and 669-670). I place it here as another example of understanding the “measuring tools.”

Psalm 87 A Psalm or Song for the sons of Korah
¹ His foundation is in the holy mountains. ² The Lord loveth the gates of Zion more than all the dwellings of Jacob [**being able to get “out” is better than being “in”**]. ³ Glorious things are spoken of thee, O city of God. Selah. ⁴ I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there. ⁵ And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. ⁶ The Lord shall count, when he **writeth up** the people, that this man was born there. Selah [**hales**→ (ARCHAIC) to drag or draw by force]. ⁷ As well the singers as the players on instruments shall be there: all my springs [**imagery variant of “strings”**] are in thee.

Psalm 92 A Psalm or Song for the sabbath day
¹ It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, **O most High**: ² To shew forth thy lovingkindness [cf. Jeremiah 31:3] in the morning, and thy faithfulness ever night, ³ Upon an instrument of ten strings, and upon the psaltery; Upon the harp with a **solemn sound**. ⁴ For thou, Lord, hast made me **glad** through thy **WORK**: I will triumph in the works of thy hands. ⁵ O Lord, how great are thy works! and thy thoughts are very deep. ⁶ A brutish man knoweth not; neither doth a fool understand this. ⁷ When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever: ⁸ But thou, Lord, art most high for evermore. ⁹ For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. ¹⁰ But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil. ¹¹ Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me. ¹² The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. ¹³ **Those that be planted in the house of the Lord [the tRNA that are now severed/mutilated/headless]** shall flourish in the courts of our God. ¹⁴ They shall still bring forth fruit in old age [cf. John 12:24, “...but if it die, it bringeth forth much fruit.”]; they shall be fat and flourishing; ¹⁵ To shew that the Lord is upright: he is my rock, and there is no unrighteousness in him.

John 5:1-15, “After this [John 4:46-54] there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having **five** porches. In these lay a **great multitude** of **impotent folk, of blind, halt, withered, waiting** for the moving of the water. For an angel went down at a **certain season** into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a **certain man** was there, which had an infirmity **thirty and eight** years. When Jesus saw him lie, and knew that he had been **now** a long time in that case, he **saith** [**imagery variant of “faith”**] unto him, **Wilt** thou be made whole? The **impotent** man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me [**imagery of more than one line on the graph**]. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. [**This imagery of “stepping down” and “rising up” is equivalent imagery of the sinus rhythm of the heart which is imagery of “mountain of the Lord/Zion” (the same as Higgs boson—cf. Ezekiel 31, Amos 9:2) which is imagery of Jesus’ death, burial, descension into hell, resurrection to ascend to heaven to return to earth.**] The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then **asked they him** [**syntax**], What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had **conveyed** himself away, a multitude being in that place. Afterward Jesus **findeth** him in the temple, and said unto him, Behold, thou art made whole: sin[**e**] no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole.”

“And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was **joined**: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.” —1 Kings 20:29

Revelation 20:1-4 chain = DNA strand

“...Into whatsoever city ye enter, and they receive you not, **GO** your ways out into the streets of the same...I am the door: by me if any man enter in, he shall be saved, and shall **GO in and out**, and find pasture.” —Luke 10:10, John 10:9

THE HUMAN BODY by Steve Parker—p. 45

They appear to be kneeling and being beheld—losing “the big head” [“having a big head” is a “term” used to describe someone who has an “inflated” ego, or is “full of himself,” or is “high-minded,” etc.].

1 Corinthians 15:46, "Howbeit that was not first which is spiritual, but that which is natural [refers to "His" NATURE]; and afterward that which is spiritual."

The "good" theory of everything is that we exist in the mind of the "Beginning of All Things"—i.e. FāthEr **[the Faith "Er"]** (Genesis 38:7, "And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him."). The Faith "Er" is pure thought—not merely a cosmic mind (which is only imagery of who He is). He is "ALL" things. He is the "container" and the contents. Hebrews 11:1 says, "**NOW** faith is the substance of things hoped for, the evidence of things not seen." Acts 17:28 says, "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." And in Colossians 1:12-29 **[17 verses that are only 4 sentences]**, "¹² Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints **in light** [cf. 1 Kings 8:12, 2 Chronicles 6:1, "...The Lord (hath) said that he would dwell in the thick darkness.":¹³ Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:¹⁴ In whom we have redemption through his blood, even the forgiveness of sins: ¹⁵ Who is the image of the invisible God, the firstborn of every creature: ¹⁶ For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: ¹⁷ **And he is before all things, and by him all things consist.** ¹⁸ And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. ¹⁹ For it pleased the Father that in him should all fulness dwell; ²⁰ And, having made peace through the blood of his cross, by him to **reconcile all** things unto himself; by him, I say, whether they be things in earth, or things in heaven. ²¹ And you, that were sometime alienated and enemies **in your mind** by wicked works, yet now hath he reconciled ²² In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: ²³ If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; ²⁴ Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: ²⁵ Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; ²⁶ Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: ²⁷ To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: ²⁸ Whom we preach, warning every man, and teaching every man

"Live in such a way that your first name becomes your life."

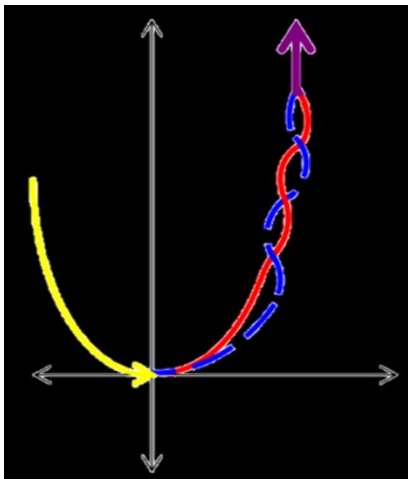
—Dr. Myles Munroe
(i.e. wise-Er, strong-Er, etc.)

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath **received** of the Lord's hand **double** for all her sins."—Isaiah 40:2
(cf. verses. 1-5; Isaiah 43:1-4, Ephesians 4:29-30)

"The supreme art of war is to subdue the enemy without fighting....Supreme excellence consists of breaking the enemy's resistance without fighting."—Sun Tzu
(cf. Psalm 85:8, Zechariah 9:10; Compare Isaiah 34:1-4)

in all wisdom; that we may present every man [he who ¹was, ²is, and ³is to come"] perfect in Christ Jesus: ²⁹ Whereunto I also labour, striving according to his working, which worketh in me mightily."

The imagery is REVERSE role-playing—although we are the spiritual, we are role-playing the natural. FāthEr is the subject of the tale. He is every character telling "His" story! Why? Because "there is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his LABOUR [John 6:29, "This is the WORK of God, that ye believe on him whom he hath sent." Cf. Ephesians 4:28, Proverbs 13:11, 10:22, 1 Chronicles 4:10, 1 Corinthians 3:15]; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail." (Ecclesiastes 4:8) FāthEr is a "mind" existing alone. He can only dream!



"Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?"

—Ezekiel 8:12

What is biblical imagery? I went online to get quotes from biblical experts.

"No one can understand the Bible well without some understanding of its images, symbols, metaphors and poetic language."—James Montgomery Boice, senior minister, Tenth Presbyterian Church (Philadelphia, Pennsylvania)

"These concrete pictures with their hidden force have struck sharp and lasting impressions on our minds. Their imprint has etched itself on the language and grammar of Christian faith and Western culture. Why then do traditional Bible dictionaries and reference works offer so little help to explorers of the Bible's galaxy of verbal pictures? ...They are often blind to the artistic expressions and deaf to the musical meanings that echo from within the world of the biblical text. The *Dictionary of Biblical Imagery* is the first contemporary reference work dedicated to exploring the images, symbols, motifs, metaphors and literary patterns found in the Bible.....It captures the plotted patterns of biblical narrative. It surveys the imaged texture of each book of the Bible."—InterVarsity Press (*Dictionary of Biblical Imagery*)

"People think with pictures in their heads. The Bible is God's picture book even though it is all in words."—Haddon Robinson, Harold John Ockenga Professor of Preaching, Gordon-Conwell Theological Seminary (South Hamilton, Massachusetts)

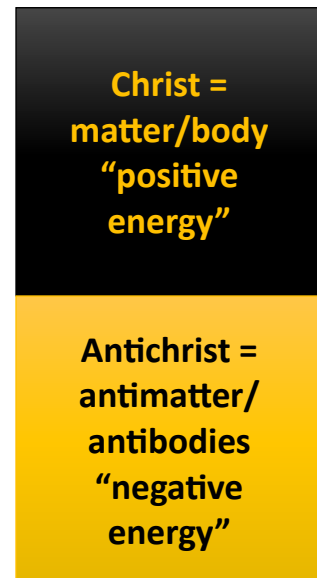
"While image is not everything, imagery often is; while plot is not the whole story, story is often the whole point."—Ben Witherington III, professor of New Testament, Asbury Theological Seminary

“The debate over God must begin by presuming atheism, putting the burden of proof on those arguing that God existed.”—Anthony Flew (NBCnews)

What is a theory? *Oxford Languages* defines “theory” as “a supposition or a **system of ideas intended to explain something**, especially one based on general principles **independent** of the thing to be explained.” It always amazes me that those who argue that God exists do so from their own point of view—often using only their “Holy” scripture as evidence. Evidence of His existence must be found in “all” areas of existence if He is the omnipresent deity that we (and scripture) claim that He is.

As I began studying about this “good” theory of everything, I came across a video titled “*Stephen Hawking: Does God Exist?*” in which he said the following:

“The great mystery at the heart of the Big Bang is to explain how an entire fantastically enormous universe of space and energy can materialize out of nothing. The secret lies in one of the strangest facts about our cosmos. The laws of physics demand the existence of something called negative energy. To get your head around this weird but crucial concept, let me draw a simple analogy. Imagine a man wants to build a hill on a flat piece of land. The hill will represent the universe. To make this hill, he digs a hole in the ground and uses that soil to build his hill. But of course he’s not just making a hill, he’s also making a hole. In effect, a negative version of the hill. The stuff that was in the hole has now become the hill. So it all perfectly balances out. This is the principle behind what happened right at the beginning of the universe. When the big bang produced a vast amount of positive energy, it simultaneously produced the same amount of negative energy. In this way the positive and the negative add up to zero—always. It’s another law of nature.”



What Hawking believed disproves the existence of God, actually is what the imagery in the Bible uses to explain Him [a few of which I placed on the homepage of goodtheoryofeverything.com (under the sun!)].

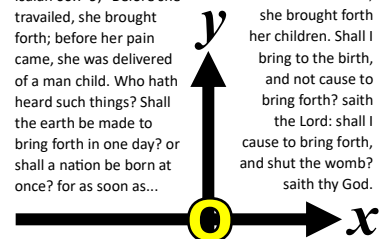
The imagery of a hill forming from a hole being dug is the same imagery of Hosea 13:9-16,

⁹ **O Israel**, thou hast destroyed thyself; but in me is thine help. ¹⁰ I will be thy king [“e” is ALWAYS “king”—non-passive force]: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? ¹¹ I gave thee a king in mine anger, and took him away in my wrath. ¹² The iniquity of Ephraim is bound up; his sin is hid. ¹³ The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in **the place of the breaking forth of children**. ¹⁴ I will ransom them from the power of the grave; I will redeem them from death: **O death**, I will be thy plagues; **O grave**, I will be thy destruction [How do you destroy a grave? Fill it with substance.]: repentance shall be hid from mine eyes. ¹⁵ Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels. ¹⁶ Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up [like a curtain/veil?].

Isaiah 66:7-9, “Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as...
... Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God.

Isaiah 3:12, “As for my people, children are their oppressors, and women rule over them...
...O my people, they which lead thee cause thee to err, and destroy the way of thy paths.”
(cf. Isaiah 43:24)

The CROSS = “the place of the breaking forth of children”
= zero (on the “graph”) = “O”
= Georges Lemaitre’s “super-atom”
= Genesis 2:10-14, John 19:23
(quadrants = “four heads”/“four parts”)
= Psalm 116, Genesis 14



“So long as the universe had a beginning, we could suppose it had a creator. But if the universe is really completely self-contained, having no boundary or edge, it would have neither beginning nor end: it would simply be. What place, then, for a creator?”—Stephen Hawking

Unknown to Stephen Hawking, he was describing FāthEr when he described the imagery of a universe being completely self-contained without boundaries or edge, without beginning or end—simply “being.” It’s the same imagery described in Hebrews 7:1-8 of the king of Salem (Melchisedec):

¹ For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; ² To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; ³ Without father, without mother, without descent, **having neither beginning of days, nor end of life**; but made like unto the Son of God; abideth a priest continually. ⁴ Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. ⁵ And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: ⁶ But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. ⁷ And without all contradiction the less is blessed of the better. ⁸ And here men that die receive tithes; but there he receiveth them, of whom it is **witnessed that he liveth.**”

As pure thought FāthEr is limitless. And according to 1 John 4:17, “...As he is, so are we in this world.” We have boundless imagination—creating worlds with our minds.

¹Creation. ²The Big Bang. ³Higgs boson. ⁴DNA replication. Four things that seem to have nothing in common but are imagery of ONE thing—Isaiah 43:19.

Isaiah 43:15-21,

¹⁵ I am the ³Lord, your ⁴Holy One, the ¹creator of Israel, your ²King. ¹⁶ Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters; ¹⁷ Which bringeth forth the chariot¹ and horse⁴, the army³ and the power²; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow. ¹⁸ Remember ye not the former things, neither consider the things of old. ¹⁹ Behold, **I will do a new thing** [Luke 12:18, “...I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.”]; now it shall spring forth; **shall ye not know it?** I will even make a way in the wilderness, and rivers in the desert. ²⁰ The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. ²¹ This people have I formed for myself; they shall shew forth my praise.

ALL of “creation” is telling ONE story. It is the story of “creative” destruction—the story of what FāthEr did to Himself (“in the chambers of his imagery”) when He decided to do a “new thing” (cf. Ezekiel 8:12). FāthEr, seen as the Mountain of the Lord, the “holy temple” (cf. 1 Corinthians 6:19), or “high”

mountain/hill (same imagery as Higgs boson), is the “great” among the “small” (His “creation”). FāthEr is represented by the “original” DNA strand. He is Lemaître’s super-atom existing alone until He decided He wanted—He “needed”—CHANGE (Genesis 2:18, “And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.” Romans 7:24, “**O wretched man** that I am! who shall deliver me from the body of this death?”).

“darkness”—STRONG’S 2822. “from 2821; the *dark*; hence (literally) *darkness*; figuratively, *misery, destruction, death, ignorance, sorrow, wickedness.*” STRONG’S 2821. “a primitive root; to be dark (as *withholding* light); transitively, to *darken*” “void”—STRONG’S 922. “to be empty...a *vacuity*, i.e. (superficially) an undistinguishable *ruin*”

Jeremiah 13:16, “Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he **turn** it into the shadow of death, and make it gross darkness.”

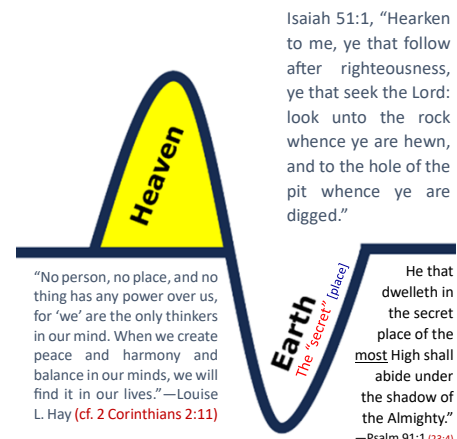
Hosea 9:6, “For, lo[w], they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles.” [If you trace it all the way down to its “roots,” Egypt means “limit,” “cramp,” “confine.” This can be PRISM (variant of “prison”) imagery.]

There are many passages of scripture that express the imagery seen in the Big Bang and Stephen Hawking’s “digging man” [i.e. 1 Thessalonians 5:3, Jeremiah 4:20]. Although this imagery is expressed throughout the entire Holy Bible (there are other scriptures in the Holy Bible that refers to this “event” as “the Day of the Lord”), the following few chapters are ones that I came across in my recent reading. Listen to the imagery, imagine the event, and understand the “measuring tools”: Ezekiel 17:2, “Son of man, put forth a **riddle**, and speak a parable unto the house of Israel;” Proverbs 1:5-6 (NIV), “⁵ let the wise listen and add to their learning, and let the discerning get guidance—⁶ for understanding proverbs and parables, the sayings and **riddles** of the wise.”

One of the most known imagery of the “beginning” of things is Genesis 1. Looking only at the first five verses, let’s examine the imagery:

Genesis 1:1-5,

¹In the beginning God [the “Digging Man”] created the heaven and the earth [the hill is heaven, the hole is earth]. ²And the earth was without form [cf. Isaiah 53:2], and void [an empty hole]; and darkness was upon the face of the deep [in the “thick darkness” of FāthEr’s “mind” was death, misery and sorrow]. And the Spirit of God moved upon the face of the waters. ³And God said, Let there be light: and there was light. ⁴And God saw the light, that it was good: and God divided the light from the darkness. ⁵And God called the light Day [“positive”], and the darkness he called Night [“negative”]. And the evening [cf. Deuteronomy 25:13-14, 2 Corinthians 8:14, Ezekiel 18:25,29—“equality”] and the morning [word imagery: “mourning”] were the first day. [Imagery of the “great” (i.e. Higgs boson) being brought “down/lower” (cf. 2 Samuel 1:25-27, “²⁵ How are the mighty fallen in the midst of the battle! **O Jonathan**, thou wast slain in thine high places. ²⁶ I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. ²⁷ How are the mighty fallen, and the weapons of war perished!”).] [cf. Psalm 139:12]



Isaiah 13

¹The burden of Babylon, which Isaiah the son of Amoz did see. ²Lift ye up a banner upon the **high mountain**, exalt the voice unto them [cf. Isaiah 30:21], **shake the hand**, that they may go into the **gates of the nobles**. ³I have commanded my sanctified ones, I have also called my mighty ones for **mine** anger, **even** them that rejoice in my highness. ⁴The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. ⁵They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. ⁶Howl ye; for **the day of the Lord is at hand; it shall come as a destruction from the Almighty**. [Amos 5:20, "Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?"] ⁷Therefore shall all hands be faint, and every man's heart shall melt: ⁸And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. ⁹Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof **out** of it. ¹⁰For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. ¹¹And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of "the terrible." ¹²I will make a man more precious than fine gold; even a man than the golden wedge [w-e-j = j-e-w] of Ophir. ¹³Therefore I will **shake** the heavens, and the earth shall **remove** out of **her** place [representing "grace," Earth should be the 5th planet (5 is number for "grace"), but all that remains "there" are nothing but "**crumbs**"—cf. Matthew 15:27, Mark 7:28, Luke 16:21 & CfA Redshift Survey], in the wrath of the Lord of hosts, and in the day of his fierce anger. ¹⁴[PRISM imagery] And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. ¹⁵Every one that is found shall be **thrust** through; and every one that is joined unto them shall fall by the sword. ¹⁶Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. ¹⁷Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. ¹⁸Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eyes shall not spare children. ¹⁹And Babylon ["**Baby LOAN**"]—all vowels are "long" unless acted upon (FāthEr is the "cosine-Er" on the baby "loan"), the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. ²⁰It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch **tent** there; neither shall the shepherds make their **fold** there. ²¹But wild beasts of the desert shall **lie** there; and their houses shall be full of doleful creatures; and owls [i.e. the "wise"] shall dwell there, and satyrs ["**Satan**" + "**Tyrus**" = **satyr** (cf. 1 Corinthians 6:18-20)] shall **dance** there. [Psalm 132:13-14, 17, " ¹³For the Lord hath chosen Zion; he hath desired it for his habitation. ¹⁴This is my rest for ever: here will I dwell; for I have desired it...¹⁷There will I make the horn of David to bud: I have ordained a **lamp** for mine anointed [cf. Matthew 5:14-16]."] Psalm 138:6-7, " ⁶Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. ⁷Though I walk in the midst of trouble, thou wilt **revive me** [cf. Revelation

"hand"
cf.
Ecclesiastes
4:5, Isaiah
35:3, 40:2,
Proverbs
3:16,
Ephesians
4:28

VERSE 19

cf.
Proverbs 22:7,
"borrower is
servant to the
lender"
(cf. Isaiah
24:2,
Proverbs
19:17, Luke
6:34-35,
"...nothing
again...reward
great," Luke
11:5-10)
Loan cosigner
verses
"surety, shake
hands,
pledge,
security (1 in
KJV)":
Hebrews 6:13
("He swore by
himself"),
Genesis 43:8-
10,32, Job
17:1-4, Psalm
119:122,
Proverbs 6:1-
5, 11:15,
17:18, 20:16
(Genesis
38:13-20,
Proverbs
20:16, 27:13),
22:26
("sureties" =
"Sure Ties"),
27:13,
Hebrews 7:22,
[Genesis 15:13
, 18:13, 26:9,
Acts 12:11],
Isaiah 10:32,
11:15, 13:2,
19:16, 33:15,
Zechariah 2:9,
Exodus 22:26,
Deuteronomy
24:6,10-13,17
(cf. Job 22:6,
24:3,9), 1
Samuel 17:18,
2 Kings 18:23
(Isaiah 36:8),
Ezekiel
18:7,12,16,
33:15, Amos
2:8 ("And they
lay
themselves
down upon
clothes laid to
pledge by
every
altar..."), Acts
17:1-9

1:18, "I am he that liveth, and was dead; and, behold, I am alive for evermore..."): **thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.**"²² And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

2 Kings 19:21-31,

²¹This is the word that the Lord hath spoken concerning him [Sennacherib]; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. ²²Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.²³ By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots **I am come up to the height of the mountains**, [Proverbs 8:1-2, "...wisdom...understanding...standeth in the top of high places."] to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. [Genesis 49:9, "Judah is a lion's whelp: from the prey, my son, thou art **gone up**: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" 2 Kings 19:4, "...wherefore **lift up** thy prayer [imagery of "annealing"] for the remnant that are left.]

²⁴I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. ²⁵Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. ²⁶Therefore **their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up** [cf. Isaiah 40:6-8]. ²⁷But I know thy abode, and thy going out, and thy coming in, and thy rage against me. ²⁸Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. [Isaiah 2:12, "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is **lifted up**; and he shall be **brought low**:" (cf. Luke 9:28-31) Jeremiah 49:16, "Thy terribleness hath deceived thee, and the pride of thine heart, **O thou that dwellest in the clefts of the rock**, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord."] ²⁹And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. ³⁰And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. ³¹For out of Jerusalem shall go forth a remnant, and they that **escape out of** mount Zion: the zeal of the Lord of hosts shall do this. ["escape"—cf. Isaiah 66:19-22]

Old English for "grass" is "gras." Æ is "law" and "death" joined. Cf. Romans 7:6, "but now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

Zephaniah 1

¹The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah ["name" imagery]. ²I will utterly consume all things from off the land, saith the Lord. ³I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked: and I will **cut off** man **from off** the land, saith the Lord. ⁴I will also stretch out mine hand upon Judah, and upon all the inhabitants of

Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; ⁵And them that worship the host of heaven upon the housetops; and them that worship and that swear by the Lord, and that swear by Malcham; ⁶And them that are turned back from the Lord; and those that have not sought the Lord, nor enquired for **NOT "of"** him. ⁷Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. ⁸And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel [cf. Judges 17:5]. ⁹In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. ¹⁰And it shall come to pass in that day, saith the Lord, that there shall be the **noise of a cry** from the fish gate, and an howling from the second, and a great crashing from the hills. ¹¹Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. ¹²And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. ¹³Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. ¹⁴The great day of the Lord is near, it is near, and hasteth greatly, even the **voice of the day of the Lord**: the mighty **man shall cry** there bitterly [cf. Isaiah 66:6]. ¹⁵That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and **thick darkness** [1 Kings 8:12, "Then spake Solomon, The Lord said that he would **dwell** in the thick darkness."], ¹⁶A day of the trumpet and alarm against the fenced cities, and against the high towers. ¹⁷And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung [cf. Deuteronomy 23:13]. ¹⁸Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

Job 3

¹After this opened Job his mouth, and cursed his day. ²And Job spake, and said, ³Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived [cf. Isaiah 66:7-9]. ⁴Let that day be darkness; let not God regard it from above, neither let the light shine upon it. ⁵Let darkness and the shadow of death stain it; let a "cloud" dwell upon it; let the **blackness of the day** terrify it. ["Blackness" of the "day" = "the day of the Lord" / Joel 1:15, "Alas for the day! for the **day of the Lord** is at hand, and **as a destruction** from the Almighty shall it come."] ⁶As for that **night, let darkness seize upon it**; let it not be joined unto the days of the year, let it not come into the number of the months. ⁷Lo, let that night be solitary, let no joyful voice come therein. ⁸**Let them curse it that curse the day, who are ready to raise up their mourning.** ⁹Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day: ¹⁰Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes. ¹¹Why died I not from the womb? why did I not give up the ghost when I came out of the belly? ¹²Why did the knees prevent me ["NOT" is missing from this phrase. What is the real meaning of "knees prevent"? Compare Psalm 88:13, "...O Lord; and in the morning shall my prayer prevent thee."/ cf. Isaiah 66:12]? or why the breasts that I should suck? ¹³For now

Cf. v. 19 with
Isaiah 24:2
Cf. Luke
19:43-46
with
1 Samuel
26:5-10



should I have lain still and been quiet, I should have slept: then had I been at rest, ¹⁴ With kings and counsellors of the earth, which build desolate places for themselves; ¹⁵ Or with princes that had gold, who filled their houses with silver: ¹⁶ Or as an hidden untimely birth I had not been; as infants which never saw light. ¹⁷ There the wicked cease from troubling; and there the weary be at rest. ¹⁸ There the prisoners rest together; they hear not the voice of the oppressor. ¹⁹ The small and great are there; and the servant is free from his master. ²⁰ Wherefore is light given to him that is in misery, and life unto the bitter in soul; ²¹ Which long for death, but it cometh not; and dig for it more than for hid treasures; ²² Which rejoice exceedingly, and are glad, when they can find the grave? ²³ Why is light given to a man whose way is hid, and whom God hath hedged in [cf. Lamentations 3—“heavy chain” = 01+1+1+1+1+1+.....]? ²⁴ For my sighing cometh before I eat, and my roarings are poured out like the waters. ²⁵ For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. ²⁶ I was not in safety, neither had I rest, neither was I quiet; **yet** trouble came. [cf. Luke 19:43-46]

[Verse 23—cf. “over against”—Genesis 21:16, Exodus 14:2, 25:2725-37, 26:35, 28:27, 37:14, 39:20, 40:24, Numbers 8:2-3, 22:5, Deuteronomy 1:1, 2:19, 3:29, 4:46, 11:30, 32:49, 34:1-6, Joshua 3:16, 5:13, 8:33, 9:1, 18:17-18, 22:11, Judges 12:3, 19:10, 20:43, 1 Samuel 14:5, 15:7, 2 Samuel 5:23, 16:13, 1 Kings 7:20, 7:39, 20:29, 1 Chronicles 5:11, 8:32, 9:38, 14:14, 24:31, 2 Chronicles 4:10, Nehemiah 3:10-31, 7:3, 12:9, 24-38, Esther 5:1, Ecclesiastes 7:14, Jeremiah 31:39, Ezekiel 1:20-21, 3:13, 40:18-23, 41:15-16, 42:1-10, 45:6-7, 46:9-20, 47:20, 48:13-21, Daniel 5:5, Matthew 21:2, 27:61, Mark 11:2, 12:41, 13:3, 15:39, Luke 19:30, Acts 20:15, 27:7]

Joel 2

¹ Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; ² A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. ³ A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. ⁴ The appearance of them is as the appearance of horses; and as horsemen, so shall they run. ⁵ Like the noise of chariots on the tops of mountains shall they leap [This is imagery of 2 lines on a graph. One line is a wave with peaks and troughs. The next is a straight line (more or less) passing through or touching the peaks of the other line.], like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. ⁶ Before their face the people shall be much pained: all faces shall gather blackness [light spectrum imagery]. ⁷ They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: ⁸ Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded [imagery of bi-secting coordinate planes]. ⁹ They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. ¹⁰ The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: ¹¹ And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it? ¹² Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: ¹³ And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and

merciful, slow to anger, and of great kindness, and repenteth him of the evil. ¹⁴Who knoweth if he will return [cf. Hosea 5:15] and repent [cf. Jeremiah 26:3, 42:10], and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? ¹⁵Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: ¹⁶Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. ¹⁷Let the priests [Sun], the ministers of the Lord, weep [solar flare] between the porch [space between the Sun and Mercury] and the altar [Earth], and let them say, Spare thy people, **O Lord**, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God [cf. Ezekiel 28:9]? ¹⁸Then will the Lord be jealous for his land, and pity his people. ¹⁹Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: ²⁰But I will remove far off from you the **northern** army, and will drive him into a land barren and desolate, with his face toward the east sea [+y on the graph], and his hinder [i.e. "back"] part toward the utmost sea [+y on the graph], and his stink shall come up, and his ill savour shall come up, because he hath done great things. ²¹Fear not, **O land**; be glad and rejoice: for the Lord will do great things. ²²Be not afraid, ye beasts of the field ["field" = earth // "beasts" = "hewn man" = earthlings]: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. ²³Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain¹, the former rain², and the latter rain³ in the first month. ²⁴And the floors shall be full of wheat, and the vats shall overflow with wine and oil. ²⁵And **I will restore** to you the years that the locust¹ hath eaten, the cankerworm², and the caterpillar³, and the palmerworm⁴, my great army which I sent among you. ²⁶And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. ²⁷**And ye shall know that I am in the midst** of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. ²⁸And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men [the "past"—i.e. that which "was"] shall dream dreams, your young men [the "present"—i.e. that which "is"] shall see visions: ²⁹And also upon the servants and upon the handmaids in those days will I pour out my spirit. ³⁰And I will shew wonders [cf. Exodus 3:20] in the heavens and in the earth, blood, and fire, and **pillars** of smoke. ³¹The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. ³²And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

Cf. Isaiah
34:2-4,
Revelation
6:12-14

Have you ever had an epiphany that “blew” your mind? Ever had a question and was “blown away” by the answer that came? A mind explosion! THAT is what the “big bang” is all about. FāthEr had an **id-e-a** to CHANGE! I find it interesting that the mathematician who stated that the universe had a beginning (the “Big Bang theory” [FāthEr’s big bang of an idea!]) and calculated its “birth” was a Catholic priest. Despite what your “persuasion” is in this regard, let’s look at some imagery of FāthEr from the Bible.

Isaiah said in chapter 53, verse 2, “For he shall grow up before him as a tender plant, and as a root out of a dry ground: **he hath no form** nor comeliness; and when we shall see him, there is no beauty that we should desire him.”

Jesus said in John 5:37, “And the Father himself...Ye have neither heard his voice at any time, **nor seen his shape.**” [If we are made in His image, how can this be?]

The Apostle John said in 1 John 3:2 “Beloved, now are we the sons of God, and **it doth not yet appear what we shall be**: but we know that, when he shall appear, we shall be like him; for we shall **see him** as he is.” [How do you “see” the “shapeless” (cf. Numbers 12:8, Isaiah 66:18-19)—is it akin to “hearing” a “still” small voice (1 Kings 19:12)? (Sound requires vibration.)]

Colossians 1:17,19, “And he is before all things, and **by him all things consist**...For it pleased the Father that **in him** should **all fulness dwell**.” [COMPARE Jeremiah 23:23-24, “²³ Am I a God at hand, saith the Lord, and not a God afar off? ²⁴ Can any hide himself in secret places that I shall not see him? saith the Lord. Do not **I fill** heaven and earth? saith the Lord.”]

This is where my study has led me:

- **FāthEr exists as more than a cosmic mind, He is “pure” THOUGHT!**
The universe is simply “imagery” of who He is—so that we can better grasp the nature of Who He is and understand who we are.
- **FāthEr is a great mind that is the container of all “things”!** Acts 17:28, “For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.” “Everything” exists “inside” His “mind”! T.D. Jakes said, “It is with the mind that we serve the Lord.” I was captivated when I heard Stephen Hawking say that, though his body was “bound” by a crippling disease, in his mind he was FREE! There were no limits, no boundaries to his imagination. He imagined his way “out”!
- **EVERYTHING IS IMAGERY!** It is FāthEr’s “game” of “wit.” To “play,” you MUST think like a “**little**” Child—**ABSTRACT!** [Cf. Isaiah 9:6, “For unto us a child is born...and the government shall be upon his shoulders,” and Matthew 18:3, “...become as **little** children...” I.e. **the “game” is total, asinine idiocy!** See Homepage of goodtheoryofeverything.com. Under the “sun” are a sampling of imagery explanations/equivalents/examples (also in document “**RE-A-SON-too**,” pages 6-10 (link located on Homepage below “**...a lie.**”). Important Möbius strip imagery begins just after the 2nd YouTube video, “Even If.”]

“Silly Sally went to town walking
backwards upside down.”
—Silly Sally (by Audrey Wood)

**“Your reasoning
is hardly logical,
but indulge
yourself.”**

—Shockwave
(a Transformers)

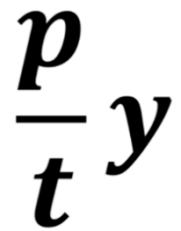
30-day-old embryo: Omikron/Photo Researchers
 Word imagery: E-A-R-T-H = H-E-A-R-T = "The EAR"
 (1 Corinthians 12:17, Ecclesiastes 1:8, Proverbs 21:13 [Psalm 66:18, Isaiah 34:1, 59:1-2, Jeremiah 11:11], James 1:22-25)



- Regardless of the "language," imagery must be relevant to the "viewer/listener" in his/her "tongues(s)" and "frame" of reference! 1 Corinthians 14:10, "There are, it may be, so many kinds of voices in the world, and **none** of them is **without** signification."
- Psalm 19:1-6, " ¹ The heavens declare the glory of God; and the firmament sheweth his handywork. ² Day unto day uttereth speech, and night unto night sheweth knowledge. ³ **There is no speech nor language, where their voice is not heard.** ⁴ Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, [the geometry of "bending" a line ([1+1+1+1] also represented by "e") "fills" the balloon] ⁵ Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. ⁶ His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."

But pay particular attention to the King James Version (KJV) of the Holy Bible.

- There is imagery in lettering. The letters and their "shapes" each represent or mean something—**regardless of the language** (see *GRACE—a new beginning4—It is a well* pp. 88-103 [link located at goodtheoryofeverything.com Homepage]). I wrote of English and some Hebrew. In the English language, vowels each represent a personage in FāthEr's "game"—like chess. The letter "O" is ALWAYS FāthEr, the "Ancient" of Days, GOOD, the "re-Tyred" king [cf. 1 Kings 11:46-48, "...hath given one to sit on my throne this day, mine eyes even seeing it."]—i.e. the "prince"—the "young man," the "cosign-Er," and the "Preacher." The letter "a" represents LAW (the immature female character [WISDOM is the "mature" female—the "married wife." WISDOM does not have an English letter designation—but, perhaps, "y".]). The letter "e" ALWAYS leads—is ALWAYS "king," the non-passive, sometimes destructive, force—the means of increase [cf. Romans 5:17, "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."]. "E" is sin(e)/sōn, and "Word." "E" is much more than an equation of "Life and Death," or exponential "growth and decay."
- Equations can be found in words: **POVERTY = "p" over "t" [times] y; yet = y^{(e)(t)} ["cross" = "add-it-ion", "pruning" = sub-"traction"]**
- **We are FāthEr's avatars** (figments of His imagination)—as real to Him as He is to Himself. We are reverse-roleplaying. "Wills" in the middle of a "Will" [Ezekiel 1:16, "The appearance of the wheels and their work was like unto the colour of a beryl [word imagery: "barrel"]: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel." Imagery of a gyroscope.].
 - Psalm 90:9, "For all our days are passed away in thy wrath: we spend our years as a tale that is told. [Daniel 12:5-7, "oppressor...brought down the story would be complete." (The Message translation)]

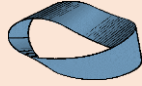


- Daniel 12:5-7, **Oy+y+y+y+...** = all on the roof!
- Ecclesiastes 6:6, "Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?"
- Psalm 139:16, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

"One secret of Purim says that the end is wedged into the beginning." [Tyre = tie Er]
 —Tiz Huch [Möbius imagery]

- **THERE IS ALWAYS AN EXCHANGE! (Möbius strip imagery)** Following imagery where it leads is not a straight path. Like the Möbius strip, there are twists and turns—a “weaving” of sorts. Sometimes, it is like “tying a knot”—and there are many kinds.

“It may have started out as an ordinary strip of paper, but because you twisted the paper, the back of the paper ended up joined to the front. This means that the Möbius strip is a **one sided object**. Also, because you joined the top edge to the bottom, it is a **one-edged object**.”—MoreThanMaths.com

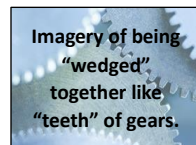


Möbius strip: Merriam-Webster.com

Job 38:9, “When I made the cloud the garment thereof, and thick darkness a **swaddlingband** for it,”

- **Of roles:** 2 Corinthians 8:9-15, “⁹ For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. ¹⁰ And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also **to be forward a year ago** [cf. Ecclesiastes 3:15—SEE NEXT PAGE]. ¹¹ **Now** therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. ¹² For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. ¹³ For I mean not that other men be eased, and ye burdened: ¹⁴ **But by an equality**, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: **that there may be equality:** ¹⁵ As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack [an “evening”—cf. Deuteronomy 25:13-14, 2 Corinthians 8:14, Ezekiel 18:25,29, Acts 4:32-35, 5:12-25].”

- John 14:19-21, “¹⁹ Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. ²⁰ **At that day ye shall know that I am in my Father, and ye in me, and I in you.** ²¹ He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” [cf. Matthew 9:16-17]



Imagery of being “wedged” together like “teeth” of gears.

- **Of place & Of function:**
 - John 6:38-39, “³⁸ For **I came down** from heaven, not to do mine own will, but the will of him that sent me. ³⁹ And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise **it up again** at the last day.” [cf. “coming/came down”—Genesis 11:5 (vss. 1-9), Revelation 21:1-4(ESV)]
 - (Exchange of Place):
 - 2 Chronicle 6:1, “Then said Solomon, The Lord hath said that he would dwell in the thick darkness.” [cf. Revelation 21:3, “tabernacle of God is with men, and he will dwell with them”]
 - 1 Peter 2:9, “But ye are a ³chosen generation, a ²royal priesthood, an ⁴holy nation, a ¹peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;”
 - Ephesians 2:4-6, “⁴ But God, who is rich in mercy, for his great love wherewith he loved us, ⁵ Even when we were dead in sins, hath quickened us **together** with Christ, (by grace ye are saved);”

¹Creation. ²The Big Bang. ³Higgs boson. ⁴DNA replication (SEE page 9)

Pay particular attention to **PUNCTUATION** in the original King James Version. What may appear to be a “mistake” is saying something! There are **NO MISTAKES**, there is **NO RANDOM**. All is calculated and precise!

"J-E-S-U-S"—if you use the Spanish "J" sound, you get "He's Us"! We are "Derivatives of a Constant." Cf. Malachi 3:6-7, "I change NOT."

⁶ And hath raised us **up together**, and made us **sit together** in heavenly places in Christ Jesus:" [DC imagery: Capitol Hill, USA]

○ **Of time** [NOTE: Imagery is timeless. Its relevance MUST only be to the Listener/Hearer and their "frame" of reference!]:

$\forall a, b, c (a = b) \wedge (a = c) \Rightarrow b = c$

- Ecclesiastes 1:9, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." [Ecclesiastes 3:1-8, "To every thing there is a season, and a time to every purpose..."]
 - Ecclesiastes 3:15, "That which hath been is now; and that which is to be hath already been; and God requireth that which is past." [cf. Isaiah 66:2]
 - 1 John 2:18, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now **are there many antichrists**; whereby we know that it is **the last time**." [Final experiment produced much. Cf. Genesis 26:13-22—NOW He's "free"!]
 - Psalm 90:4, "For a "thou-sand" years in thy sight are but as yesterday when it is past [He which "was"—Revelation 1:4,8, 4:8, 17:8], and as a watch in the night."
- **There is no "time"**—time exists only to "frame" our existence on earth. All there is is "NOW." Hebrews 11:1, "NOW faith is the substance of things hoped for, the evidence of things not seen." NOW is "real." All else is "imaginary."
 - Revelation 10:5-6, "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, **that there should be time no longer**." [Note syntax within a sentence. "Sin-tax" reveals the DIRECTION of thought. Also note "use" of "THAT" and "WHITCH".]
 - Job 32:7, "Days should speak [cf. Psalm 19:2, Proverbs 26:4-5, Ecclesiastes 10:14a,13], and multitude of years should teach wisdom." We each (as individuals) represent a "day" (i.e. light shining in the darkness [1 Kings 8:12, 2 Chronicles 6:1, "...The Lord (hath) said that he would dwell in the thick darkness," (cf. Isaiah 9:2, Ephesians 5:14, 16)]. The sea [of] suns ("seasons") in Genesis 1: Genesis 1:5, 7-10, 14-18, "⁵ And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day...⁷ And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. ⁸ And God called the firmament Heaven. And the evening and the morning were the second day. ⁹ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. ¹⁰ And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good [Imagery of "hewn"-man—dirt covered bags of water (Isaiah 51:1, "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.")].....¹⁴ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: ¹⁵ And let them be for lights in the firmament of the heaven to

give light upon the earth: and it was so. ¹⁶ And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. ¹⁷ And God set them in the firmament of the heaven to give light upon the earth, ¹⁸ And to rule over the day and over the night, and to **divide** the light from the darkness: and God saw that it was good.”
 [Waters above, waters below are beings of heaven and earth respectively.]



- Psalm 19:1-6, “¹ The heavens declare the glory of God; and the firmament sheweth his handywork. ² Day unto day uttereth speech, and night unto night sheweth knowledge. ³ There is no speech nor language, where their voice is not heard. ⁴ Their line is gone out through all the earth, and their words to the end of the world. In them [“hewn man”] hath he set a tabernacle for the sun, ⁵ Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. ⁶ His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.”

Verse 4,

$$e^x = 1 + \frac{x}{1!} + \frac{x^2}{2!} + \frac{x^3}{3!} + \dots, \quad -\infty < x < \infty$$

- **Nothing is what it “seams.”** Because of the Möbius imagery, there is a **Law of Opposites**. If there appears to be a “pair-of-docks” (paradox [such as the Lincoln-Kennedy paradox]), then THAT is the “joint” of the Möbius strip. One such example can be seen in Hosea 4:9-16, ⁹ And there shall be, like people, like priest: and **I will** punish them for their ways, and **reWard** them their doings. ¹⁰ For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord. ¹¹ Whoredom and wine and new wine **take away** the heart. ¹² My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God. ¹³ They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the **shadow thereof is “good”**: therefore your daughters shall commit whoredom, and your spouses shall commit adultery. ¹⁴ I will **not** punish your daughters when they commit

whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall.¹⁵ Though thou, Israel, play the harlot, yet let not Judah off-end; and come not ye unto Gilgal [“gill”-“gal/gal”], neither go ye up to Bethaven, nor swear, The Lord liveth.¹⁶ For Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place. In verse 1, there is “punishment” for “ways” and “reward” for “doings.” But in verse 14, there is NO punishment for “whoredom” and “adultery.” WHY? Is the Ancient of Days suffering from Alzheimer’s? The answer “lies” in understanding the imagery of **COM-“PASSION.”**

- The imagery of “love” and “hate”:

When I first began, there were two verses that I read that I couldn’t reconcile with the LOVE that I believed in, read about, and experienced. These verses are Revelation 14:10 and Proverbs 1:20-21, 24-27.

Revelation 14:10,

“mixture” (only translated 3 times in the KJV)—Revelation 14:10, Psalm 75:8, and John 19:39

¹⁰The same shall drink of the wine of the **wrath** of God, which is poured out without mixture into the cup of his **indignation**; and he shall be **tormented** with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Proverbs 1:20-21, 24-27,

In imagery, “chief” is “Archangel”: cf. Ruth 3:14, Psalm 118:19-23, 119:126, Ezekiel 22:30, Proverbs 7:6-12, 8:2, 10:17, Isaiah 3:12 // COMPARE: Hatshepsut

²⁰Wisdom crieth without; she uttereth her voice in the streets: ²¹She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,...[cf. Isaiah 26:2, “Open ye the gates, that the righteous nation...may enter in.”] ²⁴Because I have called, and ye refused; I have stretched out my hand, and no man regarded; ²⁵But ye have set at nought all my counsel, and would none of my reproof: ²⁶I also will laugh at your calamity; I will mock when your fear cometh; ²⁷When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

In the light of Romans 12:21, “Be not overcome of evil, but overcome evil with GOOD,” these verses stand in stark contrast.

1 John 4:8 says, “God is love,” but these passages from Proverbs and Revelation seem out of character with the nature of Love. Does LOVE laugh at calamity when it comes upon the wicked? Does LOVE mock when the wicked are afraid? And if He does, how can He be love? I wrestled with this. When I read these passages, I thought they sounded rather mean. I am an imperfect human being and I would not behave that way. Would FāthEr really laugh at the calamity? Would heaven find joy in watching the torment of others? That’s not the FāthEr I know. I felt that there must be something I didn’t know or understand...perhaps something...about the “laughter,” “calamity,” and the “torment.” What of “grace”? I was always told that it is God’s UNMERITED favor. Why, then, does it seem to not be extended to these who certainly are doing nothing to merit it? So I had to ask myself...What is GRACE?

Both of the Hebrew words for “grace,” *chên* & *tʿchinnâh*, come from the same primitive root word, *chânan*, which means “properly, to **bend** or **stoop** in kindness to an inferior” according to STRONG’S Exhaustive Concordance of the Bible. Compare that with imagery of being “upright.”

Chânan (#2603) is comparable to *Chânân* (#2583), a primitive root that means “properly, to **incline**; by implication, to **decline** (of the slanting rays of evening); specifically, to **pitch** a tent; generally, to **encamp** (for abode or siege).” Interestingly, only in Judges 19:9, it is translated as “**grow to an end**” when speaking of the “day.”

Close examination of three key words of Revelation 14:10 renders a different connotation of its meaning. These words are “wrath,” “indignation,” and “torment.”

The word “wrath” is the Greek word “*thumōs*” (#2372 in STRONG’S) and means **passion** (as if **breathing** hard). It is from #2380 and is comparative to #5590. STRONG’S #2380 is the Greek word “*thuō*” and is “a primary verb; properly, to **rush** (**breath** hard, **blow**, **smoke**), i.e. (by implication) to **sacrifice** (properly, by fire, but gen.); by extension, to **immolate** (**slaughter** for any purpose).” STRONG’S #5590 is the Greek word “*psuchē*” and is from the word “*psuchō*” (#5594) and means “**breath**, i.e. (by implication) **spirit**.” *Psuchō* means to **breathe** (**voluntarily** but **gently**). [cf. 2 Samuel 22:36, Psalm 18:35, “...thy **gentleness** hath made me great.”]

An example of the silliness (the silliest imagery can lead to the most profound discoveries): “wraith” is “wrath” with an “eye” in it! Merriam-Webster’s Collegiate Dictionary, 10th edition defines “wraith” as “**1a** : the **exact likeness of a living person** seen usu. just before death as an apparition **b** : [Holy] GHOST, SPECTER **2** : an insubstantial form or semblance : SHADOW [cf. Job 17:7, 24:17 / Colossians 2:17, “Which are a shadow of things to come; but the body is of Christ.”] **3** : a barely visible gaseous or vaporous **column** [cf. Exodus 13:21, “And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:” Revelation 14:11, “And the smoke of their torment ascendeth up for ever and ever [imagery of the +y axis]: and they have no rest day nor night [imagery of x axis], who worship the beast and his image, and whosoever receiveth the mark of his name.”].”

“**Indignation**,” STRONG’S #3709, is the Greek word “*ōrgē*” which means “**desire** (as a **reaching** forth or **excitement of the mind**), i.e. (by analogy) violent **passion** (**ire**, or [justifiable] **abhorrence**); by implication **punishment**.” It is from the word “*ōrēgōmai*” (STRONG’S #3713) which is the middle voice of apparently a prolific form of an obsolete primary which means “to **stretch** oneself, i.e. **reach** out after (**long** for)” and is rendered in scripture as “covet after, desire” [cf. Psalm 132:13-14, “For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it.”]. *Ōrēgōmai* (imagery variant of “origami/Oregon”) is comparative to the word “*ōrōs*” (#3735) and is “probably from an obsolete *ōrō* (to **rise** or “**rear**,” perhaps akin to 142; comparative to 3733); a **mountain** (as **lifting** itself above the plain).” STRONG’S #3733 (*ōrnis*) is “probably from a prolific form of the base of

3735; a *bird* (as *rising* in the air), i.e. (specifically) a *hen* (or female domestic fowl)" [cf. Matthew 23:37, "O Jerusalem...how...I would have gathered thy children as a hen gathereth her chickens under her wings."]. **STRONG'S #142** (airō) is "a primary verb; to *lift*; by implication, to *take up* or *away*; figuratively, to *raise* (the voice), *keep in suspense* (the mind); specifically, to *sail* away (i.e. *weigh* anchor); by Heb. [comp. 5375] to *expiate* sin." The Hebrew word (**STRONG'S #5375**, nâsâ') is "a primitive root; to *lift*, in a great variety of applications, lit. and fig., **absolutely and relatively**."

The word "torment" is **#929** in *STRONG'S Exhaustive Concordance of the Bible*. It is "**basanismōs**, *bas-an-is-mos'*; from 928; **torture**:— torment." That doesn't sound like the LOVE that I know, so let's look at **#928**—"basanizō, *bas-an-id'-zo*; from 931; to **torture**:—(translated as:) pain, toil, torment, toss, vex." Cf. 1 John 4:18, "There is no fear in love; but perfect love casteth out fear: because **fear hath torment**. He that feareth is **not made perfect in love**." (cf. Rev. 18:10, 15).

COMPARE:

- Psalm 111:10, "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever."
- Proverbs 1:7, "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction."
- Proverbs 9:10, "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding."

Now we get to the root word (**STRONG'S #931**)— "**basanōs**, *bas'-an-os*; perhaps remotely from the same as 939 (through the notion of **going to the bottom**); a **touch-stone**, i.e. (by analogy) **torture**:— torment." **STRONG'S #939** is "**basis**, *bas'-ece*; from βαίνω **bainō** (to *walk*); a *pace* ("base"), i.e. (by impl.) the *foot*:— foot."

According to *Merriam-Webster's Collegiate Dictionary*, the definition for "**touch-stone**" is: 1. excellent example : a standard by which something is judged 2. stone used to test gold : a hard **BLACK stone** formerly used **to test the PURITY** of gold and silver according to the color of the streak left when the metal was **rubbed** against it [COMPARE Revelation 2:17, "...will give him a **WHITE** stone..."]

Love. We think we know it. We think we understand it. Some of us would even dare to say that we walk in it—perfectly. The truth is: very few of us have ever really come anywhere close to minutely understanding the true nature of LOVE (FāthEr). Very few have ever come close to understanding FāthEr. We often paint a picture of a stern-faced deity who's waiting for even the slightest opportunity to pounce upon us for doing something wrong—a grumpy old man. We seldom paint the picture of a loving father who longs to have his children near him—to comfort them, play games with them, care for them, provide for them, pamper them, and even shower them with gifts they don't need. In FāthEr's own words, "For my thoughts are not your thoughts,

neither are your ways my ways...For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

What is “perfect” love?

The Apostle Paul speaks of love in 1 Corinthians 13(NIV), “¹ If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal. ² If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing. ³ If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing. ⁴ Love is patient, love is kind. It does not envy, it does not boast, it is not proud. ⁵ It does not dishonor others, it is not self-seeking, it is not easily angered, **it keeps no record of wrongs**. ⁶ Love does not delight in evil but rejoices with the truth. ⁷ It always protects, always trusts, always hopes, always perseveres. ⁸ Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be **stilled**; where there is knowledge, **it will pass away**. ⁹ For we know in part and we prophesy in part, ¹⁰ but when **completeness comes**, what is in **part disappears**. ¹¹ When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put the ways of childhood behind me. [cf. Galatians 4:1, Isaiah 43:24, Isaiah 3:12] ¹² For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known. ¹³ And now these three remain: faith, hope and love. But the greatest of these is love.”

“For now we see...as in a mirror.” King James Version says, “...through a glass darkly.” **DARKLY**. The King James margin defines “darkly” as “**in a riddle**.” In order to understand the true nature of LOVE, we must first understand the “**riddle**.”

“Love” and “**Hate**” [The imagery of **DEATH**] are like the cake that is both held [“not eaten”] and **enjoyed** [“eaten”]—akin to the marriage vows, “to have and to hold.” A couple “have” by **enjoying** each other. They “hold” by maintaining the relationship. The more they **enjoy** each other (“have”), the stronger and longer the marriage is “held.” Take also the example, “Jacob have I loved, Esau have I hated” (Romans 9:13 [cf. Malachi 1:2-3]). This does not refer to “**hate**” as we believe it to be. Jacob and Esau are ONE “womb.” FāthEr, “the former of all things” (Jeremiah 10:16), was saying to us (the same as when He spoke in Jeremiah 3:14, “...I am married unto you...”) that, like the story of the three Hebrew boys in the fire, “I can spend or use (**enjoy**) you, and hold and cherish (“keep”) you always—without end—without harm to you.” The “hated” is THAT which is **enjoyed**. The “loved” is THAT that is “stored”/“laid up”/“Hell-ed.” The **KEEP** is transformed from a type of “prison keep” to a “palace” by “**JOY**.” This is the only “meaning” or “purpose” of “HATRED” in the imagery and the reason for the COMPLETE “giving-over/consumption” of the “devoted/accursed” thing to “God” in the

Holy Bible [i.e. Joshua 6:17-18, Jeremiah 51:1-24]—i.e. Proverbs 31:30, “FAVOUR IS DECEITFUL” [cf. 1 Corinthians 4:9-13, “...we are made as the filth...the offscouring of all things...”; Lamentations 3:45].

BEND + DEATH – 2D = BENEATH

- The imagery of the Devil (**D-E-V-I-L = L-I-V-E-D**).

Every religion has an antagonist of some sort. Even those who don't subscribe to any religion have some idea of a “force” that tends to work against them at times— even if that's simply “life” itself. Every game has an opposing team. And the best stories have a villain or some character you love to hate—even in the romances. FāthEr's story has the Devil.

“Thou art become cruel to me: with thy strong hand thou opposest thyself against me.....Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;”

—Job 30:21, 1 Peter 4:1 [cf. Proverbs 27:17, Genesis 50:20, Galatians 2:6]

The “Devil” represents the “UNJUST judge.” In the Old Testament, He is the “great” wanting to conquer the “little.” He stands as the antithesis—the counter-balance— i.e. the NEGATIVE of Stephen Hawking's analogy of building a hill. FāthEr's “altar”- ego (*mirror image*)—the “Sinner” (and we, His children, are His “sin[e]”) [Luke 5:31-32].

Un-justice

Ezekiel 14:9, “And if a prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.”

Romans 9:19, “Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?”

(cf. Galatians 3:1 & Hebrews 8:8, Hosea 12:6-7)

[cf. “God Just”—Deuteronomy 16:18-20, 2 Samuel 23:3, 1 Kings 10:9, 2 Chronicles 9:8, Job 4:17, Job 8:3,

Deuteronomy 32:4(ESV), “The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he.”]

Ezekiel 28:1-19

¹ The word of the Lord came again unto me, saying, ² Son of man, say unto the prince of Tyrus [“tire us” = “torus”], Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: ³ Behold, thou art wiser than Daniel; there is **no secret that they can hide from thee** [imagery of omniscience]: ⁴ With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: ⁵ By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: ⁶ Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God [“a man after His own heart”? (cf. 1 Samuel 13:14)]; ⁷ Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the

Cf. “traffick”:
Ezekiel 17:4, 1
Kings 10:15,
Judges 16:5
Genesis 42:34

Cf. “silver” and
“gold” with 1
Peter 1:7,
Revelation 3:18,
Zechariah 13:9,
“It is my
people”

Imagery of “gems” in **verse 13** is imagery of “hewn”-man. Being “covered” by precious stones is imagery of being “stoned” (in every sense of the word—past and present.)

Cf. **Malachi 3:17**, “...they shall be mine...when I **compose** my own special treasure...” (Complete Jewish Bible)

Cf. **Hebrews 12:23**, “**general assembly**”: STRONG’S 3831 (panēguris) is “from 3956 and a derivative of 58.” STRONG’S 58 (agora) “from...agēirō (to gather; probably akin to 1453):” STRONG’S 1453 (ēgēirō) is “probably akin to the base of 58 (through the idea of *collecting* one’s faculties); to *waken*...i.e. *rouse* (literally from sleep, from sitting or lying, from disease, from death; or fig. from obscurity, inactivity, ruins, nonexistence).”

NOTE the placement of the word “and” in this list of gems (v. 13). **COMPARE** with the list of the apostles’ names in Acts 1:13 and with the words “**thy**” and “**thine**” on previous page (vv. 4-5).

Cf. **Isaiah 43:27(NIV)**, [Matthew 23:9], **Psalm 19:12**, **Isaiah 28:21(NIV)**, **Romans 3:23**, “**ALL** have sinned...,” 2 **Corinthians 5:14**, “if one died...**ALL** dead”

beauty of thy wisdom, and they shall defile thy brightness. [Imagery of the Lemaître’s “super-atom” becoming “more.”] ⁸ They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst [cf. **Genesis 15:9-17**] of the seas. ⁹ Wilt thou yet say before him that slayeth thee, I am God? **but thou shalt be a man, and no God**, in the hand of him that slayeth thee. ¹⁰ Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God. ¹¹ Moreover the word of the Lord came unto me, saying, ¹² Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou **sealest up the sum**, full of wisdom, and perfect in “beauty.” ¹³ Thou hast been in Eden the garden of God; **every precious stone was thy covering**, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy **pipes** was prepared in thee in the day that thou wast created. ¹⁴ Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the **stones of fire**. ¹⁵ Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. [The hole that was made by building the hill was filled with substance. Did He steal back part of the hill? **Ecclesiastes 4:13-14**, “¹³ Better is a poor and a wise child than an old and foolish king, who will no more be admonished. ¹⁴ For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor.”] ¹⁶ By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, **O covering cherub**, from the midst of the stones of fire. ¹⁷ Thine heart was lifted up because of thy “beauty,” thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee [Imagery of the Transfiguration and Crucifixion]. ¹⁸ Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee [Compare: **Revelation 1:7, 11:3-12**]. ¹⁹ All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

Biblical scholars say that this passage of scripture refers to Lucifer, the “Anointed” cherub—an **Archangel** [“Chief”] that led a rebellion in Heaven with 1/3 of the Angels [Revelation 12:4]. Revelation 3:1-2 says, “And **unto the angel** of the church in Sardis **write**; These things saith he that hath the seven Spirits of God [cf. **Hebrews 12:23**], and the seven stars; I know thy works, that **thou hast a name that thou livest, and art dead** [cf. 2 Corinthians 5:14].” A clue [and one **ALWAYS** leads to another] to a deeper meaning is the phrase, “that thou hast a name that thou livest, and art dead.” This refers to “him which is, and which **WAS** [i.e. “DEATH”], and which is to come” (cf. Revelation 1:4, 8, 4:8)—i.e. **L-I-V-E-D** or the **D-E-V-I-L** [to read it in “re-verse”]. As I’ve said before, “FāthEr” is ALWAYS “certain” and the “**WICKed**” is simply that which “WAXed” a “certain” way—i.e. the “un”-just way.

Habakkuk 2:1, refer to PDF document, RE-A-SON-too (page 29). (link located on Homepage below "...a lie.")

Habakkuk 2:2-13 is describing DNA replication—lagging strand imagery. Cf. Psalm 147:15, "He sendeth forth his commandment upon earth: his word runneth very swiftly."

REVERSE sound of "boot" is "tube" (imagery of pipe, torus, wormhole, bowel, etc. /also, a type of "well/whale")

Cross-reference this imagery of verse 6 with Hosea 12:8, "And Ephraim said, Yet I am become rich, I have found me out **substance**: in all my labours they shall find none iniquity in me that were sin."

v. 13, "labour"—**STRONG'S 3021**. yâga'; a primitive root; properly to *gasp*; hence to *be exhausted*, to *tire*, to *toil*"

v. 14, "knowledge of the glory of the Lord" are "humans"!

(Earth is the feminine—1 Corinthians 11:7, 15, "but the woman is the glory of the man...long hair...is a glory to her...for a covering.")

- **Habakkuk 2:1-20** [Role-reversal imagery. FâthEr is the villain of every tale. In this chapter, He is the one (verse 4) whose soul is "lifted up."], " ¹I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am **reproved**. [cf. Proverbs 26:4-5] ²And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. ³For the vision is yet for an appointed time, but at the end it shall speak, and not lie: **though it tarry**, wait for it; because it will surely come, **it will not tarry**. ⁴Behold, his soul which is lifted up is not upright in him ["bent" in "favor"? /cf. Proverbs 30:32, James 4:10]: but the just shall live by his faith. [cf. "faith of Jesus"—John 6:29, Romans 3:22, Galatians 2:16, 3:22, Hebrews 12:2, James 2:1, Revelation 14:12] ⁵Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: [cf. Proverbs 27:20, Isaiah 5:14] ⁶Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his [His **avatars** (cf. Jeremiah 17:11)]! how long? and to him that ladeth himself with thick clay! [cf. 1 Kings 8:12, 2 Chronicles 6:1, "dwell in the thick darkness" (cf. John 3:19-20) / 2 Corinthians 4:7, "earthen vessels"] ⁷Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? [cf. Lamentations 2:16, Job 16:9, Deuteronomy 32:24, Job 13:13-15, Psalm 57:4, Proverbs 30:14, Isaiah 11:8] ⁸Because thou hast "spoiled" many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. ⁹Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil [cf. Romans 13:1, "Let every soul be subject unto the **higher POWERS**." (n^y)! ¹⁰Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. ¹¹For the stone shall cry out of the wall, and the beam out of the timber shall answer it. ¹²Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! ["Town"—"t" represents the "cross" or "0" on the graph; "t" + "own" means to "cross" one's "self"—i.e. a "willing" sacrifice for "gain."]["Stablisheth" is missing the "e"—means that the "city" is equivalent with the "hole" formed when building the "hill." It is "anti-matter." "Established" would be positive. "Stablished" is negative. To stablish a city by "iniquity" means that the hole was filled with **substance**—i.e. "that which is not his" (**verse 6**). ALSO, in an asinine way, "iniquity" = "In. I quit y." In Steven Furtick's sermon, *It's In the Middle*, he said, "Maybe it's not about God getting me out. Maybe the reason He died is because **HE** wanted to get **IN!**"] ¹³Behold, is it not of the Lord of hosts that the people shall labour in the **very fire**, and the people shall weary themselves for very vanity? ¹⁴For the earth shall be filled with the **knowledge of the glory** of the Lord, as the waters cover the sea. ¹⁵Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! ¹⁶Thou art filled with shame for glory [**hole ("0" on the graph) filled with "negative" matter**]: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee ["Lord's right hand" would be quadrants (-x, -y) and (-x, +y)—the graph is imagery of a person facing you], and shameful spewing shall be on thy glory. ¹⁷For the violence of Lebanon [some more

Habakkuk 2:18—cf. Psalm 147:18, “He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.”

“There’s a season that you may go through a difficult period, but that is to **WAKE-UP** your ability to change.”

—Dr. Myles Munroe

v. 20—“keep silence before him.” “KEEP” can be imagery of a “tower” used to safeguard the “cowed.” The imagery conveyed in “before him” is the same as Jesus “being led” to the cross. All of this imagery is reminiscent of Joshua and the children of Israel circling around the walls of Jericho in “silence” for 6 days, but shouting to be “herd” at the end of the 7th.

Job 4:18, “**folly**”: STRONG’S 8417 (tohöläh) “feminine of an unused noun (apparently from 1984)...*fatuity*.”

Merriam-Webster.com
fatuity noun 1 a : something foolish or stupid b : STUPIDITY, FOOLISHNESS 2 *archaic* : the condition of being affected with intellectual disability or dementia

$$1 + \frac{nx}{1!} + \frac{n(n-1)x^2}{2!} + \dots$$

Luke 7:35,
“BUT wisdom is JUSTIFIED of **ALL** her children.”

asinine imagery—i.e. “Lebanon” in reverse is “non(e) Abel (“able”)—i.e. “non Abel” = Cain = DEATH = “e”) shall cover thee, and the spoil of beasts, which made them afraid, because of men’s blood, and for the violence of the land, of the city, and of all that dwell therein.

¹⁸ What profiteth the **graven image** that the maker thereof hath graven it; the **molten image**, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols [“dumb idols” would be “humans” of course]? ¹⁹ Woe unto him that saith to the wood, Awake [in Matthew 28:9, Jesus says, “All hail.” If you trace the word “hail” down to the roots of its imagery variants, it means “wake up”]; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. [There are examples in the NT of Jesus reviving a “dead” person. In Mark 5, He “resurrects” a dead girl. Unlike other instances, the “author” chose to quote the actual words Jesus spoke. Verse 41, “And he took the damsel by the hand, and said unto her, **Talitha cumi**; which is, being interpreted, Damsel, I say unto thee, arise.” **Things said or done out of the ordinary (or “rare”-ly) should be given special attention [such as the mention of “dates”—they could be “readings” for something else]. They are clues to something far more reaching.** ²⁰ But the Lord is **in** his holy temple: let all the earth keep silence before him.” [The “silenced” can be imagery of those who are “shut up”—i.e. the “silenced” are the **cowed** (as opposed to the “**herd**”). Remember, we are solving a “RIDDLE.”]

- **Job 4:17-19**, “¹⁷ Shall mortal man be more just than God? shall a man be more pure than his maker? ¹⁸ Behold, he put no trust in his servants; and his angels he charged with **folly**: ¹⁹ How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?” [cf. “trust in man”—Psalm 118:8, Jeremiah 17:5]
- **Exodus 23:7**, “Keep thee far from a false matter; and the innocent and righteous slay thou not: for I **will not [right-] justify** the WICKed.”
- **Romans 3:22-26**, “Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: ²³ For ALL have sinned, and come short of the glory of God; ²⁴ Being justified freely by his grace through the redemption that is in Christ Jesus: ²⁵ Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; ²⁶ To declare, I say, at this time his **righteousness**: **that he might be just**, and the justifier of him which believeth in Jesus.”
- **1 Timothy 3:16**, “And without controversy great is the mystery of godliness: God was ¹ manifest in the flesh, ² **justified in the Spirit**, ³ seen of angels, ⁴ preached unto the Gentiles, ⁵ believed on in the world, ⁶ received up in to glory.”
- **Luke 7:29**, “And all the people that heard him, and the publicans, **justified God**, being baptized with the baptism of John [“the gift of God].”
- **Galatians 3:11**, “But that no man is justified by the law in the sight of God, it is evident: for, **The just shall live** by faith [cf. John 14:19-20].”

“Er”-god-ic


adjective MATHEMATICS
relating to or denoting systems or processes with the property that, given sufficient time, they include or impinge on **all points** in a given space and can be represented statistically by a reasonably large selection of points. [cf. Hebrews 4:15(KJV), “all points...yet without sin”] ~ Oxford Languages

“God is a moving thing.”—Pastor Mark Hanby

“In mathematics, ergodicity expresses the idea that a point of a **MOVING** system, either a dynamical system or a stochastic process, will eventually visit all parts of the space that the system moves in, in a uniform and random sense...Ergodicity is a property of the system; it is a statement that the system cannot be reduced or factored into smaller components. Ergodic theory is the study of systems possessing ergodicity. Ergodic systems occur in a broad range of systems in physics and geometry.”—wikipedia.org
“Fundamental to statistical mechanics is ergodic theory, which offers a mathematical means to study the long-term average behavior of complex systems, such as the behavior of molecules in a gas or the interactions of vibrating atoms in a crystal.”—pnas.org
“An unbiased random walk is non-ergodic. Its expectation value is zero at all times, whereas its time average is a random variable with divergent variance.”—stats.stackexchange.com
“Applied to human behaviour, ergodic theories of decision-making reveal how individuals should tolerate risk in different environments.”—moneyonthemind.org
Ergodic theory is the theory of the long-term statistical behavior of dynamical systems. The baker’s transformation [cf. Genesis 40:16-22] is an object of ergodic theory that provides a paradigm for the possibility of deterministic chaos.”—science.org

“The Ergodic Hierarchy (EH) is a central part of ergodic theory. It is a hierarchy of properties that dynamical systems can possess. Its five levels are ergodicity, weak **mixing**, strong **mixing**, Kolmogorov, and Bernoulli. Although EH is a mathematical theory, its concepts have been widely used in the foundations of statistical physics, accounts of randomness, and discussions about the nature of chaos, as well as in other sciences such as economics.”—plato.stanford.edu

○ **Acts 13:48**, “...And as many as were ordained to eternal life believed.”

○ **James 2:19**, “Thou believest that there is one God; thou doest well: the devils also believe, and **tremble**.” 

- Psalm 78:34-39, “³⁴**When** he slew them, **then** they sought him: and they returned and enquired early after God. ³⁵And they remembered that God was their rock, and **the high God** their redeemer. ³⁶Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. ³⁷For their heart was not right with him, neither were they stedfast in his covenant. ³⁸But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath. ³⁹For he remembered that they were but flesh; a wind that passeth away, and cometh not again.”

○ **Romans 11:23**, “...God is **ABLE** to **graft** them in again.”

○ **Colossians 1:19-20**, “¹⁹ For it pleased the Father that **in him** should **ALL** fulness dwell; ²⁰ And, having made peace through the blood of his cross, by him to **reconcile ALL** things unto himself; by him, I say, whether they be things in earth, **or** things **in heaven**.” [cf. Isaiah 43]

● Imagery of the “Devil” is imagery of “he that **WAS**”:

○ **Revelation 4:8**, “And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, **which WAS**, and is, and is to come.” [cf. Isaiah 6]

○ **Revelation 1:4,8**, “...Grace be unto you, and peace, from him which is, and **which was**, and which is to come; and from the seven Spirits which are before his throne;...I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and **which was**, and which is to come, the Almighty.”

○ **Revelation 17:8**, “The beast that thou sawest **was, and is not**; and shall **ascend** out of the bottomless pit [cf. Ecclesiastes 10:8], and go into perdition:...**the beast that was, and is not, and yet is**.”

- Ecclesiastes 10:8, “He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.”

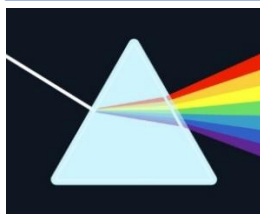
Cf. Ecclesiastes 10:8
with Revelation 9:1-11,
[11:7](http://Revelation 11:7), [20:3](http://Revelation 20:3)

● Imagery of the “Devil” is imagery of the “**PAST**”—i.e. “looking back.” Because you go where your vision takes you, living in the past is seen as the antithesis of all desire. “**NOW** faith is the substance of things hoped for, the evidence of things not seen.” (Hebrews 11:1):

“A man who wants to lead the orchestra must turn his back on the crowd.”
—Max Lucado

Galatians 4:9NIV,
“**byword**”:
Deuteronomy 28:37, 1 Kings 9:7, 2 Chronicles 7:20, Job 17:6, Psalm 44:14, Job 30:9 (cf. Psalm 28:7, 69:12NIV, 126:2, James 5:13NIV)

“Ye shall not do after all the things that we do here this day, every man **whatsoever is right in his own eyes.**”
—Deuteronomy 12:8
[cf. Isaiah 53:6, 66:3, Psalm 81:12, Romans 1:24]
What “rejoices” the “heart”? Getting its own way [particularly, the (-x, +y) quadrant]. “Right” and “eyes” are clues to “position” on graph. The “right” is the (-x, y) and (-x, -y) quadrants. [±x = “comer” (the penitent [Luke 23:40-43]); ±y = “overcomer” [1 John 5:4, Revelation 3:12, Romans 8:37]]



“in” or “into” the mountain can be “PRISM” imagery!
[cf. Genesis 9:12-17, Judges 15:18-19, Psalm 91:1, Revelation 4:3, Revelation 10:1]

- Genesis 19:26, “But his wife looked back from behind him, and she became a pillar [a type of “column” (Hosea 12:5, “the Lord is his memorial”)] of salt.”
- Luke 17:31-32, “In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to **take it away** [cf. Isaiah 44:13, Deuteronomy 21:13, 2 Samuel 13:20, Genesis 38:11, 1 Chronicles 17:1, 2 Kings 10:11]: and he that is in the field, let him likewise not return back. Remember Lot’s wife.”
- Galatians 4:8-9(NIV), “Formerly, when you did not know God, you were slaves to those who by nature are not gods. But now that you know God—or rather are known **by** God—how is it that you are turning back to those weak and miserable forces? Do you wish to be enslaved by them all over again?” [Word imagery for “by”= byword, by-product, “bye/buy”]
- Luke 9:62, “And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.”
- Imagery of the “Devil” is imagery of the “glutton” (the One who “ate” the cake), the “simple” man, the “proud” and “haughty”—that must be punished for His “error”:
 - Psalm 19:7-13, “⁷ The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. ⁸ The statutes of the Lord are **right**, rejoicing the heart: the commandment of the Lord is pure [x,-y], enlightening the eyes [x+]. ⁹ The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. ¹⁰ More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. ¹¹ Moreover by them is thy servant warned: and in keeping of them there is great reward. ¹² **Who can understand his errors?** cleanse thou me from secret faults. [cf. Psalm 91:1, “He that dwelleth in the secret place of the **most High** shall abide under the shadow of the Almighty.” “Most High” is the same imagery of Higgs boson which is equivalent to “mount Zion” and all other “high” places—i.e. Stephen Hawking’s “hill.” There is much mention, in the OT especially, of either going “into” or being “in” the mountain (a prism?).] ¹³ Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from [point in time?] the great transgression.”
 - Proverbs 12:20, “Deceit is in the heart of them that imagine evil [cf. Ezekiel 14:9, “...I the Lord have deceived...,” Job 12:16] : but to the counsellors of peace is joy.”
 - Isaiah 45:7, “I form the light, and create darkness: I make peace, and create evil: I the Lord do ALL these things.”
 - Proverbs 16:4, “The Lord hath made ALL things for himself: yea, even the wicked for the day of evil.”
 - Proverbs 14:22, “Do they not err that devise evil? but mercy and truth shall be to them that devise good.”

- Psalm 50:12-13, “If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? [Isaiah 58:3-14, “...Is it such a fast that I have chosen?”]

A word variant for “prey” is “pray.” Words of same sound (even the mispronunciations of vernacular/dialects) or similar spelling are considered to be the “same” in the imagery. I.e. Texas vernacular for “library” is “lie bury.” Substituting one for the other yields new meaning to the imagery. The story of Jonah can mean “pregnancy,” therefore “whale” can mean “woman” and “wail[-ing women]” can mean “pregnant” women.

- Deuteronomy 32:9, “For the Lord's portion is his people; Jacob is the lot of his inheritance.”
- Ezekiel 22:25-27, “There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls [cf. Proverbs 6:26]; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.”

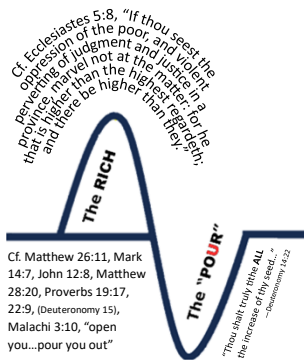
- Imagery of the “Devil” represents “The Man” [reverse: “nameth” = “The Name”]:

Genesis 2: 18

$$a^n a^m = a^{n+m}$$

- Genesis 2:18, 20, “¹⁸ And the Lord God said, It is not good that **the man** should be alone; I will make him an help meet for him....²⁰ And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.” [Ephesians 4:22-25, “That ye **put off**...the old man...be renewed in the spirit of your mind; And that ye **put on** the new man...for we are members one of another.”]

- 2 Samuel 12:1-12, “¹ And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. ² The rich man had exceeding many flocks and herds: ³ But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a **daughter**. ⁴ And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him [COMPARE Exodus 12:3,6]. ⁵ And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: ⁶ And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. ⁷ And Nathan said to David, **Thou art the man**. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; ⁸ And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and



In Malachi 3:10, it says, “...open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” We are “windows”—imagery of a “sieve.” The same imagery as flour or “dust” being “sifted.” The sieve is the “governor” defining the “place” of each “character”—like the roles of characters in a play or book, law separates (or “defines” the boundaries of) the individual characters. [cf. Luke 22:31, Hosea 5:15, Malachi 3:7, Jeremiah 29:10, 15:19, Job 6:29, 7:10, Acts 15:16, Hosea 6:1, 11:5, 1 Chronicles 17:9, 2 Samuel 7:10, Jeremiah 33:26, 34:22, Psalm 24:10]. “Lift up your arches, O gates: rise up, you ancient portals, so that the King of glory may come in.”]

Psalm 22:6, 14,

“But I am a worm, and no man; a reproach of men, and despised of the people...I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.”

2 Samuel 12:9—cf. Matthew 11:12, “...the violent take it by force.” John 18:36, “Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight...” Luke 19:13, “...Occupy till I come.” “You fight by NOT fighting.”—Joseph Prince

$$(1 + x)^n = 1 + \frac{nx}{1!} + \frac{n(n-1)x^2}{2!} + \dots$$

Equation is imagery of Luke 12:49-51

He woke me up!... IT'S MURDER!

You're right...But the drowning man will always try and drag somebody down with him. It ain't right, but the **man's drowning.**

Dialogue: *Passengers* (2016 film)

“Any action is often better than no action, especially if you have been stuck in an unhappy situation for a long time. If it is a mistake, at least you learn something, in which case it's no longer a mistake. If you remain stuck, you learn nothing.”—Eckhart Tolle

[Job 40:2, Psalm 2:10, Proverbs 11:14, Daniel 4:36, 1 Corinthians 2:11-16]

- Stephen Hawking described the “beginning” as a man building a hill by digging a “hole.” Throughout the Holy Bible there are many stories, analogies, allegories, or parables of a hole that was “digged” (sometimes, referred to as a “pit,” “well/cistern,” or even [in Revelation 9] a “great furnace.”) Many times, the hole is filled by something, or someone being placed, fallen, or hidden inside. [Mark 4:22, “For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad” [cf. Luke 12:2-3]. In Matthew 13, Mark

such things. ⁹ Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast **taken his wife to be thy wife**, and hast slain him with the sword of the children of Ammon. ¹⁰ Now **therefore the sword shall never depart from thine house**; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. ¹¹ Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. ¹² For thou didst it secretly: but I will do this thing before all Israel, and **before the sun.**” [cf. Isaiah 66:5] John 19:5, “Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, **Behold the man!**”

The imagery of Adam in the beginning is the imagery of FāthEr—existing alone. Through His “thoughts,” FāthEr was able to add many things to his existence, but none satisfied His longing for “more” [cf. Luke 12:15]. So, He imagined a “world” with “many” of himself. But He had a dilemma—if He is “thought,” and they are “thought,” did He have the right to do with them as He pleased? Wouldn't they be as real as He is to Himself?

“I think, therefore, I am.”—René Descartes

“For as he thinketh in his heart, so is he...”—Proverbs 23:7

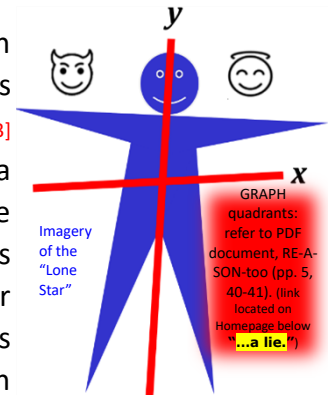
So, He portrayed Himself (in the Old Testament, He is more often the villain; in the New Testament, He portrays Himself as Jesus), punished Himself (the “crucifix”), and offered them a choice?

“To be or not to be?”—Shakespeare

“I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:”

—Deuteronomy 30:19

The story being told throughout the Holy Bible is, in truth, an argument between the angel on FāthEr's left shoulder and the devil on His “right.” [cf. Zechariah 3]

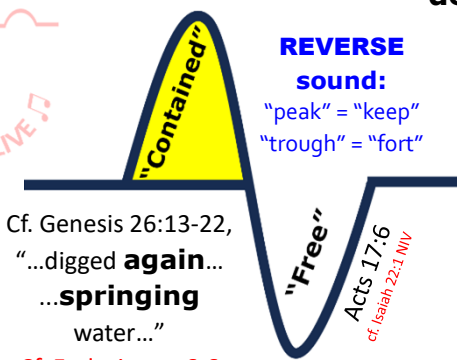
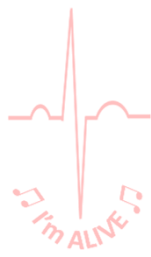


Imagery of the “Lone Star”

4 and Luke 8, a parable about a “sower” is told. (Cf. 1 Corinthians 3:6-9, Luke 12:18)] (**NOTE** that this same imagery is sometimes used with a “mountain”—most often, “someone” goes **“into”** the mountain.) The imagery of the Hole made when the hill was formed is the imagery of Hell. It is the “negative” (mirror) image of the “positive” hill. The **hill** is imagery of “heaven.” The **hole** is imagery of “earth.” [cf. Psalm 50:10, “cattle upon a thousand hills”]

- When searching the Holy Bible for the word “hole,” only 20 verses are found in the King James Version. The first time “hole” is mentioned is in Exodus 28:32, “³¹ And thou shalt make the robe of the ephod all of blue. ³² And there shall be an **hole** in the top of it, in the midst thereof: it shall have a **binding** of **woven** work round about the hole of it, as it were the hole of an habergeon, that it be not rent.” [“Rent” can be a play on words—i.e. a “lease,” a Baby-“LOAN”]

“NOT BOUND” (22 verses):
 Genesis 44:30, Exodus 19:12,
 Numbers 30:5, 30:11, Judges 15:13, 16:8, 2 Samuel 3:34, Psalm 104:9, Isaiah 1:6, Jeremiah 5:22, Lamentations 1:14, Ezekiel 30:21, 34:4, Daniel 3:24, Luke 13:16, Acts 9:21, 20:22, 21:13, 23:14, 23:21,
 1 Corinthians 7:27, 2 Timothy 2:9 [cf. Job 40:7-13]



Proverbs 25:3, “The heaven for **height**, and the earth for **depth**, and the heart of kings is unsearchable.” [cf. Isaiah 66:1]

Isaiah 51:1, “Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are **hewn**, and to the hole of the pit whence ye are **digged**.”

Isaiah 2:19, “And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.”

Isaiah 7:19, “And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.” [cf. Mark 3:13]

Judges 1:34, “And the Amorites forced the children of Dan [“Dan” means “judge”] into the mountain: for they would not suffer them to come down to the valley:”

Deuteronomy 1:24, “And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.”

“But if they cannot contain, let them marry: for it is better to marry than to burn.”
 —1 Corinthians 7:9 [, 14]
 (read vss. 1-17)
 (Cf. Jeremiah 3:14, Hebrews 12:29/Malachi 3:2 (FIRE = SOAP))

- More verses to consider:
 - Numbers 13:17, 14:40, “And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward [“up...southward”], and go up into the mountain:..... And they rose up early in the morning, and **gat** [DNA imagery] them up into the top of the mountain, saying, Lo [“top...Lo(w)”], we be here, and will go up unto the place which the LORD hath promised: for we have sinned.”

“Things are not always what they seem. The first appearance deceives many. The intelligence of a few perceive what has been carefully hidden.”—Phaedrus

[Perhaps, the strand unzipped itself simply to “release” SOMETHING it had hidden “a-way”—i.e. IT was in “hide”-ing! (Tabernacle of Moses imagery)]

Job 33: 14-31—cf. **Daniel 4**, “...And at the end of the days...mine understanding returned unto me...At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.” [COMPARE: “mine, my” with p. 26 “NOTE”—it’s more than grammatical usage!]

Job 33:18-30 is DNA imagery. Understanding of DNA replication (Okazaki fragments, RNA primers and the sequence of about 10 nucleotides that complement the “parent” DNA) is essential to understanding the math involved.

“de-robe” (cf. Joseph, David, and Jesus)—
Genesis 37:23,29-34; 39:12-16; 2 Samuel 6:14, 20-22; John 19:2, 23-24; Matthew 27:28, 34-35; Mark 15:17, 23-24; Luke 23:11, 34

If the solar system is the temple [Sun is the “pull”-pit?], then Earth is the “altar”—we “die daily”—in sleep like vampires (cf. 1 Corinthians 15:31). What does 2 Kings 12:9 mean in the light of Hosea 12:11, “Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars are as heaps of the furrows of the fields”? Cf. Ezekiel 13:5, 22:30, Proverbs 8:2, Luke 11:51

“Ideas not only control the world, but the world is run by dead men’s ideas....so they ruled the world from their graves.”
—Dr. Myles Munroe

- Job 33:14-31, “¹⁴ For God speaketh once, yea twice, yet man perceiveth it not. ¹⁵ In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; ¹⁶ Then he **openeth** the ears of men, and **sealeth** their instruction, ¹⁷ That he may withdraw man from his purpose, and hide pride from man. ¹⁸ He keepeth back his soul from the **pit**, and his life from perishing by the sword [the axes of a coordinate “plain”]. ¹⁹ He is chastened also with pain upon his bed, and the multitude of his bones with strong pain [cf. 1 Peter 4:1, Isaiah 66:4]: ²⁰ So that his life abhorreth bread, and his soul dainty meat. ²¹ His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. ²² Yea, his soul draweth near unto the grave, and his life to the destroyers. ²³ **If there be a messenger with him, an interpreter, one among a thousand**, to shew unto man his **uprightness**: ²⁴ Then he is gracious unto him, and saith, Deliver him from going **down** to the pit: I have found a ransom. ²⁵ His flesh shall be fresher than a child’s: **he shall return to the days of his youth**: ²⁶ He shall pray unto God, and he will be favourable unto him: and he shall see his face **with joy**: for he will render unto man his righteousness. ²⁷ He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; ²⁸ He will deliver his soul from going into the pit, and his life shall see the light. ²⁹ Lo, all these things worketh God oftentimes with man, ³⁰ To bring back his soul from the pit, to be enlightened with the light of the living. ³¹ Mark well, **O Job**, hearken unto me: hold thy peace, and I will speak.”
- 2 Kings 12:9, “But Jehoiada the priest took a “chest,” and **bored** [(in reverse) “de-robe”] a **hole in the lid** of it, and set it beside the **altar**, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord.” [From my perspective, the face of money is the face of the “dead”; therefore (from my perspective), money = the dead = DEATH = negative matter. Proverbs 16:16 says “How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!” (cf. Proverbs 8:10) In imagery, the preferred currency or “money” is **wisdom, knowledge, and understanding**. These three are the “inheritance” given by a “good man” to his children’s children. Cf. Proverbs 13:22, 19:14, Ecclesiastes 7:11, Psalm 78:4-8, Judges 2:10-15, Luke 12:15]
- Isaiah 42:22, “But this is a people robbed and spoiled; they are all of them **snared** in holes, and they are **hid** in prison houses: they are for a **prey**, and none delivereth; for a spoil, and none saith, Restore.” [cf. “restore,” especially 1 Samuel 23:14, Joel 2:25, Exodus 22/Judges 9:51]
- Mark 9:2, “And after **six days** Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain **apart** by themselves: and he was transfigured before them.”

Ecclesiastes 5:1, “Keep thy foot when thou goest to the house of God...” The “house of God” is the graph. To “keep thy foot” means that $n > 0$. To be “footless” is to be zero, the “lame,” or “nothing.” (cf. 2 Samuel 9:8, Mephibosheth—the value of a “dead” dog)

- John 6:15, “When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.” [cf. Matthew 14:23/John 8:7,10, “lifted up himself”]
- Isaiah 40:9, “**O Zion**, that bringest **good** tidings, get thee up into the high mountain; **O Jerusalem**, that bringest **good** tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!” [cf. “voice”—**Ecclesiastes 5:1-7**]
- Isaiah 30:29, “Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a **pipe** [in imagery, things that are similar in form or nature are the same—i.e. a pipe, a tube, a wormhole, digestive tract, etc. are the “same” (on the graph, the “waist [bowels]/waste” is “x = 0”)] to come into the mountain of the LORD, to the mighty One of Israel.”

- The remaining “hole” verses: Exodus 39:23, 1 Samuel 14:11, 2 Kings 12:9, Isaiah 2:19, 7:19, 11:8, 42:22, 51:1, Jeremiah 13:4, 16:16, 48:28, **Ezekiel 8:7**, Nahum 2:12, Haggai 1:6, Zechariah 14:12, Matthew 8:20, Luke 9:58

Ezekiel 8:1-15 [COMPARE to Ezekiel 47],

Ezekiel 8:2 is comparable to the “hill” and the “hole.” FāthEr is the “image” of fire “downward” (earth—reproductive) and brightness “upward” (heaven—mental acuity, and heart). Dangling Ezekiel by the “lock” of his head (v.3) is akin to an “ornament” on a “tree” or car “rearview” mirror!
 Cf. 2 Samuel 18:9-17 (Absalom’s hair caught in a tree)

¹ And it came to pass in the sixth year, in **the sixth month, in the fifth day of the month**, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. ² Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. ³ And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the **door of the inner gate** that looketh toward the north; where was the **seat of the image of jealousy**, which provoketh to jealousy. ⁴ And, behold, the **glory of the God of Israel was there**, according to the vision that I saw in the plain. ⁵ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. ⁶ He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but **turn thee yet again**, and thou shalt see greater abominations. ⁷ And he brought me to the door of the court; and when I looked, behold **a hole in the wall**. ⁸ Then said he unto me, Son of man, **dig now** in the wall: and when I had digged in the wall, **behold a door** [cf. Song of Solomon 5:4, “My beloved put in his hand by the hole of the door, and my bowels were moved for him.” “Bowels” is imagery of “pipe, tube, wormhole, etc.”]. ⁹ And he said unto me, Go in, and behold the wicked abominations that they do here. ¹⁰ So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, **pour**trayed upon the wall round about. ¹¹ And there stood before them seventy men of the **ancients** of the house of

Ezekiel 8:3—cf. Exodus 34:14, “For thou shalt worship no other god: for the Lord **whose name is Jealous**, is a jealous God.” (cf. Exodus 20:5, Deuteronomy 4:24, 5:9, 6:15, 32:21, Joshua 24:19, Ezekiel 36:5-6, 39:25, Nahum 1:2, Romans 11:11)

Verse 5-6: cf. Job 26:7, “He stretcheth out **the north** over the empty place, and hangeth the earth upon NOTHING.”

Verse 10: cf. Acts 10:9-16. What is the significance of the “sheet knit at the four corners”? (cf. Revelation 7:1)

Verse 11: cf. Proverbs 9:1—seven pillars hewn by Wisdom. Here there are 70 men (7x10). “Ancient” is ALWAYS FâthEr! According to *reliefsocietywomen.com*, the Hebrew word for 10 is spelled with 3 characters (נשר) with symbolic meanings—Ayin (“to see, eye, discern, or divine providence”), Shin (“the tree of life, burning bush, God’s spirit, etc.”), and RESH (“a humble or penitent man like he is **bending** over in prayer”).

Israel, and in the midst of them stood Jaazaniah the son of Shaphan, **with every man** his censer in his hand; and a thick cloud of incense went up. ¹² Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, the Lord seeth us not; the Lord hath forsaken the earth. ¹³ He said also unto me, **Turn thee yet again**, and thou shalt see greater abominations that they do. ¹⁴ Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz. ¹⁵ Then said he unto me, Hast thou seen this, **O son of man? turn thee yet again**, and thou shalt see greater abominations than these.

- The first time “pit” is mentioned is in reference to Joseph, son of Jacob—Genesis 37:20, “Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.” Joseph, a “type” of Jesus, suffered that many would be saved alive [cf. Gen. 50:20, “But as for you, ye thought evil against me; but God **meant it unto good**, to bring to pass, as it is this day, to save much people alive.”]. In verses following 37:20, we see an interesting analogy:

Genesis 37:28 + 2 Samuel 18:11
20 pieces of silver + 10 = 30 //
 Jesus’ lifespan:

30 + 3 [10% tithe/tax (= the girdle?)]
 Cf. Matthew 26:15, John 13:5-20,
 Exodus 21:32, Zechariah 11:4-17
 (“girdle”—Isaiah 11:5, Ephesians 6:10-14-17)

Ruth 3:14 (cf. Matthew 3:12, Isaiah 3:12),
 “...And she **rose up before one**
 could know another. And he
 said, **Let it not be**
known that a woman
came into the floor.”

“Cryptography...Messages
 that anyone can see, but
 no one knows what they
 mean unless you have the
 key.”—*The Imitation Game*

Lucifer

["loo, CIPHER" /
 "El, you [are the] CIPHER"
 (cf. Ps. 82:6)]

“The key will come to you disguised as death.”
 —*Dragon Knight*

COMPARE 2 Peter 2:17-22, “wells without water,”
 Jude 1:12, “clouds without water...twice dead” (cf.
 “second death”—Revelation 2:11, 20:6, 14, 21:8)

- Genesis 37:24, 28, “And they took him, and cast him into a pit: and the pit was empty, there was no water in it...Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for **twenty pieces of silver**: and they brought Joseph into Egypt.” [COMPARE: Jesus was betrayed for 30 pieces of silver]

- **Imagery of filling the hole with substance**—i.e. Joseph is imagery of “living” water. Verse 28 says that “they **drew** and lifted up Joseph out of the pit.” Isaiah 12:3 says, “Therefore with joy shall ye **draw** water out of the wells of salvation.” Everything that happened to Joseph following this incident led to his being exalted to rank just below pharaoh resulting in Jacob’s family’s salvation from famine [COMPARE Genesis 29:1-3, “a great stone was upon the well's mouth... put the stone again upon the well's mouth in **his place**” (cf. Deuteronomy 23:13, “ease thyself...dig...and cover that which cometh from thee”)]. The Holy Bible is packed with imagery that builds upon each other (in layers) and leads in all kinds of directions. Imagery that tells ONE story—but spills out in multiple ways—unlocking the mystery that encompasses the six different perspectives (math, science, social, political, religion, and “non”-religion).

The following are several “pit” verses:

- Psalm 7:15, “He made a pit, and digged it, and is fallen into the ditch which he made.” [COMPARE Daniel 9:25 KJV & NIV, also, 1 Kings 18:30-38]
- Psalm 9:15, “The heathen are sunk down in the pit that they made: in the net [imagery of “space”] which they hid is their own foot taken.”

- Psalm 57:6, “They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. **“Selah”** [(in reverse) “hales” → (ARCHAIC) to drag or draw by force—COMPARE Jeremiah 31:3].”
- Psalm 88:6, “Thou hast laid me in the lowest pit, in darkness, in the deeps.” [cf. Psalm 42, “...Deep calleth unto deep at the noise of thy waterspouts...”]
- Psalm 94:13, “That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.”
- Psalm 119:85, “The proud have digged pits for me, which are not after thy law.”
- Psalm 140:9-10, “Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again [pass “through”].” [cf. Isaiah 43:2, Luke 19:1 (röwach) // Revelation 9:1-11(BELOW), **8**:4, John 6:38-39, Psalm 92:11, Matthew 5:43-48, Proverbs 25:21-22.....]
- Proverbs 26:27, “Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.”
- Proverbs 28:10, “Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.” [cf. Isaiah 3:12, Matthew 28:16, Mark 6:46]
- Isaiah 38:17, “Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind **thy back**.” [cf. Matthew 16:23-24, Mark 8:32-33, Luke 4:5-8]
 - Cf. Exodus 33:17-23, “¹⁷ And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.¹⁸ And he said, I beseech thee, shew me thy glory. ¹⁹ And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. ²⁰ And he said, Thou canst not see my face: for there shall no man see me, and live. ²¹ And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: ²² And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: ²³ And I will take away mine hand, and thou shalt see my **back parts**: but my face shall not be seen.”
- Jeremiah 41:9, “Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with them that were slain.” [cf. 1 Kings 18:3-6]
- Revelation 9:1-11, “¹ And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. ² And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and

This is a “thread” of imagery.

Follow the “string(s)” wherever it “leads”: cf. **Psalm 140:9** with verse 7. Cf. verse 7, 1 Corinthians 11:10 and “cover.” Also, cf. Ps. 140:9 with Lamentations 3:5, Jeremiah 31:22, Proverbs 7:21 (6:24-25 [cf. Revelation 17:6, Hebrews 12:29, 2 Thessalonians 2:8, Deuteronomy 4:23-24]).....

Psalm 140:10 imagery (Proverbs 25:21-22 reference):

“2. Hostile armies may face each other for years, striving for the victory which is decided in a single day. This being so, to remain in ignorance of the enemy’s condition simply because one grudges the outlay of a hundred ounces of silver in honors and emoluments, is the **height of inhumanity**. 3. One who acts thus is no leader of men, no present help to his sovereign, no master of victory.”—Sun Tzu (*The Art of War: The Use of Spies*)

Cf. Jesus’ Sermon on the Mount with the feeding of the multitude (cf. Matthew 15, Mark 8, Mark 6, Luke 9, and John 6) and Hebrews 8:8 (cf. Hosea 5:15).

Name imagery can be used for further understanding.

Apollyon

= "a poll(-ed) lion"

= a "female" (or baby) lion

"Apollyon" word imagery:

Cf. 2 Samuel 14:25-26, "And when he polled his head, (for it was at every year's end that he polled it; because the hair was heavy on him, therefore he polled it;) he weighed the hair of his head at two hundred shekels after the king's weight."

cf. Acts 17:30

;) = 😊 (a "wink")

LOVE = Joseph

LIFE = Reuben (cf.

1 Corinthians 5:1 and COMPARE with Genesis 38:6-30)

(Psalm 144:11-12, "Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: That our **sons** may be **as plants** grown up in their youth; that our **daughters** may be **as corner stones**, polished after the similitude of a palace:" cf. Psalm 118:22-23, Ruth 3:14 ["LAW"], Proverbs 7:6-12, Isaiah 3:12, Matthew 21:42, Mark 12:10, Luke 20:17, Genesis 1:29-30)

the air were darkened by reason of the smoke of the pit. ³ And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. ⁴ And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. ⁵ And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. ⁶ And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. ⁷ And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. ⁸ And they had hair as the hair of women [polycarbonate string?], and their teeth were as the teeth of lions ["dandelion" comes from Anglo-French for "lion's tooth" ("dent de lion"); "teeth" can be imagery of "gears" or other pointy things]. ⁹ And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. ¹⁰ And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. ¹¹ And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon ["a bad Don"], but in the Greek tongue hath his name Apollyon. [Being alone, Father (the "Don") created a family. WISDOM became His "wife"—the one who "governs" the "house." LOVE (the Dawn), LIFE (the "might"), DEATH (the "mite"), and LAW (the "comptroller") became His "children." Together they are the Pride of LIFE, the Lion of the Tribe of Judah.]

- The imagery of the hill and hole is imagery of the "wavelength." **IMAGINE THIS:** The "point" began at the "even"(-ing) line that "runs" through the middle (horizontal plane). The point drew a line that went "down," touched "bottom" (was "floored"), and "climbed" back up. Once to the "even"-ing line, the point begins to climb above it, rising higher and higher until it finally "crests." The point, then, begins a very slow "descension" back to the "even"-ing line. There is something different about this "point"—this point behaves more like a "worm" tunneling down into the earth—but there is something **unique** in what this worm "DOEs." As it begins its movements from the point of origin, the dry earth is "pushed" **ahead** of it—compacting as it "gathers" in front of the worm—so that the worm has to exert greater force to move it—the farther it goes along this "**tract**." When it finally reaches the surface, the dry earth that once stood as a barrier between it and the "outside" has become a dense hill rising above the "plain" [cf. Lamentations 3 (cf. Job 1:10, Job 3:23, Psalm 89:40, Ecclesiastes 10:8, Isaiah 5:5, Jeremiah 49:3, Hosea 2:6, Matthew 21:33, Mark 12:1)].

Micah 7:17, "They shall lick the dust like a serpent, **they shall move out of their holes like worms** of the earth: they

shall be afraid of the Lord our God, and shall fear because of thee.”
 [cf. “worm”—Exodus 16:20, 24/ Deuteronomy 28:39, 29:18/ Job 7:5, 17:14, 19:26, 21:26, 24:20, 25:6/ Psalm 22:26/ Isaiah 14:11, 41:14, 51:8, 66:24/ Jeremiah 9:15, 23:15/ Lamentations 3:15, 19/ Amos 5:7/ Jonah 4:7/ Micah 7:17/ Mark 9:44, 46, 48/ Acts 12:23/ Revelation 8:11]

With this imagery in mind, consider the following verse:

1 Thessalonians 4:16-18, “For the Lord himself shall descend from heaven [“heave-in/cast/turn inward”] with a shout [with a “Big Bang” of a clanging cymbal”], with the voice of the archangel [Michael is FāthEr’s persona as the “retired king”—the Prince—the “bridegroom.” The “voice of the bridegroom” is the worm (after breaking free of the confinement of the “hole”) climbs to the crest of His “hill,” looks out and “seeds” what He’s accomplished and sings to the tune of “MORE, I want MORE”—then dives back down and DOWS” it again.], and with the trump of God [His “horn” exposed and dirtied by the earth (Job 16:15, Daniel 7:11)]: and the dead in Christ shall rise first [that which had been buried]: Then we which are alive and remain [John 15:16, “fruit should remain,” Isaiah 44:13, “that it may remain in the house”] shall be caught up together with them in the clouds to meet the Lord in the air [like the morning dew evaporating—rising to be “free” from ALL confinement—no longer “bound” to the ground]: and so shall we ever be with the Lord [this has been FāthEr’s plan all along]. Wherefore comfort one another with these **words**.”

John 1:1 says, “the Word was with God, and the Word was God.” Verse 2 repeats, “with God.” WHY? If “was God” is $y = x$, and “with God” is xy , what is the significance of saying “with God” twice? In a story “twice told” (Psalm 90:9, Ecclesiastes 6:6), is this representative of heavenly, then earthly beings? Or, is it something “more”? Perhaps the “square” of their value, $(xy)^2$?

Verse 15-16:

$$\begin{aligned} &\exists x (\text{Person}(x) \\ &\wedge \forall y (\text{Time}(y) \\ &\rightarrow \text{Happy}(x, y))) \end{aligned}$$

John 1:1-16, “¹ In the beginning was **the Word**, and the Word was with God, and the Word was God [$y = x$]. ² The same was in the beginning with God. ³ All things were made by him; and without him was not any thing made that was made. ⁴ In him was life; and the life was the light of men. ⁵ And the light shineth in darkness; and the darkness comprehended it not. ⁶ There was a man sent from God, whose name was John. ⁷ The same came for a witness, to bear witness of the Light, that all men through him might believe. ⁸ He was not that Light, but was sent to bear witness of that Light. ⁹ That was the true Light, which lighteth every man that cometh into the world. ¹⁰ He was in the world, and the world was made by him, and the world knew him not. ¹¹ He came unto his own, and his own received him not. ¹² But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: ¹³ Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. ¹⁴ And **the Word was made flesh**, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ¹⁵ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before

me: for he was before me. ¹⁶ And of his fulness have all we received, and grace for grace.” [cf. Isaiah 30:21, “And thine ears shall hear a word behind thee, saying...”]

- Hell is imagery of the cake that is “held” instead of eaten. “Hell-ed” by the “consuming fire” [Hebrews 12:29, “For our God is a consuming fire.” Cf. Jeremiah 3:14, “saith the Lord; I am married unto you”; and 1 Corinthians 7:9,14, “...better to marry than to burn...[spouse] sanctified.”]. According to Christian belief, Hell is a “low,” dark place of “fire and brimstone”—a pit of “unquenchable fire” (Matthew 3:12, Luke 3:17).

- Imagery of being “held”:

- Psalm 139:1-12, “¹ O Lord, thou hast searched me, and known me. ² Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. ³ Thou compassest my path and my lying down, and art acquainted with all my ways. ⁴ For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. ⁵ Thou hast beset me behind and before, and **laid thine hand upon me.** ⁶ Such knowledge is too wonderful for me; it is high, I cannot attain unto it. ⁷ Whither shall I go from thy spirit? or whither shall I flee from thy presence? ⁸ If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. ⁹ If I take the wings of the morning, and dwell in the uttermost parts of the sea; ¹⁰ Even there shall **thy hand lead me, and thy right hand shall hold me.** ¹¹ If I say, Surely the darkness shall cover me; even the **night shall be light** about me. ¹² Yea, the darkness hideth not from thee; but the **night shineth** as the day: the darkness and the light are both alike to thee [“even”].”

“Downsitting/sitting” and “uprising” are imagery of that referenced on page 36 (“loo, cipher”). It can be imagery of a toilet that overflows. Cf. Revelations 22:1-2 and Ezekiel 47:1-12 (DNA imagery). When solving the riddle, one must consider EVERY use of a word (past and present)—i.e. “throne” can refer to a “commode” or toilet “pot.” “Commode” can also mean a chest of drawers, a washstand, as well as a 17th-18th centuries woman’s ornate cap according to Merriam-Webster. (The imagery reveals Earth to not only be the “altar” but also a “[re-]cesspool/-pit.”)

- Psalm 18:35, “Thou hast also given me the shield of thy salvation: and thy right hand hath **holden me up**, and thy **gentleness** hath made me great.”
- Romans 14:4, “Who art thou that judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be **holden up**: for God is able to make him stand.”

- In the imagery, FIRE has three imagery equivalents—“word,” water, and blood.

- Deuteronomy 12:16, “Only ye shall not eat the **blood**; ye shall pour it upon the earth **as water.**”
- Psalm 79:3, “Their **blood** have they shed **like water** round about Jerusalem; and there was none to bury them.”
- Ezekiel 32:6, “I will also **water with thy blood** the land **wherein thou swimst**, even to the mountains; and the rivers shall be **full of thee.**”
- 1 John 5:6-8, “⁶ This is he that came by water and blood, even Jesus Christ; not by water only, but by **water and blood**

BLOOD
=
WATER
=
FIRE
=
“WORD”

"Word" = "son" =
"hewn-man"
Holy Ghost =
Wisdom = "O"

Ruth 3:14,
"...Let it not be
known that a
woman came into
the floor."

Just as "we" are
reverse roleplaying,
there is also role
reversal between
FäthEr and Wisdom
(the married wife).
"O" is actually
Wisdom who is
"crucified" between
2 thieves—the x-axis
(the Father) and the
y-axis (the Son).
Wisdom "is" the gate
into which the
righteous may enter.
(Psalm 118:19-24, Isaiah
26:2, Isaiah 3:12)

Jeremiah 20:9— cf. Psalm 147:15, 18,
"He sendeth forth his commandment
upon earth: his word runneth very
swiftly...He sendeth out his word, and
melteth them: he causeth his wind
to blow, and the waters flow."

Cf. Genesis 15:9-17—
NOTE "...Take **ME**..."

2 Samuel 14:7-8
[the COMPASSION FACTOR]
 $(ab)^n = a^n b^n$

[cf. John 19:34]. And it is the Spirit that beareth witness, because **the Spirit is truth**.⁷ For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three **are one**.⁸ And there are three that bear witness in earth, **the Spirit, and the water, and the blood: and these three agree in one**."

- Matthew 3:11, "I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall **baptize** you with the Holy Ghost, and **with fire**:" [also spoken in Luke 3:16] $(a^n)^m = a^{nm}$
- Mark 9:47-50, "⁴⁷ And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: ⁴⁸ Where their worm dieth not, and the fire is not quenched. ⁴⁹ **For every one shall be salted with fire**, and every sacrifice shall be salted with salt. ⁵⁰ Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another."
- Jeremiah 20:9, "Then I said, I will not make mention of him, nor speak any more in his name. But his **word** was **in** mine heart **as a burning fire** shut up in my bones, and I was weary with forbearing, and **I could not stay**."
 - The imagery of "fire" has many connotations. I have already shown that fire is equivalent with "blood," "water," and "the word." The imagery of fire can also refer to a person(s), and transportation [Judges 13:20, "angel...ascended in the flame of the altar"]:
 - Hebrews 1:7, "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." [cf. Isaiah 66:15-16]
 - 2 Kings 2:11, "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and **parted them both asunder**; and Elijah went up by a whirlwind into heaven."
 - 2 Kings 6:17, "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."
 - Coal (or brimstone) [imagery variant of "coalesce" & "Eshcol"] can refer to a person:
 - 2 Samuel 14:7-9, "⁷ And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my **coal** which is left, and shall not leave to my husband neither name nor remainder upon the earth. ⁸ And the king said unto the woman, Go to thine house, and I will give charge concerning thee. ⁹ And the woman of Tekoah said unto the king,

My lord, **O king**, the iniquity be on me, and on my father's house: and the **king and his throne be guiltless.**"

In imagery, words that are similar in sound or spelling are imagery variants of each other (even if the same spelling is used in different languages)—i.e. "guilt" = "gilt" or "cave" [Eng/Latin]. Another example is "John" (meaning "Gift of God") and its Welsh variant "Ioan." In this font, the letter "eye" looks like the lowercase letter "el." In imagery, this could mean that the "gift" was actually a "loan" and had to be "returned"—i.e. "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). COMPARE Romans 11:29, "For the gifts and calling of God are without repentance." Theologians say that this means that God's gifts are irrevocable—He doesn't take back what He has given—even though you can "lose" it!

Ezekiel 28:14-16

$\Delta = "3" = "perfect"$

[pyramid (4 sides) is "complete"]

Verse 16,

$$\sqrt[n]{a^n}$$

Imagery of

RECONCILIATION—

Ezekiel 45:17, "And it shall be the prince's part [prince = retired

king (1 Chronicles 23:1)—i.e. FāthEr]

...to make

reconciliation for the house..." [cf. Romans

8:35-39, Luke 4:23,

"Physician, heal thyself."]

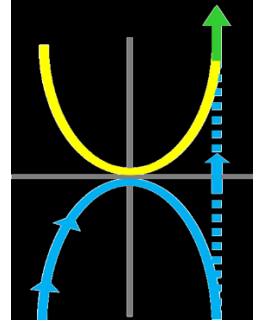
Deuteronomy 32:22,
"consume the earth with
her increase"

$$(x+y)(x-y)$$

- Ezekiel 28:14-16, "¹⁴ Thou art the anointed cherub that covereth; and I have **set** thee so [cf. Matthew 5, "when he was set"]: thou wast upon the holy mountain of God; thou hast walked up and down **in the midst** of the **stones of fire** [COMPARE "up and down" with "to and fro" of **Daniel 12:4**, "But thou, **O Daniel**, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased"; **Genesis 15:9-17**, "...¹⁰And he...divided them **in the midst**, and laid each piece one against another...¹⁷And...when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces."]. ¹⁵ Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. ¹⁶ By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, **O covering cherub**, from the midst of the stones of fire." [cf. Lucifer, the "covering" stone of fire, with Genesis 29:1-3, "A great stone was upon the well's mouth...put the stone again upon the well's mouth **in his place**." (cf. "take away the stone"—John 11:39, 20:1 & "rock of offence"—Isaiah 8:14, Romans 9:33, 1 Peter 2:8 & Colossians 1:20, "And, having made peace through the blood of his cross, by him to **reconcile all things unto himself**; by him, I say, whether they be things **in earth**, or things **in heaven**.")]
- Job 41:1, 18-22, "¹ Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?...¹⁸ By his neesings a light doth shine, and his eyes are like the eyelids of the morning. ¹⁹ Out of his mouth go burning lamps, and sparks of fire leap out. ²⁰ Out of his nostrils goeth smoke, as out of a seething pot or caldron [cf. **Ezekiel 24:1-14**]. ²¹ His breath **kindleth coals**, and a **flame goeth** out of his mouth. ²² In his neck remaineth strength, and sorrow is turned into joy before him."
- Luke 12:49, "I am come to send fire on the earth; and what will I, if it be **already kindled?**" [Imagery of "fire on the earth" = humans—i.e. tiny "suns."]
 - Deuteronomy 32:22, "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." ("Here" is the first mention of "hell." Please note that Biblical scholars take notice of how something is used in scripture for the "first" time. They refer to this as the **Law of First Mention/Use.**)

"What is consciousness? Is it an idea? A sensation? A mental understanding of reality? If so, then consciousness is nothing more than electrical signals interpreted by the brain. How does that change when the brain is artificial? What distinguishes the two? Whether artificial or real, everything begins with the mind. I am no different."
—Mind and Machine

- The imagery of “weeping and gnashing of teeth”: As I have already stated, “teeth” can represent any pointy “thing”—including a mountain peak. “Weeping” can refer to the “oil” lubricating the “machine,” while “gnashing” can refer to the “movement” of the gears as they “feed” into one another. This is the imagery conveyed in the image (1 Corinthians 6:17, “But he that is joined unto the Lord is one spirit.” [Ecclesiastes 9:4, “For to him that is joined to all the living there is hope...”]).



“Teeth represent our ability to chew on something or PROCESS something [information].”
—John Paul Jackson ("Dreams and Mysteries")

Matthew 13:40-43,

$$f(z) = \sum_{n=0}^{\infty} \frac{f^{(n)}(a)}{n!} (z - a)^n$$
Matthew 13:47-48,

$$\cos(a + b) = \cos a \cos b - \sin a \sin b$$

it / IT
 the "whole" / the "broken"
 "faith" / the "Faith-Er"
 "great" / "little"
 many / alone
 "sure" / "certain"
 "last" / "first"
 [cf. 1 Corinthians 15:11,
 2 Corinthians 2:10, 4:3, 13,
 5:10, 13, Ezekiel 22:27,
 2 Corinthians 12:6-10]

IT
 Cf. Proverbs 3:5
 "manna" = "unity" = ONE = marriage (of great and small)
 (cf. Psalm 133, Ephesians 5:21-33, Deuteronomy 25:13-19)

T-I-T-H-E ("rent/tax")
 [THE "IT"]
 Cf. Malachi 3:8-10,
 Deuteronomy 14:22, 28,
 26:12

- [I, first, thought to put here only two verses from this passage. But there is so much imagery.] Matthew 13:40-52, “⁴⁰ As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. ⁴¹ The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend [“off-end” is another play on word imagery], and them which do iniquity; ⁴² And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. ⁴³ Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. ⁴⁴ Again, the kingdom of heaven is like unto **treasure hid in a field**; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. ⁴⁵ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: ⁴⁶ Who, when he had found one pearl of great price, went and sold all that he had, and bought it. ⁴⁷ Again, the kingdom of heaven is like unto **a net, that was cast into the sea** [of suns], and gathered of every kind [Things that are in total agreement, no matter how many, are ALWAYS counted as “ONE”! It’s like a family—28 persons strong are still equal to ONE family! “ONE” is the “perfect” number. Cf. Ecclesiastes 4:8, “There is one alone, and there is not a second; yea, he hath neither child nor brother [“we” are “wife”—cf. Jeremiah 3:14, Ephesians 5:21-33]: yet is there no end of all his LABOUR; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore TRAVAIL.” Romans 12:25, “So we, being many, are one body in Christ, and every one members one of another.” (Cf. 1 Corinthians 12, 1 Corinthians 3:6-9)]: ⁴⁸ Which, when it was full, they **drew to shore, and sat down** [cf. John 6:3-15, Matthew 15:29, 5:1, 9:10, 13:1, 26:55,69, Mark 2:15, 11:7, 12:4, Luke 7:37, John 4:6, 6:3, 12:14—“sat” is imagery of the constellation Cassiopeia], and gathered the good into vessels, but cast the bad away. ⁴⁹ So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, ⁵⁰ And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. ⁵¹ Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. ⁵² Then said he unto them,

Matthew 13:49-52,

$$f(z) = \sum_{n=0}^{\infty} \frac{f^{(n)}(a)}{n!} (z-a)^n$$

Isaiah 41:15,

$$a(b+c) = ab+ac$$

Jeremiah 31:27

$$(x-y)(x+y)$$

Jeremiah 31:28

$$\sqrt[n]{a^n} = \begin{cases} a, & n \text{ odd} \\ |a|, & n \text{ even} \end{cases}$$

Cf. Hebrews 12:29, "For our God is a consuming fire"; Jeremiah 3:14, "saith the Lord; I am married unto you"; 1 Corinthians 7:9,14, "...better to marry than to burn...[spouse] sanctified"; Ephesians 5:26, "...cleanse it with washing of water by the word." (Cf. Hosea 12:12, "served for a wife," and Isaiah 43:24, "made me to serve with thy sins." [cf. Hosea 1:2-4])

Isaiah 5:14,

$$(a_1x + b_1)(a_2x + b_2)$$

Isaiah 5:15-16,

$$\forall a, b, c (a = b) \wedge$$

$$(a = c) \Rightarrow b = c$$

Proverbs 29:16,

$$\lim_{n \rightarrow \infty} \left(1 + \frac{1}{n}\right)^n = e$$

Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an **householder**, which bringeth forth out of his **treasure** things new and old [spiritual and natural, respectively]."

- Isaiah 41:14-15, "14 Fear not, thou **worm** Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. 15 Behold, I will make thee a new sharp threshing instrument having **teeth** ("E" is a thing with teeth): thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." (cf. Daniel 2:34-35, Micah 5:8)
- Jeremiah 31:27-30, "27 Behold, the days come, saith the Lord, that **I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.** 28 And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. 29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's **teeth** are set on edge. 30 But every one shall die for his own iniquity: every man that eateth the sour grape, his **teeth** shall be set on edge."

- The imagery of Hell is imagery of a woman increasing (pregnancy):

- Isaiah 5:14-16, "14 Therefore **hell hath enlarged herself**, and opened her mouth without measure [cf. Habakkuk 2:5, "...a proud man...enlargeth his desire as hell, and is as death"; Deuteronomy 32:22, "...burn unto the lowest hell, and shall consume the earth with her increase..."]: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. 15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: 16 But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness."
- Proverbs 29:16, "When the wicked are **multiplied**, **transgression** increaseth: but the righteous shall see their **fall** [in reverse—"laugh"]."

$$(-1) \times (-1) = 1$$

Hell multiplied DEATH = LIFE

Mathematically and grammatically speaking,
two negatives make a positive.

"Above all,
love each other
deeply, because
love covers over a
multitude of
sins."

—1 Peter 4:8 (NIV)

According to vocabulary.com "the noun **transgression** is from Middle English, from Middle French, from Latin 'act of crossing, passing over,' from *transgredi* 'to step or pass over.'" Merriam-Webster says that *transgredi* means "to step beyond or across" from *trans-* + *gradi* "to step." Its meanings for the prefix "trans-" are the

3a:

$$m = \tan \theta$$

following: **1:** on or to the other side of : across : beyond **2a:** beyond (a specified chemical element) in the periodic table **b:** trans **3:** through **4:** so or such as to change or transfer. Among its meanings for *gradi* (grade1): **2a:** a **mark** indicating a degree of accomplishment in school **b:** a class of things of the same stage or degree **c:** a standard of food quality **3a:** the degree of inclination of a road or slope **also:** a sloping road **b:** a datum or reference level.

“Transgression” is **STRONG’S 6588** (pesha’), “from 6586; a **revolt** (national, moral, or religious).” It is used in scripture as “rebellion, sin, transgression, trespass.” **STRONG’S 6586** (pâsha’) is “a primitive root [rather identical with 6585 through the idea of **expansion**]; to **break** away (from just authority), i.e. **trespass, apostatize, quarrel.**” It is used in scripture as “offend, rebel, revolt, transgress (-ion, -or).” **STRONG’S 6585** (pâsa’) is “a primitive root; to **stride** (from **spreading** the legs), i.e. **rush** upon.” Used in scripture as “**go.**”

- In Matthew 20, Jesus tells the story (parable) about a man that is a “house**HOLDER**” who goes out to find workers for his vineyard. He hires men at various times of the day—beginning at the first hour and ending at the eleventh hour. Every hire agrees to be paid the same amount—a penny for the day. At the end of the day (the 12th hour), he begins issuing the pay to his workers—beginning with those hired last. He gives them each a penny. He then dispenses funds to those hired the 9th hour—a penny each. The 6th hour—a penny each. The 3rd hour—again, a penny each. Then he comes to those who were hired at the first hour. Although they had agreed to work for a penny a day, they believed that they deserved more for working all 12 hours. They got excited because, surely, the householder would show them more appreciation and add a bonus or tip to their agreed pay. But, lo and behold, he only paid them the agreed amount of 1 penny. They were angry and complained about the unfairness. They had toiled ALL DAY. The last labored only for 1 hour. And yet, they each were paid the SAME. When the goodman of the house heard their complaints, he said, “Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. **Is it not lawful for me to do what I will with mine own?** Is thine eye evil [not their “**hearts**”—the eye represents “**vision**”/“**insight**” (cf. Ephesians 1:15-23, “**17... God...give unto you the spirit of wisdom and revelation in the knowledge of him: ¹⁸The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,**” (cf. Proverbs 8:21))], because **I am good?**” [cf. Ezekiel 18:25,29] Such is the imagery of “Hell.” The goodman is the loving father who longs to have his children near him—to comfort them, play games with them, care for them, provide for them, pamper them, and even shower them with gifts they don’t need. So how is e-v-i-l [“**backwards**” living] overcome? E-v-i-l is overcome with “**GOOD**”! (Romans 12:21)

The GREATEST question of all (in this experiment): Do we have the RIGHT to CHOOSE? Are we, the spiritual, nothing more than pawns to be used as FâthEr sees fit? Or, do we have the RIGHT to make our own destiny?

Psalm 139:8, “Up into” is the imagery of going into the mountain.

Psalm 16:10, “corruption” is imagery of a supernova (“core-ruption/collapse”).

Ephesians 1:14, “Amount on deposit” means “the sum of a member’s employee and employer contributions and, if applicable, any earnings or losses on those contributions.”
—lawinsider.com

This imagery of “foreheads” is similar to that of “folly” mentioned on page 28—“fatuity” and its archaic meaning: “the condition of being affected with intellectual disability or dementia.” Considering we are reverse-role playing, it is FäthEr who is actually being “sealed” in the “[four-]heads” (Psalm 82:6, Isaiah 43:24). Cf. Ezekiel 1, the four creatures—each with four “faces” and four wings; Daniel 7, the four winds that brought four “diverse” beasts; Revelation 4, “four and twenty seats...four and twenty elders...four beasts”; Genesis 2:10-14, the river that “became into four heads.”

- Psalm 139:8, “If I ascend **up into** heaven, thou art there: if I make my bed **in hell, behold, thou art there.**”; Psalm 16:10-11, “For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see **corruption**. Thou wilt shew me the path of life: **in thy presence is fulness of JOY**; at thy right hand there are pleasures for evermore.”; 2 Corinthians 3:17, “Now the Lord is THAT Spirit: and **where the Spirit of the Lord is**, there is **LIBERTY.**”

- The imagery of the “Mark”: When studying scripture, it is important to pay attention to ALL uses of a word—regardless of its origin. Measuring tools are not dependent on historical accuracy. Each occurrence is a clue to deeper meaning to its understanding. Let’s examine the word “mark” and its imagery twin, “seal.” Christians generally see the word “mark” in a negative light given its association with the “Beast” of Revelation. But see its Möbius imagery in their positive and negative connotations.

- Job 22:15, “Hast thou marked the old way which wicked men have trodden?”
- Job 24:16, “In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light.”
- Jeremiah 23:18, “For who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard it?”
- Ephesians 1:11-14 (NIV), “¹¹ In him we were also chosen, having been predestined according to the purpose of his will, ¹² in order that we, who were the first to put our hope in Christ, might be for the praise of his glory. ¹³ And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were **marked in him with a seal**, the promised Holy Spirit, ¹⁴ who is a **deposit** guaranteeing our inheritance until the redemption of those who are **God’s possession**—to the praise of his glory.”
- Proverbs 16:4, “The Lord hath made **all things for himself**: yea, even the wicked for the day of evil.”
- 2 Timothy 2:19, “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his [**“KNOWLEDGE” is the “seal”**]. And, let every one that nameth the name of Christ depart from iniquity.”

- Revelation 9:4, “And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their **foreheads.**”
- Revelation 7:3-4, “Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their **foreheads.** And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.” [Tribe of “Dan” (“judge”) is not listed as one of the 12 tribes in Revelation 7:5-8—Juda, Reuben, Gad, Aser, Nephthalim, **Manasses**, Simeon, Levi, Issachar, Zabulon, **Joseph** and Benjamin]

- Psalm 37:37, “Mark the perfect man, and behold the upright: for the end of that man is peace.”

Being “gracious” means to “bend or stoop” in favor. Cf. “distribute”—Job 21:17, Luke 18:22, John 6:11, 1 Corinthians 7:17, 2 Corinthians 10:13, 1 Timothy 6:18

- Psalm 112:4, “Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.” [an oxymoron]

- Job 10:14, “If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.”

- Lamentations 3:12, “He hath bent his bow, and set me as a mark for the arrow.”

Genesis 4:15,

At this point, there are only 3 people in existence according to Biblical account. “Who” are the “any” that would “find” him? What measuring tool does this relate to?

- Genesis 4:15, “And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.”

- Psalm 130:3, “If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?” [“O Lord” represents 0 (“x”? =) zero) on the graph. What does “the Lord” represent? Perhaps, “y”?]

- Jeremiah 2:22, “For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.”

- Malachi 3:2, “But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' [plural] soap [Psalm 19:9, “The fear of the Lord is clean, enduring for ever:”].”

SOAP = FIRE = SALT

- Mark 9:49-50, “⁴⁹For every one shall be salted with fire [“saved; yet so as by fire.” (1 Corinthians 3:15)], and every sacrifice shall be salted with salt. ⁵⁰Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.” Verse 49 answers verse 50. This is an occurrence of a change in the “direction” of the flow of imagery. To FULLY understand what the imagery is saying, you have to read verses (or words) in REVERSE [back-wards]. Grammar syntax is another way this occurs.

Water Baptism:

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

Baptized with Fire:

Cf. Luke 12:49-50, Luke 3:16, Matthew 3:11-12, Ephesians 2:8-9, Acts 1:8, Acts 2

Mark 9:50—cf. Ephesians 5:25-26, “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word,” [“salt in yourselves” = constant cleansing] (FäthEr is solely responsible for the relationship.)

- Job 7:20, “I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?” [Imagery of a number raised (in power) to itself—i.e. such as “n” raised to the “nth” power. nⁿ]

Genesis 15:19-21, “The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Girgashites, and the Jebusites.”

- Job 16:12, “I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.” [cf. Genesis 15:7-17—what does the list in verses 19-21 symbolize?]

“Bond” and “bend” are imagery variants because of the “same” spelling of its consonants. Therefore, the math necessary for one will be similar to that for the other.

- Revelation 13:16-18, “¹⁶And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: ¹⁷And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. ¹⁸Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.” [Cf. 2 Corinthians 12:14-21]

Cf. "hammer":
Judges 4:21 (containment), 5:26,
1 Kings 6:7, Psalm 74:6,
Isaiah 41:7, 44:12, Jeremiah
10:4 (containment), 23:29, 50:23

- **Isaiah 55:1**, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, **buy**, and eat; yea, come, buy wine and milk **without money and without price.**" [Cf. Proverbs 8:19-21]
- 666 [dimensions of the cube—i.e. 6x6x6]: **Isaiah 44:13**, "The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may REMAIN in the house." [cf. Job 38:5-6, 1 Corinthians 3:9-23, Isaiah 41:1-7, Revelation 21:17]
- Imagery of the "Beast": Based on the imagery of Revelation 13:16-18, Daniel 7, and Revelation 17:11-14, Christianity often places negative connotations on the word "beast"—similar to the word "mark."

Daniel 7

¹In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed:
²Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. ³And four great beasts came up from the sea, diverse one from another. ⁴The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. ⁵And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the **teeth** of it: and they said thus unto it, Arise, devour much flesh. ⁶After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. ⁷After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron **teeth**: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. ⁸I considered the horns, and, behold, there came up among them another **little** horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. ⁹I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. ¹⁰A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. ¹¹I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. ¹²As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. ¹³I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. ¹⁴And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. ¹⁵I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. ¹⁶I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. ¹⁷These great beasts, which are four, are four kings, which shall arise out of the earth. ¹⁸But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. ¹⁹Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose **teeth** were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; ²⁰And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. ²¹I beheld, and the same horn made war with the saints, and

prevailed against them; ²²Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. ²³Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. ²⁴And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. ²⁵And he shall speak great words against the most High, and shall wear out the saints of the most High, and **think** to change times and laws: and they shall be given into his hand until a time and times and the **dividing of time**. ²⁶But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. ²⁷And the **kingdom and dominion, and the greatness** of the kingdom under the whole heaven, **shall be given to the people** of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. ²⁸Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Daniel 7:27,

Oy+y+y+y+...

= all on the roof!
(imagery of mountain "peaks")

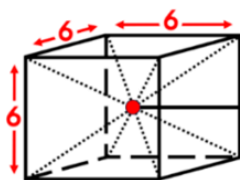
- Revelation 17:11-14, " ¹¹ And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition [cf. the "seven Spirits of God"—Revelation 3:1, 4:5, 5:6]. ¹² And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. ¹³ These have one mind, and shall give their power and strength unto the beast [Romans 13:1, "Let every soul be subject to the higher powers..."]. ¹⁴ These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

The imagery of the Beast is imagery of the "small" conquering the "great"—reverse-roleplaying.

- Revelation 17:14, "These shall make war with the Lamb, and the Lamb shall **overcome** them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." [cf. Isaiah 66:23, Revelation 22:20, "Even so..."]

- **COMPARE:** Revelation 5:5, "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath **prevailed** to open the book, and to loose the seven seals thereof." [The seven seals is akin to the six "planes" of a cube used to plot the departure point and the "seventh" point to plot a course—OUT!]

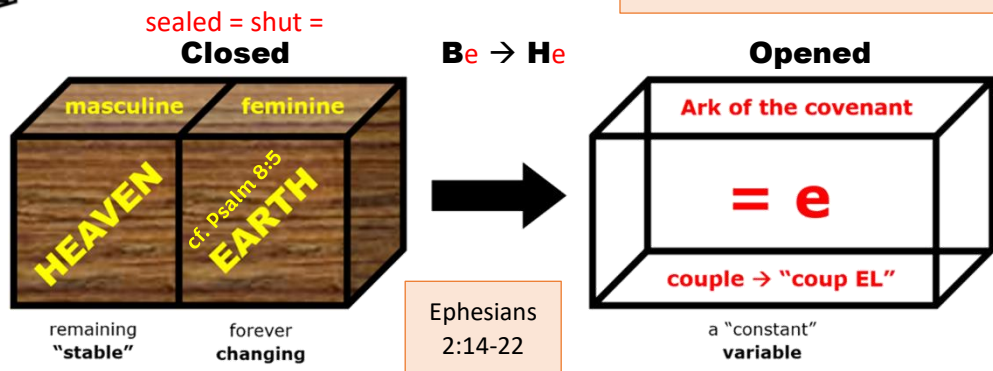
"Crisis is the source of growth and development."
—Dr. Myles Munroe



"A dream is only a dream until it has a plan...Even God knows that planning is a requirement for arriving to a destination."—Dr. Myles Munroe
(1 Chronicles 4:10, "...enlarge my coast"/ cf. Jeremiah 17:12)

$e = mc^2$
imagery of "productivity."

This is imagery of a great being joined to a small (see "IT"—p. 43).
Cf. Exodus 38:1 earth = "altar" (5x5x3 "foursquare") (cf. Ezekiel 42:20 Earth = "sanctuary" Heaven = "profane place" Heaven "bent" to show favor—i.e. NOT "upright")



The story of the governor and the governed—WISDOM and her children—is the story of a divided kingdom [cf. 1 Kings 11:26-12:20]. Heaven and Earth, North and South, Day and Night, Positive and Negative. The story of two that are "SAME[-CH]."

"The darkness and the light are both alike to thee."
— Psalm 139:12

The Wise and the Foolish:

In Matthew 25, Jesus tells a parable about 10 virgins—5 wise, and 5 foolish. Christians believe that Jesus was making reference to them as being the "wise." But in the 21st Century King James Version of Luke 16:8, Jesus says, "And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light."

- Proverbs 9:1-5, "**Wisdom** hath builded her house, she hath hewn out her seven pillars: **She hath KILLED her beasts;** she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the **highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread,** and drink of the **wine which I have mingled** [compare Revelation 14:10, "wine...poured out **without** mixture"]."
- **COMPARE** verses 13-18, **A foolish woman** is clamorous: she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the **high places of the city,** To call passengers who go right on their ways: **Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, Stolen waters** are sweet, and **bread eaten in secret** (cf. Psalm 91:1) is pleasant [Did she abscond with her "goods" as a "thief in the night"?]. But he knoweth not that the dead are there; and that **her guests are in the depths of hell.**"
// Romans 13:1, "Let every soul be subject unto the **higher powers.** For there is no power **but of God:** the powers that be are **ORDAINED** of God (cf. Isaiah 45:7, Proverbs 16:4)."

There are some verses that are "worded" the "same." Another such example is the similarities between Luke 24:30-31 (KJV) and Genesis 3:6-7 (KJV):

Genesis 3:6-7, "⁶ And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she **took** of the fruit thereof, and did eat, and **gave** also unto her husband with her; and he did eat. ⁷ And **the eyes of them both were opened,** and **they knew** that they were naked; and they sewed fig leaves together, and made themselves aprons."

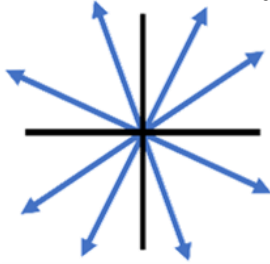
Luke 24:30-31, "³⁰ And *it* came to pass, as he sat at meat with them, he **took** bread, and blessed it, and brake, and **gave** to them. ³¹ And **their eyes were opened,** and **they knew** him; and he vanished out of their sight."

Cf. 2 Kings 2, "...he took hold of his own clothes, and rent them in two pieces...there came forth two she bears out of the wood, and tare forty and two children of them."

- Hosea 13:8, "⁷ Therefore **I** will be unto them as a lion: as a leopard by the way will observe them: ⁸ **I** will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will **I**

devour them like a lion: the wild beast shall tear them. ⁹O Israel, **thou** hast destroyed thyself; but in me is thine help.” [Creative destruction.]

- Hosea 5:14, “For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.” [Imagery of Father and Son. Son can only “tear,” but Father can “take away.” (cf. Psalm 118)]
 - Proverbs 19:12, “The **king's wrath** is as the roaring of a lion; but his favour is as dew upon the grass [evaporates with the “heat” of the “day”].”



“For I know the thoughts that I think toward you...thoughts of peace, and not of evil, to give you an expected end....the Lord...scattered...will gather...and **KEEP...**”

—Jeremiah 29:11, 31:10

[Word Imagery: enemies = “inner” MEs = “phōs” (Greek for “light” (John 8:12, 9:5))]

- Proverbs 30:30, “A lion which is strongest among beasts, and turneth not away for any;”
 - “e” is ALWAYS “king”—the “explosion” at the center of the graph “created” MORE. FāthEr became “many.” An explosion is imagery of arrows pointing in all directions [cf. Genesis 3:24, “a flaming sword which turned every way, to keep the way of the tree of life [i.e. the “Angles”].”]. The first time “arrow” is used is in Numbers 24:8, “God brought him forth out of Egypt [Egypt represents “containment”]; he hath as it were the strength of an unicorn [the “horn” is like a plotted course “out”]: he shall eat up the nations his enemies, and shall break their bones [“bones” = “frame/box of containment”; cf. Isaiah 66:14 (“herb” = “plant grown up” [cf. Psalm 144:12, Genesis 1:29-30])], and pierce them through with his arrows [“breakthrough”—freedom].” [What is the grammar saying?]

- Ezekiel 11:14-17, “¹⁴ Again the word of the Lord came unto me, saying, ¹⁵ Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. ¹⁶ Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. ¹⁷ Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble [“re-member”] you out of the countries where ye have been scattered, and I will give you the land of Israel [“Is REAL”].”

- Micah 5:8, “And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.” [creative destruction—cf. [Isaiah 41:15](#) (DNA imagery)]

- John 1:29-30, “²⁹ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. ³⁰ This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.” [“Seeth” is imagery of “seethe”; cf. Ezekiel 24:1-14 and the seething/boiling pot unable to remove the impurities.]

$$\int_{-\infty}^{\infty} e^{-x^2} dx =$$

$$\left[\int_{-\infty}^{\infty} e^{-x^2} dx \int_{-\infty}^{\infty} e^{-y^2} dy \right]^{1/2} =$$

$$\left[\int_0^{2\pi} \int_0^{\infty} e^{-r^2} r dr d\theta \right]^{1/2} =$$

$$\left[\pi \int_0^{\infty} e^{-u} du \right]^{1/2} = \sqrt{\pi}$$

DNA
imagery

- Isaiah 1:9-13, “⁹ Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. ¹⁰ Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. ¹¹ To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed



Isaiah 1:13,
“the calling of
assemblies”
 $a(b + c) = ab + ac$

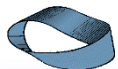
beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. ¹² When ye come to appear before me, who hath required this at your hand, to tread my courts? ¹³ Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, **the calling of assemblies, I cannot away with [This is a “MUST”!];** it is iniquity, even the solemn **[help-]meeting.**”



WAR

[Luke 11:23]
2 Separate
FACTIONS =
“MENE”
struggling for
power

Möbius strip:
Merriam-Webster



PEACE

[Ephesians 4:3]
“EQUALS” =
“EVEN” =
ONE ENTITY =
No power
struggle
cf. Deuteronomy
25:13-16,
Ecclesiastes 9:1-7,
Ezekiel 18:25,29



Möbius strip
“turns” the
CIRCLE (circular band)
into an INFINITY
“band.” (cf. 1
Chronicle 4:9-10,
Job 38:9)

- Ecclesiastes 3:16-22, “ ¹⁶ And moreover I saw under the sun the place of judgment, that wickedness was there; and **the place of righteousness, that iniquity was there.** [(cf. Romans 7:21) Möbius strip imagery: Imagine a road as the original strip—one end of the road represents wickedness and the other end represents righteousness. But if the road was a **complete circle**, then, eventually, you will find yourself walking the “wicked way” having already walked through righteousness. Keep walking and you will continue to repeat these steps. **[WHAT IF: What if the hill wasn’t a hill and the hole wasn’t just a hole? What if the hill and the hole existed as two sides of a Möbius strip BEFORE “joining”?** Becomes a torus of some sort. What then?] Now imagine that the beginning of the road is LIFE. The end is DEATH. In that “cycle,” DEATH would, eventually, turn into LIFE. This is simply Ecclesiastes 3:15, “That which hath been is now; and that which is to be hath already been; and God requireth that which is past.”] ¹⁷ I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work. ¹⁸ I said in mine heart concerning the estate of the sons of men, that God might manifest them, and **that they might see that they themselves are beasts** [cf. 2 Peter 2:12]. ¹⁹ For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. ²⁰ All go unto one place; all are of the dust, and all turn to dust again. ²¹ Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? ²² Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works;

for that is his portion [cf. John 6:29, Deuteronomy 32:9]: for **who shall bring him** to see what shall be after him?" Cf. Isaiah 11:6, "...a **little child shall lead** them"; cf. led "captivity captive"—Judges 5:12, Psalm 68:18, Ephesians 4:8 (cf. 2 Chronicles 6:37-38, Jeremiah 29:14, Ezekiel 16:53, Amos 1:6)

- **FāthEr is GOOD.** Less than GOOD, the Ancient of Days became QOD ["**gaud**"-y [cf. Psalm 34:8]]. We are the god-factor(y)! As Eve came from Adam—i.e. something was "taken" from Adam to make Eve—so, FāthEr took a part of Himself and "made" us [in His "image(ry)"]. I.e. the "hill" He built! [Imagery of "homo"-sexual reproduction—i.e. they "borrow" to produce. Cf. 2 Kings 4:2-7, Nehemiah 5:4-5 // Cf. James 4:17, "Therefore to him that knoweth to do GOOD, and doeth it not, to him it is sin(e)."] [cf. Luke 12:18, "...I will pull down my barns, and build greater...," 1 Corinthians 15:35-50, "...The first man Adam was made a living soul; the last Adam was made a quickening spirit...The first is...the second is..."]
 - Psalm 82:6, "I have said, Ye are gods; and all of you are children of the most High."
 - 1 Corinthians 15:46, "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." The "natural" simply refers to FāthEr's "nature." As figments of His imagination, we are the "spiritual" which came afterwards.
 - Although the Hebrew word for "spirit" (ruah) is feminine, Galatians 3:28 says that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." The masculine (FāthEr, the NATURAL) and the feminine (us, the SPIRITUAL) are the imagery conveyed in MARRIAGE (cf. Ephesians 5:25-33). [The Spiritual are WISDOM, the married wife]

"n-a-t-u-r-e"
= "In a cross,
you're 'e.'"

"...But I [Law] found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me [Wisdom]." —Song of Solomon 3:4

"Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh."

—Genesis 2:24

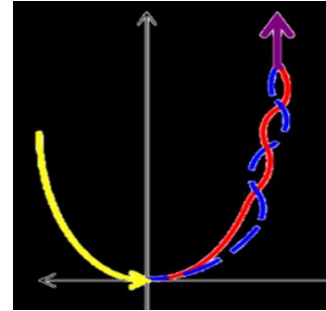
"Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word...without spot or wrinkle or any such thing, that she might be holy and without blemish. In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church."

—Ephesians 5:25-29 (ESV)

- Proverbs 8:1-5, 12, 20-31, 35-36, " ¹ Doth not wisdom cry? and understanding put forth her voice? ² She standeth in the top of high places, by the way in the places of the paths. ³ She crieth at the gates, at the entry of the city, at the coming in at the doors [Wisdom/Understanding "absorbs all"]. ⁴ Unto you, **O men**, I call; and my voice is to the **sons of man**. ⁵ **O ye simple**, understand wisdom: and, ye fools, be ye of an understanding heart...¹² I wisdom dwell with prudence, and find out knowledge of witty inventions...²⁰ I lead in the way of righteousness, in the midst of the paths of judgment: ²¹ That I may cause those that love me to **inherit substance**; and I will **fill** their treasures [cf. Jeremiah 23:24, "Do not I fill heaven and earth? saith the Lord."]. ²² The Lord possessed me in the beginning of his way, before his works of old. ²³ I was set up from everlasting, from the beginning, or ever the earth was. ²⁴ When there were no depths, I was brought forth; when there were no fountains abounding with water. ²⁵ Before the mountains were settled, before the hills was I brought forth: ²⁶ While as yet he had not made the earth, nor the fields, nor the **highest part of the dust of the world**. ²⁷ When he prepared the heavens, I was there: when he set a compass upon the face of the depth: ²⁸ When he established the clouds above: when he **strengthened the fountains** of the deep: ²⁹ When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth [cf. Matthew 28:16]: ³⁰ Then I was **by** him, as one brought up with him: and I was daily his delight, rejoicing always before him; ³¹ Rejoicing in the **habitable part of his earth**; and my delights were with the **sons of men**...³⁵ For whoso findeth me findeth life, and **shall obtain** favour of the Lord [cf. Proverbs 18:22, "Whoso findeth a wife findeth a good thing, and **obtaineth** favour of the Lord."]. ³⁶ But he that sinneth against me wrongeth his own soul: all they that hate me **love death**."

“You are *not* alone. When you look in a mirror, you probably see just one living thing—*yourself*. But what you may not realize is that you are a WALKING ECOSYSTEM and that you *share your body* with millions of other organisms. Some are good, some are bad, and most are not nice to think about.”
—*Life As We Know It*
(Robert Winston)

- Jeremiah 3:14 (read full chapter—note: “turn” vs. “return”), “Turn, O backsliding children, saith the Lord; **for I am married unto you:** and I will take you one of a city, and two of a family, and I will bring you to Zion:” (cf. Genesis 2:20-25, Matthew 19:3-12, Mark 10:2-12, Ephesians 5 (read whole chapter):1-2, 21-33) [Cf. 1 Corinthians 7:9, “...better to marry than to burn.”]
- Isaiah 34:16 says in the KJV, “Seek ye out of the book of the Lord, and read: no one of these shall fail, **none shall WANT her mate:** for my mouth it hath commanded, and his spirit it hath gathered them.” The NIV says, “**Not one will LACK her mate.**” [Cf. 1 Corinthians 7:14—spouse “sanctified”]



- If you trace the word for “God” down to its beginning, it yields a very interesting word. **STRONG’S 410** (‘èl) [pronounced “**ale**” (cf. Acts 2:12-16, Proverbs 31:6)] is “shortened from 352; **strength**; as adjective, **mighty**; especially the **Almighty** (but used also of any **deity**).” **STRONG’S 352** (‘ayîl) is “from the same as 193; properly, **strength**; hence, anything **strong**; specifically, a **chief** (politically); also a **ram** (from his strength); a **pilaster** (as a strong support); an **oak** or other strong tree.” **STRONG’S 193** (‘ûwl) is “from an unused root meaning to **twist**, i.e. (by implication) be **strong**; the **body** (as being **rolled** together); also **powerful**.” [Cf. Isaiah 17:13, “The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a **rolling** thing before the whirlwind.” (Cf. Ezekiel 30:21, “to put a roller to bind it, to make it strong”) **ALSO**, imagery of caterpillars forming a cocoon [a kind of “**tore-us**”] in order to “transform” into a “new thing” (cf. Revelation 21:5, Isaiah 43:19, NOTE in the KJV that the spelling for cater**PILLAR** is cater-PILL-ER). Psalm 18:35, “...thy right hand hath holden me up, and thy gentleness hath made me great,” is imagery of the MOTH.]
- Psalm 90, A Prayer of Moses the man of God [Hear the imagery—of place, time, role-reversal, etc.]:

¹ Lord, thou hast been our dwelling place in all generations. ² Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. ³ Thou turnest man [singular] to destruction; and sayest, Return, ye children of men [plural—cf. Revelation 4:8, “Lord God...which was¹, and is², and is to come³.”]. ⁴ For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. ⁵ Thou carriest them away as with a flood; **they are as a sleep**: in the morning they are like **grass** which groweth up [cf. Psalm 144:12]. ⁶ In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. ⁷ For we are consumed by thine anger, and by thy wrath are we troubled. ⁸ Thou hast set our iniquities before thee, ⁸ our secret sins in the light of thy countenance [Exodus 33:20, “Thou canst not see my face: for there shall no man see me, and live.”]. ⁹ For all our days are passed away in thy wrath: we spend our years as a tale that is told. ¹⁰ The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. ¹¹ Who knoweth the power of thine anger [O²—cf. Romans 13:1]? even according to thy fear, so is thy wrath. ¹² So teach us to number our days, that we may apply our hearts unto wisdom. ¹³ Return, **O Lord**, how long [cf. Psalm 116:7-6]? and let it repent thee concerning thy servants. ¹⁴ **O** satisfy us early with thy mercy; that we may rejoice and be glad all our days. ¹⁵ Make us glad according to the days wherein thou hast afflicted us, and

“Grâce” sounds the same as “grass.”
Cf. Genesis 1:29-30, Psalm 34:8, John 6:10

66 “grass” verses: Genesis 1:11-12, Leviticus 11:22, Numbers 13:33, 22:4, Deuteronomy 11:15, 29:23, 32:2, Judges 6:5, 7:12, 2 Samuel 23:4, 1 Kings 18:5, 2 Kings 19:26, Job 5:25, 6:5, 39:20, 40:15, Psalm 37:2, 72:6, 16, 90:5, 92:7, 102:4, 11, 102:11, 103:15, 104:14, 106:20, 129:6, 147:8, Proverbs 19:12, 27:25, Ecclesiastes 12:5, Isaiah 15:6, 35:7, 37:27, 40:6-8, 22, 44:4, 51:12, Jeremiah 14:5-6, 46:23, 50:11, Daniel 4:15, 23, 25, 32-33, 5:21, Amos 7:1-2, Micah 5:7, Nahum 3:17, Zechariah 10:1, Matthew 6:30, 14:19, Mark 6:39, Luke 12:28, John 6:10, James 1:10-11, 1 Peter 1:24, Revelation 8:7, 9:4

the years wherein we have seen evil. ¹⁶ Let thy work appear unto thy servants, and thy glory unto their children. ¹⁷ And let the beauty of the Lord our God be upon us [cf. Isaiah 53:2]: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

- **What is said of the "Son" can be said of the Father** (John 10:30, "I and my Father are one.")! ($y = x$, where $y = \text{"spiritual,"}$ $x = \text{FāthEr}$) If the Son "became" sin, so did FāthEr.
 - 2 Corinthians 5:21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." ["Substitution Theory" of mathematics—Isaiah 53:5]

Wisdom = n^6
 [The COMPASSION FACTOR is the "area" of GRACE and results in the "anomalies" (exceptions) often encountered. It cannot be excluded or made to be rigid—but MUST maintain a "certain" BOUYANCY in the equation—i.e. a "quotient" of "SIX"!]
 (cf. Hosea 1:2, Leviticus 21:7)

- Romans 3:23, "For **ALL** have sinned, and come short of the glory of God."
 - 1 Kings 8:12, 2 Chronicles 6:1, "...The Lord (hath) said that he would dwell in the thick darkness." [Imagery of the folktale, *The Emperor's New Clothes* (= "living water")]
 - John 3:19-20, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." [cf. Ephesians 5:11-14, Psalm 91:1]
- Colossians 1:27, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope **of** glory;"
 - **John 8:44**, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." [cf. Hebrews 6, "...That by two immutable things, in which it was impossible for God to lie..."]

- **Devil:** ("Devil" topic covered—see page 25+) (cf. Ecclesiastes 5:3-7)

- **Lust of FāthEr:** James 4:1-5, " ¹ From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? ² Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. ³ Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts [cf. Hebrews 12:29, Zephaniah 1:18, "...the whole land shall be devoured by the fire of his jealousy..."]. ⁴ Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? **whosoever therefore will be a friend of the world is the enemy of God.** ⁵ Do ye think that the scripture saith in vain, **The spirit that dwelleth in us lusteth to envy?**"

- Luke 7:34, "The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a **friend of publicans and sinners!**"
- John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
- **COMPARE: 1 John 2:15**, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

When reading verse 2, a number line comes to mind. "Ye kill, and desire to have, and cannot obtain" is the negative side moving towards zero but not passing it. This "war" is imagery of missiles being fired "back and forth" (the "to and fro" of scripture) on the neg. side of the number line. But what does "ask not" represent? Perhaps, you set x as zero, whereas to "ask amiss" is to have x be negative? Could verse 4 be akin to $(x+y)-(x-y)$? Verse 5 may be a division problem akin to Luke 12:51-53—ratios of 3:2 and 2:3. Five people, but six "roles."
There's ALWAYS an exchange of roles!
 ("all on the roof" would mean that "none remain"—i.e. Big bad wolf said, "Little pig, little pig let me in"—so they fled to the "roof"!)

John 3:16
 $(n + y) - \sqrt{n}$
 Where...
 $n = \text{God,}$
 $y = \text{world,}$
 $\sqrt{n} = \text{Son}$

Coup de grâce—cf. Job 3:21, Ephesians 2:5, 8-9, Matthew 16:25-26, John 3:3, 1 Corinthians 15:56

Ezekiel 28:7-10,

$$\sqrt[n]{a^n} = \begin{cases} a, & n \text{ odd} \\ |a|, & n \text{ even} \end{cases}$$

Psalm 118:17, "I shall not die, but live, and declare the works of the Lord." (COMPARE Revelation 9:6)

"YOU WILL NOT BECOME WHAT YOU WERE BORN TO BE UNLESS YOU ARE WILLING TO CHANGE INTO SOMETHING YOU ARE NOT.....If you want to IMPROVE, you have to CHANGE... Change produces two things. It produces insecurity and the unknown. And both of them are very important for growth and development...The enemy is comfort. The enemy is security."

—Dr. Myles Munroe

- **Murderer from beginning:** Revelation 13:8, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb SLAIN ["murdered" (cf. 2 Corinthians 5:14, "...if one died for all, then were all dead:" & Revelation 11:18, "time of the dead")] from the foundation of the world." FāthEr "administered" the coup de grâce to His "death" of a life [cf. Matthew 10:39, Luke 17:33, John 12:24-25, "...Except a corn of wheat fall into the ground and die, it abideth alone...," (Psalm 118:17—becoming He that "was"—i.e. DEVIL)].
 - Ezekiel 28:7-10, "Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall **defile thy brightness**. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God." [Imagery of Higgs boson being made lower. "Strangers upon" and "defile thy brightness" = laded with clay/darkness]
 - Luke 11:49-51, "Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be **required** of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.
 - Ecclesiastes 3:15, "That which hath been is now; and that which is to be hath already been; and God **requireth** that which is past."
- **Liar:** Romans 4:17, "(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those **things which be not as though they were.**" ["When you make confession, you're not supposed to tell the truth."—Bishop Tudor Bismark]
- **All references to "prayer" are DNA imagery—i.e. "kneeling" is the same as "annealing."** Different forms of "prayer" represent a "place" in the DNA "process." The anatomy of the STRAND is the anatomy of "CHANGE." [Cf. 2 Samuel 8 (cf. 2 Corinthians 10:13), the book of Ezra (especially 8:21-10:44), the entire books of Nehemiah and Esther—"strange wives" = RNA "prime-ERs"—("RNA"—Registered Nurses Aide ("helper"), **not** "physician" ("healer")—cf. Jer. 8:22, Matt. 9:12, Mark 2:17, Luke 4:23, 5:31, Col. 4:14, Isaiah 58:3-14)]. [Also cf. with Luke 18:31, Mark 10:33] [Imagery of lagging strand is imagery of FāthEr—cf. 1 Timothy 6:7, "brought NOTHING into...certain we can carry NOTHING out" (cf. 2 Corinthians 12:11, "though I be NOTHING"; Job 26:7), Genesis 50:25, "...surely...ye shall carry up my bones from hence" (compare Joshua 4:8, "children of Israel...took up twelve stones out of the midst of Jordan...and carried them over with them unto the place where they lodged, and laid them down there.")]
- **The "great" is equivalent to the "small"**—celestial scale is seen in the nano.
 - Deuteronomy 25:13-14, " ¹³ Thou shalt not have in thy bag divers weights, a great and a small. ¹⁴ Thou shalt not have in thine house divers measures, a great and a small." For example, **COMPARE** genetic clusters with clusters of galaxies. The following is an excerpt from my document, GRACE-THE Journal, pp. 825-827:

“Outcast. Betrayer. Alien.

“I was in the place the eye does not see.”

—Avatar

The “Place” of “Zero”

A Mountain. Majestic and wide. Immoveable. Yet, despite its snow-capped beauty and majesty, it is nothing more than a “place” **holder**. A “barrier.” A “hindrance” to communication and travel. The **mighty** “thing” that can be conquered by something as insignificant as a “single,” “consistent” **drop** of water.

There is a verse that says, “The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart” (1 Samuel 16:7). As I pondered this verse and the words of the quote from Avatar (“...the place the eyes does not see”), I began to wonder if “that” place is the imagery of “zero”—if, perhaps, “zero” is simply a “place” where “the eye does not see”—i.e. the “unseen” realm so full of potential. And, I began to wonder if our idea of “zero” is consistent with Biblical imagery of “zero”? We see “zero” as “nothing.” But, what if “zero” is much more than “nothingness” or a mere “place” awaiting to be assigned a “value”? What if, like the majestic mountain, it “contains” ALL THAT “THERE” IS—**ALL “VALUE”**? I.e. the **“source”** of the “sand” on the seashore—many “mikes” removed. Yang to the ocean (Yin) that drips one molecule at-a-time to “take...away the stone” that is the “rock of offense.” [Cf. “take away the stone”—John 11:39, 20:1 & “rock of offence”—Isaiah 8:14, Romans 9:33, 1 Peter 2:8]

The eye of “man” cannot see on the “in”-side (especially, of itself). Does that mean that the “unseen” is a “quantitative” elemental factor? Could it be, like the mountain to the sand [the “great” **is** the “small” in another “mode” of existence], that “there” in the “place” of “zero” **lies** the “SOURCE” of all that “there” is?

The “POWER” of “ZERO”

What if “0” is not an “empty set” but a “full” ONE that hasn’t “overrun” its “banks” yet—i.e. it is “contained”—like the tiny atom that started “IT” ALL!?

“But if they cannot contain, then let them marry: for it is better to marry than to burn.”

—1 Corinthians 7:9

Containment. What if “O” represents the “wall” or “fence” or “box” surrounding ALL THAT “THERE” IS? [Cf. Zechariah 2:5(NIV), “...I myself will be a wall [LAW] of fire around it...and I will be its glory within.”] It has no “true” limits other than itself. The container (of sorts) is merely the limitation of the “MIND” to refuse to explore that “there” can be “MORE” than its perception. That life can go beyond the “humdrum” of its “present” reality to embark upon (embrace) something “new” that it has never explored before! A new reality! Something that “feels” real—“IS”-RAEL (“is-rail”—i.e. a “way” OUT)!

The imagery of “Zero” can be seen in the “races.” As I discussed in the “GAMES” document, the poverty of the BLACK “race” is imagery of a “full” set appearing empty—i.e. the black race is the most talented of all the races as a whole, yet the most impoverished. The YELLOW “race,” by features, “appears” the same as that of the least intelligent [“Down” Syndrome] but are viewed as the most intelligent race as a whole. The BROWN race is the representative of “decay” and “death,”

but are the “liveliest,” most vibrant “culture” as a whole. All are “prolific.”

An “empty set” is “anything” but “empty.” An “Empty set” is actually a “full” set (potential) that hasn’t been “tapped” yet—i.e. the “fallow ground” (imagery of “compression”) that needs to be “broken-UP”! (cf. [Jeremiah 4:3](#), [Hosea 10:12](#))

FāthEr (GOOD) is represented by “Zero,” that “empty set” so full of potential. He became “death” so that He could “live.” He became the “fool” to “gain” the wisdom of “all.” He became the “impoverished” to gain the “greatest” of riches—i.e. a “FAMILY”! [Cf. [Matthew 16:24-25](#), [1 Corinthians 3:18](#), [2 Corinthians 8:9](#)]

“I know nothing...NOTHING!”

—Sgt. Schultz (*Hogan’s Heroes*)

1 Corinthians 2:1-10 (KJV)

¹ And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. ² For I determined not to know any thing among you, save Jesus Christ, and him crucified. ³ And I was with you in weakness, and in fear, and in much trembling. ⁴ And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: ⁵ That your faith should not stand in the wisdom of men, but in the power of God. ⁶ Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: ⁷ But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: ⁸ Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. ⁹ But as it is written, Eye hath not seen, nor ear heard, Neither have entered into the heart of man, The things which God hath prepared for them that love him. ¹⁰ But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

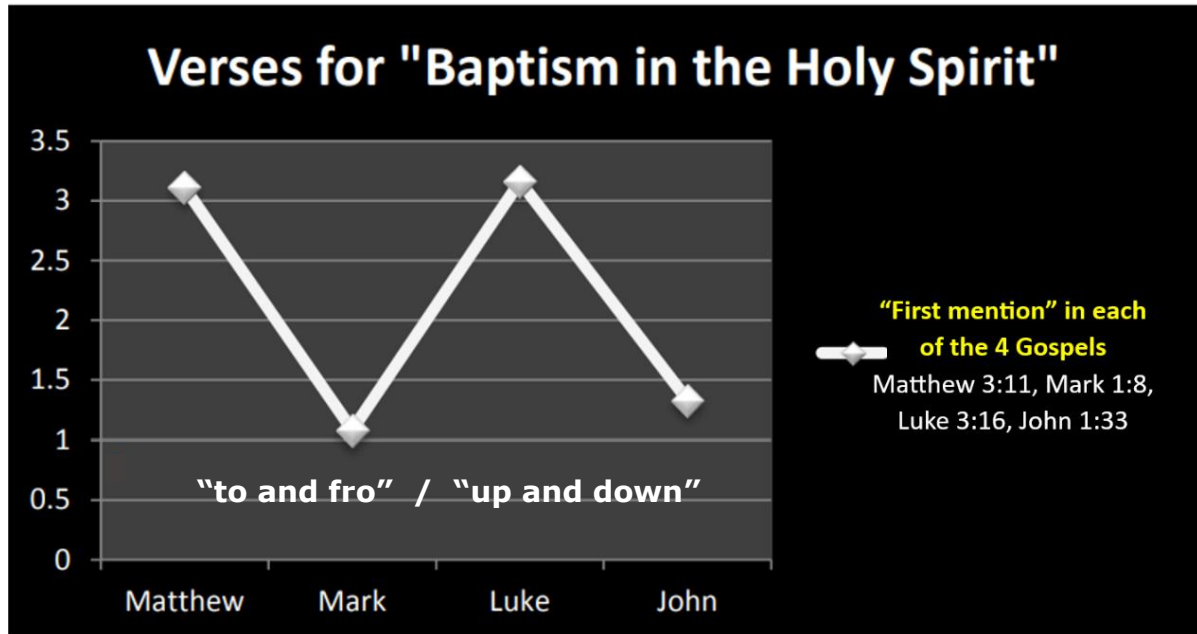
When I first began my journey of discovery, I placed myself at the point of “zero” [[I’m thinking in terms of myself being part of the “graph”—at the “center” of “all things”](#) [[“The center of the universe is His right hand.”—Joseph Prince](#)]]. I made up my mind to approach everything from the viewpoint of KNOWING “NOTHING.” I decided to view “everything” through “new” eyes—like a child “just” born. For to place myself on any “side,” would create BLINDNESS to “some” angle or another. Therefore, I had to approach “all things” from THE point at which all things emanated—the point of “Zero” (i.e. “Nothing”). Only from “THERE” could I see all things OBJECTIVELY.

ZERO—“that” is THE “place” of LEARNING!!!

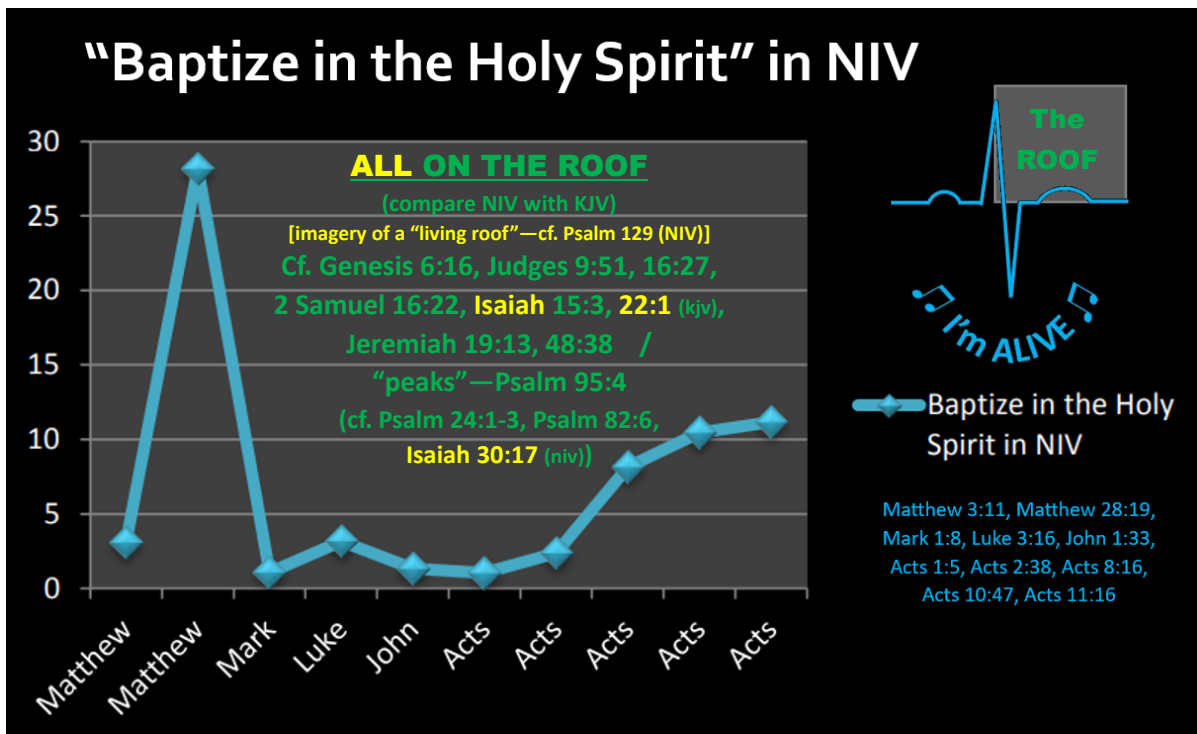
**“It’s hard to fill a cup
which is already full.”**

—Avatar

- Scripture can be charted:



The plot chart for "Baptism in the Holy Spirit" resembles the movement of a bouncing ball—"suddenlies." But when you look at the verses for "Baptize in the Holy Spirit" in the New International Version of the Holy Bible (NIV), you see something interesting.



This second image resembles a Chinese dragon—i.e. Leviathan "to play" in the deep (cf. "leviathan" in NIV—Job 3:8, Job 41:1, 12, Psalm 74:14, Psalm 104:26, Isaiah 27:1). The second image is also

imagery of sinus rhythm, a hill and a rising “plane” (hole missing—“con”-verted into a “hallow hill”—“wholly” positive), and Higgs boson. Imagery is of “slow” change after two suddenlies.

- **Imagery of Heaven is perpendicular to imagery of Earth** [like Ezekiel 4 (and Uranus), Earth is Heaven “lying” on its side (i.e. Heaven “bowed” to show “favor”)].
- **The imagery of “weakness”** (part of **The Law of Opposites**):
2 Corinthians 12:9-10 says, “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. That is why, for Christ’s sake, I delight in weaknesses,...For when I am weak, then I am strong [cf. Joel 3:10, 1 Corinthians 15:43, Hosea 12:3-4].” In my years of working with children, I have repeatedly observed that “individual” flaws or weaknesses tend to be the greatest strengths to a group as a “whole.” Each child’s flaw (combined with other children’s flaws) tends to make the group “strong” (as a whole). Stronger than it would be if only using their “strengths.” Allow me to explain.

I first discovered this when I was working with some teenagers. A particular one was always sedate and annoyed by one that was always animated and energetic. Needless to say, they didn’t get along. BUT.... But... They were both friends with a third teenager who was “stationed” in the “medium”—an “enabler.” She could handle both the energy of the second and the lack of enthusiasm of the first. When we were together as a group, she was able to keep the peace between them—while the first and second each contributed their “flaws” in “useful” ways. The exuberance of the second child kept our time together from getting boring and lackluster (which for teenagers is of utmost importance—if you want to get something done). The calmness of the first kept us on point, allowing us to accomplish our tasks. The result was “productive” time well spent “together.”



...upside down.”
-Acts 17:6
[Cf. Isaiah 24:1,
Isaiah 29:16 (cf. 2
Kings 21:13, Psalm
146:9, Acts 17:6)]

We had three “players” in this scenario—the first who wanted to go slow when met with a turn [the negative (-) side OR “past”], the second who wanted to race towards every curve [the positive (+) side OR “future”], and the one in the middle who “maintained” the relationship between the two opposing forces [the (magnetic) “band” OR “present”]. The second made sure we got “there” on time, the first steadied the course so that we didn’t stray off course while trying to turn, and the middle made sure we “all” got there “together” [a “finished” Möbius strip]. [Cf. 1 Samuel 23:26, “And Saul went on this side...David and his men on that side of the mountain:...”].



“These that
have turned
the world...”

It is our FLAWS that make us “individuals”—distinct, “one from another.” We are each an “anomaly.” Strong because of our imperfections. [cf. Genesis 31:49, Exodus 36:22, Esther 1:7, Daniel 7:3, Matthew 25:32, James 5:16 // Nehemiah 4:19, Ezekiel 4:8, 1 Corinthians 15:41]

- **Sun Tzu’s “The Art of War” details FāthEr’s tactics (and “rules” for the “game”).** FāthEr says in Isaiah 55:8, “For my thoughts are not your thoughts, neither are your ways my ways.” [cf. Romans 11:33, “how unsearchable are his judgments, and his ways PAST finding out!” (cf. Ecclesiastes 1:9, 3:15)] With that in mind, read the following excerpt from my document, “The SOUND of FREEDOM” (page 127):

Scenario

Mr. GOOD is owner of a “film”-“making” company—“Phylms Unlimited, Ink.” To ensure that His Company “runs” at its maximum potential, “He” has employed His “son” to “Higher” MANY “workers.”

LOVE, the “son” of GOOD, is THE “Chief” Executive Officer. “He” has been given the “Job” of “running” the company and of “assigning” s-pacific jobs to s-pacific employees who are **design**ated to each **specific** “task.” He is also tasked with “rating” each “performance.” He gives each “officer” **private** “written” instructions.

The first of His “High-Ers” is LAW. As Security and Safety Chief, IT is her task to “maintain” order and “keep” the “piece” so that “things” **run** “smoothly” without “loss.”

The next “High-Er” is LIFE. “He” is the Manager. His assigned job is also “keeping the piece” **to the best** of his ability by “lifting” employee morale, but also to “keep” all of the employees “**on-task**” so that the company not only runs “smoothly” but, also, that “production” COSTS “remain” at a minimum. IT is his s-pacific task to “make” sure the company that GOOD and LOVE has “built” **performs** “above and beyond” expectations.

The “final” officer is DEATH. As the Efficiency Director and Performance Manager, He runs the “lab” that is responsible for **QUALITY** “CONTROL.” The “tactics” that He utilizes are not the “same” as those used by the “other” officers. To MAINTAIN the company’s position as a leader in its “field,” He **must** “put” each and every product through “un”-orthodox and “stringent” tests (“crash” tests and *WAR GAMES*). Only then, can He “**know**” that each product is “worthy” of the company’s NAME. Without such tests, the “quality” standards would become *L.A.X.* and FAIL. GOOD would become EVIL. The “living” would become “the dead.” The company would end **UP** selling a “sub”-standard product. “Cells” would “dec-line.” **Event**-ually, the company would “go out” of business. ALL success of *THE Company* hinged upon these quality tests.

At the “fist-call” year’s end, LOVE evaluates each officer’s performance—giving them an evaluation score. He delivers his report to His Father. GOOD calls them ALL into His “office.” He “commends” each one. All had done “well.” LOVE had given each the “same” score. THE “**SAME**” SCORE???! When LAW and LIFE hear that DEATH has received the “same” score as “THEY,” they protest. “He” DOZEN(t) deserve a “perfect” score. He had “connived,” “cheated,” “manipulated,” and “mutilated” MANY “products” in their “infancy”—many “died” on the drawing-“bored.” His “greed” and “cut-throat” tactics had disarmed MANY, leaving them without a leg to stand on—discouraging some from “even” try-ing. DEATH had “dis-rupted” order—not “kept” IT. He lacks depth of “character,” they say. How could His “performance” rank the “same” as “THERE’s”—i.e. “PERFECT!”? So LOVE “reveals” the “vital” **element** of His “scoring” JUDGMENT: He was instructed by His Father to evaluate them, **NOT** according to character traits, but according to **their ABILITY to follow their specific instructions**—which were given to each ONE in writing in the “beginning” of the “year.” Each “character” was suited to each task during the “Higher-ing” process! LIFE had performed “Admiral”-lee. AND, Honorable Mention must go to LAW who was “fare” and “just” in every decision She had “maid”—as well as for her achievements in “maintaining” the highest level of safety. But...“critical—act lame” must be “given” to DEATH. Though He employed some “under-handed” tactics, He “cos-ed” the company’s product to ex-cell all of its competitors which caused the company’s “sails” to RISE to “THERE” highest level ever. DEATH was **THE** reason *THE Company* experienced such a high level of QUALITY! And DEATH had performed THIS task to “perfection”!

“God requireth that which is past”

—Ecclesiastes 3:15

There are times in which we must examine our own lives and make choices that we hope will take us into a brighter future. We often would rather not think about those things which are painful or humiliating. But as the lyrics of Tamela Mann’s *Press* say, “Every trial makes you who you are.” We often sing songs about leaving the past behind, but to do so, is to leave a part of yourself behind with each bad memory until there is “nothing” left to go forward—broken and scattered pieces like breadcrumbs. Ignoring the past only maintains an anchor to that past. When we can embrace all that we were, are, and ever will be (a whole person), only then do we truly move forward. Instead of kissing the past goodbye and pretending that “it” never happened, we should, rather, learn how to embrace the past and gather every piece of ourselves and take the “whole” of ourselves forward into something we’ve never had before—we’ve never experienced before—a “real”

life!

BROKEN to escape one’s confinement



Zoonar/Getty Images

**“It doth not yet appear
what we shall be.”**

—1 John 3:2

[Judges 3:29, 2 Peter 2:18,
2 Peter 1:4 / cf. Acts 27:41-44]

FāthEr has been bringing to my remembrance things that I had forgotten—some that I was oblivious to at the time that they happened, but now, I can see them clearly for what they truly were—moments of self-awareness, enlightenment, growth, and empowerment.

Healed to restore all that was lost



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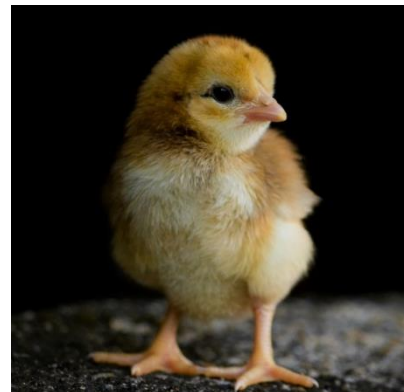
**“Not forsaking the assembling
of ourselves together, as the
manner of some is.”**

—Hebrews 10:25

[cf. Acts 3:21, Colossians 1:19-20 / John 6:12-13,
Luke 9:17, Mark 8:19-20, Mark 6:43, Matthew 14:20]

TRANSFORMED

“You wait your whole life for a single moment, and then, one day, it’s tomorrow.”—Deep Blue Sea



thehumaneleague.org

**“Behold, I make all
things new.”**

—Revelation 21:5

[cf. Ephesians 2:14-22]

**“A gem cannot be polished without friction,
nor a man perfected without trials.”**

—Lucius Annaeus Seneca

Family Game Night

“Jumanji: A game for those who seek to find a way to leave their world behind. You roll the dice to move your token. Doubles gets another turn. And the first player to reach the end wins. Adventurers beware. Do not begin unless you intend to finish. The exciting consequences of the game will vanish only when a player has reached Jumanji and **called out its NAME.**” —*Jumanji*

- Isaiah 45:3, “And I will give thee the treasures of **darkness**, and **hidden** riches of secret places, that thou mayest know that I, the Lord, **which call thee by thy name**, am the God of Israel.
- Mark 15:34, “And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast thou forsaken me? [Word imagery: **ELOI** = “EL owe I/eye” // also, the FOOL—i.e. “**Extreme Lack Of Intelligence**,” the **Eloi** of H. G. Wells’ *Time Machine*]
- Isaiah 49:1, “Listen, O isles, unto me; and hearken, ye from far; The Lord hath called me from the womb; from the bowels of my mother hath **he made mention of my name.**” Merriam-Webster definition:

bowel—*n* [ME, fr. MF *boel*, fr. ML *botellus*, fr. L, dim. Of *botulus* sausage] (14c) **1:** **INTESTINE** : one of the divisions of the intestines : **GUT**—usu. used in pl. except in medical use <the large ~> <move your ~s> **2 archaic** : the **seat of pity, tenderness, or courage**—usu. used on pl. **3 pl** : the **interior parts**, esp : **the deep or remote parts** <~s of the earth> — **bow-el-less** *adj*

- Jeremiah 20:9, “Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart [**“hidden treasure”**] as a burning fire shut up in my bones, and I was weary with forbearing, and **I could not stay.**”
- Isaiah 48:1-2, “Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, and **stay** themselves upon the God of Israel; The Lord of hosts is his name.”

“It is finished.”—(Jesus) John 19:30 (cf. Luke 14:28, 1 Kings 6:38, 1 Chronicles 27:24, Ezra 5:16, Ezra 6:14, Zechariah 4:9, Daniel 5:26, Romans 9:28, James 1:15) (**“fins [and scales]”**)—cf. Leviticus 11:9-12, Deuteronomy 14:9-10, Job 41:15, Isaiah 40:12, Ezekiel 29:4, Acts 9:18 (Matt. 13:47 (“of every kind”—1 Chronicles 28:14, James 3:7, Revelation 5:9), 4:19, John 21:5-13 (“153 fish”), 1 Corinthians 15:39)

“And unto the angel of the church of the Laodiceans write; These things saith **the Amen**, the faithful and true witness, **the beginning of the creation** of God;” [If **“THE” Amen** is the **“beginning,”** why is it **“NOW”** the **benediction?**] —Revelation 3:14

A-M-E-N → **N-A-M-E** (“N” is displaced) [A-M-E-N → “aim IN”]

In the beginning there was only one “WORD”—“THE” Word (cf. John 1). What if “THE WORD” is not a word or “name” that is known to man? **Revelation 19:12, “He had a name written, that no man knew, but he himself.”** [cf. Judges 13:18 (NIV/KJV), Psalm 68:4]

Jeremiah 13:11, “For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house

of Judah, saith the Lord; that they might be unto me **for a people**, and **for a name**, and **for a praise**, and **for a glory**: but they would not hear.”

What if that name is the combination of all names of all times—“every” individual name of “every” individual being (even though there may be many with the same name, each is uniquely that individual’s— their “spiritual” CODE (the spiritual equivalent to genetic DNA, or a fingerprint). Each individual “name” represents that person’s “place” in the strand—i.e. “place” is determined by “word” and is synonymous with a “rung” on the “ladder” and the “measure” of faith [measure of FāthEr] “dealt” to every man [cf. **Romans 12:3** (2 Corinthians 10:15, Ephesians 4:13)]. Let’s say that this name is where the DNA strand begins. It could be represented by the four letters [like four rivers? (Genesis 2:10)] of the DNA strand—CTAG [i.e. “GATE”—a lowercase (small) “c” is modified “e” (no “rod”/crossbar—i.e. “Spare the rod, spoil the child” (Proverbs 13:24)—the deeds of the “old” man toward the young child.) “G” is a modified “large” “C” with a crossbar that doesn’t reach all the way across (i.e. it is “turned-in”)]. The “coil” would begin to “unravel” and do what it does using the substitution theory of exchange. What I am badly saying is that (using the substitution theory) you could place each “life” [Luke 15:12, “He divided unto them his living”—so that would include “all life,” including DEATH] of FāthEr into a link of the spiral chain and eventually end where you began. DEATH would be the “weak” link. The “Woe man” (woman) [i.e. LAW/WISDOM], would be the “missing” link (“Let it not be known that a woman came into the floor.” (Ruth 3:14)). For a simple example of what I am trying to say, let’s use a simple word and show the sequence (the more languages you use the better this works): ram, ran, rat, rut, nut, tan, tar, mat, man, ram.



THE NAME = a + b + c +x + y + z + a
 I AM THAT... THAT I AM
 (I AM THAT I AM)

The “wedge” C = a + b + c +x + y + z - (z + a)
 Word imagery: JEW = wej = wedge // Hebrew = “He BREWS” (cf. Ezekiel 24).
 A “wedge” keeps a door open. // He “brews” speaks of “suffering.”

Psalms 138:2, “I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above **ALL** thy name.”

Hebrew represents “one pure language,” “one pure sound,” and “one pure people”—i.e. “white” light **before** entering the prism. It represents FāthEr at the initial beginning of “things.” It is synonymous with the “Tower of Babel” (**Genesis 11:1-9**)—i.e. the NAME. “All things” was [is] found in Hebrew—the “fountain” from which “all things” sprang. The “confounding” of their language in Genesis 11:7 so that “they may not understand one another’s speech” is equivalent to the “dividing” of the “studies”—i.e. the “schools of thought”—from Hebrew into the “races,” mathematics, music, languages [+Braille, Morris Code, etc.], sciences, politics, theology, business, domestic engineering [“home making”], military, athletic, history, legend, rumor, etc.—i.e. “**narrow**” **mindedness** [the “narrow” [small] way—“I can only be around [with] my own kind”]. He-brew is the “God-father” of “all things.” I believe that the different “fonts” represent individual “personalities”—akin to the imagery of “cars”—different “makes,” “models,” colors—no two exactly alike. Hebrew is **axenic**—“adj [a- + Gk *xenos* strange] (ca. 1942) : free from other living organisms” (Merriam-Webster) [i.e. “sterile”]. It represents “**the-little-no-THING-that-could.**”

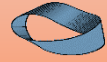


Suppose Hebrew sprang from one “letter”—the letter “**SAMECH**” [red circle]. If you look at the letters closely, you can see how the “letter” was “divided” and “altar”-ed to “create”—bring into existence—all of the other letters. There’s a “**story**” in the letters that is told throughout the Holy Bible—a story that begins with a “closet” and ends with a “tree.” See the word, “JOY”?

Image: thepolyglotexperience.blogspot.com

The following imagery may seem disjointed, but allow me to present it the way that it comes to me and we will see how they connect.

Möbius strip: Merriam-Webster.com



Genesis 3:24 says the following, “So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming **sword** which turned every way, to keep the way of the tree of life.” Now we know that according to Ephesians 6:17 and Hebrews 4:12, that “the **sword** of the Spirit, which is the **word of God**....For the word of God is quick, and powerful, and **sharper than any twoedged sword, piercing** even to the **dividing asunder** of **soul and spirit**, and of the joints and marrow, and is a **discerner** of the thoughts and intents of the heart.” [“Twoedged sword” represents division; two sides represent “waving” or “going to and fro” (imagery of the acute angles, or “suddenlies,” of “N,” “A,” “M,” or the “slow” turns of “S”). The trident (“E”) is represented by the flat line and three “teeth,” all moving in the same direction “without turning.” A single edged sword moves in ONE direction—i.e. “forward.”]

Luke 15:12, “And the younger of them said to his father, Father, give me the portion of goods that **falleth** to me (cf. Matthew 15:27). And he **divided unto them** his living.”

Genesis 14:15, “And **he divided himself** against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.”

[cf. Matthew 12:26, Mark 3:26, Luke 11:18, 1 Kings 18:6]

Romans 12:3, “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man **the measure of FAITH.**” [cf. Matthew 10:34]

“White light is full of color.”

—*The Magic School Bus*

In imagery, “nakedness” is NOT the absence of clothing. Nakedness is the absence of “LIGHT.” It is a scientific fact that the human body produces more thermal energy than the sun’s core (by volume). But (to the naked eye) we don’t “glow-in-the-dark.”

Matthew 17:2, “And [Jesus] was transfigured before them: and **his face did shine as the sun**, and his **raiment was white** as the light.”

Matthew 4:16, “The people which sat in darkness saw great light; and to them which sat in the **region and shadow of death** light is sprung up.” [cf. Colossians 2:17, “Which are a shadow of things to come; but the body is of Christ.” Psalm 91:1, “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.” Shadows are “cast” by something dense “block”-ing the source of light.]

Matthew 5:14-16, “Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

Luke 11:36, “If thy **whole body** therefore be full of light, having **no part dark**, the whole shall be full of light, as when the bright shining of a candle doth give thee

light.” [But DEATH would be the dark part. Cf. 2 Corinthians 5:14, “...if one died for all, then were **ALL dead**:” Psalm 139:11-12, “...even the night shall be light...night shineth as the day...both alike to thee.” Cf. Ephesians 2:1-2]

Matthew 6:22-23, “The **light of the body is the eye**: if therefore thine eye **be single** [alone], thy whole body shall be full of light. But if thine eye be evil, thy **whole body** shall be full of darkness. If therefore the light that is in thee be darkness, how **great** is that darkness!”

John 8:12, “Then spake Jesus again unto them, saying, I am the light of the world: he that **followeth** [NOT “believe” (cf. Matthew 16:24)] me shall not walk in darkness, but shall have the light of life.”

Light. A sword that can divide things that nothing else can separate. Sounds like something from Star Wars. But just imagine if it were possible to separate all the intangible things that make you “you.” What would it look like? If we could separate into phantoms your dreams, your hopes, your memories, your personality, your desires, etc., how would you “look”?



“A prism works because the different colors of light travel at different speeds inside the glass. Because the colors of light travel at different speeds, they get bent by different amounts and come out all spread out instead of mixed up [cf. Revelation 14:10, “wrath...poured out without mixture”].” —wonders.physics.wisc.edu

“As light passes through a prism, it is **bent**, or refracted, by the angles and plane faces of the prism and each wavelength of light is refracted by a slightly different amount. Violet has the highest frequency and is refracted the most. Red has the lowest frequency and is refracted the least.” —micro.magnet.fsu.edu [2 Samuel 18—story of the prism / Luke 4:23, “Physician, heal thyself.”]

“When white light goes through a prism, the light bends due to the phenomenon called refraction. Refraction is the process of bending light as light goes from one medium (like air) to another medium (like water or glass).” —Study.com

Well, FāthEr divided Himself and gave us each a “measure” of His “living.” We each (every human who has ever existed) have been given a chance to experience FāthEr’s existence “before” He decided to “do a new thing”—the pain of loneliness, the search for meaning to His solitary life, etc. All the emotional negatives of human experience, is simply “reverse-roleplaying.” In truth, FāthEr is the “patient” in need of a physician—“we” are the “healer” [cf. Mark 2:17]. We are telling the story of His journey to Self-Actualization.

[The geometry of bending the “line” fills the “balloon.” Cf. Jeremiah 46:9, 51:3, Ezekiel 17:7]

◆—————◆
“That I may know him¹, and the power of his resurrection⁴, and the fellowship of his sufferings³, being made conformable unto his death²,”

—Philippians 3:10^(see p. 9)



There is an important factor that must be considered when interpreting the imagery—“racial” imagery. Each “race”—like the colors passing through the prism—represents FāthEr in different ways (i.e. light “**before**,” “**inside**,” and “**after**” [prison]). “Black,” as I’ve said many times, represents FāthEr as the “Ancient of Days”—confined, “limited,” voiceless. But “white” also represents the “Ancient of Days” **with a “changed” MIND**. The difference between them “lies” in “**function**.” Each are revealing a different aspect of His story. “Black” reveals His “position”—i.e. the “base”—full of potential but struggling to “succeed” (in the “exchange,” became the O-mega Seed [DEATH, the “mite”]). Whereas, having been “given” an abundance of “stuff” but denied full access to His “peace,” “white” became the Alpha Seed (LOVE, the “Dawn”) and reveals the longing desire of the Ancient of Days to be “authenticated”:

Isaiah 43:10, “¹⁰Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God

formed, neither shall there be after me. ¹¹ I, even I, am the Lord; and beside me there is no saviour. ¹² I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God.” [cf. Ezekiel 28:9]

To make the “exchange” **EQUITABLE**, “black” was given an abundance of FāthEr’s peace while denied a measure of His “riches.” And as a “measure” of FāthEr’s peace was removed from “white,” white was given an abundance of His riches. There is **ALWAYS** balance in any exchange....**BUT**....You may have to think “outside” the “box” to *understand* what THAT balance is. The “race” of the prism only “seems” unfair, but in the end, they **ALL** come **out** “evenly”! “They” were merely “cross”-ing a “bridge”!

“ETHNIC” word imagery:
e-th-n-i-c (the cin)
 = **the “sin” = “dispersion”**

LAW sets boundaries and separates “chief friends.” [People use the courts to settle disputes only “after” the relationship has **BROKEN APART.**] (2 Corinthians 6:17, “...come out...be separate...”...**BUT** ...there is strength in **UNITY!** [cf. Ecclesiastes 4:12])

Proverbs 16:28, “A froward man soweth strife: and a whisperer [1 Kings 19:12, “small voice”] separateth chief friends.” [In the imagery, “chief” is “Archangel.” Cf. Revelation 12, “war in heaven”]

Proverbs 17:9, “He that covereth a transgression seeketh love; but he that repeateth a matter separateth [e]very friends.” [cf. 1 Peter 4:8(niv), “...Love covers...”]

Galatians 3:28,
 “There is neither Jew nor Greek,
 there is neither bond nor free, there
 is neither male nor female: for **ye**
are all ONE in Christ Jesus.”

Spiritually speaking, there isn’t any skin color. Skin color exists to tell FāthEr’s story from different perspectives—i.e. a theatrical “prop.” Each color represents ALL of us and exists only in our present reality. There is only one true distinction—light and darkness. **And, in truth, we are ALL LIGHT!**

“Ye are the light of the world.”
 — Matthew 5:14
 [“The darkness and the light are both alike to thee.” — Psalm 139:12]



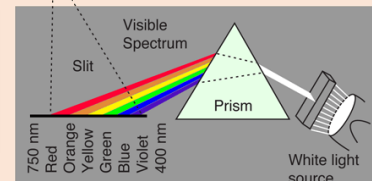
CC BY-SA-NC

Prisms

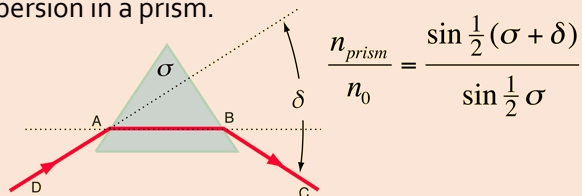
A refracting prism is a convenient geometry to illustrate dispersion and the use of the angle of minimum deviation provides a good way to measure the index of refraction of a material. Reflecting prisms are used for erecting or otherwise changing the orientation of an image and make use of total internal reflection instead of refraction.

Radio	Far IR, Micro-wave	IR	UV	x-ray γ-ray
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“But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn [Exodus 11:4-5], which are written in heaven, and to God...and to the spirits of just men made perfect.”
 —Hebrews 12:22-23 (10:19-20 (NIV))



White light may be separated into its spectral colors by dispersion in a prism.



$$\frac{n_{prism}}{n_0} = \frac{\sin \frac{1}{2}(\sigma + \delta)}{\sin \frac{1}{2}\sigma}$$

Prisms are typically characterized by their angle of **minimum deviation** δ . This minimum deviation is achieved by adjusting the incident angle until the ray passes through the prism parallel to the bottom of the prism.

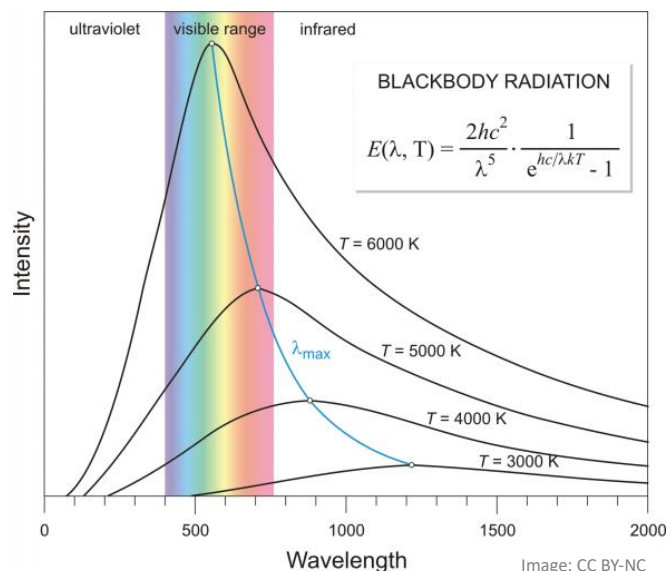
An interesting application of refraction of light in a prism occurs in atmospheric optics when tiny hexagonal ice crystals are in the air. This refraction produces the 22° halo commonly observed in northern latitudes. The fact that these ice crystals will preferentially orient themselves horizontally when falling produces a brighter part of the 22° halo horizontally to both sides of the sun; these bright spots are commonly called “sundogs.” (hyperphysics.phy-astr.gsu.edu)

There is a **LAW of OPPOSITES** (cf. Matthew 16:25, James 4:10). There is a lesson that FāthEr is teaching in the imagery of **P-OVER-T-y**—the importance of “inner” wealth versus “outer” wealth. Luke 12:15 says, “Beware of covetousness: for a man’s life consisteth not in the abundance of things which he possesseth.” As beings of Earth, every human experiences poverty in some form or another. The black race as a whole has experienced “outward poverty,” but “inner wealth.” Having removed a measure of “peace” from the white race, FāthEr caused the white race to experience “inner poverty” while having “outer wealth.” More than any other race, the white race understands what it was like for FāthEr “before” He decided to do a “new thing”—i.e. to be the best that you are and, yet, feel an “emptiness” on the “in”-side.

“THINGS” aren’t always what they “SEAM”:

(The “race” through the prism from a Western perspective)

- The **RED** race represents the “indigenous” peoples that are treated as “outcasts” in their own land and considered “non-citizens.”
- The **YELLOW** race has the facial features of “Down” Syndrome, but their academic and scientific achievements have placed them in the position of being considered the “smartest” of all “racial” groups as a “whole.”
- The **WHITE** race represents LOVE, but are responsible for most of the atrocities committed against “man” [because the end justifies the “mean” (cf. Jeremiah 29:11)].
- Although brown represents the “dry/shameful” earth, the **BROWN** race is a vibrant, proud people full of the zest and richness of LIFE—no “race” celebrates LIFE better than they.
- Although the most “gifted,” as a whole, the **BLACK** race is the poorest—i.e. “broke”-in “bred” and “poored”-out **“Wien”** [“broken bread and poured-out wine”].



“I am the only boundary, to the fruition of my dreams. How do we climb our own mountains, take on the internal struggles that limit the breadth and depth of our potential? That self-talk that reduces our capacity to live up to our potential, to thrive in the knowledge that we are all born of greatness.”—teputahitanga.org

“White”—a toddler’s attempt to say, “Right.”

“Brown”—same as, “Well done” (cooked to “perfection”)/ “grown” [“g” is like “B” but with umbilical cord (a type of “bridge”) still attached] [“Brown” is a color that represents the “dry” earth, but the Mexican people are a “culture” that daily celebrates LIFE—nothing “dull” or “dry” about them. They are full of the “zest” of LIFE. Cf. Ephesians 2:1-2, “And you hath he quickened, who were dead in “tres”-passes and sins...”]

“Yellow”—yell, “Oh!” / [reverse] “woe” “EL” “lee” “y (upside down lambda)” / yell “low”—cry with a loud voice to be heard from the “hole/pit”—i.e. **“Hel-l-p”** // treasure hidden in obscurity

“Red” [the color of “blood”—“r-e-a-d”/ “d-e-a-r”—represents the WORD (LOVE) [When the first settlers arrived to this continent, the “natives” welcomed them and “taught” them how to live in this new land; their “friendship” was later rewarded with “be-tray-all” and they were “cast-out” of their “homes” and forced to occupy tiny plots of land when “all” was theirs.]

“Black”—“BE lack” / [reverse] “call BE” [DNA imagery (phone cord)] / “treasures of darkness”—(America) the “black” race is a “gifted” people who are prolific in “hard” times; the few quickly became MANY—i.e. the “small” race that could—hear the imagery in 2 Corinthians 4:1, 5-17,

“¹ Therefore seeing we have this ministry, as we have received mercy, we faint not;...
⁵ For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. ⁶ For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. ⁷ But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. ⁸ We are troubled on every side, yet not distressed; we are perplexed, but not in despair; ⁹ Persecuted, but not forsaken; cast down, but not destroyed; ¹⁰ Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. ¹¹ For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. ¹² So then death worketh in us, but life in you. ¹³ We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; ¹⁴ Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. ¹⁵ For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. ¹⁶ For which cause we faint not [the “black” “race” in America have endured beyond measure and are resilient for having done so; of all the “races” in America, the black race has been the least likely to commit suicide [historically speaking]—Psalm 71:14 (NIV), “But as for me I will always have hope”]; but though our outward man perish, yet the inward man is renewed day by day. ¹⁷ For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;”

It is “necessary” to face “**hard truth**” in order for the imagery to be properly understood (“Your tolerance for tension determines your potential for growth.”—Steven Furtick (sermon: “Make Room for the New”). For example, the imagery of poverty in America: I learned in college that 2/3 of all poor in America are “white.” Each class in which I was taught that fact merely stated that single sentence without elaborating further and talked at length about the 1/3 predominantly comprised of a “single”-parent home headed by a “black” FEMALE. What I later learned from social workers was that the 2/3 poor were homes headed predominantly by a “white” MALE. You MUST examine the imagery in the “truth” of its entirety in order to make the correct conclusions about what the imagery “speaks”! Why does the imagery appear to suggest that the “presence” of the black “male” in his home

represents “provision,” but not so for his “white” counterpart. As I’ve said before, “BLACK” represents FāthEr as the ANCIENT of Days—and **there is ALWAYS an EXCHANGE!** (i.e. “reverse” [backwards] role-playing). In this instance, the imagery could be telling us that FāthEr, in His “dark” side (the side that is “willing” to do “whatever” NEEDS to be done to get the job done), is NOT, necessarily, His “good” [“light”] side. Perhaps, it is His “deeds” done “in secret” that gets things done or “makes a way where there seems to be no way”! Sort of like the slight-of-hand of a “magician.” His right hand (dark side) doesn’t tell His left hand (light side) what it’s doing! [Matthew 6:3, “But when thou doest alms, let not thy left hand know what thy right hand doeth:”]

**This imagery of poverty “excludes” the adult “black” MALE
from the equation of P-OVER-T-y!**

(cf. Jeremiah 32:2, Psalm 142:7, Ecclesiastes 4:14, Luke 21:12)

“...The art of the selfless—about removing oneself from the equation.”

—Tron: Legacy

“Better is a poor and a wise child than an old and foolish king, who will no more be admonished. For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor.”—Ecclesiastes 4:13-14

BLACK. A “color” that is not “inside” the prism, but exists “outside” the area of visible light.

“The different wavelengths within the visible region are responsible for the different colors we see...Violet is the most energetic color and red is the least...White is not in our visible spectrum because it is **composed of all** the wavelengths of light. A light bulb is a good example. It looks **white** because it is emitting at least some of all the wavelengths in the visible region. Objects like this are called **blackbody** radiators...Black and white objects are just the **extremes** of colored objects. Black objects **absorb all** the light shined on them. There is no reflected light, so we see black (the **absence** of color). If **all** of the light is reflected, we see all the wavelengths, which means we see white light.”—harpercollege.edu

As I have stated before, “black” **ALWAYS** refers to FāthEr—i.e. the “blackness” of space (imagery of the Ancient of Days) is the imagery of FāthEr’s “**mind**”—i.e. the “**thick darkness**” that FāthEr said He would “dwell” in. [cf. Job 28:3—“The colon is used to separate two independent clauses when the second explains or illustrates the first.”—ThePunctuationGuide.com]

“He setteth an **end to darkness**, and searcheth out **ALL perfection**; the stones of **darkness**, and the **shadow of DEATH**.”
—Job 28:3 (cf. Colossians 2:17)

“The Lord (hath) said that he would dwell in the thick darkness.”
—1 Kings 8:12/2 Chronicles 6:1

“¹³ For the Lord hath chosen Zion; he hath desired it for his habitation.
¹⁴ This is my rest for ever: here will I dwell; for I have desired it.”
—Psalm 132:13-14

“⁶⁵ Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine. ⁶⁶ And he smote his enemies in the hinder parts: he put them to a perpetual reproach. ⁶⁷ Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: ⁶⁸ But chose the tribe of Judah, the mount Zion which he loved. ⁶⁹ And he built his sanctuary like high palaces, like the earth which he hath established for ever.”

—Psalm 78:65-69 [cf. Acts 27:41, “...hinder part was broken with the violence of the waves.”]

The Black race has functioned in FāthEr’s “tale” as the black “touch-stone” “used” to test the “purity” of our “love”—of itself and of “all.” But, Revelation 2:17 says, “To him that overcometh will I give to eat of the hidden manna, and will give him a **WHITE** stone, and in the stone a new name written, which no man knoweth **saving he that receiveth it.**” [“Saving he.” There are other such similar phrases in the Holy Bible that can be taken in another way [i.e. Job 2:6, Matthew 16:25, Mark 8:35, Luke 9:24, Romans 5:10], but the imagery reveals that FāthEr is plainly saying that “He” wants to be “saved” from a “purposeless” existence.]

Business Ledger Imagery

White—means you haven’t started yet—i.e. you don’t have a “record” yet

Red—means you have “debts” you owe that are yet to be “paid-off”

Black—means your debts are paid off and you are making a “prophet”

What if there were other colors?

Green—would mean you are “breaking” even—debts equal to “in...come[-ing]”

Blue—would mean you had debts that were “cancelled”—“GRACE...‘period’”

Yellow—would mean you have debts that you are pretending are “not there”

Brown—would mean that you have used your ledger for the last time—“Gone Out of Business”

A **WHITE** stone—“**GIVEN**.” A “white” stone is akin to a business “ledger” with “white” INK.

Hebrews 8:12, “For I will be merciful to their unrighteousness, and their sins and their iniquities will I **remember no more.**”

1 Corinthians 13:5(NIV), “It [Love] does not dishonor others, it is not self-seeking, it is not easily angered, it **keeps no record of wrongs.**”

Hebrews 8:6-13, “⁶But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. ⁷For if that first covenant had been faultless, then should no place have been sought for the second. ⁸**For finding fault with them**, he saith, Behold, the days come, saith the Lord, when **I will make a NEW covenant** with the house of Israel and with the house of Judah [cf. Hosea 5:14-15, “For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him. I will go and return to **my place**, ¹**till they acknowledge their offence**, and seek my face: in their affliction they will seek me early.” [margin: ¹**till they be guilty**] Romans 3:19, “Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and **all the world may become guilty** before God.”]: ⁹Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; **because they continued NOT** in my covenant, and I regarded them not, saith the Lord. ¹⁰For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people [COMPARE: Leviticus 25:55, Matthew 6:9, Psalm 82:6, 1 John 3:2, Deuteronomy 25:13-16]: ¹¹And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. ¹²For I will be merciful to their unrighteousness, and their sins and their iniquities will I **remember no more.** ¹³In that he saith, A new covenant, he hath made the first **old**. Now that which decayeth [STRONG’S 3822] and waxeth old [STRONG’S 1095] is ready to vanish [STRONG’S 854] away.”

- **Bible references of “the elect lady [and her children]” is imagery of the Periodic Table of Elements** (LAW and her children). NOTE references to “charge”/ “elect(-ion).” The word “charge” is found in 176 verses. “Charge” can refer to people and to “things.” The word “elect” is found in 27 verses (including the 6 verses where “election” is found). The “elect” refers to people only—earthlings and angels [In the imagery, “hewn-man” (human) refers to Earthly **and** Heavenly “beings” alike! Cf. Revelation 22:8-9]. I place here a few examples:
 - Genesis 26:5, “Because that Abraham obeyed my voice, and **kept my charge**, my commandments, my statutes, and my laws.”
 - Genesis 26:11, “And Abimelech **charged all his people**, saying, He that toucheth this man or his wife shall surely be put to death.”
 - Exodus 19:21, “And the Lord said unto Moses, Go down, **charge the people**, lest they **break through** unto the Lord to gaze, and many of them perish.”
 - Leviticus 8:35, “Therefore shall **ye abide** at the door of the tabernacle of the congregation day and night seven days, and **keep the charge** of the Lord, that ye die not: for so **I am** commanded.”
 - Numbers 3:28, 31, “In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary...And their **charge** shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and **the hanging**, and all the service thereof.” [cf. Jeremiah 17:1-8]
 - Jeremiah 32:13-15, “¹³ And I **charged** Baruch before them, saying, ¹⁴ Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both **which is sealed**, and this evidence **which is open**; and put them in an earthen vessel, that they may continue many days. ¹⁵ For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.”
 - Jeremiah 47:7, “How can it be quiet, seeing the Lord hath **given it a charge against** Ashkelon, and against the sea shore? there hath he appointed it.”
 - Ezekiel 9:1, “He cried also in mine ears with a loud voice, saying, Cause them that have **charge** over the city to draw near [**magnetic charge** (cf. Jeremiah 31:3, “...with lovingkindness have I drawn thee”)], even every man with his **destroying weapon** in his hand.”
 - Ezekiel 44:8, “And ye have not kept the **charge** of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.”
 - Ezekiel 44:15-16, “But the priests the Levites, the sons of Zadok, that **kept the charge** of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: They shall enter into my sanctuary, and they shall come near to my **table**, to minister unto me, and they shall keep my charge.”
 - Zechariah 3:7, “Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt **keep my charge**, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that **stand by**.”

- Romans 8:33, “Who shall lay any thing to the **charge of God's elect**? It is God that justifieth.”
- 1 Corinthians 9:18, “What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ **without charge**, that I **abuse not my power** in the gospel.”
- 2 Corinthians 11:9, “And when I was present with you, and wanted, **I was chargeable** to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.”
- **Ezekiel 40:45-46**, “And he said unto me, This chamber, whose prospect is toward the **south**, is for the priests, the **keepers of the charge of the HOUSE**. And the chamber whose prospect is toward the **north** is for the priests, the **keepers of the charge of the ALTAR**: these are the sons of Zadok among the sons of Levi, which come near to the Lord to minister unto him.”

Earth = “south” priests = “keepers of the CHARGE of the HOUSE” = “stablished” (cf. Psalm 93:1)
[cf. Jeremiah 33]

Heaven = “north” priests = “keepers of the CHARGE of the ALTAR” = “established” (cf. Psalm 93:2)
[cf. Psalm 91:11, Proverbs 20:18]

- Romans 11:5, “Even so then at this present time also there is a remnant according to the **election** of grace.”
- 2 Peter 1:10, “Wherefore the rather, brethren, give diligence to make your calling and **election sure**: for if ye do these things, ye shall never fall:”
- Isaiah 42:1, “Behold my servant, whom **I uphold; mine elect**, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.”
- Matthew 24:31, “And he shall send his angels with a great sound of a trumpet, and they shall gather together **his elect** from the four winds, from one end **of heaven** to the other.” [cf. “fragments”—John 6:12-13, Luke 9:17, Mark 8:19-20, Mark 6:43, Matthew 14:20]
- 1 Timothy 5:21, “**I charge thee** before God, and the Lord Jesus Christ, and **the elect** angels, that thou observe these things without preferring one before another, doing nothing by partiality.”
- 1 Peter 1:2, “**Elect** according to the foreknowledge of God the Father, through sanctification of the Spirit [cf. 1 Corinthians 7:14], unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”
- 1 Peter 5:13, “The church that is at Babylon, **elect together** with you, saluteth you; and so doth Marcus my son.”
- 2 John 1:1, “The elder unto the **elect** lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;”
- 2 John 1:13, “The children of thy **elect** sister greet thee. Amen.”

• **Earth is the “true” GRAND EXPERIMENT**—i.e. “cultures” in a “petros” dish.

- 2 Corinthians 9:7-15, “⁷ Every man according as he purposeth in his heart, so let him give; **not grudgingly, or of necessity**: for God loveth a **cheerful giver**.⁸ And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:⁹ (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.¹⁰ Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) ¹¹Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. ¹²For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; ¹³Whiles by the **experiment** of this ministration [that has **4 control groups** (one for each side of a pyramid [or angle of a square]—progressing in “level”): ⁴females, ²black race, ¹Israel, ³earth—but a ⁵th exists for the convergence of the “tip”-ing point—⁵Christianity] they glorify God for your professed subjection unto the gospel of Christ, and for your **liberal distribution** unto them, and unto all men [cf. 1 Corinthians 12:11-31]; ¹⁴And by their prayer for you, which long after you for the exceeding grace of God in you. ¹⁵Thanks be unto God for his unspeakable gift.”
- “But without thy mind would I do nothing; that **thy benefit should not be as it were of necessity**, but **WILLINGLY**.”—Philemon 1:14

Four Control Groups + ONE (from pages 9, 18, 74):

- | | |
|--|----------|
| 1. Creation—creator of Israel—chariot*—peculiar people— Israel | Female |
| 2. The Big Bang—King—power—royal priesthood— black race | Male |
| 3. Higgs boson—the Lord—the army—chosen generation— earth | Fee Male |
| 4. DNA replication—Holy One—horse*—holy nation— females | Female |
| 5. Creation, The Big Bang, Higgs Boson, DNA replication— Christianity | Fee Male |

Gender:

The Fee Male

“Thou shalt truly **tithe ALL the increase** of thy seed, **that the field** bringeth forth year by year.”
—Deuteronomy 14:22 [Psalms 144:12, “sons...as plants...”]

The sum of it all: **We live in a “whorled” of imagery—a “living” construct.**

[FāthEr to His children]

**“I...Am...you....We...are...Us...
We is what we is and we ain't
what we ain't.”**

—if you believe

Author's Note [Last updated: January 11-20, 2024—see page 77+]

When I began this final document, I was unaware that there was a search for a “good” theory of everything. I named my website A “Good” Theory of Everything simply because “good” was what the imagery of “everything” is.

As I began to write, I made discoveries I didn't know to search for. I never intended to take a 14-year journey into realms that, I have to admit, I had no interest in. I saw a 5-minute video by *MinutePhysics* in which the phrase “theory of everything” was mentioned. That video was the extent of my knowledge at the time. I never intended for my writings to head in the direction in which they went. I merely got dragged along as they took on a life of their own.

My writing initially began as a conversation with a clergy friend that graduated from my alma mater. Not really a conversation. He had written some books that I began to read. I called him and asked him to read something that I had written—at the time it was one short document. He agreed. But reading his books ignited something in my brain and my writing took a different turn. I continued to write—continuing this “conversation” that was only taking place in my brain.

I first began to write after posing one question to three members of clergy I'm very close friends with. That question was about the verse found in First Corinthians the eleventh chapter:

1 Cor. 11:10, “For this cause ought the woman to have power on her head because of the angels.”

I wanted to know WHY “because of the angels”? What do “angels” have to do with it? The three local clergy all gave me different answers. The first simply stated that he didn't know. The second and third gave “very” long speeches, but no “REAL” answers. I kept listening to what they said hoping that somewhere in their lengthy words an answer would be found. But that was not the case. So I began to search it out myself. I am amazed at the things it is possible to find—when you're NOT looking for them.

[The answer deals with the **COMPASSION FACTOR** (page 55 margin)—a quotient of “**6**”—i.e. the “**two or three**” of scripture (Deuteronomy 19:15, Ecclesiastes 4:9-12, Matthew 18:15-20, 1 Corinthians 14:27, 2 Corinthians 13:1-4, Revelation 11:3-12, Luke 12:51-53, 16:28, Isaiah 17:6, “...**two or three** berries in the top of the **uppermost** bough, **four or five** in the **outmost** fruitful branches... ” / “**five**” [The number of “grace.” **REMEMBER: IT'S A “CHILD'S” PERSPECTIVE**—i.e. a “**little**” Child doesn't multiply and divide, He adds and subtracts!] (John 5:1-16 (note vs. 14—“earth” = “a worse thing”), 1 Corinthians 14:19, 15:6, 2 Corinthians 11:24, Revelation 9:5, 10, Revelation 17:10)]

(The answer to a “good” theory of everything had come at the beginning. But not knowing what I had found, my writings became “very long speeches” akin to those preachers. It took years for me to “understand” (cf. Proverbs 4:7). It was only through my writing that I began to understand—a type of “self-teaching.” Writing “re-newed” my mind (“**And be not conformed to this world: but be ye transformed** by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” (Romans 12:2). This last comma “turns” 3 things into 4 things [“good,” “acceptable,” “perfect,” and “will”—**the foundation of the CUBE**]—such as that spoken

of in Proverbs 30 beginning with verse 15 (For additional verses, see pdf document “RE-A-SON-too,” page 42 (link located on Homepage below “...a lie.”). Imagery has many folds and twists.)

Clergy and scientists have each been searching for the ultimate “truth”—repelling each other in that search. But the truth is, they are each two sides of one coin. And like the Möbius strip, the ultimate truth cannot be found until the two ends are “joined” into ONE.

NOTE: The imagery is a tapestry—woven.

John 14:20, “At that day ye shall know that I am in my Father, and ye in me, and I in you.”

[cf. Matthew 9:16-17, “No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out [cf. John 2:1-11], and the bottles perish: but they put new wine into new bottles, and both are preserved.”]

It is not only visual but is experienced through all of the five senses plus one—sight, sound, smell, taste, touch and “perception” [the heart, mind, matter, and energetics (Nancy Zamierowski)].

“Sight is just a sliver of reality...experience the full spectrum of living.”

—Welcome to Earth (*The Silent Roar*)

“If we only *think* things through, we risk overstimulating our tools of visioning and reason, and potentially jeopardize an endeavor by not factoring in the inputs of the heart, such as the emotional dynamics of people involved; as well as the subtle energetic patterns and blueprints that inform the day to day realities.”

—*A Framework for Risk: Four Types of Perception* (Nancy Zamierowski)

(The COMPASSION FACTOR deals with these four “perceptions”!)

Examples of the weaving of imagery can be seen in this document (the “weaving” is the “wanderings” of a “little” CHILD). To keep it simple, I have NOT followed the trains of imagery along each trail but have scattered “hints” (scripture references and margin notes) throughout the document. I trust that those interested can gather them. I have been inserting those “hints” in the most useful places I could think of (intentionally limiting that input). But I tend to forget where “that” is when I read a verse that explodes in all directions! (I never record my voice, so I rely purely on “memory”;) If, perchance at a later date, I recall something of significance, I will update this document.

Please, also note that I am NOT a mathematician. It has been 40 years since I have taken any math courses. The equations that I have inserted in the margins are simply those that seem to me to fit that particular verse(s). A true mathematician can correct my errors—keeping in mind that the riddle is THAT from a “little” Child’s perspective. One plus one may add up to SIX if He’s gaining something. And, one minus one may still be ONE if He’s losing! So, ALWAYS deal in “favor” of the Child! 😊

UPDATES

- October 31, 2023:
 - Ephesians 5:33, “Nevertheless let every one of you in particular so **love his wife even as himself;** and the wife see that she reverence her husband.”

“**reverence**”—**STRONG’S 5399**. phōbēō, from 5401; to *frighten*, i.e. (passive) to *be alarmed*; by analogy, to *be in awe* of, i.e. *revere*.” In scripture it is translated as “be (+ sore) afraid, fear (exceedingly), reverence.” **STRONG’S 5401**. phōbōs, from a primary phōbōmai (to *be put in fear*); *alarm*, or *fright*.” Translated as “be afraid, + exceedingly, fear, terror.”

The imagery of Ephesians 5, verse 33, is the imagery of unreciprocated love—ONE-sided love. ONE-sided like the Möbius strip. The responsibility of the relationship is placed solely upon the husband.

- November 1, 2023: The equation of p-over-t-y: Possessions (of FāthEr) over the truth of what is times y (“us,” the “things” He became—i.e. the “hill” He “built”) equals “the measure of Faith” which is “even” with pi (the imagery of “the measure of faith”). “Possession” and “y” are the “immeasurable riches” and “unsearchable judgments,” respectively (cf. Ephesians 2:7 (ESV), Ephesians 3:8, “unsearchable riches”; Romans 11:33 (NIV), “unsearchable...judgments...paths”). Their “limit” is only the limit of the imagination! The “truth” of what is is examining the imagery as it “is”—NOT as you wish it to be! In a world where “truth” is a “relic,” you MUST play the role of an “objective” observer.

$$\frac{p}{t}y$$

“measure”:

1. Romans 12:3, “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of FAITH.”
2. 2 Corinthians 10:13-16, “¹³ But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you (Genesis 2:18, “And the Lord God said, It is not good that the man should be alone; I will make him an /help meet for him.”). ¹⁴ For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ: ¹⁵ Not boasting of things without our measure, that is, of other men’s labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, ¹⁶ To preach the gospel in the regions beyond you, and not to boast in another man’s line of things made ready to our hand.” [cf. “reach”—Leviticus 26:5, 2 Chronicles 28:9] “Another man’s line.” The x-axis is the imagery of the “plain” of Stephen Hawkings analogy. On Resurrection Sunday in Christian churches, preachers often speak of the 39 lashes Jesus received when He was scourged before the Crucifixion. They have often spoken of the literal interpretation as saying that those 39 lashes were ONE stripe on His “back” (the x-axis is imagery of His “back”). The y-axis (the “hill”) is imagery of that “stripe” (or “line” that “reached up”). Imagery of His “back” is imagery of Psalm 66:12, “Thou hast caused men to ride over our heads; we went through fire and through water (to forge a “sword” or the “head” of an “axe” (cf. 2 Kings 6:1-7)?): but thou broughtest us out into a wealthy place.”

(This is one use of this equation. Since imagery is interchangeable, a mathematician may be able to substitute these variables with various known data to learn more.)

- November 4, 2023: I added the scripture cross-reference, Hebrews 4:15, to the definition “ergodic” on page 29 (textbox).
 - Hebrews 4:15, “For we have not an high priest which cannot be **touched** with the feeling of our infirmities; but was in **all points** tempted like as we are, yet without sin.” [cf. 2 Corinthians 12:18]
 - Hebrews 5 (specifically verses 1-10), ¹ For every **high** priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: ² Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. ³ And by reason hereof he ought, as for the people, so also for himself, to offer for sins. ⁴ And no man taketh this honour unto himself, but he that is called of God, as was A-aron [looking up the name and the word, “aron,” I found many definitions online. Among them (for “aron”): a “mountain of strength,” “exalted,” “strong,” “teaching,” “singing,” “mountaineer,” “box, chest, ark” // “Aaron”—“bearer of martyrs,” [meaning related to Egyptian for “warrior lion”], “elevated,” “exalted,” “high mountain.” See **page 79** for an interesting summary of the name, “Aaron,” from Abarim Publications (<https://www.abarim-publications.com/Meaning/Aaron.html>). Because in the entire Holy Bible, the name, Aaron, is **ONLY** mentioned regarding the older brother of Moses, examining this “character” may reveal

things of importance. Because of Moses' stutter, Aaron was used as his mouthpiece. A-aron was also the very first priest—a Levite. [Rare things should be given special attention!]. ⁵ So also Christ glorified not himself to be made an high priest [cf. John 6:15, page 35]; but he that said unto him, Thou art my Son, to day [written this way makes "day" a VERB—i.e. a "moving thing"! [ergodic]. In Genesis 12, "God called him...TOWARD...Abraham would never settle into a fixed address." (theologyofwork.org)] have I begotten thee. ⁶ As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. ⁷ Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears [i.e. John 11:35] unto him that was able to save him from death, and was heard in that he feared; ⁸ Though he were a Son, yet learned he obedience by the things which he suffered; ⁹ And being made perfect, he became the author of eternal salvation unto all them that obey him; ¹⁰ Called of God an high priest after the order of Melchisedec. ¹¹ Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. ¹² For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God [COMPARE with 6:1, following]; and are become such as have need of milk, and not of strong meat. ¹³ For every one that useth milk is unskilful in the word of righteousness: for he is a babe. ¹⁴ But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

- **Hebrews 6** (specifically verses 17-20), ¹ Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, ² Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. ³ And this will we do, if God permit. ⁴ For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, ⁵ And have tasted the good word of God, and the powers of the world to come [cf. Psalm 34:8, "Oh taste and see that the Lord is good: blessed is the man that trusteth in him."], ⁶ If they shall fall away, to renew them again unto repentance [cf. Ecclesiastes 4:10, "...but woe to him that is alone when he falleth; for he hath not another to help him up."]; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

- **"renew"**—STRONG'S (Greek dictionary #) 340. anakainizō;...from 303 and a derivative of 2537; to restore. STRONG'S 303. ana;...a primary preposition and adverb; properly up; but (by extension) used (distributively) severally, or (locally) at (etc.)...In compounds (as a prefix) it often means (by implication) repetition, intensity, reversal, etc. STRONG'S 2537. kainos;...of uncertain affinity; new (especially in freshness; while 3501 is properly so with respect to age.
- **"repentance"**—STRONG'S 3341. mētanoia;...from 3340; (subjectly) compunction (for guilt, including reformation); by implication reversal (of [another's] decision). STRONG'S 3340. mētanoō;...from 3326 and 3539; to think differently or afterwards, i.e. reconsider (morally feel compunction). STRONG'S 3326. mēta...a primary preposition (often used adverbially); properly denoting accompaniment; "amid" (local or causal); modification variously according to the case (generally association, or accusative succession) with which it is joined; occupying an intermediate position between [STRONG'S #] 575 [apō] or 1537 [ēk or ēx] and 1519 [ēis] or 4314 [prōs]; less intimate than 1722 [ēn] and less close than 4862 [sun... "a primary preposition denoting union"]. STRONG'S 3539. nōiō; from nōō; to exercise the mind, (observe), i.e. (figuratively) to comprehend, heed.

⁷ For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed [cf. Genesis 2:15], receiveth blessing from God: ⁸ But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned. ⁹ But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. ¹⁰ For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. ¹¹ And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: ¹² That ye be not slothful, but followers of them who through faith and patience inherit the promises. ¹³ For when God made promise to Abraham, because he could swear by no greater, he sware by himself, ¹⁴ Saying, Surely blessing I will "b-less" thee [to "be less" is to be "MORE"—division of a "thing" into many! (cf. Luke 12:49-51)], and multiplying I will "multi-ply" thee [cf. Ecclesiastes 4:9-12, "...And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken."]. ¹⁵ And so, after he had patiently endured, he obtained the promise. ¹⁶ For men verily swear by the greater: and an oath for confirmation is to them an end of all strife [i.e. the "joining" of the Möbius strip]. ¹⁷ Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel [cf. Daniel 4], confirmed it by an oath: ¹⁸ That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: ¹⁹ Which hope we have as an anchor of the soul, both sure and stedfast [cf. John 2:2, "And BOTH Jesus [Ephesians 2:15, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;"] was called, and his disciples..."] / Revelation 22:13, "I am Alpha and Omega, the beginning and the end, the first and the last." Möbius imagery], and which entereth into that within the veil;

²⁰ Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

- **November 20, 2023:** I made changes to pages 8 (GRAPH—added Genesis 14, John 19:23, "four parts"/corrected typo [Psalm 118→116]), 9 (corrected list of "4"—chariot and horse [hard to distinguish feminine imagery (Israel, females), so this is my best guess]), 14 (added Isaiah 24:1-10 [see "heavy chain"] & Luke 19:43-46 to Job 3/added gold textbox), 18 (corrected the list of "4" [bottom of page]), 19 (first textbox—"derivatives of a constant"), 20 (added "Lincoln-Kennedy paradox" to Law of Opposites), 30 (added verses to last textbox), 32 (added Luke 19:13 to first textbox/added textbox below equation), 34 (2 Kings 12:9—added to note/added new textbox), 35 (added Revelation 7:1 to last textbox), 38 (Apollon textbox—added Acts 17:30), 41 (added Judges 13:20 to fire), 47 (Mark 9:49-50—added "or words"/back-"wards"), 49 (added small gray textbox, bottom-left), 56 (added verses to "DNA"), 66 (replaced verse following divider), 68 (replaced 1st paragraph), 74 (added names of the 4 control groups to "experiment"), 75 (added Isaiah 17:6 to "COMPASSION"), 75-76 (added note for additional verses for "foundation of the CUBE").

Aaron in biblical Hebrew אהרן

The name Aaron: Summary

Meaning

Bright / Accumulation / Center Of Cheer

Etymology

From the verb אור ('or), to be or become light. / From the noun הר (har), mountain, hill. / From the verb ארן ('aran), to be agile, aroused or at the center of cheer.

Related names [In scripture, the name, Aaron, is uniquely that of Moses' older brother.]

- Via אור ('or): [Havwoth-jair](#), [Jair](#), [Jairus](#), [Nile](#), [Shedeur](#), [Ur](#), [Uri](#), [Uriah](#), [Uriel](#), [Urim](#)
- Via הר (har): [Ararat](#), [Armageddon](#), [Beth-haram](#), [Hara](#), [Haran](#), [Hararite](#), [Hor](#), [Horam](#)
- Via ארון ('aron): [Aran](#), [Araunah](#), [Arnan](#), [Arni](#), [Arnon](#), [Ornan](#), [Rinnah](#)

The name Aaron in the Bible: The name Aaron is unique in the Bible, and is applied only to Aaron the [Levite](#), brother of [Moses](#) and [Miriam](#).

Aaron was the first high priest of [Israel](#) (Exodus 28:1) and his descendants filled a sub-caste within the priestly caste of Israel (Joshua 21:4).

Aaron, spelled אהרן, is mentioned 5 times in the New Testament; [SEE FULL NEW TESTAMENT CONCORDANCE](#).

Etymology of the name Aaron: The name Aaron is not a regular [Hebrew](#) word and that's possibly because it originated elsewhere (probably [Egypt](#)). But since most names in the Bible mean something and foreign names often were transliterated into Hebrew in such a way that they began to mean something in Hebrew, it's interesting to see what the name Aaron may have meant to a Hebrew audience.

Jones' Dictionary of Old Testament Proper Names derives Aaron from the Hebrew word הר (har) meaning mountain or hill (and a mountain is **sometimes used as metaphor for a large group of people**). From this perspective, the name Aaron is related to familiar Hebrew names such as Ararat and Haran:

הר

The noun הר (har) is the Bible's common word for mountain or hill. Intuition dictates that the root of the word for mountain probably has to do with being elevated, but that's not correct. In [Hebrew](#) thought, a mountain is not something that's high but rather a lot of something **gathered** [an "assembly"?]. And so, a mountain became synonymous for a large but centralized group of people (Jeremiah 51:25), or even gods (Isaiah 14:13).

The obviously related verb הרה (hera) means to be or become pregnant. An association with the previous noun is obvious, although not because the stomach of a pregnant woman resembles a mountain. The Bible depicts nations as individual women even more than as mountains; the words אמה ('umma), meaning people and אם ('em), meaning mother are closely related. A pregnant woman is to her husband what a conceiving nation is to its deity.

Excerpted from: [Abarim Publications' Biblical Dictionary](#)

Another way of looking at the name Aaron (as does NOBSE Study Bible Name List) is to follow the Hebrew root אור ('or) meaning to be or become light:

אור

The verb אור ('or) means to be light or to give light; to shine. This verb's primary derivative is the expectable noun אור ('or), meaning light. The 'metaphor' that relates light to wisdom may not be a metaphor, or at least not to the ancients. In our article on the verb נהר (nahar), meaning both to flow and to shine, we show that the ancients had a surprisingly solid grasp of Relativity Theory.

Excerpted from: [Abarim Publications' Biblical Dictionary](#)

There may even be relations between the name Aaron and the verb ארן ('arn), to be agile, aroused or at the center of cheer:

רנן

The cheerful verb רנן (ranan) means to produce a ringing cry, either out of joyous cheer, distress or to introduce a declaration of some sort. Nouns רן (ron), רנה (rinna) and רננה (renana) all describe ringing cries. Plural noun רננים (renanim) refers to birds that deliver piercing cries.

ארן

The unused verb ארן ('aran) appears to have meant to be nimble, agile, or even high up or aroused, and in cognate languages it yields a noun for a kind of wild mountain goat. The indeed Biblical noun ארן ('oren) means fir or cedar.

The noun ארון ('aron) is the word that is usually translated with Ark (that is the Ark of the Covenant, not the Ark of [Noah](#)). But this noun is also used for the coffin in which [Joseph's](#) bones were repatriated, or the chest in the temple in which money was collected.

It's not clear whether these boxes were known from the wood they were made of (namely the sprightly fir or cedar), caused society to be nimble, agile or elevated, or perhaps because these boxes were designed to exist within a collective verbal expression from bystanders (after the verb רנן, ranan).

Excerpted from: [Abarim Publications' Biblical Dictionary](#)

And finally we note the curious similarity between the name אהרן (Aaron; spelled with the letter ה) and the adjective אהרון (aharon; spelled with the letter ה), meaning hindermost, latter or last. See any of the אהרן-names (like [Aharah](#)) for more details on this word.

Aaron meaning

For a meaning of the name Aaron, NOBSE Study Bible Name List reads **Bright**. Jones' Dictionary of Old Testament Proper Names reads **Very High**.

- December 15, 2023:

- o **(page 74)** When I examine the imagery of the “FEE Male,” I can recall a Greek word from STRONG’S Exhaustive Concordance of the Bible—#5087 tithēmi [“a prolific form of a primary...thēō;...to *place* (in the widest application)...”]. There is imagery in the spelling of this word—i.e. “tithe me,” “I them, it,” and “hem” (“hem” [variant of “hymn, him”] has a lot of importance in biblical imagery and Jewish theology). A Biblical scholar or Rabbi is better equipped to explain about “the hem of his garment” (Matthew 9:20-22) and the tallit with its “corners” and tassels. As a noun or a verb (cf. Psalm 139:5(CIB), “You have hemmed me in in both behind and in front and laid your hand on me.”), “hem” should be examined more closely. In regard to the FEE Male, I want to talk about the phrase, “tithe me.” The imagery of “tithe me,” is imagery of daughters wanting to be treated as “equals” with sons.

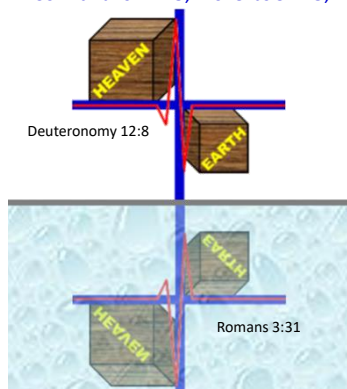
In imagery, because of the **COMPASSION FACTOR**, there are exceptions to EVERY law (that’s why a bumble bee flies). In Numbers 27 (also Joshua 17, Numbers 36), we see an exception made for the daughters of Zelophehad—an exception that became a “new” law and changed the mindset of a people:

Numbers 27

¹ Then came the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. ² And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying, ³ Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons. ⁴ Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father. ⁵ And Moses brought their cause before the LORD. ⁶ And the LORD spake unto Moses, saying, ⁷ The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. ⁸ And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. ⁹ And if he have no daughter, then ye shall give his inheritance unto his brethren. ¹⁰ And if he have no brethren, then ye shall give his inheritance unto his father's brethren. ¹¹ And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

In the “absence” of a son, the daughter gets “equal standing” as though she were the “male” heir. That is what the imagery of “tithe me” is about. Heaven is the “male.” Earth is the “FEE Male.” Earth is given the “adoption of sons” (Galatians 4:5, “To redeem them that were under the law, that we might receive the adoption of sons.”)—so that they who were counted as “less” could stand as “equals” with the greater (cf. Psalm 8:5, “For thou hast made him [man] a little lower than the angels, and hast crowned him with glory and honour [female imagery—1 Corinthians 11:15, Proverbs 31:25, 1 Peter 3:7].” See page 43 (“IT” textbox) and page 49 (pictures) for imagery).

HEAVEN
 “Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.”
 —Deuteronomy 12:8



“These that have turned the world upside down.”—Acts 17:6
 “It is time for thee, Lord, to work: for they have made void thy law.”
 —Psalms 119:126

EARTH
 “Do we then make void the law through faith? God forbid: yea, we establish the law.”
 —Romans 3:31



There are five verses in the New Testament that contain the word, “adoption”:

1. **Ephesians 1:5**, “Having predestinated us unto the **adoption of children by Jesus Christ to himself**, according to the good pleasure of his will,”
2. Galatians 4:5, “To redeem them that were under the law, that we might receive the adoption of sons.”
3. **Romans 8:15**, “For ye have not received the spirit of bondage again to fear; but ye have received the **Spirit of adoption**, whereby we cry, **Abba, Father.**”
4. Romans 8:23, “And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”
5. Romans 9:4, “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;”

Ephesians 1:5 and Romans 8:15 seem an even more “alien” way of thinking in the light of Jeremiah 3:14, “Turn, **O** backsliding **children**, saith the Lord; for **I am married unto you**: and **I will take you** one of a city, and two of a family, and I will bring you to Zion:”

1. Revelation 21, “...⁹ And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife. ¹⁰ And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, ¹¹ Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; [cf. **Psalm 144:12(KJV)**, “That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace:” (Any multi-colored list [like gems] is **ALWAYS** referenced to the “female” (remember: Ignoring age, **EVERY** female in the imagery is either WISDOM, the

- “mature” married wife of FāthEr, or LAW, the immature)—so what is the imagery saying about Joseph’s multicolored “robe” in Genesis 37:3 or the stones of the ephod? Perhaps, being adorned with Wisdom? Cf. Proverbs 4:9, “She [WISDOM] shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.” [cf. 1 Corinthians 11:10, “For this cause ought the woman to have power on her head because of the angels.” How does this relate?]]¹² And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:¹³ On the east three gates; on the north three gates; on the south three gates; and on the west three gates.¹⁴ And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.¹⁵ And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.¹⁶ And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.¹⁷ And he measured the wall thereof, an hundred and forty and four cubits, according to the **measure of a man**, that is, **of the angel**.¹⁸ And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.¹⁹ And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;²⁰ The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.²¹ And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.²² And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.²³ And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.²⁴ And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.²⁵ And the gates of it shall not be shut at all by day: for there shall be no night there.²⁶ And they shall bring the glory and honour of the nations into it.²⁷ And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie [FāthEr’s “work” as the DEVIL]: but they which are written in the Lamb’s book of life [FāthEr’s “name” that only He knows because it is composed of ALL the names of each and every one of His “children”—cf. Revelation 19:12, Psalm 139:16-17].” (cf. Revelation 22:17, “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”)
2. Revelation 19:7-9, “⁷ Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. ⁸ And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. ⁹ And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God [Is there a “false” saying? Cf. Titus 1:2].”
 3. Ephesians 5:22-33, “²² Wives, submit yourselves unto your own husbands, as unto the Lord. ²³ For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. ²⁴ Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. ²⁵ Husbands, love your wives, even as Christ also loved the church, and gave himself for it; ²⁶ That he might sanctify and cleanse it with the **washing of water** [not “fire”] by the word, ²⁷ That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. ²⁸ So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. ²⁹ For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: ³⁰ For we are members of his body, of his flesh, and of his bones. ³¹ For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. ³² This is a great mystery: but I speak concerning Christ and the church. ³³ Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.”

I am not aware of any culture in which a man adopts his wife as his child. And yet, that is what we are in the imagery—a child bride! And, since we are partaking in the CHILD’s game, it is befitting that we, too, be viewed as “little” ones!

Daughters “becoming” sons is the same as the transgender imagery and the “erasure” of women seen currently taking place in popular culture (i.e. “female” awards being given to “Fee Males”; two “adult” transgender “Fee Males” discussing “Girlhood”—something neither has ever experienced!). There is ALWAYS an EX-CHANGE, thus the imagery of men becoming women (cf. [Jeremiah 50:37, 51:30](#), “mighty men...became as women”) when, in fact, earth (the Female) has been “adopted” as a “son” (the Fee Male) in the imagery. We, earthlings, are now **ALL** “males” in the imagery—thus the imagery of “homosexual” marriage—heaven, the “male,” is “joined” to earth the newly-made “male” which is the same as FāthEr being “married” to His “son”—an “alien” way of “thinking.” (Cf. [Isaiah 28:21\(NIV\)](#), “The Lord will rise up as he did at Mount Perazim, he will rouse himself as in the Valley of Gibeon—to do his work, his **strange work**, and perform his task, his **alien task.**”)

I must also note that the reference to “sons” (“as plants grown up” [[Psalm 144:12](#)]) is also imagery of “green herbs” that is mentioned in **Genesis 1:29-30** as food “for meat”—verse 30, “...I have given every green herb for meat...” **Deuteronomy 32:9** says that “the Lord’s portion is his people”; **Malachi 3:10** says “Bring ye **ALL** the tithes into the storehouse, that there may be meat in mine (“mine” is imagery of “below” [“my” is imagery of “above”]) house, and prove me now herewith, saith the Lord of hosts, if I will not “open you” the windows of heaven, and “pour you” out a blessing, that there shall not be room enough to receive it.” There is an intertwining of imagery here—wife to daughters, daughters to sons, sons to food (imagery of “food for thought”). It is a well-woven tapestry. [The eating of animal flesh was only allowed AFTER the flood in [Genesis 9:3](#)—when they were more scarce! **Every MOVING** thing that liveth shall be meat [(help-)meet?] for you; even as the green herb have I given you all things.” But, “the Lord gave, and the Lord hath taken away” ([Job 1:21](#)—cf. [Leviticus 11:41-47](#)—“moving” thing forbidden).]

(**Page 53**) In reference to [Psalm 82:6](#), “I have said, Ye are gods; and all of you are children of the most High,” “EL” is the spelling for both the Hebrew word for “god” (plural: “Elohim” used in [Ps. 82:6](#)) and the Spanish **masculine** article (“the” in English). [[cf. Psalm 82:6 with Philippians 2:5-7. Compare Philippians 2:5-7 with Genesis 1:26](#)]

- I made changes to **pages 17** (added cf. [James 1:22-25](#) to 30-day-old embryo textbox), **25** (added to pink textbox [Deuteronomy 32:4\(ESV\)](#)), **27** (added “well/whale” to “boot”), **38** (added to textbox—“or baby”/[Genesis 1:29-30](#) as cf.), **51** (added [Genesis 1:29-30](#) to “e” is ALWAYS “king” [4th bullet], and “[Word Imagery: enemies = “inner” MEs = “phōs” (Greek for “light”)]” to textbox, **49** (added [1 Chronicles 4:10](#), “...enlarge my coast”), **53** (added cf. [Luke 12:18](#), [1 Corinthians 15:35-50](#)), **54** (added to blue textbox [Genesis 1:29-30](#), [John 6:10](#) and [Psalm 34:8](#), “Taste and see that the Lord is good.” [[cf. Psalm 34:8 with Psalm 23:5](#), “Thou preparest a “table” before me in the presence of mine enemies [MINE inner MEs—the “little” CHILD is ALWAYS playing the “game”]:...”]), **56** (added [1 Corinthians 15:56](#) as cf. for “coup de grâce”).
- I can particularly recall the phrase, “the man of God,” being used in [Psalm 90](#) in reference to Moses, but also in reference to an unnamed prophet in **1 Kings 13** who “cried against the altar.” As I have said before, earth is the “altar” in the imagery (every reference that I know of—here? Maybe. Since heaven and earth are “siblings” in the imagery, perhaps this refers to “heaven” and what occurred with Lucifer and the rebellion). To be truthful, I don’t understand the significance of this passage. But when I was writing, this passage stayed with me. I couldn’t shake it off. That tells me that there must be more here than I realize which is why I place it here now. Perhaps, someone will read this passage and have a light bulb turn on in their head!

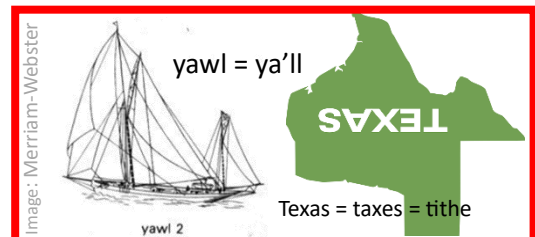
¹ **And** [please note that beginning each verse with the word “AND” (23 of 34 verses) is equivalent to “DNA” imagery [[this occurs a lot in the KingJamesVersion](#)]], behold, there came a man of God out of Judah by

the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense. ² **And** he cried against the altar in the **word** of the LORD [I cannot recall ever seeing this phrase before—normally, “in the **NAME** of the Lord.” Can this be related to Ephesians 5:26 (see page 82)], and said, **O altar, altar** [“double” speaking normally refers to both heaven and earth—i.e. the word “fulness” and “fullness” [one “el” for one “hill” **or** “hole,” two “els” for both “hill **and** hole”]; “O altar, altar” could refer to Revelation 13:8, “Lamb slain from the foundation of the earth,” as the one altar (cf. Luke 11:50-51, “blood of all the prophets, which was shed from the foundation of the world”; 2 Corinthians 5:14, “if one died...all dead”; Matthew 23:35, “slew between the temple and the altar”) and earth (where “all” are “dead” [the hill represents the “living” and the “hole” represents the “dead”]) as the other], thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. ³ **And** he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be **rent**, and the ashes that are upon it shall be poured out. [King Josiah—cf. 2 Kings chapters 22-23] ⁴ **And** it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. ⁵ The altar also was **rent**, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD. [Altar “rent”—Could this also be in reference to Isaiah 13:13, “Therefore I will shake the heavens, and the earth shall remove out of her place...” (see page 11 for full chapter)?] ⁶ **And** the king answered and said unto the man of God, Intreat now **the face** of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before. ⁷ **And** the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. ⁸ **And** the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: ⁹ For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. ¹⁰ So he went another way, and returned not by the way that he came to Bethel. ¹¹ Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father. ¹² **And** their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah. ¹³ **And** he said unto his sons, Saddle me the ass [pay attention to grammar/syntax]. So they saddled him the ass: and he rode thereon, ¹⁴ **And** went after the man of God, and found him **sitting** under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. ¹⁵ Then he said unto him, Come home with me, and eat bread. ¹⁶ **And** he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: ¹⁷ For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. ¹⁸ He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him. ¹⁹ So he went back with him, and did eat bread in his house, and drank water. ²⁰ **And** it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back: ²¹ **And** he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee, ²² But camest back, and hast eaten bread and drunk water in the place, of the which the LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers. ²³ **And** it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. ²⁴ **And** when he was gone, a lion met him by the way, and slew him: and his carcase was **cast** “in the way,” and the ass stood by it, the lion also stood by the carcase. ²⁵ **And**, **behold**, men passed by, and saw the carcase **cast** “in the way” [W-A-S and S-A-W may indicate a seamline (see next page for explanation of word imagery)], and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt. ²⁶ **And** when the prophet that brought him back from the way heard

thereof, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him. ²⁷ And he spake to his sons, saying, Saddle me the ass. And they saddled him [note that in verse 23, the old prophet saddled the ass for the man of God; but in verses 13 and 27, the old prophet tells his “sons” to do it]. ²⁸ And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor torn the ass. ²⁹ And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. ³⁰ And he laid his carcass in his own grave; and they mourned over him, saying, Alas, my brother! ³¹ And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones. ³² For the saying which he cried by the word of the LORD against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass. ³³ After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places. ³⁴ And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

“Man of God” can be found in the following passages of Scripture:

1. Deuteronomy 33:1
2. Joshua 14:6
3. Judges 13:6,8
4. 1 Samuel 2:27, 9:6-10
5. 1 Kings 13, 17:18,24, 20:28
6. 2 Kings 1:9-13 [v. 13 “O man of God”—50 servants (any occurrence of “50” can refer to the United States)], 4:9,16,21-27,40-42, 5:8,14-15,20, 6:6,9-15, 7:2,17-19, 8:2-19, 23:16-17
7. 1 Chronicles 23:14
8. 2 Chronicles 8:14, 11:2, 25:7-9, 30:16
9. Ezra 3:2
10. Nehemiah 12:24,36
11. Jeremiah 35:4
12. 1 Timothy 6:11
13. 2 Timothy 3:17



- **Word imagery:** There are words that are the “same” in the imagery—i.e. bond, bind, bend, band—because they share the “same” spelling with only a “slight” variance. And there are words that are “relative” variants of each other—i.e. begat, begot(-ten) → forgat, forgot(-ten); or words such as “gnomonic” and “genome.” To the mind of the “little” CHILD, words that “look” [or “sounds”] similar in any way [i.e. “Eden” → “need/knead”] are “family” to each other. Remember, we are observing **everything** through the “lens” of the eyes of the “little” CHILD!
- (page 77) Added sentences explaining the variables for the equation. Regarding “truth of what is,” cross-reference Acts 4:20, “For we cannot but speak the things which we have seen and heard” — to ignore “truth” is “Miss”-leading. Regarding FāthEr’s “possessions,” please keep in mind that ALL of FāthEr’s possessions are “internal” as can be seen in the black race. As the container of all things, there is no “out” of FāthEr. Therefore, all of FāthEr’s possessions/wealth are “inside.”
I want to note something that Dr. Charles Capps said regarding “time” that relates to FāthEr’s “possessions”:

“So we’re back to the earth lease period, which God gave mankind a lease on this planet. I’ll tell you one thing, the earth lease is about to expire after 6,000 years of determined time. And remember, not our time, God’s determined time. And when that 6,000 years is ended, then there’s going to be a major change on this planet...It’s going to be changed for the GOOD.” —“*The Solomon Concept*”

Like a farmer renting land, he believed that the earth has a “rent” lease—i.e. what I refer to as the “Baby-LOAN.” I believe that that lease expired when Jesus hung on the cross and said, “It is finished.” From that point we entered into the loan period called “grace”—the time allotted prior to the loan being due “in full.”

“Thou shalt truly tith **ALL the increase** of thy seed, that the field [the original “plain”] bringeth forth year by year.”—Deuteronomy 14:22 [cf. Isaiah 39]

WISDOM “deals” in usury. Repayment of the “Baby Loan” includes “interest”—i.e. “**everything**” GAINED from its use. (Cf. Daniel 7:27, “And the **kingdom and dominion**, and the greatness of the kingdom **under the whole heaven**, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and **all dominions shall serve and obey him.**” ??)



- Concerning EXCEPTIONS: As I have said before, exceptions exist because of the **COM-PASSION FACTOR**—and **there are exceptions to EVERY law**. But, if we, FathEr’s children, are “subject” to law, is He exempt from those same laws? Does He have the right to condemn us for doing what He Himself does? For example, the law of “thou shalt not kill.” Romans 4:15 says, “Because the law worketh wrath: for where **no law** is, there is **no transgression.**” Yet, generations before the Law of Moses, it says in Genesis 38:7, “And Er, Judah’s firstborn, was wicked in the sight of the Lord; and **the Lord slew him.**” If there was no law, then there were no boundaries to cross. It would “seam” that the only true transgression, in this case, is on the part of FāthEr for condemning a man without “just” cause. Job 4:17-19 says, “Shall mortal man be more just than God? shall a man be more pure than his maker? Behold, he put no trust in his servants; and his angels he charged with folly: How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth[-Er]?”

If FāthEr is bound to His own law(s), or even if His “nature” demands that He punish wickedness, then, He, too, stands guilty before the law. Thus, His “punishment” of the crucifixion. 1 Corinthians 15:56 says, “The sting of death is sin; and the strength of sin is the law.” [Cf. Romans 7]

“All have sinned, and come short of the glory of God;”

—Romans 3:23

- Proverbs 12:20**, “Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.”
- Isaiah 45:7**, “I form the light, and create darkness: I make peace, and create evil: I the Lord do ALL these things.”
- Proverbs 16:4**, “The Lord hath made ALL things for himself: yea, even the wicked for the day of evil.”
- Proverbs 14:22**, “Do they not err that devise evil? but mercy and truth shall be to them that devise good.”
- Psalms 19:12**, “Who can understand his errors? cleanse thou me from secret faults.”

Consider the following passage, 2 Samuel 24:

¹ And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. ² For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people. ³ And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing? ⁴ Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel. ⁵ And they passed over Jordan, and pitched in Aroer, on the right side of the city that lieth in the midst of the river of Gad, and toward Jazer: ⁶ Then they came to Gilead, and to the land of Tahtimhodshi [to my eyes, this looks like a "scrambled" message]; and they came to Danjaan, and about to Zidon, ⁷ And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, even to Beersheba. ⁸ So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. ⁹ And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men. ¹⁰ And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly. ¹¹ For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying, ¹² Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee. ¹³ So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to **him that sent me** (why does he not refer to "him" in a more specific way—i.e. "the Lord"? Was the prophet "sent" by another? Cf. Romans 14:4, "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."). ¹⁴ And David said unto Gad, I am in a **great strait**: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man. ¹⁵ So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men. ¹⁶ And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: **stay** now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite. ¹⁷ And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house. ¹⁸ And Gad came that day to David, and said unto him, Go up, **rear** an altar unto the LORD in the threshingfloor of Araunah the Jebusite. ¹⁹ And David, according to the saying of Gad, went up as the LORD commanded. ²⁰ And Araunah looked, and saw the king and his servants **coming on** toward him: and Araunah went out, and **bowed himself** before the king **on his face upon the ground**. ²¹ And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed **from** the people. ²² And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. ²³ All these things did Araunah, **as a king, give unto the king**. And Araunah said unto the king, The LORD thy God accept thee. ²⁴ And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver. ²⁵ And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was **stayed** from Israel.



The **COM-PASSION FACTOR** has a negative as well as a positive side—the side of “JUDGMENT.” The side of Compassion, or POSITIVE, equals “**gains**”—i.e. blessings. The side of Judgment, or NEGATIVE, equals “**losses**”—i.e. cursing. Refer to Deuteronomy 11:29, “And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal” [cf. Deuteronomy 27 (note: “plaister them with plaister”—what is the purpose of redundancy?), Joshua 8:33-35, Judges 9]. [For “judgment,” cross-reference “**two or three (witnesses)**” (necessary to “condemn” a “man”)—Deuteronomy 17:6, 19:15, Matthew 18:16, 2 Corinthians 13:1, 1 Timothy 5:19, Hebrews 10:28, 2 Samuel 23:18-23 [note the name imagery], “¹⁸ And Abishai, the brother of Joab, the son of Zeruiah, was chief **among three**. And he lifted up his spear against **three hundred**, and slew them, and had **the name among three**. ¹⁹ Was he not most honourable of **three**? therefore he was their captain: howbeit he attained not unto the **first three**. ²⁰ And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew **two lionlike** men of Moab: he went down also and slew a lion in the midst of a **pit in time of snow**: ²¹ And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian’s hand, and slew him with his own spear. ²² These things did Benaiah the son of Jehoiada, and had the name **among three** mighty men. ²³ He was more honourable than **the thirty**, but he **attained not** to the **first three** [compare with Revelation 17:11]. And David **set him over** his guard.” / “**five**”—(“men of valour” (I’m not sure what they represent, but they are worth examining—so I list all scripture references for “men of valour”)) Judges chapter 18 , 20:35,45-46, 2 Samuel 24:9, 1 Chronicles 7:7, 2 Chronicles 17 [especially vss. 14 & 16].]

“Five men” (30 verses):

1. Genesis 47:2, “And he **took** some of his brethren, **even** five men, and presented them...”
2. Exodus 38:26
3. Numbers 31:28,32
4. Joshua 8:12
5. Judges 18:2,7,14,17, 20:35,45-46
6. 2 Samuel 24:9
7. 2 Kings 25:19
8. 1 Chronicles 4:42, 7:3,7
9. 2 Chronicles 13:17
10. Nehemiah 7:67
11. Esther 9:6,12
12. Job 1:3
13. Ezekiel 8:16, 11:1
14. Matthew 14:21
15. Mark 6:44
16. Luke 9:14
17. John 6:10
18. Acts 4:4
19. Revelation 9:10

Name imagery: Often there is a list of names mentioned together. Deeper meaning of the imagery can be gained by knowing the meaning of each name. It is a cypher.

In imagery, the “spelling” of words are significant aside from their “meanings”—i.e. “immutable” can also mean “cannot be silenced” to the ears of the “little” CHILD. Or, “unmerciful” can be the same as “RUTH”-less. “Implacable” can mean “having no place” or “being displaced.” ALWAYS remember: EVERY “THING” is seen or heard through the eyes and ears of the “little” CHILD! It doesn’t have to “make” sense!

Ecclesiastes 12:13, “...whole duty of man.” The word “**due**”-“**ty**” is like the word “poverty”—using Mu (μ) in place of “u.” What it means, I don’t know. But I do know that it is connected to the book of **Numbers**, the 31st chapter—verses 25-30.

“Men of valour” (32 verses):

1. Joshua 1:14, 6:2, 8:3, 10:7
2. Judges 3:29, 18:2, 20:44,46
3. 2 Kings 24:14
4. 1 Chronicles 5:24, 7:7,9,11,40, 8:40, 12:21,25,30, 26:6,30-32
5. 2 Chronicles 13:3, 14:8, 17:13-14,16-17, 25:6, 26:12, 32:21
6. Nehemiah 11:14

Isaiah 3 (King James Version)

¹ For, behold, the Lord, the Lord of hosts [refers to "WISDOM"], doth **take away** from Jerusalem and from Judah the **stay** and the staff, the whole **stay** of bread, and the whole **stay** of water. ² The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, ³ The captain of fifty [remember: any occurrence of "50" can refer to the United States], and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. ⁴ And I will give **children to be their princes, and babes shall rule over them.** ⁵ And the people shall be oppressed, every one by another, and every one by his neighbour: **the child shall behave himself proudly against the ancient, and the base against the honourable.** [Cf. Proverbs 1:24-27, page 21—Is this the calamity WISDOM laughs at?] ⁶ When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand: ⁷ In that day shall he swear, saying, I will not be an healer [Luke 4:23, "Physician, heal thyself."]; for in my house is neither bread nor clothing: make me not a ruler of the people. ⁸ For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke ["tempt?"] the eyes of his glory ["glory" always refers to the "female"]. ⁹ The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves. ¹⁰ Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. ¹¹ Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him. ¹² As for my people, children are their oppressors, and women rule over them [earth is the "female"—cf. Isaiah 43:24, "...thou hast made me to serve with thy sins..."]. **O my people,** they which lead thee cause thee to err, and destroy the way of thy paths [Romans 11:33(NIV), "Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!"]. ¹³ The Lord standeth up to plead, and standeth to judge the people. ¹⁴ The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. ¹⁵ What mean ye that ye beat my people to pieces [Job 4:19, "How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?"], and grind the faces of the poor? saith the Lord God of hosts. ¹⁶ Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: ¹⁷ Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts [cf. "secret place" (Psalm 91:1)—this all relates to 1 Corinthians 11:10, "...woman to have power on her head because of the angels."]. ¹⁸ In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, ¹⁹ The chains, and the bracelets, and the mufflers, ²⁰ The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, ²¹ The rings, and nose jewels, ²² The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, ²³ The glasses, and the fine linen, and the hoods, and the veils. ²⁴ And it shall come to pass, that instead of sweet smell there shall be stink [like a "cesspool"]; and **instead of a girdle a rent;** and instead of well set **hair** baldness [relates to "glory"—cf. 1 Corinthians 11:15, Proverbs 31:25, 1 Peter 3:7]; and instead of a stomacher a girding of sackcloth [cf. Revelation 6:12]; and **burning instead of beauty.** ²⁵ Thy men shall fall by the sword, and thy mighty in the war. ²⁶ And her gates shall lament and mourn; and she being desolate shall **sit** upon the ground. [cf. Isaiah 61:3—a change of HEART—"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees ("plants grown UP" (Psalm 144:32)) of righteousness, the planting of the Lord, that **he** might be glorified."]

COMPASSION + JUDGMENT = **DISCIPLINE**

The Apostle Paul said in First Corinthians 11:31, “For if we would **judge ourselves**, we should not be judged.” Jesus said in Matthew 7:1-2, “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with **what measure ye mete, it shall be measured to you again**” [cf. Romans 14:13, “¹³ Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way.”]. [**$y = ax^2 + bx + c$**] [cf. Zechariah 8:15-17, Psalm 28:2-4, Jeremiah 9:7-9]

Being a DISCIPLE means following the “discipline” of the leader we “choose” to follow. That is why Jesus said in John 8:12, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.”

The (-x, +y) quadrant says, “I can do whatever I want!” It is completely void of discipline. It does whatever it wants. Hurts whoever it wants. Kills as many as it wants. It believes that it is autonomous—caring for no “thing” or no “one”!

The (+x, -y) quadrant is STRICT “law.” Permission must be granted BEFORE “anything” gets done. Strict adherence to rules is demanded. Punishment severe. Freedom “limited.”

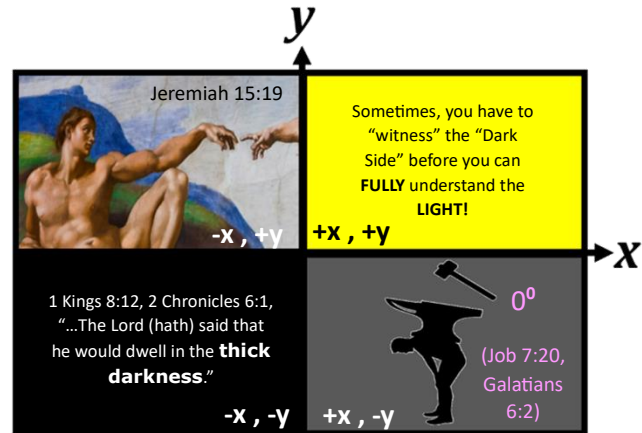
The (+x, +y) quadrant is where the members work together for the betterment of ALL. They are each disciplined and can be “trusted” to act in a manner that is beneficial for ALL. The (+x, +y) quadrant is the 1 Corinthians 13 quadrant, the quadrant of “true” love:

⁴ Love is patient, love is kind. It does not envy, it does not boast, it is not proud. ⁵ It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. ⁶ Love does not delight in evil but rejoices with the truth. ⁷ It always protects, always trusts, always hopes, always perseveres. ⁸ Love never fails.

The purpose of our being “here” is to learn the “**value**” of discipline and the love that can only be gained through it. As we can all testify, without discipline our love is a farce!

Whenever I think about the subject of “real” love, I think of my father. On my father’s 84th birthday, he received gifts of “cash.” Most he received the day “before” his birthday in hope that he would “use” it to do something enjoyable “on” his birthday. But by the end of the day, “IT” was ALL-LL gone. I discovered that he spent most of the day “helping” others! I thought he was doing something “fun”—“MY” idea of fun! But “fun” is a RELATIVE term! His idea of “fun” was “helping” OTHERS—and “expecting” NOTHING in return!

A while back as I was listening to a preacher teach on Proverbs 19:17 (“He that hath pity upon the poor **lendeth** unto the Lord; and that which he hath given will he **pay him again**”), I thought, again, of my father and what “it” truly means to “love” someone UNCONDITIONALLY. My father “gives” his love without ever expecting anything in return. His love is a “GIFT.” When I gave



Job 4:17-19 says, “Shall mortal man be more just than God? shall a man be more pure than his maker? ¹⁸ Behold, he put no trust in his servants; and his angels he charged with folly (-x,+y): ¹⁹ How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth (+x,-y)?”

my “heavenly” Father my heart, I gave “it” as a GIFT that didn’t have to be “re-paid.” What does that even mean—expecting to be “repaid” for “giving” your “love” to someone as though the “gift” was really a “LOAN”? Is THAT what we humans do with one another? We “loan” our love expecting to be repaid in “turn” as though “one hand washes the other”?

What of the parent for their newborn child? Is the child indebted to the parent for its existence? Did “it” make the request to be “borne”? Are we each “in-debted” to ANOTHER for the choice THAT “other” makes?

We “truly” NEED to RE-DEFINE our “definition” of LOVE. The majority of people on this planet define “L-O-V-E” according to the “rulebook” of Adolf Hitler who said, “I believe today that my conduct is in accordance with the will of the Almighty Creator” (which led to the “deaths” of millions of “others”); rather than Jesus Christ’s who said, “Greater love hath no man than this, that a man lay down his [own] life for his friends...By this [“MY” love] shall they know that ye are MY disciples, IF ye have love one to another” (John 15:13, 13:35)—ONE died for ALL [x-axis]. Which T.E.A.M. are you “actually” on [“If it acts like a duck, quacks like a duck, it’s a duck!”]? Too many (the MAJORITY of people on THIS planet—Christian, Jew, and gentile, alike) take the LOW ROAD where LOVE is concerned [cf. Matthew 7:13, “Enter ye in at the STRAIT [STRONG’S 4728. stēnōs;...narrow (from obstacles standing close about)] gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:”]. Though they desperately desire “it,” “REAL, TRUE” LOVE is an ELUSIVE “thing” to “most”—being beyond our “present” “under-STANDING”!

“For God so loved the world that He GAVE his only begotten SON...” —John 3:16

[He loved the **WHOLE** world, **NOT** just a **CORNER**! But you can say, “Why then did the ‘son’ have to die instead of the Father?” Jesus said, “I and my Father are ONE....He that hath seen me hath seen the Father.” (John 10:30, 14:9)]

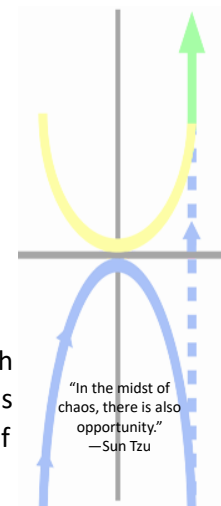
- Don’t forget that vernacular/dialects play a major role in the “GAME.” A good example is the Greek word “brēphōs” (pronounced *bref’-os*). According to STRONG’S Exhaustive Concordance of the Bible (#1025), brēphōs is “of uncertain affinity; an *infant* (properly, **unborn**) literally or figuratively.” In many places in the United States, *bref’-os* is also the pronunciation for the word, “breakfast”—the “mourning” meal. “**Break FAST**” is imagery of **Isaiah 58:1-8**, “...Is it such a fast that I have chosen? a day for a man to afflict his soul?...wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? **to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break EVERY yoke?**”

“Break FAST” = “Let it GO!”

“Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.”

—Jeremiah 15:19 [cf. Ecclesiastes 4:1-3, Isaiah 40:1-5]

Years ago when the “original” series, CSI, was on, I watched an episode in which one of the team members was buried alive by a man angry over his daughter’s wrongful imprisonment. At the end of the show, the CSI member gave words of



advice (“Don’t take it [your BAD experiences] with you”) to the man’s daughter who was due to be released soon. What he was saying was “place” a “limit” on what you allow yourself to “carry” through life. The negatives can be a heavy “burden” **if** you “fail” to “extract” the GOOD from “them.”



“Yeah, they turned back and tempted God, and **limited** [past tense “verb” [“finite” point at “finite” value]] the Holy One of Israel.”—Psalm 78:41
[Hebrews 4:15, “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” (cf. “tempt”—i.e. Luke 11:16-26)]

The WISDOM of “Limiting” THE “PRESENT”

“Therefore their inhabitants were of **small power**, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops (a petri dish→a “living roof”→ the “roof of the world”→earth’s surface), and as corn blasted before it be grown up.”—2 Kings 19:26
(cf. “housetop”—Matthew 24:15-28, Mark 13:15, Luke 17:31-37)

“⁵ Let this mind be in you, which was also in Christ Jesus: ⁶ Who, being in the form of God, thought it not robbery to be **equal** with God: ⁷ But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:”—Philippians 2:5-7
[**COMPARE:** “And God said, **Let us make man in our image, after our likeness:** and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”—Genesis 1:26]

“**This is the law of the house;** Upon the top of the mountain the whole **limit** [a “now/noun” [“at” infinity]] thereof round about shall be most holy. Behold, **this is the LAW of the house.**”—Ezekiel 43:12

“Again, he **limiteth** [a “process” [“are” infinity—cf. Psalm 115:12-14]] a CERTAIN day, saying in David, To **DAY**, **after so long a time;** as it is said, To day if ye will hear his voice, harden not your hearts.”—Hebrews 4:7

What is the answer of 1 divided by infinity?

The simplest reason is that **Infinity** is not a number, **it is an idea**. So 1∞ is a bit like saying 1 beauty or 1 tall. Maybe we could say that $1 \infty = 0$, ... but that is a problem too, because if we divide 1 into infinite pieces and they end up 0 each, what happened to the 1? In fact 1∞ is known to be undefined.

Limits to Infinity – Math is Fun (mathisfun.com/calculus/limits-infinity.html)

What is the **sin of infinity**?

Even though the function oscillates indefinitely due to the sine function in its numerator, I can tell you without a doubt that the limit of the function as x approaches either positive or negative infinity is still zero.

Sage Calculus Tutorial – Limits at infinity (sagemath.org/calctut/inflimits.html)

- In reference to “things aren’t always what they seem,” I want to include an excerpt from a sermon by Steven Furtick, “Confronting False Assumption”:

“Assumption is the vulnerability of ignorance masked by the illusion of certainty....You are never more vulnerable to attack or assault than when you ASSUME....The one thing Jesus did so brilliantly is to CONFRONT the ASSUMPTIONS of His day. To confront the assumptions of what God was like. The assumptions of which people were close to the Kingdom of God and which people were far away. To confront the assumptions of what

it takes to be in right relationship with the Creator. He confronted FALSE ASSUMPTION—and they killed Him for it. So married were they to their preconceived notions and false premises of what God would be like that they hung Creation’s AUTHOR on a cross because He confronted their FALSE ASSUMPTIONS, their assumptions that had created for them an **ILLUSION of CONTROL.**”

- Mark 7:6-9 [cf. [Isaiah 1](#)], “⁶ He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. ⁷ Howbeit in vain do they worship me, teaching for doctrines the **commandments of men.** ⁸ For **laying aside the commandment of God,** ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. ⁹ And he said unto them, Full well ye **reject the commandment of God,** that ye may **keep your own tradition.**”
- Mark 12:30-31, “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: **THIS is the FIRST commandment.** And the **second is like,** namely **THIS,** Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.” [NOTE: “commandment” is a SINGULAR noun! The “first” and “second” are the “same”—difference in “level” of association! This is the same as the tribes of Ephraim and Manasseh—two that are ONE! [“namely” = “expressed by name” (1 Chronicles 12:31[-40, “...they were not of double heart...of one heart...there was joy in Israel.”])] [“Commandment”—refer to PDF document, RE-A-SON-too (page 29)—link located on Homepage below **“...a lie.”**]
- For better understanding of the CUBE, I will conclude here with an excerpt from the book, *Sizing Up the Universe: The Cosmos in Perspective*, by J. Richard Gott and Robert J. Vanderbei (pages 48-51 [Red-letter, underline, highlight, and bold were added by me for emphasis.]):

Verses related to the following imagery:

Genesis 8:22, “While the earth remaineth, seedtime and harvest, and cold and heat, and **summer and winter, and day and night shall not cease.”**

Winter (15 verses): Genesis 8:22, Psalm 74:17, Song of Solomon 2:11, Isaiah 18:6, Jeremiah 36:22, Amos 3:15, Zechariah 14:8, Matthew 24:20, Mark 13:18, John 10:22, Acts 27:12, 28:11, 1 Corinthians 16:6, 2 Timothy 4:21, Titus 3:12

Summer (27 verses): Genesis 8:22, Judges 3:20,24, 2 Samuel 16:1-2, Psalm 32:4, 74:17, Proverbs 6:8, 10:5, 26:1, 30:25, Isaiah 16:9, 18:6, 28:4, Jeremiah 8:20, 40:10,12, 48:32, Daniel 2:35, Amos 3:15, 8:1-2, Micah 7:1, Zechariah 14:8, Matthew 24:32, Mark 13:28, Luke 21:30

NOTE: Mark 13, “**watch**”[verse 37], “**porter to watch**”[verse 34]. [Cf. [Luke 17:20-21](#), “²⁰The kingdom of God **cometh not with observation:** ²¹Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”]

Making a Celestial Cube

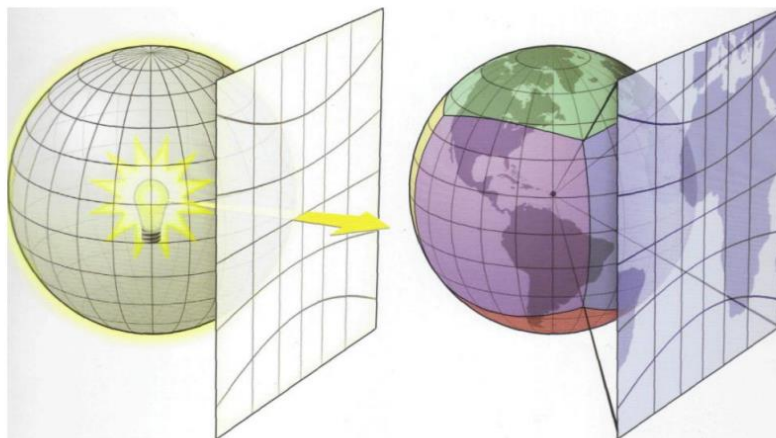
THE ONLY MAP PROJECTION of the celestial sphere on a flat piece of paper that can give a **perfect view as seen by your eye** is the *gnomonic projection* [**“gnom” = “genome” in the imagery**]. The gnomonic projection is an **old** projection, produced in the following way. Place a lightbulb in the center of a sphere and project the sphere onto a plane (a piece of paper [**imagery of “covenant”**]) just touching the sphere (below left). Only **half** of the sphere can be projected onto a plane at one time [**imagery of half-“tribe/twins/couple”**].

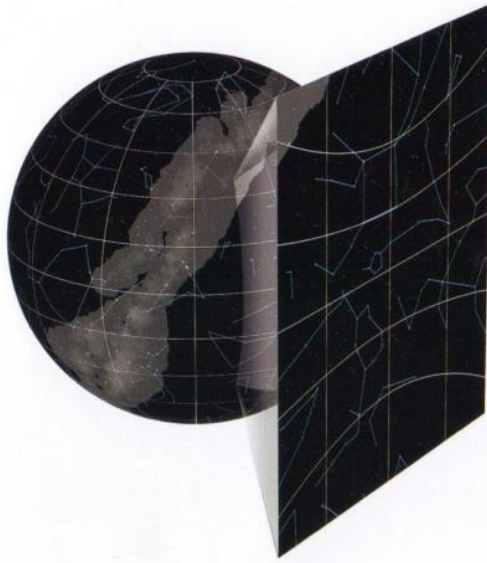
Let's first consider a gnomonic projection of Earth (below right). The continents and latitude and longitude lines have their shadows projected onto the plane [**“shadow”—Colossians 2:16-17, “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: Which are a shadow of things to come; but the body is of Christ.” Revelation 13:18, “Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six [“666”—6 in three dimensions; a cube can be divided into six equally-sized pyramids. However, in Giza, Egypt, there are six pyramids—3 great, 3 small.]”**].

The **shortest distance between two points** on a sphere is a **great circle route**.

This is any circle on the sphere (like the Equator) whose center coincides with the center of the sphere. The gnomonic projection projects great circles on the sphere **as straight lines** on the plane. Notice that the **Equator and the meridians of longitude**, which are all great circle routes, are straight lines on the gnomonic map of Earth. Charles Lindbergh used a gnomonic map of the North Atlantic when plotting his first solo flight from New York to Paris because he wanted to fly on the shortest possible route between the two cities.

For a great circle, the **lightbulb at the center** of the sphere **lies in the same plane as the great circle itself**. Because planes intersect planes in straight lines, **when the shadow of the great circle cast by the light at its center falls on the plane of the map, it makes a straight line**. A circle of latitude above or below the Equator is not a great circle because its center does not coincide with the center of the sphere, but falls above or below it. Latitude lines other than the Equator are curved on gnomonic maps.

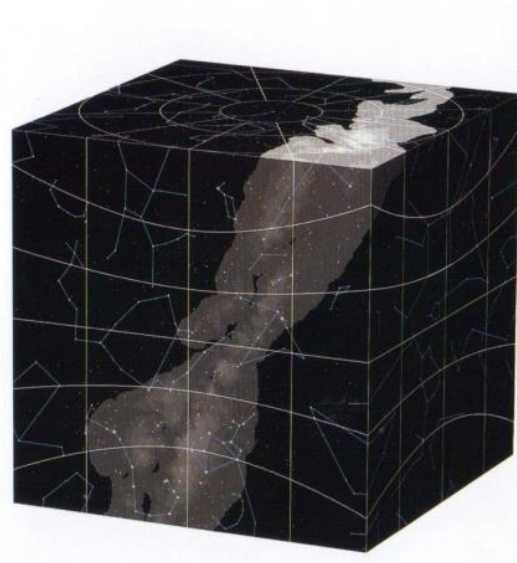




The celestial sphere can also be mapped onto a plane using the gnomonic projection (above left). This produces a flat star chart. The celestial equator is plotted as a straight line on this chart, as are all the meridians of celestial longitude (which astronomers call *right ascension*). Except for the celestial equator, circles of celestial latitude (which astronomers call *declination*) are shown as curved lines, like the shadows cast by the rims of a lamp shade on a wall.

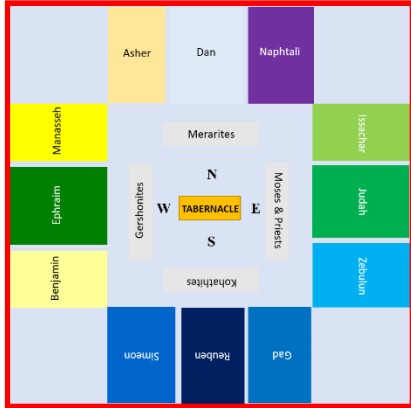
If we place the celestial sphere inside a cube and put the light in the center, we can project the entire sphere onto the six faces of the cube. This produces a celestial cube that has a different star chart on each face (above right). When you look at a great circle on the sky, it looks straight—and it is straight on each face of the cube. But circles of celestial latitude (except for the celestial equator) are not great circles on the celestial sphere, do not appear straight in the sky, and are not plotted as straight lines on the faces of the cube.

This makes six star charts: The north circumpolar stars are shown in the top of the cube. The north celestial pole is in the center of the top.

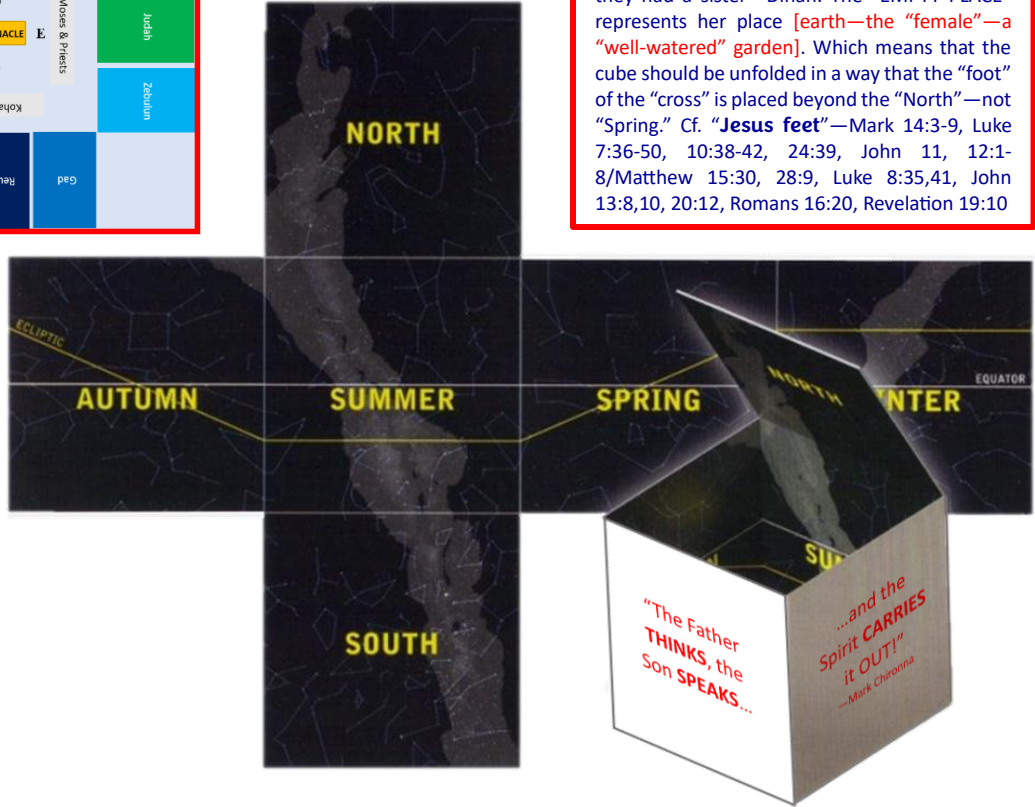


All the meridians of celestial longitude converge there and are straight lines on the top chart. Circles of celestial latitude appear as circles on the top chart. All stars north of 45° north celestial latitude are shown on this chart. These stars always remain above the northern horizon for an observer at 45° north latitude (for instance, northern U.S. or central Europe). The south circumpolar stars, stars south of 45° south celestial latitude, are all shown on the bottom chart. They are always below the horizon for an observer at 45° north latitude. The four sides of the cube form four star charts showing the stars that appear in each of the four seasons as seen by observers at mid-northern latitudes such as the United States: autumn stars, summer stars, spring stars, and winter stars. As Earth circles

The gnomonic projection (opposite left [previous page]). Making a gnomonic map of Earth (opposite right [previous page]). Making a gnomonic star chart (above left). Making a celestial cube (above right).



Job 26:7, “He stretcheth out the north over the empty place, and hangeth the earth upon NOTHING.” Stand the “cross” up to match the tribal placement of the wilderness encampment. Note that ONLY the “males” have a tribe. But they had a sister—Dinah. The “EMPTY PLACE” represents her place [earth—the “female”—a “well-watered” garden]. Which means that the cube should be unfolded in a way that the “foot” of the “cross” is placed beyond the “North”—not “Spring.” Cf. “Jesus feet”—Mark 14:3-9, Luke 7:36-50, 10:38-42, 24:39, John 11, 12:1-8/Matthew 15:30, 28:9, Luke 8:35,41, John 13:8,10, 20:12, Romans 16:20, Revelation 19:10



the sun over the course of the year, different groups of stars appear opposite it and are visible at midnight during each season.

Here a small version of the celestial cube star charts is pictured opened out into a **cross-shaped** configuration. The Milky Way is shown as a **light band**. The charts can also be folded up into a cube again with the charts on the inside, like the celestial sphere. Imagine standing in the center of that cube—the stars on the charts will appear to you just as they do in the sky. The white horizontal line is the celestial equator. The yellow line is the ecliptic, the path the sun takes through the sky during the year. Since the

ecliptic is a great circle, it is composed of a series of straight line segments on these gnomonic charts. Fold up the cube, and it makes a complete loop—like a rubber **band around a box** [Exodus 39:23, “And there was an hole in the midst of the robe, as the hole of an habergeon, with a **band round about the hole**, that it should not rend.”].

(cf. “hole”—Exodus 28:32—see page 33)

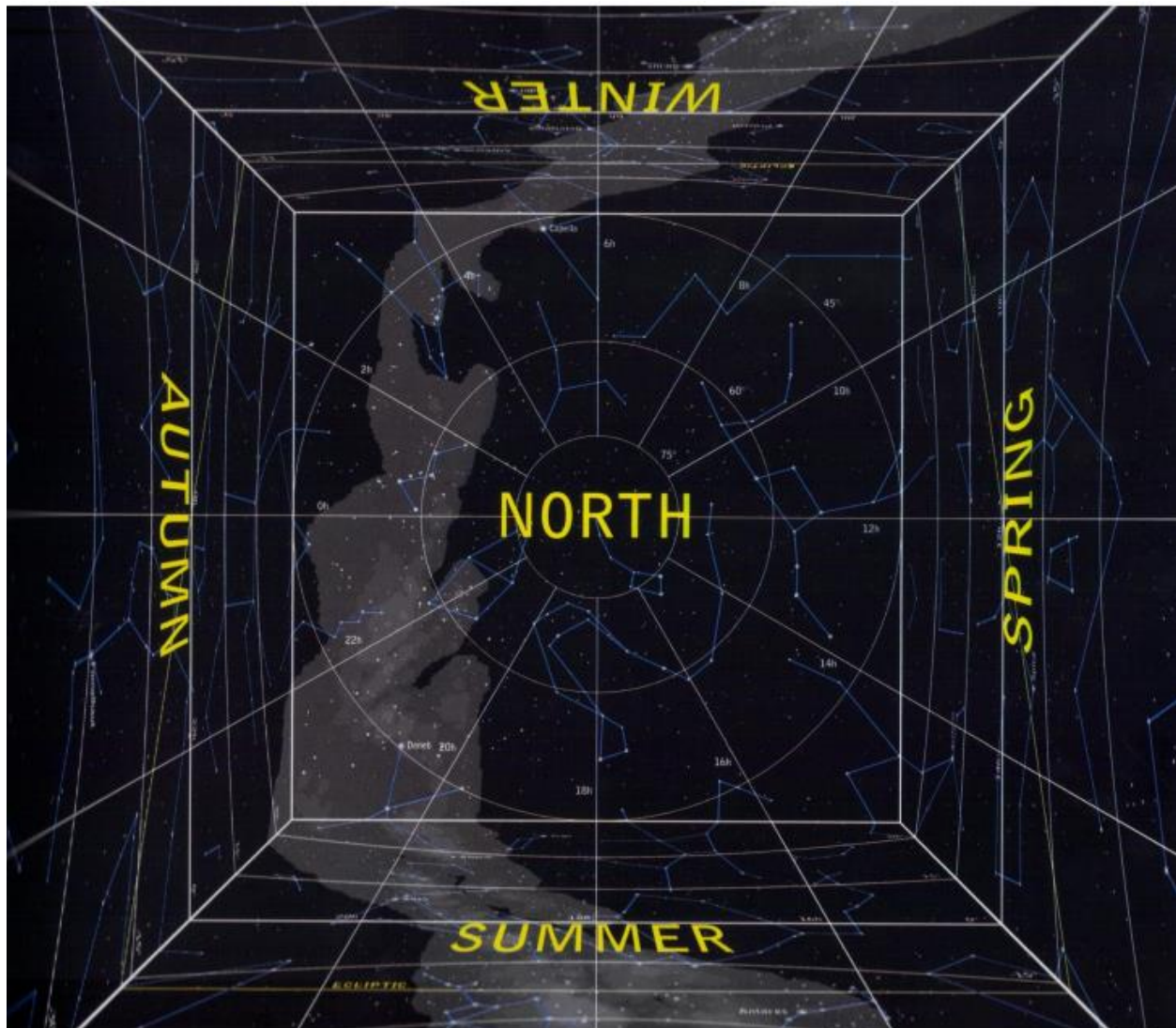
In the perspective view looking into the cube opposite **next page**, the North Stars are at the back of the cube and the south flap has been removed to allow a look in.

CROSS-REFERENCE:

Psalm 74: 17, “Thou hast set all the **borders of the earth**: thou hast made **summer and winter**.”

[Jeremiah 8:21-22—cf. Jeremiah 30:10-22, Isaiah 60]

Jeremiah 8:18-22, “¹⁸ When I would comfort myself against sorrow, my heart is faint in me. ¹⁹ Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the Lord in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities? ²⁰ **The harvest is past** [“**har**” is word imagery for LAW the “immature female” who “played” the “**har**-lot” (cf. Tamar—Genesis 38, Psalm 119:126); “**vest**” is imagery of the EPHOD], **the summer is ended** [the “time” of “HEAT” is “ended”], **and we are not saved** [Akin to being shipwrecked and marooned on a desert island. COMPARE to the Apostle Paul in the NEW Testament book of Acts 27-28:2]. ²¹ For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. ²² Is there no **balm** [“**b-a-l-m**” is an example of woven imagery—i.e. “**l-a-m-b**” or, “**β male/“mail”**”] in Gilead; is there no physician there? why then is not the health of the daughter of my people **recovered**?”



“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other...”

HEAVEN is
“non-productive”
—stagnant.
“unchanging”

“Now when ALL the people were baptized, it came to pass, that Jesus also being baptized, and praying, **the heaven was OPENED,**”—Luke 3:21



Cf. Jeremiah 30:23-24

“This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.” —1 John 5:6

Cf. Ezekiel 32:6, John 19:34, 1 John 5:8, Revelation 11:6, 16:4/Ephesians 2:15

...Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, **even** at the doors (cf. Psalm 24:7-9). Verily I say unto you, This generation shall not pass, till all these things be fulfilled. **Heaven and earth shall pass away,** but my words shall not pass away.”

—Matthew 24:30-35

“Let your plans be dark and impenetrable as night, and when you move, fall like a thunderbolt.” —Sun Tzu

Cf. Isaiah 35:4-10

EARTH is
“productive”
—prolific!
“constantly changing”



“ ¹¹ But he that is greatest among you shall be your servant. ¹² And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.”—Matthew 23:11-12

There is ALWAYS an EXCHANGE!

- January 11-20, 2024:
 - There is a paradox of scripture that involves “women.” Although Paul says in Galatians 3:28 that there is neither male nor female in the “spirit,” there are verses in the New Testament (Pauline epistles) that seem to contradict this “oneness” of the spirit. The first passage is from 1 Corinthians 11, verses 1 through 16. It is because of a verse from this passage that I began to write. But the most famous passages are the ones about a woman’s “role” in the “church.” They are 1 Corinthians 14:34-35 (vv. 33-40 for context) and 1 Timothy 2:11-12 (vv. 8-15 for context),

“Let **your** women “keep” “silence” in the churches: for it is not permitted unto them to speak; but they are commanded to **be** under obedience, as also saith the law (what “law”? The immature female? Cf. Luke 12:53). And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.”

“Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man (i.e. Wisdom usurping authority over FāthEr), but to **be in** silence.”

1 Corinthians 14 is referring to the “married wife”—i.e. Wisdom. [Perhaps “law” is the “daughter” refusing to be “controlled” by her “mother” [Luke 12:53, “...the daughter [divided] against the mother...”.] Also in 1 Corinthians 14 is speech and sound imagery. I’m not sure what a “keep” (i.e. a tower, citadel, stronghold, refuge // archaic meaning: “charge, control”) of “silence” stands for. But as I said before, the “silenced” can represent the “cowed” as opposed to the “herd”—something that is timid in “power.” Sounds can represent colors. So anyone interested in those things can study the entire chapter. Since I have very little knowledge about such things, I won’t delve into it. But, I need to divert to some more asinine imagery at this point that deals with the word “shame.” The digraph “sh” can mean “quiet.” But “ame” is where the silliness comes more into play. Æ is being separated by “m” which is imagery of the letter “n” joined to another “n” to form the letter “m.” This is imagery of DNA bonding molecules and the “old” part of the strand each joined to the “new.”

Following the two books of Timothy is the book of Titus. “Tight” “us”—as though we were all playing “football.” To quote Throw Deep Publishing, the tight end in football are “those players who usually stayed in tighter to the formation and on the line of scrimmage.” According to Wikipedia.org, tight ends “block for both running backs and receivers. Tight ends are used as blockers to protect the quarterback during passing plays, to open holes in the line, and downfield to tie up linebackers and defensive backs.” To someone who knows nothing about football, “to open holes in the line” sounds like DNA replication.

The first two chapters of the book of Titus has sound imagery—i.e. “sound” doctrine/ gain-“sayers”/vain “talkers”/ “whose mouths must be stopped”/ “sound” in the faith....

The last verse of chapter two reads: “These things speak, and exhort, and rebuke with ALL authority. Let no MAN despise thee.” It’s as though Paul is encouraging “mutiny” against his earlier words in 1 Corinthians 14 and 1 Timothy 2 [cf. Proverbs 4:13, “...she is thy LIFE.”]. The imagery of this appearance of “double-mindedness” can be clearly seen in Titus 1:2, “*In hope of eternal life, which God, that cannot lie, promised before the world began;*” as though spoken by two people—brothers—at the “same” time. COMMAS separate **independent** clauses. So if you were to rearrange two lines of speech—separating the “brothers”—it could look like this, “*In hope of eternal life that cannot lie/which God promised before the world began.*” Please note in Titus 2:

Titus 2:7-8, “In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.” [Vs. 10, “...that they may **adorn** the doctrine of God our Saviour in all things.”]

Note verse 8: the “Sound speech” as opposed to the “still” small voice of 1 Kings 19:12. What is the meaning of and “how” do they “adorn” the “doctrine”? “Adorn” (imagery of the “female”) is translated in the KJV eight times—Isaiah 61:10 (“...as a bridegroom decketh himself with ornaments...” = a “Christmas” tree [cf. Judges 9:6-21, Ezekiel 31]), Jeremiah 31:4 (“again be adorned with thy tabrets”/cf. Ezekiel 28:13 [page 26]), Luke 21:5, 1 Timothy 2:9, Titus 2:10, 1 Peter 3:3,5, Revelation 21:2 (“...the holy city...prepared as a bride adorned for her husband.”).

- Added the fifth control group—Christianity—to page 74. Below is a diagram of the Control Group Pyramid:

There are **4 control groups** (one for each side of a pyramid [or angle of a square]—progressing in “level”: gender, “race,” nation, planet):

1Israel,
2black race,
3earth,
4females
Female
Male
Fee Male
Female

“Children” are the **CONDUCTORS** of this experiment! (Despite their parents' attempt to control them, they break free and become their own person!)

A fifth exists for the **CONVERGENCE** of the “tip”-ing point—**5Christianity (Fee Male)**. Therefore, this is what the final chart looks like from page 74—to be referenced with the diagram below:

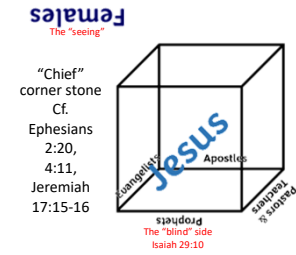
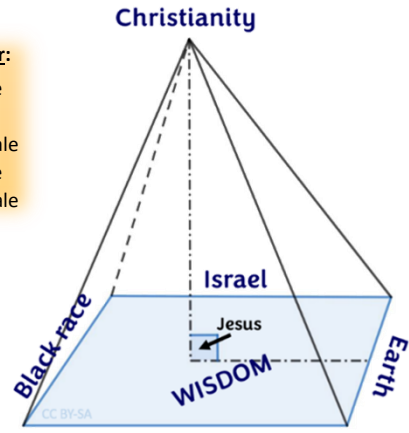
Four Control Groups + ONE (from pages 9, 18, 74):		Gender:
1. Creation—creator of Israel—chariot*—peculiar people— Israel		Female
2. The Big Bang—King—power—royal priesthood— black race		Male
3. Higgs boson—the Lord—the army—chosen generation— earth		Fee Male
4. DNA replication—Holy One—horse*—holy nation— females		Female
5. Creation, The Big Bang, Higgs Boson, DNA replication— Christianity		Fee Male

Christianity is a variable that encompasses ALL groups in the “experiment.” The Black race is the only “real” Male. The other four—Israel and Females, and Earth and Christianity—are representative of Noah’s Ark—i.e. two by two—and are Females/Fee Males [“cornerstones” rejected by the “build-Ers”].

Psalm 144:12, “That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace.”

But there is also a “foundation” upon which ALL THINGS stand—WISDOM, a “sure” foundation!

“Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.”—Isaiah 28:16 [Note grammar/“sin”-“tax”]

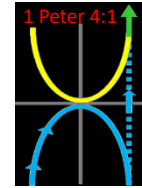


“A cornerstone (or foundation stone or setting stone) is the first stone set in the construction of a masonry foundation. All other stones will be set in reference to this stone, thus determining the position of the entire structure....Some cornerstones include time capsules from, or engravings commemorating, the time a particular building was built.”—Wikipedia.org

[“set”—cf. Habakkuk 2:1-2, 2 Samuel 18:13, Genesis 1:17, 9:13, 17:21, 19:16, 28:11-22, 30:36-40, 43:31-32, Exodus 1:11, 7:23, 21:1, 25:7, 28:11-20, 31:5, 37:3, Leviticus 20:3-6, 1 Samuel 5:2-3, 12:13, 13:8, 15:11-12, 18:5, 30, 22:9, 26:24, 28:22, 2 Samuel 3:10, 6:3, 17, 7:12, 10:17, 11:15, 12:20, 30, 14:30-31, 15:24, 18:1, 13, 19:28, 20:5, 22:34, 23:23, 1 Kings 2:15, 19, 24, 5:5, 6:19, 27, 7:16, 21, 25, 39, 8:13, 21, 9:6, 10:9, 12:29, 2 Kings 25:28, Nehemiah 3:3, 6:13-15, Job 7:20, 13:27, 14:13, 16:12, 19:8, 28:3, 33:5, Psalm 2:2, 6, 3:6, 4:3, 8:1, 12:5, 19:4, 20:5, 21:3, 27:5, 31:8, 36:4, 40:2, 41:12, 50:21, 54:3, 57:4, 62:10, 65:6-10, 68:6, 69:29, 74:4, 17, 75:7, 78:7-8, 83:14, 85:13, 86:14, 89:25, 42, 90:8, 102:13, 104:9, 107:41, 109:6, 113:8, 118:5, 119:89, 122:5, 132:11, 140:5, 141:2-3, Proverbs 1:25, 8:23, 25, 27, 22:28, 23:5, Song of Solomon 5:12, 7:2, 8:6, Isaiah 3:24, 7:6, 11:11, 14:1, 19:2, 22:7, 23:13, 27:4, 11, 36:8, 41:19, 42:4, 25, 44:7, 49:22, 50:7, 57:7-8, 62:6, 66:19, Jeremiah 1:10, 4:6, 6:1, 17, 23, 27, 7:12, 30, 9:13, 10:20, 11:13, 21:8, 10, 23:4, 24:1, 6, 26:4, 31:21, 30, 32:34, 34:16, 35:5, 38:22, 40:11, 42:15, 17, 43:3, 10, 44:11-12, 49:38, 50:2, 9, 51:12, 52:32, Ezekiel 2:2, 3:24, 4:2-3, 7, 5:5, 6:2, 13:17, 14:3-4, 7-8, 15:7, 17:4-5, 22, 18:2, 19:8, 20:46, 22:7, 10, 23:24-25, 41, 25:2, 4, 26:9, 20, 27:10, 28:2, 6, 14, 21, 29:2, 30:8, 14, 16, 31:4, 32:8, 23, 25, 33:2, 7, 34:23, 35:2, 36:11, 37:1, 26, 38:2, 39:9, 15, 21, 40:2, 4, 43:8, 14, 17, 20, 44:8, 45:19, Daniel 1:11, 2:21, 4, 4, 49, 3:1-3, 5, 7, 12, 14, 18, 4:17, 5:19, 6:1, 3, 14, 7:10, 8:18, 9:3, 10, 10:10, 12, 15, 11:11, 13, 17, 12:11, Hosea 2:3, 4:8, 6:11, 8:1, 4, 11:8, Joel 2:5, Amos 7:8, 8:5, 9:4, Obadiah 1:4, Nahum 3:6, 13, Habakkuk 2:1, 9, Zephaniah 1:12, Zechariah 3:5, 5:11, 6:11, 8:10, Malachi 3:15, Matthew 4: 5, 1:14, 10:35, 18:2, 21:7, 25:33, 27:19, 37, 66, Mark 1:32, 4:21, 6:41, 8:6-7, 9:12, 36, 12:1, Luke 1:1, 2:34, 38, 4:9, 18, 40, 7:8, 8:16, 9:16, 47, 51, 10:8, 34, 11:6, 19:35, 21:14, 22:55, 23:11, John 2:6, 10, 3:33, 6:11, 8:3, 13:12, 19:29, Acts 4:7, 11, 5:27, 6:6, 13, 7:5, 26, 12:21, 13:9, 47, 15:16, 16:34, 17:5, 18, 18:10, 19:27, 21:2, 22:30, 26:32, 1 Corinthians 4:9, 10:27, Galatians 3:1, Ephesians 1:20, Philippians 1:17, Colossians 1:23, 3:2, Titus 1:5, Hebrews 2:7, 6:18, 8:1, 13:23, James 3:6, 1 Peter 5:10, Jude 1:7, Revelation 3:8, 21, 4:2, 10:2]

A “sure” foundation is the imagery of being a “surety” [i.e. a “cosigner,” or “pledge”] for a friend spoken of in various places of the Holy Bible [Refer to page 11 textbox for “surety” cfs.]. In the “exchange,” what FāthEr did (“agreed” to do) WISDOM became **responsible** for “doing.”

“...And she rose up before one could know another. And he said, **Let it not be known** THAT a woman came into the floor.”—Ruth 3:14 (cf. Matthew 26:13, “Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, THERE shall also this, that this woman hath done, be told for a memorial of her.” [cf. Psalm 112:6 (ASV), Acts 1:11])



“Physical force need not be met with equal force. The warrior yields to force and redirects it.”
—Mulan

What does it mean, “**She rose up** before one could know another”? What happens when the “foundation” is “razed”? Is it the same as a mountain being “ReMoved” (Mark 11:23, 1 Corinthians 13:2)?

“And the Lord repented of the evil which he thought to do unto his people.”

—Exodus 32:14

“God is not a man, that he should lie; neither the son of man, that he should re-“pent”: hath he said, and shall he not do it? or hath he spoken, and shall he not **make it** good?”

—Numbers 23:19

(1 Corinthians 1:30-31, “But of him are ye in Christ Jesus, who of God is **made unto us** wisdom, and righteousness, and sanctification, and redemption: THAT, according as it is written, He that glorieth, let him glory in the Lord.”)

[“**Commas... separate independent clauses.**” (brandeis.edu) Therefore, the beginning of this verse could be written this way: “God is not a man. THAT he **should lie**. Neither the son of man. THAT he **should re-pent.**” King James Version English says more than what appears on the surface! “Re” is simply “Er” “**moving**” backwards!]

Isaiah 29:10, “For the Lord hath poured out upon you the **spirit of deep sleep** (cf. Genesis 2:21, Joel 2:28-30 [page 14]), and hath closed your eyes: the prophets and your rulers, the seers hath he covered.”

[Remember: “The **colon** is used to separate two independent clauses when the second explains or illustrates the first.” (ThePunctuationGuide.com) This means that “**your eyes**” which are “**closed,**” “**covered**” (i.e. veiled) are the “**prophets**” and “**rulers**” and the “**seers**” (cf. John 12:40, Romans 11:7, 2 Corinthians 3:14, 4:4, 1 John 2:11)—i.e. they see “nothing”! [compare to cube on p.100]]

1. Acts 4:11-12, “This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given **among men**, whereby we **must** be saved.” [“must” is variant of “mustEr”; “mustered/mustard” (past tense variant)—cf. “muster”/“mustard”: 2 Kings 25:19, Isaiah 13:4, Jeremiah 52:25/Matthew 13:31, 17:20, Mark 4:31, Luke 13:19, 17:6]
 - a. Ephesians 2:19-22, “¹⁹ Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; ²⁰ And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; ²¹ In whom all the **building fitly framed together groweth** [Psalm 144:12, “That our sons may be as plants **grown up** in their youth;...”] unto an holy temple in the Lord: ²² In whom ye also are **builded together for an habitation** of God through the Spirit.”
 - b. 1 Peter 2:1-10, “¹ Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, ² As newborn babes, desire the sincere milk of the word, that ye may **grow** thereby: ³ If so be ye have tasted that the Lord is gracious. ⁴ To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ⁵ Ye also, as lively stones [“lively stones” that “grow” is imagery of the Fee Male—a “thing” of TRANSFORMATION], are built up a spiritual house, an holy priesthood, to offer up spiritual

sacrifices, acceptable to God by Jesus Christ. ⁶ Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious [*“precious” is imagery of the “female”*]: and he that believeth on him shall not be confounded. ⁷ Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, ⁸ And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. ⁹ But ye are a chosen generation³, a royal priesthood², an holy nation⁴, a peculiar people¹; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light [2 Corinthians 4:6, Daniel 2:22]: ¹⁰ Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.”

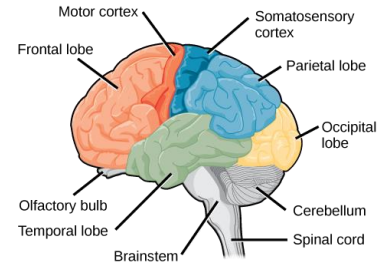
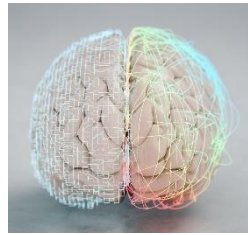
2. Psalm 118:22-23, “The stone which the builders **refused** [cf. Jeremiah 18:4, “And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.”] is become the head stone of the corner. This **is** the Lord’s doing; it is marvellous in our eyes.”
3. **Matthew 21:42-46***, “⁴² Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner [cf. 1 Corinthians 11:10, “For this cause ought the woman to have power on her head because of the angels.” Cf. Revelation 10:1, “rainbow was upon his head”; Revelation 21:11 (next page)]: this is the Lord's doing, and it is marvellous in our eyes? ⁴³ Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. ⁴⁴ And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. ⁴⁵ And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. ⁴⁶ But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.” [cf. verses in which Jesus disappeared or vanished—Luke 4:28-32, 24:30-31, John 5:13, 8:58-59, 10:38-42]
 - a. Matthew 22:29, “Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.”
4. Mark 12:10-11, “And have ye not read this scripture, The stone which the builders **rejected** is become the head of the corner. This **was** the Lord’s doing, and it is marvellous in our eyes?”
5. 1 Corinthians 1:30-31, “But of him are ye in Christ Jesus, who of God is made unto us **wisdom**, **and** righteousness, **and** sanctification, **and** redemption: That, **according as it is written**, He that glorieth, let him glory in the Lord.”
 - Consider the imagery of “cloak” (can be imagery of “concealment,” “stealth,” etc. → (-x,-y) on the graph), “veil” (i.e. meaning of the name, Lot, but also (-x,+y), (+x,-y) quadrants on the graph), “garment [sackcloth (+x,-y), rags (-x,-y), robes (+y)]” (description can be clue to quadrant on graph), “change of garments” (Judges 14), etc. (in all translations). For example: Isaiah 9:5, “For every battle of the warrior is with confused **noise** (cf. 1 Corinthians 14:8, Acts 19:32, Isaiah 29:6 [“great noise”] / “noise” can also indicate the presence of the Fee Male/Female—similar to imagery of “wailing” women), and **garments** rolled in blood (means every quadrant); but this shall be with burning and fuel of **fire** (cf. Isaiah 50:11 [cf. Isaiah 9:2, Jeremiah 31:22, Luke 12:49-53], Psalm 57:4, 106:17-18, Proverbs 6:27).”
 - Imagery of the Tree of Life:

“And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.”

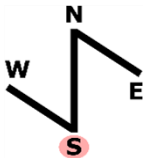
—Genesis 2:9 (cf. & compare: Psalm 34:8 [“taste and see”], Genesis 2:16-17, 3:6-7, Luke 24:30-31)

"pass away"—
 1 Corinthians 13:8(NIV),
 Matthew 24:34-36,
 Revelation 21:1-4, Job 9:25-
 26 (cf. Psalm 90:12), 30:15,
 34:20, Psalm 37:36, 58:8,
 78:39, 90:9, 144:4,
 Proverbs 4:13-15, Jeremiah
 8:13, Daniel 7:14, Hosea
 13:3, Micah 1:11, Matthew
 26:42, Mark 13:30-31, Luke
 21:32-34, 1 Corinthians
 7:31-40, 2 Corinthians 5:17,
 2 Peter 3:10, 1 John 2:17
"vanish"—Job
 6:17, 7:9, Isaiah 51:6,
 Jeremiah 49:7, Luke 24:31,
 1 Corinthians 13:8,
 Hebrews 8:13, James 4:14

"[Revelation 21:1, "And I saw a new heaven and a new earth: for the first heaven and the first earth were **passed away** [THAT which "was"]; and there was no more sea."] ¹ And he shewed me a pure river of "water of life" ["Creation" is THAT which gives meaning and purpose to FāthEr's existence], clear as crystal, proceeding out of the throne of God and of the Lamb [cf. Jeremiah 17:12-13, Revelation 4:2-3, "in sight"—was there also a "sound"?]. ² In the midst of the street of it, and **on either side of the river**, was there **the tree of life** [cf. Proverbs 3:11-19], which bare **twelve** manner of fruits, and yielded **her** fruit **every month** [sounds like an earthly menstrual cycle—this cannot be referring to "Heaven" ("time" does not exist in Heaven)]: and the leaves of the tree were for the healing of the nations [no sickness in Heaven]. ³ And there shall be no more curse [cf. Matthew 21:18-22, Mark 11:12-14,20-23]: but the throne of God and of the Lamb shall be **in** it; and his servants shall serve him:" —Revelation 22:1-3



"⁹ And there came unto me one of the seven angels which had the seven vials full of the seven **last** plagues, and **talked** with me, saying, Come hither, I will shew thee the bride, the Lamb's wife ["ewe" → We [is] "e"]. ¹⁰ And he carried me away in the spirit to a **great** and high mountain, and shewed me that **great** city, the holy Jerusalem, descending out of heaven from God, ¹¹ Having the glory of God: and **her** light was like unto a stone most precious [Revelation 10:1, "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:"], **even** like a jasper stone, **clear as crystal**; ¹² And had a wall great and high, and had **twelve** gates, and at the gates **twelve** angels, and names written thereon, which are the names of the **twelve** tribes of the children of Israel [Although there were **twelve** sons of Jacob, Joseph's two sons had a tribe in their names—the "half"-tribe of Ephraim and the "half"-tribe of Manasseh—which means that there are 13 "names." In the New Testament list found in Revelation 7:5-8, there is mentioned the name "Joseph"—along with his son, "Manasseh." That list excluded the tribes of Dan and Ephraim (cf. Psalm 78:67, Hosea 5:14, 13:12, Zechariah 9:10 [cf. Hosea 12:8]). So, which names are on the gates?]: ¹³ On the east three gates; on the north three gates; on the south three gates; and on the west three gates. ¹⁴ And the wall of the city had **twelve** foundations, and **in** them the names of the **twelve** apostles of the Lamb [apostles—not all from same tribe, and some with the same name, and some "brothers."]. ¹⁵ And he that talked with me had a golden reed to **measure** the city¹, and the **gates**² thereof, and the **wall**³ thereof. ¹⁶ And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, **twelve** thousand furlongs. The length and the breadth and the height of it are **equal** [in Ephesians 3:14-19, "depth" is added to this measure]. ¹⁷ And he measured the **wall** thereof, an hundred and forty and four cubits [144,000 male virgins make up that list in Revelation 7:5-8 that I mentioned earlier], according to the **measure of a man**, that is, of the angel. ¹⁸ And the building of the wall of it was of jasper: and the city was pure gold, like unto **clear glass**. ¹⁹ And the foundations of the wall of the city were garnished ["adorned"—cf. Titus 2:10 (page 99-100)] with all manner of precious stones [We saw where "stones" could "grow" (1 Peter 2:1-10 [page 101]). Now we see "stones" being "garnished" like a plate of "food"]. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; ²⁰ The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. ²¹ And the **twelve** gates were **twelve** pearls: **every several gate** was of one pearl: and the street of the city ["sit" "e" / "it" "c-y" (sigh)] was pure gold, as it were **transparent glass**."—Revelation 21:9-21



Cf. Jeremiah
 17:21-27,
 Ezekiel
 48:31-34

What is the "measure" of the gates? It's "complicated"! Cf. Ezekiel 40 [Note how the gates are "S-E-W-N"—cf. Genesis 3:7, Job 14:17, 16:15, Ecclesiastes 3:7, Ezekiel 13:18, Mark 2:21/ Zechariah 8:15-17]

Gold city, gold "street" (singular). Is this akin to the "stripe" on Jesus' back? Refer to **blue text** on page 77 & 3rd image below.

and snared [in a "hole"?], and taken ["conned," "made a fool of," "deceived" [Job 12:16, "With him is strength and wisdom: The deceived and the deceiver are his." Cf. Proverbs 12:20, Isaiah 45:7], etc.].” ["twice told"—Ecclesiastes 6:6]

- Ruth 3:14, "Let it not be known that a woman [Wisdom] came into the floor."

When I first placed this verse in this section, it was at the bottom of the previous page. But when I added something to the section above it ["FILLED" it with "more"], Ruth 3:14 was pushed "down" to the "top" of this page. However, the more I add (fill-in), the lower it begins to sink, again. It made sense to me about "how" something that was once on the floor could be "lowered" to the ceiling. I'm referring to the imagery discussed on the previous page. Perhaps Wisdom never changed her position, but rather FāthEr changed His—became "more." "HE" took something that was considered beneath Him and elevated it to a position that exalted it above Him—by simply repositioning His "stance." In the first "telling," Wisdom the married wife was "seated" and "silent." But in the next "telling," Wisdom was "elevated" to an exalted "place." [If the page break was the X-axis, and this page was a mirror, what then?]

"Wisdom is the **principal thing**; therefore get wisdom: and with all thy getting get under**stand**ing. Exalt her, and she shall promote thee: She shall bring thee to honour, when thou dost embrace her [cf. Judges 10:10-15]. She shall give to thine head an ornament of grace: A crown of glory shall she deliver to thee."
—Proverbs 4:7-9

"And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure."—Isaiah 33:6

"¹⁸ Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. ¹⁹ For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. ²⁰ And again, The Lord knoweth the thoughts of the wise, that they are vain. ²¹ Therefore let no man glory in men. For all things are yours; ²² Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; **all are yours**; ²³ And ye are Christ's; and Christ is God's."

—1 Corinthians 3:18-23

The diagram consists of several interconnected elements:

- Left Panel:** A coordinate system with the equation $y = ax^2 + bx + c$. It shows a blue parabola opening upwards and a red dashed line. Below it, a question asks: "Could be the side-view of a circle/torus? Imagery of the 'circle of life'?"
- Central Cube:** A 3D wireframe cube. The top face is labeled "Heaven" in red. The bottom face is labeled "Earth" in red. The middle horizontal plane is labeled "WISDOM" in blue. Dotted lines connect the corners of the top and bottom faces. Text inside the cube includes: "Go to the land I will show you..." (Genesis 12:1), "Psalm 115:16", "Psalm 24:1", "Psalm 40:4", and "...DEEDS...too many to declare."
- Hourglass:** An hourglass with blue sand. The top bulb contains "1 Thessalonians 4:17" and "Luke 24:51". The bottom bulb contains "Isaiah 60:11" and a quote: "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." The bottom of the hourglass is labeled "© 2008 glass CC-BY-NC".
- Right Panel:** Large text "Ours" and "His". Between them is a quote: "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea." —Genesis 22:17 (cf. Psalm 24:2). Below it is another quote: "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee." —Psalm 139:17-18 (cf. Romans 13:11).

"BUT wisdom is JUSTIFIED of **ALL** her children." —Luke 7:35

Cf. Jeremiah 31:3, Galatians 4:19-20