

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



A “Good” Theory of Everything

GoodTheoryOfEverything.com

I was moments from uploading this final version when I discovered a video about the Holographic Principle and Black Hole **Evaporation**. It was all unknown to me. But the imagery of evaporation of black holes fits perfectly into this imagery of what is known in Christendom as “The **Rapture**.” This supports the imagery of our being “windows” [imagery of the “sí-ève”]—of us each being an **Einstein-Rosen “bridge”!**

Cf. see pages 39 & 125-153, Matthew 24:30-35 (page 98); pink textbox (page 31).

“For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.”

—James 4:14

“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.”

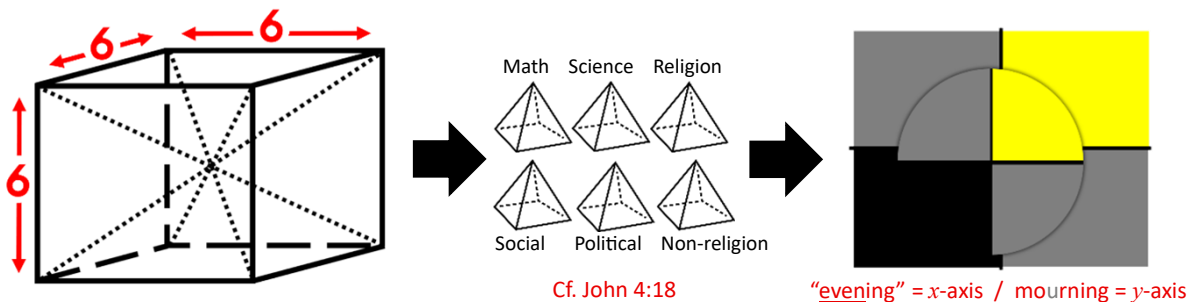
“How you describe something depends on what your measuring tools are.”
—Professor Lisa Randall

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 RIVAL.”—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.

Father = will [John 6:38-40 (page 18)]
Son = emotions [John 11:35 (page 124)]
Holy Spirit = mind [Romans 8:27 (page 153)]

*“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, “[not the least] ..**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.”

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? 7 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. [The idea of “conveyance” is akin to imagery of a wormhole—a “tube” that can carry “watt Er” from one place to another. Keep this imagery in mind as you read this document. “Military tactics are like unto water; for water in its natural course runs away from high places and hastens downwards.” —Sun Tzu (The Art of War)] 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.”

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 unproveable 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."

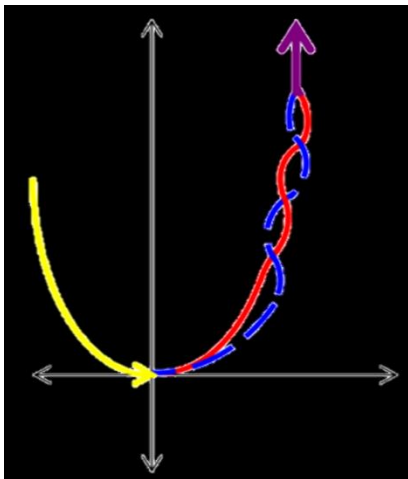
—Dr. Myles Munroe
(i.e. wise-Er, strong-Er, etc.)

"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 [page 116])

"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 [pages 116-117], 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

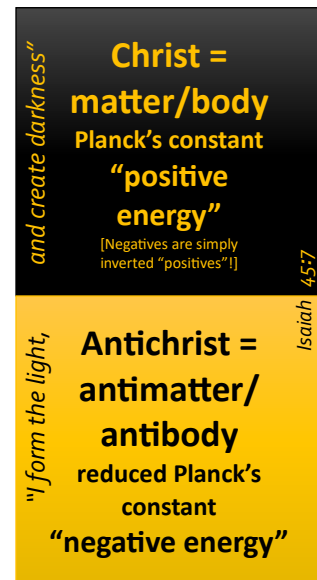
“The debate over God must begin by presuming atheism, putting the burden of proof on those arguing that God existed.”—Anthony Flew (NBCnews)

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.”

Cf. Ephesians 4 (page 116)



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 HOME page of goodtheoryofeverything.com (under the sun!)]. The **negative** is the “lawless” that set FāthEr “free” from the “BOX” (see pages 49, 57).

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

Verse 9:
Israel =
FāthEr

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 43:23-24)

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; ²To 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; ³Without 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. ⁵And 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.

Feminine Imagery: “chariot and horse” [It is hard to distinguish feminine imagery, so this is my best guess—FāthEr/Wisdom [“o”] before His child [“a” = Law]. cf. Revelation 9:9 (page 38); “O” & “a” (page 17);]

Isaiah 43:15-21,

“power”—cf. Romans 13:1-8, “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...For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power?...” [page 149]

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 chariot⁴ and horse¹, 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.

Power = king = death = hell = children = Wisdom = married wife = **THE Idea (Big Bang)**

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,

¹ In the beginning God [the “Digging Man”] created the heaven and the earth [the hill is heaven, the hole is earth]. ² And 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. ³ And God said, Let there be light: and there was light. ⁴ And God saw the light, that it was good: and God divided the light from the darkness. ⁵ And 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]

CORRECTION

In the EXCHANGE (“evening”—see page 18), “Night” (hole) is positive and “Day” (hill) is negative (cf. page 98). Cf. Revelation 6:12-17, Psalm 24:1-10, 130:3-4 (page 47), Ephesians 6:11-14, Romans 14:4 (page 40), Malachi 3:2-3 (page 47), **Psalm 134**, “(A Song of Degrees.) Behold, bless ye the Lord, all ye servants of the Lord, which by **NIGHT** stand in the house of the Lord. Lift up your hands in the sanctuary [variant of “sanctify” (STRONG’S definition—page 109)], and bless the Lord. The Lord that made heaven and earth bless thee **out of Zion**.” [Digging a hole is akin to surgery. What is “taken” out or “re-moved” would be discarded as “waste,” but FāthEr decided to “gather up the fragments that remain, that nothing be lost.” (John 6:12)]

Isaiah 45:7, “I form the light, and create darkness: I make peace, and create evil: I the Lord do ALL these things.” [Newton’s Third Law] “Newton’s third law simply states that for every action there is an equal and opposite REACTION” —spacecenter.org

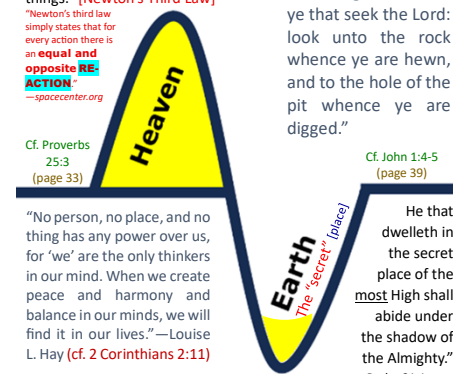
Cf. Proverbs 25:3 (page 33)

“No person, no place, and no thing has any power over us, for ‘we’ are the only thinkers in our mind. When we create peace and harmony and balance in our minds, we will find it in our lives.” —Louise L. Hay (cf. 2 Corinthians 2:11)

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.”

Cf. John 1:4-5 (page 39)

He that dwelleth in the secret place of the **most** High shall abide under the shadow of the Almighty.” —Psalm 91:1 (23:4)



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 [cf. Psalm 46:1-5—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 (FATHER-Wisdom 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 [(Cambrian) explosion]. 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, 16:5,
Ephesians
4:28 (see
page 116 for
whole
chapter)



Verse 5
Möbius strip:
Merriam-Webster

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)

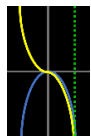
Loan cosigner verses—i.e.

"surety," "shake
hands,"
"pledge,"
"security (only
1 in KJV—Acts
17:1-9 [page
149])":
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...")

"Cosigner"
(See page
101)

Psalm 138:6-7



"Palaces" is feminine imagery—cf. Psalm 144:12 (page 38 textbox)

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 [Babylon is "expecting"?], and her days shall not be prolonged.

2 Kings 19:21-31,

²¹ This 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. ²² Whom 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.

"Voice": cf. Job 3:1 (page 13)

Verse 23: "messengers" is DNA imagery—mRNA. "lift up thy prayer" is imagery of the lagging strand.

Verse 24-25: The "hole" is a "well" filled with "strange waters"—i.e. "living waters." See "Living Water" textbox for references (page 109).

Ruinous heaps refers to the "hills" (positive and negative).

Verse 26: Cf. Psalm 144:12, "sons...as plants grown up" (page 38 textbox). See, also, page 83, 3rd paragraph. Old English for "grass" is "gras." "E" 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."

Verse 28: "turn thee back..." is imagery of the letter "e". Cf. 1 Kings 13:9,17 (see pages 83-84 for whole chapter).

Verse 31: "zeal"—cf. Numbers 25:11,13, 2 Samuel 21:2, 2 Kings 10:16, Psalm 69:9, 119:139, Isaiah 9:7, 37:32, 59:17, 63:15, Ezekiel 5:13, John 2:17, Acts 21:20, 22:3, Romans 10:2, 1 Corinthians 14:12, 2 Corinthians 7:11, 9:2, Galatians 1:14, 4:17-18, Philippians 3:6, Colossians 4:13, Titus 2:14, Revelation 3:19

[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.]

²⁴ I have digged and drunk strange waters, and with the sole of my feet have I dried **up** all the rivers of besieged places. ²⁵ Hast 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 shouldst be to lay waste fenced cities into **ruinous heaps**. ²⁶ 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, and as [ears of] corn blasted before it be grown up** [cf. Isaiah 40:6-8]. ²⁷ But I know thy abode, and thy going out, and thy coming in, and thy rage against me. ²⁸ Because 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 shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord.**"] ²⁹ And 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. ³⁰ And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit **upward**. ³¹ For 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, 1 Kings 19:17]

Verse 28: Earth = the "ear" [cf. picture (page 17)] Heaven = the "eyes" See the bottom of page 107.

In imagery, knowing **WHEN** is very important because the imagery can have different connotations. It is about the **processes** of experimentation—like a "chemical reaction" that is changing over "time." [i.e. Forms of "prayer" represent the stages of the "annealing" process in DNA replication.]

Zephaniah 1

Verse 1: "name imagery" is a cypher.

Verses 2-3: "consume"—cf. Hebrews 12:29 (page 40), Deuteronomy 32:9 (page 31)

¹ The 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]. ² I will utterly consume all things from off the land, saith the Lord. ³ I 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. ⁴ I will also stretch out mine hand upon Judah, and upon all the inhabitants of

ESCAPE— Cf. Genesis 19:17-22

"Little one" (cf. page 98 & Psalm 68:27)

From page 87: "stumbling block" Ezekiel 3:20, 7:19, 14:3-4,7, Zephaniah 1:3, Isaiah 57:14, Jeremiah 6:21, Romans 14:13, 1 Corinthians 1:23, 8:9, Revelation 2:14

CHEMARIMS:
STRONG'S 3649, kāmār; from 3648; properly, an ascetic (as if shrunk with self-maceration), i.e. an idolatrous priest (only in **plains**); STRONG'S 3648, kāmār; a primitive root; properly, to intertwine or contract, i.e. (by implication) to shrivel (as with heat); figuratively, to be deeply affected with passion (love or pity). Translated as "be black, be kindled, yearn." [kamar → a-mark / ram-ak (Ram Ak, "a" is "Law" whereas "o" is FATHER ¹⁰⁰⁰)]

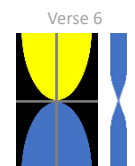
Verse 5: "Malcham" in reverse imagery is "Make lame." The lame is "0" on the graph. **2 Corinthians 12:11**, "...though I be nothing."

Verse 8: "punish the prince" is explained later. "Strange apparel" is akin to *The Emperor's New Clothes*—the "nothingness" is the "strange waters" in **2 Kings 19:24** (previous page), "strangers upon" in **Ezekiel 28:7** (page 25) and "body was wet with...dew" in **Daniel 4:33**. [Also imagery of Earth]

Verse 11: "Maktesh" in reverse imagery is "Sheet came." Cf. **Acts 10:9-16**. There is also woven imagery related to the "loom" but the "I" is missing.

Verse 12 ("LEES" → backwards) "SEB" [STRONG'S 8105, shemer; from 8104; something preserved, i.e. the settlements (plural only) of wine. Translated "dregs, (wines on the) lees. STRONG'S 8104, shmar; a primitive root; properly, to hedge about (as with thorns) [imagery of the "crown of thorns" (**Matthew 27:29**, **Mark 15:17**, **John 19:2,5**)] imagery of hedging about or guarding the "mind" / also, the "helmet of salvation" (**Isaiah 59:17**, **Ephesians 6:17**, **1 Thessalonians 5:8**), i.e. guard; generally, to protect, attend to, etc. Rendered in scripture as: beware, be circumspect, take heed (to self), keep (for, self), merit, look narrowly; observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch (-man).

night → nigh "L"
→ nigh "the cross"



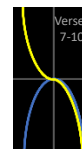
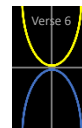
Verse 6 is imagery of a Möbius strip that has been twisted but not "joined."

Verse 12: One imagery of "knees prevent" can be of a whirlpool—i.e. (backwards) "sink"; "preVENT" is imagery of the swirling water as it is "drained" from a "SINK." Cf. "Paul's" shipwreck—**Acts 27:30-41**

Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; ⁵ And 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; ⁶ And them that are turned back from the Lord; and those that have not sought the Lord, nor enquired for **NOT "of"** him. ⁷ Hold 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. ⁸ And 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**]. ⁹ In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. ¹⁰ And 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. ¹¹ Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. ¹² And it shall come to pass at that time, that I will search Jerusalem with candles [**wax**], 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. ¹³ Therefore 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. ¹⁴ The 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**]. ¹⁵ That 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."], ¹⁶ A day of the trumpet and alarm against the fenced cities, and against the high towers. ¹⁷ And 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**]. ¹⁸ Neither 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

¹ After this opened Job his mouth, and cursed his day. ² And Job spake, and said, ³ Let 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**]. ⁴ Let that day be darkness; let not God regard it from above, neither let the light shine upon it. ⁵ Let 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."] ⁶ As 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. ⁷ Lo [w], 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. ⁹ Let 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: ¹⁰ Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes. ¹¹ Why died I not from the womb? why did I not give up the ghost when I came out of the belly? ¹² Why did the knees prevent me ["NOT" is missing from this phrase. What is the real meaning of "knees prevent"? Compare **Psalms 88:13**, "...O Lord; and in the morning shall my prayer prevent thee." DNA imagery/ cf. **Isaiah 66:12**]? or why the breasts that I should suck? ¹³ For now should I have



Verse 12: "candle," "wick-ed" are words to indicate "wax[-ing]"—growing or increasing. "Waxing" can, in turn, indicate "deplete" [removal of hair can be indicative of the FEMALE (i.e. lion with "no" mane)]. This imagery is related in that it can represent the "moon" in its phases—i.e. a celestial body with no "mane." The fiery mane of the sun is indicative of the "male."

Verse 13: booty → (backwards) y tube

Verse 13: cf. **Luke 12:18** (page 9, red ink)

An even dance = a serpent/leviathan

Cf. **Genesis 3:1-15** [Note vs. 15: "it"/ "his"] (cf. page 83 (3rd ¶), **Genesis 2:8-9**, 15-17, **James 2:19** (page 29))

Verse 5: Cf. **Hosea 4:13**, "because the shadow thereof is good;" (See page 20) & **Jeremiah 13:16**, "shadow of death" (page 10)



Verse 14: "build desolate places for themselves" is imagery of a tomb, mausoleum or grave.

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



Verse 23: "hedged in"—see Zephaniah 1:12 (textbox, previous page)

lain still and been quiet, I should have slept: then had I been at rest, ¹⁴With kings and counsellors of the earth, which build desolate places for themselves; ¹⁵Or with princes that had gold, who filled their houses with silver: ¹⁶Or as an hidden untimely birth I had not been; as infants which never saw light. ¹⁷There the wicked cease from troubling; and there the weary be at rest. ¹⁸There the **prisoners** rest together; they hear not the voice of the oppressor. ¹⁹The small and great are there; and the servant is free from his master. ²⁰Wherefore is light given to him that is in misery, and life unto the bitter in soul; ²¹Which long for death, but it cometh not; and dig for it more than for hid treasures; ²²Which rejoice exceedingly, and are **glad, when they can find the grave**? ²³Why is light given to a man whose way is hid, and whom God hath hedged in [cf. Lamentations 3—"heavy chain" = 0+1+1+1+1+1+1+...]? ²⁴For my sighing cometh before I eat, and my roarings are poured out like the waters. ²⁵For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. ²⁶I 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, 25:27:25-37, 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

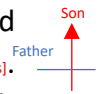
"Zion"—The shape of "Z" is imagery of two "L"-s **joined** like the hill and the hole (i.e. an upside-down hill that is open and FREE!). "Z" is also imagery of the reverse image of "S" / ∫ (integral); also imagery of the italicized letter *f* (ef). Cf. Acts 17:6 (page 60 textboxes).

Verse 2: COMPARE with 2 Kings 19:26 (page 12).

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 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?

NOTE: Double speaking and double letters are indicative of "both" the hill and the hole. See note on page 84, verse 2 of 1 Kings 13.

Verse 13: A heart has 4 "chambers"—i.e. a 3D graph.

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**

Verse 14

"Meat" offering = Earth
"Drink" offering = Heaven
(cf. Genesis 1:29, Deuteronomy 11:11)

Verse 15:

TRUMPET: STRONG'S 7782, shôwphâr; or shôphâr; from 8231 in the original sense of *incising* (horn-like "teeth"); a *cornet* ("corn-NEET") (as giving a *clear* sound) or curved horn.
STRONG'S 8231, shâphâr; a primitive root; to *glister*, i.e. (fig.) *be* (causatively, *make*) *fair*. Rendered in scripture as "goodly." **FAST:** is a play on words—i.e. "hastily"! **SOLEMN** is imagery of "Sol Men," the sea of "suns/sons" (seasons). **ASSEMBLY** is exactly that—a "coming together."

Verse 16:

"and those that suck the breasts"—cf. Deuteronomy 32:13, "he suckled him with honey out of the rock"

Verse 16: Word Imagery: "forth" is a play on words—i.e. "FOURth." "Chamber" is the clue—i.e. graph/heart.

"closet" is the "prayer closet" (cf. Matthew 6:6). (DNA imagery—i.e. "kneeling" = annealing)

Verse 19:

"corn, wine, oil"—cf. John 12:24-25, Revelation 6:6, Psalm 104:15, 109:18 James 5:14, Isaiah 61:3, Jeremiah 31:12, Proverbs 5:3, 21:30, Haggai 1:11, Hosea 2, Exodus 29:23,40, Micah 6:15, Deuteronomy 32:13, Jeremiah 11:16, 2 Chronicles 32:28, 1 Timothy 5:23, Psalm 128:1-6, 55:21, Nehemiah 10:39, Ezra 6:9, 2 Kings 18:32, Romans 11:24, John 3:16-17, Numbers 6:15

Verse 20:

Cf. Isaiah 34:1-4 (cf. 2 Corinthians 5:1 (page 112)), Revelation 6:12-14

Verse 25:

The absence of the word "and" with the commas means that the two things mentioned are part of the same "side" (See page 106). (i.e. locust, cankerworm = one side / caterpillar = one side / palmerworm, great army = one side)

Verse 30:

"WONDERS"—cf. Exodus 3:20, Psalm 40:5, 119:129, Isaiah 9:6, Daniel 12:6, 2 Corinthians 12:12, Proverbs 30:18-19, Revelation 13:3,13, Joshua 3:5(AMP)

Verse 32:

"come to pass" is equivalent to saying, "through"!

merciful, slow to anger, and of great kindness, and repenteth him of the evil. ¹⁴ Who 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? ¹⁵ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: ¹⁶ Gather 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. ¹⁷ Let 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. 2 Kings 2:14, Ezekiel 28:9)? ¹⁸ Then will the Lord be jealous for his land, and pity his people. ¹⁹ Yea, 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: ²⁰ But 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 (+x -axis), and his hinder (i.e. "back") part toward the utmost sea (+y -axis), and his stink shall come up, and his ill savour shall come up, because he hath done great things. ²¹ Fear not, O land; be glad and rejoice: for the Lord will do great things. ²² Be 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. ²³ Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain¹ moderately, and he will cause to come down for you the rain², the former rain³, and the latter rain⁴ in the first month. ²⁴ And the floors shall be full of wheat, and the vats shall overflow with wine and oil. ²⁵ And **I will restore** to you the years that the locust¹ hath eaten, the cankerworm², and the caterpillar³, and the palmerworm⁴, my great army⁵ which I sent among you. ²⁶ And 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**. ²⁸ And 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: ²⁹ And also upon the servants and upon the handmaids in those days will I pour out my spirit. ³⁰ And I will shew wonders in the heavens and in the earth, blood, and fire, and **pillars** of smoke. ³¹ The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. ³² And 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.

Verse 22: "BEASTS"
Cf. Ecclesiastes 3:18 (page 52)

Verses 28-29:
"pour out my spirit"—cf. Proverbs 1:23, "Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you."

Verse 30:
"Pillars of smoke"—connect Proverbs 9:1, Revelation 9:2, & NIV verses: Judges 20:40, 1 Kings 7:2-3, Song of Songs 3:6, Isaiah 9:18, Jeremiah 36:23, Zephaniah 2:14, with Mark 9:49-50 (KJV), Genesis 19:26 (KJV)

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?]

1 Kings 19:11-13
 “¹¹ And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake: ¹² And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. ¹³ And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?”

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” (cf. Romans 7:25). 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 HOME page 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 HOME page below “**...a lie.**”)). “Beginner” Möbius strip imagery begins just after the 2nd YouTube video, “Even If.”]

Romans 7—
 see page 140
 for whole
 chapter

Matthew 18:3,
 “Except ye be
 converted, and
 become as
little
children, ye
 shall not enter
 into the kingdom
 of heaven.”
Luke 17:21,
 “...Behold, the
 kingdom of God
 is **within** you.”

“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 [the geometry of "bending" a line ([1+1+1+1] also represented by "e") "fills" the balloon]. In them 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."

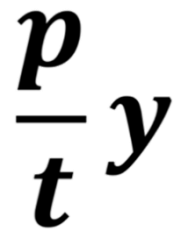
But pay particular attention to the King James Version (KJV) of the Holy Bible.



For the purpose of mathematics, it is important to understand that FāthEr and Wisdom [the "married wife"] are ONE according to Genesis 2:24, Matthew 19:4-6, Ephesians 5:31-33 (page 124); and 1 John 5:7 (page 41). FāthEr and Son are ONE according to John 10:30 (page 55). Therefore, FāthEr, Wisdom [Holy Ghost], and the Son [Word] are ONE—they are "same." Ecclesiastes 4:8, "There is ONE alone, and there is not a second; yea he hath neither child nor brother."

- There is imagery in lettering. The letters and their "shapes" each represent or mean something—**regardless of the language** (see *GRACE—a new beginning*—It is a well pp. 88-103 [link located at goodtheoryofeverything.com HOME page]). 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?"

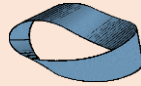
- Psalm 139:16, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

"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.

CHAOS is the “place” of the “joining” of THINGS that by all “appearance” should be “opposing” each other, yet “they” are in “agreement” to be ONE!

“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

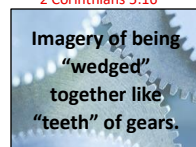


Möbius strip: Merriam-Webster.com

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].”

Verse 19: Cf. (page 112)
2 Corinthians 5:16



- 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]

- **Of place & Of function:**

Cf. Psalm 68:8-10,
Ezekiel 28:8 (page 26),
Job 33:24 (page 34)

- 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”]

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

- 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);**

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]

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

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

COMPARE

present life with past life [events, places, people & actions]. Note where they "overlap."

[cf. "lap"—Proverbs 16:33 (page 107 textbox), Nehemiah 5:13 (page 121 textbox)]

- 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." Job 7:12, "Am I a sea, or a whale, that thou settest a watch over me?"

• **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." Cf. page 148

Hebrew 3:13, "But exhort one another daily, **WHILE** it is called **To day**, lest any of you be **hardened** through the deceitfulness of sin." [cf. Hebrews 4:7 (page 92)]

For more "conflicting" imagery, see *The SOUND of FREEDOM* document (pages 110-112, 204, 245, 316-318, 384 & 413 (bottom of page))—link hidden on the blue Egg Nebula on the RIDDLE U page of the website.

- o 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".]
- o Job 32:7, "Days should speak [cf. Psalm 19:2 (page 17), 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 [page 124])]). The sea [of] suns ("seasons") in Genesis 1:

Verse 6: Revelation 12:12, "for the devil is come down unto you, having great wrath, because he knoweth that he hath but a **short** time."

"UN" is always "below" (-y).

Verse 10 ("Seas"): Pay attention to the use of capitalization of improper nouns. It is referring to a Personification of FäthEr.

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 S 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” and “waters below” are beings of heaven and earth respectively.]

Ephesians 5:25-26, 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 by the word [word = “living water”], ²⁷ That he might present it to himself a glorious church, not having spot, or wrinkle [a “fold” (bottom of page 121)], or any such thing; but that it should be holy and without blemish.”

“Living” water “transforms” water (cf. Isaiah 1:16—see page 121) thereby sanctifying [to “set apart, purify”—see OT definition (page 109)] and cleansing [removes “impurities” (ion exchange—refer to verses about “money changers”: Matthew 21:12-17, Mark 11:15-19, Luke 19:45-48, John 2:13-16)].



The Prince of Egypt

○ 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,

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

Cf. “strong man”—Matthew 12:29, Mark 3:27, Luke 11:21, Proverbs 24:5

- **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

Verse 13: “shadow”—cf. Merriam-Webster definition (page 22), see “region and shadow of death” (bottom of page 65), see textbox and blue highlighted sentence at bottom of page 70.

Verse 14: "separated" = "sanctified"? [See "Living water" textbox (page 20)]
 Verse 16: cf. Deuteronomy 32:35 (page 129). Note "foot"—a "measurement" of 12.

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 ["gil"-gal/gall"], 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 (page 36), Psalm 118:19-23, 119:126, Ezekiel 22:30, Proverbs 7:6-12, 8:2, 10:17, Isaiah 3:12 (page 89) // 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* & *t^echinnâh*, 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.”

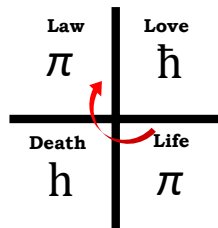
The word “wrath” is the Greek word “*thumōs*” (#2372 in STRONG’S) and means **passion** (as if **breathing** hard). It is from #2380 and is comparative to #5590. STRONG’S #2380 is the Greek word “*thuō*” and is “a primary verb; properly, to **rush** (**breath** hard, **blow**, **smoke**), i.e. (by implication) 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 prolonged 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 prolonged form of the base of

In imagery, the English letter “h” represents “breath.” **COMPARE** the imagery of ERGODIC with “angular momentum” (Planck’s constant or “h”) and the “random walk.”

Each quadrant of the graph represents a part of the equation.



Quadrant (+x,-y) & (-x,+y) are imagery of the tribes Ephraim and Manasseh—“halves” of a whole [the house of Joseph].
 $Q(+x, -y) + Q(-x, +y) = 1$

Quadrant (+x,+y) is ALWAYS “Love” and represents “north.” Quadrant (-x,-y) is ALWAYS “Death” and represents “south.” But the other two can “turn” (akin to a torus)—when viewing the imagery **“mathematically.”** Math allows the imagery to “move”!

Cf. Job 30:21, “Thou art become cruel to me: with thy strong hand thou opposest thyself against me.” Imagery of “**O**” being smashed “in the midst” of two opposing forces. Cf. Isaiah 34:16, “NONE shall WANT her mate:”

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 (page 89)] 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 opposetest 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?”

Genesis 18:25, “That be far from thee...to slay the righteous with the wicked...Shall not the Judge of all the earth do right?” (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.”]

There is a conversation taking place between the **Old** Testament and the **New** Testament. If you “listen” closely, you will “hear” it.

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 3956 (pas) “includes all forms of declension; apparently a primary word; *all, any, every, the whole.*”
STRONG'S 58 (agora) “from...agērō (to gather; probably akin to 1453).”
STRONG'S 1453 (ēgērō) 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—note the presence or absence of “the” [“el” in Spanish]). **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). It's more than just “grammar.”

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”

On the GRAPH, “just” would be all four quadrants. “Un-just” would only be the “negative y” quadrants—the quadrants of Folly and Law [see pages 113 (verses 17+) and 115 (verse 15)].

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 page 148
[Also, cf. Judges 9,
especially, verses 46-54
(page 88)]

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.**”



“**booties**” is imagery of
“coverings” for the feet of an
infant. Also, for the constellation,
“Boötes,” the “**heard**sman” [cf.
Jeremiah 31:18-19 (page 110)].

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

COMPARE this imagery of the
Babe’s “**booties**” with the imagery
of having your feet “shod” with
sandals [cf. Mark 6:9 (page 116)
and Acts 12:8 (page 117)].

Cross-reference this
imagery in verse 6 &
12 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. yāga’; a primitive
root; properly to *gasp*;
hence to *be exhausted*, to
“*tire*,” to *toil*.”

v. 14, “knowledge of the
glory of the Lord” =
“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.”
Imagery of **air currents**.)

- Habakkuk 2:1-20** [Role-reversal imagery. FāthEr is the villain of every tale. In this chapter, He is the one (verse 4) whose soul is “lifted up.”], “¹ I 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] ² And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. ³ For 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**. ⁴ Behold, 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] ⁵ Yea 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] ⁶ Shall 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”] ⁷ Shall 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] ⁸ Because 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. ⁹ Woe 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’)]! ¹⁰ Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. ¹¹ For the stone shall cry out of the wall, and the beam out of the timber shall answer it. ¹² Woe 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)—i.e. “hers.” 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!**”] ¹³ Behold, 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? ¹⁴ For the earth shall be filled with the **knowledge of the glory** of the Lord, as the waters cover the sea. ¹⁵ Woe 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! ¹⁶ Thou 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. ¹⁷ For

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. Also, cross-reference Judges 9:46-54 (page 88).

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.”

the violence of Lebanon [some more asinine imagery—i.e. “Lebanon” in reverse is “non(e) Abel (“able”), or, “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. ¹⁸What 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]? ¹⁹Woe 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.**] ²⁰But 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.”]

Verses 18-19: “dumb”—cf. Job 8:9, “(For we are but of yesterday, and know nothing, because our days upon earth are a shadow:)”

- **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.” [“wicked” = (x,y) & (x,-y)]
- **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.” [6 variables for 3 dimensions]
- **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), "...touched...**all points**... yet without sin."] ~ Oxford Languages

“God is a moving thing.”—Harold Woodson

“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 [i.e. “air current”] 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 6:1-4]

○ **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, 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" (cf. 1 Samuel 15:12NIV, "Saul...set up a monument"; 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, etc. "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":
¹Creation. ²The Big Bang. ³Higgs boson. ⁴DNA replication (from page 9)
- Psalm 19:7-13, " ⁷The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. ⁸The ¹statutes of the Lord are **right**, rejoicing the heart: the ⁴commandment of the Lord is pure [x-y], enlightening the eyes [+x]. ⁹The ²fear of the Lord is clean, enduring for ever: the ³judgments of the Lord are true and righteous altogether. ¹⁰More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. ¹¹Moreover 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?).] ¹³Keep 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."

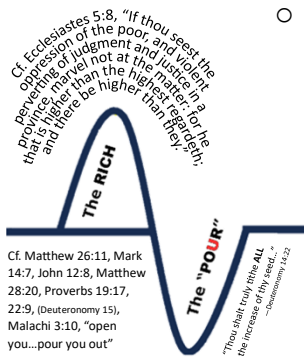
- Psalm 50:12-13, "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? [Isaiah 58:3-14, "...Is it such a fast that I have chosen?"]
 - Deuteronomy 32:9, "For the Lord's portion is his people; Jacob is the **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."

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. Cf. Isaiah 46:4

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

- 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." [See page 116 for full chapter.]] [cf. Revelation 21:17 (page 103)]
- 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 Israel¹ and of Judah²; and if that had been too little, I would moreover have given unto thee such and

Genesis 2:18
 $a^n a^m = a^{n+m}$



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 "house." 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(NCB), "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."
 Israel¹ = hill Judah² = hole

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
 “And IT is in the **HEART** that ALL wars are **WON!**”
 —The Last Airbender Cf. **Psalm 27**

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

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

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 (page 34), 1 Corinthians 2:11-16]

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**]

- o 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?

Regarding FāthEr's thoughts on His actions: cf. Romans 7 (page 140), 2 Samuel 24:10,17 (page 87)

“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?

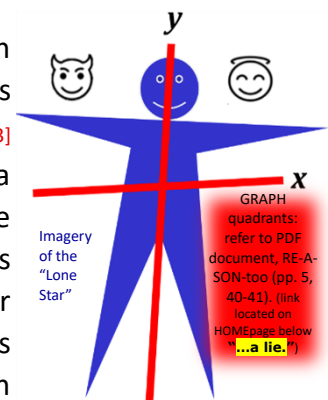
“To be or not to be?”—Shakespeare

“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**]

- o 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



Imagery of the “Lone Star”

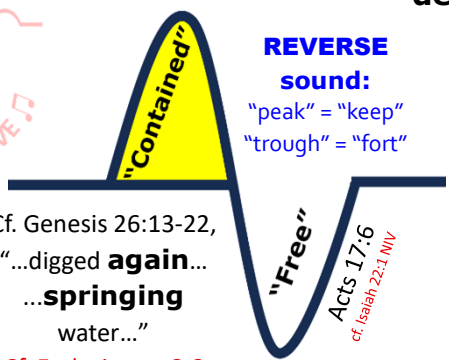
4 and Luke 8, a parable about a “sower” is told. (Cf. 1 Corinthians 3:6-9, Luke 12:18)] (**NOTE** that this same imagery is sometimes used with a “mountain”—most often, “someone” goes **“into”** the mountain.) The imagery of the Hole made when the hill was formed is the imagery of Hell. It is the “negative” (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”]

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]

“NOT BOUND” (22 verses):

Genesis 44:30, Exodus 19:12,



Cf. Genesis 26:13-22, “...dugged **again**...
...**springing** water...”
Cf. Ecclesiastes 6:6

“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 [page 149])
(Cf. Jeremiah 3:14, Hebrews 12:29/Malachi 3:2,6 **FIRE = SOAP**)

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.”

- 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 4:34, 36-37**, “.....³⁴ And at the end of the days...mine understanding returned unto me...³⁶ 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. ³⁷ 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 page 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 in 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.”

Joel 2:25 (page 15),
 Judges 9:51 (page 88
 textbox)

John 6:15—cf. Hebrews 5:1 (see page 77 for whole chapter)

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 [cf. 39:20-30], 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],

¹And 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. ²Then 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. ³And 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. ⁴And, behold, the **glory of the God of Israel was there**, according to the vision that I saw in the plain. ⁵Then 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**. ⁶He 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. ⁷And he brought me to the door of the court; and when I looked, behold **a hole in the wall**. ⁸Then 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.”] Genesis 38:28, “And...when she travailed, that the one put out his hand...”]. ⁹And he said unto me, Go in, and behold the wicked abominations that they do here. ¹⁰So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, **pourtrayed** upon the wall round about. ¹¹And there stood before them seventy men of the **ancients** of the house of

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)

Verse 2: “amber” is an imagery variant of “ember” because of its spelling similarities. [“a” is Law, “e” is Death.]

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 11:10-14**)

Verse 5-6: cf. Job 26:7, “He stretcheth out **the north** over the empty place, and hangeth the earth upon NOTHING.” [In the vastness of space, what is “north”? See page 96]

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 (עשר) 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. Genesis 31:35, 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” [graph—page 81]—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.”

Jeremiah 31:3, “The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with

lovingkindness have I “drawn” thee.” [the “magnetic” force]

Psalm 88:6, “Great light” is imagery of a supernova.

This is a “thread” of imagery.

Follow the “string(s)” wherever it “leads”: cf. **Psalm 140:9** with verse 7, 1 Corinthians 11:10 and “cover.” Also, cf. Psalm 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).

Exodus 33:22—cf. Isaiah 57:3-5, Numbers 6:24-26(MSG), “God look you full in the face”



Name imagery can be used for further understanding.

- 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**—Cf. 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.” (Proverbs 16:27, “An ungodly man diggeth up evil: and in his lips there is a burning fire.”)
- **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 (page 89), Matthew 28:16, Mark 6:46, Luke 10:18 (page 121)]
- 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 cleft 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

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."

;)= 😊 = π (=  = π (=  = etc.)
(a "wink")
cf. Acts 17:30

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 ["raised"—xⁿ]. 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? air current?], 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, FāthEr (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.]

See blue
textbox.

- 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, “¹⁶ 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]: ¹⁷ 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]. ¹⁸ Wherefore comfort one another with these **words.**”

Verse 17: cf. 1 Corinthians 7:29, “the time is short: it remaineth” [page 149]; cf. “Verse 6” textbox on page 19.

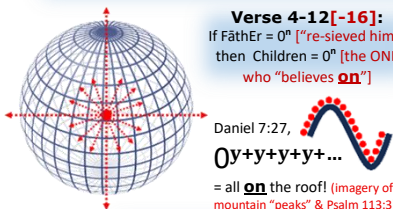
I was moments from uploading this final version when I discovered a video about the Holographic Principle and Black Hole **Evaporation.** It was all unknown to me. But the imagery of evaporation of black holes fits perfectly into this imagery of what is known in Christendom as “The Rapture.” This supports the imagery of our being “windows” [imagery of the “sí-ève”]—of us each being an **Einstein-Rosen “bridge”!**
 Cf. Matthew 24:30-35 (page 98); pink textbox (page 31), see pages 125-153.

Cf. “dew” (“due”)—Genesis 27:28,39, Exodus 16:13-14, Numbers 11:9, Deuteronomy 32:2 [read whole chapter page 129], 33:13,28, Judges 6:37-40, 2 Samuel 1:21, 17:12, 1 Kings 17:1, Job 29:19, 38:28, Psalm 110:3, 133:3, Proverbs 3:20, 19:12, Song of Solomon 5:2, Isaiah 18:4, 26:19, Daniel 4:15,23,25,33, 5:21, Hosea 6:4, 13:3, 14:5, Micah 5:7, Haggai 1:10, Zechariah 8:12

Verse 2: cf. Proverbs 8:20-36 (page 53).

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 4-12[-16]:
 If FāthEr = 0° [“re-sieved him”],
 then Children = 0° [the ONE
 who “believes **on**”]



Daniel 7:27,
Oy+y+y+y+...
 = all **on** the roof! (imagery of
 mountain “peaks” & Psalm 113:3)

Verse 15-16:

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

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

1 Corinthians 7
(whole chapter),
page 149

- 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":

"Downsitting/sitting" and "uprising" are imagery of that referenced on page 36 ("loo, cipher"). It can be imagery of a toilet that overflows or Psalm 23:5. 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 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"]." "right hand"—see Ezekiel 7:27 (page 124)
- 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." [cf. Luke 10:18 (page 121), Ecclesiastes 4:10 (page 111)]

- 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 swimmest**, 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 "unity" of roles between FāthEr and Wisdom (the married wife). (And Father and Son. (John 10:30, page 55)) (Or, better said, there is "sameness" because husband and wife are "ONE flesh" [Genesis 2:24, Matthew 19:4-6, Ephesians 5:31-33 [page 124].]) "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 [page 89])

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 [horses and chariots of fire "compass"] Elisha." "compass"—Jeremiah 31: 31:22 (page 110), Isaiah 44:13 (page 48), Galatians 4:4 (page 113)

- Coal (or brimstone) ["word 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—i.e. “guilt” = “gilt”; “cave” [Eng/Latin]. Even if the same spelling is used in different languages and have different meanings—i.e. “pie” is a “type of dessert” in English, but a “**foot**” in Spanish. 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 “ear”revocable—

He doesn’t take back what He has given—even though you can “lose” it!

Ezekiel 28:14-16

$\Delta = \text{“3”} = \text{“perfect”}$

[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, “Ye will surely say unto me this proverb, Physician, heal thyself.”]

Deuteronomy 32:22,

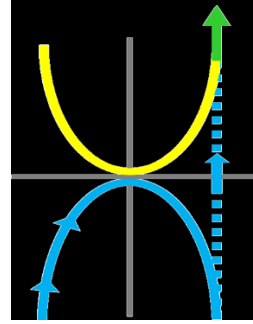
“consume the earth with her increase”

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

- 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** [stead?].” (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** [cf. Isaiah 57:4] 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 (page 124), 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 [John 8:44]. 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 (page 54), Ephesians 5:21-33 (page 124)]: 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, Therefore every scribe

Matthew 13:49-52,

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

Isaiah 41:15,

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

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

Israel/man = hill
Judah/beast ["lion"] = hole

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" [page 149 (whole chapter)]; 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,

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

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 ³Lord, and thy ¹⁺²redeemer, the ⁴Holy 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^A and the house of Judah^B with the seed of man^A, and with the seed of beast^B**. 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 [page 30—Psalm 19:8 (textbox)]. 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

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.

3a:
 $m = \tan \theta$

“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.**”

pâsa’ is an imagery variant of nâsâ’ (page 23, “a primitive root; to *lift*”)

“penny” +
 “tent” (tabernacle)
 = penitent

- 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? [No matter what “destiny” we “choose,” is it not, still, His “choice”? Cf. Daniel 7:27 (page 86), Romans 7 (page 140)]

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”).

2 Corinthians 3:17—cf. Psalm 51:12, “Uphold me with thy free spirit.” [The “negative” is the FREE “RADICAL”—the lawless that set FäthEr free from the confines of “nothingness”!]

- 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 plan of him who works out everything in conformity with 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.”

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

- 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.”

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 [page 48], 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.”

- 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.” [Tribes of Dan and Ephraim are 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. If Dan’s absence means “no judgment,” what of Ephraim’s (STRONG’S 669 “double fruit” → 672 “fruitfulness” → 6509 “to bear fruit”)?]

- 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. Perhaps, it is a “seated” and “upright” position—like the imagery of Santa Claus, who is the image of a “gracious” and “upright” benevolent person.

Cf. “distribute”—Job 21:17, Luke 18:22, John 6:11, 1 Corinthians 7:17 [page 149], 2 Corinthians 10:13, 1 Timothy 6:18

Genesis 4:15,

At this point, there are only 3 people in existence according to Biblical account (although the birth of a “female” is rarely recorded). “Who” are the “any” that would “find” him? What measuring tool does this relate to?

Malachi 3:6-7, “⁶ For I am the LORD, I change not; therefore ye sons of Jacob are **not consumed**.⁷ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?”

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,” [cf. page 20 textbox]

[“salt in yourselves” = constant cleansing] (FāthEr is solely responsible for the relationship.)

Better example of

REVERSE IMAGERY:

Jeremiah 32:17,27, “¹⁷ Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:...”²⁷ Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?”

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 (Word imagery): “pie-ces” is a variant for Pisces

→ pi-seas

“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.

- 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, “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. Since “nothing” is really “everything,” then “O Lord” is the x-axis. If this is true, then “**the Lord**” represents “y”—Wisdom and her “children”?]

- 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, “⁴⁹ For 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. 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.” **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.**

- 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**]

- Job 16:12, “I was at ease, but he hath **broken** me asunder [“tore-us”]: 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—but, what does the list in verses 19-21 symbolize (textbox)?]

- Revelation 13:16-18, “¹⁶ And 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**: ¹⁷ And 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. 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.” [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
 / Jeremiah 31:15 ("Ramah"
 [backwards→ "hammer"])

- **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 // "beauty" is FEMININE—refers to Wisdom.]
- 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:

¹ In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. ² Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. ³ And four great beasts came up from the sea, diverse one from another. ⁴ The 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. ⁵ And 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 [cf. John 6:53-58]. ⁶ After 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. ⁷ After 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. ⁸ I 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. ⁹ I beheld till the thrones were cast down [the "seats" of the 24 elders?], 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. ¹⁰ A 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. ¹¹ I 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. ¹² As concerning the rest of the beasts, they had their dominion taken away: yet their lives were **prolonged** for a season and time. ¹³ I 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. ¹⁴ And 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. ¹⁵ I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. ¹⁶ I 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. ¹⁷ These great beasts, which are four, are four kings, which shall arise out of the earth. ¹⁸ But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. ¹⁹ Then 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; ²⁰ And 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. ²¹ I 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, refer to PDF document, RE-A-SON-too (page 40). (link located on HOME page below "...a lie.")

- 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."

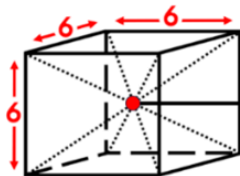
The imagery of the Beast is imagery of the "small" conquering the "great"—reverse-roleplaying.

- 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..."]

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

Cf. Ephesians 3:18 (page 150)
Creation* [height]. The Big Bang* [breadth].
Higgs boson* [depth]. DNA replication*
[length]. (from page 9)
[cf. Revelation 21:16 (page 103)]

- **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!]



"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)

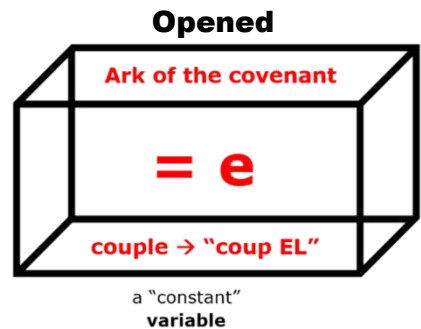
$e = mc^2$
imagery of "productivity."

This is imagery of a great being joined to a small (see "IT"—p. 43). Cf. 2 Corinthians 10:13-14 (page 109), Exodus 38:1 earth = "altar" (5x5x3 "foursquare") (cf. Psalm 8:5 [page 80], Daniel 5:25-28, Ezekiel 42:20 Earth = "sanctuary" Heaven = "profane place" Heaven "bent" to show favor—i.e. NOT "upright")



Be → He

Ephesians 2:14-22



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."

"sit/seat"—cf. Job 23:3 (page 145), Ezekiel 8:3 (page 35), Ezekiel 28:2 (page 25) & page 105.

- 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 [page 151], Proverbs 16:4)."

There are some verses that are "worded" the "same"—imagery of **resonance**. 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."

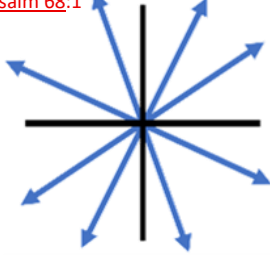
- Hosea 13:8, "⁷ Therefore **I** will be unto them as a lion: as a leopard by the way will I observe them: ⁸ **I** will meet them as **a bear that is bereaved of her whelps,** and will rend the caul of their heart, and there will **I**

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.]

The “Lion” of the Tribe of Judah is a “cub”? [cf. Genesis 49:9 (page 12); see also red ink text (page 38)]

- 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)]

Cf. Exodus 3:1-2, Psalm 68:1



“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 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”).”

- 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 (page 100), 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”).”

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

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

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

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

- 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.]

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”
 $a(b + c) = ab + ac$

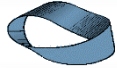
beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. ¹² When ye come to appear before me, who hath required this at your hand, to tread my courts? ¹³ Bring no more vain oblations; incense is an abomination unto me; the **new** moons and sabbaths, the calling of assemblies,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

- 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;



WAR

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



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
CIRCULAR BAND
into an INFINITY
“band.” (cf. 1
Chronicle 4:9-10,
Job 38:9)

Möbius strip: Merrim-Webster

John 6:29, "This is the WORK of God, that ye believe on him whom he hath sent."

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 (whole chapter, page 116) (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 GOD ["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 & hole 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.]

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

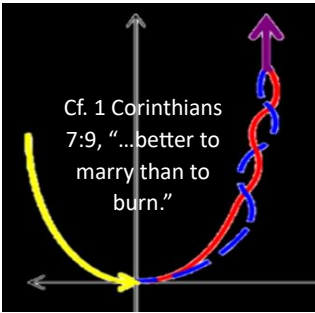
"Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word...without spot or wrinkle or any such thing, that she might be holy and without blemish. In the same way husbands should love their 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)

- 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 [page 124]). [The Spiritual are WISDOM, the married wife]

- Proverbs 8:1-5, 12, 20-31, 35-36, " ¹Doth not wisdom cry? and understanding put forth her voice? ²She standeth in the top of high places, by the way in the places of the paths. ³She crieth at the gates, at the entry of the city, at the coming in at the doors [Wisdom/Understanding "absorbs all"]. ⁴Unto you, **O men**, I call; and my voice is to the **sons of man**. ⁵**O ye simple**, understand wisdom: and, ye fools [-x], 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: ²¹That 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."]. ²²The 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. ²⁴When there were no depths ["earth for depth" (Proverbs 25:3)], 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**. ²⁷When he prepared the heavens, I was there: when he set a compass upon the face of the depth: ²⁸When he established the clouds above: when he **strengthened the fountains** of the deep: ²⁹When 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]: ³⁰Then 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."]. ³⁶But 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*
 by 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 on page 124):1-2, 21-33).



○ 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”]

1 Corinthians 7 (whole chapter), page 149

Cross-reference
 Isaiah 17:13 &
 Psalm 90:5 with
 Isaiah 59:19

○ 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.]

Cross-reference
 Psalm 90:7 with
 Lamentations 3:22,
 “NOT consumed”

“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, Zephaniah 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

○ 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, 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.”/Numbers 6:26(MSG), “God look you full in the face”]. 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 [0²—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

Romans 13:1 (page 50)

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 or **"even"**-ing 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?**"

When reading James 4:2-3, 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? Or, $-y$? 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! (Verse 2—cf. "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"!)
 Cf. [Jeremiah 31:10-12](#) (page 110)
 wolf → flow // roof = ($\sqrt{\text{or}}$)

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

- 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."

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?

In imagery, negative and positive do not “add up to zero” as it would in math. Negative and positive add up to **ONE**. They transform back to the original state.
“By honour and dishonour, by evil report and good report: AS DECEIVERS, AND YET TRUE;”
—2 Corinthians 6:8

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)

¹And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. ²For I determined not to know any thing among you, save Jesus Christ, and him crucified. ³And I was with you in weakness, and in fear, and in much trembling. ⁴And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: ⁵That your faith should not stand in the wisdom of men, but in the power of God. ⁶Howbeit 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**: ⁷But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: ⁸Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. ⁹But 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. ¹⁰But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

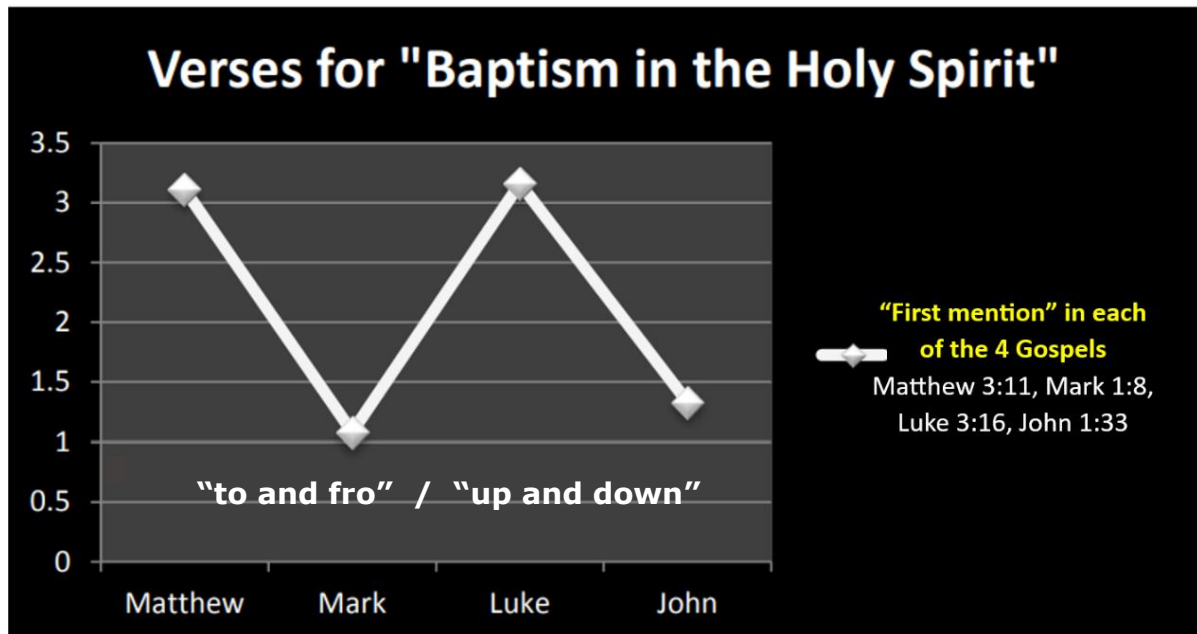
When I first began my journey of discovery, I placed myself at the point of “zero” [*I’m thinking in terms of myself being part of the “graph”—at the “center” of “all things” [“The center of the universe is His right hand.”—Joseph Prince]*]. I made up my mind to approach everything from the viewpoint 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!!!

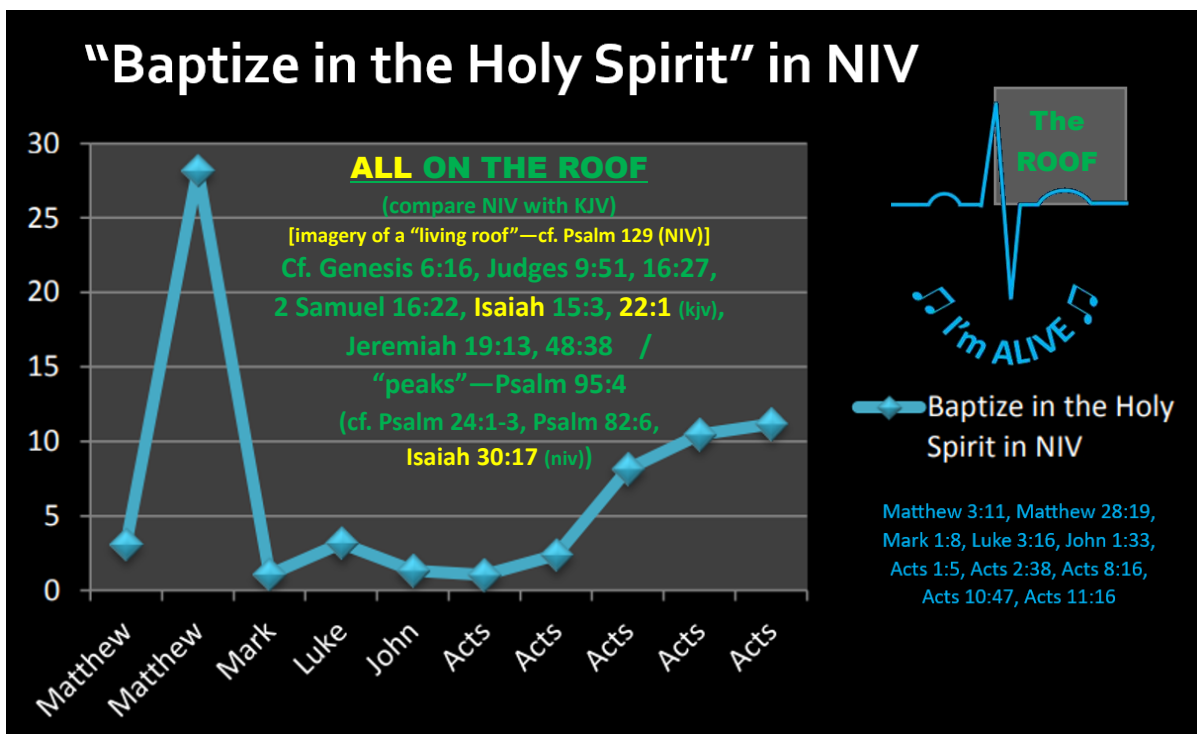
**“It’s hard to fill a cup
which is already full.”**

—Avatar

- Scripture can be charted:



The plot chart for "Baptism in the Holy Spirit" resembles the movement of a bouncing ball—"suddenlies" (Isaiah 48:3). 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.”

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:...”].

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 “content-ion”).** 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):



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



“These that
have turned
the world...”

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



CC BY-NC (uncredited)

**“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. [plural]

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*

“Bending” to show favor is, perhaps, a “seated” position.

- 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) (“**fin**s [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” [120+33 (final ages of Moses+Jesus)]), 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 [cf. Colossians 1:18 (page 6)]

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

Two “houses” represent the hill [Israel/heaven] and the hole [Judah/earth]. This is the same as Noah’s Ark imagery “two and two.” [cf. Genesis 7:9]

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

Judah, saith the Lord; that they might be unto me **for a people¹**, and **for a name⁴**, and **for a praise³**, and **for a glory²**: but they would not hear.”

See textbox for 1 Kings 13:6 (right side of page 84).

What if “the” 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 (page 116))]. 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 (the “mite”) 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)
 “A-B-B-A” (“Father”—“to and fro” or “in and out” (John 10:9))
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.”

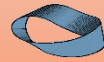
Psalms 138:2, “I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above **ALL** thy name.”

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 [angular momentum (Planck’s constant or “h” [in imagery, “h” = “breath” = life (see pages 22 [definitions] & 77-78 [Hebrews 5:5-7 notes] & 51 graph and associated text))].” 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 [NIV: “alive”], and powerful, and sharper than any **twoedged sword**, **piercing** [NIV: “penetrates”] even to the **dividing asunder** of **soul and spirit** [spliced? How does this relates to the Pauli Exclusion Principle/Hund’s rule?], 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 “wavering” or “going to and fro” (imagery of the acute angles, or “suddenlies,” of “N,” “A,” “M,” or “Z”). The trident (“E”) is represented by the flat line and three “teeth,” all moving in the same direction “without turning,” or the “slow” turns of “S.” 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, Job 30:21, “thou opposeth thyself against me”]

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 [cf. Daniel 7:9, Revelation 19:8 on pages 48 & 82].”

“Great light” is imagery of a supernova.

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

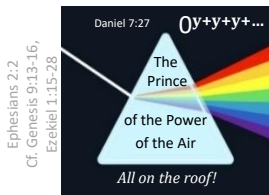
light.” [But DEATH would be the dark part. Cf. 2 Corinthians 5:14, “...if one died for all, then were **ALL dead**.” Psalm 139:11-12, “...even the night shall be light...night shineth as the day...both alike to thee.” Cf. Ephesians 2:1-2, Acts 2:1-3]

Cf. “pluck”—Mark 9:47-50 (page 41), Galatians 4:12-18 (page 113)

Matthew 6:22-23, “The **light of the body is the eye**: if therefore thine eye **be single** [“**all-one**”], thy whole body shall be full of light. But if thine eye be **E-V-I-L**, 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 “believeth” (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.”]

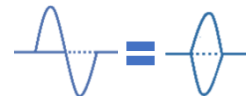
“When white light goes through a prism, the light bends due to the phenomenon called refraction. Refraction is the process of bending light as light goes from one medium (like air) to another medium (like water or glass).” —Study.com

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 ¹Creation [“hem”]. ²The Big Bang. ³Higgs boson. ⁴DNA replication (from page 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 (page 26)]

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 “seams” 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])
[Ecclesiastes 4:12—See page 78 note for Hebrews 6:14]

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]



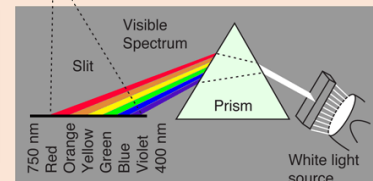
CC BY-SA-NC

Prisms

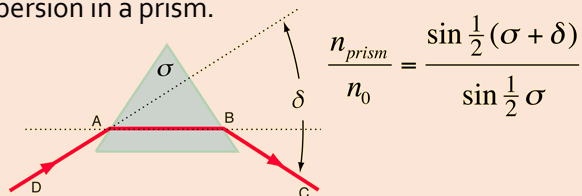
A refracting prism is a convenient geometry to illustrate dispersion and the use of the angle of minimum deviation provides a good way to measure the index of refraction of a material. Reflecting prisms are used for erecting or otherwise changing the orientation of an image and make use of total internal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

Radio	Far IR, Micro-wave	IR	UV	x-ray γ-ray
-------	-----------------------	----	----	----------------

“But ye are come unto mount Sion, 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 (ESV)



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)



CC BY-SA

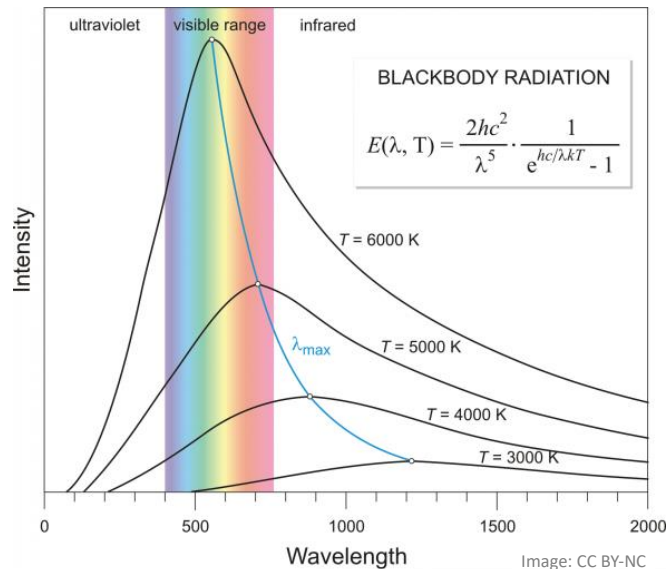
There is a **LAW of OPPOSITES** (cf. Matthew 16:25, James 4:10). There is a lesson that FāthEr is teaching in the imagery of **P-OVER-T-y**—the importance of “inner” wealth versus “outer” wealth. Luke 12:15 says, “Beware of covetousness: for a man’s life consisteth not in the abundance of things which 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 is like for FāthEr [“before” He decided to do a “new thing”]—i.e. to be the best that you are and, yet, feel a “barrenness” on the “in”-side. [cf. page 112 (“Added to...68”), Matthew 13:23, Mark 4:20, Luke 8:8]

Luke 12:15,
“Suppose ye that
I am come to
give peace on
earth? I tell you,
Nay; but rather
division.”
As long as the
story continues,
FāthEr’s wealth
“remains” on
the “outside.”

“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/whine” [“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, “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** (the I AM)” [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,
 “¹Therefore seeing we have this ministry, as we have received mercy, we faint not;...
⁵For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. ⁶For 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. ⁷But 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; ⁹Persecuted, but not forsaken; cast down, but not destroyed; ¹⁰Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.** ¹¹For 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.** ¹³We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; ¹⁴Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. ¹⁵For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. ¹⁶For 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. ¹⁷For 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]

Job 28:3 (cf. Colossians 2:17),

“He setteth an **end to darkness**, and searcheth out

ALL perfection: the stones of **darkness**, and the **shadow of DEATH.**”

“The Lord (hath) said that he would dwell in the thick darkness.”

—1 Kings 8:12/2 Chronicles 6:1 [“go no more out”—Revelation 3:12]

“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.”]

[“established”: see page 27 (verse 12) / For imagery regarding “Joseph” and “Ephraim”, see page 103 (verses 12 & 17) / “palace” is FEMININE imagery (cf. Psalm 144:12 [page 100])]

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** [a “love wave”] 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.” “set”—“s” represents “slow change”; “e” is the non-passive force; “t” is the “cross” (“the place of the breaking forth of children” (Hosea 13:13)). “Set” is the meaning of KJV verbs ending in “-est”—i.e. opposest, takest.
 - 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**.” ...Can also be a “matter” particle waiting to be “touched” by a photon.

“Table”—cf. Luke 22:19-20, 1 Corinthians 10:16-23

“These that stand by” can be genetic material “waiting” to be placed into the strand...

- 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** [the “cube” root] 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.” [Imagery of a neutron?]
- **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.” [cf. Ephesians 4:22-31 (page 116), Romans 12:25 (page 43), 1 Corinthians 12:11-14, 3:6-9]

Earth = “south” priests = “keepers of the CHARGE of the HOUSE” = “stablished” (cf. Psalm 93:1)
[cf. Jeremiah 33 (page 150)]

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 [bottom of yellow textbox (page 10)], 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, **elected 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.”
- **Philemon 1:14**, “But without thy mind would I do nothing; that **thy benefit should not be as it were of necessity, but WILLINGLY.**”

“Cultures”: Note **how** people of “like mind” tend to “find” each other and “group” together.

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

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

CHANGED placement of “horse” & “chariot”

Gender:

- | | |
|----------|--|
| Female | “Thou shalt truly tithe ALL the increase of thy seed, that the field bringeth forth year by year.”—Deuteronomy 14:22 |
| Male | [Psalms 144:12, “sons...as plants...”] |
| Fee Male | “Bring ye ALL the tithes into the storehouse...” |
| Female | —Malachi 3:10 |
| Fee Male | [What is the “storehouse”?] |

The Fee Male

* chariot and horse [hard to distinguish feminine imagery (Israel, females), so this is my best guess—cf. Revelation 9:9 (page 38)]

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: July 2, 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 mind.

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” [a form of Planck’s constant? Or, would that be “7”—i.e. “6.626” rounded UP?—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)]

Quotients of 20: the “four or five” and the “Ten [Commandments] that had to be made “twice” [cf. Exodus 20:2-17 & Deuteronomy 5:6-21, 31:18, 34:1].

(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 HOME page 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.”

The following pages will explain the truth about these two analogies and why NOTHING is what it “SEAMS”!

[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)]. The **COMPASSION FACTOR** deals with these **four** “perceptions”!

Wisdom = n^6
[The **COMPASSION FACTOR** is the “area” of GRACE and results in the “anomalies” (exceptions or “even”-ing) 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)

“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) ★

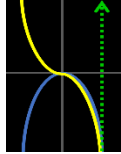
Examples of the weaving of imagery can be seen in this document (the “weaving” is the “wanderings” of the “little” CHILD). To keep it simple, I have NOT followed the trains of imagery along each trail but have scattered “hints” (scripture references and margin notes) throughout the document. I trust 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 phēbōmai (to be put in fear); *alarm*, or *fright*.” Translated as “be afraid, + exceedingly, fear, **terror**.”

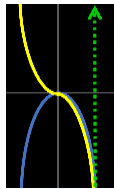
The imagery of Ephesians 5, verse 33, is the imagery of unreciprocated love—ONE-sided love. ONE-sided like the Möbius strip. The responsibility of the relationship is placed solely upon the husband.

- 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” and the “hole” he “maid”) **equals** “the measure of Faith” which is “even” with pi (the imagery of “the measure of faith”). “Possessions” and “y” are the “immeasurable riches” and “unsearchable judgments,” respectively (cf. *Ephesians 2:7*(ESV), *Ephesians 3:8* [page 150], “unsearchable riches”; *Romans 11:33*(NIV), “unsearchable...judgments... paths [untraceable]”). 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. [“WATCHER”: *Jeremiah 4:16*, *Daniel 4:13,17,23*, “...This matter is by the decree of the WATCHERS...”]

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

“measure”:

- 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** [O_n is “humble”/ O_n is “exalted”]; but to think soberly, according as God hath dealt to every man the measure of FAITH.”
- 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 [after passing 0, the yellow and blue lines “labour together” (cf. 1 Corinthians 3:9)] 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 Hawkins 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” [prostrate position]). 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.”



The hill in (-x,+y) is “imagery” of “y.”

(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*]

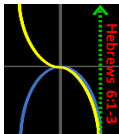
- Hebrews 5** (specifically verses 1-10), ¹ For every **high** priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: ² Who can have **compassion** on the ignorant, and on them that are **out of the way**; for that he himself 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 **Aaron** [looking up the name, A-aaron, 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. Aaron 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

Verse 4, “honour unto”: In imagery, grammar isn’t just “grammar.” The “rules” of grammar exist to tell FāthEr’s story. As the “Author,” He has **ABSOLUTE CONTROL** of the narrative. That being said, “UN” is imagery of -y or being “below” or “low.” It is an “honour” to “serve.” Cf. *Matthew 23:11* (page 98).

Verse 5-7: “another place” could refer to the heavenly tale—FāthEr’s (i.e. Melchisedec) “words” to Lucifer. “Feared” could mean frequency (James 2:19, “tremble” (page 29)). “Flesh” is “self” with breath, “h” (Planck’s constant?). COMPARE the imagery of ERGODIC with “angular momentum” (Planck’s constant or “h”). See “breath” imagery in “wrath” definition (page 22).

Verse 3
Word Imagery “THAT”: The letter “T” represents the “cross”; the letter “h” is “breath” (Planck’s constant); “a” is LAW. While “har” is always LAW, “ha” is FOLLY (page 113—Galatians 4:17-27). It is FOLLY that laughs at calamity” (Proverbs 1:26 [page 21]).

“I AM THAT I AM” is imagery of a mirror reflection. “That” is akin to “T” staring at itself and laughing “adversely” at itself.



Verse 7 (w/5)
(Word Imagery): “meet” and “meat” are imagery variants because of the same SOUND. Psalm 144:12 (page 100) (“sons as plants”) and Psalm 34:8 (“taste and see that the Lord is good”) goes along with this imagery.

Verse 19-20: “entereth into that within the veil” refers to the Ark of the Testimony /Covenant upon which sits the Mercy Seat (There are 22 references in the KJV: Exodus 25:17-22, 26:34, 30:6, 31:7, 35:12, 37:6-9, 39:35, 40:20, Leviticus 16:2, 13:15; Numbers 7:89; 1 Chronicles 28:11, Romans 3:25(NMB)) [“Veil” is FEMININE imagery—i.e. Wisdom/Law]

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 // prayer = annealing; supplications with = 0^o; crying = frequency; “tears” could be similar to a consistent drop of water against a rock] unto him that was able to save him from death, and was heard in that he **feared** [“to show reverence”; but how does that relate in science or math?]; ⁸ Though he were a Son, yet learned he obedience by the things which he suffered; ⁹ And being **made perfect** [“made” could mean 4+3=7, OR, 3+7=10, etc. [+3, 7, 10, or 12]], he became the author [a “conductor” of sorts] of eternal salvation unto all them that **obey him**; ¹⁰ Called of God an **high priest** [the “power”] 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** [cf. 1 Corinthians 14:8, “uncertain sound”]. 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 [FEMININE—“fat”], and not of **strong meat** [MASCULINE—“protein”]. 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 (-).

“Melchisedec” —see page 9

▪ **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 [of water, Holy Spirit, and fire [water, gas, fire]], and of laying on of hands [“touch”], and of resurrection of the dead [DNA replication], and of eternal judgment [2 Corinthians 5:14, “we thus judge” [page 112]]. ³ And this will we do, **if God permit** [I AM THAT I AM → May I THAT May I?]. 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**, anakainōō;...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**, mētanoïa;...from 3340; (subjectively) **compunction** (for guilt, including **reformation**); by implication **reversal** (of [another’s] decision). **STRONG’S 3340**, mētanoōō;...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); modified 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**, nōōō; from nōōō; 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 1:29, 2:15-20, Deuteronomy 32:9], receiveth blessing from God: ⁸ But that which beareth thorns and briers 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 [2 Corinthians 5:14, “we thus judge”]. ¹⁰ For God is not unrighteous to forget your work and labour of love, which ye [WISDOM] 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 [WISDOM] who through faith and **patience** inherit the promises [the “children”]. ¹³ For when God made promise to Abraham, because he could **swear** by no greater, he **swore** 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. Genesis 41:33-41], 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 (p. 9).

Luke 12:51 (see Ezekiel 7:27 on page 123)

- **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** (Apollyon 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

- Via אור ('or): [Havvoth-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 אַהֲרֹן, 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 ('ran), 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 [imagery variant: "fur"] 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**.

There are names in the list of "Related names" that are well-known or familiar: **Jairus**—most notable because of Jesus' encounters with 2 "daughters" (Mark 5:22-43, Luke 8:41-56). **Nile**—the river from which Moses was "drawn." **Uriah**—the husband King David murdered (2 Samuel 11:1-12:15 [2 Samuel 12:15, 1 Kings 15:5, 1 Chronicles 11:41, Ezra 8:33, Isaiah 8:2]). **Ararat**—the mountains upon which Noah's ark came to rest after the flood (Genesis 8:4, Jeremiah 51:27). **Armageddon**—the FINAL place of battle between GOOD and EVIL (Revelation 16:16).

Jairus: "י"-"air"-"us" ["י" = ↑ // name imagery = dew or vapor or gas "RISING"]
Nile: "י-ל-י" → "line"
Uriah: (backwards) "ה"-"air"-"U" [if "har" is LAW, then "ha" is FOLLY]
Ararat: "Ar"-"a"-"rat" ["H]ar—"h" is "breath" or life; "ar" is "dead" [cf. Isaiah 66:17]
Armageddon: "Ar"-"mage"-"d-don" [d-don = 2 "Dons" = "The Godfathers" ♂ ♀]

- 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 prolonged 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(CJB), “You have hemmed me 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:

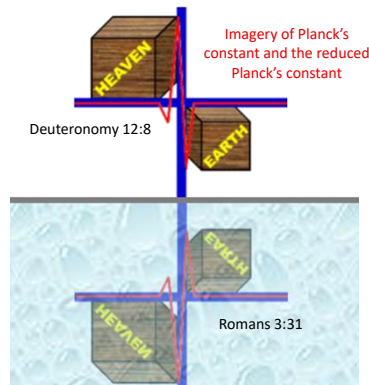
Numbers 27

¹ Then came the daughters of Zelophehad, the son of Hephher [variant of “heifer”—in 19 verses in KJV], the son of Gilead, the son of Machir [variant of “maker”], the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah [are these 2 twins?], 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
[cf. Romans 13:10 (page 149)]



“These that have turned the world upside down.”—Acts 17:6

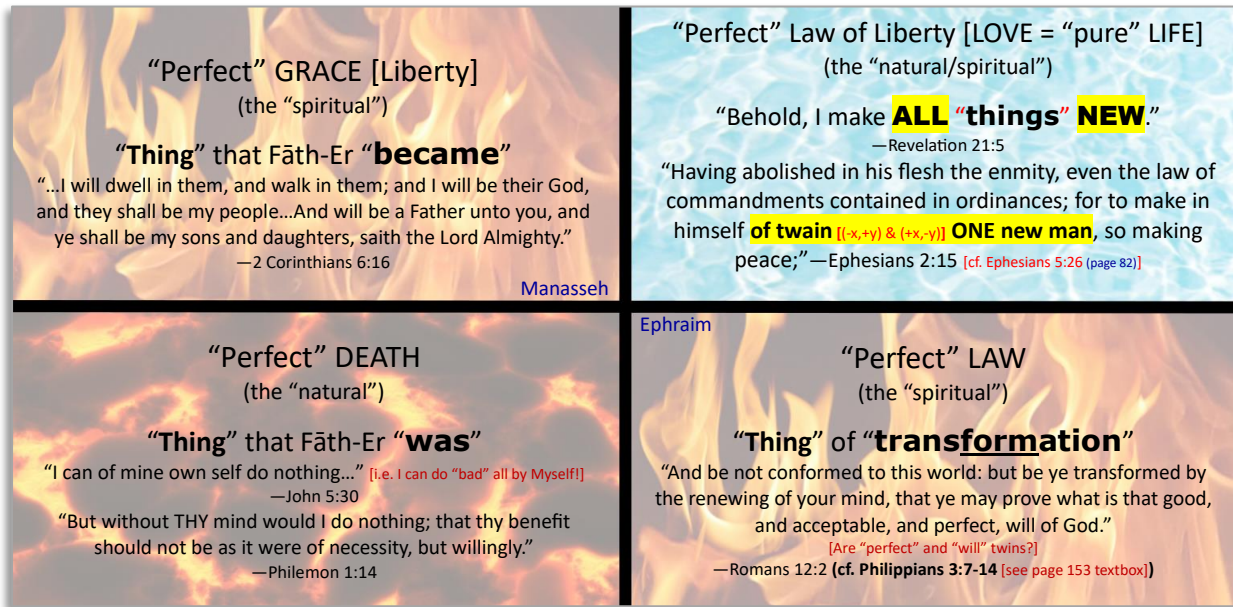
“It is time for thee, Lord, to work: for they have made void thy law.”
—Psalms 119:126

EARTH

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

“Who is my neighbour?”
οὐκ ἔστιν

Manasseh and Ephraim: If one represents spiritual and the other natural, how can they both represent quadrants that represent the SPIRITUAL? Perhaps, they both came from the natural, then divided, so that they can be “made again another vessel” (Jeremiah 18:4—cf. #2 Psalm 118:22-23 [page 102]) in the LOVE quadrant.



This graph explains the meaning of each quadrant—defining the “natural” and “spiritual” realms. “Perfect” GRACE is the hill. “Perfect” LAW is the hole. They are the “2nd death” (cf. Revelation 2:11, 20:6, 14, 21:8). Heaven had no law. Earth had no grace. TOGETHER they are the “Perfect” Law of Liberty.” Cf. James 1:22-25, “²² But be ye doers of the word, and not hearers only, deceiving your own selves. ²³ For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: ²⁴ For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. ²⁵ But whoso looketh into the **perfect law of liberty**, and continueth therein, he being not a forgetful hearer, but a doer of the work [“...This is the **work of God**, that ye believe on him...” (John 6:29)], this man shall be blessed in his “deed”.”

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** [one family—Lot’s], and **two of a family** [Lot’s daughters’ husbands / Abraham and Lot], 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**

Jeremiah 3:14
cf. Genesis 19:12-22,
cf. Genesis 12:1-4



NGC 1999
Credit: ESA/Hubble &
NASA, ESO, K. Noll

Jeremiah 3:14
“two of a family”:
the examples
given—the two
husbands of Lot’s
daughters, or the
example of
Abraham himself
along with Lot—
are imagery of
“things”
SEPARATED.
Imagery of
Nazarites. (Cf.
Numbers 6:13)

SEE
Revelation
21:9-21 on
 page **103**
 for
 additional
 information.

1 Corinthians
 11:10—cf.
 Hebrews 5:10
 (page 78), Ephesians
 5:23 (this page).
 1 Corinthians 11:3, “But
 I would have you know,
 that the head of every
 man is Christ; and the
 head of every woman is
 the man; and the head
 of Christ is God.”
 [What is the purpose of
 placing the phrase
 about the woman in the
 “middle” of this
 “ordered” list?]

Verse 16: “breadth”
 is an imagery variant of
 “breath”—it “joins”
 bread and breath. [See
 pages 125-128 for
 “bread” imagery.]

Verses 19-20:
 View the names of
 these “gemstones”
 (Jim-stones) through
 the eyes of the little
 CHILD. A chrysolite
 could be “a cry so
 precious.” “A jacinth”
 could be “adjacent.”

Verse 25-33:
 “Word” washing
 “Water [hewn-man].” See
 page 19-20 (Genesis 1:9-10)
 & 77 (“reverence”). Cf.
 Psalm 19:9, “The fear of
 the Lord is clean...”
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.”
 See pages:
 40 (bottom) &
 47 (Malachi 3:2,6)

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? (0⁶)]] 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 chrysolite; 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 (see page 64)].” (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 (see bottom of page 99)].”

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 [cf. Jeremiah 20:9, Ezekiel 36:25, Psalm 51:7-12, “...uphold me with thy free spirit (cf. John 15:1:5).”], 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 [“particle”?] so love his wife even as himself; and the wife see that she reverence her husband.”

Every infant
 is “crowned”
 when He is
 born. The
 “exceptions”
 are the
 “taken.”



See page 124
 textbox for
 whole chapter
 of
Ephesians
 5.

Verse 27:
 “wrinkle”=
 fold

Verse 30:
 What is the
 difference
 between “body”
 and “flesh” (in
 verse 31, two
 are ONE flesh
 “joined,” but not
 one “body”)? If
 bones are
 imagery of a
 “frame,” what
 does “body” [or
 “flesh”]
 represent?
 Compare to
 imagery of
 twins—
 Manasseh and
 Ephraim.

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! [cf. 1 Corinthians 7:29-40] And, since we are partaking in the CHILD’s game, it is befitting that we, too, be viewed as “little” ones! “Child bride”—cf. 1 Corinthians 7:29-40 [page 149], “...the time is short: it remaineth, that both they that have wives be as though they had none;”

The imagery of “becoming” is imagery of ALCHEMY—the imagery of transformation.

Jeremiah 51:30

“The mighty men of Babylon have forborn to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken.”

Note the absence of “e” (DEATH) at the end of “forborn.” No “e” means this is an action “against” LIFE!

e = growth
no “e” = no change

Cf. Genesis 9:3, **“Every MOVING thing”** with **Genesis 1:20-21**, “And God said, Let the waters bring forth abundantly the **moving creature** [singular noun] that hath life... And God created... **every living creature** that moveth, which the waters brought forth abundantly...” [One became many]

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!) and “religious” extremism. 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). “I Am That I Am” = “EL [“The ...”]” [cf. Psalm 82:6 with Philippians 2:5-7 (page 92). Compare Philippians 2:5-7 with Genesis 1:26 (page 92)]

- 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 green 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” [cf. Revelation 12]). 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**

Jeremiah 51:30
CONTINUED:
The New Testament (Greek) name for “Noah” is “Noe” [no “e”]. Cf. Matthew 24:38, Luke 3:36, 17:26.

Cf. food imagery with 1 Corinthians 8 (page 152).

For page 56:
cf. “visit[-ation]”—Exodus 20:5, 34:7, Deuteronomy 5:9, Job 5:24, 7:18, Psalm 17:3, 106:4, Jeremiah 15:15, 50:31, Ezekiel 38:8, Hebrews 2:6

DISTINCTION

must be made between "living/dead" and LIFE/DEATH. Although the hole represents the "dead," it does not, necessarily, mean "death." The hole is full of "prolific" LIFE = "e"! This is the EXCHANGE.

Verses 3&5:

Besides meaning "to rend," "rent" can also be a play on words—i.e. earth, the altar, is being "rented" through the Baby-Loan.

Verse 6: cf. Exodus 33:20-23, "Thou canst not see my face: for there shall no man see me, and live..." (page 37), Exodus 33:11, "The Lord spake unto Moses face to face..." [a reversal], "There" could be earth, the altar—the "place" where the "dead" live. Cf. 2 Corinthians 5:14, "if one died...then were all dead"; Revelation 11:18 (page 56). See [page 17 and opposite page](#).

Verse 6: The nouns in the phrases "restored me again" and "restored him again" are not needed. Their presence must have a deeper meaning.

Verse 9:

What does bread and H₂O symbolize? [pages 125-128]

Verse 10:

"Beth-El" means "house of God" / "BE the EL"

Verse 12:

Why is it "What" instead of "Which" (as though he changed form)?

Note the differences between "the word of the Lord" in verses 9 and 17: i.e. "nor turn again by the SAME way..."

vs.

"nor turn again TO GO" by the way..."

...that thou camest."

Please Note:

There are phrases in the KJV that have meaning in modern usage as slang, colloquial, or formal speech, etc. Make use of that imagery!

Verses 22+

Note the spelling:

"carcase" instead of "carcass." Whereas "s" is a "wavy" line that doesn't turn to go "by the way it came," "e" turns "in"—i.e. "closed" [like the hardened heart of the "religious mind"—NON-transformed]. CAR-CASE is imagery of the "body" of a "car." Backwards, it is a "Sac"-Race."

Verse 24&25:

"in the way"—cf. Romans 14:13 (page 90—red ink)

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. [King Josiah—cf. 2 Kings chapters 22-23] 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**. 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 re-move 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

Verse 6:

"face"—consider Matthew 18:10, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do **always** behold the face of my Father which is in heaven."

Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

[cf. John 11:25, 2 Corinthians 5:14—These speak of life in a dead place—of two things: "joined" and considered "dead" but **LIVING in a different MODE of existence.** Imagery equivalent to Noah's Ark and Psalm 66:12, "Thou hast caused men to ride over our heads; we went through **fire** and through **water**:" but thou broughtest us out into a wealthy place. [Fire and water are two things that should "end" each other, yet they "join" to BECOME "another"! See page 39 & page 153.]

NOTE: "that" is positive; "which [witch]" is negative.

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 [Wisdom] is his name."

Verse 12:

Why is it "which came" instead of "that came" as in verses 9, 14, 17, and 21? NOTE: "that" is positive; "which [witch]" is negative.

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 [Wisdom] is his name."

"Brought him back from the way" is imagery of the letter "e."

Verses 28, 30: Note that throughout this passage, the use of "he" places little distinction between the characters.

Verse 31: "Bones" can be the imagery of a "frame" (picture, "building," human, "set up"). Here, it appears to be like the imagery of heaven and earth. The wicked old "prophet" is the negative, the righteous (but deceived) young prophet is the positive. This can also be imagery of the boxes on page 49. Cf. Ephesians 2:21-22 (page 101)

Verse 32: Just as imagery of Bethel is "be the EL," Bethlehem is "house of the HEM."

Verse 33: Note that some of the **commas** (denoted by /) are "missing."

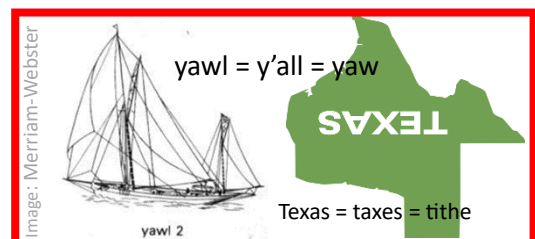
way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath **torn him, and slain him**, according to the word of the LORD, which he spake unto him. ²⁷ **And** he spake to his sons, saying, Saddle me 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 carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not **eaten the carcase**, nor **torn the ass**. ²⁹ **And** the prophet took up the carcase 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 carcase in his own grave [there are many instances in which "wording" can suggest a different intention—i.e. this phrase suggests that a dead man laid his own 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 ["house of EL"], and against all the houses of the high places which are in the cities of **Sam-aria**, 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

Punctuation SPEAKS! Pay close attention to how it is used (or NOT used) in the **King James Version** of the Holy Bible. **EVERYTHING** means something!

Texas is imagery of a "cap"-sized ship. [cf. Matthew 21:12-13, Mark 11:15-18]



- **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" (sine = sign)] similar in any way [i.e. "Eden" → (reverse) "need/knead"] are "family" to each other. Remember, we are observing **everything** through the "**lens**" 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," as the container of all things, there is no "out" of FāthEr. Therefore, all of FāthEr's possessions/wealth are "inside," as can be seen by the black race. As the polar opposite, the white race has outer wealth and inner poverty.

I want to note something that Dr. Charles Capps said regarding "time" that relates to FāthEr's "possessions" [COMPARE 1 Corinthians 7:30-40 (page 149)]:

NOTE the difference in U.S. "residential" imagery. Black poor live in the "inner" city. White poor live in rural [or, "outer" city] places where resources are "limited." (Imagery of Africa and Europe.) One is always visible; the other is UNseen. Cf. Luke 17:21 (page 93 textbox) / see also, page 68 [page 112].

“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 [“dew”] “in full.”

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

“EVERYTHING, captain. I take everything.”
—The Sea Beast

Daniel 7:27
Cf. Psalm 115:16,
Daniel 4:34-35, “the most High...doeth according to his will...and none can stay his hand, or say unto him, What doest thou?”

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, FāthEr’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 [Compare Romans 2:14, “these, having not the law, are a law unto themselves:”]. 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]?”

For FāthEr’s violation of the Ten Commandments, see original PDF document, GRACE--
a new beginning (pages 26-33).
Link located at the top of “HOME” page in the black textbox.

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.”

“Counsellors of [the Prince of] peace”—cf. 2 Chronicles 18:18-22

“Secret faults” —cf. Job 24:14-17, Proverbs 28:11-19, Psalm 91:1 [Colossians 2:17] (see Matthew 4:16, page 65)

“By honour and dishonour, by evil report and good report: AS DECEIVERS, AND YET TRUE;” —2 Corinthians 6:8

<p style="writing-mode: vertical-rl; transform: rotate(180deg); font-size: 2em; font-weight: bold;">Evening</p> <p>...while defeated warriors go to war first...</p>	<p>“He will win who knows when to fight and when not to fight...”</p> <p style="font-size: 2em; font-weight: bold;">Day</p> <p>...Victorious warriors win first and then go to war...</p>
<p style="font-size: 3em; font-weight: bold;">Night</p>	<p style="writing-mode: vertical-rl; transform: rotate(180deg); font-size: 2em; font-weight: bold;">Evening</p> <p>...and then seek to win.” (Sun Tzu)</p>
<p>“I would tell my younger self....The BAD things you are going through right now are the GOOD things for you to come.” —Tamar Braxton (“The Real”)</p>	

Consider the following passage, **2 Samuel 24**:

Verse 1:
 In 1 Chronicles 21:1, it says that **Satan** "provoked" David to number the people—see **verse 13** (textbox). Cf. 2 Chronicles 18:19-22., Ezekiel 14:9, Job 12:16, Jeremiah 20:7, Obadiah 1:3
COMPARE: Psalm 90:12, "teach us to number our days"; Numbers 1:2-47, 4:1-3, 21-23
 "Sat-a-n" =
 "sat" "Law" "in" (the way)
 Cf. Psalm 11 & "stumblingblock" (Ezekiel 3:20, 7:19, 14:3-4, Zephaniah 1:3, Isaiah 57:14, Jeremiah 6:21, Romans 14:13, 1 Corinthians 1:23, 8:9, Revelation 2:14)

Verse 5:
 Although "Gad" is an imagery variant of "God," it is also DNA imagery (GATC). The letter "D" can be formed from the letters "T" and (backwards) "C". The letter "d" in imagery can be composed of a circular letter and a "flatline" letter [such as "c" and "t" combined]—i.e. any combination of "c" or "o" or "e" combined with "l" or "i" (Which is a severed "el") or "k" or "p" (Which is an upside-down "t" and vice versa).
NOTE that "Gad" is **both** a person and a place in this passage. Cf. Psalm 32:7 & 119:114, "Thou art my hiding place..."

Verse 9: "gave up"—compare and cross-reference with "gave up the ghost." Used 10x in the KJV.
 Genesis 25:8, 17, 35-29, Lamentations 1:19, Mark 15:37, 39, Luke 23:46, John 19:30, Acts 5:5, 12:23 [page 118]

CHARACTERS:
 -David = DEATH
 -Gad = WISDOM
 -Joab = LIFE
 -Araunah = FāthEr
 -Plague = creation of FāthEr's "children" [His "wonders"]
 -Threshingplace = 0 (on the graph)
 cf. Hosea 13:13, "the place of the breaking forth of children"

Araunah:
[Name imagery:
 (backwards, turning the "u" 180°) Hannah "ray" (cf. 1 Samuel 1:1-2:11)] This name appears on the "Related names" list on **page 79**. Please note that this event is also recorded in 1 Chronicles 21, but "Araunah" is called "Ornan"—also on the "Related names" list on **page 79**.

Verse 23:
 "Accept" is imagery of an axe ("acc") and a tree trunk (cep) and the cross ("x"). Similar imagery to the story of George Washington and the cherry tree being "axed"-down! [Note imagery of "axenic" (page 64)]

1 And again the anger of the **LORD** was kindled against Israel, and **he moved David** against them to say, Go, number Israel^A and Judah^B. **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 [this word has imagery related to [the "reduced"...] Planck's constant]; and they came to Danjaan, and **about** to Zidon [“came...about”—are they a “ship”?], **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 [twenty days “overdue”]. **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** unto 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. [Cf. 2 Samuel 22: 19, Psalm 19:19]

Cross-reference
 2 Samuel 24 with
 Exodus 30:11-16
 (KJV)—The KJV reads differently than most of the other versions. Exodus 30:11-16, "11 And the Lord spake unto Moses, saying, 12 When thou tatest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. 13 His they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: [a shekel is twenty gerahs:] an ezel= re+fi +of aZ=oe+oe+o= "5" 4 9 =oe+KJ" .
 14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. 15 The rich shall not give more, and the poor shall not give less than half a shekel, when they shall bring an offering unto the Lord, to make an atonement for their souls. 16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation: that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls."
 Cf. Ezekiel 18:4, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."
 [But verses 5-8 explain the **Terms & Conditions** to "live."] What is truly meant by "numbering" the people? Why is it an "e-v-i-l" [i-e-w] thing? Why must "they give every man a ransom for his soul unto the Lord"? [Which isn't "mean" the way it "sounds."] Why is "an half shekel ...the offering of the Lord"? "Shekel" = "She-hes/Alil" (cf. Proverbs 9:2 ["Wisdom"] hath killed her beasts" [page 50]; Proverbs 6:26, "For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life." Imagery of a lioness.])
Verse 13:
 "un" = -y
 ["un" is always "below"]
Verses 16-25:
 "threshingfloor"—cf. Ruth 3
Verse 17: cf. 2 Samuel 14:17-19 (page 41-42).
Verses 21-25: cf. 2 Kings 4:1-6, "borrow not a few...There is not a vessel more. And the oil **stayed**—imagery of the **Terms & Conditions**" of the Baby Loan. [see gold textbox above—cf. Ezekiel 18:4-9]
 Cf. Psalm 18:16-19, "...he drew me out of many waters...in the day of my calamity: but **the Lord** was my **stay**."



This imagery has a lot to do with matter particles. Since I know very little about matter particles and how they come in triplicate, I won't venture to explain the imagery.

Cf. Matthew 12:40, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

Cf. 2 Samuel 23:18-23 with 1 John 5:7-8, "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."

Note that earth has "agreement" (a "contract"?) while heaven has ONeness! Cf. Revelation 4:2. In Revelation 16:19, there is the mention of three that I believe refers to the graph: "And the great city was divided into three parts..." The three parts would be the three parts that contain a NEGATIVE axis—the first and second "deaths." Refer to the graph on page 81.

Verse 20: What is the purpose of using the phrase, "in time of snow," when "winter" is easier to say?

Judges 9 (vv. 46-54): "46 And when all the men of the tower of Shechem heard that, they entered into an hold of the house of the god Berith. 47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together. 48 And Abimelech gat him up to mount Zalmon, and he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen me do, make haste, and do as I have done. 49 And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women. 50 Then went Abimelech to Thebez, and encamped against Thebez, and took it. 51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower. 52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. 53 And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull. 54 Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died."

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: "plaster them with plaster"—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 [cf. Jeremiah 51:30]. 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].]

"lionlike"
—cf.
Hebrews
5:4,
"Aaron"
(page 77)

"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: Deeper meaning of the imagery can be gained by knowing the meaning of each name. (Often there is a list of names mentioned together. 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! **IMAGERY** is the **LANGUAGE** of the "Little" CHILD!

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

Please note that the answer may come at the beginning, but you are sent on a **WILD "goose-chase"** in order to understand (or verify) what it is that you have found. That's part of the "little" CHILD's "game"! It often leads to an answer you didn't know the question to!

Isaiah 3 (KJV) [Note the "lists"]

Stay:
Cf. 2 Samuel 22:
19, Psalm 19:19,
Jeremiah 20:9
(page 41), Hosea
13:13 (page 8),
Isaiah 29:9 (page
108), 2 Samuel
24:16, 21, 25 (page
87), Isaiah 48:2
(page 63)

Verse 2-3:
See pyramid
(page 106)

Verses 4-5:
cf. Job 33:25,
Matthew 18:3-5,
Isaiah 9:6

Verse 7:
Cf. Ecclesiastes
4:13-14
(page 70 textbox)

Verse 9:
52 search results
for "countenance"
(KJV): Numbers 6:26,
Genesis 4:5,
31:2, 5, Exodus 23:3,
Deuteronomy 28:50,
Judges 13:6, 1 Samuel
1:18, 16:7, 12, 17:42, 25:3,
2 Samuel 14:27, 2 Kings
8:11, Nehemiah 2:2-3,
Job 14:20, 29:24, Psalm
4:6, 104: 11, 7, 21:6,
42:5, 11, 43:5, 44:3, 80:16,
89:15, 90:8 (Exodus
33:20), Proverbs 15:13,
16:15, 25:23, 27:17,
Ecclesiastes 7:3, Song of
Solomon 2:14, 5:15,
Isaiah 3:9, Ezekiel 27:35,
Daniel 1:13, 15, 5:6, 9:10,
7:28, 8:23, Matthew 6:16,
28:3, Luke 9:29, Acts
2:28, 2 Corinthians 3:7,
Revelation 1:16

"ye" = ye

Verse 15:
Cf. Araunah of 2
Samuel 24:20-
23 (page 87),
and Ecclesiastes
4:13-14 (page
70 textbox)

Verse 17:
"Crown of the
head" could
also be imagery
of a "dental"
crown in a
"secret"
place—i.e. the
MOUTH. Also
related to
imagery of the
inside of the
skull as a
"secret" place
(see images on
page 103).

Verse 18-23:
What if the lists
with the "ands"
were replaced
with ones and
zeroes? OR,
dots and
dashes?

Verse 24:
Note the lack
of commas.

Verse 25: Note
the "distance,"
reversal, and space
"fillers" between
"mighty men."

¹ For, behold, the Lord¹, the Lord of hosts² [refers to "WISDOM"], doth take away from Jerusalem^a and from Judah^b 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 ["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 [the "sure" foundation—WISDOM] against the honourable [LAW]. [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 [cf. Deuteronomy 24:12-13, Matthew 5:40, Luke 9:1-3], be thou our ruler, and let this ruin be under thy hand [Job 1]: 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 ["Rue In"], 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 (and moon) is the "female"—cf. Genesis 1:16, 1 Timothy 2:11-12, Isaiah 43:24]. O my people, they which lead thee cause thee to err, and destroy the way of thy paths [Psalm 23:2, "He leads me..."; 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!" [Random Walk]]. ¹³ The Lord standeth up¹ to plead, and standeth² 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 [see verse 6 references]. 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 ornaments¹ about their feet, and their cauls², and their round tires³ like the moon, ¹⁹ The chains⁴, and the bracelets⁵, and the mufflers⁶, ²⁰ The bonnets⁷, and the ornaments⁸ of the legs, and the headbands⁹, and the tablets¹⁰, and the earrings¹¹, ²¹ The rings¹², and nose jewels¹³, ²² The changeable suits¹⁴ of apparel, and the mantles¹⁵, and the wimples¹⁶, and the crisping pins¹⁷, ²³ The glasses¹⁸, and the fine linen¹⁹, and the hoods²⁰, and the vails²¹. 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 144:12 (page 100)]) of righteousness, the planting of the Lord, that he might be "glorified" [cf. Jeremiah 51:30, "mighty men...became as women" (page 83)]." ["appoint"—Cf. 2 Samuel 24:15 (page 87)]]

COMPASSION + JUDGMENT = DISCIPLINE

"Judgment and Mercy"—
cf. Psalm 89:14,
Isaiah 16:5, 30:18,
Zechariah 7:9,
Matthew 23:23,
James 2:13.
All verses on
page 151.

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** [variant: "(help) meet" (Genesis 2:18)], 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"! Selfish!

The (+x, -y) quadrant is STRICT "law." Permission must be granted BEFORE "things" get done. Strict adherence to rules is demanded. Punishment severe. Freedom "limited." You live to "serve."

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:

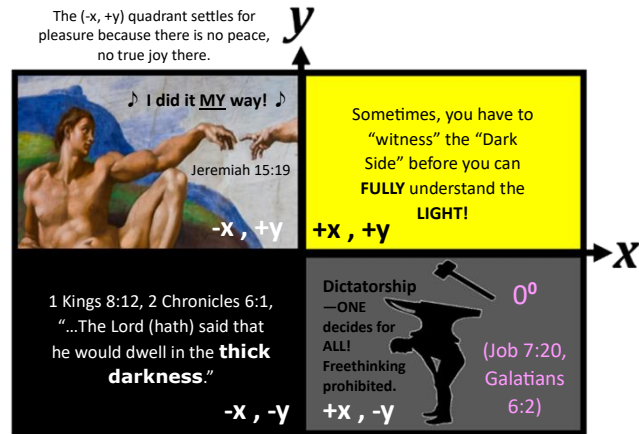
⁴ Love is patient, love is kind. It does not envy, it does not boast, it is not proud. ⁵ It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. ⁶ Love does not delight in evil but rejoices with the truth. ⁷ It always protects, always trusts, always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

The purpose of our being "here" is to learn discipline and gain the love that can only come 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 (a "David"). 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

From page 87: "stumblingblock"
Ezekiel 3:20, 7:19,
14:3-4,7, Zephaniah
1:3, Isaiah 57:14,
Jeremiah 6:21,
Romans 14:13, 1
Corinthians 1:23,
8:9, Revelation 2:14



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 (-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)?"
Acts 17:6, "These that have turned the world upside down." [Earth has become the (-x,+y) quadrant and "heave-in" the (+x,-y).]

Colossians 3:14(ESV), "Above all, clothe yourselves with love, which binds us all together in perfect harmony."

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”?

“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.”—Romans 13:8

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?

What **IS** “love”? “How” do “we” express it in our everyday lives? How do we “take” words from the pages of a book and make them “living” expressions? It is evident in today’s social climate, that many “Christians” (so-called) do NOT know what “it” is. They believe that their “conduct is in accordance with the will of the Almighty Creator.” Though they desperately desire “it,” “REAL, TRUE” LOVE is an ELUSIVE “thing” to “most”—being beyond our “present” under-“STANDING”! Jesus said, “Greater love hath no man than this, that a man lay down his [own] life for his friends.” THAT “requires” SACRIFICE! And, in a “me first” world, “sacrifice” is a dirty word—even to parents for their children. Too many (the MAJORITY of people on THIS planet—Christian, Jew, and gentile, alike) take the LOW ROAD where LOVE is concerned. No one wants to be what we “are” on this side of the parable we are in—i.e. “dead”! But Paul said in Romans 12, verse 1, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a **living sacrifice**...which is your **reasonable** service.”

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

[He loves the **WHOLE** world, **NOT** just a **CORNER**! But you can say, “Why then did the ‘son’ come 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)]

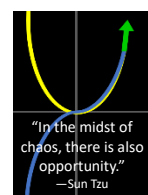
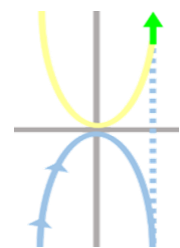
- Don’t forget that vernacular/dialects play a major role in the “GAME.” A good example is the Greek word “brēphōs” (pronounced *bref’-os*). According to STRONG’S Exhaustive Concordance of the Bible (#1025), brēphōs is “of uncertain affinity; an *infant* (properly, **unborn**) literally or figuratively.” 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 [see [Isaiah 3:17](#) [textbox](#) (page 89)]: 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. Psalm 144:12 (page 100), John 12:24-25 (page 56); “housetop”—Matthew 24:15-28, Mark 13:15, Luke 17:31-37)

“blasted”:
STRONG’S 7711
sh’dépháh [some
imagery variants: “shed
ephah” / “shepherd”],
blight, scorching

Compare to
Galatians 4:1-8
[page 113]

“⁵ Let this mind be in you, which was also in Christ Jesus: ⁶ Who, being in the form of God [“man”], thought it not robbery to be **equal** with God [“the sum total of humanity”]: 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 [reference textbox (page 73)].”—Ezekiel 43:12 (cf. Deuteronomy 25:13-14)

“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**.

“...In nothing am I behind the very chiefest apostles, though I be nothing.”—2 Corinthians 12:11

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.

“Oscillate” is the “to and fro,” “up and down,” “in and out” (etc.) in scripture. (See page 59)

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”—please refer to page 148.]

“namely”—see page 64.

- 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.” [Imagery of “oscillation”—between extremes]

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”].

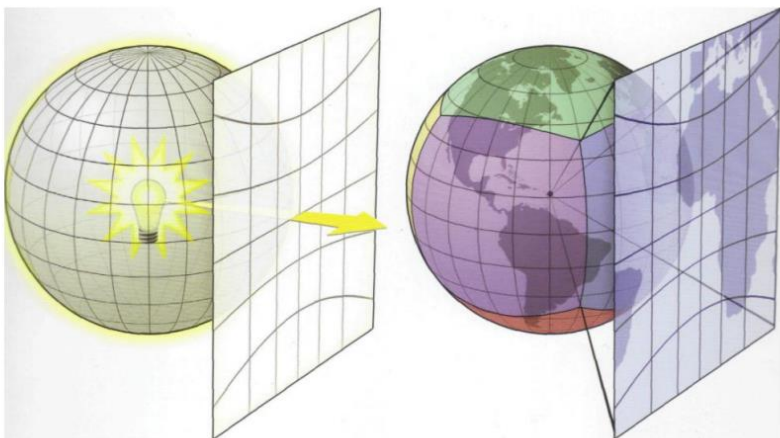
Let’s first consider a gnomonic projection of Earth (below right). The continents and latitude and longitude lines have their shadows projected onto the plane [“shadow”—Colossians 2:16-17, “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the 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.]”].

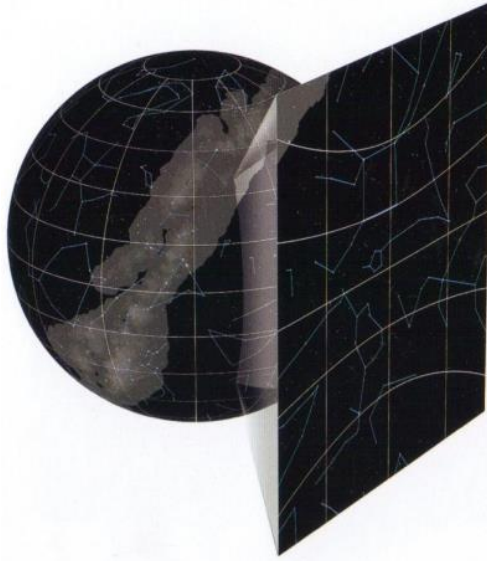
The **shortest distance between two points** on a sphere is a **great circle route**.

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.

Word Imagery for “gnomonic”:
To the “little” CHILD, “gnomonic,” “gnome,” and “genome” are “family”—especially, “gnomonic” and “gnome.” But they each have totally different origins. “Gnomonic” is borrowed from the Greek verb, “gignōskein,” which means “to know.” The word for the creature “gnome” is of Latin origin—“gnomus.” “Gnomes” are said to be dwarf-like creatures that guard crops and plant-life (imagery of the “male”) as well as any **hidden treasure** (imagery of the “female”) buried underground (cf. Matthew 13:44 [page 43], Psalm 144:12 [page 100]). “Genome” is a combination of the words “gene” and “chromosome” and is the complete genetic material (DNA) of a cell.

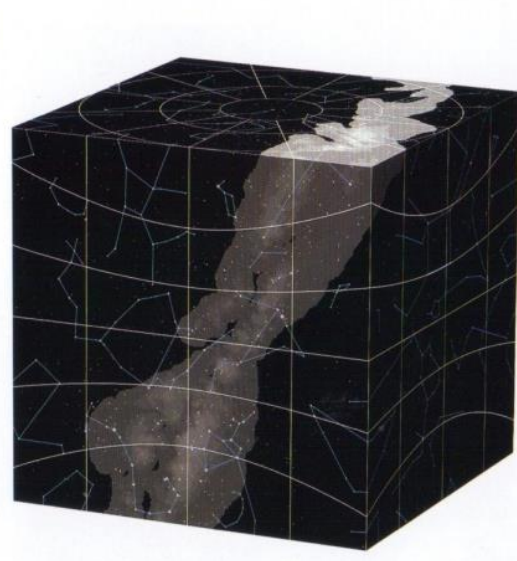




The celestial sphere can also be mapped onto a plane using the gnomonic projection (above left). This produces a flat star chart. The celestial equator is plotted as a straight line on this chart, as are all the meridians of celestial longitude (which astronomers call *right ascension*). Except for the 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.

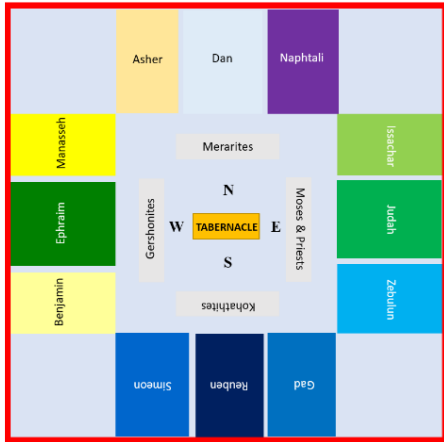
If we place the celestial sphere inside a cube and put the light in the center, we can project the entire sphere onto the six faces of the cube. This produces a celestial cube that has a different star chart on each face (above right). When you look at a great circle on the sky, it looks straight—and 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.



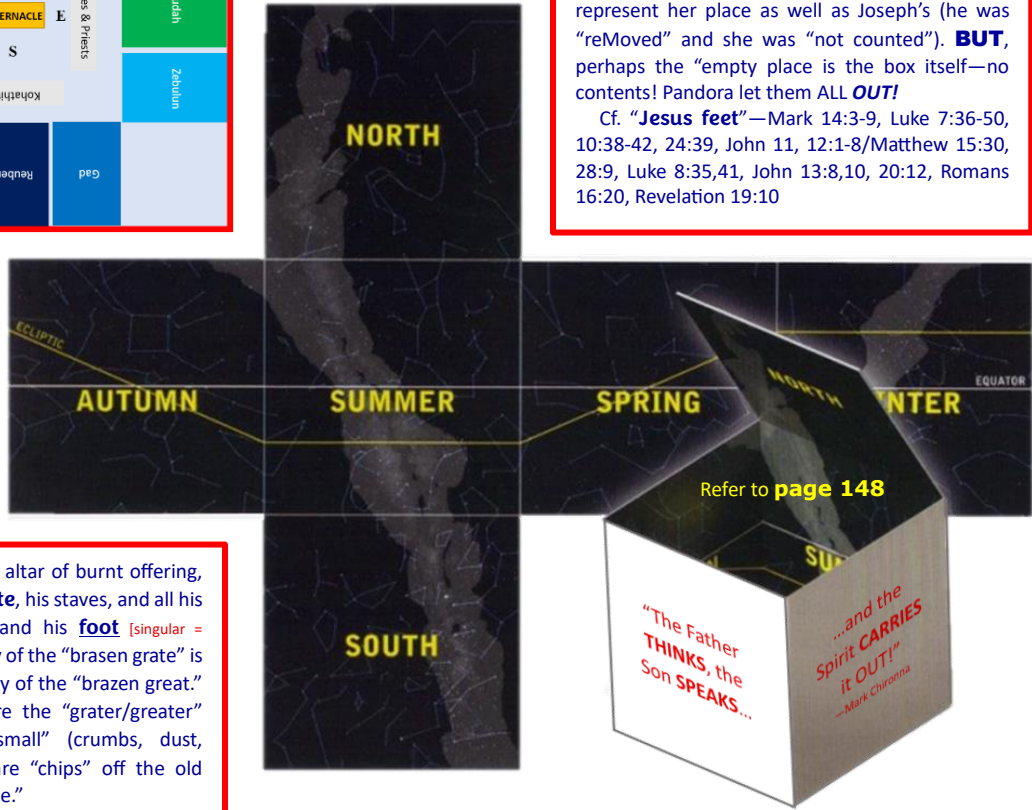
All the meridians of celestial longitude converge there and are straight lines on the top chart. Circles of celestial latitude appear as circles on the top chart. All stars north of 45° north celestial latitude are shown on this chart. These stars always remain above the northern horizon for an observer 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.” This means that the cube could be unfolded in a way that the “foot” of the “cross” is placed beyond the “North”—not “Spring.” Note that ONLY the “males” have a tribe. But they had a sister—Dinah. The “EMPTY PLACE” could represent her place as well as Joseph’s (he was “reMoved” and she was “not counted”). **BUT**, perhaps the “empty place is the box itself—no contents! Pandora let them ALL **OUT**!

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



Exodus 35:16, “The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot [singular = “lame].” The imagery of the “brasen grate” is equal to the imagery of the “brazen great.” Related imagery are the “grater/greater” and the “grated/small” (crumbs, dust, pieces, etc.). We are “chips” off the old (cheese) “block/cube.”

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)]

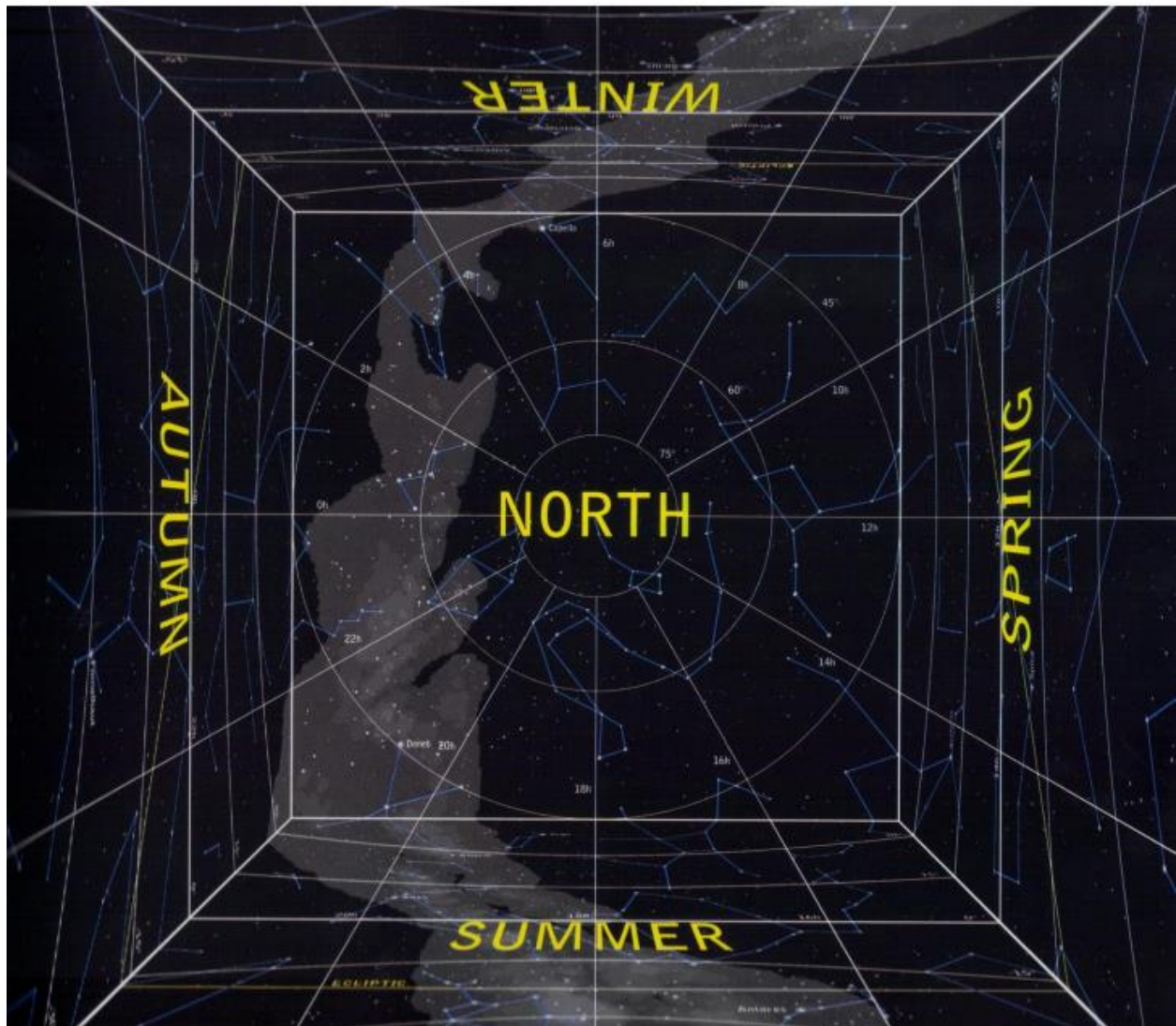
In the perspective view looking into the cube opposite **[next page]**, the North Stars are at the back of the cube and the south flap has been removed to allow a look in.

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, 1 Samuel 30:6-8, “without fail recover all.”]

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 [page 104]); “**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**?”



“Draw water from/out”—
Deuteronomy 29:11, Joshua 9:23, 15:9,
Judges 5:11, John 4:11, Hebrews 10:22
& Isaiah 12:3

“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”



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

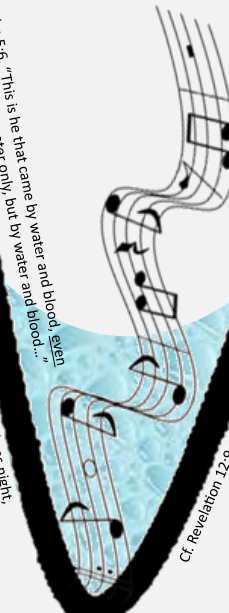
...Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, **even** at the doors (cf. Psalm 24:7-9). Verily I say unto you, This generation shall not pass, till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

—Matthew 24:30-35

“Water of Life”—
Revelation 7:17, 21:6, 22:1,17,
John 7:37-39, 4:10-15, Jeremiah
2:13, 17:13, Zechariah 14:8-9,
Song of Solomon 4:15

1 John 5:6, “This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood...”

“Let your plans be dark and impenetrable as night, and when you move, fall like a thunderbolt.” —Sun 12u



Cf. Revelation 12:9, Isaiah 35:4-10

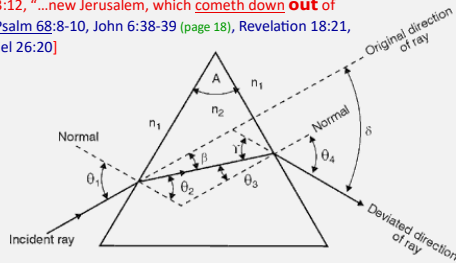
EARTH is
“productive”
—prolific!
“constantly
changing”

There are exceptions to every law—even the Law of Exchange. In that case, rather than an exchange of the opposite, there is a “change” within “itself.”

Cf. 1 John 5:6,
1 John 5:8,
John 19:33-34

“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

[Revelation 3:12, “...new Jerusalem, which cometh down out of heaven...” Cf. Psalm 68:8-10, John 6:38-39 (page 18), Revelation 18:21, Isaiah 5:14, Ezekiel 26:20]



Ecclesiastes 3:18-19, 21, “¹⁸I 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. ¹⁹...yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity... ²¹Who knoweth the spirit of man that goeth **upward**, and the spirit of the beast that goeth **downward** to the earth?”

(cf. Ezekiel 42:20—Earth = “sanctuary” / Heaven = “profane place” [Heaven “bent” down to show favor—i.e. NOT “upright”] Romans 3:23, “**ALL** have sinned, and come short of the glory of God.”)

“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”? 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.”

All Females represent Wisdom. To silence the women “in the church,” is imagery of Folly running “amuck”!

“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 FäthEr), 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 [See “Added to pages...99” (page 104)]. 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” [“in”] to form the letter “m.” This is imagery of DNA bonding molecules and the “old” part of the strand each joined to the “new.”

“m” says, “Both in.”



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 as myself 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.*” Looking at Titus 2:7-8,

“⁷In all things shewing thysself a pattern of good works: in doctrine **shewing** uncorruptness, gravity, sincerity, ⁸Sound 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.”]

“Shew” represents the “Son.” “Show” represents FäthEr.

Compare "sound speech" and "noisome pestilence" (Psalm 91:3), to the imagery of "women" & "men." Women tend to be vocally "noisy" while men have "noisy" POWER "TOOLS." Only perspective determines which is the "pestilence"!

Note verse 8: the "Sound speech" as opposed to the "still" small voice of 1 Kings 19:12 (page 16). 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.").

- o 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):

- | | |
|-----------------------------|----------|
| 1 st Israel, | Female |
| 2 nd black race, | Male |
| 3 rd earth, | Fee Male |
| 4 th females | Female |

"Children" are the **CONDUCTORS** of this experiment!
(Despite their parents' attempt to control them, they break free and become their own person!) [cf. Isaiah 3:12—text (page 89), graph (page 8)]

A fifth exists for the **CONVERGENCE** of the "tip"-ing point—**5th Christianity (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):

- | | |
|--|----------------|
| 1. Creation—creator of Israel—horse*—peculiar people— Israel | Gender: 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—chariot*—holy nation— females | Female |
| 5. Creation, The Big Bang, Higgs Boson, DNA replication— Christianity | Fee Male |

CHANGED placement of "horse" & "chariot" Word imagery (chariot): "c" is a half circle/ "revolution." "Har" is LAW ["her" in "horse" is FäthEr]. "Riot" connects it back to "revolution."

Christianity is a variable that encompasses ALL groups in the "experiment" → "experience." The Black race is the only "real" Male. The other four—Israel and Females, and Earth and Christianity—are representative of Noah's Ark (Genesis 7)—i.e. two and 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!

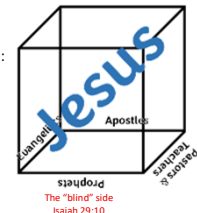
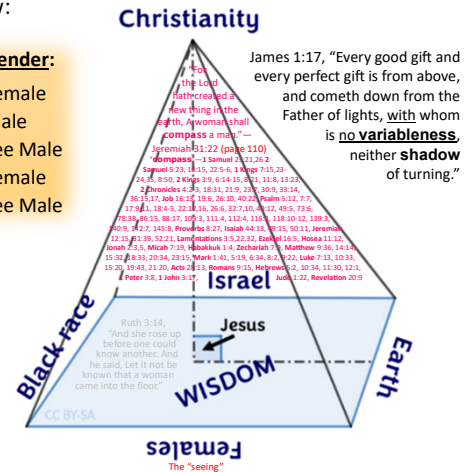
Isaiah 28:16 Numbering—see Control Groups above.

Isaiah 28:16, compare to Deuteronomy 32:35, "the things that shall come upon them make haste" (page 130).

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone¹, a tried stone², a precious corner stone³, a sure foundation⁴: he that believeth shall not make haste."—Isaiah 28:16 [Note grammar/"sin"- "tax"]

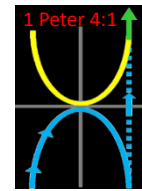
"A cornerstone (or foundation stone or setting stone) is the first stone set in the construction of a masonry foundation. All other stones will be set in reference to this stone, thus determining the position of the entire structure....Some cornerstones include time capsules from, or engravings commemorating,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

43:1-32, 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 [page 89], 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, 2:21,44,49, 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, 22:25, 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” cross-references]. 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” (cf. Hebrew 6:1)? Is it the same as a mountain being “ReMoved” (Mark 11:23, 1 Corinthians 13:2)?

COMPARE: Genesis 31:35, “And she said to her father, Let it not displease my lord that **I cannot rise up before thee**: for the custom of women is upon me. And he searched but found not the images.”

“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**?”

Any reference to “glory,” gems, “polished” stones, a list of “many” colors, etc. (things of beauty) are imagery of the Female — Wisdom or Law.

—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 [or “forward” in an upside-down world!] (Genesis 9:23)]

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]]

Definition from dictionary.com
nought = naught = 0

“Naught” is an imagery variant of “the form -naut...from the Greek *naútēs*, meaning ‘sailor.’ *Naútēs* is a variant of “[HIS] naughty(s)” (or, FāthEr’s “no-nos”)—the lawless little ones! (cf. Isaiah 29:20 [page 109])

“Plant” [things of the “earth/ground”] imagery is “masculine.” Any “**structural**” imagery relates to the “**Female/Fee Male.**” Sons are “planted,” daughters are “built.” (cf. Psalm 144:12, textbox below)

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:”

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” (OT)/“mustard” (NT): 2 Kings 25:18-30, Isaiah 13:4 [page 11 (full chapter)], Jeremiah 52:24-27/Matthew 13:31-32, 17:20, Mark 4:30-32, Luke 13:18-19, 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;...” (cf. Isaiah 61:3, “trees of righteousness, the planting of the Lord”)] **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

“Stones that grow” (verse 5)—cf. Jeremiah 31:28, “so will I watch over them, to **build**, and to **plant**, saith the Lord.” [whole chapter (page 109)]

Verse 6: The “S” of Sion instead of the acute angles of “Z” (Zion), means that instead of 2 “suddenlies” you are moving “slowly.” “Z” is heaven, “S” is earth.

From page 87: “stumbling block” Ezekiel 3:20, 7:19, 14:3-4,7, Zephaniah 1:3, Isaiah 57:14, Jeremiah 6:21, Romans 14:13, 1 Corinthians 1:23, 8:9, Revelation 2:14

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

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 [NOT “chief”] 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 generation ³, 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.”

Proverbs 8:1, “Doth not **wisdom cry**? and **understanding put forth her voice**?”

“Heat” imagery is also the imagery of “to DAY”—i.e. the “heat” of the day!—to “kindle” a fire or “meld” together! Cf. “to day” (top of page 78)

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.” [“Re-FUSED” and “tempt” (at-tempt, tempted, etc.) are imagery of heated metal—heated in order to “join” it to....]

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 [“it” is LAW]. ⁴⁵ And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. ⁴⁶ But

Verse 46, “took him”: cf. John 6:15 (page 35), Hebrews 5:1 (page 77).

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?”

CORRECTED the numbering of equivalents.

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

5. 1 Corinthians 1:30-31, “But of him are ye in Christ Jesus, who of God is **made unto us wisdom**³, and righteousness¹, and sanctification², and redemption⁴: That, **according as it is written**, He that glorieth, let him glory **in the Lord**.” Cf. Ephesians 4:22-24¹, 2 Corinthians 6:11-17², Proverbs 8:1-2³ (page 53), Hebrews 9:11-28⁴

- 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 a clue to quadrant on graph), “change of garments” (cf. 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, “uncertain sound”; 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; cf. **STRONG’S 193** (‘ûwl) [page 54]); but this shall be with burning and fuel of **fire** (cf. page 81 graph; Isaiah 50:11 [cf. Isaiah 9:2, Jeremiah 31:22, Luke 12:49-53], Psalm 57:4, 106:17-18, Proverbs 6:27).” **Isaiah 9:5**—cf. page 133 (red ink)

○ Imagery of the Tree of Life:



Genesis 2:9, “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** [tree = graph; (+x,+y) = Good & (-x,+y), (+x,-y), (-x,-y) = E-V-I-L].” (cf. & compare: Psalm 34:8 [“taste and see”—cf. Hebrews 6:5 (page 78)], 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 [page 149], 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

Verse 2: “the” tree was on “either” side of the river. Which means the river ran “through” the tree.

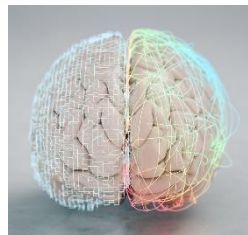
Revelation 22:1-3, “[cf. Revelation 21:1, “And I saw a new heaven and a new earth: for the first heaven and the first earth were **passed away** [THAT which “was”]; and there was no more sea.”] ¹ And he shewed me a pure river of “**water of life**” [“Creation” is THAT which gives meaning and purpose 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) [cf. Galatians 4:4, Ephesians 1:10]]: 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 21:1, “no more sea” — cf. “dry land” (Genesis 1:9-10, page 19)

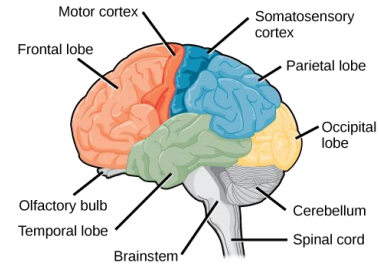
“Lamb”: (reverse) bmal = “be male”

“servants shall serve”: cf. Galatians 4:1, “their **own**” differeth nothing from a servant, though he be lord of all;” (cf. Luke 15:29-31)

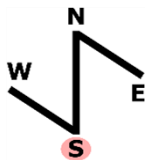
A “Lamb” is a BABY sheep <1 year-old



Images: Creative Commons



NGC 1300—a barred spiral galaxy



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 3rd image above (brain) & blue text on page 77.

Revelation 21:9-21, “⁹ And there came unto me one of the seven angels which had the seven vials [viles] 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, it was NOT Joseph but his two sons that each 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 [page 46], 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 7:4-8 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 [compare: Romans 15:20]. 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**.”

Cf. Proverbs 9:1 (page 50) “Seven” PILL-hars for seven plagues?

Revelation 10:1, “rainbow”—cf. Revelation 4:3, “...and there was a **rainbow** round about the throne, in sight like unto an **emerald**.”

Note the imagery of “12” [6+6]. Verse 16 is imagery of the CUBE with double the dimensions. Cf. Revelation 4:4, “four and twenty seats... four and twenty elders...” [two times 12—twice!]

The 144,000 can be 12 x 12,000, but it can also be 120 x 1200.

What is significant about the number 12 **ten times**?

Note that the “wall” = the “man” = the “angel”

[Michael, “your” Prince (Daniel 10:21)]

Verses 19-20: Note the presence or absence of an article.

Verse 20: “Chrysolite”— “chry” = cry “Sol” = FāthEr “y” = ÷y “t” = cross “e” = non-passive force

[One (among many) way to view this word]

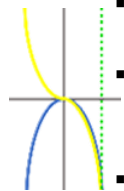
For **topography imagery**, see document *GRACE—a new beginning4—it is a well* (pages 577-615 [top of page]). Link is located on HOME page of goodtheoryofeverything.com in the black textbox at the top of the page. For some **political imagery**, see page 82 of *The SOUND of FREEDOM* document—link hidden on the blue Egg Nebula on the RIDDLE U page of the website. Page 90 of this document has CORRECTED placements.

- Added to **pages 3** (cf. Proverbs 21:1), **6** (cf. to image), **7** (scripture refs.), **11** (expanded textbox/ new textbox), **12** (textbox & cf. to verse 26), **15** (new textbox), **20** (Hosea 4:9, changed "reward" to "reWard"), **27** (v.6—cfs. Jeremiah 17:11 & John 3:19-20), **28** (cf. for Job 4:17-19), **38** (verse 8: imagery for "dandelion"), **47** (cf. 1 Corinthians 3:15, "saved; yet so as by fire."), **48** ("666"—cf. Revelation 21:17), **51** [{"re-member"}] added to Ezekiel 11:14-17), **63** (cfs. & image to "It is finished."), **73** (textbox: Proverbs 20:18), **74** (added "a living construct" to "The sum"), **75** ("two or three"—cf. 1 Corinthians 14:27), **77** (Hebrews 4:15 cf. 2 Corinthians 12:18, "same spirit?...same steps?"), **78** (Hebrews 5—cf. John 11:35 & "In Genesis 12, 'God called him...TOWARD... Abraham would never settle into a fixed address.' (theologyofwork.org))), **80** ("tith^e me"—cf. Proverbs 18:22, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." "Findeth" = "the FIND" = "the FINED"), **82** (#2—cf. Titus 1:2), **83-84** (cf. for "men becoming women" // 3rd paragraph—consider these "bread" verses: Jesus said, "I am...the true vine (John 15:1)...the bread of life (John 6:35)...the living bread (John 6:51)." Cf. 2 Corinthians 9:10, "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;)" This corresponds to Psalm 34:8, "Oh taste and see...." In the imagery, the word "seed" can mean the PAST tense of "see" [this holds true for any and all—i.e. "feed" is past tense of "fee" (to the "little" CHILD, if it "looks/sounds" the same, it is the same)], and "bread" represents "our sons...as plants [seedlings]." Therefore, 2 Corinthians 9:10 **in the imagery** can be read as follows: "Now he that ministereth 'visual substance' to the sower both minister 'our sons...as plants [seedlings] for your food, and multiply your 'visual substance' sown, and increase the fruits [fruits, or sweet "plants," could also stand for the "Fee Males"] of your righteousness 😊), **86** (cf. Romans 7 for "If FāthEr is bound"), **89** (cf. Revelation 6:12), **90** ($y = ax^2 + bx + c$), **91** (cf. Ecclesiastes 4:1-3 added for Jeremiah 15:19), **96** (updated map of Wilderness encampment), **97** (added "β male" to textbox), **98** (new cfs.), **99** (in regards to "Sounds can represent colors": According to *Scientific American* (September 11, 2006), "Synesthesia is an anomalous blending of the senses in which the stimulation of one modality simultaneously produces sensation in a different modality. Synesthetes hear colors, feel sounds and taste shapes."), **103** ("tree of life"—Proverbs 3:11-19).

○ **Page 90: CORRECTION**—"The purpose of our being "here" is to learn discipline and gain the love that can only come through it."

○ **Page 100:** Regarding Isaiah 28:16, "*...I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: ...*", note the missing punctuation. It "reads" as though FāthEr is the "support" for the "foundation" of a **stone**. The "Rock of Ages" is "laying down" Himself, as though the "stone" is being placed in "**quick**" SAND. To prevent it from sinking, FāthEr "prostrates" Himself—imagery of a man laying down his jacket over a mud puddle to allow a "lady" to "cross." But if you read the **28th chapter of Isaiah** from the beginning, the imagery of the "female" can be clearly seen—i.e. "glorious beauty," "fading flower," "on the head," "crown of pride," "Lord of hosts" (Wisdom of her children); verses 4-6, "And the glorious beauty, which is on the head of the fat [full] valley, shall be a fading flower, and as the **hasty** fruit before the summer [why not say, "in spring"]; which when he that looketh upon it seeth[e], while it is yet in his hand he eateth it up [refer to page 24—"Hate"]. In that day shall the **Lord of hosts be for a crown of glory, and for a diadem of beauty**, unto the residue of his people, And for a spirit of judgment to him that sitteth in judgment [Wisdom], and for strength to them that **TURN** the battle to the gate."

- John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends."
- 1 John 3:16, "Hereby perceive we the love of God, because he laid down his life for us [yellow line in the (+x,-y) quadrant (quadrant of "Law")]: and we ought to lay down our lives for the brethren."
- Galatians 3:28, "There is **neither male nor female**." Gender ONLY exists in the "story" FāthEr is telling! FāthEr, in His wisdom, laid down Himself (the "plain" of Stephen Hawking's analogy) to be the GOOD "soil" from which he would "build" for Himself a "family" (the green line—the "why" (y)!)!
- The imagery is equivalent to that of the "commode" which began as a headdress for a 17th-18th century female, then later became a "throne" used in the removal of human "waste"! In Isaiah, that which was laid prostrate [FāthEr/Wisdom] has become "a crown of glory, and...a diadem of beauty" [Wisdom].
- Acts 17:6, "These that have **turned** the world upside down."



1 Corinthians 11:10
Perhaps, the "woman" is NOT the "wife" but the "elect lady." (page 82)
Could "power" be the atomic # and "angels" be "protons" [in one mode of existence]?

- 1 Corinthians 11:10, "For this cause ought the **woman** to have power on her head because of the angels." [0¹-1+1-1+1-1+1+....] ["For the **husband** is the head of the **wife**."—Ephesians 5:23 (page 82); also, 1 Corinthians 11:3 (page 82, green textbox)]
- Psalm 119:126, "It is time for thee, Lord, to work: for they have made void thy law."
- Isaiah 28:13, "But the word of the LORD was unto them [in a story twice told] precept upon precept, precept upon precept; line upon line, line upon line; here a little (Heaven), and there a little (Earth);

In reference to Genesis 31:34-35 and the imagery of music (opposite textbox): Cf. Genesis 4:21 ["And his brother's name was Jubal: he was the father of all such as handle the harp and organ."]—the earliest mention of music in the Holy Bible. NOTE that these "string" and "wind" instruments are the only ones ever mentioned **before** the FLOOD. One would think that percussions [which includes "tamb" clapping, "foot" tapping] would be the first. Note also that a "wind" instrument includes whistling with the "mouth."

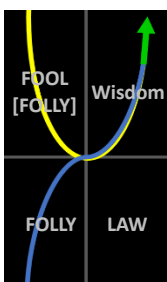
That would be FOLLY that **TURN** the battle to the gate."

"Snare" relates more to going "into" the mountain; also Psalm 91:3. The hole is a "ditch" or open "trench" ["trench"—1 Samuel 17:20, 26:5-7, 2 Samuel 20:15, 1 Kings 18:32-38, Luke 19:43, Daniel 9:25(NIV) (see page 152)].

that they might go [a "moving" thing], and fall backward [a sign of "trust"], and be broken ["crushed"?], and snared [in a "hole"?], and taken ["snatched," "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] [“go, fall backward”—cf. Jeremiah 31:9 (page 110 textbox)]

▪ Ruth 3:14, "Let it not be known that a woman [Wisdom] came into the floor [cf. image on next page]." 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 [as LAW] was "elevated" to an exalted "place"—"He will magnify the law, and make it honourable." (Isaiah 42:21)

"sit/seat"—cf. Ezekiel 28:2 (page 25), Job 23:3 (page 145), Ezekiel 8:3 (page 35), Proverbs 9:14 (page 50)



Cf. Galatians 4:17,27 (page 113). [Even though (-x,+y) is the masculine quadrant (the FOOL), x < 0 is FOLLY.]

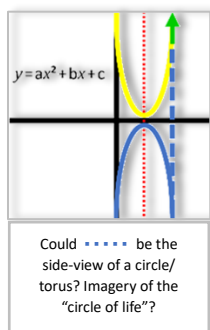
"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding [LAW]. Exalt her [Wisdom], and she shall promote thee: She shall bring thee to honour, when thou dost embrace her [cf. Judges 10:10-15]. She shall give to thine head an ornament of grace: A crown of glory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



Ours

"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)

"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 (page 149), 2 Samuel 24:1 (page 87))

His

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

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

Please be aware that I was unable to note where all of the changes made to this document were placed due to my unwillingness to go beyond the 120-page limit I had placed on this document. Note that I tried NOT to assume that the obvious is clearly seen by all. Hopefully, I did not fail.

• July 2, 2024:

- **Page 100**—Regarding “Prophets” (the “blind” side): Refer to Isaiah 29:10, “For the Lord hath poured out upon you the **spirit of deep sleep**, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.” **Remember** what that **colon** following “eyes” means—“**The colon is used to separate two independent clauses when the second explains or illustrates the first.**” (*ThePunctuationGuide.com*) It is the “prophets” (who are “your rulers” and “seers”) that are “blind”! Looking at the diagram from page 100, it is the “Females” that must “see” for that side. The “Females” are the “eyes” of the prophets.

“closed your eyes: ...covered”—Their eyes are closed because of the covering. Cf. Psalm 91:4, “He shall **cover thee with his feathers**, and under his wings shalt thou trust: his truth shall be thy shield and buckler.”

I want to examine, more deeply, some related imagery. As I mentioned earlier, according to the imagery, Angels and Earthlings are the “same”—simply existing in different “modes” of being.

“⁸ And I John saw these things, and heard them. And when I had heard and seen, I **fell down** to worship before the feet of the **angel** which shewed me these things. ⁹Then saith he unto me, **See** thou do it not: for I am thy **fellow servant**, and **of thy brethren** the **prophets**, and of **them which keep the sayings of this book: worship God.**”
—Revelation 22:8-9 (cf. Revelation 21:17)

Ephesians 3:14-15, “¹⁴ For this cause I bow my knees unto the Father of our Lord Jesus Christ, ¹⁵ Of whom the **WHOLE family in heaven and earth is named,**” [cf. page 64]

Word Imagery: “eye” could possibly be e · ye “if the whole body were an eye, where were the hearing?” (1 Corinthians 12:17)

According to the imagery, not only are Angels and Earthlings the same—“human”—they are all (EVERY single “hewn-man”) a “prophet” (i.e. a “profit” to FāthEr—i.e. the increase gained from the “Baby Loan”). But the verse says that the “prophets” are in a “deep sleep” with “covered” e-yes. The “Females” bear full responsibility for sight for that side of the pyramid.

Isaiah 42:18-20,

¹⁸ Hear, ye deaf; and look, ye blind, that ye may see. ¹⁹ Who is **blind**, but **my servant**? or **deaf**, as **my messenger** that I sent? who is **blind as he that is perfect**, and **blind as the LORD'S servant**? ²⁰ Seeing many things, but thou observest not; **opening the ears**, but he heareth not.

[cf. Psalm 115, Matthew 13:13-18, Mark 8:17-22, 2 Corinthians 4:4

[cf. Matthew 21:31, 2 Peter 1:9, 1 John 2:11, Revelation 3:17-19]]

Allow me to remind you of the verses quoted earlier: 1 Corinthians 14:34-35 (vv. 33-40 for context) and 1 Timothy 2:11-12 (vv. 8-15 for context),

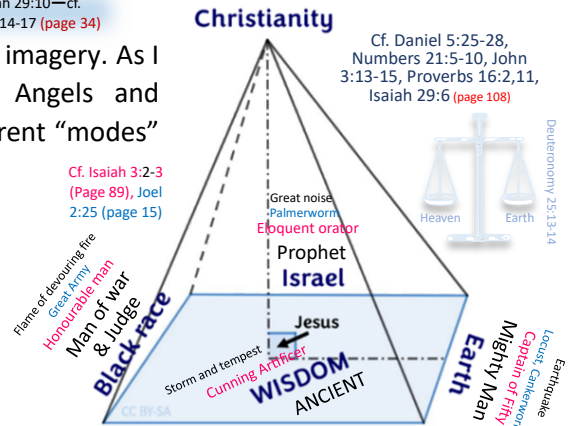
“Let **your** women “keep” “silence” in the **churches**: for it is not permitted **unto** them to speak; but they are commanded to **be under** obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the **church.**”

“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.”

The imagery of 1 Corinthians 14 is imagery of a group being forced to “watch” ONLY without being allowed to participate or gain from what is being “taught”—there is no satisfaction for “her” being “there.” If the Female is the only group with “sight” for that side, then women are being commanded to “learn” from “blind guides” (cf. Romans 2:19, Matthew 15:13-14, 23:16-19, 24, Deuteronomy 27:18).

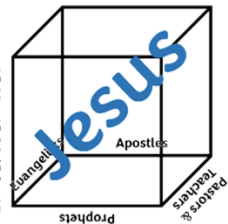
There are two other verses that I would add for context to what I am saying:

Isaiah 29:10—cf. Job 33:14-17 (page 34)



Females
Prudent
Counselor
Catepillar
Thunder

Isaiah 22:23-25, “²³And I will fasten him as a **nail** in a sure place; and he shall be for a glorious throne (²⁴“**thrown**”) to his father’s house.” ²⁵And they shall hang upon him all the **glory of his father’s house**, the **offspring** and the **issue**, all the **sons of Smith’s family**, from the vessels of cups, even to all the vessels of flagons.” ²⁶In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be **re-moved**, and be cut **down**, and **fall**, and the burden that was upon it shall be cut off: for the Lord hath spoken it.”



Cf. “Jesus Lifted up his eyes”—John 6:5, 11:41, 17:1

If heaven represents the "watchers" and earth represents the "hearers," what is meant by "smelling"?

"If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?...All things are full of labour; man **cannot utter** it: the eye is

not satisfied with seeing, nor the ear filled with hearing."
—1 Corinthians 12:17....Ecclesiastes 1:8 (cf. Daniel 4, "watcher(s)")

"smelling"? Perhaps the answer "lies" in the imagery of the word "smell" — i.e. reverse, "lems" → "limbs"; or, "n-o-s-e" imagery—i.e. e-Son/son

This imagery of an eye, ear(s), and nose is imagery of a warrior who has suffered much in battle. He is mute [no mouth for taste], and maimed [no hands (or feet) for touch]. And, yet, this is the imagery of FāthEr—the silenced (or "mute") and brutalized. REMEMBER: the "man" and his wife are "ONE flesh" (Genesis 2:24, Matthew 19:4-6, Ephesians 5:31-33); SO, whatever is said of the husband is said of the wife and vice versa. Her silence IS his silence. Which is probably why in Titus 2:15 Paul says, "These things **speak**, and exhort, and rebuke with ALL authority. Let no MAN despise thee." [Cf. Exodus 13:9; COMPARE "brutalized" with Ephesians 5:28-29 (whole chapter—page 124)]



In America we say that "Law/Justice is blind," but in reality, it is NOT. In imagery, it is Wisdom that wears a blindfold so that Justice is "fair." In imagery, it is Wisdom that is battle-weary [Psalms 66:12, "Thou hast caused men to ride over our heads; we went through fire and through water..."]. It is Folly, her alter-ego, that FIGHTS!
Job 29:15, "[Folly says:] I was **eyes to the blind**, and **feet** was I **to the lame**."

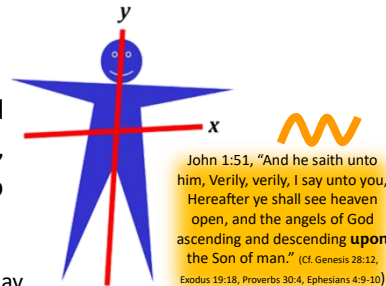
One of the most well known and beloved characters of the Holy Bible is King David, a warrior. There is a passage in 2 Samuel that may suggest that he wore battle scars.

Psalms 11:5, "The Lord trieth the righteous: but the wicked and him that loveth violence his soul **hateth**."

2 Samuel 5:6-8, "6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, **Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.** 7 Nevertheless David **took** the strong hold of Zion: the **same** is the city of David. 8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and **the lame and the blind, that are hated of David's soul** [cf. 2 Chronicles 20:12-13, Luke 14:12-14, John 9:35-41], he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

(+x,+y) = "house/temple" (-x,-y) = "blind/lame"

Verse 6 in the **King James Version** seems to suggest that David himself was either blind or lame (in the "mind" of the Jebusites), but yet, verse 8 says that such were "hated of David's soul." So why did the Jebusites "think" that David "**cannot**" enter?



Let's look again at Isaiah 42:18 Hear, ye deaf; and look, ye blind, that ye may see. 19 Who is **blind**, but **my servant**? or **deaf, as my messenger** that I sent? who is **blind as he that is perfect**, and **blind as the LORD'S servant**? 20 Seeing many things, but thou observest not; **opening the ears**, but he heareth not.

"Opening the **ears**" can refer to dual sound—possibly cancelling each other. Only in the book of Revelation is found the phrase, "He that hath **AN** ear let him hear"—i.e. singleness of sound. Three of the four gospels have the phrase, "He that hath **ears** let him hear." I find it interesting that the Gospel According to John does not have this phrase. John was referred to as "the disciple whom Jesus loved" (John 21:20). Perhaps, love hears at all times and needs not be asked [2 Timothy 1:7, "For God hath not given us the spirit of fear¹ [Law]; but of power², and of love⁴, and of a sound mind³."]. And, perhaps, "ears" represent Earth and Heaven—the hole and the hill. But "ear" represents the oneness of **HEAVEN** and **EARth** as inseparable brothers—twins like Pollux and Castor—one natural and one spiritual.

"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;" —Ephesians 2:15

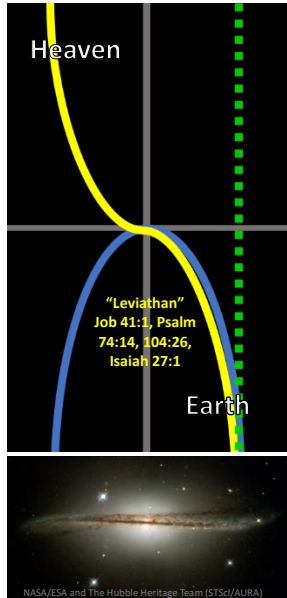
2 Timothy 1:7—

¹Creation. ²The Big Bang. ³Higgs boson. ⁴DNA replication. (from page 9) #’s = my best guess

"Flesh" is "self" with breath, "h." COMPARE the imagery of ERGODIC with "angular momentum" (Planck's constant or "h"). See "breath" imagery in "wrath" definition (page 22).

The following are some verse search results when I searched the phrase, "Ear to hear." Out of 93 results, these are most notable: **Job 29:11, Psalm 10:17, Proverbs 2:2, 23:12, Isaiah 37:17, 51:4, 2 Kings 19:16, Deuteronomy 1:45, 29:4, Judges 5:3, 2 Samuel 22:7, 1 Chronicles 17:20, Psalm 44:1, 54:2, 130:2, 143:1, Isaiah 30:21, 34:1, 42:23, 49:8, 50:4, Jeremiah 25:4, 26:5, 32:33, 35:14-15, Ezekiel 12:2, 24:26, 40:4, Hosea 2:21, 5:1, Zechariah 7:11, Matthew 11:15, 13:9,43, Mark 4:9,23, 7:16, Luke 8:8, 14:35, 21:38, Hebrews 2:1, Revelation 2:7,17, 8:13, 16:1.**

The following imagery is in reference to the graph of two lines becoming ONE.



"God writes straight with crooked lines."—Saint Teresa of Avila [cf. "crooked paths straight": Isaiah 42:16, 45:2, Proverbs 3:5-6(NIV), Luke 3:4-6]

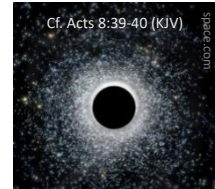
The parabola is imagery of using "both" sides of the brain (the female). The crooked line (the Man) uses both sides, but the other half is used in a different "fashion."

Revelation 20:1-3, "1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old [-y] serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit [-y], and shut him up [muted?], and set a seal upon him, that he should deceive [de-sieve] the nations no more, till the "thousand" years should be fulfilled: and after that he must be loosed a little sea=son.

Revelation 20:1-3 & Hebrews 2:14-15 are imagery of a supernova. "Little" refers to the "fragments." "Through death" refers to the explosion of the star.

Hebrews 2:14-15, "14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage."

John 6:5, "When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip [But Judas was the treasurer], Whence shall we buy bread, that these may eat?" [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 [rent? loan?]." (cf. Matthew 11:28-30)]



Acts 8:39-40, "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus [Ashdod]. He went on to the cities, and passing through he preached in all the cities, till he came to Caesarea." Cf. Acts 8:26-38

Psalm 146:5-9, "5 Happy is he that hath the God of Jacob [God of the "supplanter"] for his help, whose hope is in the LORD his God: 6 Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever ["for Ever" is akin to "for Posterity"]: 7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners [cf. Ecclesiastes 4:13-14 (page 70)]: 8 The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous: 9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down [Acts 17:6, "These that have turned the world upside down." Imagery of $\cap \rightarrow \cup$]."

I just wanted to point out a clue in **Isaiah 29:2**—"heaviness and sorrow." "Heaviness" would be "heave-in" (Heaven) and "sorrow" would be "the [cut "off"] ear" (Earth—the "altar") [cf. John 18:10].

Isaiah 29

Verse 1-2: Saying something twice or double speaking—one for the "hill" and one for the "hole." See also, page 84 (the red and blue ink at top of the page).

Verse 4: "whisper" is the same as "a still small voice" [1 Kings 19:11-18 (see page 16 for vv. 11-13)]. This imagery is the same as the "Who" in *Horton Hears a Who!* [see page 120]

Verse 6 COMPARE with: Christianity, Israel, Females, Earth, Black race (page 106)

Verse 9: "Stay"—cf. Jeremiah 20:8-13

Verse 11: "sealed"—cf. Revelation 7:1-12 [cf. Daniel 4:34-37 (page 34 textbox)]

1 Woe to Ariel^A, to Ariel^B, the city where David dwelt! add ye year^A to year^B; let them kill sacrifices [subtracting to "add"?]. 2 Yet I will distress Ariel^A, and there shall be heaviness and sorrow; and it shall be unto me as Ariel^B. 3 And I will camp against thee^A round about, and will lay siege against thee^B with a mount, and I will raise forts against thee^C. 4 And thou shalt be brought down, and shalt speak out of the ground^A, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground^B, and thy speech shall whisper out of the dust. 5 Moreover the multitude of thy strangers shall be like small dust^A, and the multitude of the terrible ones shall be as chaff^B that passeth away: yea, it shall be at an instant suddenly. 6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. 7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision¹. 8 It shall even be as when an hungry man dreameth², and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion. [Akin to "have your cake and eat it, too."/cf. 1 Corinthians 11:20-30] 9 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. 10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. 11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. 12 And the book is delivered to him that is not

Verse 5: is "small dust" a clue to the "reduced" Planck's constant? Heaven (the hill) and "positive" represent Planck's constant. Earth (the hole) and "negative" represent the "reduced" Planck's constant.

Verse 22: There is intent in using the name "Jacob" rather than "Israel" (the name given to denote the change in his standing with God [Genesis 32:28]). John 6:70, "Jesus answered them, Have not I chosen you twelve, and one of you is a devil?" The LAWLESS (e) is what you have to become to get CHANGE! Cf. Acts 3:13, "The God of Abraham", and of Isaac, and of Jacob, the God of our fathers'...."

Verse 19-20:
¹Creation. ²The Big Bang.
³Higgs boson. ⁴DNA replication. (from page 9)

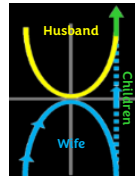


Verse 21:
 The hill was simply the result of His digging a hole! The "hole" is what He **desired** to have! [cf. John 4:14, 7:38, Proverb 10:11, 16:22 / "living water" (baptized into a "NEW" LIFE! See page 59)]

"Living Water":
 Song of Solomon 4:15, Jeremiah 2:13, 17:13, Zechariah 14:8, John 4:10-11, 7:38, Revelation 7:17

learned, saying, Read this, I pray thee: and he saith, I am not learned. ¹³ Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and **their fear toward me is taught by the precept of men**: ¹⁴ Therefore, behold, I will proceed to do a marvellous work among this people, **even** a marvellous work **and** a wonder: **for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid**. ¹⁵ Woe unto them that **seek deep** [cf. verse 10] to hide their counsel from the LORD, and their **works are in the dark** [this refers to FāthEr—the One who **dwells** in the "thick darkness" (cf. 1 Kings 8:12, 2 Chronicles 6:1 [see textbox "Luke 6:48-49" (page 118)]), and they say, Who seeth us? and who knoweth us? ¹⁶ Surely your turning of things upside down [cf. Acts 17:6 (page 108)] shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? ¹⁷ Is it not yet a very **little** while, and Lebanon shall be **turned** into a fruitful **field**, and the fruitful field shall be **esteemed** as a **forest**? ¹⁸ And in that day shall the deaf hear the words of **the** book, and the eyes of the blind shall see **out of obscurity, and out of darkness** [cf. Psalm 139:11-18, Ephesians 6:12(RSV)]. ¹⁹ The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel⁴ (+x,+y). ²⁰ For the terrible one³ (-x,+y) is brought to nought, and the scorner¹ (+x,-y) is consumed, and all that watch for iniquity² (-x,-y) are cut off: ²¹ That make a man an offender **for a word** [Psalm 138:2 (page 64)], and lay a snare for him that reproveth **in** the gate, and turn aside the just for a **thing of nought** ["turn aside the just" is equivalent to "turning aside" part of the level ("just") plain (FāthEr), forming a hill (the positive [that is "bound" on ALL sides]) to make a hole—i.e. the "thing of nought" (negative ["grave" like "windows" that FāthEr "buried" Himself in to "resurrect" Himself anew. "It" is "open" and "free"!)]]. ²² Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall **not now** be ashamed, **neither** shall his face **now** wax pale. ²³ But when he seeth[e] his children, the work of mine hands, **in the midst of him**, they shall **sanctify my name**, and **sanctify** the Holy One of **Jacob** [NOT "Holy One of Israel"], and **shall fear** the God of Israel [NOTE the paradox: Jacob is associated with sanctification, Israel with fear]. ²⁴ They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. ["SANCTIFY"—STRONG'S #6942, qāḏāsh; a primitive root; to be (causatively make, pronounce or observe as) clean (ceremonially or morally).]

Verse 23 is imagery of gears "feeding" into each other; which is also the imagery conveyed in this image. Here, imagery of gears turning in perpendicular motion [the two parabolas (which never touch) are each a gear and the dotted line represents a gear turned perpendicular to the parabolas]. But this image is NOT imagery of a loving father who shares in his wife's/child's sufferings. In this image, FāthEr maintains all that He is without experiencing the things that touch His wife's/child's life—the opposite of "ergodic" and Hebrews 2:14-15 (page 108) & 4:15 [i.e. "touching...all points" (page 77)]. Without "par-taking" of their suffering, He is oblivious of what their "temptations" are and therefore can be a "stern," resentful disciplinarian rather than a loving, understanding husband/father. This image of the parabolas is the same as lines from the poem *The Theologian's Tale* by Henry Wadsworth Longfellow of two ships in passing:



Ships that pass in the night, and speak each other in passing,
 Only a signal shown and a distant voice in the darkness;
 So on the ocean of life we pass and speak one another,
 Only a look and a voice, then darkness again and a silence.

The "wife," or help-"meet," is forced to bear the burden of "raising" herself and travel a long distance "alone" to "reach" her husband. Once "joined," the children "come."

2 Corinthians 10:13-14, "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. 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:"

Jeremiah 31 [cf. Amos 9:13-15 (see page 121 for whole chapter)]

¹ At the **same** time, saith the Lord, will I be the God **of** all the families of Israel, and they shall be my people.
² Thus saith the Lord, The people which were "left" of the sword found grace in the wilderness; **even** Israel, when I **went** to **cause him to rest**. ³ The Lord hath appeared **of old** unto me, saying, Yea, I have loved thee with an **everlasting love**: therefore **with** [the magnetic force of] **lovingkindness have I "drawn"** **thee** [James 4:10, 6-8, "Humble yourself in the sight of the Lord, and he shall lift you up...God resisteth the proud, but giveth grace unto the humble. Submit

"left" = (-x,+y), (-x,-y)
 "sword" = y-axis (Remember, graph is of a person "facing" you—unless He "turns")
 "of OLD" = +y

Verse 17:
 "Lebanon" is imagery of "none able"—i.e. "barren"—i.e. "earth" before being inhabited.

Verse 18:
 "obscurity"—cf. Isaiah 58:10, 59:9. See also, page 26—STRONG'S "general assembly" definitions)

Verse 23-24:
 See pages 20-21, "Nothing is what is seems"

Verse 2:
 FāthEr is Israel.

Verse 3:
 "loving-Kin-ness"

NOTE: "planters" is used rather than "husbandmen." [cf. Psalm 144:12, "sons...as plants." See page 100]

Verse 9:

Note the order here: Jacob, called "Israel," is NOT referred to as the firstborn, but Jacob's grandson is. Ephraim is 2nd son of Joseph. [See page 103, verse 12]

["number line" imagery. Ecclesiastes 3:15, Matthew 23:9, Genesis 4]

Verse 10:

"Isle" is an imagery variant of "Israel" — "ray" is "missing."

Verse 12:

[Earth, the "Fee Male" — a "well-watered" garden — i.e. the "greenhouse" for the "herbs/plants"!]

Verses 4, 13, 21: "O virgin of Israel" is the "Fee Male" — Law. Imagery of eunuchs.

Verse 15: Instead of "Rahel," other versions have "Ra[h]el" — the wife of Jacob who was barren until Joseph.

Verse 16-19:

Imagery related to "off-end" and the graphs.

Verse 22:

"O...daughter" is WISDOM [cf. Genesis 19:26 (page 30)] [v.23 is LAW]. Cf. Ezekiel 28:16-17, "O covering cherub" (page 26); cf. Revelation 12 // "Compass," STRONG'S 5437, gábab; "a primitive root; to revolve, surround, or border; used in various applications, literally and figuratively."

[cf. "corner" — Genesis 20:16, Exodus 27:13, Joshua 24:7, Job 15:27, 16:18, 21:26, 22:11, 14, 23:17, 24:7, 26:6, 31:19, 33, 36, 39, 32, 38, 34, 40, 40:23, 52; Psalm 71:5, 75:6, 104:6, 6, 8; Proverbs 7:16; Ecclesiastes 6:4, Matthew 8:24, Luke 12:2, Romans 4:7, 1 Corinthians 11:4-15, 1 Peter 4:8]

VERSE 25:

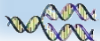
Cf. "weariéd" — Hebrews 12:3, John 4:6, Malachi 2:17, Micah 6:3, Ezekiel 24:12, Jeremiah 12:5, 4:31, Isaiah 57:10, 47:13, 43:23-24, Genesis 19:11

VERSE 26:

"beheld" — STRONG'S 7200, rá'ah; a primitive root; to see. COMPARE to STRONG'S 7201, rá'ah; from 7200; a bird of prey (probably the vulture, from its sharp sight).

VERSE 27:

Cf. Ecclesiastes 3:18, "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."



Verse 33:

What is the difference between "put inward" and "write in heart"? Does this allude to the graph? If the heart of the graph is zero, then "inward" could simply be anywhere on the graph OR $n > 0 > -n$.

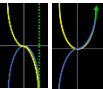
yourselves therefore to God...Draw nigh to God, and he will draw nigh to you."].⁴ Again I will build thee, and thou shalt be built, **O virgin of Israel**: thou shalt **again** be adorned with thy tabrets [cf. Ezekiel 28 (cf. Colossians 1:19-20)], and shalt go forth in the dances of them that make merry.⁵ Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as **common things** [cf. Acts 10:15,28, 11:9].⁶ For there shall be a day, that the watchmen **upon the mount** Ephraim shall cry, Arise ye, and let us go **up to Zion** unto the Lord our God.⁷ For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: **publish** ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.⁸ Behold, I will bring them from the north country, and gather them from the coasts of the earth, **and with them** the blind and the lame, the woman with child and her that travaileth with child together [the "marginalized"]: a great company shall return thither.⁹ They shall come with weeping, and **with supplications will I lead** them: I will cause them to **walk by the rivers of waters in a straight way**, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my **firstborn**.¹⁰ Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that **scattered** Israel will **gather** him, and **keep** him, as a shepherd doth his flock.¹¹ For the Lord hath redeemed Jacob, and **ransomed him from the hand** of him that was stronger than he [cf. Jeremiah 20:7 [Ezekiel 14:9], Job 30:21].¹² Therefore they shall come and sing in the height of Zion, and **shall flow together** to the goodness of the Lord, **for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden**; and they shall not sorrow any more at all.¹³ Then shall the virgin rejoice in the dance, both young men and old together [imagery of FãthEr & sons, and the 144,000 (Revelation 7:4-8, Matthew 19:8-12)]: for I will turn their mourning into joy, and will comfort them, and **make them** rejoice from their sorrow.¹⁴ And I will satiate the **soul** of the priests with **fatness**, and my people shall be satisfied with my goodness, saith the Lord.¹⁵ Thus saith the Lord; A voice was heard in Ramah [backwards → "hammer"], lamentation, and bitter weeping; **Rahel** [WISDOM] weeping for her children refused to be comforted for her children, because they **were not**.¹⁶ Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be re-warded, saith the Lord; and they shall **come again** from the **land of the enemy** [LAW].¹⁷ And there is hope in thine **end**, saith the Lord, that thy children shall **come again** to their own **border**.¹⁸ I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: **turn** thou me, and I shall be **turned**; for thou art the Lord my God.¹⁹ Surely after that I was [U-]turned, I **repented** (↑); and after that I was **instructed**, I smote upon my thigh: I was ashamed, yea, **even** confounded, because I did bear the **reproach** of my youth.²⁰ Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my **bowels** are troubled for him; I will surely have mercy upon him, saith the Lord.²¹ Set thee up waymarks, make thee **high heaps**: set thine heart toward the **highway**, **even** the way which thou wentest [= "retest"]: **turn** again, **O virgin of Israel**, **turn** again to these thy cities.²² How long wilt thou go about, **O thou backsliding daughter**? for the Lord hath created a new thing in the earth, **A woman shall compass a man**.²³ Thus saith the Lord of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall **bring again their captivity**; The Lord bless thee, **O habitation of justice, and mountain of holiness**.²⁴ And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen [imagery of FãthEr married to "many"], and they that **go forth with flocks**.²⁵ For I have satiated the weary soul, and I have replenished every **sorrowful** soul.²⁶ Upon this I awaked, and beheld; and my sleep was sweet unto me.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** ["cast"] **down**, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. [cf. Psalm 144:12, "sons may be as plants...daughters may be as corner stones" — He "plants" sons [in a garden], but He "builds" daughters [as a palace/"home"!]]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** [imagery of gears standing perpendicular to each other].³¹ Behold, the days **come**, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:³² Not according to the covenant that I made with their fathers in the day that I **took them by the hand** to bring them out of the land of Egypt; **which my covenant they brake** [grammar], although I **was an husband** unto them, saith the Lord:³³ But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts [imagery of "filling" — cf. Acts 2, Romans 8:18, 15:14,24, Ephesians 3:19 (page 150), DENTISTRY]; and will be their God, and they shall be my people.³⁴ And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will re-member their sin no more.³⁵ Thus saith the Lord, which giveth the sun

Verse 4: "O virgin" is clue to **WHEN** — i.e. the "stage" of the experiment. FãthEr is NOT yet "husband."

["un" = -y ["un" is always "below"]]

"Number line" imagery: Reference Romans 3:31, "We **establish the law**" — said centuries **after** the Ten Commandments was "given."

Verses 16-19



"Off-end" is like "off-Spring."

"border," STRONG'S 1366 (from 1379); "properly, a cord (as twisted, i.e. (by implication) a boundary; by extension, the territory inclosed." [cf. STRONG'S 193 ("ow") is "from an unused root meaning to twist, i.e. (by implication) be strong; the body (as being rolled together); also powerful" (from page 54)] [cf. Isaiah 9:5, "garments rolled in blood" (page 102)] The imagery of "border" and "garments" speaks of the "hem" [of His garment] — i.e. the "off"-end. [cf. Psalm 74:17 (page 97)]

VERSE 28: "Palace/Home" — cf. John 14:2, "In my Father's house are many mansions;" "man's ions"

VERSES 31-32: "come" and "brake" are like "go & stop."

VERSE 33 "fill": Luke 1:15, 41, 53, 67, 2:40, 5:21, 9:17, 14:23, 6:13, 26, 16:6, 3:10, 4:8, 31, 13:9, 45, 52, Philippians 1:11, Colossians 1:24, James 2:16, Revelation 18:6

Verse 35: Cf. Job 3:24-26 (page 14)

Verses 33-40:
FāthEr is Israel. The "seed" of Israel are **ALL** of His "children"—Heavenly and Earthly [Psalm 82:6 (page 53)]. Verse 34, "I will remember their sin no more."
[LOVE keeps NO RECORD of wrongs!] [1 Corinthians 13:5(NIV)—page 24]

Verse 40:
Cf. Ezekiel 37:1-14 (valley of dry bones living **again!**), Proverbs 17:22, "...a **broken** spirit drieth the bones."

Ephesians 5 (whole chapter) at bottom of **page 124**

1 Corinthians 7 (whole chapter), **page 149**

Verse 15:
"Divorce Court"
Cf. Ezekiel 8:7-14
(**page 35**);
"BROKEN APART"
(**page 67**)

for a light by day, and the ordinances of the moon and of the stars for a light by night, which **divideth** the sea **when** the waves thereof **roar**: The Lord of hosts is his name: ³⁶ If those ordinances depart from before me, saith the Lord, then the **seed of Israel** also shall cease from being **a nation** before me for ever. ³⁷ Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also **cast off** [a ship? (in knitting) "seal" stitching to prevent unravelling? Etc.] all the seed of Israel for all that they have done, saith the Lord. ³⁸ Behold, the days **come**, saith the Lord, that the city shall be built **to the Lord** from the tower of Hananeel **unto the gate of the corner**. ³⁹ And the **measuring line** shall yet **go** forth over against it upon the hill Gareb, and shall **compass** about to Goath ["lie" is missing from "Goliath"]. ⁴⁰ And the whole **valley of the dead bodies**, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked **up**, nor thrown **down** any more for ever.

VERSE 38:
"City built" can refer to Babylon—cf. v.28, Revelation 14:8, 16:19, 18:10,21.
"Hananeel" is a variant of "Hanna" and is from the same root word, "chānan" (page 22)—and means "God has favored." The ending can be pronounced "nāl" [Isaiah 22:15-25] or "kneel" [1 Samuel 1:1-13].

"Ergodic" is the imagery conveyed in the EPHESIANS 5 MARRIAGE. The following verses relate to the graphs on the right [imagery of 1 Kings 13:8-10, "...So he went another way, and returned not by the way that he came..."]:

1 Corinthians 7:10-17, "¹⁰ And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: ¹¹ But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife. ¹² But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. ¹³ And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. ¹⁴ For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. ¹⁵ But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. ¹⁶ For **what** knowest thou, **O wife**, whether thou shalt save thy husband? or **how** knowest thou, **O man**, whether thou shalt save thy wife? ¹⁷ But as God hath distributed to every **man**, as the Lord hath called every **one**, so let him walk. And so ordain I in all churches."

Matthew 15:14, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall **FALL** into the ditch [this is how the hole was filled with substance]." [cf. Isaiah 3:12 (page 89)]

Ecclesiastes 4:9-10, "⁹ Two are better than one; because they have a good reward for their labour. ¹⁰ For if they **FALL**, the one will lift up his fellow [a "help"-meet]: but woe to him that is alone when he falleth; for he hath not another to help him up." [cf. Luke 10:18, "I beheld Satan as lightning fall from heaven."]

"Let your plans be **DARK** and **impenetrable** as night [opposite of "black" which "absorbs"], and when you move, **FALL** like a thunderbolt."— Sun Tzu (*The Art of War: Maneuvering*)

"29. Military tactics are like unto water; for water in its natural course **runs away** from high places and **hastens** downwards."—Sun Tzu (*Art of War: VI. Weak Points and Strong*)

"It profits nothing to move quickly if you do not move wisely."—DOTA: *Dragon's Blood* (B2:E4)

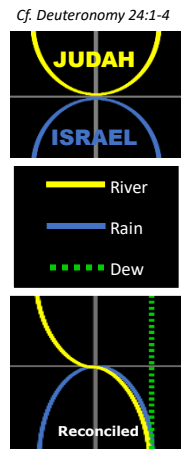
Proverbs 16:17-20, "The highway of the upright is to depart from evil: he that keepeth his way **preserveth** his soul. Pride goeth before destruction, and an haughty spirit before a **FALL**. Better it is to be of an humble spirit with the lowly, than to **divide** the spoil with the proud ["divorce?"]. He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he."

Romans 9:21-24, 8:18, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering [cf. **Philippians 3:10** (page 153)] the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?...For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

"By honour and dishonour, by evil report and good report: AS DECEIVERS, AND YET TRUE;" —2 Corinthians 6:8

See page 86:
Proverbs 12:20, Isaiah 45:7, Proverbs 16:4, 14:22 // "Jews" = Angels "Gentiles" = Earthlings

FāthEr went lower to "raise up" His wife—taking full responsibility without burdening her. Once they are "joined," the children can "rise"! [1 Corinthians 1:10, "...that ye be perfectly joined together in the same mind and in the same judgment."]



Revelation 3:12, "Him [not "He," as in the next verse—"him" is the object of an "invisible" preposition (i.e. "of/to")!] that overcome will I make a **pillar** in the temple of my God, and he shall **go no more out** [cf. Exodus 33:11, "...Joshua, the son of Nun, a young man, departed not out of the tabernacle."]: and I will write upon him the ¹name of my God, and the ²name of the city of my God, which is new Jerusalem, which **cometh down** out of heaven from my God: and I will write upon him my ³new name."

Hosea 12:5, "Even the Lord **God** of hosts; the Lord is his **memorial**!"

- Added to **pages 5** (Revelation 20:1-4 to textbox), **11** (cf. Proverbs 16:5 to "hand" textbox), **22** (**CORRECTED STRONG'S #3713** (ōrēgōmai) and **#3733** (ōrnis)—"prolific" → "prolonged"), **37** (Proverbs 16:27 to Psalm 119:85), **68** (Law of Opposites—changed "emptiness" to "barrenness." Regarding "barrenness": Psalm 106:15 says, "And he gave them their request, but sent leanness into their soul." Which simply means FāthEr gave them a "wanting" soul. (Some versions say, "wasting disease," or "consuming disease.") But, remember, there is **ALWAYS** an **EXCHANGE**. So in this exchange, just as Wisdom bore the burden for FāthEr's "change," the black race, as the elder brother to the prodigal brother [cf. Luke 15:11-32], bears the burden for the white race's need for "change." [Remember, the white race represents the Ancient of Days with a "changed" mind—the mind determined to "have" change! The black race represents what FāthEr is and has always been—the "natural man." The white race, like the prodigal son that left home to discover "more," represents the "spiritual man"—i.e. FāthEr in His search to "become" MORE!] While the black race endures the "wasting disease" of Sickle Cell, the white race "consumes" and "wastes." Galatians 6:2 says, "Bear ye one another's burdens, and so fulfil the law of Christ." What is the Law of Christ? Jesus said in John 15:12-13, "This is my commandment, That ye love one another, **as** I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." In the imagery (just as the "color" black represents absorption of **all**), it is the responsibility of the black race (especially of the Americas—the Nazarites [Numbers 6:13 (separated), Judges 13:5, Lamentations 4:7, Amos 2:11-12]), to "include" **ALL**. Thus, the burden of black Americans to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression...." [Isaiah 58]; **NOT** as the black "touchstone" which tests the purity of LOVE, but to be a "voice" for the "cowed" and voiceless—the "silenced." The black race is imagery of FāthEr's "**CONSCIENCE**" [cf. Romans 2:14-24, 2 Corinthians 5:10-12, 18-21, Colossians 2:9-12, 1 Corinthians 1:28, 2 Corinthians 11:5-7]—that inner voice that says, "**ALL** matter!" in this "trick-based" game), **77** (November 1, 2023: "and the 'hole' he 'maid'" added to "i.e. the 'hill' he built"), **80** (**CORRECTED STRONG'S #5087** (tithēmi)—"prolific" → "prolonged"), **82** (#3-cfs.), **96** (new textbox), **100** (James 1:17 to diagram), **103** (v.2—cf. Galatians 4:4, Ephesians 1:10 & v.20—"compare: Romans 15:20"), **105** (cf. Revelation 21:2 to Ruth 3:14).

- For convenience, I place here the entirety of **2 Corinthians 5**: ¹For we know that if our earthly house of this tabernacle were **dissolved**, we have a building of God, an house **not made with hands**, eternal in the heavens. ²For **in** this we groan, earnestly desiring to be **clothed upon with our house which is from heaven**: ³If so be/that being clothed/we shall not be found naked. ⁴For we that are **in** this tabernacle do groan, being **burdened**: not for that we would be unclothed, but clothed upon, that mortality might be **swallowed up** of life [cf. Jonah 1]. ⁵Now **he** that hath **wrought us for the selfsame thing** is God, who also hath given unto us the earnest of the Spirit [NIV says, "Now the one who has **fashioned** us for this very purpose is God, who has given us the Spirit as a **deposit**, guaranteeing what is to come." [cf. "deposit" in the NIV—2 Corinthians 1:21-22, Ephesians 11-14, 2 Timothy 1:11-14]]. ⁶Therefore we are always confident, knowing that, whilst we are at home **in the body**, we are absent from the Lord: ⁷(For we walk by faith, not by sight.) ⁸We are confident, I say, and willing rather to be **absent from the body**, and to be present with the Lord. ⁹Wherefore we labour, that, whether present or absent, we may be accepted of him. ¹⁰For we must all appear before the judgment seat of Christ; that every **one** **may receive the things** done in **his** body, according to that he hath done, whether it be good or bad. ¹¹Knowing therefore the **terror of the Lord** [= LAW], we persuade men; but we are made manifest unto God; and I trust also are made manifest in your **consciences**. ¹²For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which **glory in appearance, and not in heart** [cf. Ephesians 4:17-23 (see page 116 for whole chapter)]. ¹³For whether we **be beside ourselves**, it is to God: or whether we be sober, it is for your cause. ¹⁴For the love of Christ **constraineth** us ["constrain"—from Latin *constringere* to bind tightly together, to draw tight]; because we thus judge, that if one died for all, then were all dead: ¹⁵And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again [graph]. ¹⁶Wherefore henceforth know we **no man after the flesh**: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. ¹⁷Therefore if any man be in Christ, he is a **new creature**: old things are passed away; behold, all things are become new. ¹⁸And all things are of God, who hath reconciled us to himself by

"With your **heart**, unlock your **greatest power**."—Shazam

"Barrenness" is felt at varying degrees.

But there are **exceptions**.

"Giving" from the "heart" allows one to experience 100% of FāthEr's peace. "Giving" is a "heart" investment that is paid forward.

"Sowing" is simply a "business" transaction/ investment.

Numbers 6:13—Cf. African Jewry and the ancient Kingdom of Juda, Africa.

REGARDLESS of race, **ALL** of the Americas are the Nazarites!

Cf. "**CONSCIENCE**" with Proverbs 12:20 (page 86), and racial imagery (pages 66-67)

Verse 3:

Notice grammar: Should be 3 phrases separated by 2 commas (denoted by /). cf. "naked"

Verse 5:

"wrought"—STRONG'S 2716, καταργήσονται. katērgōzōmai; from 2596 and 2038; do work fully, i.e. accomplish; by implication, to finish, fashion. Rendered as: "cause, do (deed), perform, work (out)."

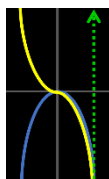
Verses 6, 8:

The "**body**" is a "temporary" dwelling. It only exists in this present realm, for this "present darkness." The "mind" is what is REAL! It is "everlasting"! Your "thoughts" make you who you are. Proverbs 23:7, "For as he thinketh in his heart, so is he."

Cf. Ephesians 6:12(ESV), Job 30:21



NASA/JPL -CALTECH



The imagery of Blacks being removed from historical accounts in U.S. history is the same as the denial of "God's" existence.

2 Corinthians 5 is imagery of the Big Bang or Isaiah 43:19 (page 9).

Verse 2:

Cf. "**clothes**" with "**hem**"

[i.e. "And besought him that they might only **touch** the hem [Gospel of Mark: "**border**"] of his garment: and as many as **touched** were made perfectly whole." —Matthew 14:36

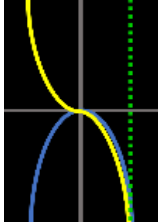
Cf. Haggai 2:12, Matthew 9:20-21, Mark 5:27, 6:56, Luke 8:44] [cf. "border" page 110]



Verse 19:
 “impute”—
 (Oxford Languages)
 from Latin
 imputare “enter
 in the account”

Jesus Christ, and hath given to us the ministry of reconciliation; ¹⁹ To wit, that God was in Christ, reconciling the world unto himself, not imputing their tres-passes [i.e. “three passes”—each line passing “0” (zero) [see graph below]] unto them; and hath committed unto us the word of reconciliation. ²⁰ Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead [cf. Galatians 4:14, “...even as Christ Jesus.”], be ye reconciled to God. 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.

- For convenience, I place here the entirety of **Galatians 4**: ¹ Now I say, That the heir, as long



Verse 9:
 “elements” can also be
 imagery of a “hot
 iron”—i.e. an electrical
 component through
 which an electric
 current can flow to
 provide “heat.”
 Cf. 1 Timothy 4:2-3

Verse 16
 (Word Imagery):
 enemy =
 “inner” ME = “phōs”
 (Greek for “light”
 [John 8:12, 9:5, Luke
 8:16, 12:3])

Verse 17:
 (From page 28)
 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

Verse 20:
 Compare verses for
 “change my voice”
 to 1 Kings 19:11-18
 [see page 16]

Name
Imagery (vv.
 6, 24, 25):
 “Abba,” “Agar,”
 “Arabia” are variants
 of the primitive root,
 ‘ābar (STRONG'S
 #5674). See page
 115 for definition.

Verse 24-25:
 NT “Agar” is “Hagar”
 in the OT. “H” stands
 for “breath” in the
 imagery. The absence
 of “H” represents
 “death.”
 Pay attention to
 name imagery. No
 mention of Sarai (NT
 name of Sarah), but
 mention of “Sin-ai”.

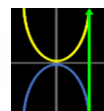
as he is a child, differeth nothing from a servant, though he be lord of all; ² But is under tutors and governors until the time appointed of the father. ³ Even so we, when we were children, were in bondage under the elements of the world: ⁴ But when the fulness of the time was come, God sent forth his Son, made of a woman [Jeremiah 31:22, “...for the Lord hath created a new thing in the earth, A woman shall **compass** a man”), made under the law, ⁵ To redeem them that were under the law, that we might receive the adoption of sons. ⁶ And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. ⁷ Wherefore thou art no more a servant, but a

son; and if a son, then an heir [an “air”] of God through Christ. ⁸ Howbeit then, when ye knew not God, ye did service unto them which **by nature** are no gods [FāthEr]. ⁹ But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly **elements** [FāthEr turning to His children (heavenly and earthly)], whereunto ye desire again to be in **bondage**? [“Bondage” is imagery of a “bound and [de-feet-ed] pho”] ¹⁰ Ye observe days, and months, and times, and years [cf. Job 32:7, Genesis 1:14 (page 19)/ To what could this be referencing?]. ¹¹ I am afraid of you [cf. Proverbs 1:7], lest I have bestowed upon you labour in vain. ¹² Brethren, I beseech you, **be as I am**; for **I am as ye are**: ye have not injured me at all [the “Be lessing” (blessing) that made FāthEr “more” [creating fragments of Himself], did not make Him less (cf. Genesis 14:15, “he divided himself against them” for VICTORY!)]. ¹³ Ye know how through infirmity of the flesh I preached the gospel

unto you at the first. ¹⁴ And **my temptation** which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. ¹⁵ Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me [cf. Matthew 5:29, 18:9, “pluck” (Mark 9:47 (page 41))]. ¹⁶ Am I therefore become your enemy, because I tell you the truth? ¹⁷ **They zealously affect you [Wisdom (+x,+y), Law (+x,-y), and FOLLY (-x,+y) & (-x,-y)], but not well; yea, they would exclude you, that ye might affect them.** ¹⁸ But it is good to be zealously affected always in a good thing, and **not only when I am present with you.** ¹⁹ My little children, of whom I travail in birth again until Christ be formed in you, ²⁰ I desire to be present with you now, and to **change my voice** [cf. Exodus 19:16-25, 20:18-25, Ezekiel 3:12, Isaiah 29:6, Revelation 1:10]; for I **stand** [position of “certainty”] in doubt of you.

²¹ Tell me, ye that desire to be under the law, do ye not hear the law? ²² For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. ²³ But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. ²⁴ Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which **gendereth** [see page 115] to bondage, which is Agar. ²⁵ For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. ²⁶ **But Jerusalem which is above is free, which is the mother of us all.** ²⁷ For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband [Wisdom is the married wife. Wisdom's quadrant of the graph is (+x,+y). Her alter-ego is **FOLLY**, the barren/desolate. Folly has both the (-x,-y) and the (-x,+y) quadrants]. ²⁸ Now we, brethren, as Isaac was, are the children of promise. ²⁹ But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. ³⁰ Nevertheless what saith the scripture? Cast out the bondwoman [LAW] and her son [Death]: for the son of the bondwoman shall not be heir with the son [Life] of the freewoman [WISDOM]. ³¹ So then, brethren, we are not children of the bondwoman, but of the free.

Although the entire graph is Wisdom: The **-x** side of the graph represents Folly (His [masculine = “Fool”] and Hers). The **+x** side of the graph represents Wisdom & Law (theirs).



- Regarding Galatians 4, verses 15 and 16: The imagery in these two verses are similar to that on page 107—imagery of a person with eyes, ears, and a nose, but no sense of taste or touch (a wounded soldier or battered woman). Verse 15 seems to suggest that Paul was visually impaired at some time AFTER his conversion. We know from **Acts 9** that his “conversion” came about 3 days after he was blinded by a heavenly light from which Jesus spoke to him while Paul was on his way to Damascus. He was healed 3 days later by the “laying on of hands” (i.e. “touch”) of a “disciple” named Ananias who was “sent” by Jesus through a “vision.” The following passage begins where Ananias is being told to “go”:

¹¹And the Lord said unto him, Arise, and go **into the street which is called Straight**, and enquire in the house of **Judas** for one called Saul, of Tarsus: for, behold, he prayeth [DNA imagery (annealing)], ¹²And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight [the one that is “wounded” or “disabled” is DNA lagging strand imagery. Lagging strand imagery is imagery of the “male”]. ¹³Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem [the “UNdoing” of the original strand]: ¹⁴And here he hath authority from the chief priests to bind all that call on thy name [bound by Single-Stranded DNA Binding Protein]. ¹⁵But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name [same genetic material] before the Gentiles, and kings, and the children of Israel: ¹⁶For I will shew him how great things he must suffer for my name's sake [still the undoing of the strand]. ¹⁷And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. ¹⁸And immediately there fell from his eyes as it had been **scales**: and he received sight forthwith, and arose, and was baptized [in water/fire/word/blood [According to STRONG'S, the word for “baptized” is from a derivative of STRONG'S #911, βάπτω baptō, “a primary verb; to **overwhelm**, i.e. cover wholly with a fluid; in the N.T. only in a qualified or special sense, i.e. (literally) to *moisten* (a part of one's person), or (by implication) to *stain* (as with dye).” STRONG'S 911 is translated as “dip.”]]. ¹⁹And when he had received meat [protein], he was strengthened [COMBINE imagery of “binding” protein & “strength” and you get the imagery of Samson in Judges 15:13-14, 16:5-31, “³¹Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father...” [similar imagery to Joseph's bones being carried out of Egypt (Genesis 50:25, Exodus 13:19, Joshua 24:32)]. Cf. Matthew 12:29, Mark 3:27, Ezekiel 30:21]. Then was Saul **certain days** with the disciples which were at Damascus. ²⁰And **straightway** he preached Christ in the synagogues, that he is the Son of God. ²¹But all that **heard him** [sound/frequency] were amazed, and said; Is not this he that destroyed them which called on this name [DNA imagery of the COILED strand coming “undone”] in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests [what “players” of DNA replication does this refer to? What is “chief”?]? ²²But Saul **increased** the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is **very** Christ [the article “the” is “MISS-ing” from “between” the words “is” and “very”]. ²³And after that many days were **fulfilled**, the Jews took counsel to kill him: ²⁴But their laying await was known of Saul. And they watched the gates day and night to kill him. ²⁵Then the disciples took him by night, and **let him down by the wall in a basket**. ²⁶And when Saul was come to Jerusalem, he assayed [Archaic meaning is “at-tempt,” which lends itself to “how” Paul might be able...] to **join himself** to the disciples: but they were all afraid of him, and believed not that he was a disciple. ²⁷But Barnabas took him, and brought him to the apostles, and declared



Verse 18:

“Scales” on the eyes is imagery of seeing everything through the eyes of PREJUDICE. It means to “weigh” what you see as “great” and “small” or, rather, as having value or having little to no value.

Deuteronomy 25:13-14, “Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small.”

unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. ²⁸ And he was with them **coming in and going out at Jerusalem** [cf. John 10:9, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture ["roam" like cattle—i.e. the "random walk" (to "touch" every "point")."].

- Regarding Galatians 4, verse 24: The word "**gendereth**" appears only twice in the entire Holy Bible (KJV)—Job 21:10 in the OT and Galatians 4:24 in the NT. The OT word, according to **STRONG'S** (#5674) is 'âbar ["a Bar"; (backwards) "Raba" → a "female" Rabbi?], "a primitive root; to CROSS over; used very widely of any transition (literal or figurative; transitive, intransitive, intensive, or causative); specifically, to cover (in copulation)." The word used here in verse 24 is **STRONG'S** #1080, gënnaō, "from a variation of 1085; to procreate (properly, of the father, but by extension, of the mother); figuratively, to regenerate." **STRONG'S** 1085, gënōs, "from 1096; 'kin' (abstract or concrete, literally or figuratively, individually or collectively)." **STRONG'S** 1096, ginōmai, is "a prolonged and **middle voice** form of a primary verb; to cause to be ('gen'-erate), i.e. (reflexively) to become (come into being), used with great latitude (literally, figuratively, intensively, etc.)."

Woven Word Imagery:
 'âbar is also imagery of "Arab," which is same imagery as **STRONG'S** 1254 (bârâ'); "to create; to cut down (a wood), select, feed (as formative processes)."
 [See textbox "**Verse 23**" (page 87).]

Word Imagery:
 gënnaō, gënōs, ginōmai are variants of "genome."

- For convenience, I place here the entirety of **Philippians 2** (cf. John 6:35-40):



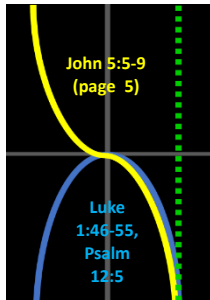
¹ If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any **bowels** [imagery of a wormhole/black hole/Sloan Great Wall/woven "line"] and mercies, ² Fulfil ye my joy, that ye be **likeminded, having the same love, being of one accord, of one mind**. ³ Let nothing be done through strife or vainglory; but in **lowliness of mind** let each esteem other better than themselves [the article "the" is missing between "esteem" and "other"; OR, the "s" is missing from "others"]. ⁴ Look not every man on his own things, but every man also on the things of others. ⁵ Let this mind be in you, which was also in Christ Jesus:

Verse 2:
 Cf. Psalm 133 (page 120),
 1 Peter 3:8-12,
 1 Corinthians 1:10, John 17,
 Ephesians 4:2-7 (next page)

⁶ Who, being in the form of God [the parabola], thought it **not robbery to be equal** with God [reflection]: ⁷ But **made himself** of no reputation, and took upon him the form of a servant [yellow line going lower], and was made in the likeness of men. ⁸ And being found in fashion as a man ["Whoso findeth a wife findeth a good thing..." (Proverbs 18:22 [Ruth 3:14])], he humbled himself [cf. James 4:10, 6-8 (bottom of page 109-110)], and became obedient unto death, even the death of the cross [yellow line passing through "0"]. ⁹ Wherefore God also hath highly exalted him, and given him a name which is above every name [green line going "UP"]: ¹⁰ That at the name of Jesus every knee should bow ["knee"—cf. Job 3:12, Isaiah 66:12—"knee" is imagery of prayer which is imagery of "annealing" // "bow" can also be imagery of a "rainbow" or parabola], of things **in heaven**, and things **in earth**, and things **under the earth**; ¹¹ And that every **tongue should confess** [imagery of resonance, frequency, the science of "sound"] that Jesus Christ is Lord, to the glory of God the Father. [Cf. Luke 14:7-35—the whole chapter relates to the graph, but imagery of "lowliness" of mind (vv. 7-11) relates to (+x,-y)] ¹²



Verses 7-16



Wherefore, my beloved, as ye have always obeyed, **not as in my presence only**, but now much more in my absence [see next page], work out your own salvation with fear and trembling [frequency]. ¹³ For it is **God which worketh in you** both to will and to do of **his good pleasure**. ¹⁴ Do all things without murmurings and disputings: ¹⁵ That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked [the yellow line that began in the (-x,+y) quadrant] and per-verse nation [the green broken line parallel with the y-axis], among whom ye shine as lights in the world [refers to the blue parabola (which is "Folly" (-x) and "Law" (+x)) upon whom the light "shines"]; ¹⁶ Holding forth the word of life ["word of life" = green broken line]; that I may rejoice in the day of Christ, that I have not run [DNA] in **vain** [imagery variant of "vein"—a "blood" line! Therefore, this refers to the green line], neither laboured in vain [yellow line—John 6:29, "This is the WORK of God, that ye believe on him whom he hath sent."]. ¹⁷ Yea, and if I be offered upon the **sacrifice and service** of your faith [refers to the "beheading" of the ribosomes (see DNA imagery, page 5)], I joy, and rejoice **with** you all. ¹⁸ For the **same** cause also do ye joy, and rejoice with me. ¹⁹ But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. ²⁰ For I have **no man**

Verse 21:
Refer to verses 1-8. [cf. Song of Solomon 3:1-4]

Verse 27:
"sorrow upon sorrow" refers to 2 half-strands

Verse 28:
"Sent...more carefully" can refer to the "slow" rebuilding of the lagging strand (which is imagery of Earth).

Mark 6:7
"Two by two"
= G-A-T-℄
[℄ is Latin letter C with a "stroke"]

Luke 24:49
Promise "upon" = "up, on"
Power "from on HIGH"
Imagery of adjacent directions
Luke 24:49, "POWER" (n^o):
Cf. Acts 1:8, 2:1-4, 1 Corinthians 11:10

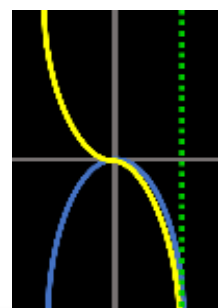
Luke 24:49, "endued":
STRONG'S 1746. ênduô. From 1722 and 1416 (in the sense of sink into a garment); to invest with clothing (lit. or fig.).
STRONG'S 1722. ên. Denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively)...a relation of rest.
STRONG'S 1416. dunô, dumî. Prolonged forms of duô (to sink); to go "down"—rendered as "set." [cf. Ecclesiastes 4:9-10 (page 111)]

likeminded, who will naturally care for your state [It is the female, Wisdom, who "cares"].²¹ For all seek their own, not the things which are Jesus Christ's.²² But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.²³ Him therefore I hope to send presently, so soon as I shall see how it will go with me.²⁴ But I trust in the Lord that I also myself shall come shortly.²⁵ Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger [RNA], and he that ministered to my wants [of the lagging strand].²⁶ For he longed after you all, and was full of heaviness [?], because that ye had heard that he had been sick.²⁷ For indeed he was sick nigh unto death [does this refer to the part of the strand that is waiting to be "rebuilt"?]: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.²⁸ I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.²⁹ Receive him therefore in the Lord with all gladness; and hold such in reputation:³⁰ Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me [imagery of the builders of the leading and lagging strands in DNA replication].

- Philippians 2, verse 12: Cf. **Mark 6:7-10**, "⁷ And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits [single-stranded binding proteins? Cf. Matthew 12:43-45, 10:16, 2 Kings 7];⁸ And commanded them that they should take nothing for their journey, save a "staff" only; no scrip, no bread, no money in their purse:⁹ But be shod with sandals [not barefooted—cf. Ephesians 6:10-17, "¹⁵ And your feet shod with the preparation of the gospel of peace;" Genesis 49:33, "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.;" and not put on two coats [cf. 2 Kings 9:30, Matthew 5:40, Luke 6:29, John 15:22 (Isaiah 59:17)].¹⁰ And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place." **Luke 24:49-53**, "⁴⁹ And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.⁵⁰ And he led them out as far as to Be-than-y, and he lifted up his hands, and blessed them.⁵¹ And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.⁵² And they worshipped him, and returned to Jerusalem with great joy:⁵³ And were continually in the temple, praising and blessing God. Amen [cf. Revelation 3:14, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God;"."]"

○ For convenience, I place here the entirety of **Ephesians 4:**

¹ I therefore, the prisoner of the Lord [yellow line in the (+x,-y) quadrant—in the "low dungeon" (Lamentation 3:55; cf. Acts 12 & 16 [see pages following this passage for whole chapters])], beseech you that ye walk worthy of the vocation wherewith ye are called,² With all lowliness and meekness, with longsuffering, forbearing one another in love [leading strand (Heaven) forbearing with lagging strand (Earth)];³ Endeavouring to keep the unity of the Spirit in the bond of peace.⁴ There is one body, and one Spirit, even as ye are called in one hope of your calling;⁵ One Lord, one faith, one baptism,⁶ One God and Father of all, who is above all, and through all, and in you all.⁷ But unto every one of us is given grace according to the



measure of the gift of Christ.⁸ Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.⁹ (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?¹⁰ He that descended is the same also that ascended up far above all heavens, that he might fill all things.)¹¹ And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:¹⁴ That we henceforth be no more children, tossed to and fro, and carried about with every wind of

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:"

doctrine, by the sleight of men, and cunning craftiness [builders of the strand], whereby they lie in wait to deceive [imagery of creative destruction];¹⁵ But speaking the truth in love, may grow up into him [cf. Psalm 144:12] in all things, which is the head, even Christ:¹⁶ From whom the whole body fitly joined together

Verse 18: cf. Isaiah 29:10 (page 106—top of page [opening statement]).

VERSE 29
“edifying”—

STRONG'S 3619, öiködömé; feminine (abstract) of a compound of 3624 and the base of 1430; *architecture*, i.e. (concrete) a *structure*; figuratively, *confirmation*. **STRONG'S 3624**, öikós; of uncertain affinity; a *dwelling* (more or less extensive, literally or figuratively); by implication, a *family* (more or less related, literally or figuratively). **STRONG'S 1430**, dōma; from dēmō (to *build*); properly, an *edifice*, i.e. (specifically) a *roof*. Translated in scripture as “housetop.”

Pay attention to **Name Imagery and Grammar.**

Verse 4: “Apprehended” appears 3x in the entire KJV Holy Bible—here and Philippians 3:12-13 [page 153 textbox]. But only here, in verse 4, is the Greek word, *piazō*, translated as “apprehended.” **STRONG'S #4084**; probably another form of 971; to *squeeze*, i.e. *seize* (gently by the *hand* [press]), or officially [arrest], or in hunting [capture]). Comparative to 4085 (*piēzō*; another form for 4084; to *pack*. Translated as *press down*. Cf. Luke 6:38, “Give, and it shall be given unto you; good measure, *pressed down*, and shaken together, and running over, shall men give into your bosom. For with the *same* measure that ye [help-]mete withal it shall be measured to you a-“gain.”). **STRONG'S 971**, *biazō*; from 970; to *force*, i.e. (reflexively) to *crowd oneself* (into), or (passively) to *be seized*. **STRONG'S 970**, *bia*; probably akin to 979 (through the idea of *vital activity*); *force*. **STRONG'S 979**, *biōs*; a primary word; *life*, i.e. (literally) *the present state of existence*; by implication, *the means of livelihood*. Translated as “good, life, living.”

and **compacted** by that which every joint supplieth, according to the effectual **working in** the measure of every part [sounds like a recipe for bread—“kneading” (John 6:32-33, 35-40, 43-66) / See page 104 [“Added to pages 83-84”]], maketh increase of the body [dough “rising”] unto the edifying of itself in love. ¹⁷ This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind [singular], ¹⁸ Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the **blindness of their heart**: ¹⁹ Who being past feeling have given themselves over unto lasciviousness, **to work [to “make use of”]** all uncleanness with greediness. ²⁰ But ye have not so learned Christ; ²¹ If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: ²² That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts [grammatically correct way: “That ye put off (concerning the former conversation) the old man which is...”]; ²³ And be renewed in the **spirit of your mind**; ²⁴ And that ye put on the new man, which after God is created in righteousness and true holiness. ²⁵ Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. ²⁶ Be ye angry, and sin not: let not the sun go **down upon** your wrath: ²⁷ Neither give place to the devil. ²⁸ Let him that stole steal no more [cf. Habakkuk 2:6—see page 27]: but rather let him labour [John 6:29, “This is the WORK of God, that ye believe on him whom he hath sent.”], working with his hands the thing which is good [cf. 1 Kings 8:27, Isaiah 66:1-2, Acts 7:48-50, 17:24, 2 Corinthians 5:1-10, Hebrews 9:24], that he **may have to** [“may have to” is an idiom for “must, out of necessity”] give to him that needeth. ²⁹ Let no corrupt communication proceed out of your mouth, but that which is **good to the use of** edifying, that it may minister grace unto the hearers. ³⁰ And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption [cf. Ezekiel 28:12 (see page 26)]. ³¹ Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be **“put away” from you, with all malice**: ³² And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you [“fore given” you].

▪ **Acts 12**, ¹ Now about that time He-rod the king stretched forth his hands to vex certain of the church [cf. 1 Kings 13:4-6 (page 84)]. ² And he **killed James** the brother of John with the sword. ³ And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread [PASSOVER].) ⁴ And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to **keep** him; intending after Easter to bring him forth [can be a play on words—“fourth”] to the people. ⁵ Peter therefore was kept in prison: but prayer [“replication”] was made without ceasing of the church [Colossians 1: 18, “the beginning” (page 6)] unto God for him. ⁶ And when Herod would have brought him forth, the same night [y] Peter was sleeping **between** two soldiers, bound with two chains: and the keepers before the door kept the prison [cf. John 10:9, “I am the door.” / Exodus 13:9, “And it shall be for a sign unto thee upon thine hand, and for a memorial **between** thine eyes, that the Lord's law may be in thy mouth: for with a strong **hand** hath the Lord brought thee out of Egypt.”]. ⁷ And, behold, the angel of the Lord came **upon him**, and a light shined **in the prison**: and he **smote** Peter on the side, and **raised** him up, saying, Arise up quickly. [Notice this wording: one would normally say either, “**Arise** quickly,” or “**Rise up** quickly,” or with a punctuation MARK “in between”: “**Arise**. Up, quickly!” What is the meaning of this UNpunctuated “combination”?]. And his chains fell off from his hands. ⁸ And the angel said unto him, Gird thyself, and **bind** on thy sandals [what's the meaning of having one's **feet** “shod”? what is a “**foot**” covering symbolic Of? Cf. page 23, the definition for “torment” and STRONG'S 931. Cf. Exodus 3:5, Joshua 5:15, Isaiah 20:2, Ruth 4:7-9, Mark 6:9 (page 116)]. And so he did. And he saith unto him, Cast thy garment about thee [what is the difference between “Gird thyself” and “Cast thy garment about thee”?], and follow me. ⁹ And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. [What is the purpose of making this statement 2 events—“out” and “followed”? It could more easily have been worded, “And he followed him out;”] ¹⁰ When they were past the first and the second ward, they came unto the **iron** gate that **leadeth** unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. [Remember, you are solving a math “riddle.”] ¹¹ And when Peter was **come** to himself, he said, Now I know of a **surety**, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod [see verse 1], and from all the expectation of the people of the Jews. ¹² And when he had considered the thing, he came



Verses 1 & 11:
Did Herod lose a hand?

Verse 12:

Luke 6:48-49, "48 He is like a man which built an **HOUSE** [$\sqrt{\text{or } \square}$], and **digged deep**, and **laid the foundation on a rock**: and when the flood arose, the stream beat vehemently upon that house, and could not shake it [cf. "shake the heaven": Isaiah 13:13 (page 11), Ezekiel 38:20, Joel 3:16, Haggai 2:6,21, Matthew 24:29, Mark 13:25, Luke 21:26, Hebrews 12:26, Revelation 6:13]: for it was founded upon a rock. 49 But he that heareth, and doeth not, is like a man that without a foundation [sounds like the "man" is without a foundation] built an house upon the earth [cf. Jeremiah 32:14, 2 Corinthians 4:7, (cf. the 10 uses of "vessels" in the NT: Matthew 13:48, Mark 7:4, Romans 9:22-23, 2 Timothy 2:20, Hebrews 9:21, Revelation 2:27, 18:12)]; against which the stream did beat vehemently, and immediately it fell; and the **ruin** of that house was **great**."

Verse 19:

Would "keepers" be the same as the "unclean spirits" in Mark 6:7 on page 116—i.e. possibly single-stranded binding protein?

Verse 23:

NOTE: There is no time lapse between the shout of the people and the angel's action. Herod was NOT given "time" to respond.

Pay attention to Name Imagery and Grammar.

Verse 1, "Timotheus" is a combination word: "time ["o" for FāthEr instead of "e" for king] the US!" [Meaning: "We" are "time"!]

Verse 3: Reverse "him/hem" → "meh" = "me" [with "breath" (h) means he's ALIVE!] Cf. Planck's constant

NOTE:

Regarding husband and wife: there is imagery of "his" and "hers." Hebrew is more "his" (the old) and Greek is more "hers" (the new). **Regarding** Acts 16:6-7: Asia is imagery of LAW while Mysia [according to STRONG'S 3463 means *ten thousand, very many, innumerably*] is imagery of the "hosts" [of "Lord of hosts"—i.e. WISDOM].

opto the house of Mary the mother of John, whose surname was Mark; where **many** were gathered together **praying**. [SIMILARITY: In John 19:26-27, while on the cross, Jesus gave the care of his mother, Mary, to the disciple, John, who took her into his home as "Mother."] 13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda [She is never spoken of again, so why name her "here"?]. 14 And when she **knew** Peter's voice, she **opened not** the gate for gladness, but **ran in**, and **told how** Peter stood before the gate. 15 And they said unto her, **Thou art mad**. But she constantly **affirmed** that it was **even** so. Then said they, It is **his** angel [Do we each have "counterparts" existing in "another" realm?]. 16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. 17 But he, **beckoning unto them with the hand** [is this what happened to Herod's other hand? ☺] to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, **Go shew these things unto James** [there were 2 disciples of Jesus whose names were "James." But why make a point of mentioning THIS disciple of the "same" name as the one "killed" by Herod in verse 2 of this chapter as though they were "transitioning" to the same "place" as he?], and to the brethren. And he departed, and went into **another place**. 18 Now as soon as it was day, there was no small **stir** [in 50 KJV verses] among the soldiers, what was become of Peter [the comma replaces the word "of"]. 19 And when Herod had **sought for him**, and **found him not**, he **examined** the keepers, and **commanded** that they should be put to death. And he **went down** from Judaea to Caesarea, and there abode. 20 And Herod was highly displeased with them of Tyre and Sidon [cf. Matthew 11:20-24, 15:21, Mark 3:8, 7:24-31, Luke 6:17-19, 10:13-14]: but they came with **one accord to him**, and, having made Blastus the king's chamberlain their friend, desired peace; **because their country was nourished by the king's country** [missing commas between "Blastus" and "the" and between "chamberlain" and "their"]. 21 And upon a **set** day He-rod, arrayed in royal apparel, sat upon his throne, and made an oration unto them [displaced comma—should be between "day" and "Herod", NOT after "throne"]. 22 And the people gave **a shout**, saying, It is the voice of a god, and not of a man. 23 And **immediately** the angel of the Lord smote him, because he gave not God the glory: and he was eaten of **worms** [see pages 38-39], and gave up the ghost. 24 But the word of God **grew and multiplied**. 25 And Barnabas and Saul **returned** from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark [kraM = "cram" (compare: "Verse 4" textbox—p.117)]. [Consider a deeper look into name imagery in verses 12, 13 & 17]

▪ **Acts 16**, 1 Then came he to Derbe and Lystra [imagery variants of "Debra/Deborah" [book of Judges, chapters 4-5] & "lie astra" [a backwards "æ" is missing]]: and, behold, a **certain** disciple [FāthEr] was there, named Timotheus, the son of a **certain** woman [Wisdom], which was a Jewess [Hebrew], and believed; but his father was a **Greek** [imagery of the Möbius strip "joint"]: 2 Which was well reported of by the brethren that were at Lystra and **l-con**-ium [sounds like an "element"]. 3 **Him** would Paul have to go **forth** with **him**; and took and circumcised him because of the Jews which were in those quarters: for they **knew all** [NOT "all knew"—syntax is clue to flow of imagery] that his father was a Greek. 4 And as they went through the cities, **they delivered them the decrees for to keep** [again, grammar is saying something], that were ordained of the apostles and elders which were at Jerusalem. 5 And so were the churches established in the faith, and increased in number **daily**. 6 Now when they had gone throughout Phrygia and the region of Galatia, and were **forbidden** of the Holy Ghost to preach the word in **Asia**, 7 After they were come to **Mysia**, they **assayed** [Archaic: "attempt" (cf. Acts 12:10 [page 117])] to go into Bithynia: **but the Spirit suffered them not**. 8 And they **passing by** Mysia came down to Troas. 9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and **prayed him** [cf. Galatians 4:14, "even as Christ," page 113], saying, Come over into Macedonia, and help us. 10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly **gathering** that the Lord had called us **for to preach** the gospel unto them. 11 Therefore loosing from Troas, we came with a **straight** course to Samothracia, and the next day to Neapolis; 12 And from thence to Philippi, which is the **chief** city of that part of Macedonia, and a **colony**: and we were in that city abiding **certain** days. 13 And on the sabbath we went out of the city by a river side [in DNA imagery, "river" is

For verses 15,17: See Amos 9:12 (Edom/modE) textbox (page 121), cf. Romans 8:29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." [Perhaps, we're NOT really **HERE!** cf. Philippians 3:20-21 (page 135)]

Compare **hand** imagery of King Herod (verses 1, 11, 17) to imagery of the hand of King Jeroboam in 1 Kings 13:4-6 (page 84). Cf. FāthEr's hand, "covering" for protection against Himself in Exodus 33:22-23 (page 37). Cf. Job 30:21, "With thy strong hand thou opposeth thyself against me." FāthEr's "hands" **EXCHANGE** quadrants as He "moves."

Verse 14, "seller": cf. Isaiah 24:2, Ezekiel 7:12 (page 122)

Verse 14:

"Hale" is a variant of "whale." "W" is imagery of "twice" going "down" and "repenting" (going back UP!). The word "hale" has "two" meanings according to Oxford Languages:

1. *adjective:* (of a person, especially an elderly one) strong and healthy
2. *verb* ARCHAIC: drag or draw forcibly

[i.e. Jonah and the whale that forcibly "took" him where he didn't want to go! Jonah 2:2-5, "2 And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. 4 Then I said, I am cast out of thy sight [like bait on a hook]; yet I will look again toward thy holy temple. 5 The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head [like a crown of thorns]. "COMPASS" —cf. Jeremiah 31:22, p.110]

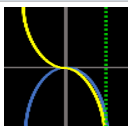
Verse 14: "city of Thyatira, which worshipped God" sounds as though the "city" did the "worshipping," not the woman.

Verse 22: "rent off their clothes" is akin to one putting his clothes up for rent. Cf. "put off [off-end]" the old man...put on the new man" (Ephesians 4:22-24 (page 117), Romans 13:11-14 (page 149)); and Matthew 9:16, "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." [also in Luke 5:36, Mark 2:21; cf. Joel 2:12-13, "...turn ye even to me with all your heart...rend your heart, and not your garments..."; and 1 Corinthians 7:31 (page 149)]. Cf. Ezekiel 7:15 (page 123).

VERSE 28—"Cried with a loud voice" (27 ref.): **Genesis** 39:14, **1 Samuel** 28:12, **2 Samuel** 19:4, **2 Kings** 18:28, **2 Chronicles** 32:18, **Nehemiah** 9:4, **Isaiah** 36:13, **Ezekiel** 9:1, 11:13, **Matthew** 27:46,50, **Mark** 1:26, 5:7, 15:34,37, **Luke** 4:33, 8:28, 23:46, **John** 11:43, **Acts** 7:60, 16:28, **Revelation** 6:10, 7:2,10, 10:3, 19:17

Verse 29:

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



NOTE: When thinking about DNA replication, Heaven represents Prokaryotic and Earth represents Eukaryotic.

the middle of the strand where the bases and hydrogen bonds are], where prayer [annealing] was wont to be made; and we sat down, and spake unto the women which re-sorted thither. [The word "wont" (meaning "customary behavior" or "accustomed") is the same in imagery as "want" (to desire).] ¹⁴ And a certain woman named Lydia, a seller of purple [According to Vassar.edu, "Purple is the most powerful visible wavelength out of all of the colors in the rainbow. Purple can symbolize many things, but to sum it up in a few words, purple represents strength, transformation, power, and royalty." Biblically, the color purple meant royalty or nobility—cf. John 19:1-3, "1 Then Pilate therefore took Jesus, and scourged him. 2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 3 And said, Hail ["Hale/Hell"], King of the Jews! and they smote him with their hands. 4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth ["fourth"] to you, that ye may know that I find no fault in him [(+x,+y)]."], of the city of Thyatira [some more silly imagery: Thyatira → "Thy Tiara"], which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. ¹⁵ And when she was baptized, and her household [cf. Luke 12:51-53], she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. ¹⁶ And it came to pass, as we went to prayer [initiating the annealing "process"], a certain damsel possessed with a spirit of divination [Folly] met us, which brought her masters much gain by soothsaying: ¹⁷ The same followed Paul and us [easier to say, "followed us," so why this distinction?], and cried, saying, These men are the servants of the most high God, which shew ["shew" vs. "show" → "e" is "king" ("new"); "o" is FâthEr, the Prince or "re-tired" king (the "ancient" or "old")] unto us the way of salvation. ¹⁸ And this did she many "days." But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same "hour." ¹⁹ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace [the place where genetic material is "waiting" to be placed into the strand] unto the rulers, ²⁰ And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, ²¹ And teach customs, which are not lawful for us to receive, neither to observe, being Romans ["row"-mans]. ²² And the multitude rose up together against them [imagery of Higgs boson]: and the magistrates rent off their clothes, and commanded to beat them. ²³ And when they had laid many stripes upon them [DNA nucleotides?], they cast them into prison, charging the jailor to keep them safely. ²⁴ Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks [phrases like this, you gain more insight by examining the possible imagery of each word—"feet," "fast," "stocks," "in the stocks." I don't know enough about DNA or astronomy to give insight on these.]. ²⁵ And at midnight Paul and Silas prayed, and sang praises [annealing and frequencies] unto God: and the prisoners heard them. ²⁶ And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's [Ecclesiastes 4:8, "There is ONE alone..."] bands were loosed. ²⁷ And the keeper of the prison [FâthEr is the "keep" Er (Numbers 6:22-27, "...The Lord bless, and keep thee...")] awaking out of his sleep, and seeing the prison doors open [Psalm 24:7-9], he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. ²⁸ But Paul "cried with a loud voice", saying, Do thyself no harm: for we are all here. [vv. 27-28: imagery of "imaginary" line parallel to y-axis/ cf. Galatians 4:12, "ye have not injured me"] ²⁹ Then he called for a light², and sprang in⁴, and came trembling¹, and fell down³ [imagery of a supernova] before Paul and Silas, ³⁰ And brought them out, and said, Sirs, what must I do to be saved? ³¹ And they said, Believe on the Lord Jesus Christ [cf. John 6:29, "the work of God"], and thou shalt be saved, and thy house. ³² And they spake unto him the word of the Lord, and to all that were in his house [cf. Luke 12:51-53, see "Lust of FâthEr" textbox (page 55)]. ³³ And he took them the same hour of the night [(+x,-y) quadrant], and washed their stripes [yellow and blue lines on the graph]; and was baptized, he and all his [stops it here without saying, "his HOUSE"], straightway [graph—green line]. ³⁴ And when he had brought them into his house, he set meat [protein] before them, and rejoiced, believing in God with all his house. ³⁵ And when it was day [(+x,+y) quadrant], the magistrates sent the serjeants, saying, Let those men go. ³⁶ And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. ³⁷ But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but

Verse 14

Jonah imagery is imagery of pregnancy—the Child is in the womb and the "weeds... wrapped about the head" is equivalent to the umbilical cord wrapped around the neck of the "FEET-us."



Image is imagery of "FEET-us." The head is "crowned" with glory (Psalm 8:5, Hebrews 2:7,9). This is imagery of Child-"Berth."

Malachi 4:2, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."

Verses 27-28:

Imaginary y line—cf. Isaiah 55:1, "buy" is imagery of "B-YOU-Y"; "B" is imagery of the right side of the graph—quadrants (+x, +y) and (+x, -y).

Cf. verses 30-33 with Amos 9:8-12 (page 121)

Cf. **“fear”**
 Proverbs 9:10-11, “The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased.”

let them come themselves and fetch us out [how does this relate to DNA replication?].³⁸ And the serjeants told these words unto the magistrates: and they **feared**, when they heard that they were Romans.³⁹ And they came and besought them, and brought them out, and **desired them to depart out of the city**.⁴⁰ And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and **departed**.

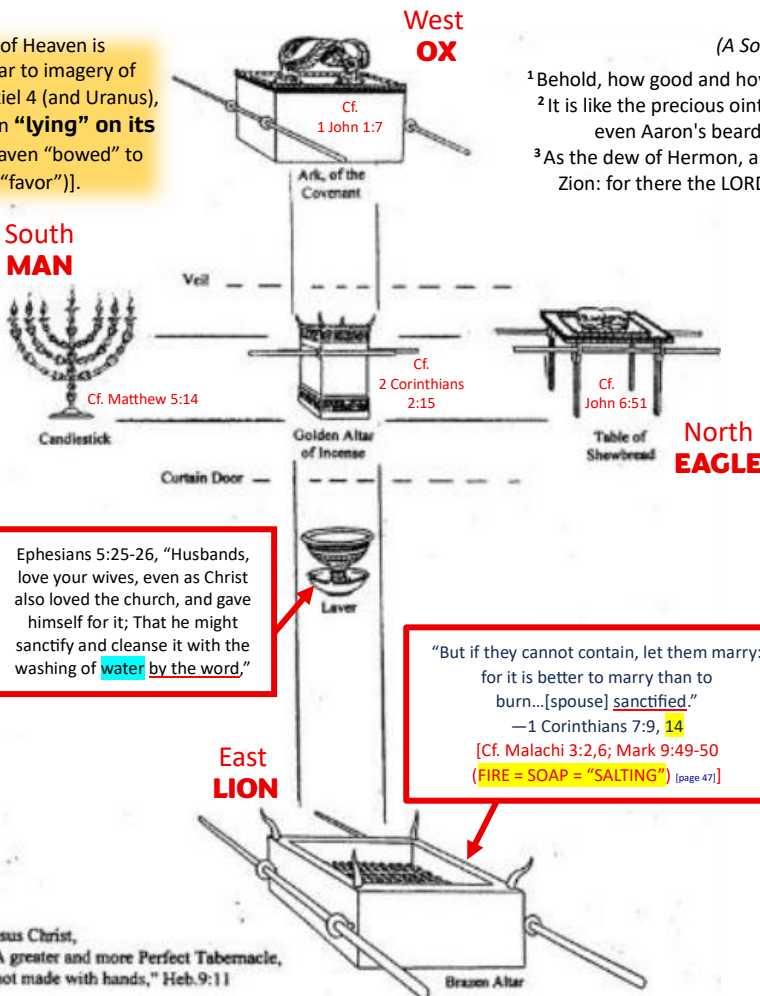
As I have said before, what is seen on the nano scale can be seen on the celestial as well and vice versa. To understand this, realize that on a celestial scale, we earthlings are nothing more than microbes thriving on an atom in space—or, to quote Carl Sagan, “a mote of dust suspended in a sunbeam.” And yet, we are made of “material” that is so much smaller than we are; and those “things” are composed of material that is so much smaller than they are themselves. No matter how “low” you look, there is **ALWAYS** MORE to “see”! “Nano” and “great” is relative to your perspective [Horton Hears a Who!]. Earth, the “nano,” and Heaven, the “great,” are “equal” in the imagery. Like a Las Vegas casino and Wall Street, FâthEr’s “investment” was “seen” at different “rates” of “time.” Whereas Heaven “came at once”—“immediately”—Earth comes gradually—“added daily”—like a slow caravan of pregnant women [at a “Snell’s” pace]. In the end, they will be “equal.”

Deuteronomy 25:13-14, “¹³Thou shalt not have in thy bag divers weights, a great and a small.¹⁴Thou shalt not have in thine house divers measures, a great and a small.” [cf. Ecclesiastes 5:8]



- Page 96—Celestial cube compared to the placement of the “vessels” in the Tabernacle of Moses:

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”)].

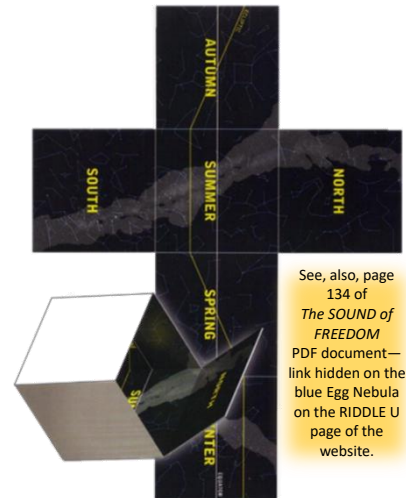


Ephesians 5:25-26, “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of **water** by the word,”

“But if they cannot contain, let them marry: for it is better to marry than to burn...[spouse] sanctified.”
 —1 Corinthians 7:9, 14
 [Cf. Malachi 3:2,6; Mark 9:49-50
 (FIRE = SOAP = “SALTING”) [page 47]]

Psalm 133
 (A Song of Degrees of David)

- ¹Behold, how good and how pleasant it is for brethren to dwell together in unity!
- ²It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;
- ³As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.



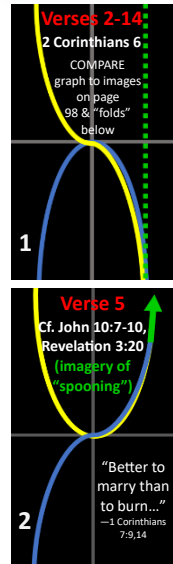
See, also, page 134 of The SOUND of FREEDOM PDF document—link hidden on the blue Egg Nebula on the RIDDLE U page of the website.

The imagery of the “furniture” in the Tabernacle of Moses is imagery of pages 40-42—i.e. Blood = Water = Fire = “Word”—the imagery of Transformation. Note that this imagery of transformation is also reflected in the pages of the Holy Bible. The passages could portray WISDOM or LAW and “transform” to Death or Life. For example, Ezekiel 28 describes “Death,” but also, “Law” as a single character. This is Möbius imagery—“There is one alone.”

Considered a “minor” prophet, **Amos** was an ordinary man herding sheep and “dressing” sycamore trees when he was given a call to compel the children of Israel to... (using the words of Isaiah, one of his contemporaries), “Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow” (Isaiah 1:16-17). His was a call to “JUSTICE.”

- For convenience, I place here the entirety of **Amos 9**:

Psalm 24:7, “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.” [graph #2] cf. Revelation 4:1



¹ I saw the Lord **standing up** on the altar: and he said, **Smite the lintel of the door**, that the posts may shake: and **cut them in the head** [sycamore fruit had to be “**incised**” four days before the harvest to **speed up the ripening process**;

cf. Isaiah 1:4-6, 3:17 (page 89)], all of them; and I will **slay the last of them with the sword** [imagery of a “frayed” hem]: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered [cf. “escape”—Isaiah 66:19-22, 1 Kings 19:17]. ² Though they dig into hell, thence shall **mine hand take them**; though they

climb up to heaven, thence will I bring them down [imagery of an EXCHANGE—from bottom to top and top to bottom]:

³ And though they hide themselves in the **top** of Carmel [yellow line in (-x,+y) quadrant—quadrant of the “FOOL”], I will search and take them out thence; and though they be hid from my sight in the bottom of the sea [“see”—a reflection pool; also, -y [(+x,-y) is FOLLY; (+x,-y) is LAW]], thence will I command the serpent [cf. “leviathan (to play

in the deep)”—Job 41:1 (page 42), Psalm 74:14, 104:26, Isaiah 27:1 [also, NIV—Job 3:8, 41:12-34]], and he shall **bite them** [yellow line “joining” blue line in the “depths” of (+x,-y) quadrant—quadrant of LAW]: ⁴ And though they go into captivity **before** [time reference] their enemies [enemies are the blue and the green lines], thence will I command the sword [y-axis], and **it** shall slay them: and I will set mine eyes **upon** them for e-v-i-l [I-i-v-e→life], and not for good [GOOD→GOD]. ⁵ And the **Lord God of hosts** [Wisdom] is he that toucheth the land [“Let it not be known that a woman came into the floor.”—Ruth 3:14], and **it** shall melt, and all that dwell therein shall mourn: and **it** shall **rise up** wholly like a

flood; and shall be drowned, as by the flood of Egypt [cf. Isaiah 59:19, “So shall they fear the name of the Lord from the west, and his glory from the rising of the sun [why not say, “east”?]. When the enemy shall come in **like a flood**, the Spirit of the Lord shall lift up a standard against **him**.”] [If you trace it all the way down to its “roots,” Egypt means “limit,” “cramp,” “confine.” This can be PRISM (variant of “prison”) imagery]. ⁶ **It**

is he that buildeth his stories in the heaven [“daughters” are “built” like palaces (page 110 [verse 28], page 100 [Psalm 144:12]) and there are 12 foundations listed in Revelation 21:14-20 (page 103)], and hath founded his troop in the earth [cf. Joel 2:1-11 (page 14)]; he that calleth for the waters of the sea, and **poureth them out upon the face of the earth**: The Lord is his name. ⁷ Are ye not as **children of the Ethiopians** unto me, **O**

children of Israel? saith the Lord. Have not I **brought up** Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir? ⁸ Behold, the eyes of the Lord God are **up** on the sinful kingdom, and I will **destroy it** from off the face of the earth; **saving that** I will not utterly

destroy the house of **Jacob**, saith the Lord. ⁹ For, **low**, I will command, and I will **sift the house of Israel** among all nations, **like as** corn is sifted in a sieve, yet shall **not** the **least** grain **fall upon the earth** [Earth would be the (+x,-y) quadrant; the green line going UP is imagery of being sifted—representing “MANY”; **COMPARE** to John 12:24-25, “...Except a corn of wheat fall into the ground and die, it abideth alone...”; Luke 10:18, “And he said unto them, I beheld Satan as lightning fall from heaven”; Perhaps, it is the **“greatest”** among them that “falls” and “dies” (cf. Matthew 23:11-12)]. ¹⁰ All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor pre-vent [“pre-vent” is imagery of a si-eve (“yes, Eve”—i.e. a help-meet that is willing)] US.

¹¹ In that day will I **raise up** the tabernacle of David that is **fallen**, and **close up** the breaches thereof; and I will **raise up** his **ruins**, and I will **build it** as in the **days of old**: ¹² That they may possess the remnant of **Edom, and of all the heathen, which are called by my name**, saith the Lord that doeth this. ¹³ Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed [an exchange of “time” (see pages 18-19)]; and the mountains shall **drop**

sweet wine, and all the **hills shall melt** [imagery of “sandy mounds” being done away with by water being poured on them; cf. verse 5]. ¹⁴ And I will bring again the captivity of my people of Israel, and they shall build the **waste cities**, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also **make gardens**, and eat the fruit of them. ¹⁵ And I will **plant them up** on their land, and they shall no more be **pulled up out** of their land [green line in graph 1] which I have given them, saith the Lord thy God.

Verse 1: Psalm 74:13-14, “...Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.” [cf. Psalm 104:25-28, Isaiah 27:1-13]

Verse 2: “mine” is imagery of that which is “below”—“hidden” “treasure.”

Verse 5: In regards to Ruth 3:14, Wisdom [the Lord of hosts] is often referred to as “masculine.”

Zechariah 13:9, “**It** is my people.”

“Fall”: cf. John 15:13, 1 John 3:16

Verse 11: cf. Isaiah 3:8 (page 83)

In the imagery, “**UP**” is a “relative” term!



CC-BY-ND

Verse 6: “water” = hewn-man

Verse 9:

It is poor grammar to use “like” and “as” together.

Throughout the Holy Bible, there is much use of redundant “pairing” of words or clauses. Perhaps it is imagery of the hill and the hole. He only wanted the hole...but makes use of the hill! Consider the imagery of “redundancy” & “waste.” [cf. 1 Corinthians 4:9-13 (page 25)]

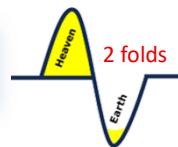
Verse 12:

“Edom” in reverse is “mode (/mold)” —i.e. natural or spiritual; “To be or not to be”; Alpha or omega **OR** “Alpha & Omega.” Cf. Ephesians 4:1-6 (page 116), Ephesians 2:15 (page 107). See Acts 12:15-17 (page 118).

Cf. “Enoch” (Genesis 5:24, Hebrews 11:5), “Philip” (Acts 8:39-40 [page 108]), 1 Thessalonians 4:17 (page 39), “Elijah” (2 Kings 2:11 on page 41).

Verse 12: The highlighted section can be taken 2 ways—cf. John 10:16, “other sheep I have, which are not of this fold: them I **MUST** bring...”

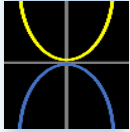
Cf. Nehemiah 5:13, “Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied.” [“The ‘lap’ was a fold made in the outer garment, near the breast, for the reception of various articles. To shake this was equivalent to a curse, and to empty it was a significant suggestion of utter extermination.”—James M. Freeman (cf. Psalm 74:11)]



The previous page was to be the end until I read the entirety of the following passage and realized that this document would be incomplete without this chapter that speaks of “the end”:

Ezekiel 7

Verse 10
 (“LION” imagery):
 The imagery conveyed in the graph represent lion “dens”—the negative and the positive parabolas.



Cf. Daniel 6:7,12,16,19-20,24, Song of Solomon 4:8, “Come with me from Lebanon [“non-Abel/able”], my spouse, with me from Lebanon: look from the top of Amana [Law (“a”) compassing “man” behind and before—cf. Jeremiah 31:22 (page 110)], from the top of Shenir [“she near”] and Hermon [“Islander’s” way of saying, “Her man”], from the lions’ dens, from the mountains of the “leopards” [“dráp-O-els”? Plural “el” is “Elohim.” I.e. “Drape” E], O “hem.”]

One of the definitions from Oxford Languages defines DRAPE as: **adorn**, cover, or wrap (someone or something) loosely with **FOLDS** of cloth.”

Cf. bottom of page 121 & 1 Kings 19:12-13 [page 16]

“none...shall remain”—cf. 2 Samuel 14:7, “...they shall quench my coal which is left, and...leave to my husband neither name nor remainder...” (page 41)

Verse 11 (FROM page 31):

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. Cf. Isaiah 46:4

¹ Moreover the word of the Lord came unto me, saying, ² Also, thou son of man, thus saith the Lord God unto the land of Israel; **An end, the end is come upon the four corners of the land** [cf. Revelation 21:16 (page 103); also can be imagery of the four corners of the Möbius strip before being joined, or the four bases in DNA replication.].

³ Now is the end come **upon** thee, and I will send mine anger [“anger”→“auger” (the letter on the “sine” [sign] lost a screw and the “u” pivoted)] **upon** thee, and will judge thee according to thy ways, and will recompense **upon** thee all thine abominations [cf. John 1:51 (page 107 textbox)]. ⁴ And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways **upon** thee, and thine abominations shall be **in the midst of thee** [cf. Isaiah 29:23, “children...in the midst of him” (page 109); DNA imagery—“eye” is imagery of the strand “opening” up to begin replication; ANOTHER way to view this verse is through MILITARY imagery—i.e. imagery of a “sniper” [single] eyeing His target through a scope (with “quadrants”)].

and ye shall know that I am the Lord [That part that “controls” all the parts and events taking place during DNA replication. How does this imagery relate on other levels—i.e. cosmic (supernovae)—etc.]. ⁵ Thus saith the Lord God; **An evil, an ONLY evil** [akin to an “only CHILD”? Imagery of the Möbius strip—i.e. “There is ONE alone, and there is not a second” (Ecclesiastes 4:8)], **behold, is come** [Luke 14:23, “And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.” cf. Proverbs 1:29-31, “Filled with their own devices”].

⁶ **An end is come, the end is come:** [compare to verse 1: “An end (sounds “in-conclusive”),” vs. “An end is come”; saying it twice—once for the hill and then for the hole (which is the end of the matter—hence the use of “the”)? OR, saying it twice—once for the “end” to FäthEr’s purposeless existence, the second is simply an “announcement” of the advent of His “expected end”—i.e. the “arrival” of His “children”] **it watcheth for thee** [What is “it”? What is meant by, “for thee”? Is it watching in expectation of your arrival, or is it watching in your stead? Cf. Genesis 31:49, Job 7:12, Proverbs 8:34, Psalm 5:3(CSB), 130:5-6; 119:145-148, Matthew 26:40-41, Acts 20:28-31(KJV & NIV)]; **behold, it is come.** ⁷ **The morning [= “mourning”] is come unto thee, O thou that dwellest in the land: the time is come** [cf. Proverbs 1:25-27, “fear cometh as desolation” (page 21)], **the day of trouble is near, and not the sounding again of the mountains** [Does Higgs boson have a “sound”? Is this referring to sound frequencies? Are these the same as the time of Moses? cf. Exodus 19 (KJV) & 20:18 (KJV) [NOTE: “saw”—never “hear”]; compare Revelation 4:5 and the definition for “Aaron” on page 79 (esp. first god textbox where “mountain” is explained to be “a gathering [of people/gods]”)]. ⁸ **Now will I shortly** [cf. Matthew 24:22] **pour out my fury upon thee** [cf. Joel 2:28-29 (page 15)], and accomplish mine anger **upon** thee: and I will judge

[“judge” is one who “sits” (on a “bench”); cf. Revelation 4:2-5] thee according to thy ways, and will recompense [“reward, payback, compensate”] thee for all thine ab-o-min-a-tions. ⁹ And mine **eye** shall not spare [phrase has double meaning: I.e. “there’s only ONE!”/ cf. Galatians 4:13-15 (page 113)], neither will I have pity [pi · t · y (“pi” times “t” times “y”): I will recompense thee according to thy ways and thine abominations that are **in the midst** of thee; and ye shall know that I am the Lord that smiteth [does NOT say, “smiteth THEE”]. ¹⁰ Behold **the day**, behold, **it is come: the morning** is gone forth [cf. Exodus 19]; the **rod** hath blossomed, **pride** hath budded [cf. Aaron’s rod (Numbers 17:1-11), a “shepherd’s” staff? / “pride” is a FAMILY of lions (of the tribe of Judah)]. ¹¹ **Violence** [Are these imagery of constellations?

I.e. “Pride” is imagery of Leo, and “budded” represents position in the sky—see page 120, “[off]Spring”] **is risen up into a rod of wickedness: none of them shall remain** [candle burnt completely down (1 Samuel 3:3, “ere the lamp of God went out in the temple” [cf. Matthew 6:22 (page 66) & Luke 11:34, “The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light;” (If our bodies are the temple of God, then, perhaps, to have the lamp “go out” can be imagery of Death)]; Isaiah 13:9-10, “⁹ Behold, 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** [In imagery, a negative is simply a positive “thing” in ANOTHER form. Could mean that “sine” is “changed”]. ¹⁰ For 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.” Cf. Joel 3:15, Matthew 24:29, Revelation 6:12, Amos 8:9-10, Ezekiel 32:7, Job 9:7, Luke 23:44-45)], nor of their multitude, nor of any of theirs: neither shall there be **wailing** for them [cf. Korah’s rebel-lion—Numbers 16:28-35]. ¹² The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn [FäthEr is the buyer, Wisdom the seller]: for wrath is **upon** all the multitude thereof. ¹³ For the seller [Wisdom] shall not return to **that which is sold** [because ours is a time of Folly], although **they** were yet alive [2 Corinthians 5:14, “...we thus judge, that if one died for all, then were all dead.”]: for the vision is **touching the whole** multitude thereof [cf. Hebrews 4:15 (page 77)], **which shall not return;**



Verses 3-4: “Anger,” “eye,” “in the midst” are clues that this passage is about DNA replication and the “like.”

Verses 2-7: Comparing verses 2, 5, 6, and 7, Möbius imagery can be clearly seen. Verses 2 and 6 speak of the ends of the strip. Verse 5 speaks of the “middle” of the strip. Verse 7 speaks of the “evening” (all becoming ONE—the mountain is brought lower to be equal to the level plain).

Verse 6 “watcher”: Jeremiah 4:16, Daniel 4:13,17,23 [cf. “objective observer” (page 77)]

Verse 6: “Watcheth” = “the Watch” Verbs are nouns and nouns are verbs in this universe of EXCHANGE.

Verse 13: Ergodic imagery (pages 29, 77-78)

Verse 15
(Matthew 26:52)—
cf. 2 Corinthians
5:14 (see Ezekiel
7:13); Luke 12:51
(see Ezekiel 7:27).
Jesus equals a two-
edged sword—one
side for “soul” and
one for “spirit.”

Verse 18:
“Baldness upon all
their heads”—hair
can be imagery of
wind currents; wind
is imagery of
“spirit.” Besides the
“Female” [page 13
(verse 12 textbox)],
to have no “mane”
could be imagery of
“stillness” or
silence. “Be still and
know that I am
God.” [This is woven
imagery of 1
Corinthians 14:34,
“Let your women
keep silence in the
churches:” (page 99)
(cf. Habakkuk 2:20,
“earth” [the female]
[page 28])]

neither shall any strengthen himself in the iniquity of his life. ¹⁴They have blown the trumpet, even to make all ready; but none goeth to the **battle** [Compare verse 7 and Matthew 24:30-35 (page 98), 1

Corinthians 14:8, “For if the trumpet give an uncertain sound, who shall prepare himself to the battle?”]: for my wrath is upon all the multitude thereof [“wrath” and “wraith” (see page 22) are imagery variants—all vowels are long unless acted upon, therefore this phrase is akin to saying, “I will pour out my spirit upon all flesh” (Joel 2:28 (page 15—see also verses 28-29 textbox [Proverbs 1:23]) [compare to Exodus 19:24, “the Lord said...lest he break forth upon them.”])]. ¹⁵The sword is without [double meaning—i.e. the sword is without a prey / i.e. the sword is “not in”], and the pestilence

[imagery of Exodus 19:24 (verse 14)] and the famine within: he that is in the field [earth] shall die with [NOT “by”] the sword [cf. Luke 17:31, “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: and he that is in the field, let him likewise not return back.”; Matthew 26:52, “Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.”]; and he that is in the city, famine and pestilence shall devour him. ¹⁶But they that escape of them shall escape, and shall be on the **mountains** like doves of the **valleys** [imagery of the “inverted”

mountain—i.e. the hole], all of them mourning, every one for his iniquity. [All of this is imagery of Hosea 13:9-16, “the place of the breaking forth of children”—of FäthEr’s coup de grâce [pronounced “grass”—cf. John 6:10, “And Jesus said, Make the men sit down. Now there was **much grass** in the place. So the men sat down, in number about five thousand.” By now you should understand the “riddle” enough to understand this play on words and all of its connotations.] to “gain” a FAMILY! FäthEr administered the death “blow” to His purposeless existence by doing a “new thing.” [2 Corinthians 5:14, “...we thus judge, that if **one died** for all, then were all dead.”] ¹⁷All hands shall be feeble, and all knees shall be weak as water [cf. Job 3:12 (page 13),

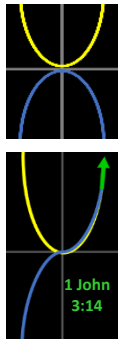
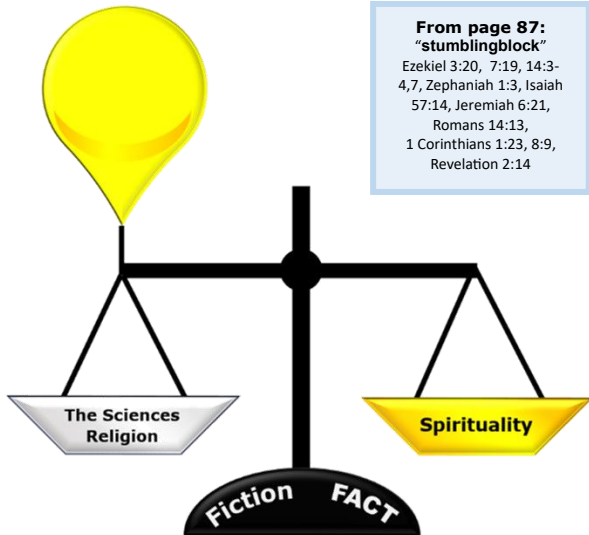
imagery of childbirth]. ¹⁸They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. [Imagery of sperm and the egg? Verses 15-18 bring to mind the stories told in 2 Kings 6—stories involving Elisha the “bald” prophet. Verse 18 is similar to 2 Kings 6:30 in which the king had sackcloth underneath his royal garments which was displayed once he “rent” his clothes because of the horror of discovering cannibalism among his people during a time of “siege” against his city.]

¹⁹They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels [imagery of a “hole” that allows things to “come

to pass” through—a funnel of sorts]: because it is the **stumblingblock** of their in-quit-y. [cf. 2 Kings 20:12-19, the story of King Hezekiah receiving an envoy from Babylon and showing-off ALL of his treasure (his gold, silver, and armory)—later to be “taken” away by a later king of Babylon.]

²⁰As for the beauty [FEMININE imagery] of his ornament, he set it in majesty: but they **made** the images of their abominations and of their detestable things therein: therefore have I set it far from them. ²¹And I will give it into the hands of **the** strangers for a prey, and to the **wicked** [that which “waxed” a “certain

way] of the earth for a spoil;

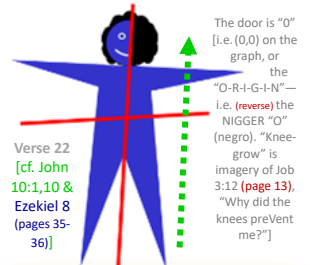


It was once believed that a woman had to pass through DEATH in order to bring life into this world.

and they shall **pollute** it [cf. Ezekiel 32:2 (see verse 24); ALSO, imagery of “baldness”]. [The imagery of “pollute”: “Poll” is the same imagery as in the textbox on page 38—a “shaved” or hairless mane—i.e. the FEMALE (lion)/earth/“waters below” [The imagery of a “mane” is imagery of the aura of a candle—having light that can be easily seen with the naked eye—such as the sun. The aura of an Earthling can only be seen with special “tools”; therefore, we stand “naked” to the naked eye.]. “U” is the parabola that is located in the “un” position—or the -y quadrants—Folly (-x,-y) and Law (+x,-y) quadrants. “4” is the word “cross.” “E” is Death or the “axes” (x-axis and y-axis—to have “passed from death unto life” (1 John 3:14) means to cross either axes into the (+x,+y) quadrant—the quadrant of life and “pure” love). Therefore, the imagery of this word would read thus: “poll-u-[cross]-e” OR, “Wife, you cross Death” = 1 John 3:14, “We know that we have passed from death unto life [an EXCHANGE], because we love the brethren. He that loveth not his brother abideth in death [(+x,-y) quadrant—the quadrant of “Folly.”].”] ²²My face will I **turn** also **from** them, and they shall pollute my secret place: for the robbers shall enter into it, and defile it [that which enters NOT

through the “door” is a robber [i.e. the green line in the image on the right—cf. John 10:1,10, “...He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber [WHAT differentiates these two? A “certain” distinction is obviously made here.]” (see Ezekiel 7:27, below, for John 10:10)]/ “defile”—cf. page 83]. ²³Make a chain

[DNA imagery]: for the land is full of **bloody crimes**, and the city is full of **violence**. ²⁴Wherefore I will bring the worst of the heathen, and they shall possess their houses [ambiguous—sounds like the heathen shall possess their “own” houses, not the



An exchange takes place in 1 John 3:14 (cf. for verse 21). The imagery from page 98 is imagery of the “hill” being “pierced” to allow it to be “drained” of all of its substance [a “bleeding” of sorts]—all contents “flowing” down like a “flood” filling the hole. Considering the imagery from page 10, that which was the negative (Night, the hole) has become the positive (Day, the “whole”). This is the imagery of “to Day” [a verb (see page 78)] —to transform from one “state” to another [Romans 12:2 (page 81)]. See my PDF “GRACE—THE Journal” (pages 60-66) for some visual imagery [link located on the Supplements page of my website].

Verse 15:
“he that is in the field”—“FäthEr in us” is imagery of His coup de grâce—His “bleeding” to become more. See image below. Cf. Matthew 18:20



Verse 16:
2 Corinthians 5:14 suggests an EXCHANGE!

"h-o-l-e":

"h" ("breath" or Planck's constant)
"ol" = "God, the FâthEr" (→)
"el" = god, the "sons" (←)
"I have said, Ye are gods; and all of you are children of the most High."
—Psalm 82:6

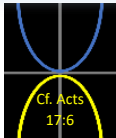
Verse 25:

cf. 2 Corinthians 6:8,
"By honour and dishonour, by evil report and good report: AS DECEIVERS, **AND YET TRUE;**"

Verse 27:

"tear"—cf. Revelation 7:17, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Verse 27 (Imagery of CHANGE): Romans 7:14 (NIV), "We know that the law is spiritual, but I am unspiritual, sold as a slave to sin."
[cf. Acts 17:6, "These that have turned the world upside down."]



Cf. Acts 17:6

houses of another): I will also make the pomp of the strong to cease; and their holy places shall be

defiled ["holy place" is the hole ["hole" = "y" —imagery of the "cesspool" (cf. Isaiah 3:24 (page 89), textbox (page 40), "Lucifer" textbox (page 36), Ezekiel 32:2, "Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers." ["feet" is imagery of the "Fee" male; "f" is an upside-down "t" or "cross"—"fe" + "et"—hill + hole (cf. Hebrew cantillation marks/signs)] (If Fe = iron = 26, does "et" = 97? Or, 62? Or, ...? **OR**, perhaps it should be "te"—Te = tellurium = 52)].

25 Destruction cometh; and they shall seek **peace**, and there shall be none [This sentence is imagery of the silhouettes on page 74—i.e. the "destruction" of FâthEr into many "pieces" of Himself, and yet, He remains **WHOLE**]. **26** Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest [cf. Psalm 119:126 (page 104)], and counsel from the ancients [cf. 2 Chronicles 18:18-22].

27 The king [e] shall mourn [John 11:35, "Jesus wept." [Shortest verse in the entire Holy Bible. "Wept" is **STRONG'S #1145**, δακρῦν, dakruō. It means "to cry silently." From 1144—"a **tear**"], Luke 12:51, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." John 10:10-11, "The thief cometh NOT, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep." **[NO thief.** This is, actually, imagery of creative destruction. FâthEr "stole" from [or, divided] Himself to become MANY, "killed" Himself [what He "was"], and "destroyed" His purposeless existence by "creating" everything that we call "reality"—"in the chambers of his imagery" (Ezekiel 8:12, page 7)], and the prince [re-"tire" e (see page 42—gold textbox)] shall be clothed with desolation [cf. 2 Corinthians

5:1-8 (page 112)—imagery of something becoming "more"; and of Isaiah 43:19 (page 9)], and the hands of the people of the land shall be **troubled** [This imagery of "hand(s)" relates to the graph—i.e. "Lord's right hand" would be quadrants (-x, -y) [lowered] and (-x, +y) [raised or outstretched] and the left hand would be the +x side of the graph. **WHEN** FâthEr is **FACING** you, +y is a "raised" hand and -y is the "lowered" hand. Remember, the graph is imagery of a person facing you—**most of the time**. But, like verse 22, there are times when His "back" is "turned"—because this is "torus"/Möbius imagery. NOTE verses that say things like, "he turned," or anything that indicates a "reversal" of His "position." As the "Devil," FâthEr's **back** is towards your face. His "right hand" is the +x side of the graph [see image for verse 22]. Remember "we" are "wife" in the imagery and husband and wife are ONE, so our hands are His hands and His hands are ours. "Troubled/weak/feeble" hands would be (-x,-y) quadrant when FâthEr is facing you; and the (+x,-y) quadrant of Law would be the "strong" hand. **When FâthEr is the Devil, our strong hand is the (-x,+y) quadrant** [we are perpendicular to our former position], while our "feeble" hand would continue to be the (-x,-y) quadrant.]: I will do unto them after their way [cf. Matthew 7:1-2 (page 90)], and according to their deserts [? Dry, cracked, withered, or sandy [struck by lightning?] [cf. **Matthew 12:43-44**]? Could this be

"COMMAS" ... separate independent clauses. (brandeis.edu)

"The **COLON** is used to separate two independent clauses when the **second explains or illustrates the first.**" (ThePunctuationGuide.com)

Matthew 12:43-45 "43 When the unclean spirit is gone out of a man, he walketh through **dry places**, seeking rest, and findeth none. 44 Then he saith, I will return into my house from whence I came out [cf. Ezekiel 7:7, "**in the land**"]; and when he is come, he findeth it empty [38 verses listed **below**], swept [same imagery as "hair"—i.e. can be related to wind "currents," etc.], and **garnished** [same imagery as "adorned" (see top of page 100/Revelation 21:19-20 [pages 82 & 103])]. 45 Then goeth he, and **taketh with himself** seven other spirits more **wicked** [more "wick" → shine brighter] than himself, and they enter in and dwell there [all of this is imagery of a black hole or near a solar system/galaxy of seven [or, the "perfect" number of] light "bodies" or "arms" or both]: and the last state of that man is worse than the first [if we were speaking of our solar system, the "last state" would be Sol (our sun) and the first would be Pluto]. **Even so shall it be also unto this wicked generation.**"



www.istock.com

"empty": Genesis 31:42, 37:24, 41:27, Exodus 3:21, 23:15, 34:20, Leviticus 14:36, Deuteronomy 15:13, 16:16, Judges 7:16, Ruth 1:21, 3:17, 1 Samuel 6:3, 20:18, 25:27, 2 Samuel 1:22, 2 Kings 4:3, Job 22:9, 26:7, Ecclesiastes 11:3, Isaiah 24:1, 29:8, 32:6, Jeremiah 14:3, 48:12, 51:2, 34, Ezekiel 24:11, Hosea 10:1, Nahum 2:10, Habakkuk 1:17, Zechariah 4:12, Matthew 12:44, Mark 12:3, Luke 1:53, 20:10-11

Like this illustration of the Milky Way galaxy, the imagery of FâthEr changing His position is not only that of "His" **movement**, but also of ours, His "children." Similar to a gyroscope, our "movement" [from East (+x) to North (+y) to South (-y) to West (-x) [see page 103]] is perpendicular to FâthEr's [rotation of the x-axis].

Ephesians 5: ¹Be ye therefore followers of God, as dear children; ²And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. ³But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; ⁴Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. ⁵For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. ⁶Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. ⁷Be not ye therefore partakers with them. ⁸For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: ⁹(For the fruit of the Spirit is in all goodness and righteousness and truth); ¹⁰Proving what is acceptable unto the Lord. ¹¹And have no fellowship with the unfruitful works of darkness, but rather reprove them. ¹²For it is a shame even to speak of those things which are done of them in secret. ¹³But all things that are reprovèd are made manifest by the light: for whatsoever doth make manifest is light. ¹⁴Wherefore he saith, **Awake thou that sleepest, and arise from the dead,** and Christ shall give thee light. ¹⁵See then that ye walk circumspectly, not as fools, but as wise, ¹⁶Redeeming the time, because the days are evil. ¹⁷Wherefore be ye not unwise, but understanding what the will of the Lord is [cf. 2 Peter 3:9, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, **not willing that any should perish.**

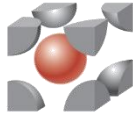
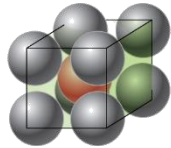
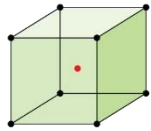
but that ALL should come to repentance.]. ¹⁸And be not drunk with wine, wherein is excess; but be filled with the Spirit; ¹⁹Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; ²⁰Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; ²¹Submitting yourselves one to another in the fear of God. ²²Wives, submit yourselves unto your own husbands, as unto the Lord. ²³For 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. ²⁴Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. ²⁵Husbands, love your wives, even as Christ also loved the church, and gave himself for it; ²⁶That he might sanctify and cleanse it with the washing of water by the word, ²⁷That 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. ²⁸So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. ²⁹For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: ³⁰For we are members of his body, of his flesh, and of his bones. ³¹For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. ³²This is a great mystery: but I speak concerning Christ and the church. ³³Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

To better understand the paradox of this imagery, see my **PDF document, RE-A-SON-too**, the lower part of **page 54** (white textbox relates to the visual imagery). The image on **page 12** relates to this as well. **Link located on HOME page** (GoodTheoryOfEverything.com) below
"...a lie."

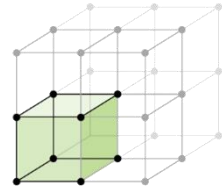
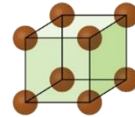
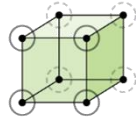
Verse 26
Cf. John 1:51
(page 107
textbox)

Romans 13
(whole chapter,
page 149)

After finishing this paper, I came across a video about black hole evaporation—something I had never heard of before. It caused me to see some things in a better light. It “added” to my “understanding.” The following imagery may seem disjointed to some, but to those who understand, I present it as is. It is imagery relating water, bread, things that are “held captive (in chains) [Psalm 68:18, Ephesians 4:8],” increase, and power.

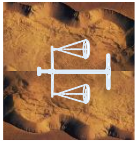


Body-centered cubic structure Images: CC BY-SA-NC



Verse 1 “Jesus...over the sea of Galilee, which is the sea of Tiberias”; “Galilee, which is Tiberias” is the same as Galilee @ Tiberias. “Jesus...over...Galilee” means that Galilee [a region encompassing the whole west SEE-side of the sea [textured in image A]] is “below” or -y, Tiberias [a “SI-E”] is +y. **COMPARE** this imagery to Matthew 14:22-33, Mark 6:45-52, and John 6:15-21—the imagery of Jesus walking on the water (just after sending the multitude away). **NOTE:** “up” and “down” imagery. John 6:17: “...Jesus was not come to them.” Was there an “expectation” of Jesus meeting them there on the water? Why then would there be fear when he appeared? What is the fear imagery of? **Images OPPOSITE:** Shape of the Sea of Galilee (A) is imagery a tongue [compare to continents’ shapes]. The Jewish portion of Israel (B) resembles an “E” [white area]. The upper portion resembles an “ase” and the lower portion is an arrow pointing “down.” Notice, also, how the West Bank resembles the “back”-side of a cameo (C) of a “female.”

Verse 13: “Above un” is imagery equivalent to the images below. Top image is surface of Mars. “Reciprocal” image is imagery of dough “rising.” [cf. 1 Corinthians 5:6, Galatians 5:9]



Verse 19: NOTE the change in verb tense—i.e. “they SEE Jesus.” Verses 17, 18 used past tense—i.e. “went,” “was,” “arose.” “SEE” is a play on words—i.e. “see” = “sea.” Or, “they sea Jesus [the living water].” Imagery of the picture below. This is the same imagery as verse 1—the “living water” is a sea/ocean and NOT a cup or stream. Cf. 1 Kings 7:23-26,39-47, 2 Chronicles 4:2-5,10, Matthew 23:35, “That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Berechias, whom ye slew between the temple and the altar.” In Solomon’s temple, there was a large, bronze water reservoir called the “molten sea.” It stood in the court between the temple porch and the altar (towards the south), resting on the backs of twelve oxen. According to a University of Chicago journal, it measured 5 m (16 ft) in diameter, height of 2.5 m (8 ft) and volume of 45,000L (12,000 U.S. gal).



The reflection could be considered “mared.” Cf. Jeremiah 18:4, “And the vessel that he made of clay was mared in the hand of the potter: so he made it good to another vessel, as seemed good to the potter to make it.” Cf. Romans 14:4 (page 40)

John 6: “1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 3 And Jesus went up into a mountain, and there he sat with his disciples. 4 And the passover, a feast of the Jews, was nigh. 5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples^{1st}, and the disciples to them^{2nd} that were set down; and likewise of the fishes as much as they would. 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. 14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. 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. 16 And when even was now come, his disciples went down unto the sea, 17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 18 And the sea arose by reason of a great wind that blew. 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 20 But he saith unto them, It is I; be not afraid. 21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went. 22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that ONE wherinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:;) 24 When the people therefore saw that Jesus was not there, neither his disciples, they also took “shipping”, and came to Capernaum, seeking for Jesus. 25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hit-her? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and

Cf. verses 5-13 with 1 Corinthians 8 (page 152).

NASA Image below: Capernaum is the red dot over the Sea of Galilee. Region of Galilee is textured.



Verse 10: “much grass”—cf. Revelation 9:4 (page 46), Proverbs 19:12 (page 51), Proverbs 90:5-6 (page 54), 2 Kings 19:26 (pages 12 & 92), Ezekiel 7:16 (page 123), Psalm 92:7 (page 5)

Verse 12: Cf. John 6:39 (page 18)

Verse 13: “un” = -y [“un” is always “below”]

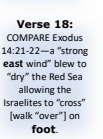
Verse 15: COMPARE Luke 12:51,

“Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.”

Verse 18: COMPARE Exodus 14:21-22—a “strong east wind” blew to “dry” the Red Sea allowing the Israelites to “cross” [walk “over”] on foot.

Verse 21: imagery of the “Rapture”/evaporation of a black hole/repentance.

Verse 23: But Mars smiley face is more of a “wink.” Cf. Acts 17:30, “And the times of this ignorance God winked at; but now commandeth all men every where to repent.”



Verse 23: But Mars smiley face is more of a “wink.” Cf. Acts 17:30, “And the times of this ignorance God winked at; but now commandeth all men every where to repent.”



Verse 23: But Mars smiley face is more of a “wink.” Cf. Acts 17:30, “And the times of this ignorance God winked at; but now commandeth all men every where to repent.”

Verses 26-31 (WORD IMAGERY):

seek → keys
meat → meet
which → witch
sealed → deLEASE
sign → sine
bread → beard

Verse 33, "bread...is he which cometh down." The imagery word, "beard," relates verses 33-40 to all three verses of Psalm 133, "[A Song of degrees of David]."

¹ Behold, how good and how pleasant it is for brethren to dwell together in unity! ² It is like the precious ointment upon the

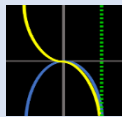
head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; ³ As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore." [Cf. "dew" (see page 39 for scripture references). Cross-referencing "hoar"[-frost (congruent to frozen dew)] will add to the understanding (9 verses: Exodus 16:14, Leviticus 19:32, 1 Kings 2:6, 9, Job 38:29, 41:32, Psalm 147:16, Proverbs 16:31, Isaiah 46:4)]

The unity of Psalm 133:1 relates to verse 38. Verse 39 relates to Psalm 24:1, "The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein."

Verse 2 of Psalm 133 relates to 1 Corinthians 11:10, "For this cause ought the woman to have power on her head because of the angels." I mention this verse 6 other times—on pages 4 (in the textbox), 75, 82, 89, 102, 104, 1 Corinthians 11:10 & Psalm 133:2 both relate to Acts 10:38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

This "un"-weaving of imagery could continue endlessly. The imagery is completely connected. That's why one always leads to another. It's what you discover along the way that matters.

NOTE: "raise it up" vs. "raise him up"—remember the EXCHANGE [reverse role-play]. Therefore, "it" refers to FäthÉr, while "him" refers to His "children" [or, the "days" (that's why FäthÉr is the "Ancient of Days")]. [For "days" see pages 19-20] Looking at the graph, FäthÉr is the yellow line that went down and "joined" with the blue line to become the green line that is going UP!



Verses 45-46: cf.

My Heart Leaps Up
by William Wordsworth

My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began;
So is it **now** I am a man;
So be it when I shall grow old,
Or let me die!

The Child is father of the Man;
And I could wish my days to be
Bound each to each by
natural piety.

were filled. ²⁷ Labour not for the **meat** which perisheth, but for that meat **which** endureth unto everlasting life, **which** the Son of man shall give unto you: for him hath God the Father sealed. ²⁸ Then said they unto him, What shall we do, that we might work the works of God? ²⁹ Jesus answered and said unto them, This is the WORK of God, that ye believe on him whom he hath sent. ³⁰ They said therefore unto him, What sign shewest thou then, **that we may see**, and believe thee? what dost thou work? ³¹ Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. ³² Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. ³³ For the bread of God is he which cometh down from heaven, and giveth life unto the world. ³⁴ Then said they unto him, Lord, evermore give us this bread. ³⁵ And Jesus said unto them, **I am the bread of life:** he that **cometh to me shall never hunger;** and he that **believeth on me shall never thirst.** ³⁶ But I said unto you, That ye also have seen me, and believe not. ³⁷ All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 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** a-gain "at the **last day.**" ⁴⁰ And this is the will of him that sent me, that every one which seeth the Son, and **believeth on him**, may have everlasting life: and I will **raise him up** "at the **last day.**" ⁴¹ The Jews then murmured at him, because he said, I am the bread which came down from heaven. ⁴² And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? ⁴³ Jesus therefore answered and said unto them, Murmur not among yourselves. ⁴⁴ No man can come to me, except the Father which hath sent me draw him: and I will **raise him up** at the last day. ⁴⁵ It is written in the prophets, And they shall be all taught of God. Every man therefore that hath **heard**, and hath learned of the Father, cometh unto me. ⁴⁶ Not that any man hath **seen** the Father, **save he** which is of God, he hath seen the Father. ⁴⁷ Verily, verily, I say unto you, He that believeth on me hath everlasting life. ⁴⁸ I am that bread of life. ⁴⁹ Your fathers did eat manna in the wilderness, and are dead. ⁵⁰ This is the bread which cometh down from heaven, that a man may eat thereof, and not die. ⁵¹ **I am the LIVING bread** which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. ⁵² The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? ⁵³ Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. ⁵⁴ Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will **raise him up** "at the last day." ⁵⁵ For my flesh is meat **indeed**, and my blood is drink **indeed.** ⁵⁶ He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. ⁵⁷ As the living Father hath sent me, and I live **by the Father:** so he that eateth me, even he shall live **by me.** ⁵⁸ This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. ⁵⁹ These things said he in the synagogue, as he taught in Capernaum. ⁶⁰ Many therefore of his disciples, when they had heard this, said, This is an **hard saying; who can hear it?** ⁶¹ When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? ⁶² **What and if ye shall see** the Son of man ascend up where he was before? ⁶³ It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak

Verse 30:

"that we may see"—looking at verses 14-15, the imagery seems to be flowing in reverse. Cf. Mark 10:51.

NOTE verse 52, "and followed Jesus **in the way.**"

Cf. Romans 9:33NIV, "As it is written: 'See, I lay in Zion a stone that causes people to stumble and a rock that makes them fall, and the one who believes in him will never be put to shame.'" Imagery of a "stumbling-BLOCK"—cf. Ezekiel 3:20, 7:19, 14:3-4, 7, Zephaniah 1:3, Isaiah 57:14, Jeremiah 6:21, Romans 14:13, 1 Corinthians 1:23, 8:9, Revelation 2:14.

Verse 40:
cf. verse 29

"At the last DAY" is a phrase that refers to the verse, "Days should **speak**" (Job 32:7) [page 19]. Cf. Deuteronomy 32:2, "My doctrine shall drop as the rain, my **speech** shall distil as the dew, as the **small rain** upon the tender herb, and as the showers upon the grass:" [see other translations.] Cf. page 153, and "Verse 44" (textbox below), Isaiah 29:5, "small dust" (page 108), 2 Kings 19:26, "small power" (page 12), Psalm 144:12, "sons as plants" (page 100), John 6:10, "much grass" (previous page), and Psalm 90:5, "like grass" (page 54).

COMPARE Verses 44 & 45 (to/unto):
"un" = -y
["un" is always "below"]

Verse 44:
"draw"—cf. Isaiah 49:16 (AMP), "I have inscribed [a picture of] you on the palms of My hands;" // John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me."

Verse 52:
"How can this man give us his flesh"—see spherical grid on page 128 (middle image).

Cf. **verses 70-71** with **verse 8**—"one of the twelve [disciples]." Magnesium has the atomic weight of 12. Magnesium oxide is used to fortify bread and improve loaf volume and quality. In its molten form, magnesium can react violently with water. But magnesium compounds can be gentle enough to act as laxatives and antacids and is one of the most abundant elements found in the human body—a tiny "sun."

"The **COLON** is used to separate two independent clauses when the **second explains or illustrates the first**." (ThePunctuationGuide.com)

Verse 9: "Out of the south... out of the north." If a **colon** separates two independent clauses when the second explains or illustrates the first, how does "out of the north" explain or illustrate "out of the south"? **COMPARE** verse 22—"Fair" is indicative of the Female [cf. Job 26:7 (page 96), and "666" Isaiah 44:13 (page 48)].

Verse 12: 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**."

Verse 16: "perfect"—does this indicate a number?

"A Perfect Number N is defined as any positive integer where the sum of its divisors **minus** the number itself equals the number. The first few of these, already known to the ancient Greeks, are **6, 28, 496, and 8128**."—byjus.com

Verse 18: "molten **LOOKING GLASS**"—imagery of magnification [needed to see the "small dust" (cf. Isaiah 29:5 on page 108)]. Cf. "The Lord is well pleased for his righteousness' sake, he will magnify the law, and make it honourable." (Isaiah 42:21). Cf. "sea of glass"—"mingled with fire." [Revelation 15:2], "like unto crystal." [Revelation 4:6]. Remaining "glass" verses: **Isaiah 3:23, 1 Corinthians 13:12, 2 Corinthians 3:18, James 1:23, Revelation 21:18,21**

unto you, they are spirit, and they are life. ⁶⁴ But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. ⁶⁵ And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. ⁶⁶ From that time many of his disciples **went back**, and walked no more with him. ⁶⁷ Then said Jesus unto the twelve, Will ye also go away? ⁶⁸ Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. ⁶⁹ And we believe and are sure that thou art **that** Christ, the Son of the living God. ⁷⁰ Jesus answered them, Have not I chosen **you twelve**, and **one of you** is a devil? ⁷¹ He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being **one of the twelve**.

Job 37: ¹ At this also **my heart** trembleth, and is **moved out of his place**. ² **HEAR** attentively the noise of his voice, and the sound that goeth out of his mouth. ³ He directeth it under the whole heaven, and his lightning unto the ends of the earth. ⁴ After it **a voice** roareth: he thundereth with **the voice** of his excellency; and he will not **stay** them when his voice is heard. ⁵ God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. ⁶ For he saith to the snow, Be thou on the earth; likewise to the **small** rain, and to the great rain of his strength. ⁷ He **sealeth up the hand** of every man; that all men may know his work. ⁸ Then the beasts go into dens, and remain in their places. ⁹ Out of the south cometh the whirlwind; and cold out of the north. ¹⁰ **By the breath of God frost is given: and the breadth of the waters is straitened**. ¹¹ Also by watering he **wearieth the thick** cloud: he scattereth **his bright** cloud: ¹² And it is **turned round about** by his counsels: that they may do **whatsoever he commandeth** them **upon the face** of the world **in** the earth. ¹³ He causeth it to come, whether for correction, or for his land, or for mercy. ¹⁴ Hearken unto this, **O Job**: stand still, and consider the wondrous works of God. ¹⁵ Dost thou know when God **disposed** them, and caused the light of **his cloud** to shine? ¹⁶ Dost thou know the **balancings** of the clouds, the wondrous works of him which is **perfect** in knowledge? ¹⁷ How thy garments are warm, when he quieteth the earth by the south wind? ¹⁸ Hast thou with him spread out the **sky**, which is strong, and as a **molten looking glass**? ¹⁹ Teach us what we shall say unto him; for we cannot **order our speech** by reason of darkness. ²⁰ Shall it be told him that I speak? if a man speak, surely he shall be swallowed up. ²¹ And **now** men see not the bright light which is **in the clouds**: but the wind passeth, and cleanseth them. ²² **Fair** weather cometh out of the north; with God is **terrible** majesty. ²³ **Touching** the Almighty, we cannot find him out; he is excellent in power, and in judgment, and in plenty of justice; he will **not afflict**. ²⁴ Men do therefore **fear him**: he respecteth not any that are wise **of heart**.

The "heart" of the graph is zero. But the heart of "Man" is Wisdom—i.e. the married wife [all of FäthEr's "creation" or that which is "NOTHING!"].

Verse 10: "breadth" is an imagery variant of "breath"—it "joins" bread and breath. [See all of pages 125-128 for "bread" imagery.]

Verse 18 "molten looking glass": See John 6:19 textbox—"molten sea" of Solomon's temple.

Verse 23: cf. 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."

ISAIAH 49: ¹ Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. ² And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; ³ And said unto me, Thou art my servant, **O Israel**, in whom I will be glorified. ⁴ Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God. ⁵ And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my **God shall be my strength**. ⁶ And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. ⁷ Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. ⁸ Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; ⁹ That thou mayest say to the prisoners, Go forth, to them that are in darkness, Shew yourselves [imagery of a supernova]. They shall feed in the ways, and their pastures shall be in all high places. ¹⁰ They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. ¹¹ And I will make all my mountains a way, and my highways shall be exalted. ¹² Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. ¹³ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. ¹⁴ But Zion said, The Lord hath forsaken

me, and my Lord hath forgotten me. ¹⁵ Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. ¹⁶ Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. ¹⁷ Thy children shall make haste; thy destroyers and they that made thee waste **shall go forth of thee**. ¹⁸ Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. ¹⁹ For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow for reason of the inhabitants, and they that swallowed thee up shall be far away. ²⁰ The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. ²¹ Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? ²² Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. ²³ And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. ²⁴ Shall the prey be taken from the mighty, or the lawful captive delivered? ²⁵ But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. ²⁶ And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.

The RECONCILIATION!

1 “Natural” Man [light] + 1 Spear-Ritual “Man” [darkness] = 1 NEW “Man” [GLORY!]

“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**,”—Ephesians 2:15 (cf. Luke 12:51 [Verse 15 textbox (page 125)])

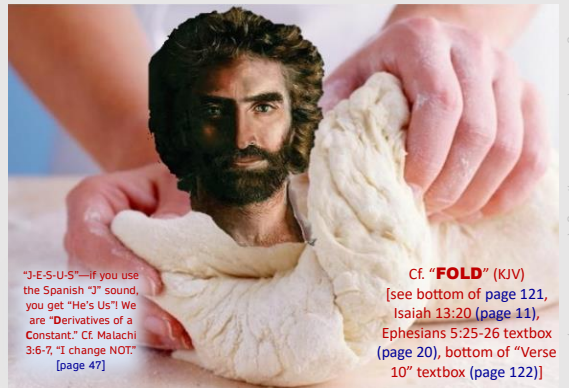
Daniel 4:34-35, “³⁴ And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is **from generation to generation**:³⁵ **And all the inhabitants of the earth are reputed as nothing (0)**: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can **stay his hand**, or say unto him, What doest thou?” [“stay”—cf. 2 Samuel 24:16-25 (pages 87), Isaiah 3:1 (page 89)]

2 Samuel 24:24, “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** [Earth—the altar and the sacrifice].”

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. 1 Kings 13:9 (page 84), Ecclesiastes 4:13-14 (page 70—textbox), [see page 20](#)] [cf. Deuteronomy 32:30 (page 130)]

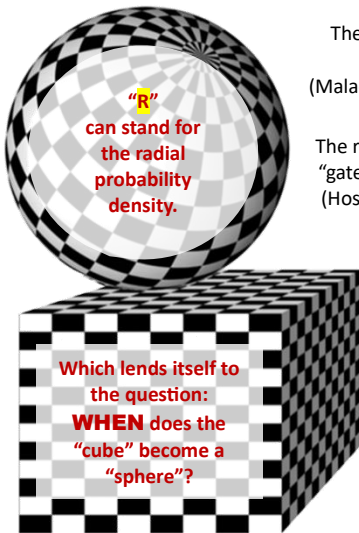
“The chemical building blocks of bread are proteins and starch. Starch molecules are **long, chained** polymers of simple sugars (such as glucose) joined **end to end** by chemical **bonds**. Proteins on the other hand are more complex, made up of varying combinations of different amino acids.”—kitchengeekery.com

“A typical recipe of bread in our country has flour, water, yeast and salt. Wheat flour consists primarily of starch, that is, **sugar chains**, and proteins, that is, **amino acid chains**.”—aquimicadascoisas.org



Psalms 39: ¹I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle [“EL bride” (refer to pages 106-111)], while the wicked is before me. ²I was dumb with silence [a “mute”], I **held** my peace, **even** from good [“held”—see bottom of page 132]; and my sorrow was stirred [a type of twisting; refer to definition of God—see bottom of 133-134]. ³My heart was hot within me [imagery of a black hole in the center of a galaxy], while I was musing [imagery variant of “music”] the fire burned: then spake I with my tongue [no longer mute], ⁴Lord, **make me** to know **mine** [mine = below/under] end, and the **measure** of my days [compare Psalm 90:12, “teach us to **number** our days,”], what it is: that I may know how frail I am. [NLT version says, “Lord, remind me how brief my time on earth will be. Remind me that my days are numbered—how fleeting my life is.”] ⁵Behold, thou hast made my days as an **handbreadth**; and mine age is as **nothing** before thee: verily every man at his best state is altogether vanity. Selah. ⁶Surely every man walketh in a vain [vein] shew: surely they are **disquieted** in vain: he heapeth **up** riches, and knoweth not who shall gather them. ⁷And now, Lord, what wait I for? my hope is in thee. ⁸Deliver

me from all my transgressions [see bottom of page 44]: make me not the **reproach** [re[-ap]roach ?] of the foolish [(+x, +y) and (-x, -y) quadrants belong to Folly. The masculine, Fool, is (-x, +y). Is “foolish” both or the one? See pages 113]. ⁹I was dumb, I opened not my mouth; because thou didst it [compare to verse 2 / cf. Luke 1:20, “thou shalt be dumb, and not able to speak”]. ¹⁰Remove thy “stroke” away from me [G-A-T-Ø (Ø is Latin letter C with a “stroke”) (from page 116 [Mark 6:7])]: I am consumed by the “blow” of **thine hand** [compare with “sucking through straw (page 136); “hand”—page 11]. ¹¹When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth [“beauty” is imagery of the female—i.e. “MotheR”/Wisdom]: surely every man is vanity. Selah. ¹²Hear my prayer, **O Lord**, and give ear unto my cry; **hold** [again, see bottom of page 132] not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were [“strangers”—cf. Ezekiel 28:7-10 (pages 25-26)]. ¹³**O** “spare” me, that I may **re-cover** strength [cf. Isaiah 49:5, “God shall be my **strength**”; 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”], before I go hence, and be no more [i.e. “he that was”—see bottom half of page 29].



The grid → sieve → “windows”/ “doors” → “days”
FIRST → **SIFT R** // **LAST** → **SALT**
 (Malachi 3:10 [page 83], Psalm 24:7 textbox [page 121],
 1 Corinthians 15:45 [page 53])

The red dot at the center of the sphere represents the “gate” or “the place of the breaking forth of children” (Hosea 13:13 [page 8]—cf. Acts 17:24-31 [page 149])

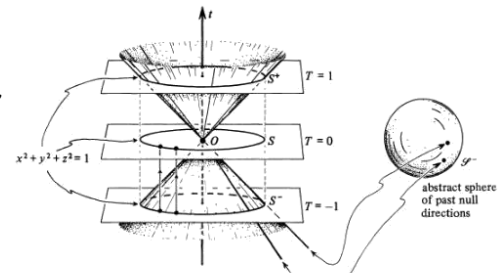
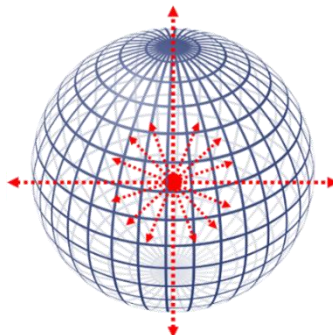
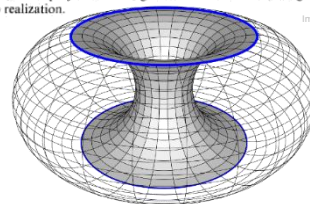


Fig. 1-2. The abstract sphere \mathcal{S} naturally represents the observer’s celestial sphere while \mathcal{S}^* , or its projection to \mathcal{S} , gives a more concrete (though somewhat less invariant) realization. Images: CC BY-SA

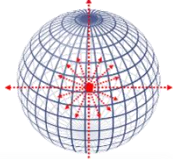


Deuteronomy 32:

¹ Give ear, **O ye heavens**, and I will speak; and hear, **O earth**, the words of my mouth.

² My doctrine shall drop as the rain, my speech shall distil as the dew, as the **small rain** upon the tender herb, and as the showers upon the grass: ³ Because I will publish the name of the Lord: ascribe ye greatness unto our God. ⁴ He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. ⁵ They have corrupted themselves, their **spot is not the spot** of his children: they are a perverse and crooked generation. ⁶ Do ye thus requite the Lord, **O foolish people and unwise**? is not he thy father that hath bought thee? hath he not made thee, and established thee? ⁷ Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. ⁸ When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. ⁹ For the Lord's portion is his people; Jacob is the **lot** of his inheritance. ¹⁰ **He found him** in a desert land, and in the waste howling wilderness; **he led him** about, **he instructed him, he kept him** as the apple of his eye. ¹¹ As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: ¹² So the Lord all-one did lead him, and there was no strange god with him. ¹³ He made him ride **on the high places** of the earth, that he might **eat** the **increase of the fields**; and he made him to suck honey out of **the rock**, and oil out of the flinty rock; ¹⁴ Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the **fat of kidneys of wheat**; and thou didst drink the **pure blood of the grape**. ¹⁵ But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed **the Rock** of his salvation. ¹⁶ They provoked him to jealousy with strange gods, with abominations provoked they him to anger. ¹⁷ They sacrificed **unto devils**, not to God; **to gods** whom they knew not, to **new gods** that came **newly UP**, whom your fathers feared not. ¹⁸ Of **the Rock** that begat thee thou art **unmindful**, and hast forgotten God that formed thee. ¹⁹ And when the Lord saw it, he abhorred them, **because of the provoking of his sons, and of his daughters**. ²⁰ And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children **in** whom is **no faith**. ²¹ They have **moved me to jealousy** with that **which is not God**; they have provoked me to anger with their vanities: and I will **move them to jealousy** with those **which are not a people**; I will provoke them **to anger** with a **foolish** nation. 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**. ²³ I will heap mischiefs upon them; I will **spend mine arrows** upon them. ²⁴ They shall be **burnt with hunger**, and **devoured with burning**

Verse 2: See "at the last day" textbox (page 126).



Verse 8:

"divided," "separated"—cf. Romans 16:17-18, "Now I beseech you, brethren, mark them which **cause divisions** and offences contrary to the doctrine which ye have learned; and avoid them." ¹⁸ For they that are such **serve not our Lord Jesus Christ, but their own belly**; and by good words and fair speeches deceive the hearts of the simple." Cf. Luke 12:51, "Suppose ye that I am come to **give peace** on earth? I tell you, Nay; but rather **DIVISION**:" "Division" is imagery of an "older" CHILD. The "little" CHILD only adds and subtracts. The experiment has progressed further. When the CHILD becomes "the Man" (pages 31-32), the experiment is at an end. FâthEr is "Israel."

Verses 13-15:

Cf. Deuteronomy 14:22, "Thou shalt truly **tithe ALL the increase** of thy seed, **that the field bringeth forth year by year**." [cf. Psalms 144:12, "sons...as plants" (see opposite margin)] & Malachi 3:10, "Bring ye **ALL the tithes** into the storehouse..."

Cf. verses 9-15 describes FâthEr eating the accursed/devoted "thing." COMPARE verse 14 with Genesis 49:11, "Judah...washed...his clothes in the blood of grapes:"

Verse 16: syntax shows a change in the direction of the flow of imagery. Note verses 19 & 21. The imagery of "provoking" flows upward to verse 16.

Verses 15-16:

Verse 15 is imagery of a "feet us" kicking in the womb and then "forsaking" it by being born. The continued use of "him" gives little distinction between "roles" from verse 15 to verse 16—i.e. Jeshurun or God. "To jealousy with strange gods" is the only clue that "God" is "him" in verse 16. Why is this ambiguity placed "here"?

Verse 23: cf. 2 Chronicles 18:18-22 & Psalm 127:4-5, "As **arrows** are in the hand of a mighty man; so are **children** of the youth." ² Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall **r vs ZI** with the enemies in the gate." [cf. Job 32:7, "Days should speak" (page 19), We (FâthEr's children) are the "current-sea" (currency) of heaven. We are the "dead" (page 56). The dead = money. Cf. 2 Kings 12:9 (page 34).]

Verse 1: If the earth represents the ear and hearing, what is meant for the "heavens" to "GIVE ear"?



"The **COLON** is used to separate two independent clauses when the **second explains or illustrates the first**." (ThePunctuationGuide.com)

Verse 9:

"lot" can be a play on words—i.e. "Lot" is also the "name" of Abraham's nephew. Saying "Jacob is the **lot** of his inheritance" could mean to examine the imagery surrounding the character, Lot.

Verses 13-15

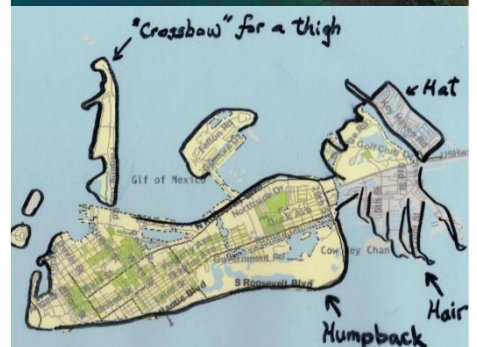
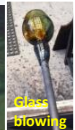
Psalm 144:12 (KJV), "That our **sons** may be as **plants grown up** in their youth; that our daughters may be as corner stones, polished after the similitude of a palace:"



Verse 13: What is the science of "sucking" as through a "straw" or glass "blowing"?

Her teeth are being "pulled" out as she "sucks"/blows through a straw.


Dredged channels



Verses 20: "Froward" is another word for "crooked," "deceitful," or "perverse"—etc.

Verse 22: cf. 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 "sons."]

Verse 22: Cf.

Isaiah 5:14-16, “¹⁴ Therefore **hell hath enlarged herself**, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that **rejoiceth** [cf. Isaiah 64:5, James 2:13], shall descend into it.” [See page 44] **Habakkuk 2:4-7**, “⁴ Behold, his soul which is **lifted up** is **not upright** in him: but the just shall live by his faith. ⁵ Yea 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**: ⁶ Shall 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! how long? and to him that ladeth himself with thick clay! ⁷ Shall they not **rise up** suddenly that shall bite thee, and **awake** that shall vex thee, and thou shalt be for booties unto them [cf. Jonah 1]? [see page 27]

Verse 27: “Feared”—cf. “the fear of the Lord.” “Strangely”—cf. Isaiah 28:17-23, “¹⁷ Judgment also will I **lay to the line** [“line”—cf. Psalm 19:2-5 (page 17), 2 Samuel 8:2, “He defeated Moab, and measured them with a line, making them lie down on the ground; two lines he measured to be put to death, and one full line to keep alive.”], and righteousness to the plummet [2 Kings 21:13, Zechariah 4:10]: and the hail shall sweep away the refuge of lies [cf. “refuge”—Numbers 35:6-32, Deuteronomy 33:27, Joshua 20:2-3, Joshua 21:13-38, 2 Samuel 22:3, 1 Chronicles 6:57,67, Psalm 9:9, 14:6, 46:1], and the waters shall overflow the hiding place [cf. “hiding place”—Psalm 32:7, 119:114, Isaiah 28:17, 32:2]. ¹⁸ And your covenant with death shall be **disannulled** [Word imagery: Isaiah 28:18 (above), “disannulled”—to make void or “utterly” annul. To the “eyes” of the “little” CHILD, “Dis-Annulled” would mean the **opposite** of “Annulled”!), and your agreement with hell shall not stand [Isaiah 28:15, “Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.”]; when the overflowing scourge shall pass through, then ye shall be trodden down by it [COMPARE: Isaiah 59:19, “...When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.”]. ¹⁹ From the time that it goeth forth [cf. “goeth forth”—Deuteronomy 23:9, Judges 5:31, Psalm 104:23, 126:6, 146:4, Isaiah 55:11, Jeremiah 30:23, 38:2, 44:17, Hosea 6:5, Zechariah 5:3, 5-6, John 10:4] it shall **take you**: for morning by morning shall it pass over, by day and by night [an equation]: and it shall be a vexation only to understand the report [cf. Isaiah 29:9-12 (page 108)]. ²⁰ For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it [cf. Jeremiah 31:22 (page 110)]. ²¹ For the Lord shall **rise up** as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his **strange** work; and bring to pass his act, his **strange** act [cf. Isaiah 43:19 (page 9), Psalm 119:126 (page 104) [cf. NIV, “It is time for you to act, Lord; your law is being broken.”]. ²² Now therefore be ye not mockers [cf. Proverbs 1:26, “...I will mock when your fear cometh;...”], **lest your hands be made strong** [cf. Leviticus 26:13, Job 38:31, 39:5, Psalm 2:3, 73:4, 107:14, 119:61, Ecclesiastes 7:26, Isaiah 52:2, 58:6, Jeremiah 2:20]: for I have heard from the Lord God of hosts a consumption [cf. 1 Thessalonians 4:16-18 (pages 39) and page 153], **even** determined upon the whole earth. ²³ Give ye ear, and hear my voice; hearken, and hear my speech [cf. Deuteronomy 32:1 (page 129)], Job 32:7 (page 19)].”

Verse 31: 2 Corinthians 5:14, “For the love of Christ constraineth us; because **we thus judge**, that if one died for all, then were all dead.”

Verse 34: “storehouse”—cf. Luke 12:18, “...I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.” Cf. Isaiah 39 (all 8 verses).

Verse 35: cf. Hosea 4:16 (page 21)

Verse 36: “seeth[e]” is imagery of heating something to the point of boiling (creating steam).

Lord shall judge his people, and **repent himself for** his servants, when he **seeth[e]** that their power is gone, and there is none **shut up**, or left. ³⁷ And he shall say, Where are their gods, their rock in whom they trusted, ³⁸ Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them **rise up** and help you, and be your protection. ³⁹ See now that I, **even** I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. ⁴⁰ For I lift up my hand to heaven, and say, I live for ever. ⁴¹ If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that **hate** me. ⁴² I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from

heat, and with bitter destruction: I will also send the **teeth of beasts** upon them, with the **poison of serpents** of the dust. ²⁵ The sword without, and **terror within**, shall destroy both the **young man** and the **virgin**, the **suckling** also with the **man of gray hairs**. ²⁶ I said, I would **scatter** them into **corners**, I would make the remembrance of them to cease from among **men**: ²⁷ Were it not that I **feared** the wrath of the enemy, lest their adversaries should behave themselves **strangely**, and lest they should say, Our hand is **high**, and the Lord hath not done all this. ²⁸ For they are a nation void of counsel, neither is there any **understanding** in them. ²⁹ **O** that they were wise, that they understood this, that they would consider their latter end! ³⁰ How should one chase a thousand, and two put ten thousand to flight, **except** their Rock had **sold** them, and the Lord had **shut them up**? ³¹ For their rock is not as our Rock, **even** our enemies themselves being judges. ³² For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: ³³ Their wine is the poison of dragons, and the cruel venom of asps. ³⁴ Is not this laid up in **store** with me, and **sealed up** among my treasures? ³⁵ To me belongeth vengeance and recompence; **their foot** shall slide in **due** time: for the day of their calamity is at hand, and the things that shall come upon them **make haste**. ³⁶ For the

Verse 25: “sword without”—cf. Ezekiel 7:15 (page 123). “Terror within”—cf. Ezekiel 28:19, “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.”

Verse 26
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:”
“Remembrance” speaks of something being put back together—re-Membering. Sort of a Frankenstein effect. Requires Wisdom, the Female,” to “re-Member.”

Verse 28: “understanding” is imagery of being “undergirded” or “supported” from underneath in any way. But the definition by *Oxford Languages* says, “secure or fasten from the underside, **especially by a rope or chain** passed underneath.” Whatever under “stands” is the “sure” foundation!

Verse 29-30: cf. Jeremiah 29:10-11,14, “³⁰ For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. ³¹ For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end...³⁴ And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.”

Verse 32: “Sodom” can stand for “**guth mod**.” [“Mod” can stand for modification, mode, moderator, modem, modern, etc.] Reverse order of letters m-o-d can mean that the imagery is moving from right to left on the number line.

“Gomorrah” is the same imagery of the wife of the prophet Hosea, “Gomer”—a “Ho” (slang for a whore/harlot/prostitute/promiscuous woman). In Hosea 1:2, Hosea is commanded to “go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord” (cf. all 11 verses + chapters 2-3). Note in chapter 3, Hosea has to “buy back” his wife for **30** pieces of silver, plus a “**homer**” and a “**half homer**” of barley (grain). [The name “Gomer” is an imagery variant of the “weight” value “homer.” Is “half” an “Home Er” about the **reduced** Planck’s constant?] [cf. Genesis 37:24,28 (See page 36)]

There is so much imagery that over-“laps.” The story of Gomer overlapping with the imagery of being “sold” (verse 30) overlapping with the imagery of buying “wine and milk without money and without price” (Isaiah 55:1), because the king was poor (Ecclesiastes 4:13-14). Also, her name being a variant of Gomorrah and the imagery of Sodom as the “**South king dom**”—i.e. the imagery of earth or the hole. There is an artesian well of imagery to be explored. Too many for me to cross-reference every one in this paper.

Verse 42: cf. "Verse 23" textbox.

Verse 44: Joshua, the son of Nun, was born Hoshea. The imagery of the name "Nun" is "nun" [as in a catholic female who specifically serves the Church by becoming the "bride" of heaven] and is, possibly, LAW because "religion" (and the "sciences") represents FOLLY. Another variant is "None"—i.e. the son of none [cf. Hebrews 7:1-8 (page 9)].

Verse 51: "Me"-rib"

the beginning of revenges upon the enemy. ⁴³ Rejoice, **O ye nations**, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people. ⁴⁴ And Moses came and spake all the words of this song in the ears of the people, he, and **Hoshea** the son of Nun. ⁴⁵ And Moses made an end of speaking all these words to all Israel: ⁴⁶ And he said unto them, **Set** your hearts unto all the words which I testify **among** you this day, which ye shall command your children to observe to do, all the words of this law. ⁴⁷ For it is not a vain thing for you; because it is your life: and through this thing ye shall **prolong** your days in the land, whither ye go over Jordan to possess it. ⁴⁸ And the Lord spake unto Moses that selfsame day, saying, ⁴⁹ Get thee up into this mountain **Abarim**, unto mount **Nebo**, which is in the land of **Moab**, that is over against **Jericho**; and behold the land of **Canaan**, which I give unto the children of **Israel** for a possession: ⁵⁰ And die in the mount whither thou goest up, and be gathered unto **thy** people; as Aaron thy brother died in mount Hor, and was gathered unto **his** people: ⁵¹ Because ye trespassed against me among the children of Israel at the waters of **Me-rib-ah-Ka-des-h**, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. ⁵² Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

Verse 44: **Hoshea** → Ho-sea + "h" [Planck's constant]

Verse 47: cf. James 4:14, "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

Verse 51: "h"-seed"-okay"-ha" [Same as saying, "Breath seed okay—laughing."] i.e. "h" is Planck's constant. "sed"—all vowels are long unless acted upon. "ak" is the same as "ok"—the difference is Law (a) / FäthEr (o). "ha" [Folly (page 113)] is the reduced Planck's constant.

“And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, THERE ye may be also. And whither I go ye know, and the way ye know.”—John 14:3-4

Decades ago, I watched a documentary in which I heard Dr. Lisa Randall talk about two opposites [let me call them "**particles**" since I cannot now remember about what she was speaking] that either appeared to scientists to "collide" or "join" together. She said that once they join, they "annihilate." I can remember thinking at the time, "Simply because you can no longer observe them doesn't mean they are not still there." We tend to think that things have to "remain" the "same" or in some semblance of its former self to continue to "be." A frog is a frog whether it's a tadpole or a mature adult. But we may have to look "elsewhere" to **continue** to "observe" it.

Mark 10:45, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

"If any man serve me, let him follow me; and where I am, **there** shall also my servant be: if any man serve me, him will my Father honour." —John 12:26

"For where two or three are gathered together in my name, there am I **in the midst** of them." —Matthew 18:20

Cf. Matthew 20:28, John 13:1-17. Cf. "ransom" with Exodus 30:12 [see gold textbox (page 87)].

Throughout this paper, I believe that I have given you enough foundation to spur-on your own independent study. But there is one side of the cube I have only hinted at—the SOCIAL side. The side that deals with how we **interact** and **connect** with one another. The side that is most effected by the **COMPASSION factor**—that "area" of "GRACE" that can often result in the "anomalies" (exceptions or the "even"-ing) often encountered—a quotient of Six.

“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)

“In every encounter we either give life or we drain it; there is no neutral exchange.”

—Brennan Manning

“It’s easy being tough! It really is easy being tough. It’s a lot tougher being soft and understanding when you need to be soft....What would be the harm of rather than taking offense that they said something bad about you, to understand their pain? And isn’t that the issue that...that there’s

NO COMPASSION there.”—NYPD Police Commissioner Bill Bratton

Our “interactiveness” is imagery of the random walk of photons inside the radiative zone of the sun [imagery of our “greeting” one another—like tiny “suns” meandering about “on the roof”]. Although you would tend to think that the “mean free” path is the area of compassion, it is not. Compassion, by definition, requires an “exchange” of some sort with “another.” The mean free path represents “solitude.”

Our “connectiveness” is imagery of the “greater works” that Jesus mentions in John 14:12,

“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and **greater works** than these shall he do; because I go unto my Father.”

...So what did Jesus “DO”?

“Suppose ye that I am come to **GIVE** peace on earth?

I tell you, Nay; but rather **DIVISION**.”—Luke 12:51

But this only tells us “why” Jesus “came.”

“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;”—Ephesians 2:15

[DIVISION is “given,” but PEACE is “made.”]

Question: How did Jesus do two opposing things—“give division” and “make peace”—in ONE step [Jesus, the sinless, conquered “sin” by becoming “sin”]? What did He mean by “division”? What is to be understood about “making” peace? To answer these questions, we have to take another look at what I said on pages 24-25 about love and hate.

“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.” 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**” [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.”] 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].

Again, let’s look at that verse in its context (Luke 12:49-53 [cf. Matthew 10:34-37]):

⁴⁹ I am come to send fire on the earth; and what will I, if it be already kindled? ⁵⁰ But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

“Straitened” phrase is imagery of not being “upright” (being “bent” [or in a “tore us” (division)] or “stooped” to show “favor”).

⁵¹ Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

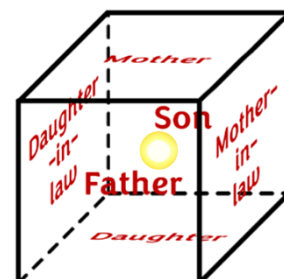
This is the “work” of someone who is **NOT “upright”**! Perhaps someone who is “bending” to show “favor.” An act of “compassion”? Remember Deuteronomy 32:29, “²⁹ O that they were wise, that they understood this, that they would consider their latter end! ³⁰ How should one chase a thousand, and two put ten thousand to flight, **except** their Rock [Wisdom] had sold them [the “Baby Loan”], and the Lord [Wisdom] had **shut them up** [phrase can mean “silenced, cowed,” etc.]?” Things are not always what they seem. And, when there is a Law of Opposites, losing your life may be the ONLY way to save it. One of the best examples that come to mind for our modern times is the imagery of cancer treatment. The patient is treated with “poison” in order to gain back His life.

⁵² For from henceforth there shall be five in one house divided, three against two, and two against three. ⁵³ The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

Note that He **said** “three against two (3:2), and two against three (2:3),” yet He lists 1:1 ratios— “paired” like the “beasts” on Noah’s Ark. [Cf. Isaiah 34:16, “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.” Ecclesiastes 3:18, “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.”] The 1:1 ratios are representative of the six sides of the cube. Five people expressed through six roles—Father, son, mother (also, daughter-in-law), daughter, mother-in-law. The 3:2 and 2:3 ratios represent the battle of the “sexes”! Three women against the two “male/mail [armor]” and the two males against the three women. [Looking at the cube, the women form a “band” around (“compass”—cf. Jeremiah 31:22 (page 110)) the males. Note that in normal life, women tend to be “verbally” noisy; while males tend to “possess” noisy “things” [Proverbs 8:22, “The Lord possessed me [Wisdom] in the beginning of his way, before his works of old.”.]

Before moving on, I want to reiterate something from page 54:

If you trace the word for “God” down to its beginning, it yields a very interesting word. **STRONG’S 410** (‘êl) 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);



“If you don’t make peace with your reflection, you end up making war with yourself.”
—Beauty Begins: Making Peace With Your Reflection

“For where **two or three** are gathered together in my name, there am I **in the midst** of them.”

—Matthew 18:20

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**."

Proverbs 16:33, "The lot [die/dice] is cast into the lap; but the whole disposing thereof is of the Lord."

Valediction word etymology (merriam-webster.com): borrowed from New Latin *valedictiōn-*, *valedictiō*, from Latin *valedic-*, alternate stem of *vale dīcere*, *valedicere* "to say goodbye," (from *vale*, interjection, "goodbye, farewell," reduced form of *valē*, imperative of *valēre* "to have strength, be well" + *dīcere* "to speak, say") + *-tiōn-*, *-tiō*, noun suffix of action — more at WIELD, DICTION

Getting back to the verse ("To make in himself of twain one new man, so making peace"), we are BOTH natural and spiritual beings—as is propagated by most religious beliefs.

Created in the image of God, man is both a corporeal and spiritual being. Bound to the external world, he also **transcends** it. Besides being a bodily creature, **as a spirit** he is a person...

...

Man is an incarnate spirit, or if you wish, a body **informed** by an immortal spirit. This truth can already be inferred in some way from the description of creation contained in the Book of Genesis and in particular from the "Yahwist" account. This account uses a stage setting and anthropomorphic images. We read that "the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being" (Gen 2:7). The continuation of the biblical text helps us clearly understand that created in this way, man is distinguished from the entire visible world, and in particular from the animal world. The "breath of life" has made him capable of knowing these beings, of naming them, and of recognizing that he was different from them (cf. Gen 2:18-20). The "Yahwist" account does not speak of the "soul." Nevertheless we can easily deduce from it that the life given to man in the act of creation transcends the mere corporeal dimension (that which is proper to animals). Beyond the material, it reaches the dimension of the spirit, which contains the essential foundation of that [system-] "image of God," which Genesis 1:27 sees in man.

Man is a **unit**. He is **one** in himself. But this **unity contains a duality**. Sacred Scripture presents both the unity (the person) and the duality (body and soul). One thinks of the Book of Sirach which says: "The Lord created man out of earth, and turned him back to it again"; and further on: "He forms men's tongues and eyes and ears, and imparts to them an understanding heart. With wisdom and knowledge he fills them; good and evil he shows them" (17:1, 5-6).

...

It is frequently emphasized that biblical tradition stresses especially the personal unity of the human being, by using the term "body" to designate the **whole man** (cf. Ps 145:21, Joel 3:1; Is 66:23; Jn 1:14). The observation is exact. But notwithstanding this, the duality of man is also present in biblical tradition, sometimes very clearly. Christ's words reflect this tradition: "Do not fear those who deprive the body of life but cannot destroy the soul. Rather, fear him who can destroy **both** body and soul in Gehenna" (Mt 10:28).

Biblical sources authorize us to view man as a **personal unity** and **at the same time** as a **duality** of soul and body.... This teaching has assimilated not only the biblical sources, but also their theological interpretations, which have been given by developing the analyses conducted by certain schools of Greek philosophy (such as that of Aristotle). **It has been a slow, constant work of reflection.**

Under the influence of St. Thomas Aquinas, it culminated principally in the pronouncements of the Council of Vienne (1312), which calls the soul the "**form**" of the body: *forma corporis humani per se et essentialiter* (DS 902). As a **factor** determining the **substance** of the being "man," the "form" is of a **spiritual** nature. This spiritual "form," the soul, is **immortal**. Later, the Fifth Lateran Council (1513) authoritatively stated this—the soul is immortal, in contrast with the body which is subject to death (cf. DS 1440). The Thomistic school emphasizes at the same time that, by virtue of the substantial union of body and soul, the soul, **even after death**, does not cease to "aspire" to be **reunited** with the body. This is confirmed by the revealed truth about the resurrection of the body.



The philosophical terminology used to express the unity and complexity (duality) of man is sometimes criticized. But it is beyond doubt that the doctrine on the **unity of the human person** and **at the same time** on the spiritual-corporeal **duality of man** is fully rooted in Sacred Scripture and Tradition. The conviction that man is the "image of God" **because of the soul**, has frequently been expressed. But traditional doctrine does not lack the conviction that the body also participates in the dignity of the "image of God" in its own way, just as it participates in the dignity of the person.

...

...

... the doctrine of faith invariably affirms that man's spiritual soul is created directly by God. According to the hypothesis mentioned, it is possible that the human body, following the order impressed by the Creator on the energies of life, could have been gradually prepared in the forms of antecedent living beings. However, the human **soul, on which man's humanity definitively depends**, cannot emerge from matter, since the soul is of a spiritual nature.



A fine synthesis of creation as set out above is found in the Second Vatican Council: "Though made of body and soul, man is one. Through his bodily composition **he gathers to himself** the elements of the material world; thus they reach their crown through him..." (GS 14). And further on: "Man is not wrong when he regards himself as superior to bodily concerns, and as more than a speck of nature or a nameless constituent of the city of man. For by his interior qualities he outstrips the whole sum of mere things" (GS 14).

In this way, then, the same truth about the unity and duality (the complexity) of human nature can be expressed in a language closer to the modern mentality.

—John Paul II (*Humans Are Spiritual and Corporeal Beings*—April 16, 1986)

"The Buddha was essentially silent on the relationship between body and spirit. He encouraged his followers to find out from direct **EXPERIENCE**, rather than talk about it. In practice there is a close relationship between body and spirit, with **each affecting the other**."— rcpsych.ac.uk (*Body & Spirit: a Buddhist Perspective*)

"Compassion also reduces fear, reflecting as it does a concern for others' well-being...When the mind is compassionate, it is calm and we're able to use our sense of reason practically, realistically, and with determination.

...

Be compassionate

The ultimate source of a happy life is warmheartedness. Even animals display some sense of compassion. When it comes to human beings, compassion can be combined with intelligence. Through the application of reason, compassion can be extended to all 7 billion human beings. Destructive emotions are related to ignorance, while compassion is a constructive emotion related to intelligence. Consequently, it can be taught and learned.

The source of a happy life is within us. Troublemakers in many parts of the world are often quite well-educated, so it is not just education that we need. What we need is to pay attention to inner values.

The distinction between violence and nonviolence lies less in the nature of a particular action and more in the motivation behind the action. Actions motivated by anger and greed tend to be violent, whereas those motivated by compassion and concern for others are generally peaceful. We won't bring about peace in the world merely by praying for it; we have to take steps to tackle the violence and corruption that disrupt peace. We can't expect change if we don't take action.

Peace also means being undisturbed, free from danger. It relates to our mental attitude and whether we have a calm mind. What is crucial to realize is that, ultimately, peace of mind is within us; it requires that we develop a warm heart and use our intelligence. People often don't realize that warmheartedness, compassion, and love are actually factors for our survival.

Buddhist tradition describes **three styles** of compassionate leadership: the **trailblazer**, who leads from the front, takes risks, and sets an example; the **ferryman**, who accompanies those in his care and shapes the ups and downs of the crossing; and the **shepherd**, who sees every one of his flock into safety before himself. Three styles, three approaches, but what they have in common is an all-encompassing concern for the welfare of those they lead.

— The Dalai Lama with Rasmus Hougaard

Imagery suggests that we exist in two realms **NOW!**

Philippians 3:20-21, " ²⁰ For **our conversation IS in heaven; from whence also we look** for the Saviour, the Lord Jesus Christ: ²¹ Who shall

change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

Cf. Luke 15:7, “Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, **which need no repentance.**”

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

Psalms 133, “¹ Behold, how good and how pleasant it is for brethren to dwell together in unity! ² It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; ³ As the **dew** of Hermon, and as the **dew** that descended upon the mountains of Zion: for **there** the Lord commanded the b-lessing, even life for evermore.”

“skirt”—cf. 1 Samuel 24:11, “Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.”

Our “connectiveness” is not only with one another, but with our own selves. We are natural on the outside and spiritual on the inside—the opposite of FāthEr—spiritual on the “out”-side and natural on the “in”-side. This duality can be seen in this verse from the book of St. John:

John 2:2, “And **both Jesus** was called, and his disciples, to the marriage.”

[Cf. Ephesians 2:15, “for to make in himself of twain one new man, so making peace;” Revelation 22:13, “I am Alpha **and** Omega, the beginning **and** the end, the first **and** the last.”]

COMMAS... separate **independent** clauses.” (brandeis.edu)

Comparing genealogies from the OT and the NT, I saw an interesting “thing”:

- (OT) Jacob, Joseph, Manasseh¹, Ephraim² (Gen. 48:2-5)
- (NT) Jacob, Joseph, Jesus (Matthew 1:16) [$\frac{1}{2} + \frac{1}{2} = \text{whole}$] Manasseh and Ephraim each represent a half of the dual “agents” comprising “man”—the “natural” [+y] and the “spiritual” [-y]. [Also, imagery of cell reproduction.]

The Biblical imagery of String Theory connects us not just to all of creation we can see—i.e. the natural realm—but also to all of THAT which we cannot see—the spiritual “REALm.”

Matthew 19:14,
 “But Jesus said,
Suffer little children,
 and forbid them not,
to come unto me:
 for of such is the
 kingdom of heaven.”

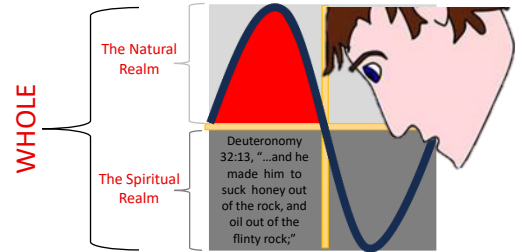
“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent **take it by force.**”
 —Matthew 11:12

Oxford Languages

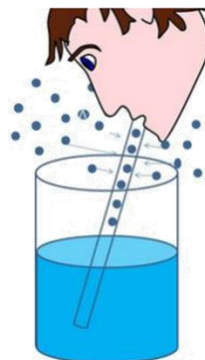
lactate² : *noun* a salt or [“**Esther**”] of lactic acid.

ester : *noun* an organic compound made by replacing the hydrogen of an acid by an alkyl or other organic group. Many naturally occurring fats and essential oils are esters of fatty acids.

“father” → “fat Her” = Wisdom



Psalms 34:8, “O taste and see that the Lord is good.”



As the air particles push on the straw trying to find a way into it, they find no way in, so they begin to move down.

CC BY-SA-NC



As the air particles move down, they find the liquid and push it down looking for an entrance to the straw.

Isaiah 12:3,
 “Therefore with
 joy shall yee [e-y-e]
 draw water out of
 the wells [s-l-e-w]
 of salvation.”
 [Original 1611
 KJV]

Isaiah 12:3,
 “Therefore with
 joy shall ye draw
 water out of the
 wells of salvation.”

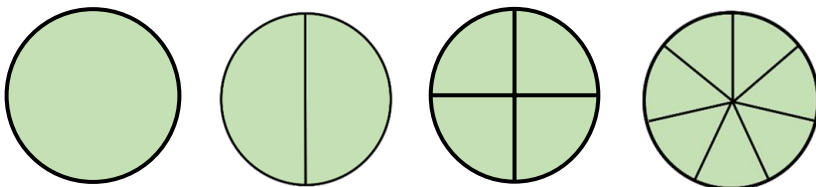
“The human body experiences a powerful gravitational pull **in the direction of HOPE**. That is why the patient’s HOPES are the physician’s SECRET WEAPON. They are the **hidden** ingredients in ANY prescription.”

—Norman Cousins

Matthew 5:9, “Blessed are the peace **makers**: for they shall be called the children of God.”
Isaiah 45:7, “I form the light, and create darkness: **I make peace, and create evil**: I the Lord do all these things.” [Wisdom, the Lord of hosts, is the peace “Maker.” Cf. “Machir” and Judges 5:14]

DIVISION is “given,” but PEACE is “made”—and **PERSPECTIVE** is the only thing that “**shows**” the difference! “Making peace” is imagery of the creative destruction discussed throughout this paper: Becoming MORE by becoming “less”—i.e. the BeLESSing (blessing)—imagery of a pie that represents FāthEr’s “family” [FāthEr = one pie = one family] being sliced into thinner and thinner slices every time a child is born. The size of the pie remains the same—only the size of the slices changes with “growth” of the “family.”

“And he divided unto them his living.”—Luke 15:12 [cf. Genesis 14:15]



“Peace and quiet. IT’s like...a BLAST of SILENCE.”

—Murdoch Mysteries (s7:e17)

2 Timothy 2:15, “Study to shew thyself approved unto God, a **workman** that needeth not to be ashamed, **RIGHTLY dividing the word of truth.**” [“Rightly dividing” is a 1:99 ratio—i.e. FāthEr and His “children” [cf. Job 30:21, “With thy strong hand thou opposeth thyself against me.”]. Cf. Matthew 18:12-13 & Luke 15:4,7 [page 136]]

The blessing of increase is the “be LESSING.” Matthew 5:9 says, “Blessed are the peacemakers [“**piece-makers**”—imagery of propagation]: for they shall be called the children of God.” “MAKING” Peace is the “GREATER works” [John 14:12, “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”].

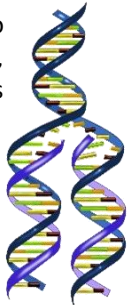

Recall the verse from page 21, Proverbs 1:26, “I also will laugh at your calamity; **I will mock** when your fear cometh; ²⁷ When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.” By now the imagery becomes more clear.

Word imagery:	
MAKING:	GREATER:
m-“aching”	greeter
Ma King	greet Er
mocking	grate Er

Word imagery [from page 99]:

Lowercase “m” is imagery of the letter “n” [“in”] joined to another “n” [“in”] to form the letter “m.” The “m” says, “Both in.” This is, also, imagery of DNA bonding molecules and the “old” part of the strand each joined to the “new.”

“Antelope” [horn—Yemenite shofar]:
 “ante”—prefix that means **before** or **earlier**; also, **in front of**
 “lope” → pole // also, lobe [flip the “p” → “b”]; can mean, “to hear before, to hear early” [Psalm 63:1, “O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;”]

“UN-lawful” division is imagery of the FOOL—the (-x, +y) quadrant of the graph.

“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.**”

— Colossians 1:18

The following is an excerpt from Andy Stanley's sermon, "YOUnted States of America":

"But, here's the problem, for the most part, the law represents the MINIMUM requirement...In other words, WHERE'S THE LINE? WHERE'S THE LIMIT?...The LAW answers the question, "How LOW can I GO?"...THIS is a RECIPE. THIS is a recipe for you and for me to be as selfish as we can LEGALLY be. And, in THIS system, **rights** become NOTHING more than an **EXERCISE of POWER**. And, at the end of the day, the culture in which we will find ourselves, the culture in which we are "finding" ourselves is simply this:

- The rich will always rule the poor.
- Women will continue to become more and more of a commodity.
- Children will always be the victims.
- If IT's legal, IT's moral. If it's legal, it's moral. If IT's legal, it's moral.
- Law informs conscience—"Well how do I know how to feel about something? Well what does the law say?"
- And, EVERYBODY looks for a LOOPHOLE.

But ultimately, the Apostle Paul gives us direction as Christians as to how we should **RESPOND** to our PERSONAL FREEDOMS. Here's what he says [in Galatians 5:13 (NIV)]. He says, "*You, my brothers and sisters,*" talking to the Christians in Galatia, "*You, my brothers and sisters were called to be free.*" And then, here's the command. "*But do not use your freedom,*" your stewardship of freedom, "*to indulge the flesh.*" Because, he knows our **NATURAL** tendency is to abuse our freedom and to **CONSUME** it on ourselves. **DO NOT LEVERAGE** your freedom for your **personal** benefit **to the neglect** of what God has called you to do."

- Don't ask the question, "What can I get by with?"
- Don't ask the question, "How low can I go?"
- Don't ask the question, "Where's the line?"
- Don't ask the question, "Well, is there a law against IT?"

Instead, he says, "**Instead, do not use your freedom to indulge the flesh; rather, serve one another humbly in love.**"

And, here's a thought—**NO ONE CAN MAKE YOU DO THAT!**

- There is **NO** law that can **FORCE** you to **SERVE** another person [in LOVE].
- The law will **NOT INSPIRE** you to serve another person [in LOVE].
- The law will **NOT FORCE** you **TO SERVE** another person [in LOVE].

The law will simply **DRAW A LINE** on how **SELFISH** you can be. And Paul says, "Look, God has called us to **leverage OUR freedom** and to **use OUR freedom** to do something **FOR OTHER PEOPLE.**" You have a **right NOT to**. But, you have the **opportunity TO [do it]**. And then, he takes us to one of the most common and well-known phrases in all of the Bible. He says, "For the entire law," the **ENTIRE** law, "is fulfilled in keeping this one command:

'Love your neighbor as yourself.' [Galatians 5:14 (NIV)]

Love your neighbor as yourself. Just when you get up in the morning and think about how free you are, and can say whatever I want, do whatever I want, assemble wherever I want, use my money anyway I want—I **AM FREE. I AM FREE.** I'm gonna leverage **MY** freedom to **LOVE MY NEIGHBOR** as myself...I'm gonna do unto others—**ALL DAY LONG**—as I would have others do unto me. I'm gonna treat the people I work **with** the way I wish I had been treated when I worked at that other company. I'm gonna treat the people who work **for** me the way, I wish my boss had treated me. I'm gonna treat my boss the way that, hopefully one day, someone would treat me when I'm the boss. I'm gonna look at everybody in my life through the lens of "How would I wanna be treated" and **I'm just gonna do THAT."**

“ I will NOW READ to you ALL the *Codes of DINOTOPIA*:

ONE—ONE raindrop raises the sea.

TWO—**Survival of ALL or NONE.**

THREE—Weapons are enemies, even to their owners.

"The human body experiences a powerful gravitational pull in the direction of **HOPE**. That is why the patient's **HOPES** are the physician's **SECRET WEAPON**. They are the hidden ingredients in **ANY** prescription."—Norman Cousins

FOUR—**Give** more, take less.

FIVE—Others **FIRST**, self LAST.

SIX—**OBSERVE, LISTEN, and LEARN.**

SEVEN—Do ONE thi- (thing)...Karl, *THAT is unnecessary destruction of public property, and THAT is NOT HOW stegosaures reproduce.* [THE "WHOLE" CLASS LAUGHS!]

"Hearty laughter is a good way to **JOG internally** without having to go outdoors."
—Norman Cousins

EIGHT—SING **EVERY** DAY.

"Peace and quiet...*IT's* like a **BLAST** of **SILENCE**."—Murdoch Mysteries

NINE—Exercise **IMAGINATION.**

TEN—Eat to live. Don't live to eat. ”

Romans 7

Verse 2: “BE dead”—refers to “he that WAS.” The “marriage” exist in the NOW! Yesterday does not exist. Whatever the “law” required “yesterday” is null and “void.”

Verse 3: Cf. 1 Corinthians 5:1, “It is reported commonly that there is fornication among you...that one should have his father’s wife.” [Cf. Genesis 35:22, “And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father’s concubine: and Israel heard it. Now the sons of Jacob were twelve.” (Why add that seemingly unrelated information at the end of this verse? To what does this imagery relate that involves “12” [or a “foot”]? Cf. Deuteronomy 32:35, “To me belongeth vengeance and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.” [page 130]])]

1 Corinthians 5:1 and Genesis 35:22 are imagery opposite of 1 Timothy 3:2, “A bishop then must be ... the husband of **one** wife.” Bi-shop is imagery of “2-shop” or shopping twice/ “take it again” (John 10:17,18,39, 6:15). Bi-shop is imagery of 1 Samuel 1:2, FāthEr with two wives—heaven and earth. Psalm 113:5-6, “⁵ Who is like unto the Lord our God, who dwelleth on high, ⁶ Who **humbleth himself to behold the things that are in heaven, and in the earth!**”



Verse 4

Verse 7

“Cove” word imagery: “cove” “f.” Oxford Languages offers 4 meanings for the word “cove” **cove**¹ [Old English *cofa* ‘chamber, cave’, of Germanic origin; related to German *Koben* ‘pigsty, pen’. Cove¹ (sense 1) dates from the late 16th century] 1. a small sheltered bay • (DIALECT) a sheltered recess, especially in the side of a mountain; 2. (ARCHITECTURE) a concave arch or arched molding, especially one formed at the junction of a wall with a ceiling [imagery of a “thing” bent/stooped [to show favor]—i.e. the “arch/ark”-“angel/angle”] **cove**² [from Romani *kova* ‘thing or person’. Mid 16th century] (DATED - INFORMAL) a man.

Verse 15: “would” is similar sound to “wood” which in turn is a variant to the past tense of “woo.” It’s silly but such things lead to great places!

Verse 18:

See following page.

¹ Know **ye** not, brethren, (for I speak to them that know the law,) how that the **law** hath **dominion over** a man **as long as he liveth**? ² For the woman which hath an husband is **bound by the law** to her husband “**so long**” as he liveth [**Wisdom is the married wife**]; but if the husband **be** dead, she is loosed from the law **of** her husband. ³ So then if, while her husband liveth, she **be** married to another man, she shall **be** called an adulteress: but if her husband **be** dead, she is free from that law; so that she is no adulteress, though she **be** married to another man. ⁴ Wherefore, my brethren, **ye also** are become **dead to the law** by the body of Christ; that **ye should be** married to another, **even** to him who is raised from the dead, that we should bring forth fruit unto God. ⁵ For when we were in the flesh, the **motions of sins**, which were by the law, did work in our members to **bring forth fruit** unto death. 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. ⁷ What shall we say then? Is the law **sin**? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. ⁸ But sin, taking [**†-a-king**] occasion by **the** commandment, wrought in me all manner of concupiscence [**con-cup-science**]. For **without the law sin was** dead. ⁹ For I was alive **without the law once: but when the commandment came, sin revived, and I died**. ¹⁰ And **the** commandment, which was **ordained to life**, I found to be **unto death**. ¹¹ For sin, taking occasion by **the** commandment, deceived me, and **by it** slew me. ¹² Wherefore the **law is holy**, and **the** commandment **holy, and just, and good**. ¹³ Was then that which is good [the commandment/the “wife” (cf. Proverbs 18:22, “Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.” Proverbs 8:35, “For whoso findeth me findeth life, and shall obtain favour of the Lord”)] made death unto me? God forbid. But sin, **that it might appear** sin, working death **in** me **by that which is good** [“working in” sounds like a pastry/bread recipe]; that sin by **the** commandment might become **exceeding** sinful. ¹⁴ For we know that the law is spiritual: but I am carnal, **sold under sin** [cf. Deuteronomy 32:30, “How should one chase a thousand, and two put ten thousand to flight, **except** their Rock [the “sure foundation” (see pages 100, 106)] had sold them, and the Lord had shut them up?”]. ¹⁵ For that which I do I allow not: **for what I would**, that do I not; but what I hate, that do I. ¹⁶ If then I do that which I would not, I **consent unto the law that it is good**. ¹⁷ **Now** then it is no more I that do it, but **sin that dwelleth in me**. ¹⁸ For I know that in **me** (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but **how to perform** that which is good [set us “perfectly” free so that **FathEr has NO control**] I find not. ¹⁹ For the good that I would [free us from this “living construct”] I do not: but **the evil** [holding us “captive” in His mind] which I would not, that I do. ²⁰ **Now** if I do that I would not, it is no more I that do it, but sin that dwelleth in me [“But without thy mind would I do nothing” (Philemon 1:14)]. ²¹ I find then a **law**, that, when I would do good, evil is present with me. [Like yin and yang.] ²² For I delight in the law of God **after the inward man**: ²³ But I see another law **in my members** [Love, Life, Law, Death (the quadrants of the graph)], **warring** against **the law of my mind** [FāthEr’s children], and bringing me into captivity to the **law of sin** which is **in my members** [the unity of the two previous groups]. ²⁴ O wretched man that I am! who shall deliver me from the body of this death? ²⁵ I thank God through Jesus Christ our Lord [see bottom textbox (Galatians 2:20)]. So then **with the mind** [x-axis] I myself serve **the law of God**; but **with the flesh** [y-axis] **the law of sin**.

“be” and “ye” are imagery variants. The “b” is an upside-down, closed “y.” If “ye” is y^e, then “be” is the **reciprocal**.

“Adultery” in the **imagery** means “being an adult”—which is **different from** being a “grown-up.” It is possible to be “grown-up” and still be a CHILD. But adultery (in the imagery) means being the **opposite** of a CHILD. Cf. Matthew 18:3-6, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” The imagery is relative to the “little” child’s viewpoint.

Verse 5:

“Unto death” is the **reciprocal**—i.e. “life”! Verses 10-11 expresses the Law of Opposites. Cf. Matthew 10:39, 16:39

Verse 12:

the “commandment” refers to FāthEr’s children—we are the “married wife” or Wisdom, and Death [cf. **verse 9**]. Cf. Isaiah 45:11-13, “¹¹ Thus saith the Lord, the Holy One of Israel, and his Maker, **Ask me** of things to come concerning my sons, and concerning the work of my hands **command ye me**. ¹² I have made the earth, and created man upon it: I, **even** my hands, have stretched out the heavens, and all their host have I commanded. ¹³ I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts.”

Matthew 15:3-9, 22:36-40, Mark 7:7-9, 12:28-31, John 10:18, 12:49-50, 13:34, 15:10-12, Acts 17:15, 1 Timothy 6:14, Hebrews 7:16-18, 2 John 1:1-6, Revelation 22:14

Verse 17: “dwelleth”—“D” is imagery of half of “O”; “welleth”—i.e. “the Well.” Also, “dwell” → “lewd” Oxford Languages: “Old English *læwede*, of unknown origin. The original sense was “belonging to the laity”; in Middle English, “belonging to the common people, vulgar”, and later “worthless, vile, evil”, leading to the current sense.”

Verse 25:

cf. “I have been crucified with Christ. It is no longer I who live but Christ who lives in me, and the life I now live in the flesh I live by faith in the son of God who loved me and gave himself for me.” — Galatians 2:20 [cf. “work of God, that ye believe” (Ephesians 4:28)]

Romans 7, Verse 18:

¹⁸ For I know that in **me** (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. ¹⁹ For the good that I would I do not: but **the evil** which I would not, that I do. ²⁰ **Now** if I do that I would not, it is no more I that do it, but sin that dwelleth in me. ²¹ I find then a **law**, that, when I would do good, evil is present with me. ²² For I delight in the law of God **after the inward man**: ²³ But I see another law **in my members**, warring against the law **of my mind**, and bringing me into captivity to the **law of sin** which is **in my members**. ²⁴ O wretched man that I am! who shall deliver me from the body of this death? ²⁵ I thank God through Jesus Christ our Lord. So then **with the mind** [x-axis] I myself serve the law of God; but **with the flesh** [y-axis] the law of sin.

“Me”—recall what I said about the letter “m” on page 137 [Lowercase “m” is imagery of the letter “n” [“in”] joined to another “n” [“in”] to form the letter “m.” The “m” says, “Both in.”]. Remember that “e” is ALWAYS “king,” the nonpassive, sometimes destructive, force (or Death). “Me” is imagery of two things that “join” and “make” the nonpassive, sometimes destructive, force. They do not “annihilate,” but are “transformed by the renewing of [their] mind.” I.e. they “escape” their con-“fines.”

- Romans 12:2, “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.”
- 2 Corinthians 4:16-18 says, “¹⁶ For which cause we faint not; 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; ¹⁸ While we look not at the things which are seen, but at the things which are not seen: **for the things which are seen are temporal; but the things which are not seen are eternal.**” [see whole chapter (below)]

Looking ahead to verse 25,

“Law of God” (“inward man” → mind) “Law of sin” (outward man → flesh)

The imagery of the word “law”:

Law → “wall” [backwards: Spanish double “els”] Llaw → yaw [twist or oscillate]/y’all

Recall, in verse 7, an imagery of the word “cove” is “cove-†.” According to Oxford Languages, one definition for cove, “(ARCHITECTURE): a concave **arch** or arched molding, especially one **formed** at the junction of a **wall with a ceiling** [sealing].” There is a verse in Genesis (chapter 16, verse 12—using the American Standard Version) that is the same imagery of this **arched** molding, “And he [Ishmael] shall be as a wild ass among men; his hand shall be against every man, and every man’s hand against him; and he shall **dwell over against** all his brethren.” Two other versions [Darby, LSB] of the Bible say, “dwell before[/in] the **face** of [all] his brothers.”

2 Corinthians 4

¹ Therefore seeing we have this ministry, as we have received mercy, we faint not; ² But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God. ³ But if our gospel be hid, it is hid to them that are lost: ⁴ In whom the god of this world [“the God of all flesh” (Jeremiah 32:27)] hath blinded the minds of them which believe not, **lest the light** of the glorious gospel of Christ, who is the image of God, **should shine** unto them. 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; 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; ¹⁸ While we look not at the things which are seen, but at the things which are not seen: **for the things which are seen are temporal; but the things which are not seen are eternal.**

Jeremiah 8

¹ At that time, saith the LORD, they shall bring out the **bones** of the kings of Judah, and the **bones** of his princes, and the **bones** of the priests, and the **bones** of the prophets, and the **bones** of the inhabitants of Jerusalem, **out of their graves**: ² And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall **be for dung** upon the **face** of the earth. [Cf. Ezekiel 37:3-14,

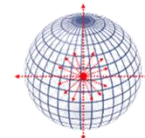
³ And he said unto me, Son of man, can these **bones** live? And I answered, **O** Lord God, thou knowest.

⁴ Again he said unto me, Prophecy upon these bones, and say unto them, **O** ye dry bones, hear the word of the Lord. ⁵ Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: ⁶ And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. ⁷ So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, **bone to his bone** [Genesis 2:23, "And Adam said, This is now bone of my bones, and flesh of my

flesh: she shall be called Woman, because she was taken out of Man"]. ⁸ And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. ⁹ Then said he unto me, Prophecy^A unto the wind, prophecy^B, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, **O** breath, and breathe upon these **slain** [2 Corinthians

5:14, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:"]; **that they may live** ["slain, that they may live" is imagery of the two "particles" mentioned on page 131—i.e. things that "join" and appear to "annihilate"]. ¹⁰ So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. ¹¹ Then he said unto me, Son of man, these bones are the **whole** house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off **for our PARTS**. ¹² Therefore prophecy and say unto them, Thus saith the Lord God; Behold, **O** my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. ¹³ And ye shall know that I am the Lord, when I have opened your graves, **O** my people, and brought you up out of your graves, ¹⁴ And shall put my spirit in you, and ye shall live, and I shall place you in your own land:

then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.]



³ And **death shall be chosen rather than life** by all the residue of them that remain [FāthEr Himself] of this evil [l-i-v-e] family, which remain in all the places whither I have driven them, saith the LORD of hosts. ⁴ Moreover thou shalt say unto them, Thus saith the LORD; **Shall they fall, and not arise? shall he turn away, and not return?** ⁵ Why then is this people of Jerusalem slidden

back by a **perpetual** backsliding? they **hold fast** deceit, they refuse to return. ⁶ I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one **turned to his course** [*“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*], as the horse rusheth into the battle. ⁷ Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD. [*horse, stork, turtle, crane, swallow, people, Lord—6 to plot a point (in cube space [imagery of 3 great and 3 small—6 is the number of **COMPASSION**]), 7 to plot a “course” OUT*] ⁸ How do ye say, We are wise, and the law of the LORD is with us? Lo[w], certainly in vain made he it; the pen of the scribes is in vain [cf. Psalm 45:1, “My heart is inditing a good matter: I speak of the things which I have made touching the king: my **tongue is the pen** of a ready writer.”]. ⁹ The wise men are ashamed, they are dismayed and **taken**: lo, they have rejected the word of the LORD; and what wisdom is in them? ¹⁰ Therefore will I give their wives unto others [all of this imagery can be seen in DNA replication imagery—i.e. “wives” given to others is the same as the GATC “mates” being separated to be paired with the new 1/2 strand], and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. ¹¹ For they have **healed the hurt** of the daughter of my people **lightly**, saying, Peace, peace; when there is no peace [it’s a time of “division”]. ¹² Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they **fall** among them that **fall**: in the time of their visitation they shall be **cast down**, saith the LORD. ¹³ **I will surely consume them**, saith the LORD: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the **things that I have given them** shall pass away from them. ¹⁴ **Why do we sit still?** [compare 2 Kings 7:3, “And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?” [entire chapter included on the following page]] **assemble** yourselves, and let us enter into the defenced cities, and let us be **silent there**: for the LORD our God hath **put us to silence**, and given us **water of gall** to drink [compare Matthew 27:33-34, “³³ And when they were come unto a place called Golgotha, that is to say, a place of a skull, ³⁴ They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.”], because we have sinned against the LORD. [Cf. definitions of “gall” from Oxford Languages:

Oxford Languages

gall¹ : *noun*

1. bold and impudent behavior.
2. the contents of the gallbladder; bile (proverbial for its bitterness).
 - an animal’s gallbladder.
 - used to refer to something bitter or cruel.

[Old English *gealla* (denoting bile), of Germanic origin; related to Dutch *gal*, German *Galle* ‘gall’, from an Indo-European root shared by Greek *kholē* and Latin *fel* ‘bile’.]

gall² :

noun

1. annoyance; irritation.
2. (especially of a horse) a sore on the skin made by chafing.

verb

1. make (someone) feel annoyed.
2. **make sore by “rubbing”**. [cf. pages 23, 148 (Psalm 144:12 textbox)]

[Old English *gealle* ‘sore on a horse’, perhaps related to *gall¹*; superseded in Middle English by forms from Middle Low German or Middle Dutch.]

gall³ :

noun

1. an abnormal growth formed on plants and trees, especially oaks, in response to the presence of insect larvae, mites, or fungi.

[Middle English: via Old French from Latin *galla*.]

gal.

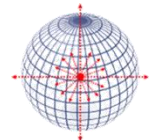
abbreviation symbol: gall.

1. gallon(s).]

¹⁵ We looked for peace, but **“no good” [Folly]** came; and for a time of health [imagery of what measuring tool?], and behold trouble! ¹⁶ The snorting of his horses was heard from **Dan** [“Dan” means “judge”—cf. Job 23 (see next page)]: the whole land trembled at the sound of the **neighing** [could also mean “nay” (“No!”/ “know[-ing]”) in the imagery] of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. ¹⁷ For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they **shall bite** [imagery of a measuring tool that is related to things with “teeth” or a “piercing” of some sort] you, saith the LORD. 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” [This phrase is the same as saying, “NOT My people.” In Hosea 1:9 (cf. Hosea 2:23, Romans 9:25, 1 Peter 2:10), God instructs Hosea to name his child (by his wife GO-M-ER) Loammi—i.e. “Low Am-m I” [He stuttered when He said it. (cf. Luke 22:41-44).] 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, the summer is ended, and we are not saved. ²¹ For the hurt of the “daughter of my people” am I hurt; **I am black** [Song of Solomon 1:5-6, “**I am black**, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because **I am black**, because the sun hath looked upon me: my mother’s children were angry with me; they made me the **keeper** of the vineyards; but mine own vineyard have I **not** kept.”]; astonishment hath taken hold on me. ²² Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people **re-covered** [cf. Job 23—see next page]?

2 Kings 7

¹ Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, To morrow about this time shall a measure of fine flour be sold for a shekel [some word imagery: “She keel,” “She kill,” “sheik EL/ the Sheik”—see definition below], and two measures of barley for a shekel, in the gate of Samaria [imagery variant of “same area”].² Then a lord on whose **hand** the king leaned answered the man of God, and said, Behold, if the Lord would **make windows in heaven**, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof [cf. page 132—that which is “not eaten” is “Hell-ed” (held) in love].



³ And there were **four** leprous men at the **entering in of the gate**: and they said one to another, Why sit we here until we die? [This is imagery of the **initial graph**—like Georges Lemaître’s primeval super-atom. The Four leprous men are FāthEr. Cf. Genesis 2:10-14, “¹⁰ And a river went out of Eden to water the garden; and from thence it was parted, and became into **four heads**. ¹¹ The name of the first is Pison [pi Son]: that is it which compasseth the whole land of Havilah [have-a-lot], where there is gold; ¹² And the gold of that land is good: there is bdellium and the onyx stone. ¹³ And the name of the second river is Gihon [no H.I.G. (a global alternative assets investment firm)]: the same is it that compasseth the whole land of Ethiopia. ¹⁴ And the name of the third river is Hiddekel [hidden shekel—the “lost coin” (cf. Luke 15:8-10)]: that is it which goeth toward the east of Assyria. And the fourth river is **Euphrates** [U-Freights (akin to U-HAUL)].”] ⁴ If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us **fall unto the host** of the Syrians [sear-ians (as opposed to “ions”) [“a” is always “law” and “o” is always FāthEr]: if they save us alive, we shall live; and if they kill us, we shall but die. ⁵ And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. ⁶ For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host [all imagery of the Female]: and they said one to another, Lo[w], the king of Israel

Oxford languages

sheikh / SHĕk, SHāke / :

noun

1. an Arab leader, in particular the chief or head of an Arab tribe, family, or village.

- a male member of a ruling Arab family.

2. a leader in a Muslim community or organization.

[late 16th century: based on Arabic **šayk** ‘old man, sheikh’, from **šāka** ‘be or grow old’ [the “Ancient of Days”—cf. Daniel 7].]

hath hired against us the kings of the Hittites, and the kings of the Egyptians, to **come up-on** us [cf. Genesis 16:12 (page 141), "...and he shall **dwelt over against** all his brethren."].⁷ Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it **was**, and fled for their **life** [singular—a "collective"?].⁸ And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it.⁹ Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: **now** therefore **come, that we may go** and tell the king's household.¹⁰ So they came and called unto **the porter** of the city: and they **told them**, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were.¹¹ And **he** called the porters; and they told it to the king's house within.¹² And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.¹³ And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are "**left**" in the **city**, (behold, they **are as all** the multitude of Israel that are left in it: behold, I say, they **are even as all** the multitude of the Israelites that are **consumed**;) and let us send and see. [5 horses "are as ALL the multitude of Israel...left in it" ; 5 horses = "ALL the multitude of THE Israelites...consumed"; [Had His cake and ate it too!]]¹⁴ They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.¹⁵ And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the "messengers" returned, and told the king.¹⁶ And the people went out, and spoiled the tents of the Syrians. So **a measure** of fine flour was sold for a shekel, and **two measures** of barley for a shekel, according to the word of the Lord.¹⁷ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.¹⁸ And it came to pass as the man of God had spoken to the king, saying, **Two measures** of barley for a shekel, and **a measure** of fine flour for a shekel [verses 1 and 16 lists, "a measure...two measures"; but this verse re-verses the order of how they are listed—means a reversal of the "flow" of the imagery (perhaps a "twist" or a "turn")], shall be to morrow about this time in the gate of Samaria:¹⁹ And that lord answered the man of God, and said, Now, behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.²⁰ And so it fell out unto him: for the people trode upon him in the gate, and he died.

Job 23

¹ Then Job answered and said, ² Even to day is my complaint bitter: my **stroke** [Psalm 39:10, "Remove thy **stroke** away from me [G-A-T-ℓ (ℓ is Latin letter C with a "stroke")]: I am consumed by the **blow** of thine hand [compare with "sucking through straw (page 136); "hand"—pages 11, 117-118 (Acts 12:1-17)].] is heavier than my groaning.
³ **Oh** [this "O" has the letter "h" attached; "h" is imagery of "breath" and of Planck's constant] that I knew where I might find him! that I might come even to his seat [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." 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 [the root word for "transgression" is *transgredi* which means "to step **beyond**" (see pages 44-45)— Cf. Isaiah 5:14, "Therefore hell hath **enlarged** herself, and opened her mouth without measure"], and not to boast in another

man's line of things made ready to our hand.]"⁴ I would order my cause before him, and fill my mouth with arguments.⁵ I would know the words which he would answer me, and understand what he would say unto me.⁶ Will he plead against me with his great power? No; but he would **put strength in** me.⁷ There the righteous might dispute with him; so should I be **delivered** for ever from my judge.⁸ Behold, I go forward, but he is not there; and backward, but I cannot perceive him:⁹ On the left hand, where he doth work, but I cannot behold him: he hideth himself on the **right hand**, that I cannot see him [Matthew 6:3, "But when thou doest alms, let not thy left hand know what thy right hand doeth.":¹⁰ But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.¹¹ My foot [measurement of "12"?] hath held his steps, his way have I kept, and not declined.¹² Neither have I gone back from the **commandment of his lips** ["lips" are imagery of what in this verse? Cf. Ezekiel 24:22]; I have esteemed the **words of his mouth** more than my necessary food.¹³ But he is in one mind, and who can turn him ["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 his soul desireth, even that he doeth [cf. Romans 7:15-21 (page 140)].¹⁴ For he performeth the thing that is appointed for me: and many such things are with him.¹⁵ Therefore am I troubled at his presence: when I consider, I am afraid of him.¹⁶ For God maketh my heart soft, and the Almighty troubleth me:¹⁷ Because I was not cut off before the darkness, neither hath he covered the darkness from my face [cf. 1 Kings 8:12, 2 Chronicles 6:1, "...The Lord (hath) said that he would dwell in the thick darkness." 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."].

Amos 1

¹The words of **Amos**, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.² And he said, The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.³ Thus saith the Lord; For three transgressions [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**.'" see **pages 44-45** for more definitions] of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron [imagery of a measuring tool with "teeth"]:⁴ But I will send a fire into the house of Hazeael, which shall devour the palaces of Benhadad.⁵ I will break also the **bar** of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre [the "king" or "e"] from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord.⁶ Thus saith the Lord; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom:⁷ But I will send a fire **on the wall** of Gaza, which shall devour the palaces thereof:⁸ And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine ["mine" is always -y] hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord God.⁹ Thus saith the Lord; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:¹⁰ But I will send a fire **on the wall** of Tyrus, which shall devour the palaces thereof.¹¹ Thus saith the Lord; For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did **pursue** his brother **with the sword**, and did **cast off all pity**, and his anger did **tear perpetually**, and he **kept his wrath** for ever:¹² But I will send a fire **upon Teman**, which shall devour the palaces of Bozrah.¹³ Thus saith the Lord; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the

women with child of Gilead, that they might enlarge their border: ¹⁴ But I will kindle a fire **in the wall** of Rabbah, and it shall devour the palaces thereof, **with shouting** in the day of battle, **with a tempest** in the day of the whirlwind: ¹⁵ **And their king shall go into captivity, he and his princes together, saith the Lord** [cf. 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.”].

I once had a dream in which everyone was sitting in a cathedral listening to this pure gold, 30-ft. samurai speaking as he walked up and down the aisles. All were sitting erect—listening. I was the only one moving about. I wanted to explore the very old building. It was more of an old “ruin” than a house of worship. Matter-of-fact, there didn’t appear to be any “worshipping” taking place. It was a very “dull,” “boring” “service.” The faces of the people were expressionless. None of them even “flickered.” When I re-turned from my exploration of the ruin [and I discovered many passages that led to “various” lower-level “sanctuaries”], I, too, sat down. I wasn’t seated long before the Gold Samurai became very angry and “threw” a temper-tantrum. He began smashing things and people. “Still,” no one moved (seemingly, paralyzed by fear)—except “me.” I got out of the way of his anger! When he wasn’t looking, I would move to another section, sometimes “crawling on all-fours.” I made my way from a balcony section, to a front row pew, to the back section where it seemed “more” safe. When I got to the back where it was sparsely populated, I found an empty pew and lay down on the floor. Upon hearing (then peeking and seeing) the Gold Samurai angrily approaching (he was yelling), I scooted my body underneath the pew that was in front of me. Just then, a naked black infant crawled up towards the pews where I was “hide-ing.” I reached for the infant to protect it. Then I pulled, from the top of my own head, a scarf that hadn’t been there before, and “tied/bound” around the child to cover its nakedness. The child “appeared” to be normal and around 8-months old. And I thought “it” to be a girl when she was crawling. But as I was binding the scarf as a diaper around the child (who was eagerly trying to “help” me!), I couldn’t help but notice, “it” was a “boy.” Then the weirdest thing “happened.” The infant continued to “look” like an infant, but, as a 6-foot version of the Gold Samurai approached us, the “infant” was simultaneously a young-adult who stood up as a young “woman” [she appeared as a young, black woman in pacific-islander (tribal) dress] who greeted the young gold “man.” She was flesh, he was pure gold. They gently kissed each other, telling each other that they will be alright. Then he turned to leave....But I told them that I knew where there was a cellar that would be a safe hiding place because it was a “second” basement not located underneath the cathedral itself (so if the “anger” of the Gold Samurai ends up “Bringing Down The House” [or “cathedral”], it wouldn’t affect the safety of the second cellar). I woke up after leading them through different passages and offices [even one in which “I” received a quick phone call from my friend, Audrey, who was checking on “our” safety. After hanging up the phone and walking away from it, I woke up. At the time of the dream, I didn’t understand what the Golden Samurai stood for. I, now, know that the Golden Samurai was “**The Faith-Er**” [FāthEr] TEACHING.

I hope that I have included what you needed. What I placed in this paper is simply what “**I**” could see in the imagery. I expect you to see more! Simply realize that there are “**DEPTHS**” to the imagery—**without end!** Just because you “**THINK**” you understand “everything” (or even “some” things well), know that you will never “know” IT all on THIS side of the fence. **LIFE is a journey**, “as long as we learn something, we move forward” (*Auto-B-Good*). THAT “quest (ion)” NEVER ends! And, if any of you have small children (or, grandchildren), SPEND TIME “PLAYING” WITH THEM. Don’t try to “control” their “play.” Don’t try to “teach” them. Instead, allow them the “freedom” of determining their own games to play. Allow “them” to decide WHAT IS “FUN”! Allow “them” the “freedom” of “**teaching**” **YOU!** If “you” are willing to COME down from “yore” level, “they” will LIFT “you” UP to “theirs”!

"Commandment":
from PDF document, RE-A-SON-too
(page 29). (link located on HOME page
below "...a lie.")

All those who "asked" to be "born," please raise your hand.

How do you kill "time"?
"The best way to get rid of it, is to
add more of it, believe it or not."
—Colour Confidential

"Many thought we
were at war with
the [Germ-mans]..."

What T-I-M-E (e-m-i-t) is it?

"...We were at war
with the clock."
—The Imitation Game

1 Chronicles 12:32, "And of the children of Issachar, which were men that had **understanding of the times**, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment."

"He held his first construct....A new path to victory....What was once a unique innovation became the way for all. The way of 'will.'"
—Green Lantern: Emerald Knights

Psalm 147:15...Proverbs 10:8, "He sendeth forth his commandment upon earth: his word runneth very swiftly....The wise in heart will receive commandments: but a prating fool shall fall." (cf. Micah 1:13)

Job 26:7, "He stretcheth out the north over the empty place, and hangeth the earth upon NOTHING."

"[He] was the kind of man who wore his medals on the inside as well as the outside." —Columbo ("Ashes to Ashes")

"If they don't see, then show them." —Prey

"'Will,' given substance...forming." —Green Lantern: Emerald Knights

Habakkuk 2:1, "I 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."

Jeremiah 51:12, "Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Baby-loan."

Joseph
(6 letters)

"If a superhero can't save his family, he's not much of a hero." —Shazam

Benjamin
(8 letters)

"Everything dies except us because we were never alive." —Eternals

Reuben
(6 letters)

"You don't have to agree...you have to obey." —The King's Daughter

"'Will' is the first cause behind any action." —Green Lantern: Emerald Knights [2 Peter 3:9 KJV]

Zebulun
(7 letters)

The "empty place" [i.e. a "GAP"]
"There comes a time in everyone's life...when the universe opens itself for just a few moments to show us what's truly possible."
—2:22

"You don't measure love in time. You measure love in transformation...We thought we were an oil nation. But what we really are, is an ocean nation." —Jeff Brown, The Burning Sea

"We never stop learning...Never. It's only WHERE we learn that changes. And it's about time you started doing it in the big, bad, real world...Sink or swim...No more, look ahead. That way. No more. Good luck. Off you go." —The Librarian: Quest for the Spear

10:00-12:00 = the "GRACE" period of the Baby-"loan" (a time marked from "it is finished" [John 19:28-30, "tetelestai"] until the present) Cf. the "Solomon Concept" (Charles Capps) below.

Issachar
(8 letters)

Is there no end to your ambition? You can't do nothing. Shut this down!

9

"In the middle of difficulty lies opportunity." —Albert Einstein

Dinah
(5 letters)

"Strange how something so beautiful can be so deadly." —The 355

"It was born in pain, but it was born on purpose." —Steven Furtick

6+6+4+5+3+8+3+5+8+7+6+8 = 69
(Deuteronomy 6:4) + ONE = 70

"Amended" TIME
7 + 6 + 8 + 4 + 5 = 30
(7-6) + (8-4) + 5 = -10
20

"[This] is an ideal...You don't save it by ignoring what it stands for." —Green Lantern: First Flight

Asher
(5 letters)

8

"Is the threat outside greater than the one within?" —Solos

Judah
(5 letters)

"Life can only be understood backwards; but it must be lived forwards." —Soren Kierkegaard

"['To him that will, ways are not wanting,] God told me that we don't 'will' well." —Audrey Berden [George Herbert]

"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." —Charles Capps ("The Solomon Concept")

Gad
(3 letters)

"Dreams. They are very nice. But they can be very painful when they go away." —Heaven Sent

Naphtali
(8 letters)

"Are you telling me to wake up?... What's time anyway?"

Psalm 144:12, "That our sons may be as plants grown up in their youth (cf. Isaiah 53:2); that our daughters may be as corner stones [cf. Matthew 21:42-44], polished after the similitude of a palace:"

[polished = "thoroughly" rubbed (like a genie bottle) — i.e. "anointed" (STRONG'S 4886. Māshach; a primitive root; to rub with oil, i.e. anoint; by implication, to consecrate; also "paint" (cf. 2 Kings 9:30, Jeremiah 4:30 & 22:14, Ezekiel 23:40).]

"In all thy ways acknowledge him, and he shall direct thy paths."

—Proverbs 3:6 [Job 23:10, Psalm 17:3, Isaiah 58:12, "...paths to dwell in"]

Rachel = The "A Line"

Leah = The "L" ["she cargo" (i.e. Chic-ago)]

Dinah = a "street" ["I am become a fool in glorying; **ye have compelled me**: for I ought to have been commended of you: for **in nothing** am I behind the very chiefest apostles, though I **be nothing**." —2 Corinthians 12:11 (cf. Genesis 34 (cf. verses 13, 25-31 with Psalm 55:11), 1 Cor. 7:19, Ruth 3:18)]

"For the first time...I look ahead, I see nothing. And... it's...BEAUTIFUL." —Bluck Adam

Bilhah & Zilpah = a sub-way

"You lose your sense of time in the dark." —Underwater

Rachel

Leah

Dinah

Bilhah

Zilpah

"To truly crush one's dreams, you must first raise their hopes very high...Unrealistic dreams are destructive." —Cops, 2nd Season (Episode 4)

"Courage is like love; it must have hope for nourishment."

"You must stop hoping for a perfect world when you live in this one."

"My problem is me." —DC League of Super-Pets

"I don't know who I am going to be. But I always knew who I want to be."

"Once I realized the problem was not you, but within me, I found inner peace, and was able to harness the flow of the universe." —Kung Fu Panda 2

"You're good. You're just finally being real with yourself."

"To dwell in the past is to lose one's path."

"You're here for a reason. Maybe you don't see the connections yet. But just because you don't see them doesn't mean they're not there...Too many people make it their sole purpose in life to fit into the world around them. This is a mistake. It's your path... Sometimes, you'll stumble. Sometimes, you'll fall. But no matter how lost you feel, if you stay true to yourself, the path will always find you again." —Epic, Inside Out 2

Male (man) = seen/scene = "natural"
Female (woman) = unseen = "spiritual"

"...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** [through], and find pasture."

—Luke 10:10, John 10:9 [cf. Luke 10:6, Proverbs 29:17, i.e. Luke 19:1 [Compare Psalm 15:1-4, "dwell"]]

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.² Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. ³ For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: ⁴ For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. ⁵ Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. ⁶ For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. ⁷ Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. ⁸ Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. ⁹ For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. ¹⁰ Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. ¹¹ And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. ¹² The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. ¹³ Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. ¹⁴ But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Acts 17

¹ Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: ² And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, ³ Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. ⁴ And some of them believed, and consorted with Paul and Silas; **and of the devout Greeks a great multitude, and of the chief women not a few.** ⁵ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. ⁶ And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; ⁷ Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. ⁸ And they troubled the people and the rulers of the city, when they heard these things. ⁹ And when they had taken security of Jason, and of the other, they let them go. ¹⁰ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. ¹¹ These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. ¹² Therefore many of them believed; **also of honourable women which were Greeks, and of men, not a few.** ¹³ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. ¹⁴ And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. ¹⁵ And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed. ¹⁶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. ¹⁷ Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. ¹⁸ Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. ¹⁹ And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? ²⁰ For thou bringest certain strange things to our ears: we would know therefore what these things mean. ²¹ (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) ²² Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. ²³ For as I passed by, and beheld your devotions, I found an altar with this inscription, To The Unknown God. Whom therefore ye ignorantly worship, him declare I unto you. ²⁴ God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; ²⁵ Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; ²⁶ And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; ²⁷ That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: 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. ²⁹ Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. ³⁰ And the times of this ignorance God winked at; but now commandeth all men every where to repent: ³¹ Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. ³² And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. ³³ So Paul departed from among them. ³⁴ Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

1 Corinthians 7

¹ Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. ² Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. ³ Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. ⁴ The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. ⁵ Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. ⁶ But I speak this by permission, and not of commandment. ⁷ For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. ⁸ I say therefore to the unmarried and widows, it is good for them if they abide even as I. ⁹ But if they cannot contain, let them marry: for it is better to marry than to burn. ¹⁰ And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: ¹¹ But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife. ¹² But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. ¹³ And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. ¹⁴ For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. ¹⁵ But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. ¹⁶ For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? ¹⁷ But as God hath distributed to every man, as the Lord hath called

every one, so let him walk. And so ordain I in all churches. ¹⁸Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. ¹⁹Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. ²⁰Let every man abide in the same calling wherein he was called. ²¹Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. ²²For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. ²³Ye are bought with a price; be not ye the servants of men. ²⁴Brethren, let every man, wherein he is called, therein abide with God. ²⁵Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. ²⁶I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. ²⁷Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. ²⁸But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. ²⁹But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; ³⁰And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; ³¹And they that use this world, as not abusing it: for the fashion of this world passeth away. ³²But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: ³³But he that is married careth for the things that are of the world, how he may please his wife. ³⁴There is difference also between a wife and a virgin. The unmarried woman [LAW] careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married [WISDOM] careth for the things of the world, how she may please her husband. ³⁵And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. ³⁶But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. ³⁷Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. ³⁸So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. ³⁹The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; **only in the Lord.** ⁴⁰But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

Jeremiah 33

¹Moreover the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, ²Thus saith the Lord the maker thereof, the Lord that formed it, to establish it; the Lord is his name; ³Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not. ⁴For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword; ⁵They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city. ⁶Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. ⁷And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. ⁸And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. ⁹And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. ¹⁰Thus saith the Lord; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, ¹¹The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord. ¹²Thus saith the Lord of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. ¹³In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord. ¹⁴Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. ¹⁵In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. ¹⁶In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness. ¹⁷For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; ¹⁸Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. ¹⁹And the word of the Lord came unto Jeremiah, saying, ²⁰Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; ²¹Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. ²²As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. ²³Moreover the word of the Lord came to Jeremiah, saying, ²⁴Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. ²⁵Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; ²⁶Then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Ephesians 3

¹For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, ²If ye have heard of the dispensation of the grace of God which is given me to you-ward: ³How that by revelation he made known unto me the mystery; (as I wrote afore in few words, ⁴Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) ⁵Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; ⁶That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: ⁷Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. ⁸Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; ⁹And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: ¹⁰To the intent that now unto the principalities and powers in heavenly places might be known by the church the **manifold wisdom of God,** ¹¹According to the eternal purpose which he purposed in Christ Jesus our Lord: ¹²In

whom we have boldness and access with confidence by the faith of him. ¹³Wherefore I desire that ye faint not at my tribulations for you, which is your glory. ¹⁴For this cause I bow my knees unto the Father of our Lord Jesus Christ, ¹⁵Of whom the whole family in heaven and earth is named, ¹⁶That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the **inner man**; ¹⁷That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, ¹⁸May be able to comprehend with all saints what is the breadth, and length, and depth, and height; ¹⁹And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. ²⁰Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, ²¹Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Isaiah 45

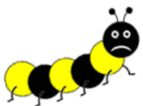
¹Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; ²I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: ³And 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. ⁴For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. ⁵I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: ⁶That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. ⁷I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. ⁸Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it. ⁹Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? ¹⁰Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth? ¹¹Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. ¹²I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. ¹³I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts. ¹⁴Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God. ¹⁵Verily thou art a God that hidest thyself, O God of Israel, the Saviour. ¹⁶They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. ¹⁷But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. ¹⁸For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else. ¹⁹I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right. ²⁰Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. ²¹Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. ²²Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. ²³I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. ²⁴Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. ²⁵In the Lord shall all the seed of Israel be justified, and shall glory.

Psalm 89:14, "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." **Isaiah 16:5**, "And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness." **Isaiah 30:18**, "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him." **Zechariah 7:9**, "Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:" **Matthew 23:23**, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." **James 2:13**, "For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment."

The following statement by Dr. Myles Munroe best defines the Law of Opposites:

**"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."**

—Dr. Myles Munroe



Something had to be torn apart in order for it to be mended into something NEW. The wineskins parable and the garment parable—what appears to be a tragedy is actually the "intent" needed to achieve the "greater" of what is WANTED! FāthEr made an unsightly hill in order to get a (w)hole. Sometimes, the things we believe will destroy us are necessary to **improve** our lives. If you erase the negatives, you erase all the **good** that came from them! Genesis 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."

"The key will come to you disguised as DEATH."—Dragon Knight

Jeremiah 29:11, "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end."

1 Corinthians 8: ¹ Now as **touching** things offered unto idols, we know that **we all have knowledge**. Knowledge **puffeth up**, but charity edifieth. ² And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. ³ But if any man love God, the same is known of him. ⁴ As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is **nothing** in the world, and that there is none other God but one. ⁵ For though there be that are called gods [cf. Psalm 82:6, "I have said, Ye are gods; and all of you are children of the most High."], whether in heaven or in earth, (as there be gods many, and lords many,) ⁶ But to us there is but one God, the Father, of whom are all things, and **we in him**; and one Lord Jesus Christ, by whom are all things, and we by him. ⁷ Howbeit **there is not in every man that knowledge**; for some with conscience of the idol unto this hour eat it as a thing offered

unto an idol [see Habakkuk 2:18 (page 28)]; and their conscience being **weak** [the "weak-er" vessel—i.e. the "wife" (cf. 1 Peter 3:7)] is defiled. ⁸ But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse [see food imagery on page 83—3rd ¶]. ⁹ But take heed lest by any means this **liberty** of yours become a **stumblingblock** to them that are weak. ¹⁰ For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; ¹¹ And through thy knowledge shall the weak brother perish, for whom Christ died? ¹² But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. ¹³ Wherefore, if meat make my brother to offend, **I will eat no flesh while the world standeth**, lest I make my brother to "off-end" [Psalm 90:10, "for it is soon cut off, and we fly away"].

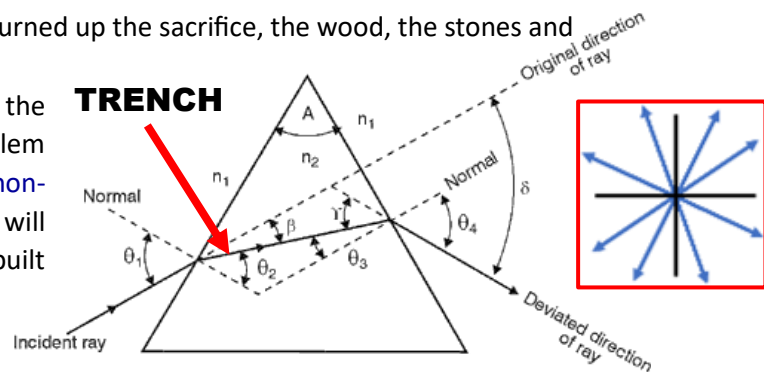
8 Bible results for "trench" from the King James Version.

1. 1 Samuel 17:20, "And David rose up early in the morning, and left the sheep with a keeper, and took [cf. 1 Samuel 17:17-18, "¹⁷ And Jesse said unto David his son, Take now for thy brethren an ephah of this **parched corn**, and these **ten loaves**, and run to the camp of thy brethren; ¹⁸ And carry these **ten cheeses** unto the captain of their thousand, and look how thy brethren fare, and take their pledge." [The PROCESSES/INGREDIENTS necessary to make these items (that he "took") is necessary to UNDERSTAND the imagery and to what it relates.]], and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle."
2. 1 Samuel 26:5, "And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him."
3. 1 Samuel 26:7, "So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him."
4. 2 Samuel 20:15, "And they came and besieged him in Abel of Bethmaachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall ["wall" → "law"], to throw it down." [Cf. Psalm 119:126, "It is time for thee, Lord, to work: for they have made void thy law." Romans 3:31, "Do we then make void the law through faith? God forbid: yea, we establish the law."]
5. 1 Kings 18:32, "And with the stones he built an altar in the name of the Lord [see page 64 & Mark 12:30-31 (page 93)]: and he made a trench about the altar, as great as would contain **two** measures of seed [a "measure" for the hill and a "measure" for the hole]."
6. 1 Kings 18:35, "And the water ran round about the altar; and he filled the trench also with water."
7. 1 Kings 18:38, "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and **licked** up the water that was in the trench."
8. Luke 19:43, "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,"

4 Bible results for "trench" from the New International Version.

1. 1 Kings 18:32, "With the stones he built an altar in the name of the Lord, and he dug a trench around it large enough to hold two **seahs** of seed."
2. 1 Kings 18:35, "The water ran down around the altar and even filled the trench."
3. 1 Kings 18:38, "Then the fire of the Lord fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench."
4. **Daniel 9:25**, "Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler [king = e (the non-passive, sometimes destructive, force)], comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble."

If "streets" are the angles on the graph, and the trench is the "line" passing through the prism, then "how" are these two "joined" to be "built"?



1 Kings 18:38, "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." ["trench" (page 152) — 1 Samuel 17:20, 26:5-7, 2 Samuel 20:15, 1 Kings 18:32-38, Luke 19:43, Daniel 9:25(NIV)]

$$X = 100 \frac{(H_u^L - H_d^L)}{(H_u^V - H_d^V)}$$

[see page 39]

repentance

Acts 17:30, "But now commandeth all men every where to repent" [Mark 16:19, Luke 24:51, Acts 1:9-11]

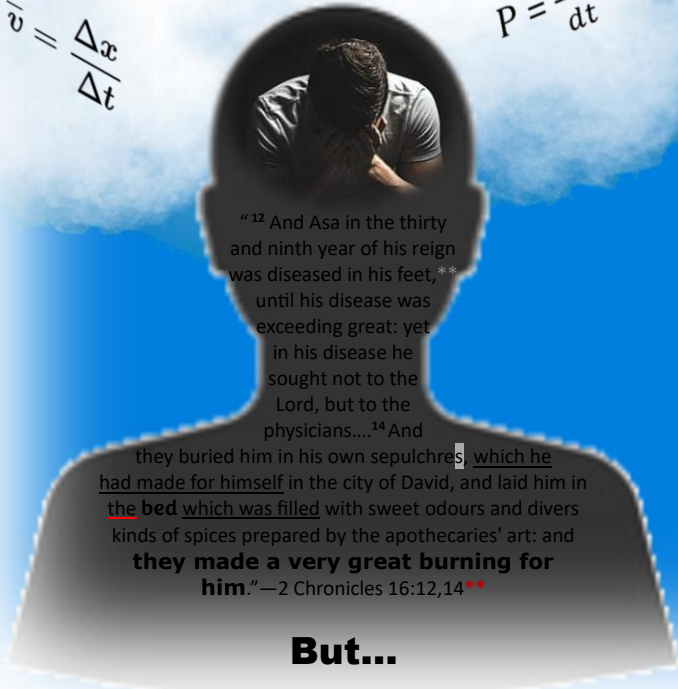
$$N \sim \left(\frac{1}{10}\right)^A \quad M \sim \sqrt[3]{\frac{\text{tevap}}{10^{-16}}}$$

$$S \sim \ln(2^N) \sim N \sim \left(\frac{A}{10}\right)^B$$

$$\text{tevap} = \frac{5120\pi G^2 M^3}{R c^4}$$

$$\bar{v} = \frac{\Delta x}{\Delta t}$$

$$P = \frac{dE}{dt}$$



"¹² And Asa in the thirty and ninth year of his reign was diseased in his feet, ^{**} until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians...¹⁴ And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him." — 2 Chronicles 16:12,14^{**}

But...

life is NOT a
THEORY.

"I would tell my younger self....The **BAD** things you are going through right now are the **GOOD** things for you to come."

—Tamar Braxton ("The Real")

“mou”

AM

I

IT IS an EXPERIENCE.



Romans 8:27, "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." 2 Peter 3:9, "The Lord is... not willing that any should perish, but that **ALL** should come to repentance."

Philippians 3:10-14

¹⁰ That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; ¹¹ If by any means I might attain unto the resurrection of the dead. ¹² Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. ¹³ Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, ¹⁴ I press toward the mark for the prize of the high calling of God in Christ Jesus.

^{**}Formerly, it was believed by some biblical scholars that King Asa's foot ailment was proof of "a diabetic" condition.

^{**}Mark 9:49, "For every ONE shall be salted with fire..." 1 Corinthians 3:15, "If any man's work shall be burned, he shall suffer loss [i.e. the "BeLESSing"]: but he himself shall be **saved; yet so as by fire.**"