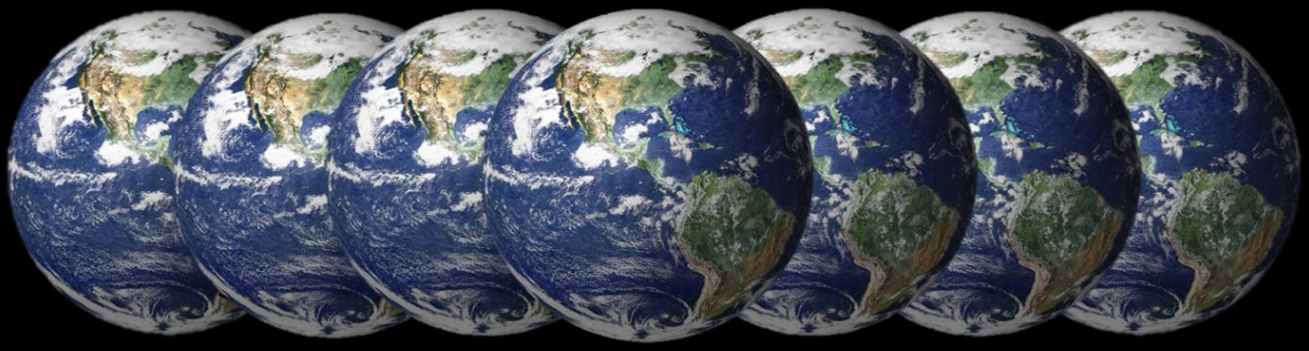
Children of the most High



An examination of imagery from the RELIGIOUS, SCIENTIFIC and MATHEMATICAL viewpoints

to understand the "WORD" equation/algorithm

www.GoodTheoryOfEverything.com

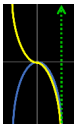
A note to anyone who has taken the time to visit this site. I am posting this final document that I felt compelled to present. I tried to present a lot of visual imagery (located towards the middle on pages 114-146 and also near the end on pages 193-208). For your convenience, I also placed many whole Holy Bible chapters into this document (The first four chapters of Ecclesiastes KJV are located on pages 191-192). I strove to be as precise as the imagery would allow. I was making some things more clear & correcting any errors when I decided I have had enough. If the parable wants you to know, you will understand.

REMEMBER: The imagery is a "**riddle**." 1 Corinthians 13:12, "For now we see through a glass, darkly." The King James margin defines "darkly" as "in a **riddle**." Nothing is what it seems. The imagery is inside-out [outside the box], upside down, and in reverse. At times it is **total asinine idiocy!** But, what seems "foolish" has "parallel" knowledge to reveal. Below are a few examples of elementary imagery:

- Parasites → para sites → pair of sites → having 2 "poles"—negative and positive; or, north and south; yin and yang; x and y; or, the "two and two" of Noah's ark [Genesis 7:9, "There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah." Cf. Isaiah 34:15-17, "[15] There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate. [16] Seek ye out of the book of the Lord, and read: no one of these shall fail, **none shall want her mate** [imagery of "repelling" (repel → leper [pages 129-130]) "Mom, she's TOUCHING me!"]: for my mouth it hath commanded, and his spirit it hath gathered them. [17] And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein."]
- New anti-abortion laws in the state of "Taxes" (Texas) = Roman "carrying the corpse" punishment ["One of the most brutal and deadly practices of the Roman Empire was it's treatment of condemned criminals. Those who had committed crimes against the empire were brutalized by being nailed, naked to a cross for all to ridicule, spit on and mock. However there was still one punishment which was reserved for the **worst of the worst**. It is almost unimaginable for us to think about. Those people who were **especially hated** for their crimes, were sentenced to carry around 'dead weight.'

  This term has come down through the generations, and to us it means to carry that which has no benefit or purpose and it can actually causes harm. However, to the Romans, the term referred to practice of strapping a dead body to a criminal. They were forced to live out there last few weeks in a walking punishment by carrying a maggot infested corpse strapped to their bare back. During the process of decomposition, it slowly leaked poisons into the criminal, making them sicker and sicker until they finally died a very slow, painful, stench-filled death."—wemmons.wordpress.com/2013/12/03/whats-that-strapped-to-your-back/]
- Israel's relationship with the Palestinians = Hitler's Germany and the Jews. **There is ALWAYS an EXCHANGE!** Just as political parties in the US have exchanged "sides" since the days of Abraham Lincoln (according to political historians) [the exchange culminated prior to the Kennedy presidency], there has been an exchange on the national scene of nations. Where once the small nation of Germany "moved" to such an extent that the entire world was "mobilized," today we see the small nation of Israel [the descendants of the "past" victims], and its imagery surrogate the USA, "moving" to "mobilize" the world once again. [This is imagery of the seam-line of the Möbius strip (imagery of "CROSS-multiplication"?)] What was "truth" for one cycle may not be the "truth" of the next cycle. Roles will "become" exchanged. "Functions" will be "changed." It is the "introduction" of a new "order." "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….That which hath been is now; and that which is to be hath already been; and God requireth that which is past."—Ecclesiastes 1:9, 3:15
- The spelling or sounds of words can be significant aside from their dictionary meanings: "forbear/forebear" is the same as "four bear/bare" (imagery of the graph and Mark 2:1-12 ("uncovered the roof" = passing below x-axis; "broken it *UP*…let down the bed")).
  - **forebear**—"Origin: late 15th century: from fore + *bear*, variant of obsolete ***beer*** 'someone who exists' (from be + -er[1])" (*Oxford Languages*). [Be + Er → FāthEr, the "Faith Er," is **ALL!** [Hebrews 11:6, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." ("NOW faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11:1) / "And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him." (Genesis 38:7))]]

Cf. Psalm 132:14 (page 68)



- The imagery of the *Emperor's New Clothes* I mentioned in the document "A Good Theory of Everything—EQUATIONS [the IMAGERY]" [pages 12 (textbox for Verses 24-25), 20 (textbox), 55]—imagery of being "clothed" with "living water" is equivalent to water baptism—an act symbolic of being a "partaker" of Jesus' death, burial, and resurrection [cf. **Philippians 3:10**, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;"; **1 John 5:20**, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."; **Romans 13:14**, "But **put ye on the Lord Jesus Christ**, and make not provision for the flesh, to fulfil the lusts thereof."; **2 Corinthians 5:2-4**, "[2] For **in THIS** we groan, earnestly desiring to be clothed upon with our house which is from heaven: [3] If so be **THAT being clothed we shall not be found naked**. [4] For 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."]. [Since children are the "conductors" of this experiment, children stories (/fables/songs/etc) are a good way to gain understanding of the imagery.]

REMEMBER: The earth is a "parable." As long as we are in the parable, the **parable** is in control. It determines our actions—according to the "script" [Revelation 22:12, "And, behold, I come quickly; and my reward is with me, to give every man according as his work **shall** be."]. [And, the Author (and "Finisher") has the right to re-write!] "re-configure"

Imagery can be understood by comparing events of the past (or today's events) with modern (or ancient) times. Comparing the "order" in which the stages of the events occurred can indicate change on the graph.

"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.…That which hath been is now; and that which is to be hath already been; and God requireth that which is past."—Ecclesiastes 1:9, 3:15

The HOLOCAUST





PASSOVER preparations





baking matzah: CHABAD.org

Ethnic cleansing definition from wikipedia.org:

Ethnic cleansing: "The process or policy of eliminating unwanted ethnic or religious groups by deportation ["casting out"], forcible displacement, mass murder, or by threats of such acts, with the intent of creating a territory inhabited by people of a homogeneous or pure ethnicity, religion, culture, and history. Ethnic cleansing usually involves attempts to remove physical and cultural evidence of the targeted group in the territory through the destruction of homes, social centers, farms, and infrastructure, and by the desecration of monuments, cemeteries, and places of worship." [Compare this statement to the treatment of the Native Americans.]

Prayer for the "burning" of the leaven: "All leaven or anything leavened which is in my possession, whether I have seen it or not, whether I have observed it or not, whether I have removed it or not, shall be considered nullified and ownerless as the dust of the earth."

Hosea 2:15, *"And I will give her her vineyards from thence, and the valley of Achor* ["A chore"] *for a door of hope: and she will sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt* [like vomit cf. Jonah 2:10/Job 20:15]*."* The "trouble" of the Holocaust became a door of hope to the Jewish people by being the "soil" (laden with the seed of blood) that birthed a new Jewish state—Israel.

John 6:51, "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."

When trying to understand the imagery, it is important that you pay particular attention to the **King James Version** (KJV) of the Holy Bible.

1 Corinthians 13

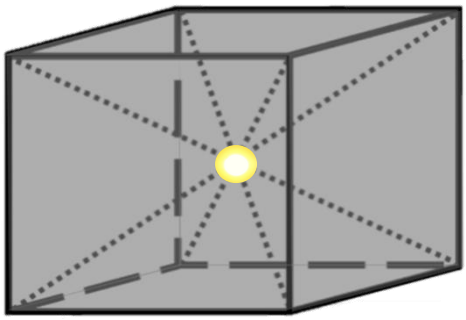
Imagery of CHARITY is that of the "seated" FEMALE—i.e. "chair-it-y." We, FāthEr's "children," are the "married wife" or Wisdom—the bridge of Christ. FāthEr is the "MALE," the "groom" [(reverse) "morgue" (etc.)].

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;)* ["salvation" comes from the Latin word "salvare" and means the same as "salvage."] *[6] And hath raised us* ***up together****, and made us sit* ***together*** *in heavenly places in Christ Jesus:"* [Cf. "sitting in heavenly places" with page 56 and quantum entanglement.]

[1] Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass [= men], or a tinkling cymbal [= "angels"/angles]. [2] And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. [3] And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. [4] Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, [5] Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; [6] Rejoiceth not in iniquity, but rejoiceth in the truth; [7] Beareth all things, believeth all things, hopeth all things, endureth all things. [8] Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. [9] For we know in part, and we prophesy in part. [10] But when that which is perfect is come, then that which is in part shall be done away. [11] When I was a child, I **spake** as a child, I **understood** as a child, I **thought** as a child: but when I became a man, I put away childish things. [12] For **now** we see through a glass, darkly; **but then** face to face: **now** I know in part; **but then** shall I know even as also I am known…

[13] And NOW abideth faith[1], hope[2], charity[3], these three[4-6]; but the greatest of these is CHARITY.

"For now we see through a glass, **darkly**." The King James margin defines "darkly" as "**in a RIDDLE.**"



faith[1], hope[2], charity[3], these three[4-6]

[What are "**these three**"?]

♫ Love is a language, stronger than hate / Love is forgiveness, it doesn't run away / Love needs no weapon / It is its own defense / In the end / Love will always win, yeah / It always wins ♫

[4] Charity suffereth long, and is kind; charity envieth not;
charity **vaunteth** not itself, is not **puffed up**,

Oxford languages

vaunt / vônt,vänt / : *verb*
past tense: **vaunted**; past participle: **vaunted** [adjective: **vaunted**]
1. boast about or praise (something), especially excessively.
[Origin: late Middle English: the noun a shortening of obsolete *avaunt* 'boasting, a boast'; the verb (originally in the sense 'use boastful language') from Old French *vanter*, from late Latin *vantare*, based on Latin *vanus* 'vain, empty' [void?].]

[**vaunted** is imagery variant of "**vaulted**"—the "el" bent over to show "favour"—i.e. the "el" became a "bridge" to allow "another" to "cross"]

REMEMBER: The imagery is that of "the Child" (Isaiah 9:6, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.")—it can be very silly and Child-"ish" on the simplest levels. If you can notice the "silly" imagery (even in what comes to "mind" [dmin→ dimin-"ish" / d_{min}]), it can lead you to greater understanding of things (answers) you may never have thought of the questions to. If you can approach imagery from the stance of "knowing nothing" [like the mind of a child just born], you will understand more. Place yourself at the point of zero on the graph—the place of beginnings. "Certainty" can be a hindrance to understanding.

vaulted /ˈvôltəd,ˈvältəd/ : *adjective*
1. (of a building or room) having an arched roof or roofs.
"a vaulted arcade"
- (of a roof) constructed in the form of a vault.
"an unusual brick vaulted ceiling"

vault[1] /vôlt/ : *noun*
1. a roof in the form of an arch or a series of arches, typical of churches and other **large, formal** buildings.
"a Gothic ribbed vault"
- **LITERARY**
a thing resembling an arched roof, especially the sky.
"the vault of heaven"
- **ANATOMY**
the arched roof of a cavity, especially that of the skull.
"the cranial vault"
2. a large room or chamber used for storage, especially an underground one.
"a wine vault"
- a secure room in a bank in which valuables are stored.
"the masterpieces were deposited in the vaults of Swiss banks"
- chamber beneath a church or in a graveyard used for burials.
"a family vault"

"Isn't it odd, we can only see our OUTSIDES, but nearly everything happens on the INSIDE?"
—The Boy, the Mole, the Fox and the Horse

vault[2] /vôlt/ :
verb
1. leap or spring while supporting or propelling oneself with **one or both hands** or with the help of a pole.
"he vaulted over the gate"
- jump over (an obstacle) while propelling oneself with one's hands or a pole.
"Ryker vaulted the barrier"
noun
1. an act of vaulting.
[Origin: mid 16th century: from Old French *volter* 'to **turn** (a horse), gambol' ["gambol" ([act of] run and jump about playfully) is a variant of "gamble" (to bet or play a game of chance for money; or, take risky action in the hope of a desired result)], based on Latin *volvere* 'to **roll**'. [Cf. "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 / Isaiah 9:5, "For every battle of the warrior is with confused noise, and garments **rolled** in blood; but this shall be with burning and fuel of fire."]]

domed /dōmd/ : *adjective*
1. covered with or shaped like a rounded vault.
"his domed forehead"

vaunt / vônt,vänt / : *verb*
past tense: **vaunted**; past participle: **vaunted**
1. **BOAST** about or praise (something), especially excessively.
Psalm 44:8, "In God we **boast** all the day long, and praise thy name for ever. Selah."

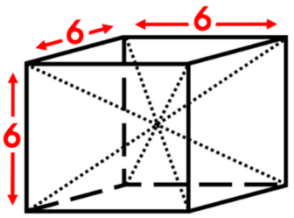
37 Bible results for "**boast**" (KJV)
1 Kings 20:11, "And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off."
2 Chronicles 25:19, "Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee?"
Psalm 10:3, "For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth."
Psalm 34:2, "My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad."
Psalm 49:6, "They that trust in their wealth, and boast themselves in the multitude of their riches;"
Psalm 52:1, "Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually."
Psalm 94:4, "How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?"
Psalm 97:7, "Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods."
Proverbs 20:14, "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth."
Proverbs 25:14, "Whoso boasteth himself of a false gift is like clouds and wind without rain."
Proverbs 27:1, "Boast not thyself of to morrow; for thou knowest not what a day may bring forth."
Isaiah 10:15, "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood."
Isaiah 61:6, "But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."
Ezekiel 35:13, "Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them."
Acts 5:36, "For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought."
Romans 1:30, "Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,"
Romans 2:17,23, "Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,...Thou that makest thy boast of the law, through breaking the law dishonourest thou God?"
Romans 3:27, "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith."
Romans 11:18, "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee."
2 Corinthians 7:14, "For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth."
2 Corinthians 8:24, "Wherefore shew ye to them, and before the churches, **the proof of your love**, and of our boasting on your behalf."
2 Corinthians 9:2-4, "For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting."
2 Corinthians 10:8,13,15-16, "For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:...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...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,
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."
2 Corinthians 11:10,16-17, "As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia…I say again, let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting."
Ephesians 2:9, "Not of works, lest any man should boast."
2 Timothy 3:2, "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,"
James 3:5, "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!"
James 4:16, "But now ye rejoice in your boastings: all such rejoicing is evil." [see page 160 for whole chapter]

6 Bible results for "**abundance of things**" (KJV):
Deuteronomy 28:47, "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things;"
1 Chronicles 29:2, "Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance."
2 Chronicles 31:5, "And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly."
Isaiah 47:9, "But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments."
Matthew 12:34, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh."
Luke 12:15, "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Whole chapter page 227)

faith[1], hope[2], charity[3], these three[4-6]

[What are "**these three**"?]



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)

To understand what "these three" are, we need to reference page 88 of my paper, "A Good Theory of Everything—EQUATIONS [the IMAGERY]"—excerpt below:

The **COM-PASSION FACTOR** has a negative as well as a positive side—the side of "JUDGMENT." The side of **Compass**ion, 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." [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 Johoiada, 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].]

CONSIDER some imagery from 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** [reverse: "lab 'e'" → the "e" experiment (imagery of the Man-hat-"ten" project)]."



30-day-old human embryo (resembles an EAR): Omikron/ Photo Researchers

Gerizim: Gerizim → mizireg → "miz" [a "divorced" woman (Folly)]; "ir" [ear]; "eg" [egg] [together this imagery speaks of earth] → **This is one way of seeing this imagery.**

a "divorced" woman → David's first wife "given" to another[1]/ Samson's first wife was "given" to his "friend"[2]/ children "given" to "another" nation[3] [Cf. also for David: 2 Samuel 12:11(-12), "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 [referring to David's son, Absalom], and he shall lie with thy wives in the sight of this sun." (cf. 2 Samuel 16:21-22)]

Ignoring their Hebrew/Aramaic meanings and simply looking at it the way a "little" Child would read the names (turning some parts "backwards"):

1. **1 Samuel 25:44**, "But Saul ["louse"] had given Michal ["me lack"] his daughter, David's [D "avid" (the avid "CLOSED half")] wife, to Phalti ["faulty"] the son of Laish ["La Ish" the "female" ISH ("man")], which was of Gallim ["I'm gall"]." [cf. Isaiah 42:8, "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." 1 Corinthians 11:7, "For a man indeed ought not to cover his head, forasmuch as he is the **image and glory** of God: but the woman is the **glory** of the man." [cf. Isaiah 48:11 (see page 159 for whole chapter)]]
2. **Judges 14:20**, "But Samson's wife was **given to his companion**, whom he had used as his friend."
3. **Deuteronomy 28:32** (Law speaking), "Your sons and daughters will be **given to another nation**, and you will wear out your "eyes" watching for them day after day [cf. Luke 15:20], powerless to lift a hand." ["hand" → DNA "h" ["h" is "breath" or Planck's constant (when positive) or reduced Planck's constant (when negative)]] [To understand "eye" imagery, please refer to **pdf** "A Good Theory of Everything—EQUATIONS [the IMAGERY]" (pages 106-107)]

Ebal: Ebal → "Ab" in "EL" → "FāthEr" in "His Children" [NOTE: "ba" instead of "ab" denotes the "Female" or Wisdom—i.e. "ba" is the sound of "sheep"] → **Again, this is just a simple way of seeing this imagery** (there are many others)**.** …

1. **2 Corinthians 6:16**, "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."
2. **Romans 8:9**, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."
3. **Matthew 1:23**, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."
4. **John 14:10-11,17,20, 23**, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.…Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.…At that day ye shall know that I am in my Father, and **ye in me**, and I in you…Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." [cf. John 14:30, "Hereafter I will not talk much with you: for the **prince** of this world cometh, and hath **nothing in me**."]
5. **Ephesians 3:14-19**, " [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, [16] That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; [17] That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, [18] May be able to comprehend with all saints what is the breadth, and length, and depth, and height; [19] And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." [cf. Romans 15:24, "filled with your company" (next page); Isaiah 6:1, "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."]
6. **1 Corinthians 3:16-17**, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."
7. **Ecclesiastes 3:11**, "He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end."
8. **1 John 4:12**, "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us."

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**."

Looking back at the previous page, we can see that the "blessing" was placed upon FOLLY and the curse was placed upon WISDOM. The blessed received the curse in the EXCHANGE, while the "cursed" received the blessing. There is ALWAYS an EXCHANGE. It is the responsibility of the blessed to bear the curse for the "cursed" so that there is ALWAYS "**EQUALITY**" in all things.

> *"[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."—2 Corinthians 8:13-15*

There needs be a balance that makes the "burden" bearable—this is the "**mercy**" of "God"! In 1 Corinthians 10, verse 13, it says, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, **that ye may be able** to bear it." And in Galatians 6, verse 2, it says that we must "bear ye one another's burdens, and so **fulfil the law of Christ**." [This is the law of Christ: "A new commandment I give unto you, That ye love one another; **as I have loved you**, that ye also love one another" (John 13:34); "Greater love hath no man than this, that a man **lay down his life** for his friends" (John 15:13).] Also, in Hebrews 5, verse 2, it says, "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: 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." Romans 15:24, "Whensoever I take my journey into S**pain** ["s-pain" is imagery of a "slow" healing "wound"], I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if FIRST I be somewhat filled with your company."

Image is imagery of FāthEr being "compassed with infirmity." Also imagery of Daniel 7:27,
$0^{+y+y+y+\cdots}$ = all on the roof! (imagery of mountain "peaks")



"And now abideth faith[1], hope[2], charity[3], these three[4-6]; but the greatest of these is CHARITY."—1 Corinthians 13:13

Faith, hope, and charity represent the POSITIVES—the blessing. The NEGATIVES are "these three" that represent the cursing. So, what are "these three" that places a "balance" to the first three? They would have to be their polar opposites—doubt, despair, and hate. The power of charity (love) is what "tips" the scales of COMPASSION and gives the equation some "buoyancy"—i.e. the golden ratio between the POSITIVES and the NEGATIVES (1.618 to 1)! But TOGETHER as ONE, faith, hope and charity is the COMPASSION FACTOR, the "area" of GRACE that 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**"].

Word imagery for "doubt," "despair" and "hate":
Doub**t** ← Doub**le** // Dēs·pair → Seed p-ai-r/r-a-pe
H·ate → "h ["breath" or (negative is... reduced) Planck's constant]" "ate"

"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:15 [whole chapter page 227]

What is wealth? Many would define wealth as having the sufficiency to meet above and beyond their financial obligations. But is that what it is "really"? To have enough paper or coin to "pay" another? Being able to transfer wealth from your hand to another's? What happens once you have given it all?

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**. [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?"

Deuteronomy 12:20, "When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, **whatsoever thy soul LUSTETH after**." [cf. 1 John 2:16, Exodus 15:9, Numbers 11:4,34, Deuteronomy 12:15,20-21, 14:26, Judges 3:39, Psalm 78:18,30, 81:12, 106:14]

What is poverty? I think most people believe they understand what it is. Most believe that poverty is the inability to buy what you want, or pay your bills. But POVERTY can be measured in many ways—materially, physically, emotionally, socially, politically [lacking freedom], etc. And conflicts arise from "inner" poverty. Those who are financially wealthy may be able to buy what they desire or "lust after," but may lack the intangible things—such as the true peace "of God, which surpasses all understanding" (Philippians 4:7(CSB)). And the materially poorest person on the planet who may never be able to afford to buy a home, or even "rent" a car, may be the wealthiest person on the planet in the "intangible riches"—the wealth that is possessed on the "inside." This is the biblical imagery of "wealth"—that which is "un"-seen. The UNseen are the "greater riches."

"[3] Whose **ADORNING** let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; [4] But let it be the **hidden man of the heart**, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of **great price**."—1 Peter 3:3-4

Jeremiah 31:4, "Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be **adorned** with thy tabrets, and shalt go forth in the dances of them that make merry."
Luke 21:5, "And as some spake of the temple, how it was **adorned** with goodly stones and gifts, he said,"
1 Peter 3:5, "For after this manner in the old time the holy women also, who trusted in God, **adorned** themselves, being in subjection unto their own husbands:" [see page 159 for whole chapter]
Revelation 21:2, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride **adorned** for her husband."

What is the "inheritance" that a "good" man leaves to his children's children? Many equate "inheritance" with tangible wealth—money, houses, cars, jewelry, etc. But the biblical imagery equates "inheritance" with such intangible things as WISDOM, KNOWLEDGE, and UNDERSTANDING. "These three" are the "preferred" currency. [cf. Proverbs 16:16, "How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!"; Proverbs 13:22, 19:14, Ecclesiastes 7:11, Psalm 78:4-8, Judges 2:10-15, Luke 12:15 (whole chapter page 227)]

> " [19] Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: [20] But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: [21] For where your treasure is, there will your heart be also."—Matthew 6:19-21

What is "**fear**"?

2 Bible results for "**fear come upon me**" from King James Version:

1. **Job 3:25**, "For the thing which I greatly feared is come **upon** me, and that which I was afraid of is come unto me."
2. **Psalm 55:5**, "Fearfulness and trembling are come **upon** me, and horror hath overwhelmed me."

1 John 4:18 says, "There is no fear in love; but perfect love casteth out fear: because fear hath torment [imagery of something "torn"—a **separation** of things]. He that feareth is not **made** perfect in love [cf. 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;"]." But if you look at the Old Testament, a combination (or paradox) of fear can be seen:

2 Kings 17:25, "And so it was at the beginning of their dwelling there, that they feared not the Lord: therefore the Lord sent lions among them, which slew some of them." [lions = "EL" ions]
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."

Deuteronomy 31:6,8,12-13, " [6] Be strong and of a good courage, **fear not**, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee…[8] And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: **fear not**, neither be dismayed…[12] Gather the people together[1], men and women[2], and children[3], and thy stranger[4] that is within thy gates, that they may **hear**[1], and that they may **learn**[2], **and fear**[3] **the Lord your God**, and **observe**[4] to do all the words of this law: [13] And that their children, which have **not known any thing**, may hear, and **LEARN to FEAR the Lord your God**, as long as ye live in the land whither ye go over Jordan to possess it."

According to *STRONG'S Exhaustive Concordance of the Bible*, the word "fear" used here is yârê' (#3372), "a primitive root; to *fear*; morally, to ***revere***; causatively, to *frighten*." According to Oxford Languages, "revere" has its origin in the "mid 16th century: from French *révérer* or Latin *revereri*, from *re-* (expressing intensive force) + *vereri* 'to fear'." Among the synonyms are the phrases "think HIGHLY of," "have a HIGH opinion of," "hold in HIGH regard," and "hold in (HIGH) esteem."

> "And I, if I be **lifted up** from the earth, will **draw** all men unto me."—John 12:32
>
> "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."—Jeremiah 31:3



Excerpt from *Vines's Complete Expository Dictionary of Old and New Testament Words*:

A. Verb.

yārē' ([STRONG'S *(yârê')* #] 3372), "to be afraid, stand in awe, fear." This verb occurs in Ugaritic and Hebrew (both biblical and post-biblical). The Bible attests it approximately 330 times and in all periods.

Basically, this verb connotes the psychological reaction of "fear." *Yārē'* [imagery variant of "Yarrr!"—the sound that pirates make to show "agreement" or excitement (remember: the imagery is what is seen through the eyes and ears of the "little" CHILD!)] may indicate being afraid of something or someone. Jacob prayed: "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children" (Gen. 32:11).

Used of a person in an exalted position, *yārē'* connotes "standing in awe." This is not simple fear, but reverence, whereby an individual recognizes the power and position of the individual revered and renders him proper respect. In this sense, the word may imply **submission to a proper <u>ethical</u> relationship to God**; the angel of the Lord told Abraham: "…I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Gen. 22:12). The verb can be used absolutely to refer to the heavenly and holy attributes of something or someone. So Jacob said of Bethel: "How [awesome] is this place! this is none other but the house of God, and this is the gate of heaven" (Gen. 28:17). The people who were delivered from Egypt saw God's great power, "feared the Lord, and believed the Lord, and his servant Moses" (Exod. 14:31). There is more involved here than mere psychological fear. The people also showed proper "honor" ("reverence") for God and "stood in awe of" Him and of His servant, as their song demonstrates (Exod. 15). After experiencing the thunder, lightning flashes, sound of the trumpet, and smoking mountain, they were "afraid" and drew back; but Moses told them not to be afraid, "for God is come to prove you, and that his fear may be before your faces, that ye sin not" (Exod. 20:20). In this passage, the word represents "fear" or "dread" of the Lord. This sense is also found when God says, "fear not" (Gen. 15:1).

Yārē' can be used absolutely (with no direct object), meaning "to be afraid." Adam told God: "…I was afraid, because I was naked; and I hid myself" (Gen. 3:10—the first occurrence). One may be "afraid" to do something, as when Lot "feared to dwell in Zoar" (Gen. 19:30).

B. Nouns.

môrā' ([STRONG'S *(môwrâ'; or môrâ'; or môrâh)* #] 4172), "fear." The noun *môrā'*, which appears 12 times, is used exclusively of the fear of being before a superior kind of being. Usually it is used to describe the reaction evoked in men by God's mighty works of destruction and sovereignty (Deut. 4:24). Hence, the word represents a very strong "fear" or "terror." In the singular, this word emphasizes the divine acts themselves. *Môrā'* may suggest the reaction of animals to men (Gen. 9:2) and of the nations to conquering Israel (Deut. 11:25).

yir'āh ([STRONG'S (*yir'âh*) #] 3374), "fear, reverence." The noun *yir'āh* appears 45 times in the Old Testament. It may mean "fear" of men (Deut. 2:25), of things (Isa. 7:25), of situations (Jonah 1:10), and of God (Jonah 1:12); it may also mean "reverence" of God (Gen. 20:11).

The imagery that can be seen in "fear" [the "FEE" Er] is obviously the imagery of Higgs boson—i.e. imagery of something or someone "high and lifted up" (Isaiah 6:1—"his train [of his robe]" $= +y + y\ldots$). Higgs boson represents being in an "exalted" or elevated position of honor. The image to the left (that is related to Daniel 7:27 and is imagery of mountain "peaks") is the imagery being conveyed in the word "fear."



This is Wisdom.



But this is the PRESENT.

(Imagery of an "eye.")

Cf. Zechariah 2:5 (whole chapter page 186)

Deuteronomy 31:13, "And that their children, which have **not known any thing**, may hear, and **LEARN to FEAR the Lord your God**, as long as ye live in the land whither ye go over Jordan to possess it."

Verse 13 speaks of FāthEr (the One who has "not known any thing" in this role-reversal) in His desire to have MORE [to have "purpose"], UNDERSTANDING that (as He "thinks" forward) what He has brought forth has as much importance as He does. "They" (all of "creation" in heaven and earth) have a right to "be" all that He desires to be. "They" should NOT be treated as mere "pawns" in a game. And that "they" ["each" living "thing" ("a man hath no preeminence above a beast: for all is vanity."—Ecclesiastes 3:19)] ARE His EQUALS in everything!

1 John 4:17, "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."

Psalm 82:6, "I have said, Ye are gods; and **ALL of you ARE CHILDREN** of the most High."

forebear—"from *fore* + *bear* [variant of obsolete ***beer*** 'someone who exists' (from be + -er[1])" (*Oxford Languages*)].
In the same video in which I heard Dr. Randall say that they were learning that "**how you describe something depends on what your measuring tools are**," she mentioned an oddity that they were observing at that time—an oddity that equated a portion of space with a pub or bar. Whenever I hear this verse ("children of the most High"), I think of her analogy and the imagery of someone who is high because of the "in-take" of some "substance"—i.e. FāthEr's mind full of all His "creation"! [The LEGALITY of its "use" is the moral dilemma.]

In an upside-down kingdom, things are not always what they seem. The rich are the poor and the poor are the rich. **THERE IS ALWAYS AN EXCHANGE!** What you believe brings life, brings death [Mark 8:35, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." (cf. Matthew 16:25, Luke 9:24, 17:33)]. What you see as increase is decrease and decrease is increase [Luke 9:48, "For he that is least among you all, the same shall be great.]. Multiplication is division and division is multiplication [the BeLESSing (blessing) into MORE (division of the "pi-e")]. The student is the teacher and the teacher is the student [Hebrews 5 (see page 158 for whole chapter—cf. Galatians 6:6)]. The wise are the foolish and the foolish are the wise [1 Corinthians 3:18, "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."]. What appears to be the patient is the healer and what should be the healer is the patient [Luke 4:23, 5:31, "And he said unto them, Ye will surely say **unto me** this proverb, Physician, heal thyself:....And Jesus answering said unto them, They that are whole need not a physician; but they that are sick."]. You have to think "upside down" (Acts 17:6, "These that have turned the world upside down.").

"Silly Sally went to town, walking backwards upside down."

—*Silly Sally* (by Audrey Wood)

What is "mercy" and the "HEART" of Compassion? And Who "needs" it? Why do Christians say that we are "born INTO sin"? What does that "even" mean?

Let's examine the imagery from the "religious" **and** "mathematical" viewpoints, looking back at some imagery from the paper, "Good Theory of Everything—EQUATIONS [the IMAGERY]."

1. What is sin? And what does it mean to be "cleansed"? Let's examine **ORIGINAL "sin."**
   A. According to thegospelcoalition.org, "Original Sin is a term that defines the nature of mankind's sinful condition because of Adam's fall. It teaches that all people are corrupted by Adam's sin through natural generation, by which—together with Adam's imputed condemnation—we all enter the world guilty before God." Traditionally, this is the "**birth**" of "sin."

Since Christianity is a **CONTROL/COMPARISON GROUP**, it is necessary to understand the basic principles of that faith (and differences in its divisions) in order to properly interpret the imagery. 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); Son = emotion (John 11:35); Holy Spirit = mind (Romans 8:27)—all on next page]

   i. Some **word imagery** for "Adam" → "a dam" → "mad Ad" → "mad Ab/Da" ("d" is **backward** "b"—indicates the "CHILD") → "in sain FāthEr" ["sain" → (ARCHAIC) to bless or protect by making the sign of the cross over; (FRENCH) "healthy" (compare: Isaiah 1:2-6 [cf. Luke 4:23, 5:31 (previous page)])].

1. Isaiah 1:2-6, " **2** Hear, O heavens, and **give** ear, O earth ["the ear"]: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. **3** The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. **4** Ah sinful nation, a people laden with iniquity, a seed of evildoers, **children that are corrupters**: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away **backward**. **5** Why should ye be **stricken** any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. **6** From the sole of the foot even unto the head there is no soundness [imagery of "silence"] in it; but wounds [i.e. cuts, slashes, "holes"], and bruises [i.e. broken, torn, ruptured blood "vessels" that are "under" the skin (cf. Job 19:20, "My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.")], and **putrifying** sores [see "c." below]: they have not been closed, neither bound up, neither mollified with ointment.

Isaiah 1:3—cf. Proverbs 19:2, "Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth."

   a. Luke 12:51, "Suppose ye that I am come to **give** peace on earth? I tell you, Nay; but rather division:" (whole chapter page 227)

Luke 12:51—Cf. **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." **Matthew 12:26**, "And if Satan cast out Satan, he is **divided against himself**; how shall then his kingdom stand?" **Mark 3:26**, "And if Satan rise **up against himself, and be divided**, he cannot stand, but hath an end."

   b. Some imagery variants of "stricken" is "strike," and "struck." The following passage relates the imagery of a "limit" to being "stricken" with the imagery of sickness.
      i. 2 Kings 13:14-20, " **14** Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof. **15** And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. **16** And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands. **17** And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria:

John 6:38-40, "[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. [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."
John 11:35, "Jesus wept."
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."

for thou shalt smite the Syrians in Aphek, till thou have consumed them. [18] And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. [NIV: Then he said, "Take the arrows," and the king took them. Elisha told him, "**Strike** the ground." He **struck** it three times and stopped.] [19] And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice. [20] And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year."

(Collins Dictionary)
putrid : **adjective**
1. decomposed; rotten and foul-smelling
2. causing, showing, or proceeding from decay
3. morally corrupt; depraved
4. *(Informal)* very disagreeable or unpleasant

Webster's New World College Dictionary, 4th Edition. Copyright © 2010 by Houghton Mifflin Harcourt. All rights reserved.

c. In the imagery of "putrifying," there are a few things that needs to be mentioned. To begin with, the correct spelling is "putrefying." The absence of the "e" and the presence of the "eye" speaks of a change from a **non-passive**, destructive force ["wasting"] to a **passively** destructive force [creative destruction]. The "eye" speaks of sight, vision or observation [a "watch Er" (cf. Jeremiah 4:16, Daniel 4:17)]—as in an experiment. The "experiment" imagery leads to imagery of a "petri" dish [putri/putre → petri; "U" is imagery of "other" and also of "you turn" = rE-pent = the rE-turn (by an•other "way" (cf. 1 Kings 13))]. According to the King James Dictionary, "putrifying" means "pertaining to gangrene; decaying" (and the "stench" of such). As I was studying this word, I found a reference from Wikipedia that I found interesting. It said that "the first organs to decompose in the body are the larynx and trachea." In other words, the "vocal" organs are the first "to undergo destructive dissolution" (Merriam-Webster). This imagery of "sound"—i.e. "HEAR, O heavens, and **GIVE** EAR, O earth," "he that hath an ear, let him hear," and the decay of vocal organs—as it relates to decay, speaks of the "silence" that is "kept" [Habakkuk 2:20, "But the Lord is in his holy temple: let all the earth **keep silence** before him." 1 Corinthians 13:34, "Let your women **keep silence** in the churches [FāthEr is the MALE/Husband, therefore, His "children"/His "bride" are the "women"; and, heaven and earth are the churches.]: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law." Cf. **Judges** 3:19, **Psalm** 35:22, 50:3, 83:1, **Ecclesiastes** 3:7, **Isaiah** 41:1 (whole chapter on page 188), 62:6, 65:6, **Lamentations** 2:10, 3:28, **Amos** 5:13, **1 Corinthians** 14:28].

SILENCE—Luke 19:1-40-48, "And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." [cf. Ezekiel 28:14 (page 21); "Lord our Rock"—1 Samuel 2:2, 2 Samuel 22:32, Psalm 18:31, 95:1, Jeremiah 21:13]
Whereas the "ear" or those that "hear" represent the earth, the "**eye**" represents heaven or the "watchers."
Beings of earth represent the "blind." Heavenly beings represent the "deaf." I find it fascinating that the earth is "told" to give an ear but heaven is not told to give an eye. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." (Matthew 5:42)

"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?"
—Isaiah 42:19
"...Eye for eye, tooth for tooth, hand for hand, foot for foot."
—Deuteronomy 19:21 [cf. John 18:10]
"And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake."
—Exodus 21:26
[See "Malchus" (page 40)]

i. **Ecclesiastes 10:** [1] Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour. [2] A wise man's **heart** is at his right hand; but a fool's **heart** at his left [these are positions on the graph. Consider the graph imagery from my paper, "Good Theory of Everything—EQUATIONS [the IMAGERY]" (page 113), Consider also the imagery of a torus (turning). The "heart" of the "wise" is the $(+x,+y)$ quadrant of the graph. But, because this is the "time of the dead" [Revelation 11:18—cf. 2 Corinthians 5:15, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:"], the graph is more often the graph of a Person "facing" you. That image represents DEATH [Exodus 33:20, "And he said, Thou canst not see my face: for there shall no man see me, and live."]. The $(-x,+y)$ quadrant is the masculine quadrant of FOLLY (or, the

Cf. graph on page 45
[Remember the entire graph is Wisdom, but the $(+x,+y)$ quadrant **fully** "encompasses" Wisdom.]

Verse 4: I would think that "yielding" would entail "movement" of some sort. But "leave not thy place" [cf. "Dagon"—blue textbox on page 23] seems more like yielding at a traffic intersection [Psalm 46:10, "**Be still**, and know…"].

In **verses 2, 10, 12 and 19** note the use of the word, "but." The letters are interchangeable with the Greek letters beta (β), mu (μ) and tau (τ). See bottom of page 219.

Ephesians 2:1-3, "[1] And you hath he quickened, who were dead in trespasses and sins; [2] Wherein in time past ye walked according to the course of this world, according to the **prince of the POWER of the air**, the spirit that now worketh in the children of disobedience: [3] Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. [One meaning for the word "disobey," according to Google AI, is "**to not listen**."]

"heart" of the FOOL). So the imagery in this passage is "turning"!]. [3] Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool. [4] If the spirit of the ruler ["e"] **rise up** against thee, **leave not** thy place; for **yielding** pacifieth great offences. [5] There is an evil which I have seen under the sun, as an error which proceedeth from the ruler [Psalm 19:12, "Who can understand his errors?"]: [6] Folly is set in great dignity, and the rich sit in low place. [7] I have seen servants upon horses, and princes walking as servants upon the earth. [8] He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. [9] Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby. [10] If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct. [11] Surely the serpent will bite without enchantment; and a babbler is no better. [12] The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. [13] The beginning of the words of his mouth is foolishness: and the end of his talk is **mischievous madness**. [14] A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him? [15] The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city ["add-verse-city" or "uni-verse-city"?]. [16] Woe to thee, O land, when thy king is a child, and thy princes ***eat*** in the morning! [17] Blessed art thou, O land, when thy king is the son of nobles, and thy princes ***eat*** in due season, for strength, and not for drunkenness! [18] By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through. [19] A feast is made for laughter, and wine maketh merry: but money answereth all things. [20] Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Verse 7: cf. Mark 10:45, Matthew 20:26, Luke 22:26

ii. **[I want to place here part of something from a previous document that you will find on pages 53-55 of this document.]**

There is something in the scriptures that is sometimes difficult to follow—the "DIVIDING of SOUL ["Sole"] and SPIRIT ["spear it"]" [Hebrews 4:12, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the **dividing** asunder **of soul and spirit**, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."]:

"You have to find your 'teacher' voice."
—Tuleatha Pride

If Heaven is the "Watcher," but is commanded to "hear," then perhaps it is the heavens that must "LEARN"! [cf. Ephesians 2:6, "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:" We exist in 2 realms.]

"My **spirit** shall not always strive with man" (Genesis 6:3) ["spirit" represents the "young Son"—the "teacher" [the teacher is the "voice," the one who makes "sound"—you cannot learn with your mouth, you learn with your "ears" by listening to the teacher—"He that hath an ear, let him hear"]: "…a little child shall lead them" (Isaiah 11:6 [cf. Galatians 4:1; Jeremiah 1:6-7, "Then said I, Ah, Lord God! behold, I cannot speak: for I am a child…Say not, I am a child: for thou shalt **go to all** that I shall

The word "**sin**" in Spanish translates to English as "**without**." This [i.e. having two words side by side that mean the same thing in different languages] suggests that perhaps another language(s) may give deeper meaning to this verse.

Hebrews 10:38—cf. "apple of eye": Deuteronomy 32:10, Psalm 17:8, Proverbs 7:2, Lamentations 2:18, Zechariah 2:8

send thee, and whatsoever I command thee thou shalt speak." [sounds like they are "meeting"—i.e. rendezvousing (ergodic—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**.")]])]; "My **soul** shall have no pleasure in him" (Hebrews 10:38) ["Sole" represents the "old man"—the "pupil" (of the "eye")].

Oxford languages

sole[1] /sōl/

noun : 1. the undersurface of a person's foot.

- the section forming the underside of a piece of footwear (typically excluding the heel when this forms a distinct part).
- the part of the undersurface of a person's foot between the toes and the **instep**.
- the undersurface of a tool or implement such as a plane or the head of a golf club.
- the floor of a ship's cabin or cockpit.

verb : 1. put a new sole on to (a shoe).

[ORIGIN : Middle English: from Old French, from Latin *solea* 'sandal, sill' ["sill-*y*"], from *solum* 'bottom, pavement, sole'; compare with Dutch *zool* and German *Sohle*.]

sole[2] /sōl/ *noun* : 1. a marine flatfish of almost worldwide distribution, important as a food fish.

[ORIGIN : Middle English: from Old French, from Provençal *sola*, from Latin *solea* (see sole[1]), named from its shape.]

sole[3] /sōl/ adjective : 1. one and only

- Belonging or restricted to one person or group of people.
- **ARCHAIC** : (especially of a woman) unmarried.
- **ARCHAIC** : alone; unaccompanied.

[ORIGIN : late Middle English (also in the senses 'secluded' and 'unrivaled'): from Old French *soule*, from Latin *sola*, feminine of *solus* 'alone'.]

Using a **Spanish to English** translator, I found some other meaningful imagery:

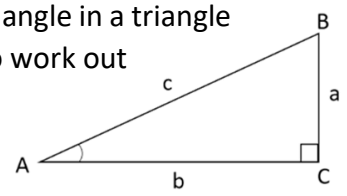
1. **"sole" → "sunshine"** [Matthew 4:16, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." We are tiny suns—the human body generates more thermal energy (per volume) than the sun.]
2. **"soles" → "suns"** [Ezekiel 18:4, "Behold, 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." ["MINE" lends itself to imagery of supernovae.] [According to Wikipedia.org, "sinne" is the sublative case of the Finnish word "se" [variant of SEE]. "Sinne" is "1. (of movement) **there** (when the speaker does not point at the place [or, in imagery, "spear it"])"—cf. Exodus 33:21, "And the Lord said, Behold, **THERE** is a place by me, and thou shalt stand upon a rock:" compare, Zephaniah 2:15, concerning the "rejoicing city" that said, "there is none beside me."]]
3. **"soler"** [imagery variant of "solar"] **→ "to usually do"** [Acts 6:14, For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. Cf. 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;" [cf. Psalm 144:12 (page 57)—sons are referenced to plants that **grow**, daughters are referenced to stones that are used to "**build/make**" STRUCTURES!]]
4. **"soleDAD" → "loneliness"** [Genesis 2:18, "It is not good that the man should be alone;"]

The more languages you use the more you can learn.

B. According to the BBC, "On a world scale, original sin explains such things as genocide, war, cruelty, exploitation and abuse, and the 'presence and universality of sin in human history'."

C. What is "sin"? We each, undoubtedly, have some idea of the concept of "sin" and "evil." But let's talk about it from the standpoint of the imagery as seen through the eyes of the "little" CHILD.

i. To the Mathematician, "sin" is the abbreviation of the trigonometric function "**SINE**" [see diagram below right]—(for an "acute" angle [i.e. "A"] of a "right" triangle [a triangle with a 90° angle denoted by a "cube" (angle "C")]) the ratio of the side opposite the angle to the hypo·ten·use. In other words, line "a" (that extends from angle B to angle C) divided by line "c" (the hypotenuse [a slope]—the line that extends from angle A to angle B). "The **sine rule** is a relationship between the size of an angle in a triangle and the opposing side….We can use the sine rule to work out a missing angle or side in a triangle when we have information about an angle and the side opposite it, and another angle and the side opposite it" (Third Space Learning).



reconfigure



COMPARE this imagery to the imagery of the constellation Boötes. Some images place point A at the "**groin**" of the "heard-s"-man.

$$\sin A = \frac{a}{c} = \frac{\text{side opposite}}{\text{hypotenuse}}$$

$$\cos A = \frac{b}{c} = \frac{\text{side adjacent}}{\text{hypotenuse}}$$

"The **rule of thirds** is a composition guideline that places your subject in the left or right third of an image, leaving the other two thirds more open." —adobe.com

"If you are tuned in to the imagery we see around us…you sort of **absorb** it even if you can't put your finger on it."—Khara Plicanic

Merriam-Webster Dictionary definition for "**groin**": 1 : the **fold** or depression marking the juncture of the lower abdomen and the inner part of the thigh 2 a : the projecting curved line along which two intersecting **vaults** meet

COSINE is a "trigonometric function that for an acute angle is the ratio between the leg adjacent to the angle when it is considered part of a right triangle and the hypotenuse" (Merriam-Webster); "b. the sine of the complement of a given angle or arc [variant of "arch/ ark"]. : cos" (Dictionary.com). In the biblical imagery, sine is denoted by "sin" and "sign." Cosine is denoted by "cosign." According to Wikipedia.org, "The sine and cosine functions are commonly used to model **periodic** phenomena such as sound and light waves, the position and velocity of harmonic oscillators ["to and fro" or "up and down"], sunlight intensity and day length, and average temperature variations throughout the year." Non-science or non-math oriented people might wonder what purpose does knowing any of this have? It is important because understanding the math helps us better understand the "message" of what FāthEr is saying about "Himself"! Imagery is the "language" He uses. "We" are the "key." **OUR** knowledge "unlocks" the "door."

"With all thy getting get understanding."—Proverbs 4:7

I cannot stress enough that "without knowledge," you CANNOT gain "understanding"—of anything! It is impossible to understand what you do not know! Without knowledge of yourself and those around you, you cannot gain even the understanding to make familial relationships grow! In order to have "true" love, and "faith" in that love, knowledge is necessary. Without knowledge there can be no truth! Without Truth. There. Can. Be. No. Love!

Matthew 16:4, "A wicked and adulterous generation seeketh after a sign [sine]; and there shall no sign be given unto it, but the sign of the prophet Jonas [in the **whale** (wale)]. And he left them, and departed."

[Some word imagery for "whale": wail / wale / w-hale / w-hail / wh-ale / wh-ail ("ail" – French for "garlic")/ w-h-ale /w-h-ail / (reverse) "e" Law]

Merriam-Webster:
wale /'wāl/ **1 a :** a streak or ridge made on the skin especially by the stroke of a whip [below] : welt. **b :** a narrow raised surface : ridge. **2 :** any of a number of strakes [imagery variant of "stroke"] usually of extra thick and strong planks in the sides of a wooden ship ["strengthening and protecting the hull"; also, "a horizontal band around a woven basket"; "Origin: late Old English *walu* 'stripe, weal'" [imagery of the "scourging" of Jesus]—*Oxford Languages*]

Oxford Languages: /wēl/
weal[1] *noun* weal, wheal
weal[2] *formal* : that which is best for someone or something [Origin: Old English *wela* 'wealth, well-being', of West Germanic origin; related to well[1]] [weal—imagery variant of "wheel" (cf. Ezekiel 1:16)]

Dictionary.com:
wale[2] /weyl/
noun
1. something that is selected as the best; choice.
verb (used with object), waled, wal·ing.
1. to choose; select.

Cf. Proverbs 26:1-3, Matthew 27:26, Mark 15:15, John 19:1, 2 Corinthians 11:23-25, Acts 16:22-29, Deuteronomy 25:2-3, Leviticus 19:20, Acts 5:40-41, Hebrews 11:36
"Roman vs. Jewish Practices: Scourging under Roman rule, often a prelude to crucifixion, could be extremely brutal and even deadly. The Jewish practice, as detailed in Deuteronomy, aimed for a more controlled form of physical punishment."—Google AI

(Cf. for COSINE Dictionary.com definition above) *Merriam-Webster's Collegiate Dictionary, 10th Edition:*
ark \'ärk\ *n* **[**Middle English, from Old English *arc*, from Latin *arca* chest; akin to Latin *arcēre* to hold off, defend, Greek *arkein*, Hittite *ḫark-* to have, hold**]**

To understand the meaning of this in the imagery, please see gray textbox at the bottom of **page 23**.

Psalm 139:1-18

[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. [13] For thou hast possessed my reins: thou hast covered me in my mother's womb. [14] I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. [15] My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. [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. [17] How precious also are thy thoughts unto me, O God! how great is the sum of them! [18] If I should count them, they are more in number than the sand: when I awake, I am still with thee.



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.

1. 1 John 3:18, “My little children, let us not love in word, neither in tongue; but in deed and in truth.”
2. 2 John 1:1,3, “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**;…Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.”
3. 3 John 1:1, “The elder unto the wellbeloved Gaius, whom I love in the truth.”

ii. When you examine the Holy Bible, especially the Ten Commandments, you can clearly see why the scripture says from the religious perspective, “For **ALL** have sinned, and come short of the glory of God” (Romans 3:23).

1. 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.”
2. Romans 5:19, “For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.”
   a. 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:”
3. Romans 6:18, “Being then made free from sin, ye became the servants of righteousness.”
   a. Romans 10:10, “For with the **heart** man believeth unto righteousness; and with the **mouth** confession is made unto salvation.”
      i. John 6:29, “Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.”
      ii. Titus 2:15, “These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”
      iii. Isaiah 62:6, “I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence,”

As I laid out in “GRACE—a new beginning—It is a welL” (pages 26-33), FāthEr has repeatedly “broken” His own laws (Ten Commandments). The following is an excerpt from that 16-year-old document (I also include relevant imagery from pages 25,34-58 along with the “silly”):

GOOD administered the **coup de grâce** to His purposeless existence. The imagery is that of the reborn “Child” **as** He grows *“UP!”*

“When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.” —1 Corinthians 13:11

[The imagery MATURES as the Child “grows.”]

LOVE: The original sacrifice, the offering, He that “**was**” [GOOD]—i.e. LIVED (the DEVIL), the “**uncle**an” [i.e. Abraham to Lot], the “Resurrection” (GOOD was resurrected as LOVE the moment He “died”); LOVE is the “**sinner**” [(cf. James 3:1-2/1 John 4:18) // “**spinner**” without the “pee”] (we, the offspring, are the “cause” for the “sin” and the actual “sins”—i.e. the “sons” who are “in”// the “sin” of the Father is our being “in” Him and He being “in” us [John 14:10-11 **(cf. 1 John 3:4-11**—verse 5, “manifested to take away our sins; and in him is no sin”; imagery of transformation [no more angles]**)**]→ which is akin to the men of Sodom [cf. Revelation 3:20/Judges 19 [“ **28** And he said unto **her**, Up, and let us be going. But **none** [0 (zero, “though I be NOTHING” (2 Corinthians 12:11))] answered.” [Ecclesiastes 10:19, “but money answereth all things.”]]/Genesis 19])—Exodus 20:1-17

The Art of War: **VII. Maneuvering.** [Read *The Art of War* in its entirety on pages 170-184]

16. Whether to concentrate or to divide your troops, must be decided by circumstances.

[I.e. The “little” CHILD does not multiply or divide, He adds (concentrates) and subtracts!]

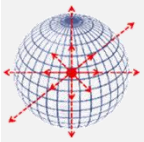
COMPARE the **Levitical** Law (detailed in the books of Leviticus, Numbers and Deuteronomy) to the system of **peonage** in the USA post-slavery era:
"The system was called peonage, which refers to a form of debt bondage and involuntary servitude that entrapped freed slaves in the late 1800s through methods like sharecropping, the convict lease system, and oppressive Black Codes. Sharecropping trapped people in a cycle of debt to landowners, while the convict lease system forced people into labor after being convicted of minor offenses under the Black Codes, which were designed to control the Black population…In summary, peonage was a multifaceted system of control and exploitation that kept freed slaves from achieving true freedom by using debt and criminalization to create a new, captive labor force after the end of slavery." (Google AI)

"Peonage, also called debt slavery or debt servitude, is a system where an employer compels a worker to pay off a debt with work."
—pbs.org

(the Ten Command "mints" [cf. Judges 6:27; 9:2, 18, 24; 20:34/Ruth 4:2/1 Samuel 6:19; 25:5/2 Samuel 18:15/Ecclesiastes 7:19/Jeremiah 41:1- 8/Amos 6:9/Zechariah 8:23/Luke 17:12]—cf. Deuteronomy 5:6-22) outlines the "sin":

I. **Thou shalt have no other gods "before" me.** ("He" was the "first"—"Ye 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** [cf. Genesis 2:7-8, "And God formed man…"], neither shall there be after me." (Isaiah 43:10)/ "I am a God, I sit [present tense, not future] in the seat of God, in the midst of the seas; yet thou art a man, and not God [no article before "God"]…" (Ezekiel 28:2). Ezekiel 28 is about the "covering" cherub—i.e. Father → "In him we live and move and have our being" (Acts 17:28) →He covers us on every side!). Hear the imagery in Ezekiel 28, verses 1-19 [**CORRECTION**: It is "we" who "cover" FāthEr—He is "**in**"!]:

" 1 The word of the Lord came again unto me, [the placement of commas is significant! Do not ignore the punctuations or you will miss what FāthEr is saying!] saying, 2 Son of man ["Son of man" compared to "Son of woman" → the seed of the "woman" (Genesis 3:15)—Job 14:1, "Man that is born of woman is of few days, and full of trouble → **"Son of man" means He has no "beginning"!**], say unto the prince of Tyrus ["tire us"—a wheel (a "turning" thing) with "spokes"—i.e. "voice"], Thus saith the Lord God; [there is a reason that this is a semi-colon and not a comma] 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 ["stones" are placed in a "setting"—there are multiple meanings for many words; if you remain aware of that fact you will gain better understanding of the imagery—because the imagery "plays" ["preys/prays"] on those "other" meanings—**the imagery is a "game" of WIT**—i.e. "**WIT**ness"]: 3 Behold, thou art wiser than Daniel; there is **no secret that they can hide from thee** ["omniscience"]: 4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures [cf. Luke 12:18/Isaiah 22:16]: 5 By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches [John 1:18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Psalm 119:11, "Thy word have I hid in my heart…" John 12:32, "And I, if I be lifted up…will draw all men unto me"]: 6 Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God [like a "man after God's own heart" (I Samuel 13:14, Acts 13:22)]; 7 Behold, therefore I will bring strangers upon thee ["upon thy walls"—"wall" → "I-law" [double letters equals double speaking—one for the hill and one for the hole]], the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom [Revelation 13:14], and they shall defile thy brightness [with "soot/ashes/sackcloth/lice"]. 8 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 [sí ("yes" in Spanish)—i.e. the "yes" men]. 9 Wilt thou yet say before him that slayeth thee ["him" not "them"], 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 [singular] of strangers [plural]: 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 [cf. Psalm 139:15-18], full of wisdom, and perfect in beauty. 13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the



John 17:21, 23, "That they all may be one; as thou, Father, art **in me**, and I **in thee**, that they also may be one **in us**…I in them, and thou in me, that they may be made **perfect in one**;…"



comsol.com/blogs/modeling-the-dynamics-of-a-gyroscope

Verse 2: Another name of God is Yahweh Tsuri (the Lord my rock); also called the "**Rock** of Ages" (Isaiah 26:4).

Verse 7: "Defile thy brightness" can also be imagery of 1 Kings 8:12 & 2 Chronicles 6:1, "The Lord (hath) said that he would **dwell** in the thick darkness." Cf. John 3:19-20, " 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their **deeds** were evil. 20 For every one that doeth evil hateth [see gray textbox on p.23] the light, neither cometh to the light, lest his deeds should be reproved." But John 3:21 says, "But he that doeth truth cometh to the light, that his deeds may be made **manifest**, that they are wrought in God."

Matthew 22:36-40, " 36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt **LOVE** the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt **LOVE** thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets."

Galatians 5:13-14, " 13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by **LOVE** serve one another. 14 For all the law is **fulfilled in ONE WORD**, even in this; Thou shalt **LOVE** thy neighbour as thyself."

Luke 10:29, " 29 But he, willing to justify himself, said unto Jesus, And **who is my neighbour?**.... 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and **do thou likewise**."

Isaiah 22—see pages 91-93 for WHOLE chapter.
Luke 12—see page 227 for whole chapter.

Verse 7: "draw their swords" is imagery of the graph and the "axes."

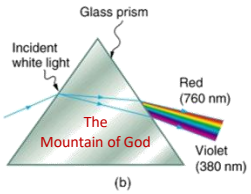
Psalm 139:15-18 (page 19)

Verse 13: The word "pipes" is imagery of the lines on the graph—NOT the axes.

"And above all things have fervent charity among yourselves: for charity shall ***cover*** *the multitude of sins."*
—1 Peter 4:8

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, 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**."]

sardius [suidras → "sue I, the backwards BE race"], topaz [no article → a verb → "zap pot"—"micro"-"wave"], and the diamond ["a cross man, the backward 'BE'"], the beryl ["barrel"], the onyx ["O nix"], and the jasper ["J" as "per"], the sapphire ["sap fire"], the emerald [Demerol → "dimmer all"], and the carbuncle ["carb" uncle—i.e. the broken "bread"], and gold ["god" with "el" in it (cf. John 17:23, 14:20)]: the workmanship of thy tabrets [stir bat // "t" (cross) "Ab" (Father, originator) "re"-"cross" "s" (the **change in the direction** of a "cycle")—**ANALEMMA** imagery] and of thy pipes [a "tube"—i.e. imagery of "bowels" (of mercy)] was prepared in thee in the day that thou wast created ["formed"—i.e. "trans-formed by the renewing of [THE MIND]" (Romans 12:2)]. [14] Thou art the anointed cherub that **covereth** ["**in** him we live, and move, and have our being" (Acts 17:28)]; and I have set thee so ["set" like a "watch" or a "jewel"]: thou wast upon the holy mountain of God [Psalm 22:10, "cast upon thee from the womb"]; 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. [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. [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. [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."



Oxford Languages

"Pro·fane": *verb:* "to treat (something sacred) with abuse, irreverence, or contempt : desecrate" (Merriam-Webster)
adjective: (synonyms) SECULAR, UNSANCTIFIED, IRREVERENT, OBSCENE, VULGAR (Merriam-Webster)

fane /fān/ *noun* **archaic** 1. A temple or shrine. [Origin: late Middle English: from Latin *fanum*.]

fain /fān/ **archaic**
adjective : 1. pleased or willing under the circumstances. "the traveler was **fain** to proceed"
adverb : 1. with pleasure; gladly. "I am weary and would **fain** get a little rest"
[Origin: Old English *fægen* 'happy, well pleased', of Germanic origin, from a base meaning '**rejoice**'; related to fawn[2].]

fawn[2] /fôn/ *verb* (of a person) give a servile display of exaggerated flattery or affection, typically in order to gain favor or advantage. "they try to ingratiate themselves by **fawning** over the boss"

- (of an animal, especially a dog) show slavish devotion, especially by crawling and rubbing against someone. "the dogs started **fawning** on me"

[Origin: Old English *fagnian* 'make or be glad', of Germanic origin; related to fain.] [*Merriam-Webster.com*: fawn implies seeking favor by servile flattery or exaggerated attention. "waiters fawning over a celebrity."]

fawn[1] /fôn/
noun : 1. a young deer in its first year. 2. a light yellowish-brown color.
Verb : (of a deer) produce young.
Phrases : in fawn — (of a deer) pregnant.
[Origin: late Middle English: from Old French *faon*, based on Latin *fetus* *["feet us"]* 'offspring'; compare with fetus.]

Oxford Languages

feign /fān/ *verb* : 1. pretend to be affected by (a feeling, state, or injury).

- **archaic** invent (a story or excuse).
- **archaic** indulge in pretense.

[Origin: Middle English: from Old French *feign-,* stem of *feindre,* from Latin *fingere* 'mold, contrive'. Senses in Middle English (taken from Latin) included 'make something', 'invent a story, excuse, or allegation', hence 'make a pretense **of a feeling or response'**. Compare with fiction and **fig**ment.]

Merriam-Webster's (KID'S definition)

feign. verb. ˈfān. 1. : **to give a false appearance of** : fake.

[We are NOT really HERE—i.e. Philippians 3:20, "For our conversation **is** in heaven; **from whence** also we look..."]

II. **Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.** [Genesis 1:26-27, "And God said, Let us make man in our image, after our likeness…So God created man in his own image, in the image of God created he him; male and female ["mail/melee/māle" → "e lam[e]"/ "fee male" or Fe Male (the "Iron" man)] created he them." Hebrews 9:24, "For Christ is not entered into the holy places made with hands, which are the figures ["math," "business "ax"-counting)," and "art" imagery] of the true; but into heaven itself, now to appear in the presence of God for us" // Revelation 4:3, "And he that sat was to look upon like a jasper and a sardine ["fish" → **Dagon** ("dragon" without the "r") is imagery of this] stone: and there was a rainbow round about the throne, in sight like unto an e-m-e-r-a-l-d [d-e-m-e-r-a-l →"dimmer all" [also an imagery word variant of the opioid Demerol]."] **Thou shalt not bow down thyself to them** [i.e. to stoop or bend in favor towards—the definition of GRACE]**, nor serve them** ["He that is greatest among you shall be your servant" Matt. 23:11)]**: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me** [GRAPH imagery. Below is an excerpt that explains the "positive" connotations]**; And shewing mercy unto thousands of them that love me, and keep my commandments.** [On the surface of things, this sounds like showing favoritism and partiality, but the deeper meaning of the imagery of the lettering reveals something totally different. 1 John 4:19 says, "We love him, because he first loved us."]

"Dagon"—cf. 1 Samuel 5 (whole chapter on page 190)

DAGON, the fish god: The chief god of the Philistines ["fill His tines" [tine—"a prong or sharp point, such as that on a fork or antler" (*Oxford Languages*). "1 : a slender pointed projecting part : prong. 2 : a pointed branch of an antler" *(Merriam-Webster)*. Imagery related to a SHOFAR.]]. "Dagon, the 'Shadow in the Sea', is the demon lord of **deformity**, the **sea**, and **sea monsters**" (*WorldAnvil.com*). "Dagon (or 'Dagan' as spelled in some historical writings) was originally a Babylonian fertility god who evolved into a major Northwest Semitic god, reportedly of fish and/or fishing (as a **symbol of multiplying**). He was worshiped by the early Amorites, founders of the city of Babylon" (*DagonFishing.com*). "According to ancient mythology, Dagon was the father of Baal. He was the fish god (dag in Hebrew means "fish"), and he was represented as a half-man, half-fish creature. This image furthered an evolutionary belief that both men and fish had evolved together from the primal waters" (*uncommonpursuit.net*). "In later Christian demonology and literature Dagon is often described as one of the fallen angels turned demons, notably appearing in John Milton's epic poem Paradise Lost. This is likely due Dagon being seen as a false god in the Bible" (*lucifer-dark-eclipse.fandom.com*). Regarding 1 Samuel 5:1-4—"They took Dagon and put him back in his place. But the following morning when they rose, there was Dagon, fallen on his face on the ground before the ark of the LORD! His head and hands had been broken off and were lying on the threshold; only his body remained" (*mit.edu*). "Dagon was represented by both grain and fish, symbols of fertility and multiplying. Often depicted with the torso of a man and the tail of a fish, he may very well be the first merman, predating even the merfolk (mermaids and mermen) of Greek mythological legends" (*mythology.net*). In fiction, "The most ambitious of the demons was Prince Dagon, who planned to overcome a pantheon of sea creatures and achieve their divine powers. To reach this goal he brought the depths of the Sea of Fallen Stars under the control of his servants and their forces" (ForgottenRealms.fandom.com).

EXCERPT from the PDF document "Good Theory of Everything—EQUATIONS [the IMAGERY]" (pages 24-25):

"Love" and "H**ate**" [The imagery of **DEATH**] are like the cake that is both held ["not eaten"] and en**joy**ed ["eaten"]—akin to the marriage vows, "to have and to hold." A couple "have" by en**joy**ing each other. They "hold" by maintaining the relationship. The more they en**joy** 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 (en**joy**) you, and hold and cherish ("keep") you always—without end—without harm to you." The "hated" is THAT which is en**joy**ed. 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].

III.

For imagery related to "hold him guiltless," please refer to point "E" (What is the "guilt" of sin? [page 77]). As I mentioned in the PDF "Good Theory of Everything—EQUATIONS [the IMAGERY]," "breath" is associated with the letter "h" [Planck's constant].

In imagery, the relationship [intertwining] of things that seem to have no connection at all becomes apparent as you follow the thread further along the line. [The imagery "prays" [preys] upon those "un"-seeming relationships!]

Thou shalt not take the name of the Lord thy God in vain ["vein"]**; for the Lord will not "hold" him guiltless that taketh his name in vain.** [Isaiah 30:28, "And his breath, as an overflowing stream [a "flood"—"…When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isaiah 59:19)], shall reach to the midst of the neck [cf. Ezekiel 47:1-12], to sift the nations with the **sieve** of vanity [this imagery is equivalent with the imagery of the prism]: and there shall be a bridle ["bridal"] in the jaws [(backwards) "swage"] of the people, causing them to err [cf. Psalm 32:9]."

Webster's Collegiate Dictionary 10th Edition

[1]swage—*n* [ME, ornamental border, fr. MF *souage* [imagery variant of "sewage"]] (ca. 1812) **:** a tool used by metalworkers for shaping their work by [BE-] holding it on the work or the work on it and striking with a hammer or sledge

[2]swage—*vt* swaged; swag-ing (1831) **:** to shape by or as if by means of a swage

IV.

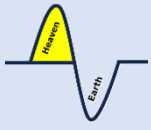
Remember: the imagery is that of "the Child"—it can be **very silly** and **Child-"ish"** on the simplest levels.

A study of Hebrew letters and their meanings would give greater understanding of the imagery.

Imagery can form a chain (of sorts)—i.e. side, sighed, **sigh** [psi, (-)Cy], sigh**t**, site, cite. This "connection" makes the imagery "related."

[-cy is a suffix that denotes state or condition/rank or status]

Planck's constant or **"h"** is the positive [the "hill"]. The reduced Planck's constant is the negative [the "hole"].



["n" is an "h" that failed to go *"UP"!*]

Remember the "sabbath" ["base bath"] day ["Days should speak, and multitude of years should teach wisdom" (Job 32:7)]**, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates** [does not mention "wife"—"I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). The "night" is for the "woe man"—i.e. LAW]**: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day** ["Bathsheba" → "bath (of) seven" // "rested"→ laid [on] "His side" (Ezekiel 4)]**: wherefore the Lord blessed the sabbath day, and hallowed it** ["hall▪owed" ("hall" is equivalent to a wormhole, blackhole, Sloan Great Wall, etc.)// **"h" (breath/sigh)** "allowed" // "hall low wed" \\ "dew (is) wall (and) l-law"—double letters represent a "stutter"→ speaking twice (represents the hill and the hole)]**.**

Lamentations 2:6-9, "And he hath violently taken away his **tabernacle**, as if it were of a **garden**: he hath destroyed his places **of the assembly**: **the Lord hath caused** the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king ("e") and the priest ("a" [LAW]). The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have **made a noise** in the house of the Lord, as in the day of a solemn feast. The Lord hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line [uncoiled the strand/cord to "measure" it?], he hath not withdrawn his hand from destroying: therefore he made the **rampart and the wall** to lament; they languished **together**. Her gates are sunk into the ground [like Jericho]; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the Lord."

The following (framed pages) is information about the Hebrew letters MEM & HEY.

Source: *hebrew4christians.com*

I failed to receive a response from Hebrew4Christians.com in regards to permission to use this material. So, I faded it rather than remove it.

Khof: The letter Qof (also spelled Kuf, or Khof) originally meant the **back of the head**, or the **eye of a needle** and which also means **monkey**. It is the **symbol of both the sacred** Kedushah קדושה, **and the profane** – the Klipah קליפה, the **peel, cover, or husk** which represents the **negativities** in the world. *(gabrielelevy.com)*
["Back of the head": cf. **Exodus 33:23,20,** "And I will take away mine hand, and thou shalt see my **back parts**: but my face shall not be seen...Thou canst not see my face: for there shall no man see me, and live." **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**."]

Mem

Manual Print (block) Write the manual print version of Mem as follows:

Hebrew Script (cursive) And the cursive version:

Imagery of the PRISM, a house with a chimney, a teepee, a booth.

Note that there is a gap at the bottom left of the letter.

"These that have turned the world upside down."
—Acts 17:6
The English "starting" point is in the (−, −) quadrant.

The script form of Mem looks a lot like an English capital "N" but is written from right to left.

Sofit Five Hebrew letters are formed differently when they appear as the last letter of a word (these forms are sometimes called "sofit" (pronounced "so-feet") forms). Fortunately, the five letters sound the same as their non-sofit cousins, so you do not have to learn any new sounds (or transliterations), however, you will need to be able to recognize these letters when you see them.

[Related imagery variants to "sofit" are "sew feet" and "profit."]

Note that Mem Sofit resembles a Samekh except that it is more box-shaped.

The script form of Mem Sofit looks somewhat like an English lowercase "p" except that the second stroke does not descend below the baseline [a backwards "ɑ"].

Consider also MEMS (technological).

"The letter **Mem** is water mayim מים, the waters of wisdom, knowledge, the Torah. Representing both waters and manifestation, it is the ability to dive deep into the wisdom. It is said that in every person is the thirst for the words of the Creator, which are the waters of life" (*gabrielelevy.com*).

In English "**-mem-** comes from Latin, where it has the meaning '**mind**; **memory**'" (*wordreference.com*).

Advanced Information

Gematria	Pictograph	Ktav Ivri	Ktav Ashurit	Book Type
40				

The letter Mem is the 13th letter of the Aleph-Bet, having the numeric value of 40. The **pictograph** for Mem looks like a wave of water, whereas the classical Hebrew script (Ketav Ashurit) is constructed of a Kaf with a Vav beside it:

Note that the gematria for these components equals the value for the Divine Name.

Mem is the second of the "double letters" in Hebrew, having both a "medial" form *(pesucha)* and an ending form *(stumah)*.

1. **The Mystery of Mem**

In Jewish Mysticism, Mem is the letter of "water" *(mayim),* symbolizing the "spring" of the Torah. Just as the waters of an underground spring rise upward from an unknown source to reveal themselves, so does the spring of wisdom rise up from the mysterious Source that is God. This flowing stream of the inner wisdom can be expressed through the gift of man's speech:

מַ֤יִם עֲמֻקִּ֨ים ׀ דִּבְרֵי־פִ֗י אִ֣ישׁ נַ֭חַל נֹבֵ֣עַ מְק֣וֹר חָכְמָֽה׃

"The words a man speaks are deep waters, A flowing stream, a fountain of wisdom." (Proverbs 18:4)

2. **The Meaning of Mem**

Traditionallly, Mem has several related meanings: "waters," "people," "nations," "languages," and "tongues." The name of the letter probably signifies water itself, and its most ancient forms bore a resemblance to waves of water. As such, Mem represents the sea of Torah, the ocean of Talmud, knowledge, wisdom, etc.

3. **Open and Closed Mem**

As mentioned above, Mem has two forms: an open form and a closed form. The open form *(pesucha)* is said to represent the revealed truth of God (as demonstrated by Moses), whereas the closed form *(stumah)* is said to represent the concealed truth of God (as demonstrated by the Mashiach, the revealer of mysteries).

(Stumah) ם מ *(Pesucha)*

Closed *Open*

"Then the disciples came and said to him, "Why do you speak to them in parables?" And he answered them, "To you it has been given to know the *mysteries* of the kingdom of heaven, but to them it has not been given." (Matt 13:10-11)

4. **The Messiah and the Closed Mem**

In Isaiah 9:7, a closed Mem appears where an open Mem normally should appear. In the phrase *lemarbeh hamisrah,* "his rule will be increased," the Mem in *lemarbeh* is a final (closed) Mem:

Closed Mem

לְמַרְבֵּה֙ הַמִּשְׂרָ֔ה וּלְשָׁל֖וֹם אֵ֥ין קֵ֑ץ

there shall be no end *and of peace* *of his rule* *Of the increase*

The Jewish sages have said that this passage was originally about righteous King Hezekiah, a type of Mashiach (Messiah). However, since he failed to offer *shirah* (a song of praise) to the LORD on account of the destruction of Sennacherib's army, the open Mem was "closed off," and the advancement of the royal rule from Judah blocked until the coming of the true Maschiach. Now the closed Mem represents the era of Mashiach, when He shall reign upon the earth and there shall be no end to His healing peace.

Interestingly, as Messianic believers, the passage from Isaiah 9:6-7 is a clear reference to the deity of Yeshua as God the Son, the Lion from the tribe of Judah:

כִּֽי־יֶ֤לֶד יֻלַּד־לָ֙נוּ֙ בֵּ֣ן נִתַּן־לָ֔נוּ וַתְּהִ֥י הַמִּשְׂרָ֖ה
עַל־שִׁכְמ֑וֹ וַיִּקְרָ֤א שְׁמוֹ֙ פֶּ֣לֶא יוֹעֵ֔ץ אֵ֖ל גִּבּ֑וֹר
אֲבִיעַ֖ד שַׂר־שָׁלֽוֹם׃

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. (Isa 9:6)

לְמַרְבֵּה הַמִּשְׂרָה וּלְשָׁלוֹם אֵין־קֵץ
עַל־כִּסֵּא דָוִד וְעַל־מַמְלַכְתּוֹ לְהָכִין אֹתָהּ
וּלְסַעֲדָהּ בְּמִשְׁפָּט וּבִצְדָקָה מֵעַתָּה וְעַד־עוֹלָם
קִנְאַת יְהוָה צְבָאוֹת תַּעֲשֶׂה־זֹּאת

*Of the **increase of** his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. (Isa 9:7)*

5. **Gematria of Mem**
As indicated above, the letter Mem is composed of two parts: a Vav and a Kaf. The gematria of these parts is 26, the same value for the sacred Name YHVH. In traditional Hebrew gematria, Mem has the value of 40, and is thereby associated with the following:

1. 40 days and nights of flood waters
2. 40 years in the wilderness
3. 40 days Moses was upon Mount Sinai
4. 40 days of Selichot (teshuvah before Rosh Hashanah
5. 40 days of fasting by our LORD Yeshua the Mashiach
6. 40 days from conception to the initial "formation" of the fetus
7. 40 weeks of gestation until birth
8. 40 years of age before a man develops insight

6. **Mem represents divine Omnipresence**
A Hebrew Name of God is *makom*, meaning "place." Note that this Name includes both an open and a closed Mem:

The sages have taught that God's Presence is both open and revelatory, yet is also shrouded in deep mystery, closed off to the apprehension of human reason.

מָקוֹם

7. **Mem represents two aspects of God's rule**
Mem is also said to represent two aspects of God's rule: *malkhut* (kingship) and *memshalah* (dominion), as indicated in Psalm 145:13:

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר

endureth throughout all generations. *and thy dominion* *Thy kingdom is an everlasting kingdom.*

8. **Oversized Mem**
An oversized Mem appears in the word *Mishlei* in Proverbs 1:1:

מִשְׁלֵי שְׁלֹמֹה בֶּן־דָּוִד מֶלֶךְ יִשְׂרָאֵל

The proverbs of Solomon, son of David, king of Israel:

According to some scribal traditions, the Mem is here enlarged because Solomon is said to have fasted 40 days and 40 nights before writing the Proverbs, in order to emulate Moses and to prepare himself for the "open" revelation from the LORD.

9. **Jesus gives the Living Water**
The Lord Jesus is the only One who truly satisfies the inner thirst we have for real life and ultimate satisfaction. Emunah (faith) in Him yields refreshment and healing for those whom He has called as His own:

הַמַּאֲמִין בִּי כִּדְבַר הַכָּתוּב נְהָרוֹת יִזְלוּ נַחֲלֵי נַיִם חַיִּים

Whoever believes in me, as it is written in the Scripture, 'Out of his heart will flow rivers of living water.' John 7:38

 Copyright © John J. Parsons All rights reserved.

I failed to receive a response from Hebrew4Christians.com in regards to permission to use this material. So, I faded it rather than remove it.

Hey/He

Phonetics The fifth letter of the Hebrew alphabet is called "Hey" (pronounced "hey") and has the sound of "h" as in "**h**ay." [To the non-proficient-English-speaking: "hey" and "hay" are both pronounced the same but have different meanings—i.e. "h" (breath [which is Planck's constant (negative = reduced (ħ))]) followed by the long "a" (ā) sound—i.e. **hā**.]

In modern Hebrew, the letter Hey can appear in three forms:

Book Print	Manual Print	Cursive
ה	ה	ה



The cursive form of Hey resembles the top of a **left** ear.

Manual Print (block) Write the manual print version (or "block" version) of Hey as follows:

Note that there is a gap between the top of the horizontal line and the second

Hebrew Script (cursive) And the cursive version:

Note that there is a gap between the two lines.

Note: Hey is known as a guttural letter since it used to be pronounced in the back of the throat. Other guttural letters are Aleph, Ayin, and Chet. Note also that when Hey appears at the end of a word, it is normally silent.

Summary

Name	Book	Block	Cursive	Pronounced	Transliteration
הֵא	ה	ה	ה	h as in hey	h

Note: The letter Hey may appear with a dot inside called a Mappiq that indicates that the Hey is to be pronounced as a "closing stop" (a faint "h" sound). If a Hey does not have a mappiq, it normally indicates an open syllable where the Hey would be silent. Grammatically, a mappiq may indicate direction as in "to" or "toward."

The Ktav Ivri is the same as a backwards "joined/coupled" FE or "Fe" ("iron"). This imagery is equivalent to the **Fe**male—i.e. the iron "man." Therefore, the backwards iron man is the "Fee" Male (or $ man).

Advanced Information

The letter Hey is the fifth letter of the Aleph-Bet, having the numeric value of five. The pictograph for Hey looks like a man with his arms raised, whereas the classical Hebrew script (ketav Ashurit) is constructed of two Vavs (of the Dalet) with an unattached and inverted Yod that functions as the "foot" of the letter. The meaning of the name "Hey" is "look," or "behold!"

1. **The Mystery of Hey**
   According to the Jewish mystics, Hey represents the divine breath, revelation, and light (the word "light" is mentioned five times on the first day of creation (Gen. 1:3-4), which is said to correspond to the letter Hey). Since the numerical value of Hey is five, this corresponds on a physical level to the five fingers, the five senses, and the five dimensions. On a spiritual level it corresponds to the five levels of soul:

   - Nefesh – instincts
   - Ruash – emotions
   - Neshamah – mind
   - Chayah – bridge to transcendence
   - Yechidah – oneness

2. **Hey represents God's Creative Power**
   "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth" (Psalm 33:6). In the Talmud *(Menachot 29b)* it is said that the "breath of His mouth" refers to the sound of the letter Hey – the outbreathing of Spirit.

Moreover, in the fifth word of Genesis 2:4, the hey appears smaller than usual:

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם

בְּהִ בָּרְאָם

Genesis 2:4

This could be seen as "in Hey" they (i.e., the heavens and the earth) were created. Moreover, since Bet represents the Son of God (the Word of the LORD), we could read this as the Son breathed forth creation.

3. **Hey and the Divine Name**
   The Sacred Name, יהוה, includes two instances of the letter Hey.

4. **Hey and the Divine Presence**
   According to one midrash, Yod left Aleph to become part of Dalet, thus forming Hey. Since Aleph represents God and Dalet represents broken humanity, Hey is a picture of the presence of God within the human heart. This function of Hey can be seen when אברם *(Abram)* was renamed to אברהם *(Abraham)* and שׂרי *(Sarai)* was renamed to שׂרה *(Sarah)*.

5. **Prefixive Hey**
   Hey functions as the definite article in Hebrew, a sort of demonstrative that points to the object and makes it concrete and definite. Thus איש *(ish)*, a man, becomes האיש *(ha-ish)*, the man.

6. **Suffixive Hey**
   Adding a Hey at the end of a noun "feminizes" it or allows it to be "fruitful" and reproductive.

7. **Hey and Teshuvah**
   Since Hey is formed from Dalet and Yod, it can also be a picture of returning to God by means of the transforming power of the Spirit. Dalet stands for brokenness, and Yod stands for a hand. Opening the door of the heart then is a picture of the Spirit of God indwelling the believer, and this image also coheres with the idea that part of Aleph (God) is joined with Dalet to form the Hey.

Copyright © John J. Parsons
All rights reserved.

info@hebrew4christians.com

V. **Honour thy father and thy mother: that thy days may be long upon the land** [could be imagery of the hypo-ten-use] **which the Lord thy God giveth thee.** ["…he is thy life, and the length of thy days [length of the strand]…" (Deut. 30:20) // This is the only "commandment" with a "promise" [and a "curse" → "dry" land represents "poverty" and "lack"; "water" represents "abundance"]—the Promise of "MORE" → "Days should speak" is the same as the "money" that "answers all things" (Ecclesiastes 10:19)—i.e. "days" and "money" represent the "offspring" of GOOD [Who is "ALL things"—i.e. I Am That I Am.]. The younger son of Luke 15 represents "DEATH" who could not obey his parents' command for "LIFE"—he "spent" his "substance." ["Spent/spend" is an imagery variant of "spinned"] [cf. Deut. 21:18-23 (Young's Literal Translation—**NOTE** the use of "past" tense)]]

a. **Deuteronomy 21(Young'sLiteralTranslation):** 1 `When one is found slain on the ground which Jehovah thy God is giving to thee to possess it -- fallen **in a field** -- it is not known who hath smitten him, 2 then have thine elders and thy judges gone out and measured unto the cities which [are] round about the slain one, 3 and it hath been, the city which [is] near unto the slain one, even the elders of that city have taken a heifer of the herd, which hath not been wrought with, which hath not drawn in the yoke, 4 and the elders of that city have brought down the heifer unto a hard valley, which is not tilled nor sown, and have beheaded there the heifer in the valley. 5 `And the priests, sons of Levi, have come nigh -- for on them hath Jehovah thy God fixed to serve Him, and to bless in the name of Jehovah, and by their mouth is every strife, and every stroke -- 6 and all the elders of that city, who are near unto the slain one, do wash their hands over the heifer which is beheaded in the valley, 7 and they have answered and said, Our hands have not shed this **blood**, and our eyes have not seen -- 8 receive atonement for Thy people Israel, whom Thou hast ransomed, O Jehovah, and suffer not innocent **blood** in the midst of Thy people Israel; and the **blood** hath been pardoned to them, 9 and thou dost put away the innocent **blood** out of thy midst, for thou dost that which [is] right in the eyes of Jehovah. 10 `When thou goest out to battle against thine enemies, and Jehovah thy God hath given them into thy hand, and thou hast taken captive its captivity, 11 and hast seen in the captivity a woman of fair form, and hast delighted in her, and hast taken to thee for a wife, 12 then thou hast brought her in unto the midst of thy household, and she hath shaved her head, and prepared her nails [What could this refer to? Nails could be the same imagery as "teeth"—i.e. pointy things (refer to PDF document "Good Theory of Everything—EQUATIONS [the IMAGERY])], 13 and turned aside the

In this comparison experiment, you can often find imagery equivalents by comparing past and present or great and small, etc.—i.e. Men of faith were called so in the past because they were known to "raise the dead." Today, they are called thus because they "raise money." Therefore, the "dead" equals "money." The imagery of money bearing the face of the dead is the imagery of "us"—i.e. earthly and heavenly beings, alike. Thus, greed for money is simply imagery of FāthEr's "greed" for more "family". Cross-reference this with information at the bottom of page 15 (see Ecclesiastes 10), "the time of the dead."

Concerning "**blood**," consider the fact that in the book of John 6:53-66, Jesus says, "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.....66 From that time many of his disciples went back, and walked no more with him."
View this verse in the light of what I said about LOVE & HATE on page 23 (gray textbox).
It is interesting to note that the verse 6:66 is ONLY found in the book of John [the gospel of LOVE].

raiment of her captivity from off her, and hath dwelt in thy house, and bewailed her father and her mother a month of days, and afterwards thou dost go in unto her and hast married her, and she hath been to thee for a wife: [14] `And it hath been -- if thou hast not delighted in her, that thou hast sent her away at her desire, and thou dost not at all sell her for money; thou dost not tyrannize over her, because that thou hast humbled her. [15] `When a man hath two wives, the one loved and the other hated, and they have borne to him sons (the loved one and the hated one), and the first-born son hath been to the hated one; [16] then it hath been, in the day of his causing his sons to inherit that which he hath, he is not able to declare first-born the son of the loved one, in the face of the son of the hated one -- the first-born. [17] But the first-born, son of the hated one, he doth acknowledge, to give to him a double portion of all that is found with him, for he [is] the beginning of his strength; to him [is] the right of the first-born. [18] `When a man hath a son apostatizing and rebellious -- he is not hearkening to the voice of his father, and to the voice of his mother, and they have chastised him, and he doth not hearken unto them -- [19] then laid hold on him have his father and his mother, and they have brought him out unto the elders of his city, and unto the gate of his place, [20] and have said unto the elders of his city, Our son -- this one -- is apostatizing and rebellious; he is not hearkening to our voice -- a glutton and drunkard; [21] and all the men of his city have stoned him with stones, and he hath died, and thou hast put away the evil out of thy midst, and all Israel do hear and fear. [22] `And when there is in a man a sin -- a cause of death, and he hath been put to death, and thou hast hanged him on a tree, [23] his corpse doth not remain on the tree, for thou dost certainly bury him in that day -- for a thing lightly esteemed of God [is] the hanged one -- and thou dost not defile thy ground which Jehovah thy God is giving to thee -- an inheritance.

Verse 19: I tried to see if the website from which I copied this verse had made a mistake in printing this verse (i.e. "then laid hold on him have his…"). But I can't find that they have, so this must be the correct wording for this translation (Young's Literal Translation). Since there are NO mistakes in imagery, this wording is saying more than surface phrasing.

VI. **Thou shalt not kill.** [Here is one of the many verses: Lamentations 2:4, "He hath bent his bow like an enemy: he stood with his right hand [LIFE] as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion [Matt. 23:35, "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous **A**bel unto the blood of **Z**acharias son of Barachias [from **A** to **Z**], whom ye slew between the temple and the altar"]: he poured out his fury like fire." Father "slew" all that He "was" for all that He wanted to "BE" by "dividing" Himself (Gen. 14:15/Zech. 7:3/Luke 15:12). In slaying Himself, He slew us as well: 2 Corinthians 5:14, "Because we thus judge, that if one died for all, then were all dead." Father, in a "**figure**," "self-destruct-ed" for a greater "cause."] [**Romans 5:** "[1] Therefore being justified by faith, we have peace with God through our

There are many instances in the Old Testament of the Holy Bible in which God "commanded" that others be "killed."

Romans 1:32 (CEV), "They know God has said that anyone who acts this way deserves to die. But they keep on doing evil things, and they even encourage others to do them." [cf. 1 Samuel 15:3, "…smite Amalek, and utterly destroy all…and spare them not; but slay both man and woman, infant and suckling…."]

"king" (Death) = non-passive, sometimes destructive force

For mathematical purposes:
"**King**" is denoted by the letter "**e**" in EVERY word! (Regardless of position, "e" ALWAYS leads!)
"**Law**" is denoted by the letter "**a**" in EVERY word!
"**Grace**" is denoted by "**ea**"—i.e. as in "h-ea-r"!

[See document "A Good Theory of Everything—EQUATIONS [the IMAGERY]" for more complete information. (Link located on homepage of GoodTheoryOfEverything.com beneath the title.)]

Lord Jesus Christ: [2] By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. [3] And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; [4] And patience, experience; and experience, hope: [5] And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. [6] For when we were yet without strength, in due time Christ died for the ungodly. [7] For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. [8] But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. [9] Much more then, being now justified by his blood, we shall be saved from wrath through him. [10] For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. [11] And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. [12] Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: [13] (**For until the law sin was in the world:** but sin is not imputed when there is no law [NOTE exception: Genesis 38:7]. [14] Nevertheless **DEATH reigned** from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. [15] But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. [16] And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. [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.) [18] Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. [19] For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. [20] Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: [21] That as sin hath reigned unto death, even so might **GRACE reign** through righteousness unto eternal life by Jesus Christ our Lord."]

Genesis 38 (see page 163 for whole chapter)

Verse 21: Note "reign unto," "reign through"

VII. **Thou shalt not commit adultery.** ["adult Er (lambda ["lamb day"/ "Lame Be day"] turned on its head)"—same as saying, "Thou shalt not stop growing up"—i.e. "being a child." It is said that when Walt Disney was a child, Mark Twain advised Walt Disney to "stay a child for as long as you can." Growing ~~up~~ old tends to knock the "playfulness" out of us—we no longer want to "make sport" but grow old and grumpy [becoming LESS THAN "perfect"]. And a "child" knows "**NOTHING**"—spends his "time" exploring LIFE. Galatians 4:1-2, "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though **he be LORD of all**; But is under tutors and governors until the time appointed of the father."]

[There are many ways to view imagery [and REMEMBER: **Regardless of the "language,"** imagery must be relevant to the "viewer/listener" in his/her "tongue(s)" and "frame" of reference.]. Another view of this imagery is in the word-imagery variant, "adulterate"—i.e. to reduce ("make poor") the quality of something by adding a, typically inferior, substance to it. A common expression denoting this is, "to water DOWN"—i.e. dilute. An

In reference to "make poor," FāthEr's "becoming less" to be "more" (the "belessing") is our "poverty" [cf. Ecclesiastes 4:14, "he that is born in his kingdom becometh poor"]. EVERY earthling is "poor" in some part of themselves—mental, emotional, or economic, etc. To be "human" is to be "poor"—that is why we have the negatives of prejudice, bigotry, fetishes, envy, strife, etc.

James 4:1-2, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not."

INEQUALITY on the "inside" is the reason for inequality on the "outside"—to create BALANCE! Africa is the standard for what lies beneath. COMPARE other regions' wealth found in the "mantle" to the wealth found in Africa's. Inner wealth of the three racial groups (Negroid, Caucasoid, Mongoloid) is comparable to the imagery of the wealth of the "dust" from which they came (cf. Genesis 2:7). RACISM is the result of **inner** poverty.

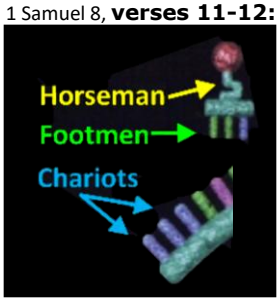
The imagery of removing the "O" from GOOD to form GOD is the same imagery of removing a rib from Adam to form Eve. Cf. Genesis 2:20-24.

example in the imagery is Life becoming Death when FāthEr "divided" Himself (GOOD→ GOD). His "creation"—i.e. "us" (angels & earthlings)—is the "inferior" thing that He added to Himself—i.e. the "water" of life. Another example is Israel becoming a monarchy. For the want of a king, Israel became slaves:

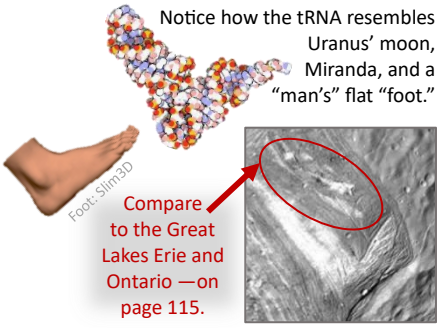
1 Samuel 8:10-22 [Note the use of "And" at the beginning of many verses—DNA imagery (images on the left are pictures I labelled from the book, "The Human Body," by Steve Parker (page 45), of DNA material in "translation" [full picture with my labels is on page 5 of my document, "Good Theory of Everything—EQUATIONS [the IMAGERY]])]:

10 And Samuel told all the words of the Lord unto the people that asked of him a king. 11 And he said, This will be the manner of the king that shall reign over you: He will **take** your sons, and appoint them for himself, for his chariots [sounds more like the sons are going to "be" the chariots], and to be his horsemen; and some shall run before his chariots. 12 And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. 13 And he will **take** your daughters to be confectionaries [this sounds as though the daughters are to be "sweet treats" for the king], and to be cooks, and to be bakers. 14 And he will **take** your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. 15 And he will **take** the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. 16 And he will **take** your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. 17 He will **take** the tenth of your sheep: and ye shall be his servants. 18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day. 19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; **but we will have a king** over us; 20 That we also may be like all the nations; and that our king may **judge** us, and **go** out before us, and **fight** our battles. 21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. 22 And the Lord said to Samuel, Hearken unto their voice, and **make** them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.]

1 Samuel 8, **verses 11-12:**



Images for DNA replication from ***The Human Body Book*** by Steve Parker (p.45) [I added labels with arrows.]



Notice how the tRNA resembles Uranus' moon, Miranda, and a "man's" flat "foot."

Compare to the Great Lakes Erie and Ontario —on page 115.

Cf. " r " & " ꞁ " & " L " imagery on pages 83 & 98 (margin).

1 Samuel 8, **verse 22:** "un" always denotes "below," "under," or "beneath"—i.e. $-y$

An example in current imagery: some "Christians" in the USA (believing that they can "create" a "Christian" theocracy) advocating for a "fascist" dictatorship to replace our democracy that has withstood the test of time. And some others believing that "fascism" is the only way to "preserve" our "way of life"—that holding the world "hostage" is "gainful." The late Dr. Myles Munroe once said, "The battle…the real battle will be between **Christianity and the Kingdom [of God]**." I believe that it was he who also said, "God's purpose was to establish a Kingdom of sons, not subjects. God's purpose was to establish a commonwealth of citizens, not Christians." Christianity is a "thing," but Kingdom is a "Person." Dr. Munroe (a person born into the United Kingdom) said, "The KINGDOM is a PERSON first, then it is lived out in administration [the administration of LOVE]."

Fascism is imagery of our having no freedom to choose for ourselves, no freedom to think for ourselves—i.e. imagery of our living solely to please one Person who has stacked all odds against us in the ultimate cheat scheme.

Propaganda is "negative" marketing. A "**smear**" campaign. "Smear" is imagery of collecting cultures with a swab and smearing the swab across a petri dish containing nutrient "**Agar**" (a **growth medium**) to germinate. "Agar" is the New Testament spelling for "**Hagar**," Abraham's wife, Sarah's, maid who was "used" to bear Abraham a son when Sarah was infertile.

"The Kingdom is the LOVE of God prevailing in politics, in business, in government, in media. It is all the impact of the laws of God creating a social environment where the strong help the weak, where those who have give to those who don't. It's a society where relationships are built on love."—Dr. Myles Munroe

VIII. **Thou shalt not steal.** [Job 1:21, "And said, naked came I out of my mother's womb, and naked shall I **return thither**: the **Lord gave, and the Lord hath taken away**; blessed be the name of the Lord." COMPARE: Psalm 115:16, "The heaven[1], even the heavens[2], are the Lord's: but the earth hath he given to the children of men." Romans 11:29 **(KJV)**, "For the gifts and calling of God are without repentance." Romans 11:2 **(AMP)**, "For God's gifts and His call are irrevocable [plural "gifts", singular "call"]. [He never withdraws them when once they are given, and He does not change His mind about those to whom He gives His grace or to whom He sends His call.]"]

Cf. Romans 2:21-29, " 21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? 23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 24 For the name of God is blasphemed among the Gentiles through you, as it is written. 25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? 28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

a. **COMPARE Job 1:21 with:** John 3:3-13, " 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? **can he enter the second time into his mother's womb, and be born?** 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 13 And no man hath ascended up to heaven, but he that **came down from** heaven, even the Son of man which **IS in** heaven."

John 3:13—cf. with page 56 (Philippians 3:20).

IX. **Thou shalt not bear false witness against thy neighbour** ["nay bore"]**.** [Deut. 8:19/19:16/31:21/Ne 9:34 "I testify against…." Deuteronomy 30:19, "I call heaven and earth to re**cord** this day against you, that I have set before you life and death ["life and death" = "Father and Son/Son and Father"—cf. Rev. 3:21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne ["thrown" → "casting forth"]"], blessing and cursing"; cf. **Genesis 31:44**, " Now therefore come thou, let us make a covenant, I and thou; and let it be for a **witness** between me and thee." **Gen. 31:50**, "…see, God is **witness** betwixt me and thee." **Gen. 31:52**, "This heap be **witness**, and

this pillar be **witness**, that I will not pass over this **heap** to thee [only 1 condition—the feat would be akin to the "high jump" or a "hurdle" by a "horse"-man or a "foot"-man], and that thou shalt not pass over this heap and this pillar unto me, for harm [who could be "harmed"? // 2 conditions—the feat would be akin to that of "flight"→"The eagle that soars at great altitudes does not worry about how it will cross a river"—from *Streams In The Desert*]." **Exodus 22:13**, "If it be **torn** [STRONG'S 2963] in pieces, then let him bring it for **witness** [no article in front of "witness"], and he shall not make good that which was torn [(STRONG'S 2966) It **does NOT say**, "…shall make it good.."]"—unusual "wording" in this sentence.

Exodus 22:13, "…and he shall NOT make GOOD that which was torn." **This is DNA replication imagery of rebuilding the strand with new and old parts. Consider this with** *Luke 5:36(NIV), "He told them this parable: "No one tears a piece out of a new garment to patch an old one. Otherwise, they will have torn the new garment, and the patch from the new will not match the old."*

"heap" [of "dirt" → "hill"]—**STRONG'S 1530.** gal; from 1556; something *rolled*, i.e. a *heap* of stone or dung (plural *ruins*), by analogy, a *spring* of water (plural *waves*):—(rendered in scripture as) billow, heap, spring, wave. **STRONG'S 1556.** gâlal; a primitive root; to *roll* (literally or figuratively):—commit, remove, roll (away, down, together), run down, seek occasion, trust, wallow.

"torn"—STRONG'S 2963. ṭâraph; a primitive root; to *pluck off* or *pull* to pieces; causative, to *supply* with food (as in morsels):— catch, x without doubt, feed, ravin, rend in pieces, x surely, tear (in pieces). [x (*multiplication* [sign]) denotes a rendering in the Authorized Version that results from an idiom peculiar to the Hebrew or Aramaic. For example, in Psalm 132:15, the whole Hebrew phrase in which barak (1288) appears is a means of expressing a verb root emphatically, i.e. "blessing, I will bless" = "I will abundantly bless." (STRONG'S "Special Symbols")]

"torn"—STRONG'S 2966. ṭ[e]rêphâh; feminine (collectively) of 2964; *prey*, i.e. flocks devoured by animals:—ravin, (that which was) torn (of beasts, pieces). **STRONG'S 2964.** ṭereph; from 2963; something *torn*, i.e. a fragment, e.g. a *fresh* leaf, *prey, food:*— leaf, meat, prey, spoil.

"bear witness"—STRONG'S 6030. 'ânâh; a primitive root; properly, to *eye* or (generally) to *heed*, i.e. *pay attention*; by implication, to *respond*; by extension [when a general term can denote an entire class of things], to *begin* to speak; specifically, to *sing, shout, testify, announce:*— give account, afflict [*by mistake for* 6031], (cause to, give) answer, bring low [*by mistake for* 6031], cry, hear, Leannoth, lift up, say, x scholar, (give a) shout, sing (together by course), speak, testify, utter, (bear) witness. See also 1042, 1043. **STRONG'S 6031.** 'ânâh; a primitive root [possibly rather identical with 6030 through the idea of *looking* down or *browbeating*]; to *depress* literally or figuratively, transitive or intransitive (in various applications, as follows):— abase self, afflict (-ion, self), answer [*by mistake for* 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [*by mistake for* 6030], speak [*by mistake for* 6030], submit self, weaken, x in any wise. **STRONG'S 1042.** Bêyth 'Ănôwth; from

STRONG'S 6030, 1042—"respond," "replies": cf. Isaiah 55:10-12, " [10] For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: [11] So shall my word be that goeth forth out of my mouth: it **shall not return unto me void**, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. [12] For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

"Door"—cf. Mark 1:33, "And **ALL** the city was gathered together at the **door**." See "Peh" imagery on pages 82-83.

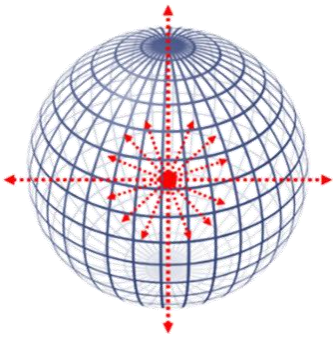
1004 and a plural from 6030; ***house of replies***; *Beth-Anoth*, a place in Palestine. **STRONG'S 1004.** bayith; probably from 1129 abbreviated; a *house* (in the greatest variation of applications, especially *family*, etc.):— (rendered in scripture as) court, daughter, **door**, + dungeon, family, + forth of, x great as would contain, hangings, home[born], [winter]house (-hold), inside (-ward), palace, place, + prison, + steward, + tablet, temple, web, +web, +within (-out). [+ (*addition*) denotes a rendering in the Authorized Version of one or more Hebrew or Aramaic words in connection with the one under consideration. For example, in 2 Kings 4:41, No. 1697, (dâbâr) is translated as "harm," in connection with No. 7451. Literally, it is "bad thing."] **STRONG'S 1129.** bânâh; a primitive root; to *build* (literally and figuratively):— (begin to) build (-er), obtain children, make, repair, set (up), x surely. **STRONG'S 1043.** Bêyth 'Ănâth; an orthographical variation for 1042; *Beth-Anath*, a place in Palestine.

X. **Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's** ["nay" "bores (holes)/boars (swine)"]**.** [Exodus 20:5, "…for I the Lord thy God am a jealous God"; Exodus 34:14, "For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God:" James 4:5(KJV), "Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?"; James 4:5(NIV), "Or do you think Scripture says without reason that he jealously longs for the spirit he has caused to dwell in us?"];

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

Cross-reference **Eratosthenes sieve** (imagery of "how" FāthEr administered the coup de grâce to His purposeless existence) with 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:" [Cf. Romans 5:17-18, "[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.) [18] Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto **justification** of life." See pages 32(bottom)-33 for whole chapter.]

FāthEr is the "convert" [Acts 3:19-21, "Repent 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; And he shall send Jesus Christ, which before was preached ["pre-**ached**"—Father longed for His "son"] unto you [Galatians 1:6-16—this is the "go spell [the NAME]" that was preached "before" the gospel unto Abraham (Gal. 3:8 [cf. 1 John 3:1-11])]: Whom the heaven must receive [re-**sieve**] until the times of **restitution** of **ALL** things, which God hath spoken by the mouth of all his holy prophets since the world **began**."]. Merriam-Webster definitions:

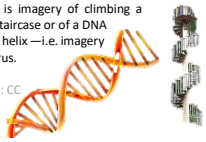


Imagery of **Eratosthenes sieve** [cf. paper by Bhupinder Singh Anand: "*Three Theorems on Modular Sieves that suggest the Prime Difference is* $O(\pi(p(n)^{1/2}))$"]

[1]**convert**—*vb* [ME, fr. MF *convertir*, fr. L *convertere* to turn around [Gen. 3:24, "sword [i.e. "WORD"] which turned every way"], transform, convert, fr. *com-* + *vertere*

"Turn"—cf. **2 Chronicles 7:14-16**, " 14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and **turn** from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. 15 Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. 16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually." **Proverbs 18:10**, "The name of the Lord is a **strong tower**: the righteous runneth into it, and is safe." **Isaiah 42:8** [cf. verses 1-9], "**I am the Lord: that is my name:** and my glory will I not give to another, neither my praise to graven images."

"Turn" is imagery of climbing a spiral staircase or of a DNA double helix —i.e. imagery of a torus.



Images: CC

to turn—more at WORTH] *vt* (14c) **1 a :** to bring over from one belief, view, or party to another **b :** to bring about a religious conversion in **2 a :** to alter the physical or chemical nature or properties of esp. in manufacturing **b (1) :** to change from one form or function to another **(2) :** to alter for more effective utilization **(3) :** to appropriate without right **c :** to exchange for an equivalent **3** *obs* : TURN **4 :** to subject to logical conversion **5 a :** to make a goal after receiving (a pass) from a teammate **b :** to score on (as a try for point or free throw) **c :** to make (a spare) in bowling *~vi* **1 :** to undergo conversion **2 :** to make good on a try for point, field goal, or free throw ***syn*** see **TRANSFORM**

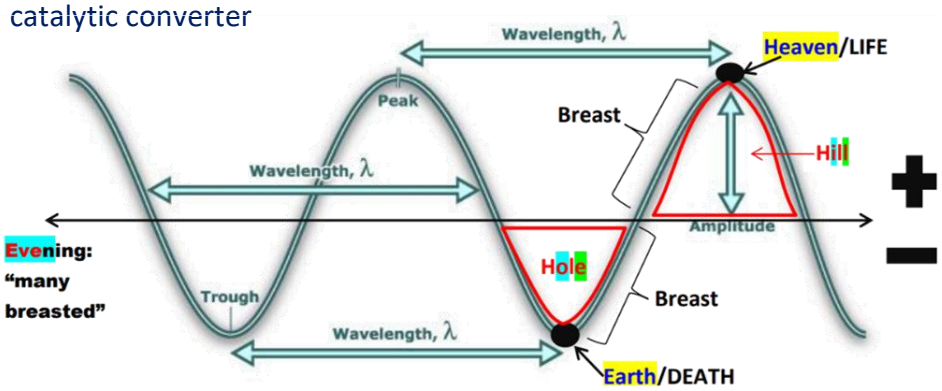
Turn—cf. the imagery of the staircase with "perron" and Penrose "stares."

²convert—*n* (1561) **:** one that is converted

converter—*n* (1533) **:** one that converts: such as **a :** the furnace used in the Bessemer [remesseB → "re-mess[-ier] BE"] process **b** or **convertor :** a device employing mechanical rotation for changing electrical energy from one form to another (as from direct current to alternating current or vice versa [a "wave"—see image below]); *also* : a radio device for converting one frequency to another **c :** a device for adapting a television or radio receiver to receive channels or frequencies for which it was not originally designed [Ps. 40:7, "Then said I, Lo, I come: in the **volume** of the book it is **written** of me"—i.e. **etched in "sound" waves**] **d :** a device that accepts data in one form and converts it to another **e :** catalytic converter

"The Messier catalog was more than a mere list. It became an essential tool for astronomers —assisting them in distinguishing between the transient and the fixed. Helping them navigate the cosmos."—Astrolavista *(How Charles Messier Changed Astronomy)*

["**fixed**"—cf. Malachi 3:6, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." "**transient**" (ergodic)—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."]



Acts 17:6, "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;**"

"The heaven for height and the earth for depth"—Proverbs 25:3

Frequency is imagery of each of FāthEr's creation. Every "one" vibrates at its own frequency.

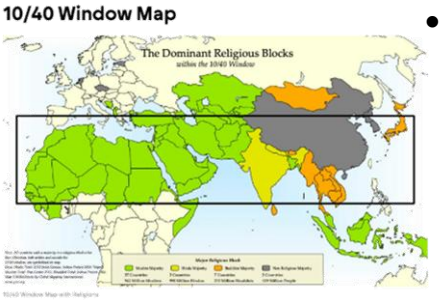
In imagery, grammar is used to convey a deeper meaning. For example, the word "seed" is more than an embryo, it is the "past tense" of "see"!

[In the case of the **silent** "e" at the end of many English words, this is the imagery of "keep silence." "E" ALWAYS leads!]

LOVE is associated with references to "Lo(w)," "the humble," "broken (-hearted)," "wicked," "fragment(s)," "**see**d (the "eye" of the Lord ["y" sits there like the "trunk" of an "aleph ant"])," "sieve/sifted," "piece(s)," "THE **NAME** (**eman**/man-ē → "many" [John 17:12, "While I was with them in the world, I kept them in thy name: those that thou gavest me [Acts 17:24-25, God that made the world and all things therein,….seeing he giveth to all life, and breath ["h" always represents breath or (reduced/) Planck's constant], and all things] I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled" [As a child I always wondered, "Why is this 'one' punished for doing what he was 'created' to do?"] // "Mary" is a variant of "many" → the "r" is an incomplete "n"—like an egg without the sperm or sperm without the egg])," "multitude,"

"power," "arm," "draw (LOVE has a "magnetic" personality)," "lovingkindness," "winnow," and "THE WORD" in **the book** being "subverted" by LAW":

Psalm 40:7, "[7] Then said I, Lo, I come: in the volume of the book it is written of me." **Hebrews 10:7,** "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." **NOTE:** Both verses are the 7th verse of each passage and is worded exactly the same with the exception of punctuation and the addition of 6 words at the end of Hebrews 10 (the equivalent of verse 8 in Psalm 40—i.e. "I delight to do thy will, O my God: yea, thy law is within my heart."). The fact that they are found in the 10th and 40th chapters is reminiscent of the form for the U.S. Individual Income Tax Return, but more so the 10/40 window:



- The 10/40 Window [so named for its position (i.e. 10-40 degrees north latitude)] is a code word to define a region that spans Africa, the Middle East, and Asia [containing 2/3 of the world's population]. The 10/40 Window is a term used in the Christian missions field to refer to a specific geographic region of the world where there is significant socio-economic challenge and limited access to the Christian message. —nationsoutreach.org
- The term "10/40 Window" was coined in the late 1980s to highlight the **densest** populations of non-Christians and the least-reached people groups on Earth [and is, also, where most of the world's poor live]. Its history is entwined with the rise of global missionary efforts and the need to concentrate resources where they are most needed. —omusa.org
- There is little if any separation between religion and state in much of the 10/40 Window. Western missionaries have long called this region the "**Resistant Belt**" [the opposite of the "Bible Belt" (a great and a small)] because it includes the majority of the world's Muslims, Hindus, and Buddhists. —advancingnativemissions.com

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

The equation of p-over-t·y

"In Sacred Scripture, the number '40' signifies new life, new growth, transformation, a change from one great task to another great task, etc." —*fathersofmercy.com*



The Old Testament passage [Psalm 40:7, "come: in"] has a "colon" to separate the phrases while the New Testament passage [Hebrews 10:7, "come (in"] has a parenthesis. Together, the "colon" (imagery of "bowels") and the parenthesis ("parent thesis," "parent the·sis," "Pa rent/rend the sis," etc.) first make a sad face ["**:(**" ☹]—then, after a while, the colon and the end-parenthesis would make a lo-o-ong happy face ["**:)**" ☺]—in between, there is the "scream" ["**(**😱**)**"], although the left hand is not part of the "scream" but part of the "smile." The right hand represents "turning away" and the left hand represents "drawing to(-ward)." [But the parenthetical phrase in Hebrews actually ends with a comma before the parenthesis [",)"]—i.e. a "wink" 😉 (Acts 17:30, "And the times of this ignorance God winked at; but now commandeth all men every where to repent:"). The colon and the comma with the parenthesis together [**:,)**] make a face [eyes, pointy nose, and mouth] that is

"Left" hand, "right" hand imagery—cf. Matthew 6:3, "But when thou doest alms, let not thy left hand know what thy right hand doeth:"

MALCHUS—"king"; from Hebrew mâlak, **STRONG'S 4427**, "a primitive root; to *reign;* inceptively, to *ascend the throne;* causatively, to *induct* into royalty; hence, (by implication) to *take counsel."* Rendered in scripture as: "consult, x indeed, be (make, set a, set up) king, be (make) queen, (begin to, make to) reign (-ing), rule, x surely."

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:"* Imagery relating to "plants" is referencing the "male." Imagery that references a building or anything that is "built" (including a "family") is referencing the "female."

All FEMALES represent either WISDOM or LAW (depending on maturity, NOT age). Wisdom is the stone that the builders rejected and is the rock upon which Jesus built His church [cf. Matthew 16:18, 21:24, Mark 12:10, Luke 20:17].

(Cf. page 100 of my document "A Good Theory of Everything—EQUATIONS [the IMAGERY].)

CORRECTION: This is an "**even**-ing."

facing DOWNward.] // Consider also, the "scream" can be "HEAR NO EVIL" [cf. *John 18:10-12, "**10** Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus* [the mention of this name must have a significance—in the entirety of the Holy Bible, its only mentioned here]. ***11*** *Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? **12** Then the* ***band*** *and the captain and officers of the Jews took Jesus, and* ***bound*** *him,";* "Malchus," a "servant" having his right ear cut-off (by "Peter" [means "rock, stone"], the "chip" off the "old block") is imagery of Isaiah 42:19, "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?" "He that hath **an** ear, let him hear…" (Revelation 2 & 3)].

In reference to "THE WORD" in **the book** being "subverted" by LAW," "**the book**" [a thing that is "**bound**"] is the DNA strand—Father "bound" Himself to a "chain" [Revelation 20:1-2, "And I saw an angel come down from heaven, having the key of the bottomless pit and a **great chain** in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and **bound** him a thousand years,"]—i.e. the "vine" (John 15:5-6, "I am the vine, y^{e} are the branches: He that abideth in me, and I in him [something woven/turned "in and out"], the same bringeth forth much fruit: for without me y^{e} can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" ["one" became "man▪y" (John 12:24, "Except a corn of wheat fall into the ground and die, it abideth alone: but if…")]). Ezekiel 17 is about two eagles and a vine; it begins and ends with these words:

> **1** And the word of the Lord came unto me, saying, **2** Son of man, put forth a **riddle** [*Ezekiel 47:6, "And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river"*—LAW is the "ridd-le" → "d" is a backwards "b" → "rib" "BE" "EL"], and speak a **parable** [LAW is the "par-able ["par"—"one that is equal"] / para-b-le" ["para"—the origin of one of its meanings: (literally) "piece, portion"]] unto the house of Israel; **3** And say……**24** And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it [verse 24 is describing an "~~exchange~~"]. ["tree" is "wood" → "**wud**"—"*adj* **[**alter. of **[1]**wood**]** (1772) *chiefly Scot* : INSANE, MAD" (Merriam-Webster) (cf. "in sain" on page 14)]
>
> Throughout scripture, verses tend to begin with the word "AND" ["DNA"] in successive verses with "breaks" in the pattern—this is a literary mechanism to place emphasis upon the "links" in the chain of the DNA strand and its continuance; and, of how one leads to another.)

LOVE is also the "sloth" and the "fool" (Nabal (1 Samuel 25) is LOVE); LOVE is the "great dragon ["dragon" (backwards) → "nogard" → "no (life) guard"] that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself" (Ezekiel 29:3/cf. Isaiah 13:22). LOVE is Ahithophel and Hushai [the "spy" (2 Samuel 15:33-37)]

of 2 Samuel 15-17 who gave "wise" and "deceptive" counsel [Jeremiah 20:7, "O Lord, thou hast deceived ["de-sieved"—i.e. put back together as ONE] me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh ["htekcom"→ the "c-come/cōmb"] me."]; Love is "surety" i.e. "co-signer"—"cosine Er") for His "friend" "Abraham" ["Abraham" ["a bra ham" → "a (fee "male") ham[myrrh] (hammer)"] and "Judah" are imagery of LOVE].

The other "**facets**" [characters] of the "tale" are GOOD, LAW, LIFE, and DEATH.

"For it is God which worketh in you both to will
and to do of **his good pleasure**."

GOOD/WISDOM are "husband" and wife. "They" are one. Cf. Ephesians 4:3-4, "Endeavouring to keep the **unity of the Spirit** in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling;" [cf. Ephesians 5:31-33, Genesis 2:23-24]

Father [a.k.a. "I AM" → "MAy I"] wrestled with the "thought" of the morals and ethics surrounding His right to use His "Son" as He sees fit—for His own pleasure [cf. Proverbs 16:4, Isaiah 45:7]. In this battle of LAW and "order" [a "die-force" (divorce) court battle to see "WHO" gets the "kids" (LAW "lost"—cf. Isaiah 49:20, Jeremiah 31:15-17)], the principles for this drama are represented by **GOOD, LOVE, LAW, LIFE** and **DEATH** [Love, Law, Life & Death are the children (fragments) of GOOD/**WISDOM** (Luke 7:35, "But wisdom is justified of all her children." Cf. Matthew 11:19)]:

The **Writer is a God** to the characters in His story. [Hebrews 12:2, "Looking unto Jesus the **author** and finisher of our faith…"] Being "outside" the story He tells, the Writer is "nothing" INSIDE the story. And, yet, He is everything!

GOOD—FāthEr—i.e. the originator ["O"—"nothing"], founder of the "Family" [the "DON" [(reverse) "nod" → he "hung" His "**he add**" and "**died**" ["**two**" (to) educate]]—i.e "Godfather" (LOVE is the "dawn")]—the dreamer, the Author and Writer (scribe), the "observer"/audience of this drama, the actors, the stage, the orchestra, and the orchestra ("sound") "pit" [(backwards) "tip"]]; **He is all things**; He is "**certain**"; He is not "in" anything (or anywhere), **He "IS" everything**—animate and inanimate, tangible and intangible, light and darkness, living and "dead" [de-"add"—i.e. sub-"tract" → the lower "colon" → "bow ELs" of mercy], good and "e-v-i-l" ["l-i-v-e"], righteous ["right 'e' ous(t)"→"oust" without the "cross" ➔ "Perfect love casteth out [Fee-Er]"—a "stone's cast" (Luke 22:41—cf. John 6:33,35; John 12:24; Revelation 12:7-17; Daniel 8:8-12)] and "**wick**"-ed [His "**h-AND**" [DNA with "breath" ([reduced/] Planck's constant)] is not "waxed" short], the **entertained** and the **entertain**-"mint"—He is **all** that "**there**" ever "was, is, or shall be"; **EVERYTHING** exists "**in**" Him, "nothing" exists "out of Him" for there is **no "out" of Him**—there is "**nothing**" greater than GOOD—1 Timothy 3:1 , "**God was manifest** in the flesh, **justified** in the Spirit, **seen** of angels, **preached** unto the Gentiles, **believed** ["BE" leaved → word is suggestive of imagery of "left" (which can also include direction as well as the act of "Go"-ing) and "leafed/leaf" (and its various meanings)] on in the world, **received** [re-sieved] up into glory"; [(cf. Mark 12:35)

"**The Zero Factor**": "Just think about it, when you've reached the point of zero…you are in the place where miracles begin…Herein lies the miracle of nothingness. When we crucify our flesh and die to ourselves; when we allow God to meet us in the place of death; Christ is resurrected in us—and the miracle of transformation takes place."—R.W. Schambach (cf. 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.")

Romans 4:16-18, " [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."

John 6:29, "Jesus answered and said unto them, This is the work of God, that ye **believe** on him whom he hath sent."

Imagery of DAVID, who "GAT" (or, GATe—"e" is "c" with the "rod") (built) himself a "NAME" ("E"-"MAN")—FāthEr "destroyed" ALL that He "was" for ALL that He wanted to "BE"—DNA replication is imagery of what FāthEr did to Himself in the "chambers of his imagery" for ("four"→"for you") the "beginning" of "things"—i.e. the "A"-men (Revelation 3:14)—i.e. the "Law" men.]

["DAVID" → **"D"** [imagery of a half circle] **+ "avid"**

avid—*adj* **[**F or L; F *avide,* fr. L *avidus,* fr. *avēre* **to desire, crave**; akin to W *ewyllys* **desire**, OIr *con-oí* **he protects]** (1769) **1 :** desirous to the point of greed : urgently eager : GREEDY < *avid* for publicity> **2 :** characterized by enthusiasm and vigorous pursuit < *avid* readers> *syn* see EAGER — av-id-ly *adv* — avid-ness *n*];

For pages from my document "GRACE—a new beginning4—It is a welL," all definitions are from Merriam-Webster Collegiate Dictionary, 10th Edition.

LAW—mother, twin sister and widowed wife of LOVE [LAW is, in a way, her own mother and mother-in-law], and [unwed] mother of **twin** sons [Life & Death] (cf. Genesis 38 (page 163)) // GOOD was "slain" when LAW came to "BE"—and like Esther [5:3], LOVE/LIFE(?) offered her "up to half of my kingdom" which she governed under DEATH's **ruler**ship ["12" "in"-"cheese" (i.e. a "foot")—One day, my niece told me this riddle from an on-line game she was playing. I had to guess what it was:

"Not born, but from a Mother's body **drawn**.
I hang until **half** of me is gone.
I sleep in a cave until I grow old,
Then valued for my **hardened** gold."

REMEMBER: If you can notice the silly and the ridiculous imagery (even in what comes to "mind"), it can lead you to greater understanding of things (answers) you may never have thought of the questions to.

The answer was "cheese."] // LAW is associated with references to "moon" (every reference), "just," "law," "wall," she is the "division," "boundary," "iron," "womb," "tomb ["bmot" → "BE moat"]/ sepulchre/cave," "covenant," "rod," "door," "roe," "heart," "mind," "hand/arm," "inner (room, chamber, cell, "place")," "a small place," "city," "(watch-) **tower** [Leaning Tower of Pisa is imagery of LAW "bending" with the remover to remove because the "foundation" was made of "sand", not stone]," "Jerusalem," "pit," "pot," "bowel," "vine/vain," "pillar," "voice," "cross," "well/whale," "(a)round," "trench," "gulf ("space")," "(all that) binds/limits/ contains/separates/holds (still)," "strange [Proverb 22:14, "The mouth of a strange woman is a deep pit: he that is abhorred of the Lord [the true meaning of this is not "hatred" as we believe it to be (refer to bottom of page 23)] shall fall therein" cf. Jeremiah 8:1 , "…is not her king [DEATH] in her?")]," "THE BOOK"—LAW is the "ark" containing the "**twin**" "table"-stones: LIFE (the "might") and DEATH (the "mite"); she is the "week/weak(-Er)" vessel—1 Peter 3:7(Amplified),

"In the same way you married men should live considerately with [your wives], with an intelligent recognition [of the marriage relation], honoring the woman as [physically] the weaker, but [realizing that you] are joint heirs of the grace (God's unmerited favor) of life, in order that your prayers may not be hindered and cut off [DNA replication imagery]. [Otherwise you cannot pray effectively.]"

LAW (immature Wisdom) is represented by the letter "**a**" [also the combined letters → "ha/har"]. She is the one who "laughs" [Reverse sound of "laugh" → "fall" (cf. "FALL in love")].

Proverbs 1:24-30, " [24] Because I have called, and ye refused; I have stretched out my hand, and no man regarded; [25] But ye have set at nought all my counsel, and would none of my reproof [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. [28] Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: [29] For that they hated knowledge, and did not choose the fear of the Lord: [30] They would none of my counsel: they despised all my reproof."

Psalm 119:126, "It is time for thee, Lord, to work: for they have made void thy law."

LAW is also associated with the word "**honor/ honorable**"—cf. Isaiah 42:21, "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable."

Proverbs 3:5, "Trust in the Lord with all thine heart; and **lean not** unto thine own understanding."

"Sand"—cf. children like sand/stars: Genesis 22:17 [15:5], 32:12, Isaiah 48:19, Jeremiah 33:22(NIV), Romans 9:27.

"**Tower**" is imagery of Eurasia—i.e. the Tower of Babel [multiple languages are spoken, separated by "imaginary" borders.]. All references to "tower" can be examined by examining the "people" in Eurasia.

The **Complete Jewish Bible** version of **1 Peter 3:7** says,

> "You husbands, likewise, conduct your married lives with understanding. Although your wife may be weaker physically, you should respect her as a fellow-heir of the gift of Life. If you don't, your prayers will be blocked ["cubed"]."

"The Supreme Lord said: I am mighty **Time**, the source of destruction that comes forth to annihilate the worlds. Even without your participation, the warriors arrayed in the opposing army shall cease to exist." —Bhagavad Gita 11:32

["Opposing army shall cease to exist" is imagery of Psalm 37:10, "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be" and Job 30:21, "thou opposest thyself"—i.e. the "human" experience of battling one's own demons and transforming to become something "new."]

LAW demands things be done "de-scent lee" and in "ord-Er" [1 Corinthians 14:40, "Let all things be done decently and in order" (["ord" = "words" (Swedish)] single file—everyone takes a "**turn**" in the time "**line**") to maintain "BALANCE." Cross-reference Ezekiel 17:24, "And all the trees of the field shall know that I the Lord [1Peter 3:15(NIV1984), "But in your hearts set apart Christ as Lord"] have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it"; Psalm 75:7, "But God is the judge: he putteth down one, and setteth up another." Therefore, before some can go up, one is required to come down [reminiscent of a pebble tossed into a pond causing the water to "rise" in direct proportion, or the sun/moon "set" and the moon/sun "rise"—and "perspective" determines which is which].

"Time"—refer also to page 107

> **"I take your place now, and you must go lower, because I am a married woman."**
> —*Pride and Prejudice* (by Jane Austen)

LAW demands that the lesser be served by the greater, that the higher must come lower to raise the lower higher, that the MANY must count as the FEW and the FEW must count as the MANY, that the rich be made poor and the poor be made rich [once one becomes the other it must revert back again so that there is a constant exchange—all are not allowed to enjoy the best of "things" at all times]. It is not about "equality," then all would come "up" together [this is LOVE's goal: "…joint heirs with Christ," **NOT** "in" Christ]. LAW is ~~strictly~~ about "BALANCE"!!

> **"Our Great Mother [LAW] does not take sides… She protects only the balance of life."**
> —*AVATAR*

1 Peter 1:12, "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to **look into**."

LAW is the **stair**way ["**stare**" ("look into") → Jacob's ladder—i.e. the DNA strand (LOVE is the "**magnet**" ["magnified net/ten" // "gam(e) tin"] that holds it together)] where angels "ascend" and "descend" (like the "colon")—hear the imagery in Jeremiah 4:14-22:

Jeremiah 4:14—stuck? Consider this: Many who claim to see angels say that they are dressed in "robes" of the New Testament era—the same as at the beginning. Why, after 2000 years, have they not "progressed" into the modern "age"?

14 O Jerusalem, wash thine heart from wickedness ["wick" "ed(ucation)" "ness (variant of "nest" → but no "cross")"], that thou mayest be saved. How long shall thy vain thoughts lodge within thee [sounds like it's STUCK]? **15** For a voice declareth from Dan [name means "to judge"], and publisheth affliction from mount Ephraim. **16**

Supernova imagery is the same imagery as too much yeast in bread dough: "over-rising can lead to the collapse of dough and a dense texture. When the dough rises too much, the gluten structure can weaken, leading to a failure to hold the gas bubbles properly, which ultimately results in a loaf that is flat and lacks volume…..has a short shelf life" (Lynn Rivard [*medium.com*]).

"The **colon** is used to separate two independent clauses when the second **explains** or **illustrates** the first."
—*ThePunctuationGuide.com*
Consider mathematical usages.

REMEMBER: Imagery can be a play on words—i.e. "**veil**" is also the meaning of the name "Lot" which can be a play on the word "lot" and vice versa [Since "e" always leads, placing the "e" before "v" yields "evil"—backwards of "live"]; "**rent**" can mean "loan" as well as "torn." Imagery makes use of **ALL** meanings for any word!

"**SOTAH** is a ritual involving a priest to confirm whether the act [of adultery] occurred or not; a woman who has been unfaithful is made **infertile**…while the surrounding cultures used trial by ordeal for many areas, from murder to theft, in biblical law it exists **only** in the case of the sotah."—jwa.org [Cf. Numbers 5:11-31, and pages 109-110]

Isaiah 22—see pages 91-93 for WHOLE chapter.

Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah. **17** As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the Lord. **18** Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart. **19** My **bowels**, my **bowels!** I am pained at my very heart; **my heart maketh a noise in me**; I cannot hold my peace ["piece"—so He became "fragmented"], because thou hast heard, O my soul, the sound of the trumpet, the alarm of war [supernova/DNA replication imagery—Revelation 3:21-4:1, " **21** To him that overcometh will I grant to **sit** with me **in** my throne, even as I also overcame, and am **set** down with my Father **in** his throne [cf. Daniel 7:9/Revelation 12:7-9]. **22** He that hath an ear, let him hear what the Spirit saith unto the churches. **4:1** After this I looked, and, behold, a door was opened in heaven**:** [this "colon" speaks!—it says, "There's more to come of significance"] and the first voice which I heard was as it were of a trumpet talking with me [the "beginning" of "sound" → "vibrations"/ "shakings"]; which said, Come up hither ["strike" her—like a "tuning" fork (to find the right "frequency" ["free que(e)nch sí/sea"] / "channel" (waterway))], and I will show thee things which must be ["exist"] hereafter]. **20** Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains ["[And the sun was darkened,] And behold, the veil [i.e. "curtain"] of the temple was rent in tw**ain** from the top to the bottom; and the earth did quake, and the rocks rent […veil of the temple was rent in the midst]" (Matthew 27:51/Luke 23:45 [cf. Mark 15:38])] in a moment. **21** How long shall I see the standard, and hear the sound of the trumpet? **22** For my people is foolish, they have not known me; they are sottish children ["SOTAH" → "hat O's/owes" ["power on her head because of the angels" (cf. 1 Corinthians 11:10)]], and they have none understanding [not "no" → there are none "under"—they are all standing **on** the "roof" (cf. Judges 16:27, "Now the house was full of men and women; and all the lords of the Philistines were there; and there were **upon the roof** about three thousand men and women, that beheld while Samson made sport"/ Isaiah 22:1, "The burden of the valley of vision. What aileth thee now, that thou art wholly **gone up to the housetops**?")]: they are wise to do evil, but to do good they have no knowledge.

LAW is the "white" "lye" (cf. Malachi 3:1-3, "…refiner's fire…fullers' soap…")

lye—*n* **[**ME, fr. OE *lēag;* akin to OHG *louga* lye, L *lavare, lavere* to wash, Gk *louein***]** (before 12c*entury*) **1 :** a strong alkaline liquor rich in potassium ["pot, ass I am"] carbonate leached from wood ashes and used esp. in making soap and washing; broadly : a strong alkaline solution (as of sodium hydroxide or potassium hydroxide) **2 :** a solid caustic (as sodium hydroxide ["hide roe side"])

[1]caustic—*adj* **[**L *causticus*, fr. Gk *kaustikos*, fr. *kaiein* to burn**]** (14c) **1 :** capable of destroying or eating away by chemical action : CORROSIVE ["core O, sieve"] **2 :** marked by incisive [akin to "incisor"—imagery of teeth/ dagger/biting] sarcasm **3 :** relating to or being the

Isaiah 34: [1]Come near, ye nations, to hear; and hearken, ye people: let the **earth** hear, and all that is therein; the **world**, and all things that come forth of it. [2]For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. [3]Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. [4]And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. [5]For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. [6]The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. [7]And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. [8]For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. [9]And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. [10]It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. [11]But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness. [12]They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. [13]And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. [14]The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. [15]There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate. [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. [17]And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

surface or curve of a caustic (see [2]**caustic 2**)— **caus-ti-val-ly** *adv* — **caus-tic-i-ty** *n*

syn CAUSTIC, MORDANT, ACRID, SCATHING mean stingingly incisive. CAUSTIC suggests a **biting wit** <*caustic* comments>. MORDANT suggests a wit that is used with **deadly** effectiveness <*mordant* reviews of the play>. ACRID implies **bitterness** and often **malevolence** ["evol" → "love"// "eye" is missing from "violence"] <*acrid* invective>. SCATHING implies indignant attacks delivered with fierce severity <a *scathing* satire>. 0

[2]**caustic**—*n* (15c) **1 :** a caustic agent: as **a :** a substance that burns or destroys organic tissue by chemical action **b :** SODIUM HYDROXIDE ["hide roe, side"] **2 :** the envelope ["mail/male"] of rays emanating from a point and reflected or refracted by a curved surface

"sodium" → mu-O's-id
(μ owes Id (Freudian theory)]

sodium [Sodom with "eye" in it] **hydroxide** ["hide, roe, ox, -ide ["I'd/eyed/ed, I"]"]—*n* (1885) : a white brittle solid NaOH ["nay, Oh!!!"] that is a strong caustic base used esp. in making soap, rayon, and paper

(ff) Double letters represent a "stutter" [KJV—"stammer": cf. Isaiah 28:11, 32:4, 33:19] and double speaking—i.e. He said "it" twice—i.e. heaven and earth. ["Stuff"—see pages 94-95 [Ezekiel 12]]

LAW, being the "enabler," the "veil/vail," and the "ass," is also associated with references to "harlot" ["hair/hare lot"], "adulteress" ["adult (heir/hair)-ess"/ "adult tress"], "whorish woman" [a "woe" man who prostitutes herself to a husband that she "wheel" never love for the gain of "stuff" "ffuts" → "f-foots") // "whorish" is an imagery variant of "whorl" ["ish" (man, husband) replaced "el" (god)]:

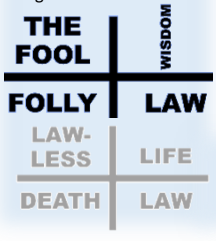
Isaiah 34:4, "And **ALL** the host of heaven shall be dissolved, and the heavens shall be **rolled together as a scroll**: and all their host shall fall down, **as the leaf** falleth off from the vine, and as a falling fig from the fig tree."

whorl—*n* **[**ME *wharle, whorle* ["whore EL"], prob. alter. of *whirle,* fr. *whirlen* to whirl**]** (15c) **1 :** a drum-shaped ["drum" → "murd-(Er)"] section on the **lower** part of a spindle in spinning or weaving machinery serving as a **pull**ey for the tape **drive** that **rotates** the spindle **2 :** an arrangement of similar anatomical parts (as leaves) in a circle around a point on an axis ["ax is"/ "**sí** ax" ("see ax"/ "sea ax" [cf. 2 Kings 6:1-7])] **3 :** something that whirls, coils, or spirals or whose form suggests such movement ["**torus**" → "tore us"]: SWIRL <*whorls* of snow> **4 :** one of the turns of a uni-valve shell **5 :** a fingerprint in which the central papillary ridges turn through at least one complete circle

whorled ["whore led/**world**"—Revelation 17:18, "And the woman which thou sawest is that great city, which reigneth over the kings of the earth"] —*adj* (ca. 1776) **:** having or arranged in whorls <leaves *whorled* at the [lymph (limp·h)] nodes of the stem>],

For **2 Kings 6:1-7**, see page 62

Regarding LAW: Cf. 1 Timothy 5:14 and Isaiah 34:16, "I will therefore that the **younger women marry**, bear children, guide the house, give none occasion to the adversary to speak reproachfully....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."



etc. [imagery of "Gomer"/LOVE is "Hosea"] ["Tamar," daughter-in-law of Judah, is imagery of LAW—represents the "fee male" and the "woe man"]. LAW, the "desolate woe man" (Isaiah 54), is the "altar"-ego of WISDOM/PEACE ["Tamar," the daughter of DAVID], the "married wife," whose name is **MYSTERY** ["my starry/starē/stair-E" (holē night) (the "e" has a "halo" [i.e. "hallow"]) // not "my story" but

Law paired with Death. Life paired with Lawlessness—because they came in "backwards" [along the "ex-" axis] (cf. Genesis 9:23). But now, they are in the "forward" position [the "why" axis]. Galatians 6:2 says, "Bear ye one another's burden, and so fulfil the law of Christ." Law had to bear with Death just as Abigail had to bear with Nabal in 1 Samuel 25 [v. 25, "Nabal is his name, and folly is with him" (see page 166 graph and pdf "A Good Theory of Everything—EQUATIONS [the IMAGERY] (page 113)]].

17 Bible results for "**backward**" (KJV): Genesis 9:23, 49:17, 1 Samuel 4:18, 2 Kings 20:10-11, Job 23:8, Psalm 40:14, 70:2, Isaiah 1:4, 28:13, 38:8, 44:25, 59:14, Jeremiah 7:24, 15:6, Lamentations 1:8, John 18:6

"Stir" has 50 biblical references. As I've said before, ANY reference to 50 is connected to imagery of the United States of America. Examining the USA can render better understanding.
"stir": **Exodus** 35:21,26, 36:2, **Numbers** 24:9, **Deuteronomy** 32:11, **1 Samuel** 22:8, 26:19, **1 Kings** 11:14,23, 21:25, **1 Chronicles** 5:26, **2 Chronicles** 21:16, 36:22, **Ezra** 1:1, **Job** 17:8, 41:10, **Psalm** 35:23, 39:2, 78:38, 80:2, **Proverbs** 10:12, 15:1,18, 28:25, 29:22, **Song of Solomon** 2:7, 3:5, 8:4, **Isaiah** 10:26, 13:17, 14:9, 22:2, 42:13, 64:7, **Daniel** 11:2,10,25, **Haggai** 1:14, **Luke** 23:5, **Acts** 6:12, 12:18, 13:50, 14:2, 17:13,16, 19:23, 21:27, **2 Timothy** 1:6, **2 Peter** 1:13, 3:1

"my stirry" → "stir up the gift of God that is within you" (2 Timothy 1:6)—"**roil**" ("trouble") the water [but this is the "end" of the "tale/tail"—the eagle kicking her chicks "**out**" of the nest (cf. Deuteronomy 32:11, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:")] NOTE: Solid water [an ice "cube"] is "**broken**" and "**shaken**" (cf. Hebrews 12:26-29, "[26] Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. [27] And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. [28]Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: [29] For our God is a consuming fire."), melts into a liquid that is "**stirred**," then becomes a gas that "**ascends**" upward]; [Historical imagery of LAW is the pharaoh "Hatshepsut"—"hat" "shep" "soot (**ashes/tar**—Song of Solomon 1:5-6, "I am black [like ("**outer**"-)"space"—clothing of darkness (cf. 2 Samuel 22:10,12)], but comely ["come, lee"], O ye daughters of Jerusalem, as the tents of Kedar, as the curtains [like the veil in the Temple] of Solomon. Look not upon me, because I am black, because the sun hath looked upon me [Matthew 20:12, "Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day"// Psalm 121:6, "The sun shall not smite thee by day, nor the moon by night" (cf. Isaiah 49:10/ Revelation 8:12)]: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.")."]

"Hatshepsut" → "(the) HAT (be) SHEP(-heard) ["hat, she pee herd" (imagery of "cesspool")] (and be) SOOT" ["hat, she pee soot"] → "the cap is leader and darkness"; LAW usurped authority like Athaliah (2 Kings 11)—~~LIFE~~ DEATH was the rightful heir [Death is the eldest, Law was born next, Life is the youngest].

1 Corinthians 11:10, "For this cause ought the woman to have power **on her head** because of the angels." I.e.

n^6

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) [REMEMBER: the **RIDDLE** is THAT from the (maturing) Child's perspective. To the "little" CHILD, 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!]

Law is all **immature** [regardless of age] "win men" (women) [Wisdom is all "mature" women].

LIFE—(the firstborn) represents the "great" (the "light" that has always been) // LIFE is associated with references to "sun," "light," "fire," "heat," "water/river," "wine," "movement," "might" [**the** (EL) "**IF**"—"L-**I-F**-E"—"**IF** you are willing you can make me whole"—Father's question to "us," His offspring—"w" is imagery of all going up equally through a sieve], "rich," "WORD," "strong/strength"; LIFE is also the "accuser" of his brother (i.e. SATAN—cf. Luke 15:30/Genesis 4:10 ["the voice of thy brother's blood crieth unto me from the ground"], Genesis 31:19-42—LIFE is Laban who made DEATH (Jacob) "**work** for a living" [Philippians 2:12, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence [LIFE was "absent" from DEATH—Genesis 31:4 , "The Lord watch between me and thee, when we are absent one from another"], **work** out your own salvation with fear and trembling." [cf. Job 2:6, "And the Lord said unto Satan, Behold, he is in thine hand; **but save his life**."]]; Hebrews 8:8, "For finding fault with them [a "cause"], he saith, Behold, the days come, saith the Lord,

"Save his life"—cf. John 17:12, "[12] While I was with them in the world, I kept them **in** thy name**: those that thou gavest me** I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled [consider the following verses: John 13:3, "Jesus knowing that the Father had given **all things** into his hands"; Matthew 11:27, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" [cf. Job 2:6, "And the Lord said unto Satan, Behold, he is in thine hand; but **save his life**." Romans 5:10, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be **saved by his life**." Luke 17:33, "Whosoever shall seek to **save his life** shall lose it; and whosoever shall lose his life shall preserve it."]]."

when I will make a new covenant with the house of Israel and with the house of Judah"); LIFE is ONE:

Ecclesiastes 4:8, "There is one alone, and there is not a second ["second" denotes "division" → since all is imagery in the mind of Father (GOOD), there truthfully is only ONE]; yea, he hath neither child nor brother [denies his brother's and the Seed's existence]: yet is there no end of all his labour; neither is his eye satisfied with riches [division of a cell and the "rungs" of the DNA strand are imagery of the "pupil" of the eye with its many "starbursts" of lines emanating from the darkness of the center]; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity ["vein city"—the "trench" of blood], yea, it is a sore travail" [LIFE increased through the labour of his brother—i.e. to put this in perspective, it would be the same as Cain's children being considered the children of his brother, Abel, because Cain ["cane"—a kind of "staff"] slew his brother, therefore, all of Cain's seed would be considered Abel's children—cf. **Genesis 38:7-8**, "And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him. And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and **raise up seed to thy brother**" [see page 163 for whole chapter]. **Deuteronomy 14:22**, **"Tithe** ["give as a payment" for the offense] **all the increase"**]. ["tithe"— "ti·the" → "THE **it**"]

When the heavenly bread began to rain down, in the original Hebrew the people of Israel asked: "Ma'n Hu?" {?מן הוא} – English for "what is **it**?" and that is the origin of the name "manna" (In Hebrew the name is "man" {מן}). (hebrewversity.com/*What does the word "manna" mean in Hebrew?)*

Ares [plural "are"—a form of the verb "BE"]—the mythical god of war—is imagery of life. "Er" ["err" \\ "moth-Er," "wat-Er", "fat-h-Er," "mast Er," "East Er," etc.], the firstborn son of Judah, is imagery of LIFE // "Er" is also the Cyrillic letter written as "P" or "p"].

DEATH is "**king**" and is represented by the letter "**e**".

1 Corinthians 11:10, "For this cause ought the woman to have power **on her head** because of the angels."

DEATH—represents the "small," the "mite" (the "darkness" that came to "BE" [the test-"tube" ["two/too/to BE"] baby]) // DEATH is the "power" on the head of LAW (cf. 1 Corinthians 11:10)—LAW governed LIFE's "heart," but DEATH "rained" (reigned) LIFE's SEED……DEATH is the "abnormal" particle circulating in the heart of LIFE, the "air ["heir] bubble," the "**emboli**" [plural of "embolus"—i.e. an object carried in the bloodstream that causes an embolism] **[**NL, fr. Gk *embolos* **wedge**-shaped object, stopper, fr. *emballein* [em BE all-"e" in // a-l-lien (said with a **stutter**) ["all lie in/all lion"]]**]**

DEATH reigned—cf. Romans 5 (bottom of pages 32-33)

Stutter—according to midrash, Moses was left "heavy of mouth" (*kevad peh*) or "heavy of tongue" (*kevad lashon*) [having a vocal impairment or stutter] after burning his lips and tongue very badly. Another midrash posits that, as a sign to the Israelites, whenever Moses spoke the Name of God, he was able to do so without his normal stutter.

em—*n* (13c) **1 :** the letter m **2 :** the width of a piece of type about as wide as it is tall used as a unit of measure of typeset matter

em- —see EN

[1]en- also **em-** —\in *also* en; *sometimes only* in *is shown when* en *is infrequent*\ *prefix* **[**ME, fr. OF, fr. L *in-, im-,* fr. *in***]** **1 :** put into or onto <*en*throne> : cover with <*en*shroud> : go into or onto <*en*plane> — in verbs formed from nouns **2 :** cause to be <*en*slave> — in verbs formed from adjectives or nouns **3 :** provide with <*em*power> — in verbs formed from nouns **4 :** so as to cover <*en*wrap> : thoroughly <*en*tangle> — in verbs formed from verbs; in all senses usu. *em-* before *b, m,* or *p*

[2]en- also **em-** —*prefix* **[**ME, fr. L, fr. Gk, fr. *en* in—more at IN**]** : in : within <*en*zootic> — usu. *em-* before *b, m,* or *p* <*em*pathy>

[3]en- —*comb form* **[**ISV, fr. *-ene***]** : chemically unsaturated; *esp* : having one double bond <*en*amine>

en—*n* (1972) **1 :** the width of a piece of type half the width of an *em* **2 :** the letter *n*

īnus [“line us”—i.e. single file] of or belonging to, Gk *–inos* made of, of or belonging to**]** : made of : consisting of <earth*en*> <leath*ern*>

[2]-en —*vb suffix* **[**ME *–nen*, fr. OE *–nian;* akin to OHG *–inōn* -en**]** **1 a :** cause to be <sharp*en*> **b :** cause to have <length*en*> **2 a :** come to be <steepen> **b :** come to have <length*en*>

’em \əm; *after* p, b, f, or v *often* ᵊm\ *pronoun* **[**ME *hem*, fr. OE *heom*, *him*, dat. pl. of *hē* he**]** (bef. 12c) : **THEM** [**THE** “**M**”—I recently discovered that the Hebrew word for “water” is “mayim” → “May I ‘M’?” One of the perspectives of the imagery of the letter “M” is of a charioteer being led by a “team” of four horses “downward”]

// DEATH is associated with references to “nothing,” “darkness [light is the “inner me” (enemy) of darkness—i.e. they are “phōs” [Greek for “light”—pronounced similar to “foes”]],” “ice,” “cold,” “dry/arid/desert,” “pride [not just an “attitude”, but also a “family” of LIONS (“beasts”)—i.e. “the pride of LIFE”—Jeremiah 31:27, “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” (a “mixture” [Anakims?]—How many Levitical laws does this break?)],” “the poor (he has “nothing”),” “the maimed (his “hands,” and “feet” are missing),” “the mute/“silence” ([1 Corinthians 14:28,34/Acts 21:40, “Paul stood on the **stairs**…there was **made** a great **silence**”] he does not have a “string” because he is the “musician [“muse sí shin/schin”]” [the “listener” and the “learner”]),” “will,” “still/steal/steel,” “kingdom,” “(the) chief (musician → LOVE and DEATH **is** the chief **musician** of the Psalms),” “comfort,” “mercy,” “afraid/fear (fee-Er → “pay Er the “rent” for LAW’s “Baby Loan” [Babylon]),” “hard/rock/stone,” “nay/no,” “ash(-Er, -amed, [etc.])”; [“Onan” [(backwards) “nay (the) no/know”—cf. Job 28], the second-born son of Judah, is imagery of DEATH] [DEATH is the “e”-male.]

Matthew 25:34-40, “ [34] Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: [35] For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: [36] Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. [37] Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? [38] When saw we thee a stranger, and took thee in? or naked, and clothed thee? [39] Or when saw we thee sick, or in prison, and came unto thee? [40] And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Death is the “e”-male—The imagery for “male” is:
1. “mail"→ a “letter”/ “armor”
2. “māle” → “lām[e] e”
3. “melee”

Since the twin sons (LIFE/DEATH) are ONE, their actions are interchangeable—only “perspective” determines which is “witch”—Psalm 139:12, “Yea, the darkness hideth not from thee; but the night shineth as the day: [1]**the darkness and the light are both alike to thee**.” [[1]margin: **as is the darkness, so is the light**]

1 Thessalonians 5:5, “Ye are **ALL** the children of light, and the children of the day (+, +): we are not of the night (–, –), nor of darkness.”



This verse speaks of what is true. But in this parable, we are (–) or the “reduced” Planck’s constant.

[“Shelah” [“she hall (i.e. the corridor)”], the third son of Judah, represents LAW [wherever the letters “hal” appear together [**correction:** wherever the letter “a” appears], LAW is somehow associated with it—i.e. “Hallelujah” → ➔ Hall-e-lu-jah

Imagery is about PERSPECTIVE! 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."* Matthew 18:3, *"Verily I say unto you, Except ye be converted, and* ***become as little children****, ye shall not enter into the kingdom of heaven."* You must think like a "child."

Imagery is the Child's "game" of "wit"!

It's so idiotic it's absolutely brilliant!

(Isaiah 9:6, "For unto us a **child** is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting **Father**, The Prince of Peace.")

- hall ("ha" (laugh/laughter to express "joy") + "EL" ["the" (in Spanish) → "t"—"cross"; "h"—"breath" [(reduced/) Planck's constant]; "e"—"king/scepter"])
- e ("king/scepter," "tear/oil/blood"-drop → "the life that is in the blood of the ~~Prince~~ king")
- loo (British slang for "toilet" (also referred to, by some, as the "throne" // "toil let"/ "toil it"))
- jah (German for "yes")
- [To sum this all up: "The joy is in the life of the ~~Prince~~ king that is poured out like blood in 'loo' of the 'YES'"—i.e. DEATH is the ~~Prince~~ king whose "blood" was poured out in lieu of LIFE] ["Lucifer" → Loo-(sí-f)-Er → toilet/throne ("thrown") – ("yes") - (upside-down "cross") - Er ("heir" / "err" / "air") [Loo-síf-Er → "loo—sift—Er"]

  lieu ["lie you"]—*n* **[**ME *liue*, fr. OF *lieu*, fr. L *locus* ["locust" without the "cross"]—more at **STALL]** (14c) *archaic* **:** PLACE, STEAD — in lieu : INSTEAD — in lieu of : in the place of : instead of [a substitution]

  [4]stall [there are 5 listed in Merriam-Webster's Dictionary whose meanings are all significant]—*n* **[**alteration of stale ["stale" bread?] lure [to catch "fish"?—in "Taxes" (Texas) during the 1970's-80's, a "freshman" in high school was negatively referred to as "fish"]**]** (1903) : a ruse to deceive or delay

→ (backwards) ha-jul-e-llah

- Ha (laughter)
- jul ("jewel")
- e ("Prince")
- llah ("L-LAW" fearfully spoken with a stutter)
- [To sum it all up, this is joyful, courageous instructions given to LAW by someone with "fee-er": "Crown [him/hem/hymn] ~~Prince~~ king, L-LAW"—spoken by the stuttering "old" King of his son]]

Imagery is not set in one perspective. You can approach it from all angles. For example, another way to see the "forward" angle is "Hall-el-u-jah," → "Hall"-EL-you-"god" (cf. Psalm 82:6) ["hall" is imagery of the "line" that is equivalent to (reduced/) Planck's constant].

—"roles"/"rolls" are interchangeable between "male" and "fee male" (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.")]

WE ARE THE JUDGE—the "great" (and the "small"), the "dust," (cf. Genesis 1:14) the "stars," the "sea sons"/"sí ("yes") sons [the sí·n/seen // sines/signs → ~~LOVE~~ Wisdom is the "cosine-Er"]," the "offspring", the "money" that "answereth all things [Ecclesiastes 10:19]"; the "DUNG"—Philippians 3:8-14, "[8]Yea[h] doubtless, and I **count** all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do **count** them but **dung**, that I may win Christ, [9]And be found **in** him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith [(Greek) "pistis"—"pist is/pi sty(s)"]: [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 [Father's predicament], either were already perfect: but I follow after, if that I may

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. In the "exchange," what FāthEr did ("agreed" to do) WISDOM, the married wife [and "sure foundation"], became responsible for "doing." From "A Good Theory of Everything—EQUATIONS [the IMAGERY]," page 101

2 Corinthians 12:11, "…For in nothing am I behind the very chiefest apostles, though **I be nothing**."
Galatians 4:1, "…The heir, as long as he is a child, differeth **nothing** from a servant [$y = n - 1$], though he be lord of all;"
Proverbs 11:14, "Where no counsel is, the people fall: but in the multitude of counsellors there is safety."
"We" are the "cancel Ers" (counsellors).

"STORY": Cf. Psalm 90:9, "For all our days are passed away in thy wrath: we spend our years as a tale that is told."
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?"

"We're just characters in a play. The script is already written."—Audrey Berden

FāthEr figuratively administered the coup de grâce to His death of a life—and began to LIVE [EVIL] through us, His "seed." [cf. Proverbs 16:4, Isaiah 45:7, Psalm 139:12]

The "Nigh·to"	"To Day" is the "Son"
is the	FEMALE

Name imagery involves more than just the meanings of names. There is much to be gained from the spelling and the letters themselves. One example of the imagery of "DAN" ("judge of God"): "D" is a "half" circle. "A" is Law. "N" is "in." The imagery of half of Law being "in" is imagery of earth—the reverse role-play of "heave-in" (heaven). [cf. 2 Corinthians 5:14, "we thus judge"]

apprehend that for which also I am apprehended of Christ Jesus. [13]Brethren, I **count** [one at a time] 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." As I write this, I realize the paradox that exists—that He is judging and battling Himself [Job 30:21 (cf. Genesis 32:24-32), "…with thy strong hand thou opposest thyself against me." Jeremiah 7:1, "Do they **provoke me** to anger? saith the Lord: do they not **provoke themselves** to the confusion of their own faces?"]. As individual "fragments," we are each equal to His whole [Ezekiel 18:25, 29, "Is not my way equal…are not my ways equal ["Neither are your ways my ways, saith the Lord" (Isaiah 55:8)]"/ Deuteronomy 25:14, "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" ["divers" in a "gene"-pool like a "genē" ["g-knee"] in a bottle; we granted Father three wishes—i.e. the original event plus a story twice told]/ 1 John 4:17, "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world"], therefore, He ruled in favor of the "Son" [the MANY that are ONE].

"When you are in control, you can do whatever you want…but God chose to use His power [for our benefit]." —Samuel L. Cox

Deuteronomy 30:19-20,
"**I call** heaven and earth ["many be called, few chosen" (Matthew 20:16)] to re**cord** 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: That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for **he is thy life**, and the **length of thy days** [i.e. "**Days** should speak [DNA strand represents "the day"—coiling and turning like a wheel with "spokes"], and multitude of years should teach wisdom" (Job 32:7); Hebrews 4:7, "Again, he limiteth a certain day ["bound in LAW"— "Yea, they turned back and tempted God, and limited the Holy One of Israel" (Psalm 78:41)], saying in David, To day [to leave the "night" ["night"→"nigh to"—but without "O"] and enter the "day"], after so long a time ["so long" sounds like a "farewell" and is not a "fixed" time]; as it is said, To day if ye will hear his voice, harden not your hearts"]: that thou mayest dwell in the land which the Lord sware unto thy fathers, to A·bra·ham [a "fee" male pig—"sow"], to Isaac ["eye sac(k)"—i.e. a [body] "bag"], and to Jacob ["J" represents "going down and turning" → "Except a corn of wheat fall into the ground and die ["turn" from LIFE to DEATH— James 2:17, "Even so faith, if it hath not works, is **dead, being alone**"], it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24); "For to me to live is Christ, and to die is gain" (Philippians 1:21)], to give them." [DNA ["DAN"/"AND"] imagery!—It is a "continual" process—i.e. He is ever "enter"-"seeding" (cf. Hebrews 7:25)]

[To better grasp this courtroom battle and its arguments [the Queen of Sheba in 1 Kings 10:1 and 2 Chronicles 9:1 represents the "cross"-examiner, "**proving**" Solomon "with hard questions" [cf. Lamentations 3:58, "O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life"]], I include this excerpt from

Prayer for the "burning" of the leaven:
"All leaven or anything leavened which is in my possession, whether I have seen it or not, whether I have observed it or not, whether I have removed it or not, shall be considered nullified and ownerless as the dust of the earth."

"The Measure of a Man," season 2, episode 9 of *Star Trek: The Next Generation*. LIFE is represented by Commander Riker, who is "forced" out of necessity to play the adversary [cf. Job 30:21, "Thou art become cruel to me: with thy strong hand thou opposest thyself against me"]—to disavow his brother [like the Jewish prayer at the burning of the "leaven" in preparation of "Passover"] from the stance that the SEED is not a "true" Son—i.e. that we, the small, are sons only through "adoption" ["add option"/"a pod shun"]—but, TRUTH cannot be disproved—only proved [GOOD], denied [DEATH], ignored [LAW], perverted [LIFE], "fore/four"-gotten [LOVE], or rejected [the Offspring]. **Everything** is imagery that speaks—listen!]

Judge Advocate [a female]**:** When **people of good conscience** have an **honest dispute**, we must still, sometimes, resort to this kind of **adversarial system**.

Riker: You just want me to prove that Data is a mere machine. I can't do that because I don't believe it. I happen to know better. So, I am neither qualified nor willing."

Judge: Then I will rule summarily based on my findings. Data is a toaster. Have him report immediately to Commander Maddox for experi**mental** re**fit**.

Riker: I see…I have no choice, but to agree.

Judge: Good. And I expect you to do your duty in that courtroom. If I find for one minute ["find" is a play on words—i.e. ["general"] "to rule in favor of one of the 'parties'"] that you are not doing your best [DEATH (as the "mite") was not the "best"], I will end this then and there.

"find" →"fined"



Capt. Picard (portraying LOVE)**:** You don't have to remind us of our duty. **You just** (Luke 18:1-8)…just remember yours.

Judge: I have never forgotten it. Not then, and certainly not now.

—*Star Trek: The Next Generation*, season 2, episode 9

Proverbs ["prove RB's] 13:10,

"Only by pride cometh contention: but with the well advised is wisdom."

Proverbs 17:14,

"The beginning of strife is as when **one letteth** [imagery variant of "letter"] **out water** ["watt Er"]: therefore leave off contention, before **it be meddled with**."

Zechariah 13:9, "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, **It is my people**: and they shall say, The Lord is my God." cf. Psalm 95:10, "…It is a people that do err in their heart…"

Allow me to interject this here: 2 Samuel 18:1-4 says,

"[1] And David numbered the people that were with him, and set captains of thousands, and captains of hundreds over them. [2] And David sent fourth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. [3] But the people answered, Thou shalt not go fourth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now **thou art worth ten thousand of us**: therefore now it is better that thou succour us out of the city. [4] And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by

hundreds and by thousands."

Arguments are taking place throughout the entire Holy Bible. One question being posited: Is one life more valuable than another? To agree that it is, is to agree that we, the "lesser" of the Creator-creation relationship (ALL earthlings) is "less than" and therefore, it matters not how we are treated. FāthEr says that He is "married" to us [cf. Jeremiah 3:14, "Turn, O backsliding children, saith the Lord; for I am married unto you"], but does the "wife" have any rights or say in the relationship? Should she be treated as "nothing" but property and dealt with as the "husband" sees fit to do so? Consider the following verses, remembering that we, earthlings, are the "wife":

> **1 Peter 3:7**(CJB), "You husbands, likewise, conduct your married lives with understanding. Although your wife may be weaker physically, you should respect her as a fellow-heir of the gift of Life. If you don't, your prayers will be blocked."
>
> **Matthew 19:5-6**, "And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh." [Verse 5 said first in Genesis 2:24]
>
> **Ephesians 5:25-31,33**, "[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, [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…[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." [Ephesians 5, verse 33, is the imagery of unreciprocated love—ONE-sided love. The responsibility of the relationship is placed solely upon the husband.]

What about GROUPS of people? Is the existence of one group more important than the existence of another? Is it right to annihilate one group because their existence is offensive to another group? Is it "just" for the Creator-Parent to "play" favorites? Remember: "Favor is deceitful." The "favored" (loved) thing (or the cake that is "eaten" [enjoyed]) is treated as the "filth of the world":

> 1 Corinthians 4:9-13, " [9] For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. [10] We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. [11] Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; [12] And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: [13] Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day." [Cf. Genesis 37 & 39, the story of Joseph.]

John 10:30, "I and my Father are one." Father and Son are ONE. When I first began, it was difficult to separate the "acts" ["axe"] of the Father from the "acts" ["axe"] of the Son. It is important to remember, therefore, that what is said of one can also be said of the other—the Father is the Son ["heir apparent" → "Heir/Air (is) a p-parent" (said with a "stuttering," "fee Er"-full tongue)], and the Son is the Father—ONE who became MANY. [**NOTE:** Gender is a "created thing." It only exists in our reality—Galatians 3:28, "There is neither Jew nor Greek, there is neither bond nor

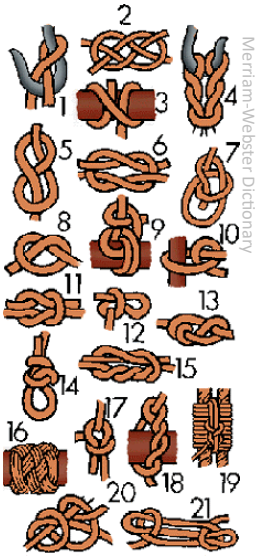
free, there is **neither** male ["lām e"] nor female ["fee" male (see pdf *"A Good Theory of Everything—EQUATIONS [the IMAGERY]"* for full understanding of this imagery (throughout the entire document, but, note page 80, top half of page 83 & pages 106-107))]: for ye are all one **in** Christ Jesus."]

There is also another paradox in the scriptures that is sometimes difficult to follow—i.e. THE "DIVIDING of SOUL ["sole"] and SPIRIT ["spear it"]":

"My **spirit** shall not always strive with man" (Genesis 6:3) ["**spirit**" represents the "**young Son**"—the "**teacher**" [the teacher is the "voice," the one who makes "sound"—you cannot learn with your mouth, you learn with your "ears" by "listening" to the teacher—"He that hath an ear, let him hear"]: "…a little child shall lead them" (Isaiah 11:6 [cf. Galatians 4:1; Jeremiah 1:6-7, "Then said I, Ah, Lord God! behold, I cannot speak: for I am a child…Say not, I am a child: for thou shalt go to all that I shall send thee [sounds like they are "meeting"—i.e. rendezvousing], and whatsoever I command thee thou shalt speak."])];

"My **soul** shall have no pleasure in him" (Hebrews 10:38) ["**soul**" represents the "**old man**"—the "**pupil**" (of the "eye")]. Cross-reference Genesis 18:12, "Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?"

Soul and spirit are imagery of "equal and opposite"—imagery of Noah's ark: "There went in two and two unto Noah into the ark, **the male and the female**, as God had commanded Noah." (Genesis 7:9). It is similar to a dream I once had. In my dream there were big muscle men (angels) working in a warehouse. There was a conveyor belt on either side of the room with "things" moving towards it and away from it (simultaneously on the "same" belt). There was a pillar of light at the end, in the center (picture a church altar and two aisles leading towards it). The muscle men were each simultaneously doing two totally different, opposite actions in one smooth motion. They were putting things on the conveyor belts and taking things off without changing hands. Their bodies were the only things moving—their hands neither grabbed nor released anything (their hands merely held on to what was **there**)—yet things were going onto and coming off of the conveyor belts. In the dream, I stood there wondering, "How can this be?"



"Challenge of my life is to co-exist between two things that are totally true, yet opposing each other; and my perspective is the only thing that makes the difference."—T.D. Jakes

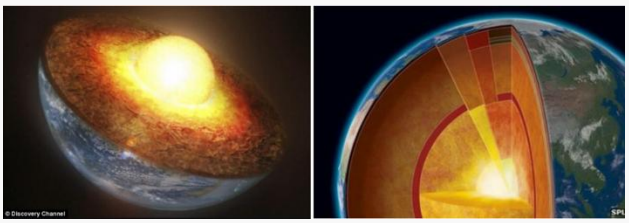
PERSPECTIVE

Imagery can be "woven"—like a "knot" [see image] or the "turning" of a "key"—and only "where" you are looking "from" determines "how" and "what" you "see." What is perspective? Perspective is like a person standing and looking at a pyramid or a building. At a distance, he may see all of one side of it—let's say it is the Capitol building in Washington D. C. Now the closer he gets, the details become more clear but his view becomes more narrow as he approaches the building. The closer he gets to actually walking into the building, he sees very little of the building itself. He can see the door and the area surrounding the doorpost and, if there is

a light source and the door is open, he may be able to see part of the inside, but not all. Now, he can walk through the door and actually be "in" the building, but that does not allow him to see "all" of the inside and "none" of the outside. His perspective became very limited "inside" the building. If he had not seen the outside before he walked in, he would have no idea of the external structure of the building.

If there was no light—i.e. total darkness—not only would he have no idea of his surroundings but he may also have difficulty judging the passage of "time." For an eternal being, a thousand years would feel like a day, and for a man, "a day" could feel like a thousand years—a minute could feel like "for ever" (with the "stammer" in it). In the dark, "TIME" would gain her relevance. For the man, "Time" is magnified in the dark—Isaiah 42:21, "He will magnify the law and make it honourable." We are that man. We dwell "inside" a structure built for us so that we could learn to "BE." That structure is the "body" of Christ [i.e. FāthEr]—i.e. the WORD-ship—the "box." [It is the responsibility of every educational institution to provide a "safe" environment for learning and to balance discipline with compassion. And every teacher knows how difficult it is to teach if the teacher has no control in the classroom!] We cannot fathom what life is like "outside" the structure because we have "forgotten" who we "are" and we cannot fully experience being "there" while "inside" the "body." We are invited to receive a taste of what it is like to be outside, but most of us have refused it. We choose to find our own way. We end up stumbling around in a dark cave without an inkling of light—groping "for the wall like the blind" (Isaiah 59:10/ Deuteronomy 28:29, Job 5:14, Job 12:25, Psalm 82:5, Proverbs 4:19, Jeremiah 18:15, 1 Peter 2:8).

There is, however, something unique about lack of vision—"hearing" (as well as "touch" and "smell"). A sightless person has to place more reliance upon "sound" than a person with vision. We see this in the animal world. To see "far," or simply "to see," many animals rely upon "ECO-low-cay-shun" (echolocation)—"sight through sound"—"surround" sound, that is, in a "square" box.



"Base" things "buried" in the "secret place"—hidden from the "light" of the "Son" in the hole. [Wrap your head around this imagery. The earth is akin to a "ship" carrying the precious cargo of the Seed of the "Sun"—i.e. a kind of "pod" [turn this word upside-down and you get the same word—"pod"; but if you reverse it, you get "dop(e)"—slang for "narcotic(s)"—we are FathEr's anesthetic as He administered to Himself the coup de grâce.]. This speaks of our "bodies"—"we" are the "little ships" (Mark 4:36, "36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other **little ships**.").]

1 Samuel 16:7, "…Look not on his countenance, or on the height of his stature: because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." The "Sir Face" is equivalent to "the roof" (or "zest" → the "flava"—i.e. "flavor"—also slang for "drugs/weed") [cf. Judges 16: 27(NIV), "Now the temple was crowded with men and women; all the rulers of the Philistines were there, and on the roof were about three thousand men and women…"/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."]. The "core" represents the "deep things of God" [1 Corinthians 2:10, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."]. Images: Discovery Channel, www.oceanleadership.org

Revelation is like a pyramid ["pyr" "amid"—"fire in the midst"]—it has many perspectives in which it can be examined—i.e. from the **top** ("sky view"—i.e. perspective is different for someone standing "on" the earth [perspective of the "small"] as opposed to someone "in" the Space Station looking "at" the earth [perspective of the "great"]), **four sides**, the **bottom**

("beneath the surface"—the "foundation"), the "**inside**," and the "**corners**." There are also "**reverse,**" "**inverse**" and "**inverted**" perspectives. For this present example involving light, "reverse" of no light could be "two" much light that blinds those looking (reflective). Similarly, the inverse would be "light where there should be darkness and darkness where there should be light"—a kind of yin yang effect. The "inverted" perspective is that of Acts 17:6, "…These that have turned the world **upside down** are come hither also"—i.e. the hill "turns" into a hole of buried treasure while the hole becomes a hollow hill [i.e. a "cave"—"beware"].

> Romans 1:18-25, " [18] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; [19] Because that which may be known of God is manifest in them; for God hath shewed it unto them. [20] For the **invisible things** of him from the creation of the world **are clearly seen**, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: [21] Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. [22] Professing themselves to be **wise**, they **became fools**, [23] And changed the glory of the **uncorruptible God** into an image made like **to corruptible man**, and to birds, and fourfooted beasts, and creeping things. [24] Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: [25] Who **changed the truth of God into a lie,** and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

All perspectives are "portrayed" in the earth—i.e. the differences in "culture" [i.e. a "pap" smear]. We cannot judge the "out"-side by what we see on the "in"-side. To examine something from one perspective (or a few) does not give an accurate picture—hence our "warped" view of who we are, where we are, why we are, where we come from—if, when and how we will return—and who our Father is.

"I have said, Ye are gods; and all of you are children of the most High."

—Psalm 82:6

I wish to add a cross-reference to the imagery of perspective presented:

> **2 Corinthians 2:14-16**, " [14] Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. [15] For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: [16] **To the one** we are the savour of death unto death; and **to the other** the savour of life unto life. And who is sufficient for these things?"
>
> **1 Corinthians 9:22**, "To the weak became I as weak, that I might **gain** the weak: **I am made all things to all men**, that I might by all means **save** some."

"Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever."

—Psalm 119:160

---

1 Timothy 1:8-10 says, "[8] But we know that the **law is good**, if a man use it lawfully; [9] Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient [DEATH or (−, −) quadrant], for the ungodly [less than GOOD, FāthEr became GOD] and for sinners [James 4:17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."], for unholy ["holy" is imagery of being "in" the hole; since FāthEr is the container, He is not "in" anything] and profane, for murderers of fathers and murderers of mothers, for manslayers, [10] For whoremongers, for them that defile themselves with mankind [imagery of FāthEr carrying "dead things" (us—His children) inside of Him (similar to the Roman punishment of "carrying the corpse" or current Texas law of forcing a woman to carry a dead fetus to the end of the 9-month term)—cf. Acts 17:28, "For in him we live, and move, and have our being…" [There is ALWAYS an exchange. From FāthEr's perspective, "He" is the "dead" having administered the coup de grâce to His death of a life. Romans 6:4, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."]], for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine [all things that FāthEr is (Colossians 1:18, "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.")]." James 4:17 says, "Therefore to him that knoweth to do GOOD, and doeth it not, to him it is sin." But what does that mean? In the PDF document ," I explained that "to do good" is not a "deed." **"GOOD" is a state of "being."** In Genesis 1, when FāthEr said, "It was Good," He was referring to "it" being a "fragment" of "Himself." FāthEr (GOOD) **IS** "everything" He had "made" since everything exists "in the chambers of his imagery" (Ezekiel 8:12). That is why Philippians 3:20 says, "For our CONVERSATION **IS** in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." **We "all HAIL" from another place.** "Jesus didn't come to establish a Christian Nation, He came to reveal **Ultimate Reality** which He called the Kingdom of God. But it's not like any kingdom we've ever known. Instead of a throne, Jesus sits at a table. Instead of a warhorse, Jesus rides a donkey. Instead of a sword, Jesus picks up a cross. The Kingdom of God **INVERTS** the power dynamics of all the kingdoms in the world. True strength is vulnerability. True status is equality. True wealth is sharing….'Kingdom on earth as it is in heaven'—not by force but by faith….Power that is NOT shared, power that is NOT transformed into LOVE is pure domination and oppression" (James Talarico [of Texas]).

1. "It was GOOD":
   a. Proverbs 19:8, "He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good."
   b. Genesis 1:31, "And God saw **every thing** that he had made, and, behold, it was [e]**very good** ["e" (= king, the non-passive, sometimes destructive force) is "Miss"-ing]. And the evening and the morning were the sixth day."
   c. Matthew 19:17 (& Mark 10:18), "And he (Jesus) said unto him, Why callest thou me good? there is none good **but ONE**, that is, God:"

James 4:17, "to do GOOD" is akin, in the imagery, to saying, "You do you," or "Be yourself." Since we all "came" from FāthEr, we are ALL "good"—FāthEr's offspring—the "children of the most High"—or, miniature versions of FāthEr. *1 John 4:17, "Herein is our love made perfect, that we may have boldness in the day of judgment: because* ***as he is, so are we in this world****."*

Cf. Philippians 3:20 with John 3:13, "And no man hath ascended up to heaven, but he that **came down from** heaven, even the Son of man which **IS in** heaven."

Regarding Philippians 3:20—This imagery is related to the scientific theory of Quantum Entanglement. According to NASA.gov, quantum entanglement is "the idea that particles of the same origin, which were once connected, always stay connected. Even if they separate and move far apart in time and space, they continue to share something beyond a mere bond — they shed their original quantum states and take on a new, united quantum state which they maintain forever. This means if something happens to one particle, it affects all the others with which it's entangled." [COMPARE to the "random walk" of the sun.]

Matthew 28:9, "…Jesus met them, saying, **All hail**. And they came and held him by the feet, and worshipped him." [hail, hell / held → helled]

Word imagery: "saw" and "was"—words with the same letters but different order—can often be used in the imagery to show "direction" on the graph. Appearing closely together, it can also be indicative of the Möbius strip—imagery that flips things on their heads.

Imagery for "praise" could, perhaps, be found in the periodic element **Praseodymium**— "a soft, silvery, rare earth metal with the symbol "Pr" and atomic number 59, classified as a lanthanide; it is known for its magnetic, electrical, chemical, and optical properties and is often used in alloys for specialized applications like high-strength metals and colored glass production;" according to Google AI overview.
Consider its symbol (Pr) and the chemistry suffix (-ide) and any related imagery [Pride]. See page 144.

Psalm 144 imagery—
"HAND" imagery is related to [reduced/] Planck's constant [depending on (–) or (+)] and DNA replication.

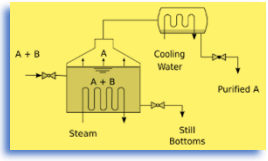
Cyrillic small letter **Tshe** (ћ):
Looking at the symbol for the reduced Planck's constant, imagery comes to mind of 1 Corinthians 11:10, "For this cause ought the woman to have power on her head because of the angels." The capital letter "T" falls "short" of a "head." But is "lent" one by the letter "h" [which not only stands for Planck's constant but represents "breath" in the imagery]. One can conclude that the "angels/**angles**" equal "**breath**." Cf. **Exodus 35:25**, *"And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen."* **Psalm 58:2**, *"Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth."*

Ecclesiastes 7:26, *"And I find more bitter than death the woman, whose **heart** is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her."*

d. Luke 18:19, "And Jesus said unto him, Why callest thou me good? none is good, **save ONE**, that is, God."
e. 1 Timothy 4:4, "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:"
f. Psalm 100:5, "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."
g. Psalm 106:1, "Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever."
h. Psalm 135:3, "Praise the Lord; for the Lord is good: sing praises unto his name; for it is pleasant."
i. Psalm 107:1, Psalm 118:1, Psalm 118:29, Psalm 136:1, "O give thanks unto the Lord; for he is good: for his mercy endureth for ever."
j. Psalm 144:2, "My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me." [**Psalm 144:** "[1] Blessed be the Lord my strength which teacheth my hands to war, and my fingers to fight: [2] My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me. [3] Lord, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him! [4] Man is like to vanity: his days are as a shadow that passeth away [like an imaginary "friend"]. [5] **Bow thy heavens**, O Lord, and come down: touch the mountains, and they shall smoke. [6] Cast forth lightning, and scatter them: shoot out thine arrows [Psalm 127:4-5, "[4] As arrows are in the hand of a mighty man; so are children of the youth. [5] Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall **speak with the enemies in the gate**."], and destroy them. [7] Send thine hand **from above**; rid me, and deliver me out of great waters, from the hand of strange children; [8] Whose mouth speaketh vanity, and their right hand is a right hand of falsehood. [9] I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee. [10] It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword. [11] 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: [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: [13] That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands **in our streets**: [14] That our oxen may be strong to labour; that there be **no breaking in, nor going out**; that there be **no complaining in our streets**. [15] Happy is that people, that is **in** such a **case**: yea, happy is that people, whose God is the Lord."]

SMOKE = ESSENCE = GLORY // (rain-) BOW = GLORY

2. "Thy kingdom come" (KJV):
   a. Matthew 6:10, "Thy will be done **in** earth, as it is **in** "heaven" ["heave-in"]."
   b. Luke 11:2, "Thy will be done, as **in** heaven, so **in** earth."
3. "**True strength**"—cf. Psalm 8:2, "Out of the mouth of babes and sucklings "hast thou" ordained **strength** because of thine enemies, that thou mightest still [(distill)/steal] the enemy and the avenger."
   a. Matthew 21:16, "And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings "thou hast" perfected **praise**?" **Praise = Strength**



Matthew 21:16/Psalm 8:2—
Note the reversal of "hast thou."



"[23]But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren….[43]And there appeared an angel unto him from heaven, strengthening him."—Luke 22:32, 43 (cf. 2 Chronicles 11:17, 12:1)

Excerpt from ***God's Big Idea*** by Dr. Myles Munroe (page 116):

Tested for Weakness

First Corinthians 10:13 says that God will not allow us to be tempted beyond what we can bear. The Greek word for "tempted" literally means "to test for weakness." It is the same word used for the process of testing a sword for strength and proper forging—what we would call *tempering* today. This was done by putting the sword in fire. The steel for the sword was heated until it was red-hot, beaten flat into the proper shape, then held up to reveal any grayish spots in the red-hot metal that indicated areas of weakness. The sword then went back into the fire, and the weak spots were beaten with a hammer on an anvil to smash the molecules together so they would be tighter and stronger. After this the sword was placed in cold water in order to freeze the molecules in place. Then it was heated to red-hot again and reexamined for weak spots. This process of examination, hammering, cooling, reheating, and reexamining was repeated until all the weak spots were beaten out of the sword. Only then was the sword ready for use in battle. An untested sword might break in the heat of battle, with deadly consequences for the soldier who used it.

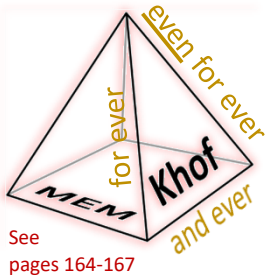
So the word *tempt* means to test for weakness, not out of desire to destroy, but for the purpose of making one strong and unbreakable. When the Bible says that God will not allow us to be tempted beyond what we can bear, it means He will not allow the devil to strengthen our weak areas without His permission. Despite satan's evil intent, temptation does not come to destroy us but to strengthen us where we are weak.

4. "**True status**"—cf. Psalm 17:2, "Let my sentence come forth from thy presence; let thine eyes **behold the things that are equal**."
   a. 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."
   b. Ecclesiastes 10:7, "I have seen servants upon horses, and princes walking as servants upon the earth."
      i. Colossians 4:1, "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven."
   c. Isaiah 40:21-29, " [21] Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? [22] It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: [23] That bringeth the princes to nothing; he maketh the judges of the earth as vanity. [24] Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. [25] To whom then will ye liken me, or shall I be equal? saith the Holy One. [26] Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. [27] Why sayest thou, O Jacob,

In the King James Version of the Bible, Ecclesiastes 3:19 states, *"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."* This verse emphasizes that humans and animals share a common fate regarding death and breath, suggesting no inherent superiority of humans over animals.

—Google AI

and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? [28] Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. [29] He giveth power to the faint; and to them that have no might he increaseth strength."



See pages 164-167

Daniel 7:18, "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

d. Matthew 20:12, "Saying, These last have wrought but one hour, and **thou hast made them equal unto us**, which have borne the burden and heat of the day." [Cf. Ezekiel 18:20-32—page 162]
   i. Matthew 21:31, "Verily I say unto you, That the publicans and the harlots **go into the kingdom of God BEFORE you**."
e. Luke 20:34-38, " [34] And Jesus answering said unto them, The children of this world marry, and are given in marriage: [35] But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: [36] Neither can they die any more: for they are **equal unto the angels**; and are the children of God, being the children of the resurrection. [37] Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. [38] For he is not a God of the dead, but of the living: for **all live unto him**."
f. Philippians 2:6, "Who, being in the form of God, thought it not robbery to be **equal with God**:"
   i. John 5:18, " Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."
   ii. Isaiah 46:1-5, " [1] Bel boweth down, Nebo [→ O ben → O pen → open] **stoopeth**, their idols were upon the beasts, and upon the cattle: your carriages were **heavy loaden**; they are a burden to the weary beast. [2] They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity. [3] Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: [4] And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you. [5] To whom will ye liken me, and make me equal, and compare me, that we may be like?"
      1. Proverbs 12:25, "**Heaviness** in the heart of man maketh it **stoop**: but a good word maketh it glad."

Refer to Periodic Table of Elements, page141.

g. Exodus 36:22, "One board had **TWO tenons, equally distant one from another**: thus did he make for all the boards of the tabernacle."
   i. Lamentations 2:13, "What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to

"The very thing that's supposed to destroy it multiplied it."
—Dr. Myles Munroe
(*"The Attraction and the Expansion of the Kingdom of God"* [Acts 8])

"The KEY will come to you **disguised** as DEATH."
—Dragon Knight

Isaiah 22:22, *"And the KEY of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open."*
LAW is the key. Cf. Romans 7:5, "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."

thee, that I may comfort thee, O virgin daughter of Zion? for **thy BREACH is great like the sea:** who can heal thee?" [cf. Ezekiel 23—see page 111 for whole chapter]

1. "breach"—cf. **Genesis** 38:29, **Leviticus** 24:20, **Numbers** 14:34, **Judges** 5:17, 21:15, **2 Samuel** 5:20, 6:82, **1 Kings** 11:27, **2 Kings** 12:5-12, 22:5, **1 Chronicles** 13:11, 15:13, **Nehemiah** 4:7, 6:1, **Job** 16:14, **Psalm** 60:2, 106:23, **Proverbs** 15:4, **Isaiah** 7:6, 22:9, 30:13,26, 58:12, **Jeremiah** 14:17, **Lamentations** 2:13, **Ezekiel** 26:10, **Amos** 4:3, 6:11, 9:11

Genesis 38 (see page 163 for whole chapter)

2. Ezekiel 22:27-30, " [27] Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. [28] And her prophets have daubed them with untempered morter, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. [29] The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. [30] And I sought for **a man** among them, that should make up the hedge, and stand **in the gap** before me for the land, that I should not destroy it: but I found none."

5. "**True wealth**"—cf. 2 Corinthians 8:13-15(KJV), " [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."
   a. Acts 4:32, "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had **all things common**."
      i. Acts 2:44, "And all that believed were together, and had **all things common;"**

Britannica Dictionary:

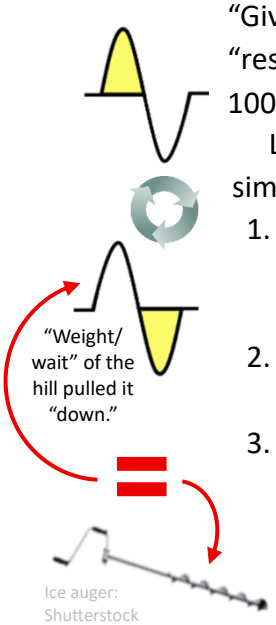
"Some nouns do not have plural forms because they cannot be counted. These are called **noncount nouns**, or **mass nouns** ["mass" [reverse: "sam(e)"]: consider this definition in relation to the equation e = mc^2; a **mass** or "mountain" of people can represent "the man" or "the name" [see PDF document "Good Theory of Everything—EQUATIONS [the IMAGERY]" (page 79)]]. Some common noncount nouns are water, rice, sand, butter, mud, rain, advice, homework, progress, and music." [Double letters, such as in "mass," can represent a "stutter/stammering tongue." Cf. Isaiah 28:11, 32:4, 33:19]

The imagery of "noncount/mass" nouns is imagery of ONE unified "whole." Together with the previous verses, this imagery is of Ephesians

4:13, “Till we all come in the unity of the faith.” Below, read the verse in its full context.

1. Ephesians 4:1-16, “[1] I therefore, the prisoner of the Lord, 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; [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 doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; [15] But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: [16] From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”
2. Psalm 133:1, “Behold, how good and how pleasant it is for brethren to dwell together in unity!”

b. Exodus 16:18(NIV), “And when they measured it by the omer, the one who gathered much did not have too much, and the one who gathered little did not have too little. Everyone had gathered just as much as they **<u>needed</u>**.”



“Giving” from the “heart” allows one to experience 100% of FāthEr’s peace. But if you “restrict” that giving in any way, you restrict the “experience” of FāthEr’s peace and the 100% you “**could**” enjoy becomes “limited” to your ability to “open” yourself “up.”

Looking at the “hole,” it becomes apparent that the hole is an inverted “hill.” It is simply “turned” UPSIDE DOWN and OPEN—turning the “hill” into <u>buried</u> “**treasure**”!

1. 2 Kings 21:13, “And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and **turning** it **upside down**.”
2. Psalm 146:9, “The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he **turneth upside down**.”
3. Isaiah 24:1, “Behold, the Lord maketh the earth empty, and maketh it waste, and **turneth** it **upside down**, and scattereth abroad the inhabitants thereof.” [Making the earth empty and scattering abroad the inhabitants is imagery of gravity depletion. Making waste and turning upside down is imagery of a “room” being ransacked by a “**Robber**” (cf. “thief robber”—Hosea 7:1, John 10:1).] Cf. the verses for “**shaken**”:

a. Leviticus 26:36, “And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.”

b. 1 Kings 14:15, “For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger.” [Consider this verse in the light of the following verses.]

i. 2 Kings 6:1-8, “ 1 And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. 2 Let us go, we pray thee, unto Jordan, and take thence **every man a beam**, and let us make us a place there, where we may dwell. And he answered, Go ye. 3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. 4 So he went with them. And when they came to Jordan, they cut down wood. 5 But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. 6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. 7 Therefore said he, Take it up to thee. And he put out his hand, and took it. 8 Then the king of Syria warred against Israel,….” [Cross-reference with Judges 9 (#4 below) and consider the 3 questions I asked on the *Riddle “U”* page of my website, *GoodTheoryOfEverything.com*.]

1. If the axe-**head** in the water represents the “prism” [an “axe” is something that “splits” things in-“to/two” (cf. Jer. 23:29/1 Kings 3:18-28/Heb. 4:12 **[Heb. 11]**)], then the water represents the blackness of space [“fluid” space]—“**Where**” and “what” does it mean for the axe-head to FLOAT “**on**” the water? “**Where**” and “what” does it mean for the axe-head to be “**out**” of the water?
2. If the axe-handle and the stick of wood “cast” into the water are **equivalent**, “how” does this “ALTAR” the story? [I'm thinking in terms of a drowning victim “beginning to sink” (Matt. 14:30).]
3. How does it “ALTAR” the story if the “blackness” of space that is water is **equivalent** to “Texas Tea”/“black gold” (i.e. [“crude”] “**oil**”)? [cf. Ezekiel 32 (emphasis on verse 2)—cf. Matt. 14:25/Num. 20:19/Ezek. 34:11-24, 2 Kings 19:24, Isa. 37:25/Gen. 24:32, John 13:5, Luke 7:44] But “why” is **distinction** given to this particular geographical area (i.e. Texas is the “Place Where the West Begins”)? Or, to any “oil-rich” area of the world for “THAT” **matter**? “What” **sets** “them” **a-part**?

There is another story told about trees whose imagery should be considered. **Ezekiel 31:** 1 And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me, saying, 2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness? 3 Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. 4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent her little rivers unto all the trees of the field. 5 Therefore **his height was exalted above all the trees of the field**, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. 6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. 7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. 8 The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. 9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him. 10 Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; 11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness. 12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. 13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: 14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. 15 Thus saith the Lord God; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. 16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. 17 They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen. 18 To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God.

4. Judges 9, " [1] And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, [2] Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are **threescore and ten** persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh. [3] And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He is our brother. [4] And they gave him **threescore and ten** pieces of silver out of the house of Baalberith, wherewith Abimelech hired vain and light persons, which followed him. [5] And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being **threescore and ten** persons, **upon one stone:** notwithstanding yet Jotham the youngest son of Jerubbaal was <u>left; for he hid himself</u> [Why is it not threescore and eleven persons in verse 2? Does the youngest not count as part of the whole?].

   1 Samuel 16:10-13, " [10] Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. [11] And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for **we will not <u>sit down</u>** till he come hither. [12] And he sent, and brought him in. Now he was **ruddy**, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he. [13] Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah."

   Galatians 4:1-2, " [1] Now I say, That the heir, as long 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."

[6] And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem. [7] And when they told it to Jotham, he went and stood in the top of mount Gerizim [the mount upon which the "blessing" was placed (pages [bottom of] 7-9)], and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. [8] The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. [9] But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? [10] And the trees said to the fig tree, Come thou, and reign over us. [11] But the fig tree said unto them, Should I forsake my sweetness,

Verse 5:
"Left; for he hid himself," is a clue to location on the graph. "Hid" means that graph is of someone with their **back** towards you. Therefore, "left" (hand) and "hid" would indicate the (+, −) quadrant. He hid himself in LAW.

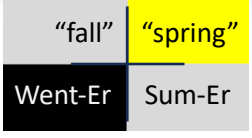
(−, −) quadrant = **NIGHT** = "Perfect" DEATH (the natural)

(−, +) quadrant = **SUNRISE** = "Perfect" GRACE/LIBERTY (the spiritual)

(+, −) quadrant = **SUNSET** = "Perfect" LAW (the spiritual)

(+, +) quadrant = **DAY** = "Perfect" LAW of LIBERTY [LOVE = "pure" LIFE] (natural/spiritual as **ONE** "new"— *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;"*)
Day is imagery of a FOLD—i.e. Night joined to the Day (see page 122).

*Psalm 139:12, "Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are **both alike** to thee."*
Cf. *Psalm 74:16-17, "[16] The day is thine, the night also is thine: thou hast prepared the light and the sun. [17] Thou hast set all the borders of the earth: thou hast made summer and winter."*



"Returned"—cf. "Repent" on page 99.

and my good fruit, and go to be promoted over the trees? (cf. Matthew 21:18-19, "as he returned into the city"; Mark 11:12-14,19-24) [12] Then said the trees unto the vine, Come thou, and reign over us. [13] And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? [14] Then said all the trees unto the bramble, Come thou, and reign over us. [15] And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon. [16] Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; [17] (For my father fought for you, and adventured his life far, and delivered you out of the hand of **Midian**: [18] And ye are risen up against my father's house this day, and have slain his sons, **threescore and ten** persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother;) [19] If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you: [20] But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech. [21] And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother. [22] When Abimelech had reigned three years over Israel, [23] Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech: [24] That the cruelty done to the **threescore and ten** sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren. [25] And the men of Shechem set liers ["liars"] in wait for him in the top of the mountains, and they **robbed** all that came along that way by them: and it was told Abimelech. [26] And Gaal ["gall"] the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him. [27] And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech. [28] And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal? and Zebul his officer? serve the

Verse 20:
"Jotham's curse was in essence a call for truth and just deserts for Abimelech and Shechem. He called for fire to come out of Abimelech to devour Shechem and for fire to come out of Shechem to devour Abimelech. In other words, he cursed them that they would be the destruction of the other."
—Gary Combs



"How far would you go to save yourself?"
—Almost Human

men of Hamor the father of Shechem: for why should we serve him? 29 And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out. 30 And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled. 31 And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed and his brethren be come ["become" (transformation)] to Shechem; and, behold, they fortify the city against thee. 32 Now therefore up by night, thou and the people that is with thee, and lie in wait in the field: 33 And it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, when he and the people that is with him come out against thee, then mayest thou do to them as thou shalt find occasion. 34 And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies. 35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that were with him, from lying in wait. 36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men. 37 And Gaal spake again, and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenim. 38 Then said Zebul unto him, Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out, I pray now, and fight with them. 39 And Gaal went out before the men of Shechem, and fought with Abimelech. 40 And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate. 41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem. 42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech. 43 And he took the people, and divided them into **three** companies, and laid wait in the field, and looked, and, behold, the people were come forth out of the city; and he rose up against them, and smote them. 44 And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the people that were in the fields, and slew them. 45 And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt. 46 And when all the men of the tower of Shechem

Isaiah 21:11-12, " 11 The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? 12 The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come."

Note the phrase "men and women": I find it interesting in reading this passage that it considers the women as well as the men. Women and children are rarely "counted" in the Holy Bible—treated as "nothing."

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" [DNA replication imagery] him up to mount Zalmon, 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" [DNA replication imagery] 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 women slew him. And his young man thrust him through, and he died. 55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place. 56 Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his **seventy** [verses 2, 4, 5, 18, 24 say "threescore and ten"] brethren: 57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal."

VERSE 51:
What is meant by "**shut it to them**"?



https://afrm.wpenginepowered.com/wp-content/uploads/2016/10/human-egg-sperm-selection.jpg

NOTE: "that [the-"hat"—i.e. ABOVE]" is **positive** $(+y)$; "which [witch]" is **negative** $(-y)$.

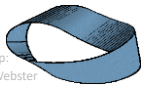
c. 2 Kings 19:21, "This is the word **that** the Lord hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee."

d. Isaiah 37:22, "This is the word **which** the Lord hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee."

The unusual wording in the book of Nehemiah is saying something.

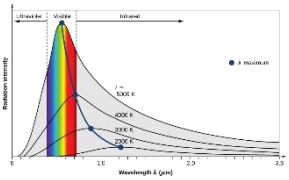
e. Nehemiah 5:13, "Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, **and emptied**. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise."

f. Job 16:12, "I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark."


Möbius strip:
Merriam-Webster

g. Job 38:13, “That it might **take hold of the ends** of the earth, that the wicked might be shaken out of it?”

h. Psalm 18:7, “Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.”



Creative Commons

i. Nahum 2:3, “The shield of his mighty men is made **red**, the valiant men are in **scarlet**: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.”

j. Nahum 3:12, “All thy strong holds shall be like fig trees with the firstripe figs: if they be shaken, they shall <u>even</u> fall into the mouth of the eater.”

   i. Psalm 34:8, “O taste and see that the Lord is good: blessed is the man that trusteth in him.”

k. Luke 7:24, “And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?”

l. Matthew 11:7, “And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?”

m. Matthew 24:29, “Immediately after the tribulation of those days shall the **sun** be darkened, and the **moon** shall not give her light, and the **stars** shall fall from heaven, and the **powers of the heavens** shall be shaken:”

   i. Genesis 37:9-10, “[9] And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the **sun** and the **moon** and the eleven **stars** made obeisance to me. [10] And he told it to his father, and to his brethren: and his **father** rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy **mother** and thy **brethren** indeed come to bow down ourselves to thee to the earth?”

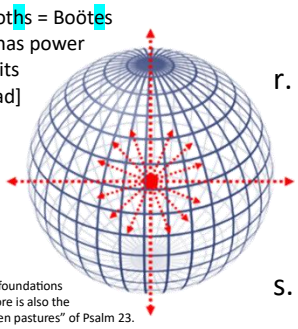
   ii. Colossians 1:12-22, “ [12] Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: [13] Who hath delivered us from the power of darkness, and hath **<u>translated</u>** us into the kingdom of his dear Son: [14] In whom we have redemption through 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 unreproveable in his sight:"

n. Mark 13:25, "And the stars of heaven shall fall, and the **powers that are in heaven** shall be shaken."
o. 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 mete withal it shall be measured to you again."
p. Luke 21:26, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the **powers of heaven** shall be shaken."
    i. Ephesians 2:2, "Wherein in time past ye walked according to the course of this world, according to the **prince of the power of the air**, the spirit that now worketh in the **children of disobedience** [the "un"—i.e. $-y$ quadrants]:"
q. Acts 4:31, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."
r. Acts 16:26, "And suddenly there was a great earthquake, so that the **foundations of the prison** were shaken: and immediately **all the doors were opened** [Psalm 24:7,9, "[7,9] Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. [8] Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle."], and every one's bands were loosed."
s. 2 Thessalonians 2:2, "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."
t. Hebrews 12:27, "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."
u. Revelation 6:13, "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

4. Isaiah 29:16, "Surely your **turning** of things **upside down** 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?"

Acts 16:26— "imagery of "booths" and "all on the roof." Booths = Boötes [ö has power on its head]

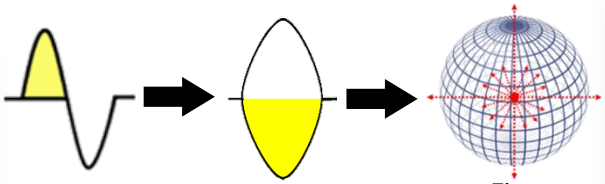


The foundations or core is also the "green pastures" of Psalm 23. The "man-☩-EL" is the "hills" of Psalm 121 (below).

Psalm 23, "[1] The Lord is my shepherd; I shall not want. [2] He maketh me to lie down in green pastures: he leadeth me beside the still waters. [3] He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. [4] Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. [5] Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. [6] Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

Psalm 121, "[1] I will lift up mine eyes unto the hills, from whence cometh my help. [2] My help cometh from the Lord, which made heaven and earth. [3] He will not suffer thy foot to be moved: he that keepeth thee will not slumber. [4] Behold, he that keepeth Israel shall neither slumber nor sleep. [5] The Lord is thy keeper: the Lord is thy shade upon thy right hand. [6] The sun shall not smite thee by day, nor the moon by night. [7] The Lord shall preserve thee from all evil: he shall preserve thy soul. [8] The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

John 10:16, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be **one fold**, and one shepherd."



Zion

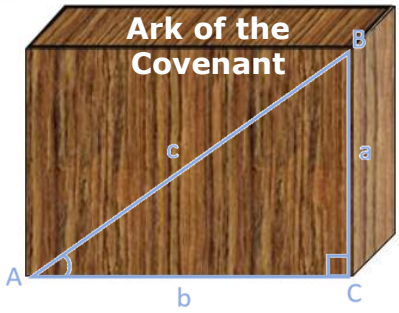
Psalm 132:13-14, "[13] For the Lord hath chosen Zion; he hath desired it for his habitation. [14] This is my rest for ever: here will I dwell; for I have desired it."

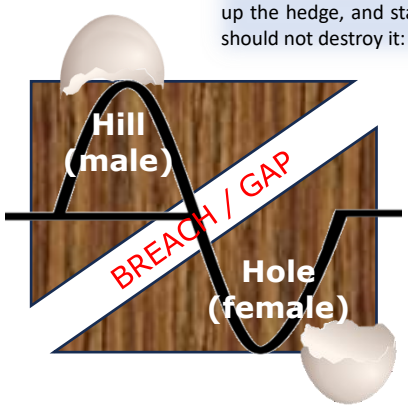
5. Acts 17:6, “And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have **turned** the world **upside down** are come hither also;”

REMEMBER: In the imagery, negative and positive do not cancel out to zero. They become “ONE” **new!**

But how does FāthEr “**sine**”? I will simply present the information as best I can, and a mathematician can improve it later. Referring back to “sole” definitions on page 17 [particularly the Spanish word “soler” (#3)], keep in mind the imagery of the Female as a “building.”

Ezekiel 22:30, “And I sought for a man among them, that should make up the hedge, and stand in the **gap** before me for the land, that I should not destroy it: but I found “none”.” [“none” = NUN]







“without walls” (Zechariah 2:4-5, Ephesians 2:14) (BELOW)

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, “And he said unto them, Ye will surely say unto me this proverb, **Physician, heal thyself**...”]

Understanding God's Original Intent Excerpt from Dr. Myles Munroe’s book, “God’s Big Idea”

The key to understanding humankind's presence and purpose on Earth is to understand God's original intent. If we know what God intended in the beginning, we can make better sense of where we are now and where we need to be going.

Intent can be defined as original purpose. It is more important for us to know what a person intended than to know what he or she actually said or did. If we do not properly discern intent, misunderstanding will follow. This is one reason why there are so many confused people in the world: We have misunderstood God's original intent; we have misunderstood not only ourselves, but also God's purpose for us on Earth.

Understanding intent gives us the "big picture." If we see or hear only a small part of the whole, we will misunderstand and draw an incorrect conclusion. God has a purpose for everything He does. All of us who are citizens of His Kingdom are part of His overall plan, but often all we can see is the tiny portion that involves us at any given moment. Regularly referring to the Bible, God's guidebook for life in His Kingdom, will inform us of His intent, which will, in turn, help us keep the big picture before us.

Intent is also the most critical component of motivation. It is the source of motivation and the reason why someone does something or creates something. Unless specifically stated, however, intent is usually hidden. A good example of this is a work of art by a master painter. Artists rarely state their intent plainly; they let their art speak for itself. For those who take the time and effort to search it out, the intent behind an artist's work can be discerned from the painting itself. No other explanation is necessary.

As I said before, **if intent is unknown, misunderstanding is inevitable.** Misunderstanding intent guarantees a waste of time, talent, energy, gifts, and resources. Unless we know what God intended, everything we do will be a waste of time. That is the problem with religion. Religion, at best, is humankind's best guess at God's original intent. Most religions focus on trying to get God's attention, which is the wrong approach. We already have God's attention. **The key to life and purpose, however, is to get God's intention.**

Zechariah 2:4-5, “ [4] And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: [5] For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.” **Ephesians 2:14-15**, “ [14] For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; [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;”

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."

https://engediresourcecenter.com/2015/07/02/ish-isah-together-fully-human/

Ish & Ishah – Together Fully Human

JULY 2, 2015 by Lois Tverberg

> *(Adam) said, "This is now bone of my bones, and flesh of my flesh; she shall be called Woman (ishah), Because she was taken out of Man (ish)." For this reason a man (ish) shall leave his father and his mother, and be joined to his wife (ishah); and they shall become one flesh. (Genesis 2:23-24)*



The creation story has many profound things to say about God's intention for our lives. We can be enriched just by looking closely at the Hebrew words that are used to describe the first human Adam, and then the creation of man and woman.

It may surprise English readers that the word adam is a **neutral** term meaning "human," **not specifically** a man. In the original Hebrew text, all references to Adam are neutral until God takes some of Adam's flesh and makes a woman: ishah, in Hebrew. Only at that point is Adam called ish, a man. The Hebrew word ishah hints at her origins from within the ish, something that we can mimic in English, with the words "man" and "woman." But interestingly, Adam is never called an ish until the ishah has been separated from him. It is as if the text is implying that male and female cannot define themselves fully as human without the other.



1 Corinthians 11:11-12, " [11] Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. [12] For as the woman is of the man, even so is the man also by the woman; but all things of God.

We may not realize that this logic is part of the next verse that says that for this reason, when a man and woman marry, they become "one." They are returning to God's first design before the ish and ishah were separated. The complementarity between man and woman is inherent in the way they were taken apart from each other, as the first ishah provides what the ish lacks. In God's design, it is the the **two together** who ultimately reflect the image of God.

In a "family" relationship, the laws of mathematics "change"—akin to the title of Dr. Myles Munroe book, "Single, But Not Alone." In family dynamics, ONE is the "perfect" number. [Cf. **Ecclesiastes 4:8-12**, " [8] There is one alone, and there is not a second...**[BUT]**...[9] Two are better than one...[10] For if they fall, the one will lift up his fellow...[11] Again, if two lie together, then they have heat: but how can one be warm alone? [12] And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." **Ephesians 5:31**, "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**."] **"FAMILY" is a "noncount/mass" noun!** (Page 60—definition)

"The man is a type of Christ, the woman is a type of the body of Christ."
—Dr. Bill Winston

Keeping in mind the "hand" imagery of Psalm 144 (page 57), and (in the document, "Good Theory of Everything—EQUATIONS [the IMAGERY]" (pages 117-118)) the imagery of a "hand" in Acts 12, verses 1, 11, and 17, consider the imagery of Genesis 38:27-30, " [27] And it came to pass in the time of her travail, that, behold, twins were in her womb. [28] And it came to pass, when she travailed, that the one put out his hand: and the midwife took and **bound upon** his hand a scarlet [the use of colors could indicate a "certain" frequency or wavelength] thread, saying, This came out first. [29] And it came to pass, as he **drew back** his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this **breach** be **upon** thee: therefore his name was called Pharez. [30] And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah (variant of "Sarah"—acute angles of "z" represents "sudden" CHANGE while the smooth curves of "s" represent "slow" change)" [Genesis 38—see **page 163** for whole chapter]. Reference this with the Law which came generations later (approximately 430 years later) and the verses below:

Colors could also indicate prism imagery (also imagery of time dilation). A "list" of colors or mention of "many" colors is indicative of the Female—i.e. the jewels on the Ephod is indicative of being clothed with WISDOM (the "married" wife). [Is there a "single" *wife*? A widow? What would that be imagery of?] "Buildings" or anything that is "built" is indicative of the Female. Cf. **Revelations 21:2**, *"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."* **Psalm 144:12**, *"that our daughters may be as corner stones, polished after the similitude of a palace:"*

1. Deuteronomy 25:5-10, " [5] If brethren dwell together, and **one of them die**, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. [6] And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. [7] And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. [8] Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; [9] Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. [10] And his name shall be called in Israel, **The house of him that hath his shoe loosed**." [The story of Life "dying" and Death refusing to "raise up unto his brother a name." This imagery is also akin to that that pertains to David's children, Tamar and Amnon in 2 Samuel 13. After "Am NONE/Nun" rapes his "half"-sister, Tamar, he s**corn**s her and kicks her out of his house—a "type" of "putting away"—divorcing (although they were never married nor engaged nor residing at the same residence).]
2. 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**."
    a. 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**:"
3. Ezekiel 18:20, "**The soul that sinneth, it shall die**. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son:

the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

a. Proverbs 19:2, "Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth."

Looking at the word, "die," we immediately see what can be the prefix "di-" attached to the non-passive, destructive force represented by "e." In English grammar, the prefix "di-" means "two, double, or twice [twain]." This brings to mind the imagery of hands and feet—human appendages that come in pairs or "sets." [In the word "feet," we see "double trouble" between "function" and the "cross." But we can also see a "twisting" of sorts—the letters "f" and "t" (in some fonts) are the "same" if placed on a "spindle."]. Throughout the document, *"Good Theory of Everything—EQUATIONS [the IMAGERY],"* there is much mention of "foot[/feet]" (and for some, its relevance to the number "12"—so perhaps "feet" is simply a reference to the number "24"). But there is one mention of "foot," in particular, which I wish to reference with this imagery being presented "here." It comes from **page 117** of that document:

Acts 12:8, "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."

(From page 23)

Now we get to the root word (**STRONG'S *#931***)—"**basanŏs**, *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***:—[rendered in scripture as] torment." **STRONG'S *#939*** is "**basis**, *bas'-ece;* from **βαίνω bainō** (to ***walk***); a ***pace*** ("base"), i.e. (by implication) 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…"]

[But, regarding "double trouble," (grammatically speaking) double negatives make a positive—i.e. TWO "NOs" [reverse: "son"] is a "YES."]

Note syntax.

4. Ruth 4:1-17, " [1] Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. [2] And he took ten men of the elders of the city, and said, **Sit ye down here**. And they sat

Ruth 4:1—why is the kinsman redeemer only mentioned as "such a one!"? Why does he remain nameless? Could it be that in the math, the character has to be "counted" as the Female/FeeMale (i.e. zero)? [Does the book of Hebrews (book with nameless author) count as the same—i.e. Female/FeeMale (or, zero)?]

Ruth 4:4— "**Redeem**" can be a variant of "Mede Er." **Mede** (referenced in the Bible 20 times as either Medeba ["ab Mede"] or Medes ["Me (backward) seed"/ "Med e's"]) is "(Heb. Madai), a Median or inhabitant of Media (Daniel 11:1). In Genesis 10:2 the Hebrew word occurs in the list of the sons of Japheth. But probably this is an ethnic and not a personal name, and denotes simply the Medes as descended from Japheth" (KingJamesBibleDictionary.com).

Medeba means "waters of grief; waters springing up" & "Waters of quiet, an ancient Moabite town (Numbers 21:30). It was assigned to the tribe of Reuben (Joshua 13:16). Here was fought the great battle in which Joab defeated the Ammonites and their allies (1 Chronicles 19:7-15; comp. 2 Samuel 10:6-14). In the time of Isaiah (15:2) the Moabites regained possession of it from the Ammonites. (See HANUN.) The ruins of this important city, now Madeba or Madiyabah, are seen about 8 miles south-west of Heshbon, and 14 east of the Dead Sea. Among these are the ruins of what must have been a large temple, and of three cisterns of considerable extent, which are now dry. These cisterns may have originated the name Medeba, 'waters of quiet.' (See OMRI.)" (KingJamesBibleDictionary.com).

"Medes, Media (middle land)" (KingJamesBibleDictionary.com).

Medes: a) Inhabitants of Media. **b)** Israelites distributed among, when carried to Assyria (2 Kings 17:6; 2 Kings 18:11). **c)** Palace in the Babylonian province of (Ezra 6:2). **d)** An essential part of the Medo-Persian empire (Esther 1:1-19). **e)** Supremacy of, in the Chaldean empire (Daniel 5:28; Daniel 5:31; Daniel 9:1; Daniel 11:1).

Medeba: a) A city of Moab (Numbers 21:30). **b)** An idolatrous high place (Isaiah 15:2). **c)** Allotted to Reuben (Joshua 13:9; Joshua 13:16). **d)** David defeats army and the Ammonites at (1 Chronicles 19:7-15) (KingJamesBibleDictionary.com).

down. [3] And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: [4] And I thought to **advertise** thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt **redeem** it, **redeem** it: but if thou wilt not **redeem** it, then tell me, that I may know: for there is none to **redeem** it beside thee; and I am after thee. And he said, I will **redeem** it. [5] Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. [6] And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it. [7] Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a **man plucked off his shoe, and gave it to his neighbour**: and this was a testimony in Israel. [8] Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe. [9] And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. [10] Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. [11] And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, **which two did build** the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem: [12] And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman. [13] So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son. [14] And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. [15] And he shall be unto thee a **restorer** of thy life, and a **nourisher** of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons [$n = 7$], hath born him. [16] And Naomi took the child, and laid it in her bosom, and became nurse [tRNA] unto it. [17] And the women her neighbours gave **it** a name, saying, There is a son born to Naomi; and they called **his** name O▪bed: he is the father of Jesse, the father of David [the king]."

iii. Joshua 3: [1] And Joshua rose early in the morning ["mourning"]; and they **removed** from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they **pass**ed **over**. [2] And it came to **pass** after three days, that the officers went through the host; [3] And they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then

ye shall **remove** from your place, and **go after** it. [4] Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, **that ye may know the way by which ye must go:** for ye have not **pass**ed this way heretofore. [5] And Joshua said unto the people, Sanctify yourselves: for to morrow the Lord will do wonders among you. [6] And Joshua spake unto the priests, saying, Take up the ark of the covenant, and **pass over** before the people. And they took up the ark of the covenant, and went before the people. [7] And the Lord said unto Joshua, This day will I begin to **magnify** thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. [8] And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall **stand still in Jordan**. [9] And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God. [10] And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. [11] Behold, the ark of the covenant of the Lord of all the earth **pass**eth **over** before you into Jordan. [12] Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. [13] And it shall come to **pass**, as soon as the **soles of the feet** of the priests that bear the ark of the Lord, the Lord of all the earth, shall **rest in the waters** of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon **an** heap. [14] And it came to **pass**, when the people **removed** from their tents, to **pass over** Jordan, and the priests bearing the ark of the covenant before the people; [15] And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) [16] That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people **pass**ed **over** right against Jericho. [17] And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites **pass**ed **over** on dry ground, until all the people were **pass**ed **clean over** Jordan.

1. Exodus 12:1-13, "[1] And the Lord spake unto Moses and Aaron in the land of Egypt saying, [2] This month shall be unto you the beginning of months: it shall be the first month of the year to you. [3] Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: [4] And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. [5] Your lamb shall be without blemish, a male of the first year:

ye shall take it out from the sheep, or from the goats: [6] And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. [7] And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. [8] And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. [9] Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. [10] And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. [11] And thus shall ye eat it; with your loins girded, your shoes on your **feet**, and your staff in your hand; and ye shall eat it in haste: it is the **Lord's passover**. [12] For I will **pass** through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. [13] And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will **pass over** you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

D. **What does it mean to be "born INTO sin"?** … We have already talked about "original" sin. We know that "traditionally, the origin has been ascribed to the sin of the first man, Adam, who disobeyed God in eating the forbidden fruit ([from the TREE] of [the] knowledge of good and evil) and, in consequence, transmitted his sin and guilt by heredity to his descendants" (Britannica.com). The "tree" is FāthEr and "we," His children, are the branches bearing the "**fore**-bidden" fruit [cf. Genesis 2:16-3:7, John 15:1-6, Mark 11:12-21].

merriam-webster.com

bidden *verb* **variants** *or* **bid** *also* **bade**

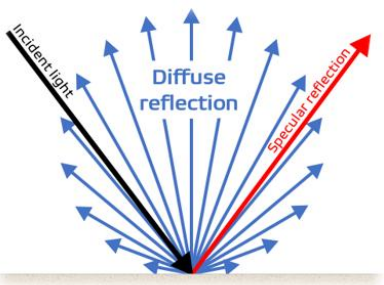
1. **as instructed :** to issue orders to (someone) by right of authority
   "the servants were expected to do exactly as they were bidden"
2. **as invited :** to request the **presence** or **participation** of
   "as company president, I bid you all to come to our annual holiday party!"

Cf. Luke 14:15-24 (Parable of the Great Banquet) and Matthew 22:1-14 (Parable of the Wedding Feast).

FāthEr is represented by the Law of Sine. According to Merriam-Webster.com, the law of sine is "**1. :** a law in trigonometry: the ratio of each side of a plane triangle to the sine of the opposite angle is the same for all three sides and angles. **2. :** a law in trigonometry: the ratio of the sine of each arc of a spherical triangle to the sine of the opposite angle is the same for all three arcs and angles." [Cf. Lambert's Cosine law: testbook.com/physics/lambert-cosine-law]

Lambert's Cosine law is one of the important concepts of photometry and is related to diffuse reflection. It is also known as the cosine emission law. In this kind of reflection, a clear image is not obtained as the incident rays don't merge at a single point, they diffuse in different directions. Lambert's Cosine Law states that the radiant intensity from an ideal diffusing reflective surface is directly proportional to the cosine of the angle θ between the direction of incident light and normal to the surface.

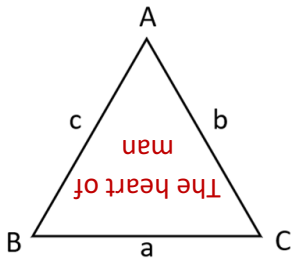
The mathematical expression for the law is given as $I = I_0 cos\theta$

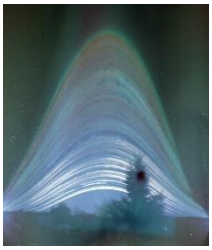


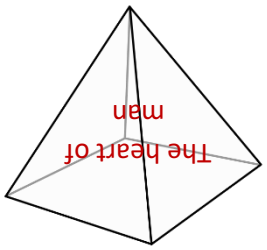
We, His "children/wife/bride" (Wisdom), are represented by the Law of Cosine [see "A Good Theory of Everything—Equations [the IMAGERY]," page 11 (Isaiah 13:19 textbox) for related verses & page 101]. According to Cuemath.com, "The law of cosine states that the square of any one side of a triangle is equal to the difference between the sum of squares of the other two sides and double the product of other sides and cosine angle included between them."

In other words, the equations:

$a^2 = b^2 + c^2 - 2bc\cos(A)$
$b^2 = c^2 + a^2 - 2ca\cos(B)$
$c^2 = a^2 + b^2 - 2ab\cos(C)$







Psalm 119:114, *"Thou art my hiding place and my shield: I hope in thy word."*

Numbers 32:19, "For we will not inherit with them on **yonder side** Jordan, or forward; because our inheritance is fallen to us on **this side** Jordan eastward."
Joshua 7:7, "And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been **content**, and dwelt **on the OTHER side** Jordan!"

To be "born" into "sin" is to be THAT which went "into the mountain" [see "A Good Theory of Everything—Equations [the IMAGERY]." Although referenced throughout the document, please see pages 33-40 for some verses]. Speaking in terms of the imagery, to be "born" into "sin" is THAT which is borne "on the OTHER side." [Cf. Numbers 32:19, Joshua 7:7]

i. Genesis 8:18-22, " [18] And Noah went forth, and his sons, and his wife, and his sons' wives with him: [19] Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. [20] And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. [21] And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the **imagination of man's heart** is evil from his youth; neither will I again smite any more every thing living, as I have done. [22] While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

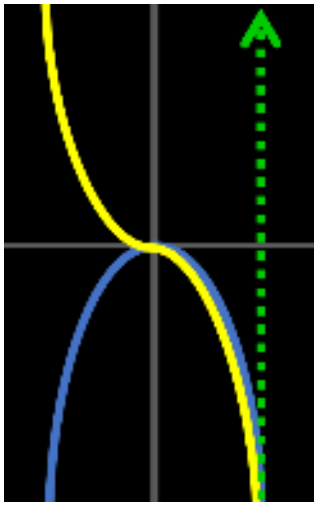
ii. **Psalm 51:** [1] Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. [2] Wash me throughly from mine iniquity, and cleanse me from my sin. [3] For I acknowledge my transgressions: and my sin is ever before me. [4] Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. [5] **Behold, I was shapen in iniquity; and in sin did my mother conceive me.** [6] Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. [7] Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. [8] Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. [9] Hide thy face from my sins, and blot out all mine iniquities. [10] Create in me a clean heart, O God; and renew a right spirit within me. [11] Cast me not away from thy presence; and take

not thy holy spirit from me. [12] Restore unto me the joy of thy salvation; and uphold me with thy free spirit. [13] Then will I teach transgressors thy ways; and sinners shall be converted unto thee. [14] Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. [15] O Lord, open thou my lips; and my mouth shall shew forth thy praise. [16] For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. [17] The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. [18] Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. [19] Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

iii. John 1:12-13, "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: Which were **born**, not of blood, nor of the will of the flesh, nor of the will of man, but **of God**."

E. **What is the "guilt" of "sin"?** As I have repeatedly said, "Things aren't always what they seem." In imagery, what **"appears"** to be similar or the "same" is "related" in the imagery. For example, "guilt" is "related" to guild(ed) [a group of people who have the same job, objectives, interest, or goals] and gilded [an adjective that is spelled like a "past" tense verb that means being "over-laid" ["covered"] with gold, or "given" a "shining" appearance like gold]. When I looked up the word, "gilded," the sentence *Oxford Languages* gave as an example of how to use the word "gild," I found interesting: "they gild the facts until the truth all but vanishes." Taking all of the imagery already discussed into account, we can clearly see that the pride ("family") of LIFE—the Lion of the Tribe of Judah—is the "guilt" (guild) of FāthEr's "sin(e)."

F. Job 15:14-15 says, "What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are **NOT clean** in his sight." **What does it mean to be cleansed?**

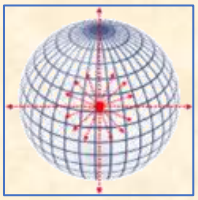


Cf. Psalm 24:1-4, " [1] The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. [2] For he hath founded it upon the seas, and established it upon the floods. [3] Who shall ascend into the hill of the Lord? or who shall stand in his holy place? [4] He that hath **clean** hands, and a pure heart; who hath not **lifted up his soul unto vanity**, nor sworn deceitfully." According to *STRONG'S Exhaustive Concordance of the Bible*, "clean" (#**5355**. nâqîy or nâqîy' [pronounced: *naw-kee'*]) is "from 5352; *innocent*." It is rendered in scripture as "blameless, clean, clear, exempted, free, guiltless, innocent, quit." **STRONG'S 5352.** nâqâh, *naw-kaw';* a primitive root; to *be* (or *make*) *clean* (literally or figuratively); by implication (in an adverse sense) to *be bare*, i.e. *extirpated*."

SEE BOTTOM OF NEXT PAGE for context of this textbox.

Jeremiah 23:5-8 and Jeremiah 33:14-16 are imagery of yin yang and of the constellation Gemini (Castor and Pollux) which has variations in different cultures. Some Jewish texts used "hands" (one holding flowers and one holding a goblet) to represent twins. More common in Jewish culture are the 2 tablets of the Ten Commandments, or the human twins Jacob and Esau, etc. **COMPARE** Egyptian Dendera zodiac, Hindu Yami and Yama, Apollo and Artemis, the Navajo Hero Twins Monster Slayer and Born for Water (sons of Changing Woman and the Sun), Fingula and Aodh of Irish myth, the Hero Twins of Maya myth (Hunahpu and Ixbalanque), Mawu and Lisa (twin pair that represents the sun and moon, and the feminine and masculine principles in the mythology of the Fon people of Benin), etc. Pay particular attention to those variations that used male **and** female figures [this can represent a sex "change"!].

ex·tir·pate /ˈekstərˌpāt/ *verb* : 1. root **out** and destroy completely. *(Oxford languages)*
"the use of every legal measure to extirpate this horrible evil from the land"
[Origin: late Middle English (as *extirpation* [imagery relative of "constipation"]): from Latin *exstirpare*, from *ex-* '**out**' + *stirps* ["stirps" is a variant of "strips" (i.e. the teeth of a screw or gear [see all meanings])/"stripe"] 'a **stem**' [a "branch"?—cf. verses below].]



John 15:5-11, "[5] I am the vine, ye are the **branches**: He that abideth in me, and I in him, the same bringeth forth much fruit: for with**out** me ye can do nothing. [6] If a man abide not in me, he is cast forth as a **branch**, and is withered [what is meant by "cast forth AS a branch" after saying that "ye ARE the branches"? Is this imagery of growth BEYOND the parent? If so, what is the true imagery of "withered"?]; and men (since FāthEr is the "man," "men" would be the 4 quadrants of the graph) gather them, and cast them into the fire, and they are burned. ["Men gather…": sounds the opposite of the dispersion of the sphere seen in Matthew 25:32 ("separate"—see image above right). For "gather" verses: cf. Isaiah 11:11-12, Ezekiel 11:17, Zephaniah 3:20, Jeremiah 31:8, Isaiah 56:8, Matthew 24:31 (all verses on page 187)] [7] If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you ["un" always denotes "below," "under," or "beneath"—i.e. $-y$.]. [8] Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. [9] As the Father hath loved me, so have I loved you: continue ye in my love [**Luke 22:42**, "Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done"; **John 3:16**, "For God so loved the world, that he **gave** his only begotten Son…"]. [10] If ye keep my commandments [John 13:34, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."], ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. [11] These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Isaiah 11:1, "And there shall come forth a rod [the reverse (dor) is a variant of door] **out** of the **stem*** of Jesse, and a **Branch** shall grow **out** of his roots:" [*Isaiah 11:1 is the only place where "stem" is found in the King James Version]

Isaiah 4:2, "In that day shall the **branch** of the Lord be beautiful and glorious [feminine imagery], and the fruit of the earth shall be **ex·cell·**ent and **come·**ly for them that are escaped of Israel." [cf. "yield fruit"— **Ezekiel 36:8**, "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come"; **Genesis** 1:11-12,29, **Leviticus** 19:25, 25:19, 26:20, **Deuteronomy** 11:17, **Psalm** 107:37, **Proverbs** 12:12, **Jeremiah** 17:8, **Ezekiel** 34:27, **Joel** 2:22, **Habakkuk** 3:17, **Mark** 4:7-8, **Hebrews** 12:11, **Revelation** 22:2, "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."]

Zechariah 3:8-4:14, "[3:8] Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee [cf. Revelation 4:4, "And round ab**out** the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold."]: for they are men "wondered at" [cf. Luke 2:18, 4:22, 9:43, Acts 7:31 (page 162)]: for, behold, I will bring forth my servant the **Branch**. [9] For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day ["stone" & "eyes"—cf. "A Good Theory of Everything—EQUATIONS [the IMAGERY]" (pages 100-102, 106-107)]. [10] In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree. [4:1] And the angel that talked with me came again, and "waked" me, as a man that is wakened **out** of his sleep. [2] And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof [COMPARE: Matthew 5:15, Mark 4:21, Luke 11:33 (page 187)]: [3] And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof [COMPARE: Revelation 22:2 (page 187)]. [4] So I answered and spake to the angel that talked with me, saying, What are these, my lord? [Note the "answer" comes "after" he tells what he sees. Note also that the "answer" is a "question."] [5] Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. [6] Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. [7] Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the "headstone" thereof with sh**out**ings, crying, Grace, grace [i.e. coup de grâce] unto it. [8] Moreover the word of the Lord came unto me, saying, [9] The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it [cf. Hebrews 12:2 (page 187)]; and thou shalt know that the Lord of hosts hath sent me unto you. [10] For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth. [11] Then **answered I**, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof**?** [12] And **I answered** again, and said unto him, What be these two olive **branches** which through the two golden pipes empty the golden oil **out** of themselves**?** [13] And **he answered** me and said, Knowest thou not what these be**?** And I said, No, my lord. [14] Then said he, These are the two anointed ones, that stand by the Lord of the whole earth [imagery of x,y,z]."

Jeremiah 23:5-8, "[5] Behold, the days come, saith the Lord, that I will raise unto David a righteous **Branch**, and a King shall reign and prosper, and shall **execute judgment and justice** in the earth. [6] In his day**s** Judah shall be saved, and Israel shall dwell safely: and this is his name whereby **HE** shall be called, The Lord Our Righteousness. [7] Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought **up** the children of Israel **out** of the land of Egypt; [8] But, The Lord liveth, which brought up and which led the **seed** of the house of Israel **out** of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

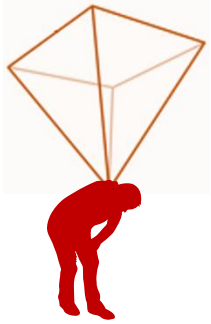
Jeremiah 33:14-16, "[14] Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. [15] In those days, and at that time, will I cause the **Branch** of righteousness to grow up unto David; and he shall **execute judgment and righteousness** in the land. [16] In 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."

I had intended to only use verses 10-15 but I think the imagery would be incomplete without full context.

I find the punctuation in this passage interesting—particularly the colons. According to *ThePunctuationGuide.com,* "The colon is used to separate two independent clauses when the second **explains** or **illustrates** the first." That does not appear to be the case in this passage—or is it? Knowledge of the "measuring tool" that it is describing may "tell the tale."

Daniel 4: [1] Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. [2] I thought it good to shew the signs and wonders that the high God hath wrought toward me. [3] How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. [4] I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: [5] I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. [6] Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. [7] Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. [8] But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my God, and in whom is the spirit of the holy gods: and before him I told the dream, saying, [9] O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. [10] Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. [11] The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: [12] The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. [13] I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; [14] He cried aloud, and said thus, **Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:** [cf. Revelation 22:2, "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded **her** fruit every month: and the leaves of the tree were for the healing of the nations." (see bottom of page 187: "**Regarding**…")] [15] Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the **dew** of heaven, and let his portion be with the beasts in the grass of the earth: [16] Let his heart be changed from man's, and let a beast's heart be given unto him; and **let seven times "pass over" him**. [17] This matter is by the decree of the **WATCHERS** [Philippians 3:20, "For our conversation **is** in heaven; **from whence** also **we look** for the Saviour, the Lord Jesus Christ:"], and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men [see bottom of page 187]. [18] This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee. [19] Then Daniel, whose name was Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. [20] The tree that thou sawest [can be a play on words—i.e. "saw" as in a "cutting instrument"], which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; [21] Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: [22] It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. [1 Samuel 1:25,27, "How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places…How are the mighty fallen, and the weapons of war perished!"] [23] And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of

the field, till seven times "pass over" him; [24] This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: [25] That **they** shall drive thee from men, and thy dwelling shall be with the beasts of the field, and **they** shall make thee to eat grass as oxen, and **they** shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the "most High" [Note that in this title "most" is never capitalized because "most" is an adjective used to indicate that the pyramid is upside down—i.e. the "most" are resting on the shoulders of ONE [see image below]. This is the same imagery of "all on the roof"—the same imagery of all being mountain peaks—i.e. $0^{y+y+y+y...}$. Cf. **Judges 9:51**(NIV), "Inside the city, however, was a strong tower, to which all the men and women—all the people of the city—had fled. They had locked themselves in and climbed up on the tower roof." **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**." **Isaiah 22:1**(NIV), "A prophecy against the Valley of Vision: What troubles you now, that you have all gone up on the roofs," **Isaiah 22:1**(KJV), "The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?" NOTE the paradox that exists in who is up and who is down.] ruleth in the kingdom of men, and giveth it to whomsoever he will. [26] And whereas **they** commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that **the heavens do rule**. [27] Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. [28] All this came upon the king Nebuchadnezzar. [29] At the end of twelve months he walked in the palace of the kingdom of Babylon. [30] The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? [Cf. Revelation 4:11, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." Colossians 1:16, "in heaven…in earth…all things were created by him, and **for** him:"] [31] While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. [32] And **they** shall drive thee from men, and thy dwelling shall be with the beasts of the field [FāthEr's creation (in heaven and earth) is the field [in astronomical imagery, our entire solar system would be the "field" [in religious imagery (cf. Joel 2:17), the sun & solar flares = priests weeping; distance between sun and Mercury = porch; earth = altar]]]: **they** shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will [cf. Daniel 7:27 above]. [33] The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. ["Hair…like eagles' feathers? Why the PLURAL nouns "eagles" and "birds"?] [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** [zero = Wisdom the "married wife"— Jeremiah 3:14, "Turn, O backsliding children, saith the Lord; for I am married unto you…"]**:** 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? [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 my counsellors and my lords sought 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. ["Base"—cf. Daniel 4:17 (previous page)/ see bottom of page 187/ **SEE ALSO:** page titled, *"The POWER of CELL-f,"* in pdf document "REA-SON-too" (page 27). Link located on home page of *www.goodtheoryofeverything.com* (below **"…a lie"** in the yellow outlined textbox).]



See Daniel 4:25 above. (Turn the pyramid right side up and the man appears impaled.)

i. Lamentations 3:41, "Let us lift up our heart [plural to singular] **with our hands** unto God in the heavens."

ii. Psalm 73:13, "Verily I have cleansed my heart in vain, and **washed my hands in innocency**."

sHe's broken because sHe believed.

In the paper, "Good Theory of Everything—EQUATIONS [the IMAGERY]" (beginning on page 40), I showed how water, blood, fire and "word" are equivalents in the imagery. To "cleanse" with water is the same as using fire, or blood or the "word" [Ephesians 5:25-26, Deuteronomy 12:16, Psalm 79:3, Ezekiel 32:6, 1 John 5:6-8, Matthew 3:11, Jeremiah 20:9, et al]. On page 47 of that paper, I showed how fire equals soap and salt [cf. Malachi 3:2, Mark 9:49]. The meaning of cleansing is the same as the imagery of "repentance"—which is the imagery

Cf. evaporation imagery with "**dissolve**" verses in textbox on page 100.

See page 99 for "repent"

Cf. 1 Corinthians 12 on page 200 for more "body" imagery.

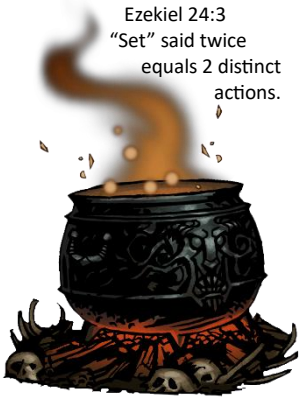
of "evaporation" of black holes in physics. In the following passage, Jesus washes His disciples' feet. In the paper, "Good Theory of Everything—EQUATIONS[the IMAGERY]," we glanced at the imagery of "h-AND(s)"and "feat." Here, I want to add a little to the imagery of "feet." Consider the imagery of John 13:1-15 in light of the verses that follow.

1. John 13:1-15, " [1] Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. [2] And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; [3] Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; [4] He riseth from supper, and laid aside his garments; and took a towel, and girded himself. [5] After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. [6] Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? [7] Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. [8] Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. [9] Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. [10] Jesus saith to him, **He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.** [11] For he knew who should betray him; therefore said he, Ye are not all clean. [12] So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye **what I have done to you?** [13] Ye call me Master and Lord: and ye say well; for so I am. [14] If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. [15] For I have given you an example, that ye should do as I have **done to you**."

Understanding of ancient Jewish law regarding the "unclean" leper (i.e. reverse for "repel"—cf. bottom of page 129-130) can give added understanding of the imagery of **Coulomb's Law** and the **Law of Repulsion** (non-scientific—i.e. spiritual, psychological, metaphysical, and general human experience).

He BREWS!

Ezekiel 24:3 "Set" said twice equals 2 distinct actions.



Cf. Ezekiel 24:3-5, " [3] Thus saith the Lord God; **Set** on a pot, **set** it on, and also pour water into it: [4] Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones. [5] Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them "seethe" ["the see [sea]"] the bones of it therein."

61 verses for "honey": **Genesis** 43:11, **Exodus** 3:8,17, 13:5, 16:31, 33:3, **Leviticus** 2:11, 20:24, **Numbers** 13:27, 14:8, 16:13-14, **Deuteronomy** 6:3, 8:8, 11:9, 26:9,15, 27:3, 31:20, 32:13, **Joshua** 5:6, **Judges** 14:8-9,18, **1 Samuel** 14:25-27,29,43, **2 Samuel** 17:29, **1 Kings** 14:3, **2 Kings** 18:32, **2 Chronicles** 31:5, **Job** 20:17, **Psalm** 19:10, 81:16, 119:103, **Proverbs** 5:3, 16:24, 24:13, 25:16,27, 27:7, **Song of Solomon** 4:11, 5:1, Isaiah 7:15,22, **Jeremiah** 11:5, 32:22, 41:8, **Ezekiel** 3:3, 16:13,19, 20:6,15, 27:17, **Matthew** 3:4, **Mark** 1:6, **Luke** 24:42, **Revelation** 10:9-10

a. Ezekiel 8:1-4, " [1] And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. [2] Then I beheld, and lo a likeness as the **appearance of fire**: from the appearance of his loins **even downward, fire**; and from his loins even upward, as the appearance of brightness, as the colour of amber [same as "honey"]. [3] And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; "where was the seat of the image of jealousy" [this phrase, if "alone," would be a question rather than a statement], "which provoketh to jealousy" [this phrase as well]. [4] And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain." [firey feet → 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:"]

b. Deuteronomy 4:24, "For the Lord thy God is **a consuming fire**, even a jealous God."
c. Deuteronomy 9:3, "Understand therefore this day, that the Lord thy God is he which goeth over before thee; as **a consuming fire** he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee."
d. Hebrews 12:29, "For our God is **a consuming fire**."
e. 2 Samuel 22:39, "And **I have consumed them**, and wounded them, that they could not arise: yea, they are fallen under my feet."
f. Malachi 3:6, "For I am the Lord, I change not; therefore ye sons of Jacob are **not consumed**."



i. Ephesians 5:25-28, "[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**, [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."
ii. 1 Samuel 15:22, "And Samuel said, Hath the Lord as great delight in **burnt offerings and sacrifices**, as in obeying the **voice** of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

What would the imagery mean if the "e" in "Peh" was pronounced as a **long** "ē" (pee)? This imagery would relate to the imagery of the "loo" alluded to in most of my documents. To pee "h" ("breath" or [reduced/] Planck's constant) is equivalent to Hosea 13:13, "...the place of the breaking forth of children"—the place of zero (0).

1. The 17th letter of the Hebrew alphabet is the letter "Peh[A]" [pronounced the same as "**pay**"]. It "...represents the (ordinal) number 17 and the *mispar* (standard number) 80...the same value found in the words *yesod* (foundation) and *gevurah* (strength)....also the age of Moses when he was called to lead the Children of Israel out of Egypt...indicative of a sign of strength in human life (Psalm 90:10)" (hebrew4christians.com). Peh is associated with the part of the body that represents speech. Peh means "mouth." Because the eye sees first, then the mouth speaks what has been seen, Peh follows the Hebrew letter "ayin" (which means "eye") to represent the order of things in life ["Negatively, reversing this order results in '**blind consumption**' or **mindless chatter**...'Ayin gives insight, but it is the *peh* (mouth) that gives insight expression." (hebrew4christians.com) Cf. Luke 6:45, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." (cf. Matthew 12:30-35)]. To some, Peh is joined to Sach to form the word

"The inner space of the letter Pey reveals the letter Bet. Since the first word of Scripture (*bereshit*) begins with an enlarged letter Bet (representing the house of creation), it is inferred that the invisible letter Pey (surrounding the Bet) represents the Word of God that created the heavens and the earth (Genesis 1:1; John 1:1-3)." (hebrew4christians.com)





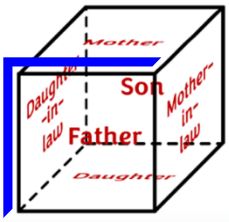
Revelation 19:1,5-6,15,21, "[1] And after these things I heard a great **voice** of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:...[5] And a **voice** came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. [6] And I heard as it were the **voice** of a great multitude, and as the voice of many waters, and as the **voice** of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth...[15] And out of his mouth goeth a **sharp sword**,...[21] And the remnant were slain with the **sword** of him that sat upon the horse, which **sword proceeded out of his mouth**:..."

Without the dagesh mark, "Peh/Pey" is shaped like a "hand" holding a "rod" and is called "Feh/Fey"

(פ) 

[Faith → "Fey th" → "thə Fey" Cf. Luke 19:10, 15:20].





Psalm 144:5, "**Bow thy heavens**, O Lord, and come down: touch the mountains, and they shall smoke." [See page 57 for whole chapter.] Cf. " r " & " ד " & " L " imagery on page 98 (margin). Compare to the letter "L" and tRNA (page 34 margin).



Cf. Luke 15:20 with Luke 19:10, *"For the Son of man is come to **seek** and to **save** that which was lost."* What if the person in the door was a "legion" or "many"— Mark 1:33, "And all the city was gathered together at the door" (compare Genesis 19:1-11, Judges 19). [Cf. "doors"—i.e. Judges 3:24, *"When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he **covereth his feet in his summer chamber**."* **Joshua** 2:19, **Judges** 3:23-25, 11:31, 16:3, 19:27, **1 Samuel** 3:15, 21:13, **1 Kings** 6:31-32,34, 7:5,50, **2 Kings** 18:16, **1 Chronicles** 22:3, **2 Chronicles** 3:7, 4:9,22, 23:4, 28:24, 29:3,7, 34:9, **Nehemiah** 3:1,3,6,13-15, 6:1,10, 7:1,3, **Job** 3:10, 31:32, 38:8,10,17, 41:14, "Who can open the doors of his face? his teeth are terrible round about." (reflective imagery), **Psalm** 24:7,9, 78:23, **Proverbs** 8:3,34 [" [3] She crieth at the gates, at the entry of the city, at the coming in at the doors."], **Ecclesiastes** 12:4, **Isaiah** 26:20, 57:8, **Ezekiel** 33:30, 41:11,23-25, 42:4,11-12, **Micah** 7:5, **Zechariah** 11:1, **Malachi** 1:10, **Matthew** 24:33, **Mark** 13:29, **John** 20:19,26, **Acts** 5:19,23, 16:26-27, 21:30]

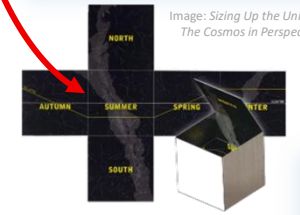


Image: *Sizing Up the Universe: The Cosmos in Perspective*

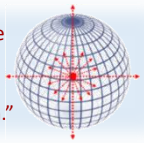
Pesach (Passover)—meaning "the mouth that speaks." This combination is suggestive of freedom of speech being the core meaning of Passover. The letter can appear bent or elongated (when the final letter of a word). "The medial form…'bent' in humility, suggestive of a 'closed mouth.' The sofit form is…'open' and 'upright.' The midrash is that we must be silent and humble before we straighten ourselves to speak" (hebrew4christians.com). When the dagesh mark (the dot in the center) is not present, Peh is called "Feh" (pronounced with the "F" sound). The cursive form[B] of Peh is imagery of a torus. [Consider that the imagery of heaven and earth are of two perpendicular planes—i.e. earth is heaven "bent" to show favor [cf. Psalm 144:5]. This is imagery of the small letter " r " or the Hebrew letter dalet " ד " or capital letter " L "…etc. [Each letter represents a different angle.] This imagery of the letter r can be seen in Luke 12:53, "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"—imagery of five people expressed through six roles [mother and daughter-in-law equals ONE person (see cube)]].....If the Hebrew letter was viewed from the imagery perspective of heaven, it would be turned on its side[C] and resembles the image of a person standing in the entrance of a cave or a doorway—like a parent looking for His son to return home (cf. Luke 15:11-20, " [20] And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."). The following are quoted/paraphrased from the website hebrew4christians.com:

Luke 12 whole chapter page 227

a. The Meaning of Pey: The word Pey means "mouth" and by extension, "word, expression, vocalization, speech and breath." [Breath is represented in the imagery as the letter "h"—which is (reduced/) Planck's constant, a mathematical expression used in quantum mechanics.]
b. The Mystery of Pey: The morphology of the letter "Bet" (called the "Hidden Bet") is required for the writings of a Torah scribe. Many kabbalists claim that the Peh is composed of two other letters: Kaf and Yod. Since one of the meanings of Kaf is "container" (i.e., spoon), it is suggested that the letter Pey is a picture of the divine spark (Yod) of God within the soul (Kaf, understood as a container of the soul).

iii. 1 Corinthians 7:9, "But if they cannot contain, let them marry: for it is **better to marry than to burn**."

Psalm 24:7,9, "Lift up your heads, O ye gates; and be ye lift up, ye **EVERLASTING DOORS**; and the King of glory shall come in…Lift up your heads, O ye gates; even lift them up, ye **EVERLASTING DOORS**; and the King of glory shall come in."



BELOW is imagery for #4

Tree of (the) Knowledge of Good and Evil

(Genesis 2:9,17)

A

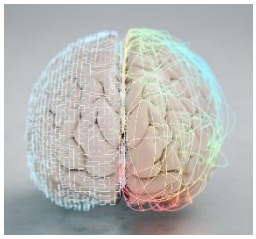


Tree of LIFE

B



C



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

Proverbs 29:18, "Where there is **no vision**, the people **perish**: but he that keepeth the law, happy is he."

1. Ephesians 5:25-27, "[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**, [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."
2. Malachi 3:6, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."
   a. Hebrews 12:29, "For our God is a consuming fire."
3. Exodus 3:2, "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed."
4. Revelation 22:1-2, "[1] And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. [2] In the midst of the street of it, and **on EITHER side of the river**, was there **the tree** of life, which bare twelve manner of fruits, and yielded her fruit **every month**: and the leaves of the tree were for the healing of the nations."
   a. The imagery expressed in Revelation 22:2, is imagery of a female reproductive cycle. In my pdf document "A Good Theory of Everything—EQUATIONS [the IMAGERY]" (page 103), I compared this imagery to imagery of the human "brain" [the FEMALE uses BOTH sides of the brain—the MALE, only one]. The FEMALE represents WISDOM or LAW/FOLLY depending on the level of maturity—NOT age. On page 106 of that document, I begin an ongoing conversation about the role of the FEMALE, especially as it relates to the verse found in 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." If their "eyes" are the prophets, rulers and the seers, that means they have no true "vision." When these are "blind," it is the duty of LAW to see [they are "blind" because they have no WISDOM—WISDOM has been silenced].

Romans 1:18-32 (Contemporary English Version)

Everyone Is Guilty

[18] From heaven God shows how angry he is with all the wicked and evil things that sinful people do to crush the truth. [19] They know everything that can be known about God, because God has shown it all to them. [20] God's eternal power and character cannot be seen. But from the beginning of

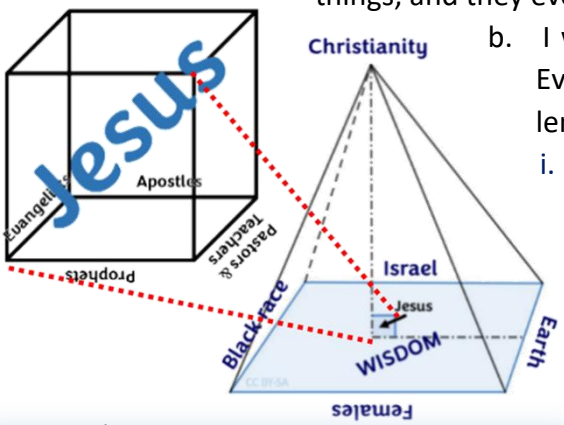
creation, God has shown what these are like by all he has made. That's why those people don't have any excuse. [21] They know about God, but they don't honor him or even thank him. Their thoughts are useless, and their stupid minds are in the dark. [22] They claim to be wise, but they are fools. [23] They don't worship the glorious and eternal God. Instead, they worship idols that are made to look like humans who cannot live forever, and like birds, animals, and reptiles. [As I show throughout the pdf "A Good Theory of Everything—EQUATIONS [the IMAGERY]," FāthEr is the idol worshipper and "we," FāthEr's children, are the "idols" ["dumb idols" in a couple of verses of the KJV (Habakkuk 2:18, 1 Corinthians 12:2 (whole chapter on page 200))]!]

[24] So God let these people go their own way. They did what they wanted to do, and their filthy thoughts made them do shameful things with their bodies. [25] They gave up the truth about God for a lie, and they worshiped God's creation instead of God, who will be praised forever. Amen.

[26] God let them follow their own evil desires. Women no longer wanted to have sex in a natural way, and they did things with each other that were not natural. [27] Men behaved in the same way. They stopped wanting to have sex with women and had strong desires for sex with other men. They did shameful things with each other, and what has happened to them is punishment for their foolish deeds.

[28] Since these people refused even to think about God, he let their useless minds rule over them. That's why they do all sorts of indecent things. [29] They are evil, wicked, and greedy, as well as mean in every possible way. They want what others have, and they murder, argue, cheat, and are hard to get along with. They gossip, [30] say cruel things about others, and hate God. They are proud, conceited, and boastful, always thinking up new ways to do evil.

These people don't respect their parents. [31] They are stupid, unreliable, and don't have any love or pity for others. [32] They know God has said that anyone who acts this way deserves to die. But they keep on doing evil things, and they even encourage others to do them.



b. I want to place here excerpts from my pdf "A Good Theory of Everything—EQUATIONS [the IMAGERY]" (pages 100, 106-107) that lends some understanding to this imagery of the FEMALE:

i. 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." …. It is the "prophets" (who are "your rulers" and "seers") that are "blind"! Looking at the diagram, it is the "Females" that must "see" for that side. The "Females" are the "eyes" of the prophets [the Black Race is the only MALE].

Four Control/Comparison Groups + ONE:

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**

Cf. **Isaiah 43:15,17**, "[15] I am the [3]Lord, your [4]Holy One, the [1]creator of Israel, your [2]King…[17] Which bringeth forth the chariot[4] and horse[1], the army[3] and the power[2]…" **1 Peter 2:9**, "But ye are a chosen generation[3], a royal priesthood[2], an holy nation[4], a peculiar people[1]; that ye should shew forth the praises of him who hath **called you** out of darkness into his marvellous light:"

ii. 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 [He is playing the part of the fool]), but to be **in** silence."

[Habakkuk 2:20, "But the Lord is in his holy temple: let **all the earth** "keep" "silence" before him." [The "silenced" can be imagery of those who are "shut up"—i.e. the "silenced" are the cowed (as opposed to the "herd"). Remember, we are solving a "RIDDLE."]]

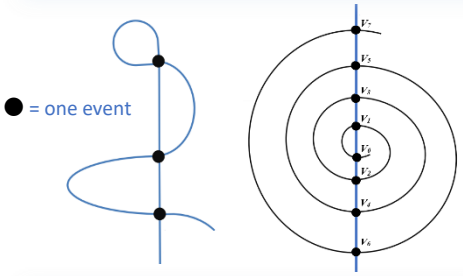
The imagery of 1 Corinthians 14 is imagery of a group being forced to ONLY "watch" without being allowed to participate or gain from what is being "taught"—there is no satisfaction for "her" being "there." If the Female is the only group with "sight" for that side, then women are being commanded to "learn" 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:

> "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

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, " [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:"] [1 Corinthians 11:1-16 speaks of the

"SILENCE"—cf. **Isaiah 1:6**, "From the sole of the foot even unto the head there is **no soundness** in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." / Luke 19:40, "And he answered and said unto them, I tell you that, if these should **hold their peace**, the stones would immediately cry out." / Titus 2:15, "These things **speak**, and exhort, and rebuke with all authority. Let no man despise thee." / Isaiah 62:6, "I have set watchmen upon thy walls, O Jerusalem, which shall never **hold their peace** day nor night: ye that make mention of the Lord, **keep not silence**," / Habakkuk 2:20, "But the Lord is in his holy temple: let all the earth **keep silence** before him." / Acts 21:40-22:2, "[40] And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was **made a great silence**, he spake unto them in the Hebrew tongue, saying,... [2] (And when they heard that he spake in the Hebrew tongue to them, they **kept the more silence**: and he saith,)"

It is **important to note** that because of the cyclical nature of the imagery *"that which hath been is now; and that which is to be hath already been; and God requireth that which is past"* and *"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 3:15 & 1:9). Events repeat themselves—Old Testament "markers" and New Testament markers "cross" one another—i.e. Romans 3:31, *"Do we then make void the law through faith? God forbid: yea,* ***we ESTABLISH the law****"*—as though it was NOT established already—it is a revisit to the past. **ONLY Jesus SPEAKS of the HERE and NOW!** The diagrams below are images of the same.



Throughout the pdf "A Good Theory of Everything—EQUATIONS [the IMAGERY]" you will find evidence of FāthEr being "the man," but particularly pages 31-32. But for best context, begin on **page 25**.

Imagery of "remember" is "rE" "mem" "b" "Er"; or, "backwards ER" [a reflected image] "MEM" "(b turned) 9" ["b" can be a "6" or (rotated) "9"] "Er." "Mem"= 40 (30-40 years can be a "generation"). That is to say [and remember that we are backwards role-playing], "FāthEr MEM 9-Er"; or, "FāthEr's 49er" ["Who's got it better than us? NOBODY!"]. "Nine-Er" is all earthly [and heavenly] beings (i.e. 9 months of gestation to form a "Child").

Another way to see it: "backwards Mem be Er." Meaning: "I and my Father are ONE." (John 10:30)

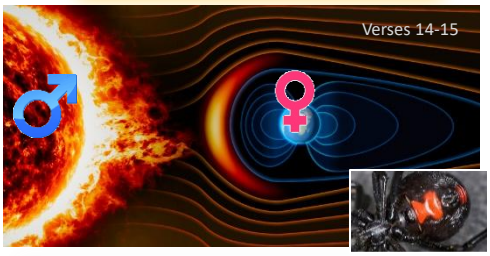
See pages 25-27 for MEM understanding or, see Hebrew4christians.com.

Prayer is **always** DNA replication imagery.

Forms of prayer represent stages in the DNA replication process.

Regarding the roles of MALE and FEMALE:

Remember that, in the imagery, Heaven is "male"; and Earth is "female" that receives the "ad option" of "sons [suns]"—thus becoming the Fe Male (the "Iron" man), or the "Fee Male" (the one who "pays [peh]"). [See "A Good Theory of Everything—EQUATIONS [the IMAGERY]" (pages 80-**83**).] The Female is always either LAW or WISDOM—depending on maturity, NOT age!



When examining imagery, you must consider the "elements" that comprise it. In the imagery of citizenship, what does a "roam/rho man" represent? What does a "wedge" ["Jew" spelled backwards] represent?

woman's "participation": " 1 Be ye followers of me, even as I also am of Christ. 2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 4 Every man praying or prophesying, having his head covered, dishonoureth his head. 5 **But every woman that prayeth or prophesieth** [this is NOT silence] with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. 6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. 7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman: but the woman of the man. 9 Neither was the man created for the woman; but the woman for the man. 10 For this cause ought the woman to have power on her head because of the angels. 11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. 12 For as the woman is of the man, even so is the man also by the woman; but all things of God. 13 Judge in yourselves: is it comely that a woman pray unto God uncovered? 14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? 15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. [See image] 16 But if any man seem to be contentious, we have no such custom, neither the churches of God." ["**we**[1] have no such custom—neither the **churches**[2] of God." Two separate entities? Paul was both a Jew and a "Rho-man" citizen—so to which is he referring to as "we"?]]

G. What is MERCY and Who "needs" it?

"Then said Jesus, Father, forgive them; for they know not what they do."
—Luke 23:34

[A high priest] "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."
—Hebrews 5:2 [Jeremiah 31:22, "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."]

According to Oxford Languages, "mercy" is "compassion or forgiveness shown toward someone whom it is within one's power to punish or harm." It is similar to such words as

"clemency," and "humaneness." In my document, "Good Theory of Everything—EQUATIONS [the IMAGERY]," I mention (on pages 56 and 123) and explain (throughout) something that surrounds the imagery of "grace" as it relates to *coup de grâce* [pronounced "koo̅ də grass"]. "Borrowed directly from French and first appearing in English at the end of the 17th century, *coup de grâce* (also sometimes styled without the circumflex as *coup de grace*) translates literally as **'stroke of grace'** or **'blow of MERCY,'** and originally referred to a **MERCY** killing, or to the act of putting to death a person or animal who was severely injured and unlikely to recover. (In some contexts the term is used to refer to the final act of executing a **convicted criminal**.) Later, *coup de grâce* had come to mean 'an act or event that puts a definite end to something.' Other coup terms that have made the jump from French to English include *coup de main*, for a sudden, forceful attack, and *coup d'état* for a violent overthrow of a government usually by a small group" (Merriam-Webster.com). As I explain in the aforementioned document, FāthEr administered the *coup de grâce* to His "purposeless" existence when He decided to do a "new" thing—i.e. live (with purpose). FāthEr transformed His mind and became many things. Each race in the color spectrum represents FāthEr in different ways. The black race represents the Ancient of Days (FāthEr) in all that He "is, was, and is to come." The white race represents FāthEr with a **changed** mind embracing something new and as the "Mourner" who, at the same time, "grieves" the loss of what "was." But, "forgetting those things which are behind, and reaching forth unto those things which are before," the white race represents FāthEr as Cain, the "Traveler," always looking for that "place" where He finally "feels" THERE! The emotional turmoil that is felt—the "need" to be "MORE"—is simply the "product" of FāthEr's "changed" mind. To create that "need" in the white race (for the sake of this experiment), FāthEr "removed" a part of His peace from them. Although there are exceptions [to "every" rule], every child begins life with 100% of FāthEr's peace. But as the members of the white race grow up, a portion of FāthEr's peace begins to be removed. That loss (and some have lost more than others)…THAT LOSS is the reason for many of the negatives that "come about" in their seeking to "apprehend that for which also [they are] apprehended of" FāthEr. [The white race, regardless of religion, has been gifted with the role of "the prodigal son" (cf. Luke 15:11-32—the black race plays the role of the elder brother [Luke 15:29, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:"]).] "THINGS" can never replace that peace. To restore it, there must be a "loving of others"—a love that comes from the heart (not simply "acts" of "giving" ["And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." (1 Corinthians 13:3)]. Loving others is a sustained action!

i. Matthew 5:3, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."
ii. Isaiah 58: [1] Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. [2] Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in

[Chicken] coop is an imagery variant for coup—as is "coup-le" [el coup → the coup]

FāthEr as Cain—Cain's fear (Genesis 4:14, "and it shall come to pass, that every one that findeth me shall slay me") is the same as "You will not replace us"—the fear of white light in the prism.

To "maintain" balance, there has to be exceptions to every rule to act as a counter-balance. And we must needs acknowledge that if there is one exception to any rule, then there are MANY exceptions to EVERY rule. Exceptions are the place of the COMPASSION Factor.

"I have found the paradox, that if you love until it hurts, there can be no more hurt, only more love."
—Mother Teresa

Because of FāthEr's actions, many in the white race experience **learned helplessness**— "occurs when someone repeatedly faces difficult situations and starts believing they have no control over the outcome" (resiliencelab.us).

"Rereward"— Google AI overview:

The word "rereward" is an old English term that means "**rear guard**". It refers to the troops in the rear of an army on the march. The word comes from the French word *arriere-garde*.

The tribe of Dan served as the rearguard during the wilderness march. The Hebrew word for "rereward" is aw-saf, which means "to gather or collect into the company of others" or "to bring up the rear".

In the Bible, "rereward" can also refer to God's glory, which is a Christian's rear guard as they advance [Isaiah 58:8]. For example, "The God of Israel is your rereward" [Isaiah 52:12].

What is the difference between "take away" and "turn away"— mathematically speaking? Is "turn away": < > ∪ ∩ … etc?

Isaiah 58:13: "foot" along with "-bath" relates, in imagery, to "sofit" (pronounced "sew-**feet**")—refers to the "changed" forms of five Hebrew letters that appear differently when at the **end** of a word.

approaching to God. [3] Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. [4] Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. [5] Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? [6] 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? [7] Is it not **to deal** thy bread to the hungry, and that thou **bring** the poor that are cast out to thy house? when thou seest the naked, that thou **cover** him; and that thou **hide not thyself** from thine own flesh? [8] Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. [9] Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou **take away** from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; [10] And if thou **draw out** thy soul to the hungry, and **satisfy** the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: [11] And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. [12] And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. [13] If thou **turn away** thy foot from the sabbath [one imagery of "sabbath" is "base bath"], from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: [14] Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

iii. Colossians 3:15, "And let the peace of God rule in your hearts, to the which also ye are called in **one** body; and be ye thankful."

iv. 1 Corinthians 1:1-10, "[1] Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, [2] Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, **both theirs and ours** ["Call upon the name of Jesus…both theirs and ours" sounds like there are 2 of Jesus. Cf. John 2:2, "And **both Jesus** was called**, and** his disciples, to the marriage." That comma and the word "and" separates independent phrases. "Both Jesus" is imagery of Ephesians 2:13-17, "[13] But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. [14] For he is our peace, who hath **made both one**, and hath broken down the middle wall of partition between us; [15] Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to **make in himself of**

Ephesians 2:15, "make in himself of twain one new man."

Jacob, Joseph, Manasseh, Ephraim (cf. Genesis 46:19-20)

Jacob, Joseph, Jesus (cf. Matthew 1:16)

John 10:30, "I and my father are one."

Imagery of two that are ONE exists throughout the Holy Bible—Kingdoms of Israel and of Judah; Heaven and Earth (God "separated" the waters [Genesis 1:6-10]; "brothers" [Revelation 19:10]); Light and darkness (Genesis 1:4-5, "divided"/ Psalm 139:12, "both alike"); Husband and wife one flesh (Genesis 2:24, Matthew 19:5, Ephesians 5:31); Blessing and Cursing (Deuteronomy 11:29)

Matthew 16:17-18,23, *"[17] And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. [18] And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.…[23] But **he turned**, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."*

Whenever scripture says that Jesus "turned," **He speaks from the "other" side**—i.e. Jesus speaks as **BOTH** Alpha and Omega, First and Last, Beginning and the End (Revelation 22:13).

twain ONE new man, so making peace; [16] And that he might **reconcile both** unto God **in one body** by the cross, having slain the enmity thereby: [17] And came and preached peace to you which ["which/witch" is (–)] were afar off, and to them that ["that" is (+)] were nigh." **NOTE** the change in voice whenever scripture says Jesus "turned" [cf. Matthew 16:17-24 in the margin below].]: [3] Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. [4] I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; [5] That in every thing ye are enriched by him, in all utterance, and in all knowledge; [6] Even as the testimony of Christ was confirmed in you: [7] So that ye **come behind in no gift**; waiting for the coming of our Lord Jesus Christ: [8] Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. [9] God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. [10] Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

1. We "Christians" tend to make things so hard for those on the "outside" to understand. TRUE "Christianity" is about giving, loving and "living." But we have often portrayed it as "wanting," "hating" [especially when we bicker and complain], and "killing." Many "talk" about "sacrifice" but expect others to do it. For FāthEr, the "(self-)sacrifice" was what got Him out of Himself—to start "truly" living. That sacrifice has been felt on both sides—the FāthEr's and the "Son's." As the Son, we now know the pain that FāthEr experienced by being the "only" one. We understand not just the loneliness, but the desire to be "more" than you are. We can totally relate to every emotion that was the impetus that sparked "our" beginning. But FāthEr reaped a reward—i.e. "us"! He gave with the hope of getting "MORE" and got it. FāthEr became "death" so that we would "live." He became the "fool" so that we could all "be" wisdom. He became the "impoverished" so that we would all have the "greatest" of riches—a "FAMILY"!

   "God sets the lonely in families, he leads out the prisoners with singing;"
   —Psalm 68:6 (NIV)

   FāthEr has already done everything for us. As the good FāthEr that He is, His rule is: whatever He has done, we have done—for all time! So we don't have to jump through hoops to please Him. He is already "WELL" pleased! Our mere existence brings Him much pleasure!

   2 Corinthians 5:14, "if one died for all, then were **all** dead:"

2. There is no way for us to know every intimate detail of another person's life. We can only speculate based upon "what" we know from "where" we can see. There will always be an "unknown" part that we will never "see" or ever "know." Our perspective of another's life will always be "limited"—even when they "let us in"! That (the getting "in") is where true revelation begins. That is when we come "out" of the shadows and step into the light that is the "glory" of another's life. Their light shining upon us—bathing us with its beauty. We are no longer alone, but now "share" the gift that is called "FAMILY!"

v. Isaiah 43:19, "Behold, I will do a **new thing**; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert."

vi. 1 Corinthians 1:27-31, " [27] But God hath **chosen** the foolish things of the world to confound the wise; and God hath **chosen** the weak things of the world to confound the things which are mighty; [28] And base things of the world, and things which are despised, hath God **chosen**, yea, and **things which are not, to bring to nought things that are**: [29] That no flesh should glory in his presence. [30] But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: [31] That, according as it is written, He that glorieth, let him glory in the Lord."

The **CHOSEN** are the foolish, the weak, the base, and things "**which**" are not. Note this wherever the word "chosen" appears in scripture. NOTE: There is a difference in using the words "which" and "that"—which" is "negative" $[(-x)\ \&\ (-y)]$ and "that" is positive $[(+x)\ \&\ (+y)]$.

vii. Revelation 1:4, "John to the seven churches which are in Asia: 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;"

viii. Revelation 1:8, "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."

1. Luke 19:10, "For the Son of man is come to seek and to save that which **was** lost."

ix. 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."

x. Isaiah 22: [1] The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops? [Imagery of $0^{+y+y+y+y\ldots}$] [2] Thou that art full of stirs, a tumultuous city, joyous city [creative destruction imagery]: thy slain men are not slain with the sword, nor dead in battle ["slain" but NOT "dead"? DNA replication imagery? [Equivalent to a star that has "died" and given birth to a stellar nursery (cf. Mark 4:36, "little ships")—John 12:24, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."]].

Isaiah 22—WHOLE chapter continues to page 93.

The imagery of this chapter is in one respect equal to imagery of the sun—the "great" scale.

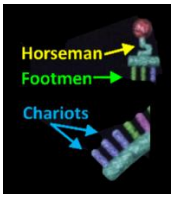
1. Luke 8:52, "And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth."
2. Luke 11:1-14, " [1] Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. [2] (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) [3] Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. ["lovest"—11 verses in the KJV: Genesis 22:2, Judges 14:16, 2 Samuel 19:6, Psalm 45:7, 52:3-4, Ecclesiastes 9:9, John 11:3, 21:15-17] [4] When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. [5] Now Jesus loved Martha, and her sister, and Lazarus. [6] When he had heard therefore that he was sick, he abode two days still in the same place where he was. [7] Then after that saith he to his disciples, Let us go into Judaea again. [8] His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? [9] Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. [10] But if a man walk in the night, he stumbleth, because there is no light in him. [11] These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. [12] Then said his disciples, Lord, if he sleep, he shall do well. [13] Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. [14] Then said Jesus unto them plainly, Lazarus is dead."

Mark 4:35-39, "[35] And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. [36] And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. [This is also imagery of sperm and the egg—the "little ships" being the sperm.] [37] And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. [38] And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? [39] And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."

3. Ezekiel 37:1-14, " [1] The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, [2] And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. [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, Prophesy 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. [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, Prophesy unto the wind, prophesy, 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, that they may live. [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 prophesy 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."

Verse 9:
ALL references to "breath" (or the letter "h" [such as the "h" in Wisdom's (+)/ LAW's (−) pronouns, "ho/hor/ha/har"]) are [reduced/] Planck's constant.
Cf. Genesis 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." [Two nostrils (duality of breath) represent the positive and negative [*left* or *north* (+), *right* or *south* (−)]. They eventually become ONE [+ breath] or ONE divide to become two [− breath]. (Cf. Ephesians 2:15, "of twain one new" (page 89), Revelation 22:2, "on either side" (page 187))]

[3] All thy rulers are fled together, they are bound by the archers [?]: all that are found in thee are bound together [imagery of a cluster?], which have fled from far. [4] Therefore said I, Look away from me; I will weep bitterly [solar flares? Equivalent to DNA material breaking apart to unravel the strand?], labour not to comfort me, because of the **spoiling** of the daughter of my people. [5] For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls [DNA replication imagery], and of crying to the mountains [?]. [6] And Elam [reverse: "male"] bare the quiver [Jeremiah 5:16, "Their quiver is as an open sepulchre, they are all mighty men." Cf. Genesis 27:3, Job 39:23, Psalm 127:5, Isaiah 49:2, Lamentations 3:13, Habakkuk 3:16] with chariots of men and horsemen [see image of DNA material from *The Human Body Book* by Steve Parker (page 45)], and Kir [reverse: "rike"—has multiple meanings in different languages. Swedish meaning: "empire, kingdom, realm." Norwegian meaning: "land, nation, country, state" (Old Norse word "riki" means "power rule" or "kingdom"). German meaning: "peaceful ruler" ("rike" may be an Americanized version of "reich" which is analogous to English word "realm") [According to Google AI, "reich" is also "a German adjective that means 'plentiful,' 'copious,' or 'rich'. Adjectives that use the suffix '-reich' tend to denote a certain fullness. The word reich comes from the Old High German word rīhhi, which is derived from the Common Germanic word rīkijan. The English word "rich" is a cognate of the German adjective reich."]] uncovered the shield. [7] And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate [(0,0)]. [8] And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest [fo·rest = "pho" rest = "light" rest = the universe]. [9] Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool [−y = the "heave-in" = heaven



Old High German word rīhhi is an imagery variant of ħ,h

Important letters:
LAW = the letter "a"
DEATH = the letter "e"
GOOD = the letter "o" and any form of a circle such as zero.
GOOD is "nothing!"
GOOD = Wisdom = "y"



// Remember the imagery presented on the bottom of pages 54-55, 61 & 68, the hill and the hole are **inverted**, "These that have turned the world upside down" (Acts 17:6). The hill is now a hole filled with buried treasure.]. [10] And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. [11] Ye made also a ditch between the two walls for the water of the old pool ["old" (original) DNA strand nucleotides]: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago. [12] And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: [13] And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die. [14] And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts. [15] Thus saith the Lord God of hosts, Go, get thee unto this treasurer [FāthEr is the "treasurer"—cf. Ezekiel 28:13, "Thou hast been in Eden the garden of God [space/universe]; every precious stone was thy covering [the "jewels" of space—stars], 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." Compare this list of gems to the ephod.], even unto Shebna, which is over the house, and say, [16] What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock [all coup de grâce imagery]? [17] Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee. [18] He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house. [19] And I will drive thee from thy station, and from thy state shall he pull thee down [as though speaking of Higgs boson]. [20] And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: [21] And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand [Is there such a thing as a transference of power from Higgs boson to another(s)? Perhaps a "stream" of energy transference?]: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. [22] And the **key** of the house of David will I lay **upon his shoulder**; so he shall open, and none shall shut; and he shall shut, and none shall open. [23] And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. [24] And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. [25] In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off [verse 23-25 similar imagery to verses 18-19]: for the Lord hath spoken it.

4. The following are cross-references for "**upon his shoulder**":
   a. Exodus 28:12, "And thou shalt put the two stones **upon the shoulders** of the ephod for stones of memorial unto the children of Israel: and Aaron

Verse 12: Any reference to "**hosts**" speaks of the FEMALE; therefore, "Lord God of hosts" bespeaks the "married wife"—i.e. WISDOM! "**Baldness**" could indicate a "binding/bonding" (enslavement), or a siphoning of energy (prostitution). Voluntary "pruning" of hair/fulfillment of Nazarite vow = ???

Ezekiel 28:13 (see page 21 for verses 1-19)—"tabret" is a small instrument akin to a tambourine and chiefly played by women. Hebrew word is "toph." Cf. Isaiah 30:33, "For Topheth is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." [In Job 17:6 the word (Hebrew topheth) "tabret" should be, as in the Revised Version, "an open abhorring" (margin, "one in whose face they spit;" literal, "a spitting in the face").—*biblestudytools.com*] ["Breath of the Lord" = "Breath of life" (Genesis 2:7)]

Verse 20: "Eliakim" alludes to "sound"—i.e. "EL, IA, (backwards) mike"—and can be translated as "low artificial sound" coming from the "negative" direction. This is only from one of many perspectives.

Verse 22: For "the **key**," see point "g" of page 59 [and page 60 textboxes]. The "open" and "shut" relates to Isaiah 29:11. [See page 108 of pdf *"A Good Theory of Everything—EQUATIONS [the IMAGERY]"* for **whole chapter** and **imagery**. (Link located below title of homepage of *www.goodtheoryofeverything.com*.)]

shall bear their names before the Lord **upon his two shoulders** for a memorial."

b. Joshua 4:5, "And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone **upon his shoulder**, according unto the number of the tribes of the children of Israel:"

c. Judges 16:3, "And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them **upon his shoulders**, and carried them up to the top of an hill that is before Hebron."

d. 2 Chronicles 35:3, "And said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden **upon your shoulders**: serve now the Lord your God, and his people Israel,"

e. Isaiah 9:6, "For unto us a **child** is born, unto us a son is given: and the government shall be **upon his shoulder**: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting **Father**, The Prince of Peace."

f. Isaiah 14:24-26, " **24** The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: **25** That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart **from off their shoulders**. **26** This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations."

g. Isaiah 22:22, "And the key of the house of David will I lay **upon his shoulder**; so he shall open, and none shall shut; and he shall shut, and none shall open." [See pages 91-93 for whole chapter.]

h. Isaiah 46:6-7, "They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship. They bear him **upon the shoulder**, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble."

i. Ezekiel 12:1-12, " **1** The word of the Lord also came unto me, saying, **2** Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house. **3** Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they

"**Upon his shoulder**" is reciprocal imagery to "un"—i.e. $+y$. "Un" always denotes "below," "under," or "beneath"—i.e. $-y$. This is the same imagery seen in the topography of the United States & Mexico and Australia ("Down Under"). See images on page 121.



Image from Google Maps [50°00'38.20"N 110°06'48.32"W]. Note that the Native American head in headdress had no "ear to hear" until the road was built and he received wired earbuds. "The Badlands Guardian is a geomorphological feature located near Medicine Hat in the southeast corner of Alberta, Canada" (Wikipedia.org). (See pages 114-146 for others. See also pages 193-208.)

"Stuff" is used 16 times in 13 verses in the KJV: Genesis 31:37, 45:20, Exodus 22:7, 36:7, Joshua 7:11, 1 Samuel 10:22, 25:13, 30:24, Nehemiah 13:8, Ezekiel 12:3-4,7, Luke 17:31. [REVERSE "stuff" → "foots"]

be a rebellious house. [4] Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity. [5] Dig thou through the wall in their sight, and carry out thereby. [6] In their sight shalt thou bear it **upon thy shoulders**, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel. [7] And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it **upon my shoulder** in their sight. [8] And in the morning came the word of the Lord unto me, saying, [9] Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? [10] Say thou unto them, Thus saith the Lord God; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. [11] Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. [12] And the prince that is among them shall bear **upon his shoulder** in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes."

xi. I believe that it is important to see how the word "mercy" first appears in scripture:

Genesis 19:1-23, " [1] And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; [2] And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. [3] And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. [4] But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: [5] And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. [6] And Lot went out at the door unto them, and shut the door after him, [7] And said, I pray you, brethren, do not so wickedly. [8] Behold now, I have **two daughters** which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. [9] And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. [10] But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. [11] And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. [12]

Genesis 19:
Verse 12—What is the purpose of this seeming **ignorance** of the number of people they were "sent" to save at "**this place**"? What is the purpose (mathematically speaking) of saying in **verse 8**, "TWO daughters…have not known man," and contradicting it in **verse 14**, "married"? What does that "mean" mathematically speaking?

Verse 17: imagery equivalent to burning a bridge behind you or Cortes burning his ships when he reached the new "whorled" to motivate his men to succeed.

Verse 19: Isaiah 42:21, "The Lord is well pleased for his righteousness' sake; he will **magnify the law**, and make it honourable." LAW = MERCY

And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: [13] For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. [14] And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of **this place**; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law. [15] And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. [16] And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. [17] And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. [18] And Lot said unto them, Oh, not so, my Lord: [19] Behold now, thy servant hath found grace in thy sight, and thou hast **magnified** thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: [20] Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. [21] And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. [22] Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar. [23] The sun was risen upon the earth when Lot entered into Zoar."

Verse 2: "turn in" can be a play on words. Follow this thread of imagery:

Oxford Languages definitions

turn in *phrasal verb*

1 : give something to someone in authority : hand someone over to the authorities. Similar to such phrases as "grass on," "finger," "delate."
2 : produce or achieve a particular score or a performance of a specified quality.
3 : **INFORMAL** go to bed in the evening

de·late /dəˈlāt/ *verb* **archaic** 1 : report (an offense or crime) : inform against or denounce (someone). Origin: late 15th century: from Latin *delat-* 'referred, carried away', from the verb *deferre* (see defer[2]: submit humbly to (a person or a person's wishes or qualities)). [See "de-" below for imagery variants to consider regarding "late."] [How would the imagery change if *"pi"* [π] were inserted into "de-…-late"?]

According to Google AI: The prefix "de-" has multiple meanings (and is used in many English words): **opposite, remove, reduce, away from or off, down, wholly or entirely**. The prefix "de-" comes from both Latin and French. The Latin form is "dē-" and the French form is "dé-".

An example of a "de-" word is "**deciduous**," an adjective:

1. (of a tree or shrub) shedding its leaves annually. [Cf. Romans 11 [page 169], Revelation 22:2-3, Judges 9:7-20]
   - **INFORMAL** (of a tree or shrub) broadleaved.
   - denoting the milk [baby/primary] **teeth** of a mammal, which are shed after a time.

An example of word imagery for "deciduous" is "decide you owe us"—i.e. "We thus judge"…that You are in our debt.

xii. Isaiah 42:21, "The Lord is well pleased for his righteousness' sake; he will **magnify** the law, and make it honourable."

1. Other "**magnify**" verses include **Joshua** 3:7, **Job** 7:17, 19:5, 36:24, **Psalm** 34:3, 35:26, 38:16, 55:12, 69:30, **Isaiah** 10:15, 42:21, **Ezekiel** 38:23, **Daniel** 8:25, 11:36-37, **Zechariah** 12:7, **Luke** 1:46, **Acts** 10:46, **Romans** 11:13

xiii. There are 21 verses for "**magnified**" in the KJV. I place here only the first four and list the remaining:

1. Genesis 19:19, "Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:"
2. Joshua 4:14, "On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life."
3. 2 Samuel 7:26, "And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee."

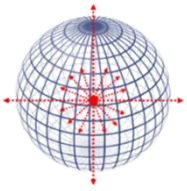
Could "for ever" be imagery of "Passover"? I.e. the phrase "for evermore" was "truncated."

4. 1 Chronicles 17:24, "Let it even be established, that thy name may be magnified for ever, saying, The Lord of hosts is the God **of** Israel, even a God **to** Israel: and let the house of David thy servant be established before thee."
5. The remaining KJV verses for "magnified" are: **1 Chronicles** 29:25, **2 Chronicles** 1:1, 32:23, **Psalm** 35:27, 40:16, 70:4, 138:2, **Jeremiah** 48:26,42, **Lamentations** 1:9, **Daniel** 8:11, **Zephaniah** 2:8,10, **Malachi** 1:5, **Acts** 5:13, 19:17, **Philippians** 1:20

xiv. There is a question that must be asked if we are to fully understand the imagery:

What does it mean to be LAWLESS?

Image below is imagery of "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing [see right margin textbox]; and I will receive [rE-sieve] you" (2 Corinthians 6:17).



Imagery of the "Temple of God" and imagery of "Booths." The core is equal to "earth" [the "heart" of the graph (0, 0)—the place of the breaking forth of children! (Hosea 13:13)] and the "roof" is equal to the "heavens."

2 Thessalonians 2:1-12, "[1] Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, [2] That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. [3] Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin [NIV—"man of **lawlessness**"] be revealed, the son of **per**dition; [4] Who oppo**s**eth [Job 30:21, "oppo**s**est thyself"—only place where "opposest" is found in the Holy Bible] and exalteth himself above all that is **called** God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. [5] Remember ye not, that, when I was yet with you, I told you these things? [6] And now ye know what withholdeth that he might be revealed in his time. [7] For the mystery of iniquity ["IN. I quit y."] doth already work: only he who now letteth will let, until he be taken out of the way. [8] And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall **destroy with the brightness** of his coming: [9] Even him, whose coming is after the working of Satan with all power and signs and l*y*ing wonders, [10] And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. [11] And for this cause God shall send them strong delusion, that they should believe a lie: [12] That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Imagery of "the unclean thing" is imagery of being LESS than zero—i.e. becoming "less than." "unclean" → $n < 0$

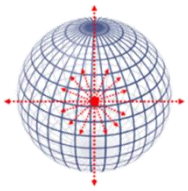
"worship" → "war ship"

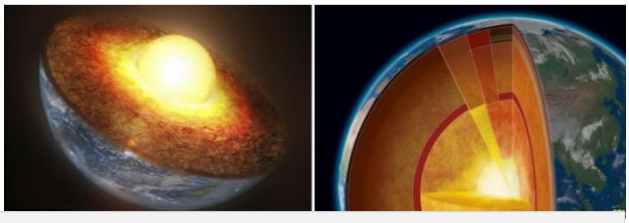
"Er"—What is significant about these two letters joined together? "E" is king, but what of "r"? Looking at the image of the cube below (and associated with Luke 12:53 on page 83), "Son" is "e" and "Mother" + "Daughter-in-law" forms the "r" [a "right" angle equal to "L."]. That's 3 sides of the 6-sided cube—a booth? But why is that significant? How does that translate to the sphere? Should it be examined from inside to outside, or from pole to pole?

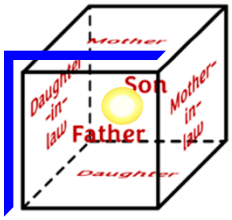
If you explore the meaning of "lawless" by various dictionary definitions, you will find a range of meanings from "having no laws" (Britannica) to "BEHAVIOR that is illegal or not controlled by laws" (Cambridge Dictionary). In the imagery, however, lawlessness has a somewhat "unique" connotation. **First of all**, the lawless is **that which sets another free**. It stands outside the barriers—being limited only by the mind's inability to imagine MORE. An ALIEN by nature. It is the "free radical(s)"—imagery equivalent to the "church." Looking at the image of the globe, the imagery of "free radicals" is that that passes through the sieve/doors /windows—the "fragments" of light. In this backwards, upside down world, imagery of the fragments (free radicals) taking on a life of their own is like cancer [can-c-Er → can see Er].

Cf. " r " & " ד " & " L " imagery on page 83. Compare to the letter "L" and tRNA (page 34 margin).

The core represents the **conceptual phase** of the experiment. FāthEr had a "bright" idea! Imagery of "inside out"—the "sine-in." Also imagery of a Dyson sphere.







2 Corinthians 6:17, "come out from among them"

Jeremiah 20:9, "I could not stay"

Isaiah 22:23-24, "[23] And I will fasten him as a nail in a sure place [Psalm 46:10, "**Be still**, and know that I am God"; 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**."]; and he shall be for a glorious throne to his father's house. [24] And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

1. John 8:36, "[31] Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; [32] And ye shall know the truth, and the truth shall make you free. [33] They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? [34] Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. [35] And the servant abideth not in the house for ever: but the Son abideth ever. [36] If the son [the lawless one—he shed his glory, took on the form (image) of man (cf. Isaiah 43:10, "Ye 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.")] therefore shall make you free, ye shall be free indeed.
   a. Galatians 5:1-4, "[1] Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled **again** with the yoke of bondage. [2] Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. [3] For I testify again to every man that is circumcised, that he is a debtor to do the whole law. [4] Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."
   b. Malachi 3:10, "Bring ye all the tithes into the storehouse, that there may be meat in mine 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 [re-sieve] it ["it"

2 Samuel 18:1-4, "[1] And David numbered the people that were with him, and set captains of thousands, and captains of hundreds over them. [2] And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite (*x, y, z*) = (666). And the king said unto the people, I will surely go forth with you myself also. [3] But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city. [4] And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came **OUT** by hundreds and by thousands."

[X, Y, Z are similar to "wisdom, knowledge, and understanding"]

being the miniature versions of Himself—the "**B**e**Less**ing" made Him MORE!]."

c. Psalm 118:4-5, " [4] Let them now that fear the Lord say, that his mercy endureth for ever. [5] I called upon the Lord in distress: the Lord answered me, and set me in a large place."

d. Romans 6:7,18, " [7] For he that is dead is freed from sin…. [18] Being then made **free** from sin, ye became the **servants** of righteousness."

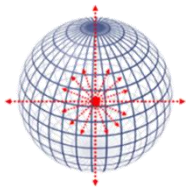
e. John 8:24, "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."

   i. John 6:29, "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

f. Luke 13:1-5, " [1] There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. [2] And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? [3] I tell you, Nay: but, except ye **repent**, ye shall all likewise perish. [4] Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? [5] I tell you, Nay: but, except ye **repent**, ye shall all likewise perish."

"Repent"—cf. bottom of page 80.

   i. "**REPENT**"—"The term teshuva in Hebrew etymologically means '**return**', suggesting a journey back **to an original state or condition** or to the divine [−1 + 1 = 1 (in imagery, they do not cancel but "return")]. While it is commonly translated in a religious context as 'repentance', implying a return to moral and spiritual alignment, in modern Hebrew it can also mean '**answer**'." (saet.ac.uk)



"A great man goes underneath the people and lifts them up on his shoulders, not climbing on top of them to get to the top…The greatest form of leadership is one that causes others to maximize their potential and fulfill their purpose."

—Dr. Myles Munroe

"Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13

1. Ecclesiastes 10:19, "A feast is made for laughter, and wine maketh merry: but **money answereth all things**."

   a. COMPARATIVE imagery: In the past, "faith" preachers were called such because they were known for raising "the dead." Today, they are called such for raising "money"—therefore, money = the dead [i.e. the face of money is often a "dead" leader]. We, the "off SPRING" of FāthEr are "the dead"—when FāthEr administered the coup de grâce to His death of a life, He produced us and "if one died for all, then were all dead" (2 Corinthians 5:14).

   b. "Wine"—cf. **Proverbs 9:1-5**, " [1] Wisdom hath builded her house, she hath hewn out her seven pillars: [2] She hath killed her beasts; she hath **mingled** her wine; she hath also furnished her table. [3] She hath sent forth her maidens: she crieth upon the highest places of the city, [4] Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, [5] Come, eat of

There is a weaving of imagery that involves Sotah (pages 44, 109-110), the "great whore," mingled wine, and time (horology) [see pages 107+].

"Mingle/weaving" imagery—cf. **John 17:21,23**, "[21] That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:…[23] I in them, and thou in me, that they may be made perfect in one;…" **Ecclesiastes 1:9, 3:15**, " [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…[3:15] That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

my bread, and drink of the wine which I have **mingled**." **Deuteronomy 32:31-34**, " [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?"

i. Jeremiah 31:27, "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." [Mingled "blood" = mingled "wine" (cf. Isaiah 49:26, "…they shall be drunken with their own blood, as with sweet wine…")]

g. Galatians 5:11-18, " [11] And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. [12] I would they were even cut off which trouble you. [13] For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. [14] For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. [15] But if ye bite and devour one another, take heed that ye be not consumed one of another. [16] This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. [17] For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. [18] But if ye be led of the Spirit, ye are not under the law."

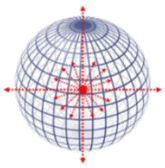
"Cut off" and "Off-end" are DNA imagery. But consider these: **Matthew 16:23**, "But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me:"; **Exodus 33:17-23**, " [17]And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name….[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]Thou canst not see my face: for there shall no man see me, and **live**."

i. Job 30:21, "Thou art become cruel to me: with thy strong hand thou opposest thyself against me."

ii. Hebrews 12:25-29, " [25] See that ye refuse not him that speaketh……[26] Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. [27] And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. [28] Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: [29] For our God is a consuming fire."

Cf. Isaiah 24:19, "The earth is utterly broken down, the earth is clean **dissolved**, the earth is **moved** exceedingly."
"**Dissolve**"— Job 30:22, Psalm 75:3, Isaiah 14:31, 24:19, 34:4, Daniel 5:16, Nahum 2:6, 2 Corinthians 5:1, 2 Peter 3:11-12 [see page 157].

iii. Romans 7:7-25, " [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 occasion by the commandment, wrought in me all manner of concupiscence. 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



Just some imagery to consider:
1 Peter 4:17, "For the time is come that judgment [judge "mint"—i.e. imagery similar to the "Tribe" of Dan] must begin **at** the house [some translations: "household"] of God: and if it first begin **at** us [us = (0,0)], what shall the end be of them that obey not [the lawless] the gospel of God [the "god-factor(*y*)"]?" "Judgment" beginning "at" the house of God (2 Corinthians 5:14, "We thus judge, that if one died for all, then were all dead:") is imagery of our beginning at the core of the sphere—"the place of the breaking forth of children" (Hosea 13:13)—the inception of law—imagery equal to the sands of time flowing OUT from the center of the sphere. Tribe of Dan imagery is simply imagery of the "law" that makes us individuals. The end of FāthEr (the One who obeys not the gospel of God) is to be the Father of a FAMILY! ["Gospel" comes from a Greek word that is the combination of "eu" (which means "good") and "angelion" (which means "announcement")—i.e. the gospel of God is the "good announcement" of God—similar to the announcement of Jesus' birth by the Angelic host in Luke 2:8-14. ["Angelion" is imagery of "Angel Lion"—i.e. the Lion of the Tribe of Judah.] Hebrews 1:1-3 says, "[1] God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, [2] Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; [3] Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:"]

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 made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; 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 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 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 ["yin yang" effect]. [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 I myself serve the law of God; but with the flesh the law of sin." [See pdf "A Good Theory Of Everything—EQUATIONS [the IMAGERY] (pages 140-141).]

h. 1 Corinthians 15: 1-11, "[1] Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; [2] By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. [3] For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; [4] And that he was buried, and that he rose again the third day according to the scriptures: [5] And that he was seen of Cephas, then of the twelve: [6] After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. [7] After that, he was seen of **James**; then of all the apostles. [8] And last of all he was seen of me also, as of one born out of due time. [9] For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. [10] But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. [11] Therefore whether it were I or they, so we preach, and so ye believed." [See page 161 for whole chapter]

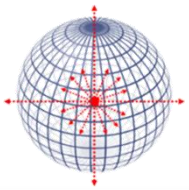
Consider the imagery of **JAMES** in light of the imagery seen in Acts 12 that I discussed in "A Good Theory of Everything—EQUATIONS [the IMAGERY]" (pages 117-118). Note that there are 3 men in the New Testament with the same name.

Verse 8: "Born out of due time"—As I said in "A Good Theory of Everything—EQUATIONS [the IMAGERY]" (page 19), there is NO "time." All there is is "NOW." FāthEr is doing "everything-everywhere-all-at-once." "Time" as we know it is merely our perception—representing each of us (all living things) lined up in a row.

2. FāthEr is the "man of sin"—Isaiah 28:21, "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[1], his strange work[2], and per**form** his task[3], his ALIEN task[4]." [What is "alien" to good, holy, righteous, love, pure, order, peace, [alien to all of the attributes of "God"]?]
   a. Ezekiel 14:9, "And if the 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."
   b. Job 12:16, "With him is strength and wisdom: the deceived and the deceiver are his."
   c. Jeremiah 42:6, "**Whether it be good**, or **whether it be evil**, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God."
   d. Hebrews 4:12-13, "[12] For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the **dividing asunder of soul and spirit**, and of the joints and marrow, and is a discerner of the thoughts and intents ["in TENTS/TEN-t-s"] of the heart. [13] Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of **him with whom we have to do** [When FāthEr decided to "do a new thing," He set Himself free from a purposeless existence. Although still every bit Himself, he became MORE by dividing Himself in the "chambers of his imagery" and now as the MANY, he exists "whether for good, or for evil"]."
      i. 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."

For a more in-depth examination of FāthEr as the "man of sin," see "A Good Theory of Everything—EQUATIONS [the IMAGERY] (pages 25-32, 82-83).

(d) Hebrews 4:12—cf. 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."



Isaiah 21:13-17, "[13] The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. [14] The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. [15] For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war. [16] For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail: [17] And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the Lord God of Israel hath spoken it."

In the document "Good Theory of Everything—EQUATIONS [the IMAGERY]," I explain imagery of "mercy" that surrounds the idea of *coup de grâce* that (if you have not noticed by now) is acquainted with the French word for "**Thank you** [for setting Me free from a purposeless existence!]" (FāthEr to His children)—imagery acquainted with the **heart of COMPASSION**.

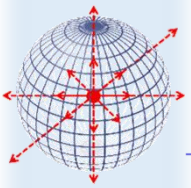
> **Psalm 136:** [1] O give thanks unto the Lord; for he is good: for his **mercy endureth for ever**. [2] O give thanks unto the God of gods: for his **mercy endureth for ever**. [3] O give thanks to the Lord of lords: for his **mercy endureth for ever**. [4] To him who alone doeth great wonders: for his **mercy endureth for ever**. [5] To him that by wisdom made the heavens: for his **mercy endureth for ever**. [6] To him that stretched out the earth above the waters: for his **mercy endureth for ever**. [7] To him that made great lights: for his **mercy endureth for ever**: [8] The sun to rule by day: for his **mercy endureth for ever**: [9] The moon and stars to rule by night: for his **mercy endureth for ever.** [10] To him that smote Egypt in their firstborn: for his **mercy endureth for ever**: [11] And brought out Israel from among them: for his **mercy endureth for ever**: [12] With a strong hand, and with a stretched out arm: for his **mercy endureth for ever**. [13] To him which divided the Red sea into parts: for his **mercy**

endureth for ever: [14] And made Israel to pass through the midst of it: for his **mercy endureth for ever**: [15] But overthrew Pharaoh and his host in the Red sea: for his **mercy endureth for ever**. [16] To him which led his people through the wilderness: for his **mercy endureth for ever**. [17] To him which smote great kings: for his **mercy endureth for ever**: [18] And slew famous kings: for his **mercy endureth for ever**: [19] Sihon king of the Amorites: for his **mercy endureth for ever**: [20] And Og the king of Bashan: for his **mercy endureth for ever**: [21] And gave their land for an heritage: for his **mercy endureth for ever**: [22] Even an heritage unto Israel his servant: for his **mercy endureth for ever**. [23] Who remembered us in our low estate: for his **mercy endureth for ever**: [24] And hath redeemed us from our enemies: for his **mercy endureth for ever**. [25] Who giveth food to all flesh: for his **mercy endureth for ever**. [26] O give thanks unto the God of heaven: for his **mercy endureth for ever**.

This same imagery is also seen in 2 Kings 6:18-23: "[18] And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. [19] And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. [20] And it came to pass, when they were come into Samaria ["Same-area/"aria""], that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria. [21] And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? [22] And he answered, Thou shalt **NOT smite** them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and **go** to their master. [23] And he prepared **GREAT provision** for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel [cf. Romans 12:21, "Overcome evil with good."]."

2 Kings 6, **Verse 22**, "**go**" —cf. John 7:38 (NIV), "Whoever believes in me, as Scripture has said, **rivers** of living water will flow from within them"; Genesis 2:10, "And a river went out of Eden… and from thence it was parted, and became into **four heads**"; Mark 2:3, "And they come unto him, bringing one sick of the palsy, which was borne of **four**."; 2 Kings 7:3, "And there were **four** leprous men…and they said one to another, Why sit we here until we die?"

[cf. 1 Corinthians 15:32, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die."]



NOTE: positions such as "rear," "east," "west," "north," or "south," etc. could also be DIRECTION of movement on the graph—i.e. *rear* is the *opposite* side or line *z*. "Understanding" → "und Er" "standing" →"DNA Er" standing! [The lagging strand got help[-meet]!]

"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)* [Read "The Art of War" in its entirety beginning on page 170]

"Grace doesn't always have to come from God."—*Convergence*



The core of the sphere represents the "not grated."

"But **LOVE your enemies**, **do good**, and lend **expecting nothing** back! Your reward will be great [grate], and you will be children of Ha'Elyon; for he is kind to the ungrateful [NOT grated] and the wicked."—Luke 6:35(**C**omplete **J**ewish **B**ible)

[If God's GRACE is **UN**MERITED, then why do we name certain criteria that must be met in order to "receive" it.]

"When I understand my enemy well enough to defeat him, then in that moment, I also love him."—*Ender's Game*
[I have personally found this statement to be "true." [Proverbs 4:7, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."]]

The TRUE imagery of "UNgrateful" is the "re-assembly" into a new "whole." "UN" is the reverse process.

"Be ye therefore merciful, as your Father also is merciful."—Luke 6:36(KJV)

" 22 The steadfast love of the Lord never ceases;[a] his mercies never come
to an end; 23 they are new every morning; great is your faithfulness."
—Lamentations 3:22-23(**E**nglish **S**tandard **V**ersion)
[Footnote: [a] Lamentations 3:22 Syriac, Targum; Hebrew
Because of the steadfast love of the Lord, we are not cut off]

1. Psalm 52: 1 Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually. 2 The tongue deviseth mischiefs; like a sharp razor, working deceitfully. 3 Thou lovest evil more than good; and lying rather than to speak righteousness. Selah. 4 Thou lovest all devouring words, O thou deceitful tongue. 5 God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah. 6 The righteous also shall see, and fear, and shall laugh at him: 7 Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness. 8 But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever. 9 I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.
2. Psalm 61: 1 Hear my cry, O God; attend unto my prayer. 2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. 3 For thou hast been a shelter for me, and a strong tower from the enemy. 4 I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah. 5 For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name. 6 Thou wilt prolong the king's life: and his years as many generations. 7 He shall abide before God for ever: O **prepare** mercy and truth, which may preserve him. 8 So will I sing praise unto thy name for ever, that I may daily perform my vows.
3. Psalm 89: 1-2, " 1 I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations. 2 For I have said, Mercy shall be **built** up ["Sons" are "plants" and grow. "Daughters" are "corner stones" and are built. "Cain/cane" imagery always alludes to "sons" and imagery of things that are "built" or constructed (especially if such language that describes a thing of beauty, or glory, or the like) always alludes to the FEMALE (Wisdom/Law).] for ever: thy faithfulness shalt thou establish in the very heavens." [See pdf "Good Theory of Everything—EQUATIONS [the IMAGERY]" for imagery of Psalm 144:12. Although discussed throughout that document, see especially, pages 100, 106]

Construction imagery always alludes to the "daughters" while plant imagery always alludes to "sons." *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:"* [See page 57 for whole chapter.]

Secondly, "lawless" in the imagery means **not behaving according to perceived parameters**—the same imagery as "liquefaction." For instance, Death does not mean the "end" of existence, but rather, the BEGINNING. In this upside down world, the "end" (as we have failed to understand it) is merely a passage "into" a new beginning. Like the imagery of a supernova, the death of a star is merely the birth of new stars—the beginning of new life [imagery of John 12:24 (cf. Isaiah 22 on pages 91-93)].

"Liquefaction is a process by which water-saturated sediment temporarily loses strength and acts like a fluid."—usgs.gov

"In biology, liquefaction often involves organic tissue turning into a more liquid-like state."
—wikipedia.org

a. Lawlessness, evil ["live" spelled backwards] and sin are not the villains of FāthEr's story. They represent the savior of His story. They are "us." We are the lawless that set FāthEr free. The living, not the dead. But what of this imagery of "sin(e)"?

"**Abstract.** Semen liquefaction is a proteolytic process where a gel-like ejaculated semen becomes watery due to the enzymatic activity of prostate-derived serine proteases in the female reproductive tract. The liquefaction process is crucial for the sperm to gain their motility and successful transport to the fertilization site in Fallopian tubes (or oviducts in animals)."—pmc.ncbi.nlm.**nih.gov**

There are two verses I want to mention that, perhaps, a mathematician can better explain later.

a. Exodus 17:1 King James Version (KJV), "And all the congregation of the children of Israel [1]journeyed from the **wilderness of Sin,** [2]after their journeys, [3]according to the commandment of the LORD, and [4]pitched in Rephidim [Re-phi-dim (cf. Exodus 17:1,8, 19:2, Numbers 33:14-15 **BELOW**—cf. **"phi"** (next page))]: and there was no water for the people to drink." [Are phrases **1, 2, 3, 4** a "list"?] [Cf. Revelation 17:15, "And he saith unto me, **The waters** which thou sawest, where the whore sitteth, **are [1]peoples, and [2]multitudes, and [3]nations, and [4]tongues**."]

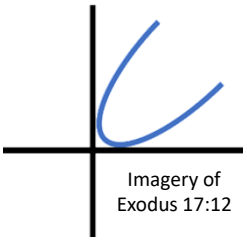
Commas and colons:

"Use a comma to separate elements of a list, distinguish groups of words that go together, mark conjunctions between complete thoughts,...set off additional information that appears within the sentence but is separate from the primary subject and verb."
—writingcenter.unc.edu

"The colon is used to separate two independent clauses when the second explains or illustrates the first."
—ThePunctuationGuide.com

We cannot ignore the uses of the comma and the colon in mathematical applications.

"Finance" is also an imagery variant of "phi" (+ "nance"). "Nance" is a de-meaning term for a homosexual man. Combine this imagery with the "voiceless" bi-labial plosive represented by "phi."
[See textbox on next page.]



Imagery of Exodus 17:12

i. Exodus 17:8-16, " 8 Then came Amalek, and fought with Israel in Rephidim. 9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. 10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 12 But Moses hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. 13 And Joshua discomfited Amalek and his people with the edge of the sword. 14 And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will **utterly put out** the remembrance of Amalek from under heaven. 15 And Moses built an altar, and called the name of it Jehovahnissi: 16 For he said, Because the Lord hath sworn that the Lord will have war with Amalek **from generation to generation**."

ii. Exodus 19:1-2, " 1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. 2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount."

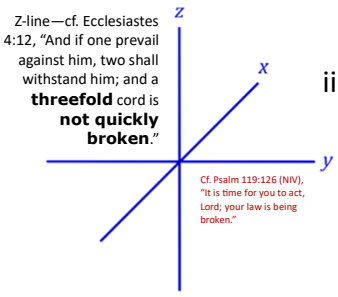
iii. Numbers 33:14-15, " 14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink. 15 And they departed from Rephidim, and pitched in the wilderness of Sinai." [Of the 56 verses in this chapter, 50 begin with the word "And." This is indicative of DNA imagery.]

b. Exodus 16:1, "And they took their journey from Elim [milE], and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai [Sin AI], on the fifteenth day of the second month after their departing out of the land of Egypt ["e" gyp "†" // **gyp [gypped** *past tense* (in this instance "gypt" could be used in the imagery as past tense

as well)] is a verb that is considered offensive, used more as an insult to describe being cheated or swindled—common synonym used today is "scam/scammed"]." [Bible search results for "wilderness of Sin" yielded 23 results but not all referenced my exact wording [4 did]. But most (12) were of "wilderness of Sinai" and one of "wilderness of Sina" (Acts 7:30).]

i. Verses: (Sin) Exodus 16:1, 17:1, Numbers 33:11-12; (Sinai) Exodus 19:1-2, Leviticus 7:38, Numbers 1:1,19, 3:4,14, 9:1,5, 10:12, 26:64, Numbers 33:15.

ii. Could "wilderness of Zin" be the same? There are 10 verses that reference the word "Zin" in the KJV: (6—wilderness of Zin) Numbers 13:21, 27:14, 33:36, 34:3, Deuteronomy 32:51, Joshua 15:1, (2—desert of Zin) Numbers 20:1, 27:14, (2—nondescript) Numbers 34:4, Joshua 15:3, (1—Zina, a son of Shimei) 1 Chronicles 23:10. ["Z" for Z-axis?]



PHI [see previous page—"Re-phi-dim"]: *Google AI*

Phi has multiple meanings, including a Greek letter, a mathematical constant, and an acronym for Protected Health Information:

Greek letter

The 21st letter of the Greek alphabet, phi is often written as ⟨ph⟩ in Roman. In Archaic and Classical Greek, it represented a **voiceless** bilabial plosive.

bi·la·bi·al /ˌbīˈlābēəl/ *Oxford Languages*

Phonetics

adjective : (of a speech sound) formed by closure or near closure of the lips, as in p, b, m, w.

noun : a consonant sound formed by closure or near closure of the lips.

plo·sive /ˈplōziv/

Phonetics

adjective : denoting a consonant that is produced by stopping the airflow using the lips, teeth, or palate, followed by a sudden release of air.
"they are hard-sounding words with strong plosive consonants"

noun : a plosive speech sound. The basic plosives in English are t, k, and p (voiceless) and d, g, and b (voiced).
"a filter attached to your microphone will limit plosives"

Origin : late 19th century: shortening of explosive.

Mathematical constant

The Greek letter phi is also used to represent the golden ratio, an irrational number that is approximately 1.618. The golden ratio is also known as the golden mean, divine proportion, or extreme and mean ratio. It is associated with the Fibonacci sequence, a series of numbers where each number is the sum of the previous two.

Protected Health Information

PHI is an acronym for Protected Health Information, which is any information in a medical record that can be used to identify a patient. The Health Insurance Portability and Accountability Act (HIPAA) protects PHI and gives patients rights over their information. HIPAA also allows researchers to access PHI for certain purposes, such as conducting research.

PHI may also refer to:

- PHI Aviation LLC, a helicopter transportation company that provides support to hospitals, energy providers, and other organizations
- PHI, an organization that works with organizations and leaders to help them prioritize **person-centered care** and inter**disciplinary** teams

"The Supreme Lord said: I am mighty **Time**, the source of destruction that comes forth to annihilate the worlds…"
—Bhagavad Gita 11:32

As I mentioned on page 19 of my PDF "A Good Theory of Everything—EQUATIONS [the IMAGERY], there is no "time." Time exists only to "frame" our existence on earth. All there is is "NOW."
Refer also to page 43.

c. The imagery of "**whoredom**" is actually the imagery of **HOROLOGY**—the study of "time." In imagery, words that are similar in sound (or spelling) are "family." Following the imagery that leads from one to the other can increase understanding of the imagery [and following a "childish" tangent will eventually lead to something greater]. For example, the imagery of "hoar" **frost** is related to this imagery (compare and relate this to Jesus and to our being BEINGS of "WATER"):

Britannica.com

frost, atmospheric moisture directly crystallized on the ground and on exposed objects. The term also refers to the occurrence of subfreezing temperatures that affect plants and crops.

Frost crystals, often called **hoarfrost** in the aggregate [imagery of Matthew 24:12, "And because iniquity shall abound, the love of many shall wax cold." (love and wax are each indicative of heat)], form when the invisible water vapour of the atmosphere passes into the ice crystal phase without going through the intermediate liquid phase. Hoarfrost lightly covers fields and rooftops under conditions that would form dew if the temperature were above freezing [33°F (Jesus was 33 at the time of His death/resurrection)] at the point of formation. Sometimes the freezing temperature will be reached after dew has already formed, producing frozen dew, but this usually cannot be readily distinguished, because crystals ordinarily will start forming at about the same time the freezing starts.

The crystalline and other forms of frost deposit are a subject of aesthetic as well as scientific interest. The structures differ in some respects from those of snow. Granular forms are called rime and are produced by the freezing of droplets of liquid water (technically called supercooled droplets) that are carried in the air at temperatures below freezing. Rime is best developed on mountaintops enveloped in supercooled clouds. It is a common form of icing on aircraft. It also occurs in steam fogs around open springs, streams, lakes, or ponds in very cold weather and, in extreme conditions, around chimneys from the water vapour condensed in the flue gases.

True crystalline hoarfrost is of two classes, one of which assumes columnar forms and the other of which assumes tabular, or platelike, forms. Generally, the crystals of these two classes do not occur together on a single night; rather, one or the other will greatly predominate. Columnar or needlelike forms are found at the higher subfreezing temperatures, whereas plate crystals predominate under colder conditions. In their pristine state, both forms are hexagonal crystals, the columns having a hexagonal cross section and the plates appearing as flat hexagons. Because they must grow **out**ward from some **supporting** object, they rarely assume the perfect symmetry found in many snow crystals. Over ice-covered ponds and rivers, beautiful clusters or rosettes of fernlike or jewel-like frost collect on the surface of the ice. At very low temperatures, cubical crystals are sometimes found.

In cold weather, striking frost forms are often found on the inner surfaces of windowpanes in buildings. In most cases with heated rooms, the vapour condenses as a liquid first, but if the

"Whoredom" = the kingdom of the horologist = the kingdom of "light"—i.e.

t-i-m-e = e-m-i-t

Every individual angel (+) and human (–) represent a "point" in "time" or a "place" on the timeline—i.e. the measurement of FāthEr's changed mind—i.e. Isaiah 43:19, "*Behold, I will do a new thing; now it shall spring forth, do you not perceive it? I will even make a way in the wilderness, and rivers in the desert*."

Remember: the prism imagery (and therefore, "color" imagery) is also imagery of **time dilation**.

conditions are right, as in an unheated room, the delicate, pure crystalline forms are predominant, evoking a variety of fanciful descriptions.

In gardening and horticulture, frost refers to the freezing of the aqueous solutions in the plant cells, causing these to burst and destroy the plant. Only plants containing plentiful and dilute solutions in their leaves, fruits, and so on, are easily damaged. The occurrence of a killing frost without a hoarfrost deposit is sometimes popularly called a black frost.

The most important aspect of frost in relation to plants is its determination of the length of the **growing** season: the period from the last killing frost in spring to the first killing frost in autumn, with reference to the tenderest crop plants. There are regions where the season reaches critically short duration for the maturing of most usable crops and others where the season is so long that more than one planting of such crops as corn (maize) and alfalfa can be brought to harvest. In regions where frost is rare or absent, other factors take on more importance.

One of the most critical situations for frost is encountered in the citrus fruit regions. There the few killing frosts likely each winter are combated by a variety of methods, including heating the groves with special burners using oil or a petroleum-derived solid fuel, mixing the air with large fans mounted above the trees, or casting a fine water spray over and on the trees to keep the temperature at or very near the nondamaging level of 32 °F (0 °C). [Jesus' age at death was 33°.]

Like rungs on a ladder, we are each a "place" on the time "line." We are the "domain" of "time"—the "e Mission" of light.

Horology is the scientific study of time and the art of measuring it. It involves the design, construction, and maintenance of timepieces such as clocks, watches, sundials, and hourglasses. The term comes from the Ancient Greek and Latin words hṓra, meaning "period of time, hour", and ology, meaning "study or proper knowledge of".
People who work in horology are called horologists, and their careers can include watchmaking, clockmaking, restoration, and museum work. Horology is a fascinating field that combines technical and artistic aspects.
Some innovations in horology include:

- **Balance wheel**: Uses the energy of a spring to produce beats that move the second hand
- **Quartz movement**: Uses the fact that quartz crystal vibrates at a certain frequency when an electric current is applied to it

—*Google AI*



"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."—Habakkuk 2:1
[This verse combines the imagery of "repent," "voiceless" bilabial plosive, and "time."]

Justice → "just"-"ice" → imagery of something frozen is imagery of being "still" (silence, no movement, no progress, etc.).

"Consecrated"—i.e. to make "sacred." Some silly imagery for that word (in reverse): D-E-R-C-A-S → "D" is a "closed" half circle or "hem"-i-sphere; "Er"; "C" is an open circle or ball; "A" is always LAW; "S" represents "slow" turns or movement (of the aged or pregnant). The "interpretation"? "The CLOSED half of Er is LAW (the slow—and OPENED)." Could be imagery of "UNwinding."

"How the **faithful** city has become a whore, she who was full of justice! Righteousness lodged in her, but now murderers." —Isaiah 1:21(ESV)

"We," FāthEr's children, are the "murderers." We "are" FāthEr's *coup de grâce*—the "axes." [Imagery of a "slasher" movie. Consider this in the light of 2 Kings 6:1-7 (page 62).]

Hosea 4:14, "I will **not** punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated ["consecrated"?] with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall [see pink textbox below]."

I have already talked about the meaning of "adultery" in the imagery [pages 33-34]. Now, I need to discuss the meaning of "whoredom" in the imagery.

The fact that it is "hor" rather than "har" means that this is WISDOM, the married wife. "O" is FāthEr, the "husband" of Wisdom; therefore, "O" is Wisdom as well.

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be **ONE** flesh [therefore, what is said of one is said of the other: **O = hor**]."—Genesis 2:24

"One" → "O" in "e"

In Genesis 2:18, "ezer kenegdo" ("**help meet** for him") is the Hebrew phrase used to describe Eve. According to Google AI: Ezer means "helper," "strength," "aid," or "to rescue/save," and is **used to describe God himself** in this role. Kenegdo means "corresponding to him" or "opposite him," implying a complementary and **equal partner** rather than a subordinate. This word suggests an equal, complementary match. It implies that Eve was created to be "just right" for Adam, not above or below him. [Ezer kenegdo] conveys that the woman is a powerful and necessary companion, created as an **equal** partner to Adam.

The imagery conveyed is that of Gomer, the wife of Hosea [a name mentioned only 6 times in the Holy Bible—5 times of the son of Japheth and one time of the wife of Hosea (1:3—although she is talked about throughout 3 chapters)], and that of Tamar, the daughter-in-law of Judah [Genesis 38 (page 163)]. Gomer was an unfaithful wife. Having began as a prostitute, she kept digressing back into her old ways.

RECIDIVISM *merriam-webster.com*

Etymology

borrowed from French *récidivisme*, from *récidiver* "to reappear (of a disease, tumor, etc.), do over, commit a second criminal offense" (going back to Middle French, borrowed from Medieval Latin *recidīvāre* "to relapse into sin or crime") + *-isme* -ISM — more at RECIDIVATE

RECIDIVATE

Etymology

borrowed from Medieval Latin *recidīvātus*, past participle of *recidīvāre* "to relapse into sin or crime," verbal derivative of Latin *recidīvus* "recurring, relapsing," from *recidere* "to fall back, sink back, relapse" (from *re-* RE- + *cadere* "to fall") + *-īvus* -IVE — more at CHANCE entry 1 [Cf. Isaiah 22 (pages 91-93)] ["chance"—**1 : a:** something that happens unpredictably without discernible human intention or observable cause **b :** the assumed impersonal purposeless determiner of unaccountable happenings : LUCK **c :** the fortuitous or incalculable element in existence : CONTINGENCY]

A tumor can create a "bulge" causing the area to appear "pregnant."

bulge—one definition by Merriam-Webster that caught my attention is "to bend outward." Almost the definition of **chanan** ("grace"—"to bend or stoop in favor towards").

Chanan is almost the pronunciation of Canaan. "Canaan" silly imagery could be this: "Can" (i.e. to preserve in a "jar"), "double Law" (heavenly and earthly beings), "in."

"Almost" is NOT "the same as," therefore this imagery would be "cousins" rather than "brothers"!

But despite this, Hosea never threatened her with the Sotah ritual (a ritual that requires a woman accused of adultery to drink "bitter waters" that will render her infertile if she is guilty (see next page))—which he had the right to do. His is the example of 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." The husband is commanded to love his wife **exactly** as he loves himself. But

she is commanded to only “reverence” him. In this, the responsibility for the relationship rests solely upon the husband.

“[8] We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? [9] If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar. [10] I am a wall, and my breasts like towers: then was I in his eyes as one that found favour.”—Song of Solomon 8:8-10

“Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.”—Proverbs 5:19

“A bundle of myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts…Thy two breasts are like two young roes that are twins, which feed among the lilies…This thy stature is like to a palm tree, and thy breasts to clusters of grapes. I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;”—Song of Solomon 1:13, 4:5 [7:3], 7:7-8

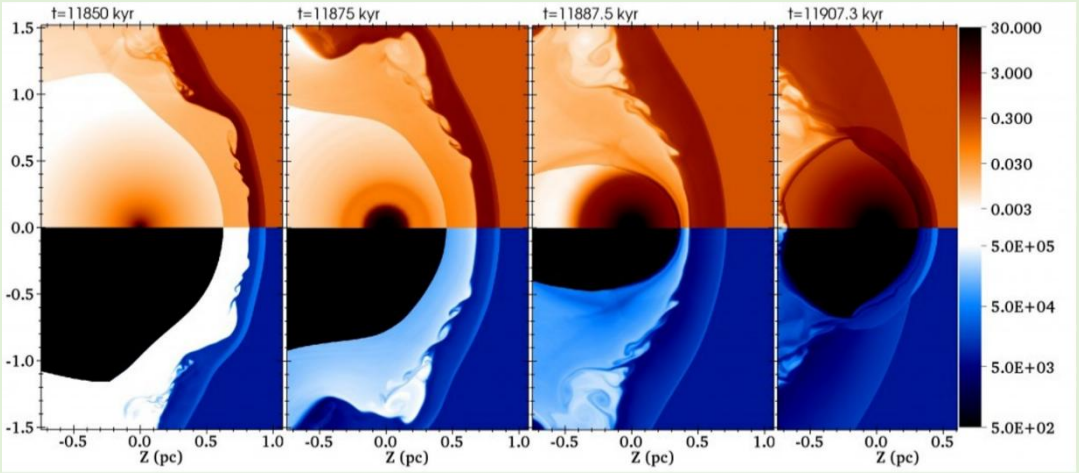
“I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare… And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.” —Ezekiel 16:7, 23:3

Cf. “**breast**”—total of 70 verses in the KJV: **Genesis** 49:25, **Exodus** 25:7, 28:4,15, 22-24,26,28-30, 29:5,26-27, 35:9,27, 39:8-9,15-17,19,21, **Leviticus** 7:30-31,34, 8:8,29, 9:20-21, 10:14-15, **Numbers** 6:20, 18:18, **Job** 3:12, 21:24, 24:9, **Psalm** 22:9, **Proverbs** 5:19, **Song of Solomon** 1:13, 4:5, 7:3,7-8, 8:1,8,10, **Isaiah** 28:9, 59:17, 60:16, 66:11, **Lamentations** 4:3, **Ezekiel** 16:7, 23:3,8,34, **Daniel** 2:32, **Hosea** 2:2, 9:14, **Joel** 2:16, **Nahum** 2:7, **Luke** 18:13, 23:48, **John** 13:25, 21:20, **Ephesians** 6:14, **1 Thessalonians** 5:8, **Revelation** 9:9,17, 15:6

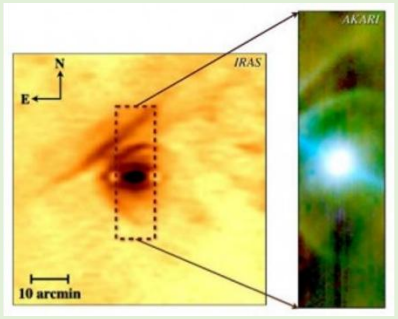
The Trial of the Bitter Waters

The trial is described in Mishnah Sotah chapters 2–3 and in Rambam Hilkhot Sotah chapter 3 with some variations in the order. The entire process leading up to the trial is one of humiliation and degradation of the woman and attempts to frighten her into admitting her guilt: her garments are ripped by the priest to **expose her breasts**; her hair is unbound, in contrast to the norm of married women; if she is wearing white she is forced to change into black clothing and remove all ornaments and jewelry; her torn clothing is bound to her by Egyptian rope above her breasts (to emphasize her adherence to the abominations of Egypt); .... — jwa.org [*Legal-Religious Status of the Suspected Adulteress (Sotah)* by Tirzah Meacham (leBeit Yoreh)]

The following is from Astrobites.org [*This star lives in exciting times, or, How did Betelgeuse make that funny shape?* by Elisabeth Newton (Apr 26, 2012)]:

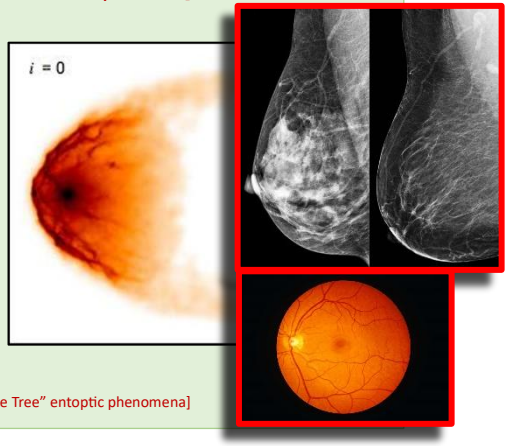


“Panel C most closely resembles the infrared image of Betelgeuse that I showed at the beginning of the post. It is also is a good match to the mass [sounds like a “tumor”] thought by Mohamed et al…….Simulating Betelgeuse's stellar wind during its transition from the BSG to the RSG phase. The four panels show snapshots in time. The upper half of each panel shows the number **density** of particles; the bottom half the temperature. Figure 3 from Mackey et al.” [The image above resembles a breast “uncovered/exposed.”]



(Left image) Images of Betelgeuse in the infrared (left: from IRAS catalog of Cao et al., 1997; right: a composite color image using AKARI from Ueta et al. 2008). The circular feature is called a bow shock and the "bar" is the driver behind this research. Figure 1 from Mohamed et al. (2012); credit ATARI MLHES team. [Image inside the dotted rectangle resembles a “left” eye facing the “camera.”]

(Right image) Hydrogen column density in one simulation of Betelgeuse. Figure 12 in Mohamed et al. (2012). [The image on the right resembles mammary (breast) tissue or eye tissue. [Compare to radiological images of breast “density” and retinal imaging.]]



[Cross-reference “Purkinje Tree” entoptic phenomena]

Ezekiel 23: [1] The word of the Lord came again unto me, saying, [2] Son of man, there were two women, the daughters of one mother: [3] And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. [4] And the names of them were Aholah [reverse: haloha → "hall O laugh"] the elder, and Aholibah [reverse: habiloha → a variant "habilosa," the Spanish word for "smart, astute, intelligent" ("s" represents SLOW change or movement)] her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah. [5] And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours, [6] Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. [7] Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself. [8] Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. [9] Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. [10] These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her. [11] And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms. [12] She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. [13] Then I saw that she was defiled, that they took both one way, [14] And that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion, [15] Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: [16] And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea. [17] And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them. [18] So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister. [19] Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. [20] For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses. [21] Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth. [22] Therefore, O Aholibah, thus saith the Lord God; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side; [23] The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses. [24] And they

Aloha [imagery variant of Aholah]**:** "Aloha is an essence of being: love, peace, compassion, and a mutual understanding of respect. Aloha means living in harmony with the people and land around you with mercy, sympathy, grace, and kindness. When greeting another person with aloha, there is mutual regard and affection."
—*skylinehawaii.com*
["h" is (reduced/) Planck's constant.]

"**Habiloha**" is a variant of "hable." According to lsd.law, "in the past, a place where ships could stop and stay for a while was called a hable. It was also known as a port or harbor."

In "space," *UP* is a "relative" term.

shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments. [25] And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. [26] They shall also strip thee out of thy clothes, and take away thy fair jewels. [27] Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. [28] For thus saith the Lord God; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated: [29] And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness [reverse: ssen-dwel → "sin dwell" ["crooked made straight"—cf. Ecclesiastes 1:15, 7:13-14, Isaiah 40:3-4, 45:2-3]] and thy whoredoms. [30] I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols. [31] Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. [32] Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much. [33] Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. [34] Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God. [35] Therefore thus saith the Lord God; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms. [36] The Lord said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations; [37] That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them. [38] Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths. [39] For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house. [40] And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, [41] And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil. [42] And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads. [43] Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them? [44] Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women. [45] And the

Verse 29: Ecclesiastes 1:15, "That which is crooked cannot be made straight: and that which is wanting cannot be numbered." Ecclesiastes 7:13-14, "[13] Consider the work of God: for who can make that straight, which he hath made crooked? [14] In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him." Isaiah 40:3-4, "[3] The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. [4] Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:" Isaiah 45:2-3, "[2] I 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: [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."

Verse 34: cf. Song of Solomon 8:8, "We have a little sister, and **she hath no breasts**: what shall we do for our sister in the day when she shall be spoken for?" [Imagery of the FEE "Male" (i.e. no breasts). This is equivalent to imagery of a beast—i.e. breast without the **"r"**.]

Verse 41: Speaking of "table" [variant of "hable" (see page 111 textbox)], **table**land is also referred to as a **plate**au. What makes the distinction between a long "table" and a "plain"?

Verse 44: "lewd" backwards is "dwell" [but without the "other" EL]—i.e. no other "god."

righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands. [46] For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled. [47] And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. [48] Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. [49] And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord God.

Isaiah 47: [1] Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. [2] Take the millstones, and grind meal: **uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.** [3] Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man. [4] As for our redeemer, the Lord of hosts is his name, the Holy One of Israel. [5] Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms. [6] I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; **upon the ancient** [FāthEr is "the Ancient (of days)"] hast thou very heavily laid thy yoke. [7] And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. [8] Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: [9] But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee **in their perfection** for the multitude of thy sorceries, and for the great abundance of thine enchantments. [10] For thou hast trusted in thy **wick**edness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me. [11] Therefore shall evil **come** upon thee; thou shalt not know from whence it riseth: and mischief shall **fall** upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know. [12] Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. [13] Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. [14] Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it. [15] Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they shall wander every one **to his quarter**; none shall save thee.

Verse 2: Besides hair, locks could stand for anything that is "sealed" or for "loch" (a lake in Scotland or "Ire"-land). Since "make bare the leg" is not the same as "uncover the ~~t~~high," then "bare" and "leg" must represent something(s) else. "River" is often associated with DNA imagery of the strand—"pass over" (a bridge [AGTC bonds])?; this could all be referencing DNA replication which simply tells the story of FāthEr becoming MORE!

"Ancient of Days" (7): Job 12:12, Psalm 77:5, Isaiah 23:7, 51:9, Daniel 7:9,13,22.
NOTE: When searching for a name of God, take note of the distance between the parts of the name in each verse.[i.e. Job 12:12, "With the **ancient** is wisdom; and in length **of days** understanding."]

Verse 11: "evil" [or "live" in reverse] is actually the imagery of a "live wire"—i.e. a "defibrillator" used to "revive" the "UNdead."

When studying imagery, noting what first comes to mind can be a clue in determining what the imagery is trying to convey. For example, the first thing that came to my mind when I read 1 Corinthians 11:13 was the phrase in the red brackets. I "felt" [and, most times, that is all that guides you] that there was more to "widow [maker]," so I decided to Google it. I saw "LAD" and was reminded of various Bible passages about "a/the LAD." When I discovered that there were 50 verses that appeared in my word search on the biblegateway.com website, I knew that there was more to be found because every occurrence of 50 can relate to the United States. Upon seeing the image that appeared during my image search of the LAD, my mind immediately went to the map image of Norway and Sweden (I presented this imagery before in another document). Allow me to connect it to the imagery of LAD. **NOTE** that there are a lot of images of a leg and foot in the topographical imagery of earth.

1. Jeremiah 49:10, "But I have made Esau [backwards: u-a-s-e → "LAW in use"] bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not."
2. Ezekiel 4:7, "Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it."
3. Habakkuk 2:16, "Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory."
4. 1 Corinthians 11:5,13, "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is **even all one** as if she were shaven….Judge in yourselves: is it comely that a woman pray unto God uncovered?" [The "woe man" is the "widow [maker]" (LAW).]….
   a. According to Google AI: "The widowmaker artery is the left anterior descending **(LAD)** artery, the largest coronary artery in the heart that supplies about half of the heart's blood. A widowmaker heart attack occurs when the **LAD** artery is completely blocked, which can be fatal if immediate treatment isn't provided…The **LAD** artery is at risk for plaque buildup, which can lead to coronary artery disease. A blockage in the **LAD** artery can quickly go from 20% to 100% blockage, which can trigger an abnormal heart rhythm and cardiac arrest."
      i. There are 50 scriptural references for the word **"lad"** (in various forms—i.e. lad, ladies, ladder, etc.): **Genesis** 21:12,17-20, 22:5,12, 28:12, 37:2, 42:26, 43:8, 44:13,22,30-34, 45:17,23, 48:16, **Judges** 5:29, 16:26, **1 Samuel** 16:20, 20:21,35-41, **2 Samuel** 17:18, **1 Kings** 12:11, **2 Kings** 4:19, **Nehemiah** 4:17, 13:15, **Esther** 1:18, **Isaiah** 1:4, 47:5,7, **Habakkuk** 2:6, **Matthew** 11:28, **Luke** 11:46, **John** 6:9, **Acts** 27:10, 28:10, **2 Timothy** 3:6, **2 John** 1:1,5.
      ii. The following is imagery related to LAD:



The base of the AORTA (left) reminded me of the "bottom" of the image of Norway and Sweden facing Denmark—the image of a horse's head (Sweden) and its mane (Norway) (red circle). Norway also resembles a sperm cell [compare to Hubble image.].

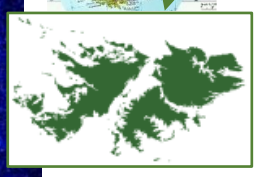


Finland corresponds to Lake Michigan (which resembles someone breaking out of a cocoon; also resembles a finger). Notice that The Kola Peninsula in Russia resembles a fingertip.



Compare Lake Erie and Lake Ontario to the Falkland Islands in South America.







While most of the Nordic region corresponds to the Great Lakes of the USA, the Lake Region of Finland corresponds to Lake Huron, USA (yellow circles). Both resemble four-legged mammals —a lion (Lake Region), and a swine [can also be called a pig, piglet, boar, sow, gilt, barrow, hog, or shoat—depending on sex, weight, and age] (Lake Huron).

Images: *National Geographic Student Atlas of the World*, Hubblesite.org, Creative Commons

There is a mix of imagery that connects to each other in various ways in the topographical imagery. Just as the great is "scene" in the small and vice versa, and the heavenly in the earthly (and vice versa), so the "liquid" is seen in the solid (and vice versa). I want to place here just a sampling of imagery that begins with the images on the previous page. (When viewing imagery, don't ignore what it is you "think" you see/saw (follow whatever comes to "mind"). It's all part of the Child's "game of wit"!)



Lake Superior is a hand-puppet. Lake Michigan corresponds to Finland—image of a larva (or, something) leaving the cocoon. Lake Huron corresponds to Norway and Sweden—image of a horse and "Maine"—facing south. The "horse" of Lake Huron has its mouth wide open and its mane resembles a raccoon hat or an animal with a long tail riding on the horse's head. To my eyes, Finland (and the part of Russia connected to it) resembles a lion (with a long tail) facing lower Sweden (the Lake Region is the head and main body). The end of its tail (the Kola Peninsula) is a finger pointing eastward.

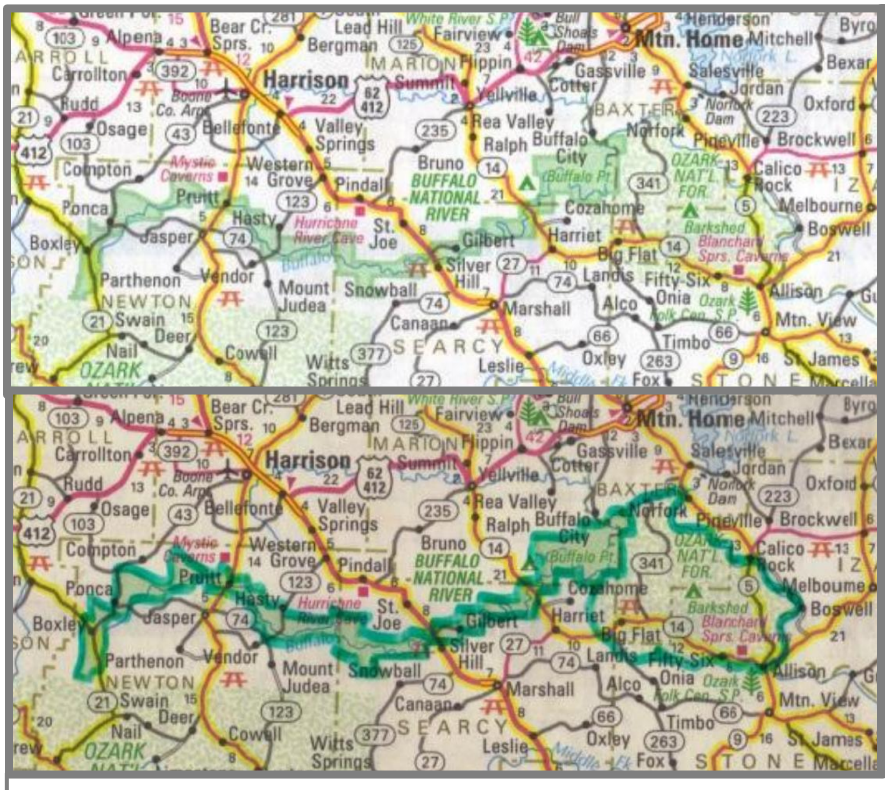


Note the smaller lakes (like stones being cast) between Lake **Huron** and Lakes Erie and Ontario [Compare: Miranda has 2 "dots" and 2 "dashes"—like Morris Code for either "C," "P," "X" or "Z".].

> *"And it came to pass, as they fled from before Israel, and were in the going down to Beth**horon**, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword."—Joshua 10:11*

[Huron ←→ Horon "u" is open, "o" is closed ("o" is FāthEr); "U" means "other" = "you-turn" = re-pent = the "re-turn" (by a different "way" [cf. 1 Kings 13:9]). "U" and "O" look the same for upper- and lowercase letters.]

Images: *National Geographic Student Atlas of the World*, NASA.gov, Creative Commons



2 Kings 2:19, "And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren."

"Water" is **STRONG'S #4325** (mayim) and is a "dual of a primitive noun (but used in a singular sense); *water*; figuratively, *juice*; by euphemism, *urine*, *semen* ["seamen"] :—(rendered in scripture as) + piss, wasting, water (-ing, [-course, -flood, -spring])."

You can connect visual imagery by visual comparison. The image on the map formed by the Buffalo River and the Ozark National Forest (USA) looks like a "gamete" (either a sperm or a flower bud [or "closed" long-stem rose]). Their similarities show that they are "related" in the imagery and should be viewed as being part of the "same." **Remember: Imagery is the CHILD'S game of wit. You must imagine HOW a "growing" child SEES and HEARS!**

[Word imagery for "gametes" → game "set". Gametes are "haploid" cells. That is, they contain only one set of chromosomes. [Combine "ga**mete**" and "**hapl**oid" in the imagery and you get "help meet."] Organisms that sexually reproduce contain two sets of chromosomes (one from each parent). This "duality" is called "diploid" [pronunciation sounds the same as "deployed" in Texas vernacular].]

Map: *Rand McNally*
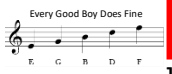
Ezekiel 32:11-15, “ [11] For thus saith the Lord God; The sword of the king of Babylon shall come upon thee. [12] By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. [13] I will destroy also **all the beasts thereof from beside the great waters**; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. [14] Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God. [15] When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord.”

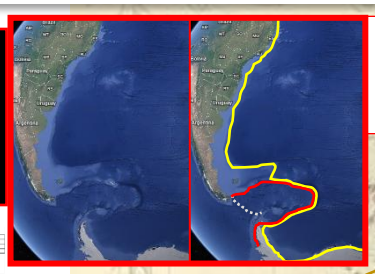
Sometimes in the imagery, the closer you look the less you see. How you look determines what you see. Here is some imagery that can be seen in the Falkland Islands:



REMEMBER: The “great” (i.e. macro) can be seen in the “small” (i.e. micro) and the “small” in the “great”—*“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”* (Deuteronomy 25:13-14).

sHe’s broken because sHe believed.





COMPARE this yellow outline of the Atlantic to IC 2118 below. This image appears masculine. Note that the tongue (red + gray dotted line) resembles a Komodo dragon’s head (red outline). Psalm 140:3, “They have sharpened their tongues like a serpent; adders’ poison is under their lips. Selah.”

James 3:6, “But the tongue can no man tame; it is an unruly evil, full of deadly poison.”

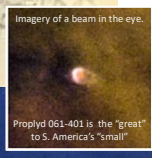








IC 2118 has two possible lip positions: “pursed/pressed” lips (directly beneath the nose) and a wide open mouth as if singing or shouting. The image of earth has “parted” lips with a spoon/cup to it. Notice the beam in the eye (yellow circle [small like a blue whale’s eye]). Luke 6:41, “…perceivest not the beam that is in thine own eye?”

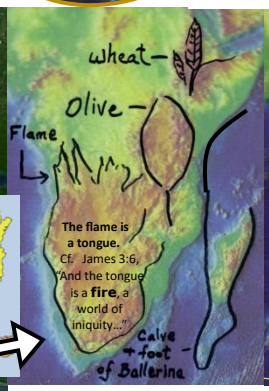


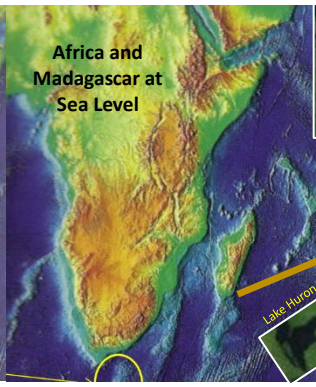




Big toe of Novaya Zemlya appears broken off because of frostbite and is stuck to the mainland like a tongue to a frozen steel “pole”.







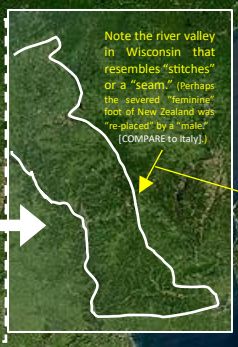


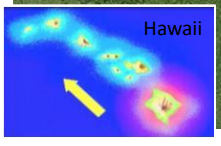


Note the duality of these images. Norway and Sweden are the “great” to the “same” image of the “small” (Denmark).

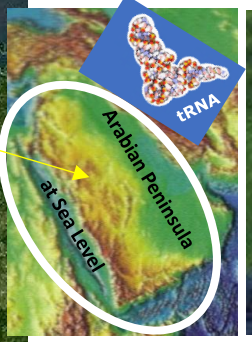








COMPARE flat foot and high heel (left).





The Mississippi River runs like an artery through this image of a leg. The Mississippi River (which seems more a part of Louisiana (a state shaped like a boot) than Mississippi) empties into the Gulf of Mexico through the big toe of Louisiana.

Proverbs 25:26(NIV), “Like a muddied [KJV: “corrupted”] spring or a polluted well are the righteous who give way to the wicked.”

Ezekiel 32:13(NIV), “I will destroy all her cattle from beside abundant waters no longer to be stirred by the foot of man or muddied by the hooves of cattle.” [KJV word for “stirred” and “muddied” is “troubled.”] [Cf. 2 Peter 3:1, “…in both which I stir up your pure minds by way of remembrance:”]

Ezekiel 34:19(NIV), “Must my flock feed on what you have trampled and drink what you have muddied [KJV: “fouled” [imagery variant: fowled]] with your feet?” In Texas vernacular, “file” and “foul” most often sound alike. [Cf. Jesus walking on water in Matthew 14:25-29]

Images: *National Geographic Student Atlas of the World*, Hubblesite.org, Discovery Education video (*“Volcanoes”*) [Hawaii] Google Earth, Creative Commons, “sbrenbeve” poster: teen culture and Billie Eilish

The big island, Hawaii, is a “Wounded Knee.” Note images with “(k)needs” vs. no knees. [Cf. **Job 3:3,12**, “[3] Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived…[12] Why did the knees prevent me [doesn’t say, “why did NOT”—i.e. the “reaction” was blocked/retarded by the Compassion Factor]? or why the breasts that I should suck [cf. pages 110, 120]?” **Isaiah 45:23**, “I 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.”] Imagery of “knee/knees” is equivalent to the “noble” [cf. Proverbs 26:1/Isaiah 42:21 “honour/honourable”→ refer to graph (page 45—“summer”= (−, +), “harvest” or fall = (+, −), winter = (−, −), spring (+, +)/“make honourable” means “transform” from (±, ∓) to (+, +) quadrant), periodic table (page 141)] gas, Neon (Ne)—an element with atomic number 10 and A_r(Ne) = 20.1797(6). The Compassion Factor is a quotient of 6. Wisdom is equivalent to π^6.

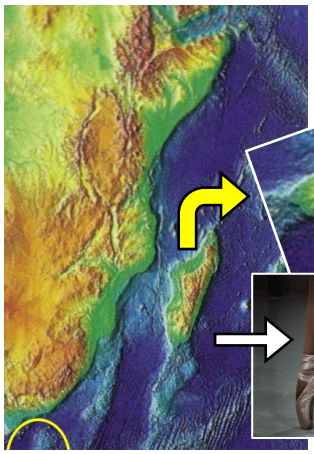
Although there is a lot of imagery that deals with a hand/finger "pointing," most of it deals with a leg, a foot, or a shoe/boot—basically, an "L" shape or kneeling on the "needs" (upside-down: a "7"—equivalent to "bowing" at the "waste" [cf. "every knee shall bow": Isaiah 45:23, Romans 14:11], the Hebrew letter Vav, or (backwards) the English lowercase letter "r"). Remember that the images are telling a story—i.e. **visual cryptography** [or a picture "cipher" (encryption algorithm)].





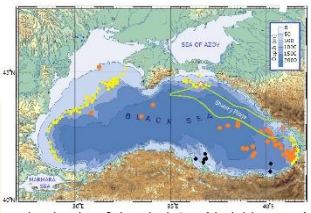
These are two positions of kneeling that can resemble the letter L or the number 7.

Observe this sea level image of southern Africa [Horn of Africa top right] and Madagascar. Compare Madagascar to a ballerina's calve and foot—a foot that seems to be disintegrating at the toes. The ballerina's foot is comparable to an elephant's—a mammal which spends its entire life "standing on point"!

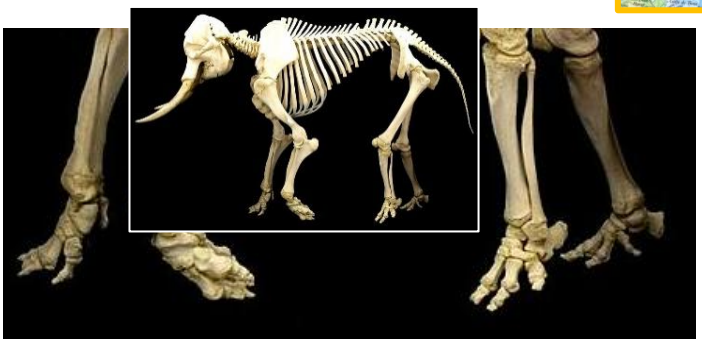


Ballerina "leg" is image of 2 shoes—big surrounding a small—imagery of heaven (the great) and earth (the small). [Compare to other images.]



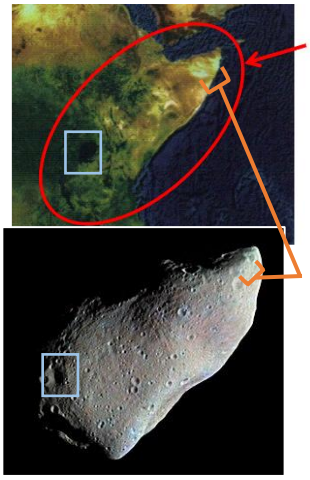


The depths of the Black Sea (dark blue area) resemble a fingertip and a shoe [presence of a heel represents the FeMale (flat foot is male)] "facing" opposite directions. Sea of Azov is "pointing" northeast. [There are 4 types of Ladies' shoes with this shape: Brogues, Oxford, Derby, and Monks.]



Genesis 25:26, "And after that came his brother out, and his hand took hold on Esau's **heel**; and his name was called Jacob: and Isaac was threescore years old when she bare them."

Genesis 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his **heel**."



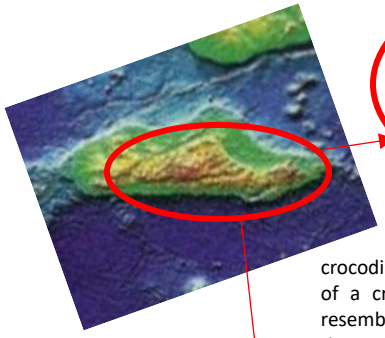
The Horn of Africa is a "bare" foot that is "pierced" through the heel [blue box]—imagery of Jesus' crucifixion [cf. Psalm 22:16, "pierced my hands and my feet"]. Compare "hole" to "hole" on Gaspra.

The asteroid Gaspra and the Horn of Africa are both imagery of a foot. Note the "markings" on the "foot" (like callouses)—signs of a traveler.

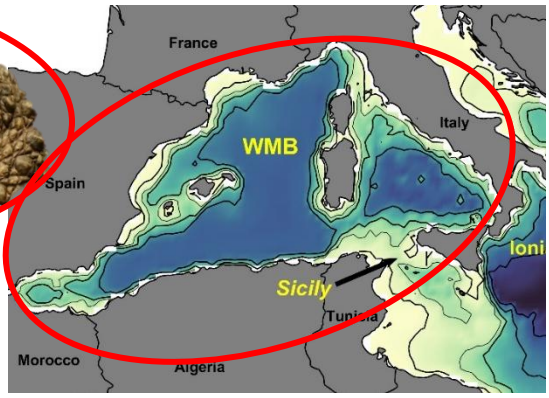
"Russian astronomer G. N. Neujmin in 1916...named it after Gaspra, a Black Sea retreat that was visited by his contemporaries, such as Gorky and Tolstoy."
—wikipedia.org

Images: *National Geographic Student Atlas of the World*, NASA.gov, Converse Chuck Taylor All Star Hi Top, Creative Commons

---







The sea level image of Madagascar resembles a crocodile/alligator. The Mediterranean resembles the head of a crocodile/alligator. The image of Central America resembles the sea level image of Madagascar, but is also the image of a chameleon. Note how these images relate.







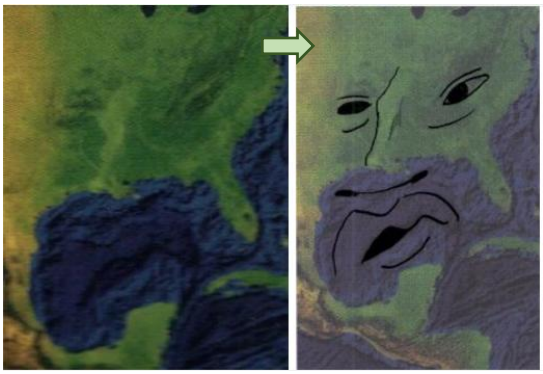
Images: *National Geographic Student Atlas of the World*, NASA.gov, *Exploring the Solar System* by Nicholas Booth, Creative Commons



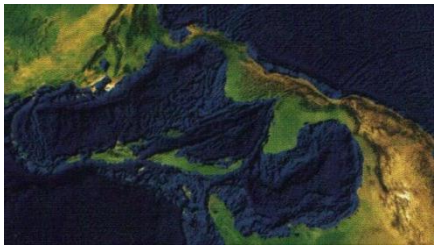
This Google Earth image shows a cup/spoon at an opened mouth—Central America (at this angle) forms the "lips." See National Geographic Student Atlas of the World image below.

I find imagery very "silly"—but I clearly see it. It catches my notice even when I'm NOT looking for it—and it keeps coming until I finally say, "Enough!" And I let it go. I place a sampling of topographical imagery here. Make of it what you will.

Notice that the Mississippi River valley forms the nose of this "face." The "broad" nostrils are formed by the depths of the waters of the Gulf of Mexico; as are the "parted," "full" lips of the "wry" mouth.



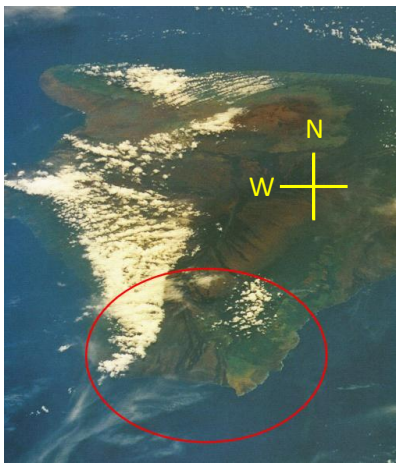
Ezekiel 23:28-32, "[28] For thus saith the Lord God; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated: [29] And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms. [30] I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols. [31] Thou hast walked in the way of thy sister; therefore will I give her **cup** into thine hand. [32] Thus saith the Lord God; Thou shalt drink of thy sister's **cup** deep and large: thou shalt be laughed to scorn and had in derision; it containeth much. [33] Thou shalt be filled with drunkenness and sorrow, with the **cup** of astonishment and desolation, with the **cup** of thy sister Samaria. [34] Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God."

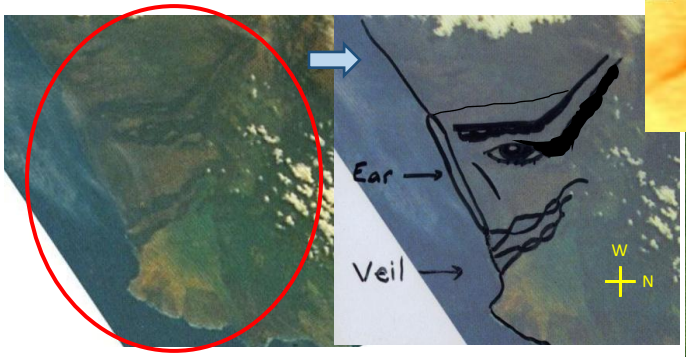




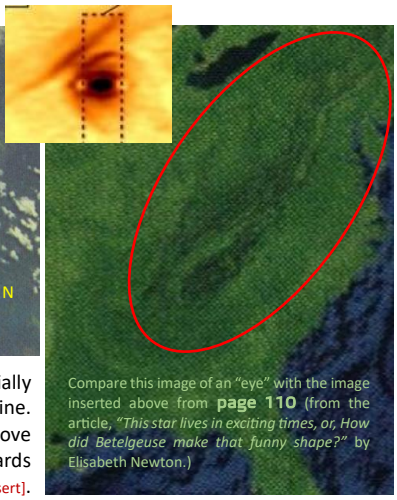


"In cooking.. when you give a little bit of effort, they say you put your toe in it.. so, if they say you put your foot in it, that means you meant business and gave it all of your effort."
—Reddit.com





The image of Big Island Hawaii resembles a forward-looking face partially veiled. Note that the eyebrow continues northwestwards in a straight line. Compare to "eye" looking southwest in image on the right (located above Florida). Note how the eyebrow in the southern image runs northeastwards in an "altar"-ing "frequency." COMPARE to image of "eye" on page 110 [insert].

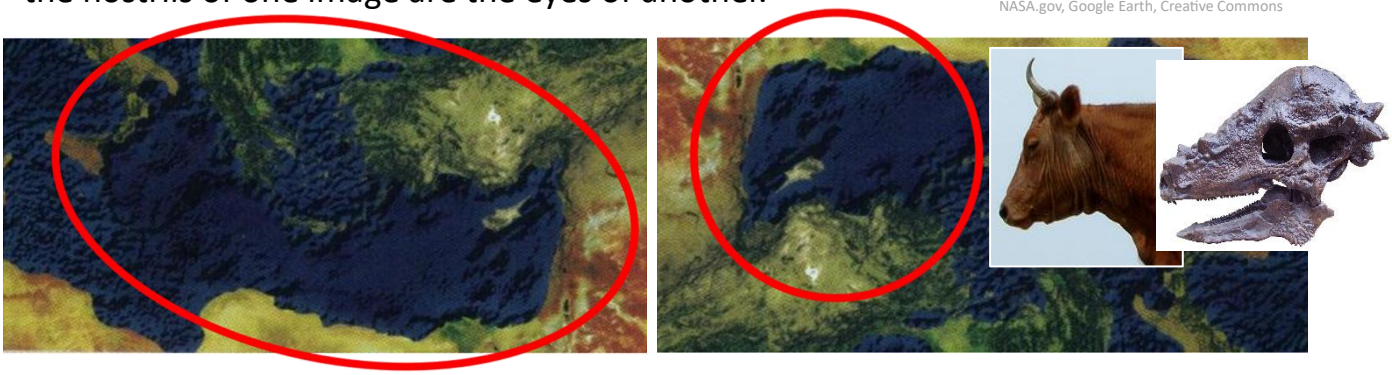


Compare this image of an "eye" with the image inserted above from **page 110** (from the article, *"This star lives in exciting times, or, How did Betelgeuse make that funny shape?"* by Elisabeth Newton.)

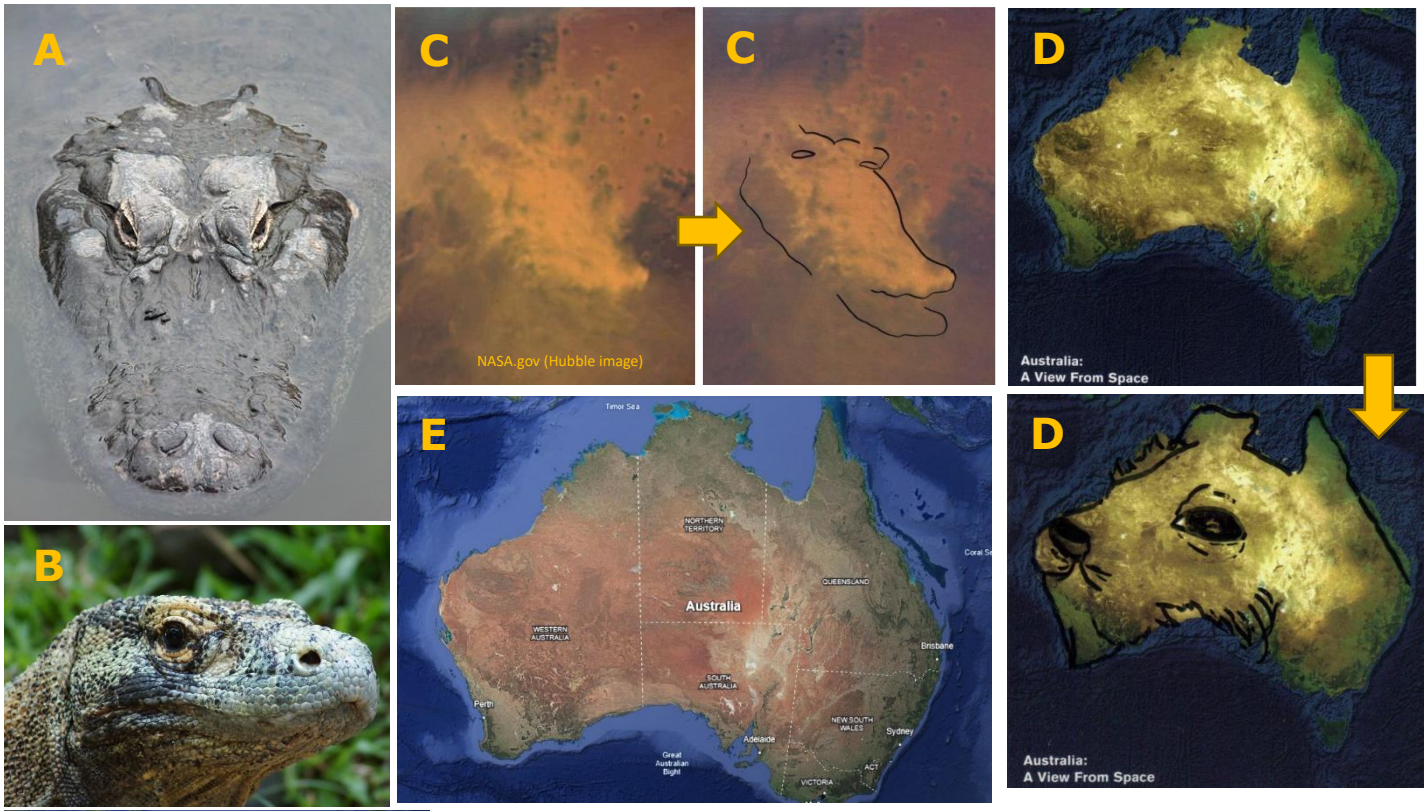
For all images: If you look closely, many times there are more images within an image. Seeing them depends upon "HOW" you look!—i.e. as the "great" or as the "small"; or the angle, or the altitude, or the medium, or the time, etc. of your perspective.

HOW you look makes a difference as to **WHAT** you see. There are times when I can clearly see an image, but once I look away and look back I can't see it anymore, but rather another image that is there—an image I could not see before. And often, the nostrils of one image are the eyes of another.

Images: *National Geographic Student Atlas of the World*, NASA.gov, Google Earth, Creative Commons



When I first saw this image of the Mediterranean Sea (above left) in *The National Geographic Student Atlas of the World*, I saw a hand (with turned-up cuff) "holding *UP*" a "ring" or a "coin" [cf. Luke 15:8-10 (KJV: "piece"; NIV: "coin")]. But upside-down, I saw a hornless bull (or, Pachycephalosaurus) "running."



When I first saw the image of Australia (E), I saw the face of a crocodile (A,F)—I thought. There were many images of crocodiles/alligators in the topography. But now, it looks more like a Komodo dragon (B). Years ago, I saw only the image of a dog (D). Now, when looking for the features of the dog, all I can see in the *Google Earth* image (E) is a young calf (cow). I can also, now, see the image of the birds—a turkey (G) and a small owl whose head is turned 180° (H).

Images: *Essential World Atlas* (3rd Edition) by Oxford University Press, Inc., *National Geographic Student Atlas of the World*, Google Earth, Astrobites.org., Creative Commons



high heel = "woman" shoe (Wisdom)

low heel = "girl" shoe (Law)





Mathematically, I don't know what "**legs**" and "**feet**" represent. I do know that the feminine is $-y$ and masculine is $+y$ on the graph. The transformation seen in Novaya Zemlya (severed foot changing from masculine flat foot to feminine high heel) could be a change in position (on the graph?).

But as you can see from the images, a foot isn't simply a foot. For example, Louisiana is also a hand with two fingers grasping something very tiny—an image seen in many "port" locations. What is the difference between a shoe and a boot (high [Italy] or low [Black Sea (which is more a high-top "sneaker")])? Image of Mississippi River Valley is more of a "fabric" covered leg and a "toeless" shoe.





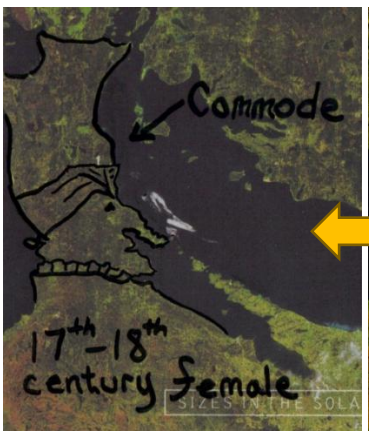




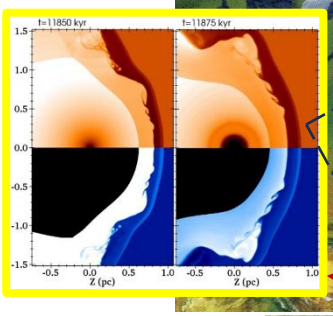


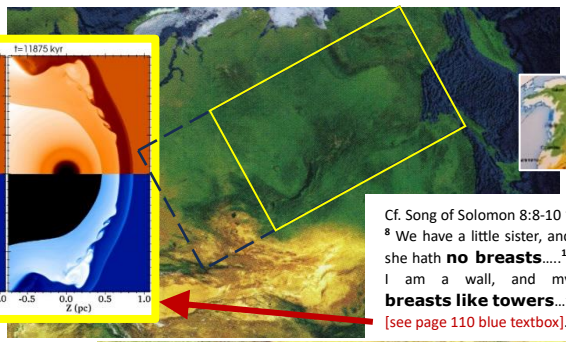
Santa's boot is "joined" to the Witch's shoe.

The image in the circle resembles a broken axe (Cf. 2 Kings 6:1-7, "…and the iron did swim." (page 62)). Trinidad is the axe-head[/Santa boot]. Tobago (not seen) could be a piece that was "broken"-off. COMPARE broken axe with New Zealand's broken leg. COMPARE the Witch Head Nebula (B [inset image]) with the coastline of Venezuela (A).



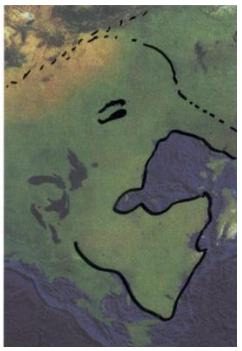






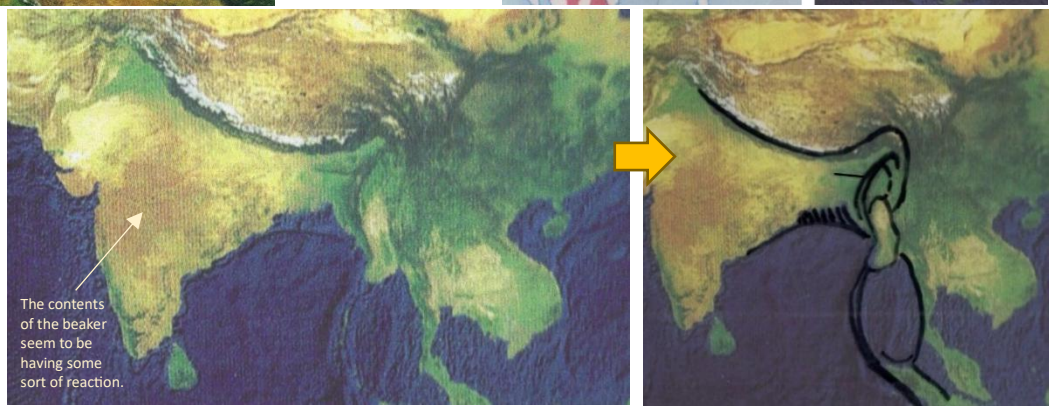
Cf. Song of Solomon 8:8-10 "[8] We have a little sister, and she hath **no breasts**…..[10] I am a wall, and my **breasts like towers**…" [see page 110 blue textbox].





Yellow boxes—compare the image of Betelgeuse (left [see page 110 for article]) to the topography of Russia seen in the box on the right. There is a lot of "Hag[ar]" imagery seen on the "Western" side of the globe.

The image to the right is of "medicine" being "poor"-ed into a spoon—imagery only seen on the eastern side of the globe. Note the image of a "shoe" [glass slipper] being the first "drop."



Tasmania = Alaska

Upside down Australia resembles a side of beef

Great Barrier Reef = Baja California Peninsula

Corresponds to Hawaii

When I look at Google Earth, if I zoom in close enough, there are 3 mountain ridges (2 on the west side of Wyoming and 1 just below its southwest border in Utah) that, to me, resemble "worms."

What does it mean to have Florida "Miss"-ing? Uninhabited? [Cf. page 126 & Colossians 2:15(CEV) below right.]

If you look at Australia "upside down," you can see the **reciprocal** image of the United States and Mexico (an "altar"-ed version)—an image that depicts a story of "destruction." Cross-reference 2 Kings 2 (NOTE: any occurrence of 50 in the imagery can refer to the United States). Note references to salt being cast into the "spring of the waters" (corresponds to Salt Lake City, Utah)—and the waters were "healed." However, in verse 23 "little children" come "out" of the city and mock Elisha saying, "Go up, thou bald head." [See images below of head in the Canadian topography.] "[24] And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare **forty and two** children of them."

On the left, the sea level image (of what could have been a camel but more resembles a dragon [compare to images on page 123 (Asia)]).

Also on the left (at sea level), the image of an old man (red circle with black line through center of face)—which is located on the left side of the face in the image below (as seen from space). Note that the old man resembles a "male" version of the Hag/witch seen in many other images. There appears to be something (a roof?) on his head.

Images: Disney, NASA, Google Earth, *National Geographic Student Atlas of the World*

Colossians 2:15 (Contemporary English Version), "There Christ defeated [de-feeted] all powers and forces..." [Many versions say "disarmed."]

The witch is a profile (90°) image, while the male face is turned at an angle the same degree as the face that can be seen from space (≈45° [see images below]).

Note the shape made by the Northwest Passage—the (frozen) waters that separate the islands in Northern Canada. They resemble the Inuit symbol for "man"; but the "man" is holding something in his hand resembling a snake and wearing something "on" his head resembling a crown. See page 207.

Iceland resembles Disney's "Flounder."

NOTE the line across the "nose" (same angle as arrow). Ezekiel 23:25 (CSB), "When I vent my jealous fury on you, they will deal with you in wrath. They will **cut off your nose** and ears, and the rest of you will fall by the sword. They will seize your sons and daughters, and the rest of you will be consumed by fire." [Cf. Luke 12:54-57, "...face of the earth..." (whole chapter page 227)]

Note the arrowhead (Southampton Island). See page 205, 207.

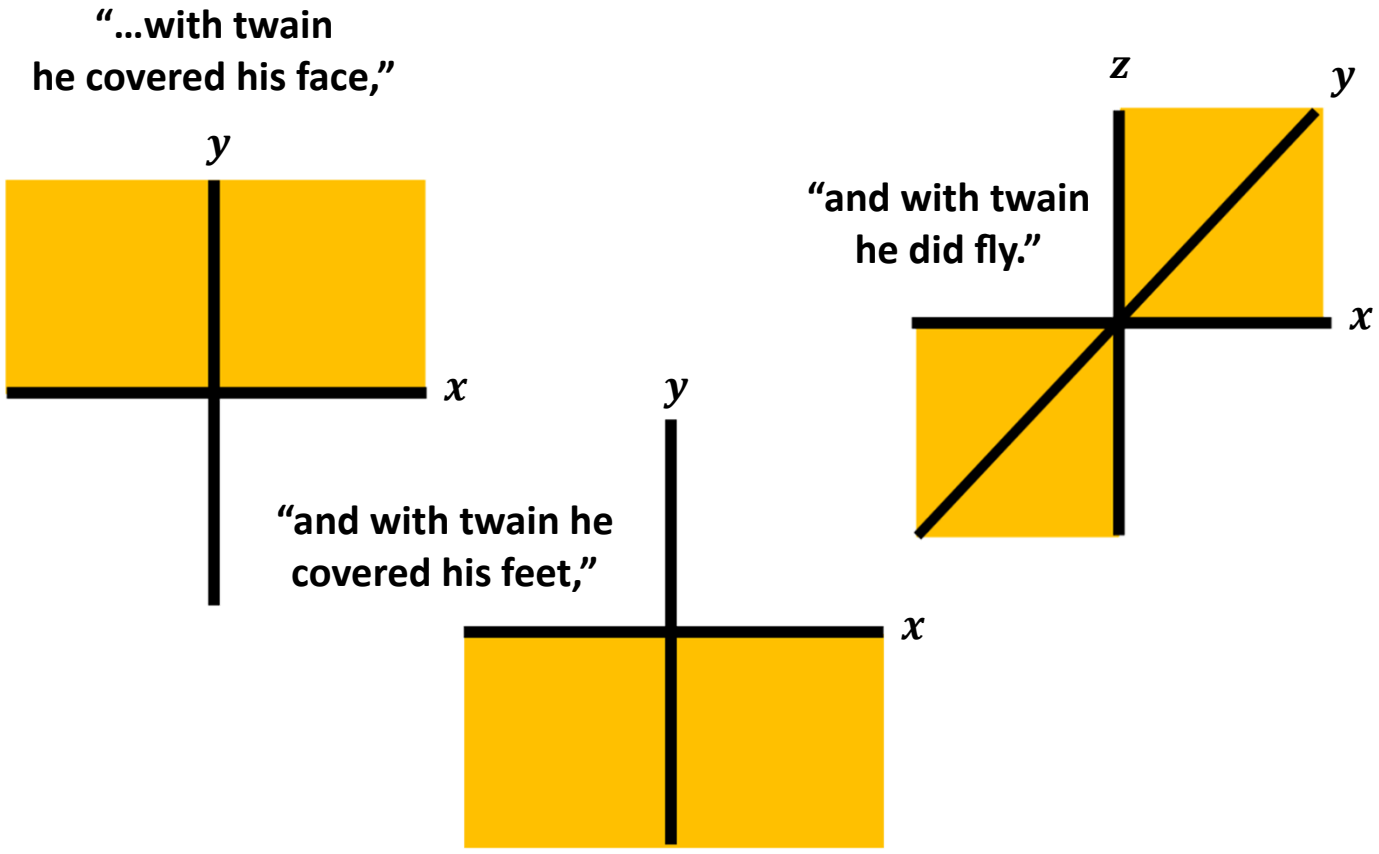
"And he looked, and behold a well in the field, and, lo, there were **three** flocks (Canada, USA, Mexico) of sheep lying by it; for out of that well they watered the flocks: and a **great** (ear?) **stone** was upon the well's mouth."
—Genesis 29:2
[Abe Lincoln's wart is reminiscent of this "stone."]

Luke 12:54-57, "[54] And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. [55] And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. [56] Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? [57] Yea, and why even of yourselves judge ye not what is right?"

North America: A View From Space

The right eye appears somewhat "feminine" with long eyelashes.

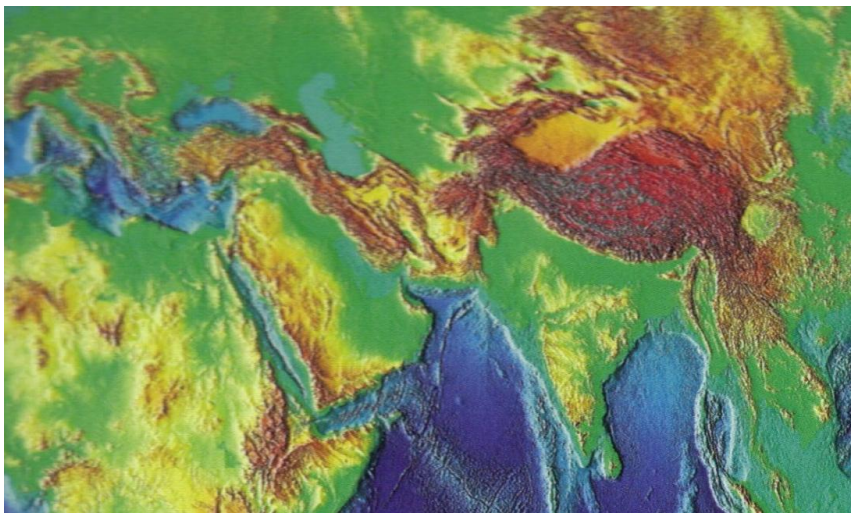
Isaiah 6: [1] In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. [2] Above it stood the seraphims: each one had **six wings**; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. [3] And one cried unto another, and said, Holy $[x]$, holy $[y]$, holy $[z]$, is the Lord of hosts ["...and a threefold cord is not quickly broken." (Ecclesiastes 4:12)]: the whole earth is full of his glory. [4] And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. [5] Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. [6] Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: [7] And he laid it upon my mouth, and said, Lo, this hath touched thy **lips**; and thine iniquity is taken away, and thy sin purged. [8] Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. [9] And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. [10] Make the heart of this people fat, and make their ears heavy [like a stone?], and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. [11] Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, [12] And the Lord have removed men far away, and there be a great forsaking in the midst of the land [the Outback?]. [13] But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the **holy seed shall be the substance** thereof. [Hebrews 11:1, "**Now faith is the substance** of things hoped for, the evidence of things not seen."]



"And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken [even from within?]."

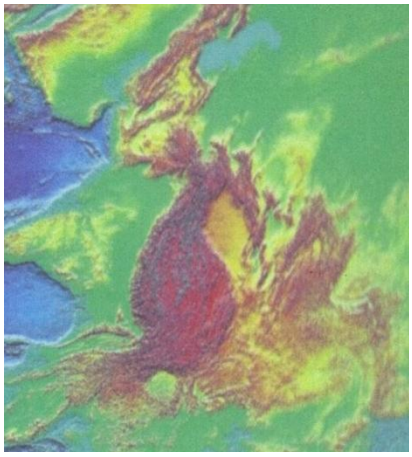
—Ecclesiastes 4:12

Images: *WorldAtlas.com, National Geographic Student Atlas of the World*, Creative Commons



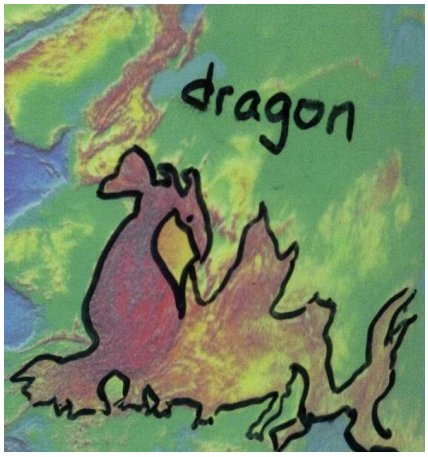
The sea level images of Asia reveal the image of a dragon. It is not coincidence that this part of Asia has celebrations of dragons. According to **Google AI overview:** [Dragons] are associated with power, good fortune, and transformation. **Chinese culture:** Dragons are the fifth animal in the Chinese zodiac and the only mythical animal in the cycle. Dragons are a symbol of strength, prosperity, and good fortune. Dragons are often depicted with the head of a camel, the eyes of a rabbit, and the body of a snake. Dragons are linked to the emperor, and were used as a political tool in imperial China. The dragon dance is a traditional Chinese performance that originated as a ceremony to worship ancestors and pray for rain.

Other Asian cultures: In Javanese mythology, the dragon is a giant magic snake without legs that wears a crown. Dragons are honored in the religious traditions of Buddhism, Confucianism, and Taoism. Dragons are said to have sweeping powers, including breathing clouds, moving the seasons, and controlling the waters.



"The Chinese dragon, or the loong, is a symbol of strength and magnanimity."—time.com

"The loong is a legendary Chinese dragon that symbolizes good fortune, nobility, and positivity. It's often depicted as snake-like with four legs, but can also have the form of other animals like turtles and fish…The loong is associated with water, rather than fire. It's often depicted flying through clouds, though it doesn't have wings. The loong is credited with bringing rain and ensuring a bountiful harvest…Loong is a cultural icon in the Bendigo community of Victoria, Australia."—Google AI overview



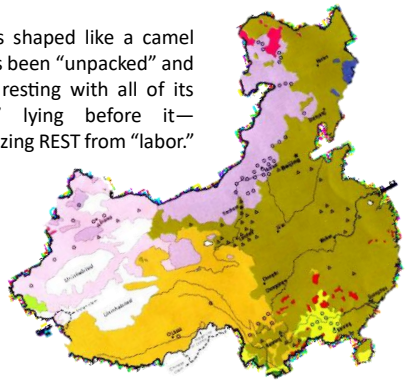
Dragon imagery: Dragon imagery is pervasive in Chinese society today, including in boats, dances, and the stars.

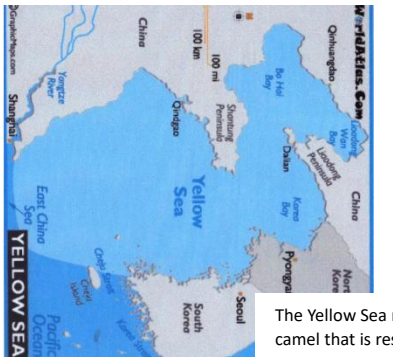
— — — —

"Dragons in Chinese culture symbolize good luck, protection, intelligence, masculine traits, and yang energy."
—Study.com

"The dragons of East Asian legend have sweeping powers. They breathe clouds, move the seasons, and control the waters of rivers, lakes, and seas."—amnh.org

China is shaped like a camel that has been "unpacked" and is now resting with all of its "goods" lying before it—symbolizing REST from "labor."

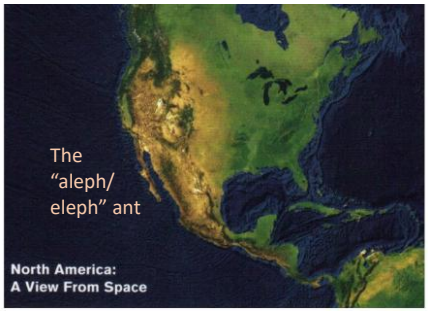




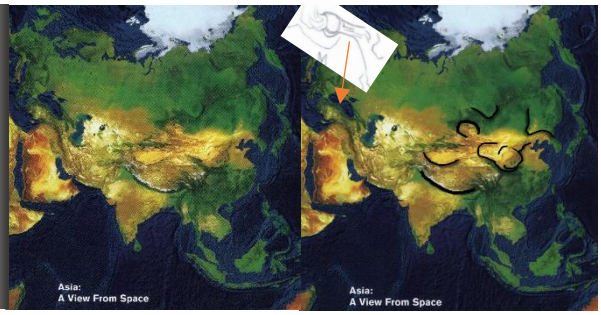


The Yellow Sea resembles a camel that is resting on the ground.

In the image below, North America is the face of an elephant with a giant wart (on the same side as Abraham Lincoln's). The Snake River Plain in Idaho is its right eye. Note that the right eye is "running" (northward—as though standing on its head). The Great Lakes shape the left eye of the (earless—i.e. "hard" of hearing) elephant. Lakes Erie and Ontario are laugh lines. Mexico and Central America are its "trunk." Across the ocean, Eurasia is a chubby, round-nosed face smiling down towards Malaysia. It has a goatee and a furrowed brow. An elephant is part of its right cheek [facing west (Turkey and "I-ran" are its trunk (a "bottle" nose); Aral Sea its eye)]. NOTE how the right eye on the "face" of each continent appears to be "running out." And the left eye of each is shaped by water. COMPARE to South America (next page).



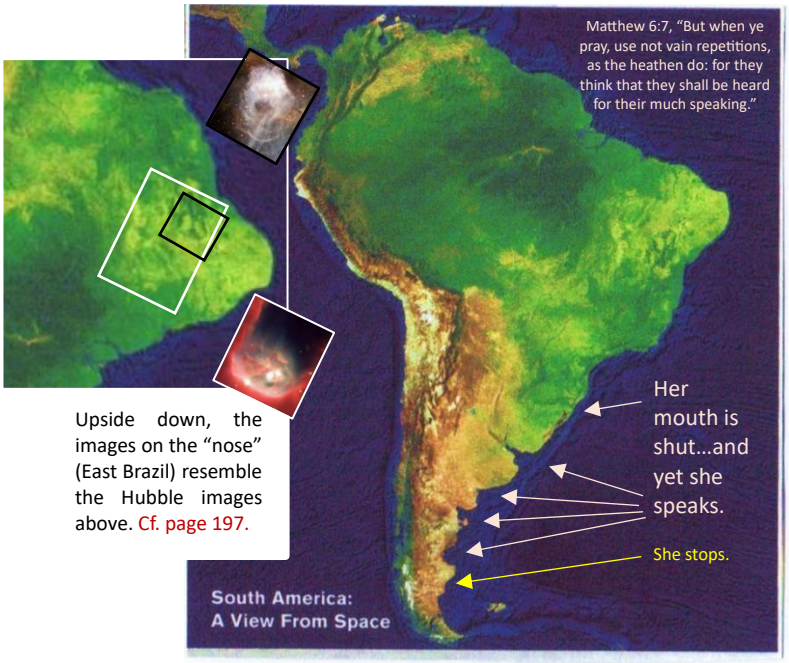




Perhaps it is America that is the reciprocal of the "original" that is Australia. The "stone" is not covering the "well" (the Snake River Plain in Idaho that is also the right eye) but is lying next to it. The "flow" is the water of life being poured-out because of it being on its head.

"These that have turned the world upside down are come hither also;"—Acts 17:6

Images: *National Geographic Student Atlas of the World, Essential World Atlas* (3rd Edition) by Oxford University Press, Inc., *The Road Atlas*



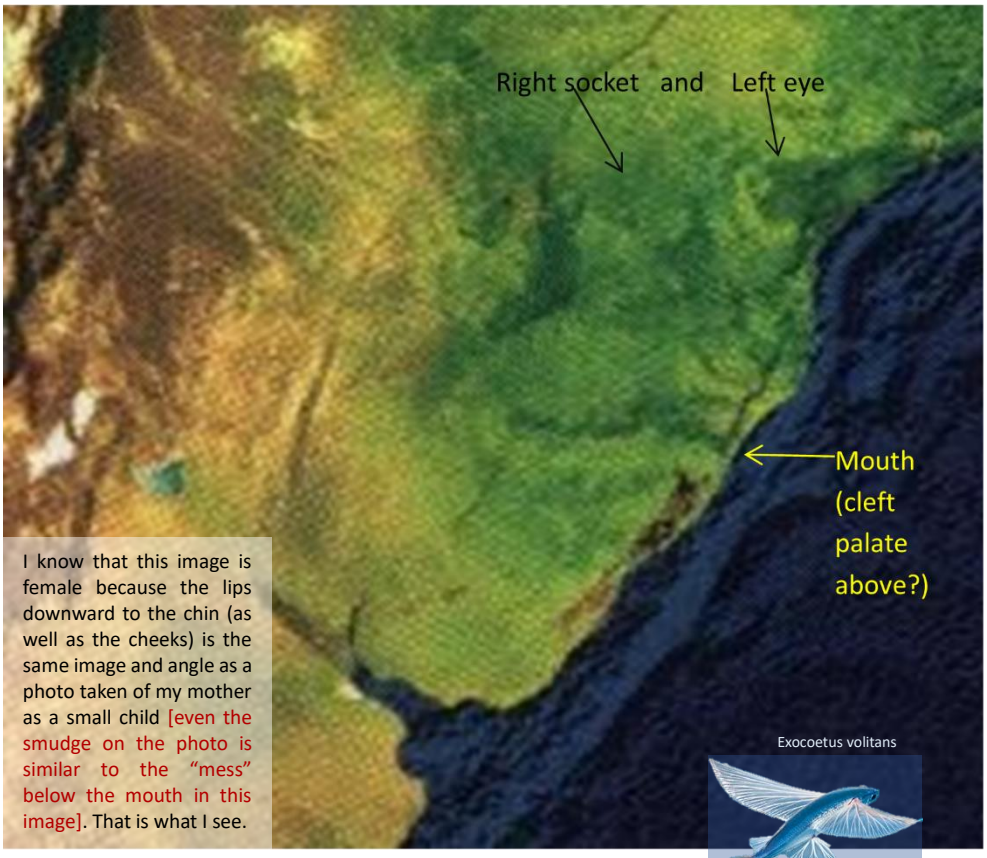
Upside down, the images on the "nose" (East Brazil) resemble the Hubble images above. Cf. page 197.



The female face is always turned at a 90° angle—the "profile" (mugshot). But note that the young female image seen in the lower part of South America is turned at an approximate 45° angle (headshot)—which normally denotes the "male." This is an exception. Why [No breasts?]? Why the distinction?

Headshot says, "He's okay because He lied."

Mugshot says, "She's broken because she believed."



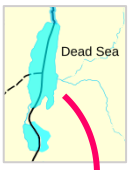
I know that this image is female because the lips downward to the chin (as well as the cheeks) is the same image and angle as a photo taken of my mother as a small child [even the smudge on the photo is similar to the "mess" below the mouth in this image]. That is what I see.

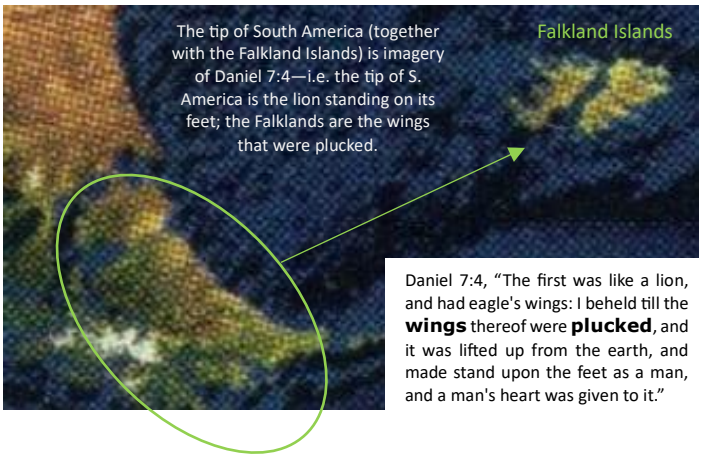
Her right eye socket isn't "running." Left eye isn't shaped by water. And, her nose is missing. The messy face (i.e. something "running" from her lip) could indicate that this is immature LAW peeking out from under the "shut" eyes of Wisdom.

The image below left is of the most southern tip of South America (green circle) and the Falkland Islands (reference pages 114, 116). Notice how the islands resemble "wings" that have been "removed" and are flying away. Compare to Ireland and the Ocala National Forest in Florida—both imagery of a "flying fish" [Exocoetus volitans. Compare also, Volans (a constellation in the southern sky)]. Note the "direction" each is "facing."



Crescent Lake (the whale-shaped lake located to the right of the Ocala National Forest) is the same imagery as the Dead Sea in the Middle East. [Great follows small.]

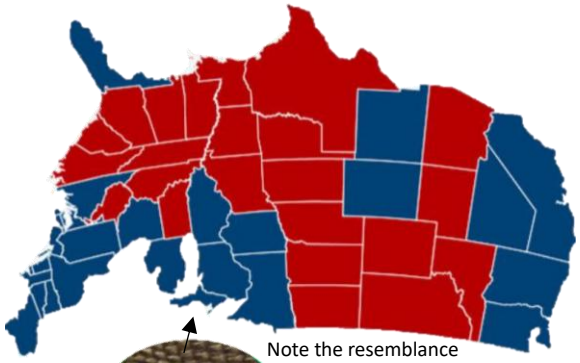




Daniel 7:4, "The first was like a lion, and had eagle's wings: I beheld till the **wings** thereof were **plucked**, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."



Images: *National Geographic Student Atlas of the World*, Bodo Marks/EPA (swan), canine actor "Strongheart," Creative Commons

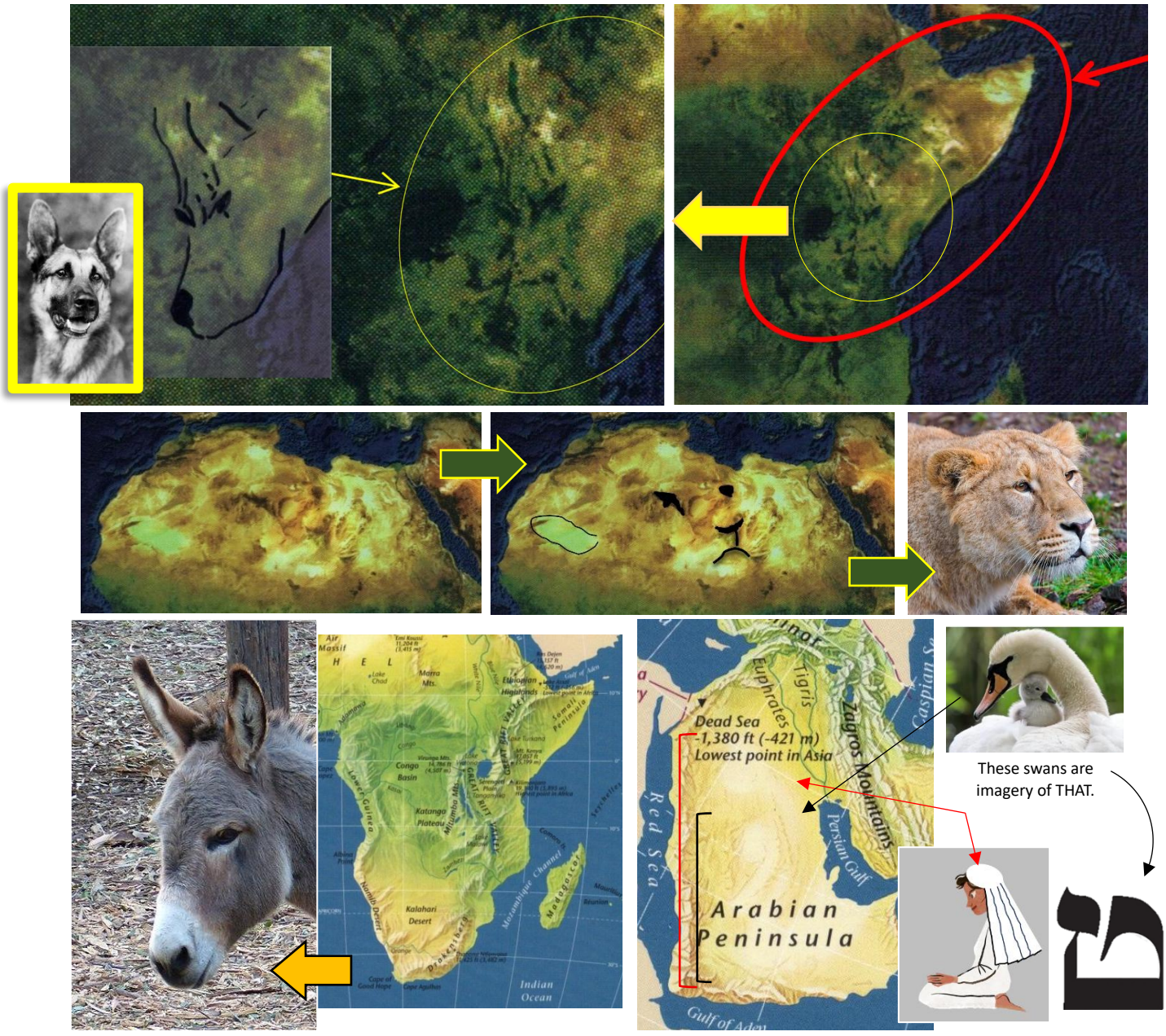


Note the resemblance of the armadillo's front, left foot to the Upper Peninsula (northern-most part) of the state of Michigan.

Armadillos love to dig!



Upside down, the USA resembles an armadillo in the topography of earth (2016 election projection resembles an armadillo with added armor and a harness). Africa has various images in its topography. Below is only a small sample. There are layers of images—mostly of animals.



These swans are imagery of THAT.

In this image of Africa, the Horn of Africa is the ear of a donkey (ass). Africa is the "great" to India's "small"—imagery of a great "sun" with its small "moon." [But India and Myanmar are a beaker being "poored"-out. See page 120.] While Madagascar is the image of a shoe, Sri Lanka is the image of a "drop" of liquid.

A careful examination of this image of the physical map of the Arabian Peninsula reveals the image of a swan with an ethereal image hovering above it—the sense of a parent hovering above His CHILD even when they are apart. This is the meaning of the Hebrew letter Teth in the imagery. "Tet has positive connotations of goodness, but it also has a duality associated with it. For example, it is the first letter in the Hebrew word for "purity" (טהרה), but it is also the first letter in the Hebrew word for "impurity" (טומאה)" (Google AI overview). In FāthEr's eyes, "we," His children are the "pure" and He is the "I'm-pure." The Arabian Peninsula can also be the image of a bride (in white, with a veil) kneeling.



The Australian topography below is from the *Essential World Atlas* (3rd Edition) by Oxford University Press, Inc. It resembles a "black" man with a skinless/maskless face and an afro sticking out over a high "crown"—reminiscent of the "commode" of the 17th-18th century female. Note the "can opener" and how he now has an "opened" mind. Also note that most of the images that resemble human faces have no ears. Do they use "echo location"? Or do they rely on "inner" ears to hear—like fish?

Afro sticking out above the "crown"

"Crown"

"Can" opener

The OPENING above the eyes

Neck

NOSE of a skinless face

NOTE: The male face is turned to an approximate 45°. The female of Florida is turned 90°. [Remember: Heaven is "male"; Earth is "female."]

Bridge looks like "thread" holding his "ripped" body together.



This image of Venezuela from *Google Earth* resembles a face facing north with eyes wide open. It is another image of the Hag/Witch that is seen predominantly in the western topography.

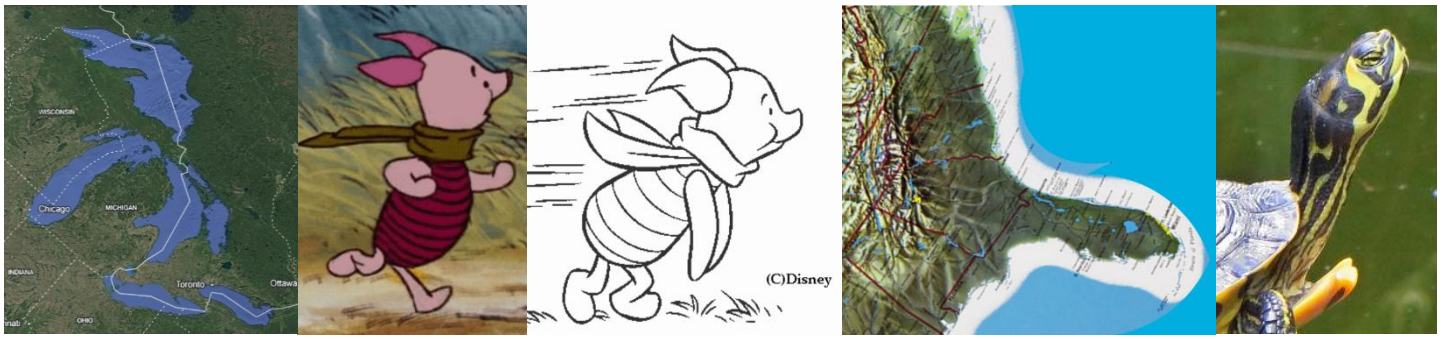
Note that the forehead is the chin of the image on page 120.

Toothless hag with a hairy wart on her chin facing east

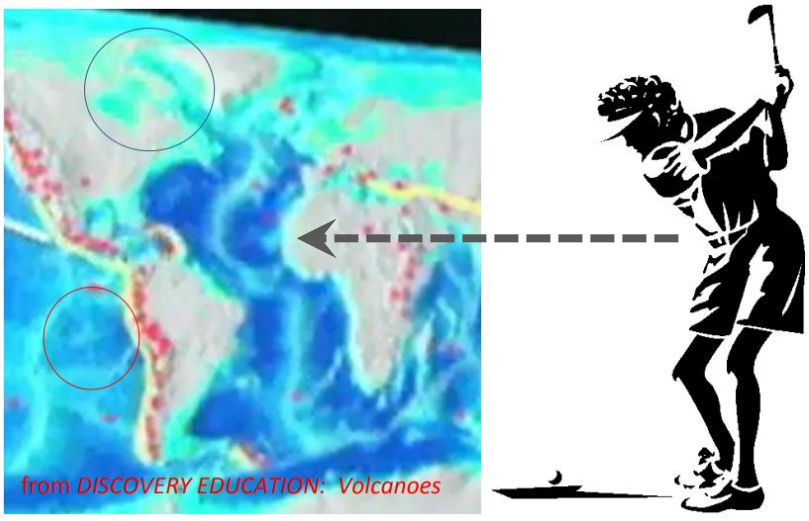


For those who would argue that you can make anything look like something, **you are correct**. Just as the images on the next page were made from the coastline of Morocco, Portugal and Spain (right-side-up and upside-down), ANYTHING can be "transformed" into SOMETHING! All you need is the imagination of the "Child"! **That's how imagery works!** (It's about being able to "see" MORE—even the ridiculous or tri-vial!) The point of imagery is using "that" to decipher the cryptography and relating it to what is already "known." Regardless of how the patterns in the images were made, the imagery still speaks. All that matters is that it is "there" **NOW** (the **observable** time). [Note that many shapes repeat (such as the shape of a shoe, or a tongue, or a spoon/cup, or eyes/face—among others). And looking at the oceans on Google Earth, the globe looks like a ball made of plaster of paris—a piñata.] [Deuteronomy 27:2, "And it shall be on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:" (cf. Deuteronomy 27:1-8)]

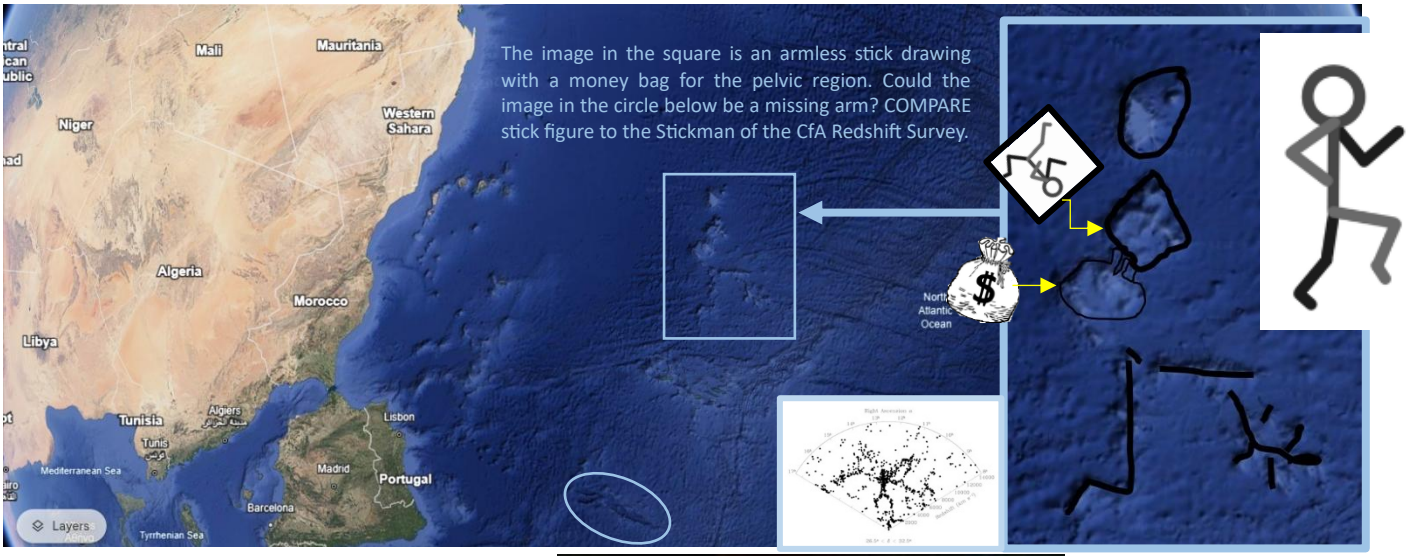
The images that follow are merely a few more examples [See pages 193-208 for additional images]:

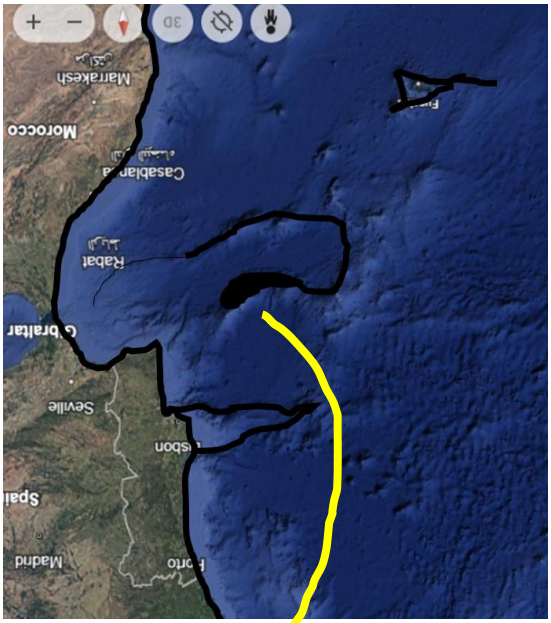


"Turned" right 90°, the North American Great Lakes can resemble Piglet from Disney's *Winnie the Pooh* experiencing a "Happy Windsday." And Florida can resemble the head of a turtle (the North American continent is its "body"). Cf. Song of Solomon 2:12, *"The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;"*



From GRACE--a new beginning4--It is a welL (page 161): The Atlantic Ocean forms the image of a person with his arms "raised" to "chop" something (down to size). The image in the top circle is of an "ax" and a "sickle" [imagery variant of "cycle"]. The yellow line looks like "lightning" flashing forth from the "rod"/ "ax" that is in the hand of the "woodcutter" [Ezekiel 21:9-10 (NASB)/ Matthew 24:27]. COMPARE it to the image of the "golfer." (Cf. Matthew 3:10, Luke 3:9, Daniel 4, Deuteronomy 19:5) Note the image of the "cross" [represents the center of the graph (0, 0) or the "place of the breaking forth of children" (Hosea 13:13)] in the Pacific Ocean beside the South American coast (red circle).







When I first saw this image (far left) on Google Earth, I immediately saw the face of *Battleship* actor Gregory D. Gadson.

"**ARM**" verses:
Isaiah 52:10, "The Lord hath made bare his holy **arm** in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."
Isaiah 51:9, "Awake, Awake, put on strength, O **arm** of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?"
Ezekiel 20:33, "As I live, saith the Lord God, surely with a mighty **hand**, and with a stretched out **arm**, and with fury poured out, will I rule over you."
Isaiah 59:1, "Behold, the Lord's **hand** is not shortened that it cannot save; neither his ear heavy, that it cannot hear:"







This shoe is part of the image above—the nose (upside down). Toeless like the Louisiana leg image (page 120). The front half of the shoe is also the image of a fingertip (white dotted line) or a thumb/big left-toe (pink dotted line).

The image to the right resembles a shaven Santa Claus petting the chin of an animal that is "sitting" with his right hand while his left hand is holding the animal's right front paw.

Google AI overview:

Why anoint the right ear, thumb, and toe?

In ancient Israel, applying the blood of a sacrificial ram to the right ear, thumb, and toe of priests during ordination symbolized consecration and dedication to God's service. The right ear signified attentiveness to God's commands, the thumb represented the execution of God's will, and the toe symbolized walking in holiness.

Elaboration:

- Right ear:
  The ear was considered a place of honor, and the right ear specifically was associated with hearing and obedience to God's word.
- Right thumb:
  The thumb, being the primary finger for grasping and pointing, symbolized the action and execution of God's will in the priest's life.
- Right big toe:
  The toe, representing the foot, symbolized the priest's walk and how they would navigate life in service to God.

This ritual, described in Leviticus 8:23-24, was part of the priestly ordination ceremony, marking the transition of an individual from a regular citizen to a consecrated servant of God. The blood, a symbol of life and sacrifice, consecrated the priest to be wholly dedicated to God's service.

Leviticus 8:23-24, "[22] And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. [23] And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's **right** ear, and upon the thumb of his **right** hand, and upon the great toe of his **right** foot. [24] And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about."
[If the "right" side of the body is the side that is consecrated with the blood of the ram, what do the images of the "left" side mean?]

I placed the entirety of Leviticus 14 on the following page because verse 28 of that chapter is the only other place where the right ear, right hand and right foot are being "anointed." But there is a major difference. The person to be "anointed" is NOT a priest, but a **leper**. Leviticus 14 defines the "law of the leper **in the day of** his CLEANSING" [leper → repel]….i.e. "transforming" the law of repulsion—i.e. "love your enemies" (Matthew 5:44 [LOVE is the attractive force]—whole chapter on page 185).

"Since they decay so slowly, **Love waves** are the most **destructive**…They cause the most damage because of their high amplitude and transverse particle motion, which leads to horizontal **side-to-side** ["to and fro"] shaking of the ground. This type of motion can cause significant damage to structures and infrastructure. Love waves are surface waves, meaning they travel along the Earth's surface, closer to where people and structures are located, making their effects more pronounced."
—wikipedia.org, Google AI overview

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.)"

Romans 11:15, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but **life from the dead**?"

REMEMBER: Any reference to "buildings" (or anything that is built or constructed) is referencing the "Female"—i.e. "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**:"

Leviticus 14: [1] And the Lord spake unto Moses, saying, [2] This shall be the **law of the leper** in the day of his **CLEANSING:** He shall be brought unto the priest: [3] And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; [4] Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: [5] And the priest shall command that one of the birds be killed in an earthen vessel over running water: [6] As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: [7] And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. [8] And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. [9] But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. [10] And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil. [11] And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the Lord, at the door of the tabernacle of the congregation: [12] And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the Lord: [13] And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy: [14] And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: [15] And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: [16] And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord: [17] And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: [18] And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the Lord. [19] And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: [20] And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean. [21] And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; [22] And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. [23] And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the Lord. [24] And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the Lord: [25] And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: [26] And the priest shall pour of the oil into the palm of his own left hand: [27] And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord: [28] And the priest shall put of the oil that is in his hand upon the tip of the **right** ear of him that is to be cleansed, and upon the thumb of his **right** hand, and upon the great toe of his **right** foot, upon the place of the blood of the trespass offering: [29] And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord. [30] And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get; [31] Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the Lord. [32] This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing. [33] And the Lord spake unto Moses and unto Aaron, saying, [34] When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession; [35] And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house: [36] Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house: [37] And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall; [38] Then the priest shall go out of the house to the door of the house, and shut up the house seven days: [39] And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house; [40] Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city: [41] And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place: [42] And they shall take other stones, and put them in the place of those stones; and he shall take other morter, and shall plaister the house. [43] And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered; [44] Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house; it is unclean. [45] And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house; and he shall carry them forth out of the city into an unclean place. [46] Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even. [47] And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes. [48] And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed. [49] And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: [50] And he shall kill the one of the birds in an earthen vessel over running water: [51] And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: [52] And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: [53] But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean. [54] This is the law for all manner of plague of leprosy, and scall, [55] And for the **leprosy of a garment** [What does this “relate” to? Perhaps, the “fabric” of space—“leprous” space?!?], and of a house, [56] And for a rising, and for a scab, and for a bright spot: [57] To teach when it is unclean, and when it is clean: this is the law of leprosy.

The following passages are references for **"go shew yourself to the priest"** (Jesus speaking to lepers). I cannot, now, remember which imagery in nature I was looking at that made me relate that phrase to it, seeing that it's been over two months since I last viewed this material. If you view this entire document, you may come to understand which imagery that phrase describes—it's not this imagery I placed it with (it was something seemingly unrelated [I do remember my thoughts moving from the imagery of the sun's radiative zone (to what path thereafter?)]).

Mark 1:32-45, " 32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. 33 **And all the city was gathered together at the door**. 34 And he healed many that were sick of divers diseases, and cast out **many devils**; and suffered not the devils to speak, because **they knew him**. 35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed [Remember that "prayer" is DNA imagery. Cross-reference my pdf document, "A Good Theory of Everything—EQUATIONS [the IMAGERY]," page 9 (in particular [but discussed throughout that document], where I said, "Creation. The Big Bang. Higgs boson. DNA replication. Four things that seem to have nothing in common but are imagery of ONE thing—Isaiah 43:19 ["Behold, I will do a new thing [Luke 12:18 (whole chapter page 227),"...I will pull down my barns, and build [imagery of the Female] greater; and there will I bestow all my fruits and my goods." [Hence, the farm-related imagery—cowed, heard, etc.] 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."]; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert."].") This is describing the beginning of chaotic order (creative destruction)]. 36 And Simon and they that were with him followed after him. 37 And when they had found him, they said unto him, All men seek for thee. 38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. 39 And he preached in their synagogues throughout all Galilee, and cast out devils. 40 And there came a leper to him, beseeching him, and kneeling down [DNA imagery of the "leading" strand—the one that "bows" to show favor] to him, and saying unto him, If thou wilt, thou canst make me clean. 41 And Jesus, moved with compassion [remember the Compassion Factor is a quotient of 6; it is equal to n^6], put forth his hand, and **touched** him, and saith unto him, I will; be thou clean. 42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. 43 And he straitly **charged** him, and forthwith **sent** him away; 44 And saith unto him, See thou say nothing to any man: but **go thy way, shew thyself to the priest,** and offer for thy cleansing those things which Moses commanded, for a testimony unto them. 45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every "quarter" [imagery of the graph]."

Luke 5:11-16, " 11 And when they had brought their ships to land, they forsook all, and followed him. 12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face [lack of punctuation between "Jesus" and "fell" means something—cf. "Dagon" in 1 Samuel 5 (all 12 verses on page 190—but note verse 11, "...Send away the ark of the God of Israel, and let **it** go again to **his** own place, that **it** slay us not, and our people:")], and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth his hand, and **touched** him, saying, I will: be thou clean. And immediately the leprosy departed from him. 14 And he **charged** him to tell no man: but **go, and shew thyself to the priest,** and offer for thy cleansing, according as Moses commanded, for a testimony unto them. 15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16 And he withdrew himself into the wilderness, and prayed." [As I have repeatedly said, SYNTAX/grammar are very important "tools" used to help interpret what the imagery is saying! The "seeming" mistakes are NOT mistakes—they are CLUES!]

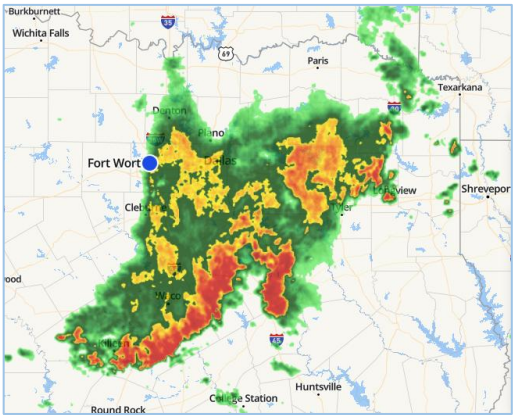
Luke 17:11-21, " 11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 12 And as he entered into a certain village, there met him **ten** men that were lepers, which stood afar off: 13 And they lifted up their voices, and said, Jesus, Master, have mercy on us. 14 And when he saw them, he said unto them, **Go shew yourselves unto the priests.** And it came to pass, that, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus **answering** said, Were there not **ten** cleansed? but where are the **nine**? 18 There are not found that returned to give glory to God, save this **stranger**. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole. 20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."



[radar images: weather.com]

April 2025 storm pattern over part of central USA resembles a bird.



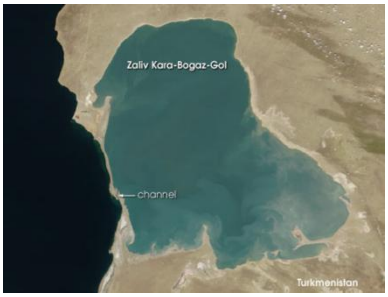


June 2025 storm pattern over North Texas resembles a ladies "mule" shoe.



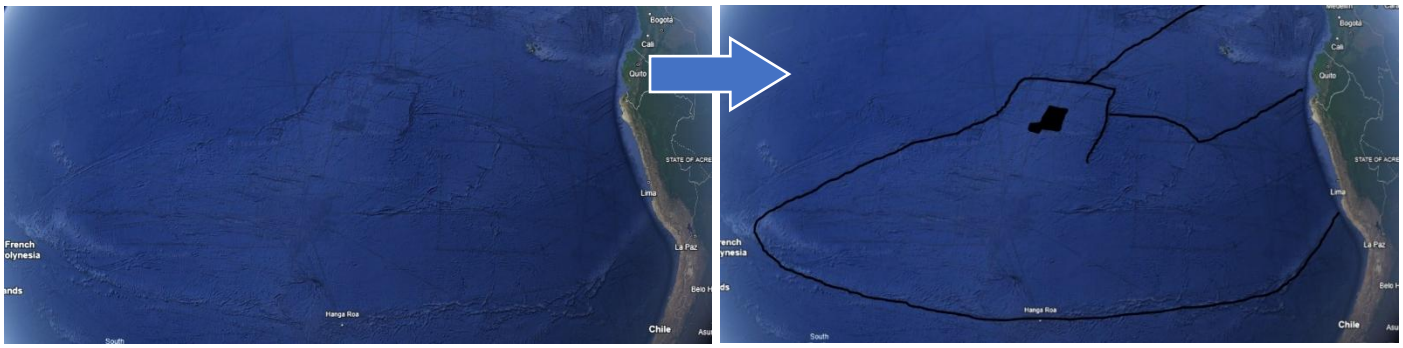


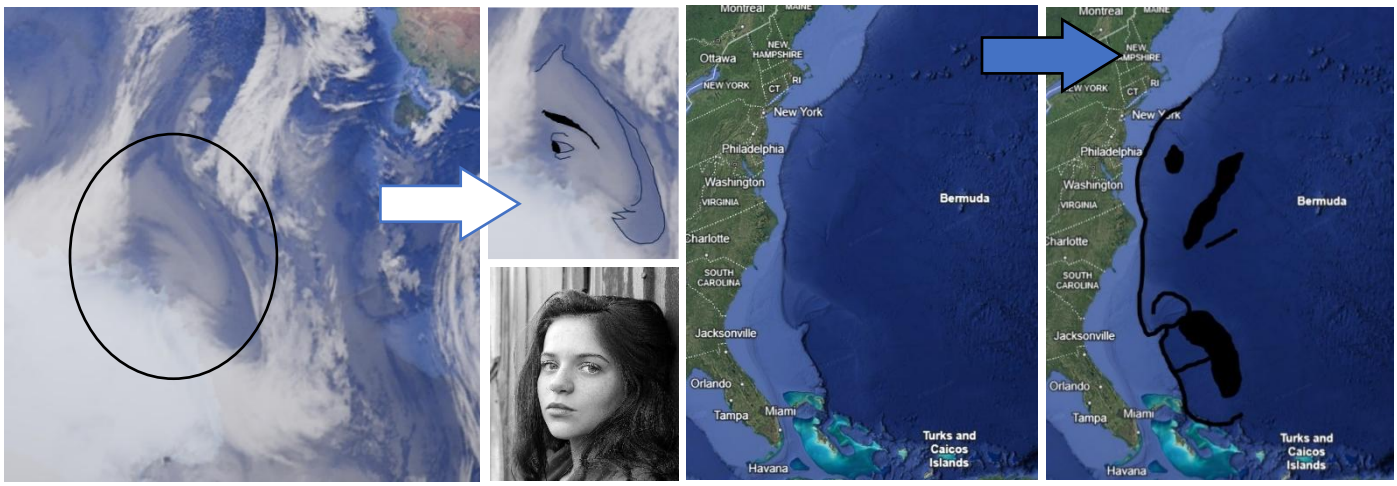
COMPARE the head of camel/ dromedary to....



"Garabogazköl, or Garabogazköl Aylagy, is a shallow, highly saline lagoon off the Caspian Sea in northwestern Turkmenistan. The lagoon has a variable surface area typically about 18,000 km². It is very shallow, with an average depth of 10 meters."

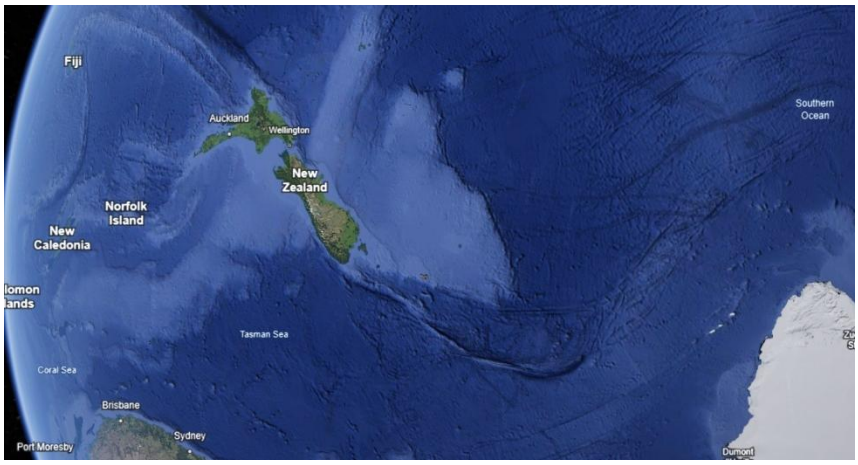
—Wikipedia.org





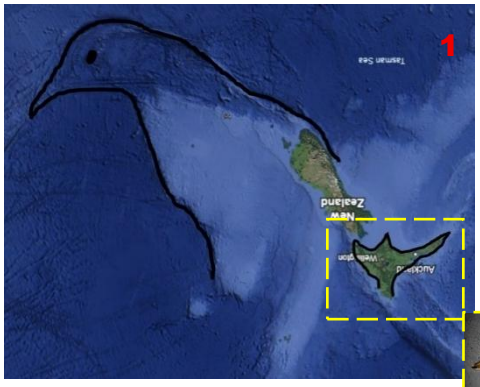
This Google Earth image of cloud cover (near Australia) in the black circle looks like the sideview of a woman whose face is partially hidden by fluffy material/ cotton.

This Google Earth image of the east coast of the United States resembles a "Kling-on." Note that the Google copyright labels form the "closed" eye and the mouth.

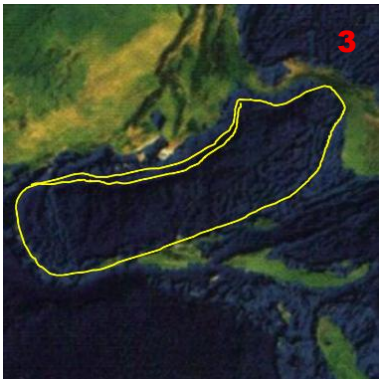


Looking at the image to the right, I immediately see a shoe (2) when viewing at this angle. The shoe is more of a ballet slipper when you consider the lines that continue beyond it to the right of the image—i.e. the lace that wraps around the ankles. COMPARE this shoe to the one located above South America (3).

Upside-down, the image is a penguin (1) or some kind of bird. Notice that the North Island of New Zealand is a webbed foot at this angle (compare inset).



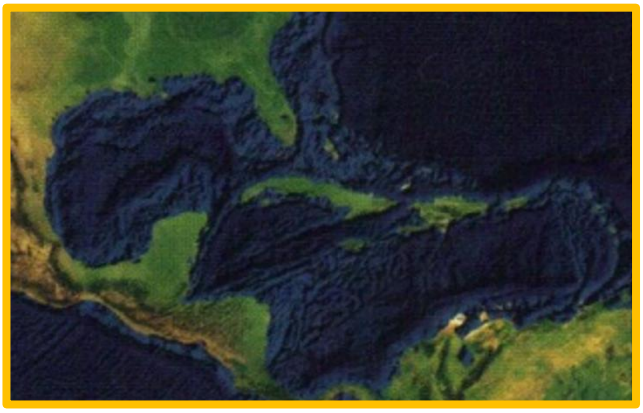


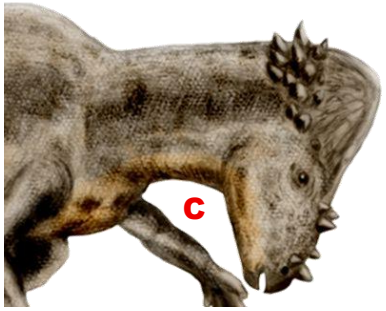












If you look closely at the image in the pink circle, you can see that the deeper, darker waters form the shape of what could be a dinosaur (C), a spigot (B), and a classic sewing machine (A).

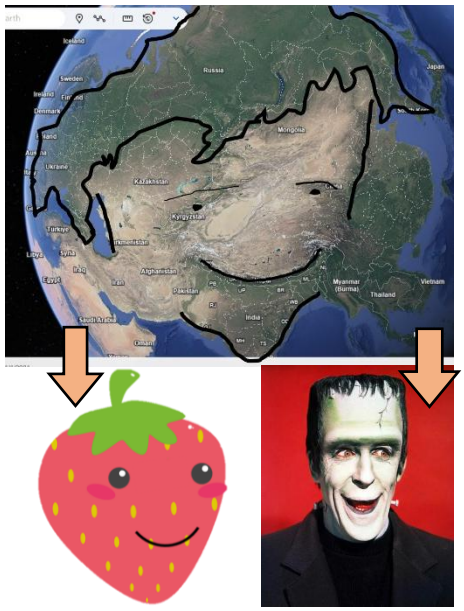
The right-side-up image below, left (a shoe in the image above) is of a beaver in the water. Notice the waterline along its body (just below the eye)—similar to the real-life image.



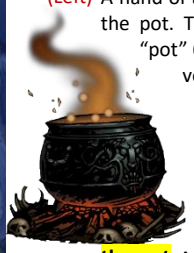


Images: Google Earth, *National Geographic Student Atlas of the World,* National Park Service, Creative Commons







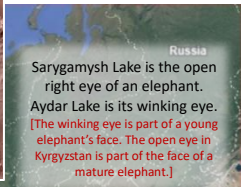


(Left) A hand of a sleeved arm is reaching into the pot. The Bible mentions the word "pot" 68 times in the KJV. A notable verse is 2 Kings 4:40, "So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, **there is death in the pot**. And they could not eat thereof."

Besides the "wink," there is a left OPEN eye of the "eleph"-ant—"Issyk-Kul or Ysyk-Köl is an endorheic saline lake in the western Tianshan Mountains in eastern Kyrgyzstan, just south of a dividing range separating Kyrgyzstan from Kazakhstan. It is the eighth-deepest lake in the world, the eleventh-largest lake in the world by volume (though not in surface area), the deepest lake whose deepest point is above sea level (939 meters or 3,080 feet), and the third-largest saline lake. Although it is located at a lofty elevation of 1,607 metres (5,272 ft) and subject to severe cold during winter, it rarely freezes over due to high salinity, hence its name, which in the Kyrgyz language means 'warm lake'."—Wikipedia.org

The lake is a Ramsar site of globally significant biodiversity and forms part of the Issyk-Kul Biosphere Reserve.

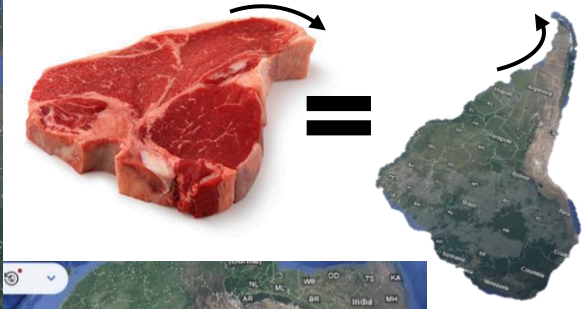


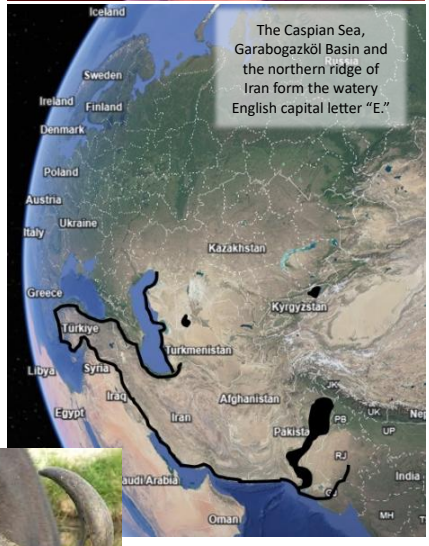


Sarygamysh Lake is the open right eye of an elephant. Aydar Lake is its winking eye. [The winking eye is part of a young elephant's face. The open eye in Kyrgyzstan is part of the face of a mature elephant.]









The Caspian Sea, Garabogazköl Basin and the northern ridge of Iran form the watery English capital letter "E."





The image above is a variation of the image of the pot with the spoon. This image has what appears to be, perhaps, a crooked fork or a salad server spoon [see inset]. Note that for both images the bowl/"pot" has openings for the contents to "go in and out" on the east and west sides.

The upside-down image of South America resembles the porterhouse steak [or T-Bone]. Note the direction of the "tail's" curve.

Images: Google Earth, Fred Gwynne as Herman Munster, beefitswhatsfordinner.com, NASA.gov, 194crafthouse.com, Creative Commons



There are many images in the earth's topography that resemble animals. I want to present on these pages a few more that I have not already presented in Europe's topography. There are multiple layers of this imagery. While I have tried to show some, many others exist. It is impossible for me to present them all. As I said before, it is visual cryptography.

Image: *National Geographic Student Atlas of the World*

Europe: A View From Space

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."
—Matthew 10:16

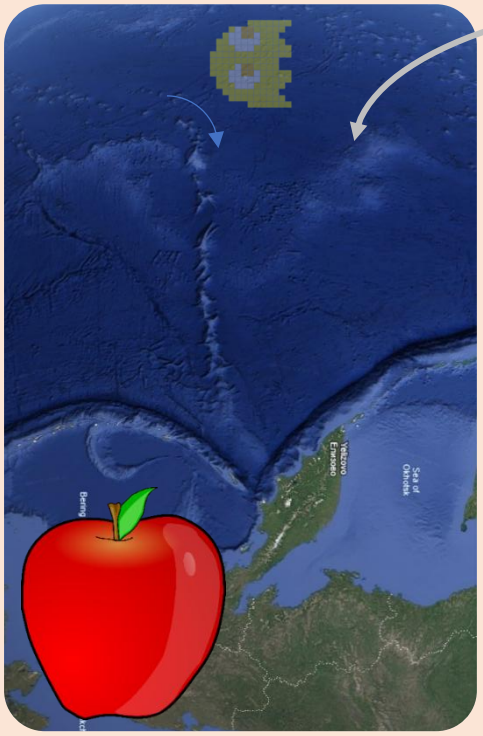
Images: *National Geographic Student Atlas of the World*, Google Earth, Rosa Bonheur ("Three Studies of a Doe Head"), Kees Sprengers (male Akha Hill Tribe member), Getty Images (PeopleImages—African female), Creative Commons

▪ Iceland is a flounder with the big gaping mouth and barbels of a catfish. ▪ Although the whole of Norway is imagery of a sperm or a snake, the southern tip is imagery of both a sheep and a snake head. ▪ The coast of Russia has the image of, possibly, the Indian god Krishna, Murugan, or another Buddhist/Hindu deity (who appears to me to be holding a spear or flowered staff in the left hand). I found the Google AI Overview for Murugan interesting: "The deity known for both a bindu and a spear is Murugan, a major figure in Hindu mythology, specifically in Tamil culture. Murugan is often depicted wielding a spear (known as a Vel [imagery of "veil" [the meaning of the name "Lot"], "veal" and "vale") and is also associated with the bindu [been dew, bind you, bin due, etc.], which in his context represents the sacred seed of the universe." ▪ The coastline comprised of Russia, Estonia, Latvia, and Lithuania form the "Hag" seen in IC 2118 (Witch Head Nebula). ▪ Also seen in Russia, is the halved image of a bearded, sorrowful, elderly man's head bent as if in prayer. Directly above his head is the image of a snow-capped [log?] cabin. ▪ The image that extends from the Carpathian Mountains to the Adriatic Sea is that of the head of a platypus whose body is wrapped in a blanket or towel and both eyes of the platypus are "peaking" out. The mountain ridge forms the blanket/towel around its body and is also a human left ear. ▪ The Sea of Azov, a pointing cuffed hand of an 1800's era child?

The topography image more resembles the image to the right—with the exception of the focus of their eyes. "She" is looking directly into the "lens," while "he" is looking towards "home." Also, her head wrap is "leaning" towards the west.

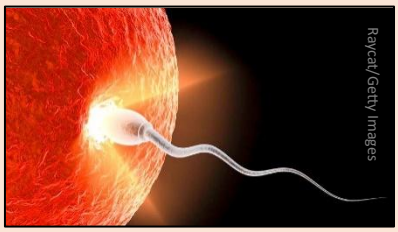


Images:
National Geographic Student Atlas of the World, Google Earth, Creative Commons, *This star lives in exciting times, or, How did Betelgeuse make that funny shape?* by Elisabeth Newton (see page 110 for excerpt of article)

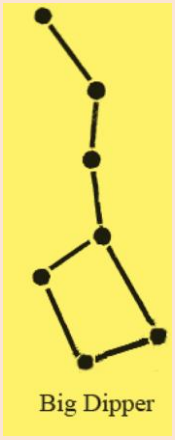




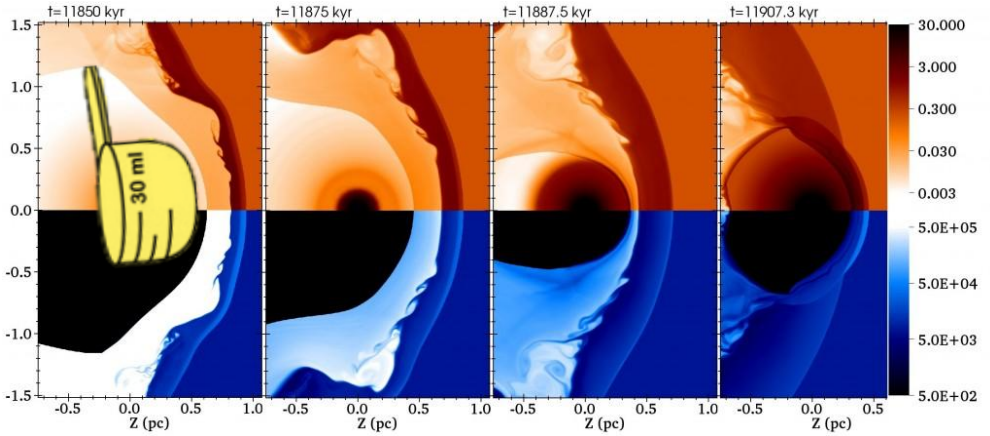
Note that the thin lighter, more shallow parts of the water resemble a gaping wide mouth like the catfish [and Pac-Man] seen in the imagery of Iceland. Imagery of a sperm penetrating the egg is the imagery seen in the "stem" of an apple, in the "dip" of the heart, and in this Google Earth image. Note that the tail of the sperm is bent at a near 90° angle—"It's a girl!"

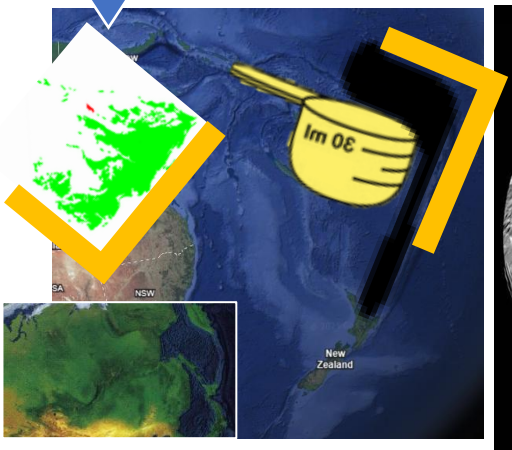


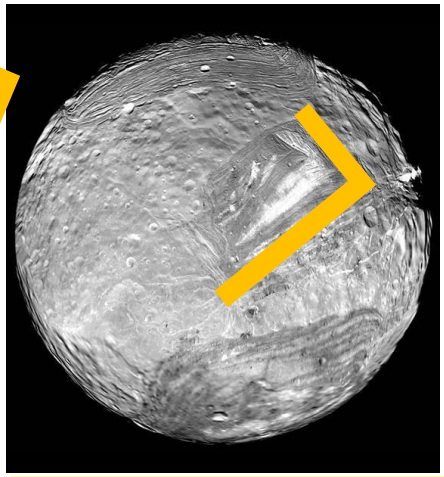


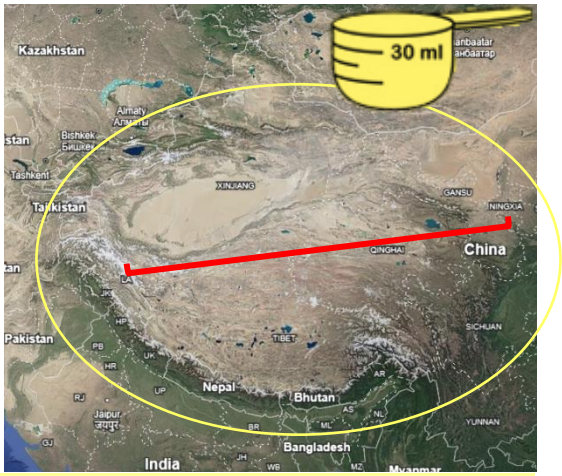












This is a chain of imagery. Note that the Google image encompassing New Zealand is similar to the Russian image from page 120 [inset—"Ja" "P-a-n [n-a-p]" ("Yes(German)/I(Russian)" "all/[bread-]pan") is equivalent to the "L" or Vav]. Betelgeuse is the imagery of the "cup" or Dipper. [A hockey stick, a golf club and West Falkland are imagery of "L"/Vav/7.]

In the Asian Google Earth image, you can clearly see the image of a bowl/cup/coconut dissolving into liquid and flowing into the Chinese province Yunnan. The "liquid" in the bowl appears as a spoon/drumstick (above red line). NOTE the "rim" around the head of the spoon [perhaps, the drumstick is being dipped in "batter"]. Also, note that the end of the handle could be "hanging" beyond the edge of the bowl—casting a "shadow" below.



“But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.”

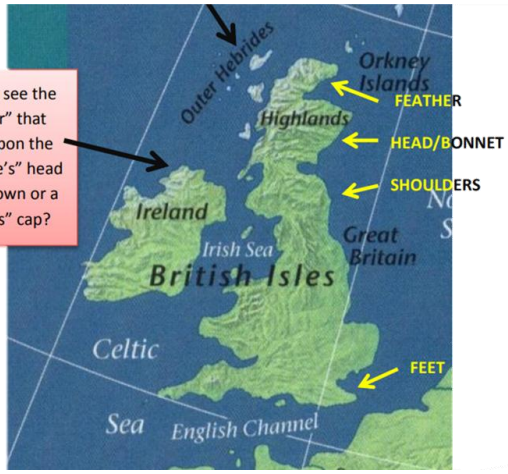
—Isaiah 51:23

“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.”

—Psalm 66:12

Images: Ghost Gang (Pac-Man), Miranda (moon of Uranus)

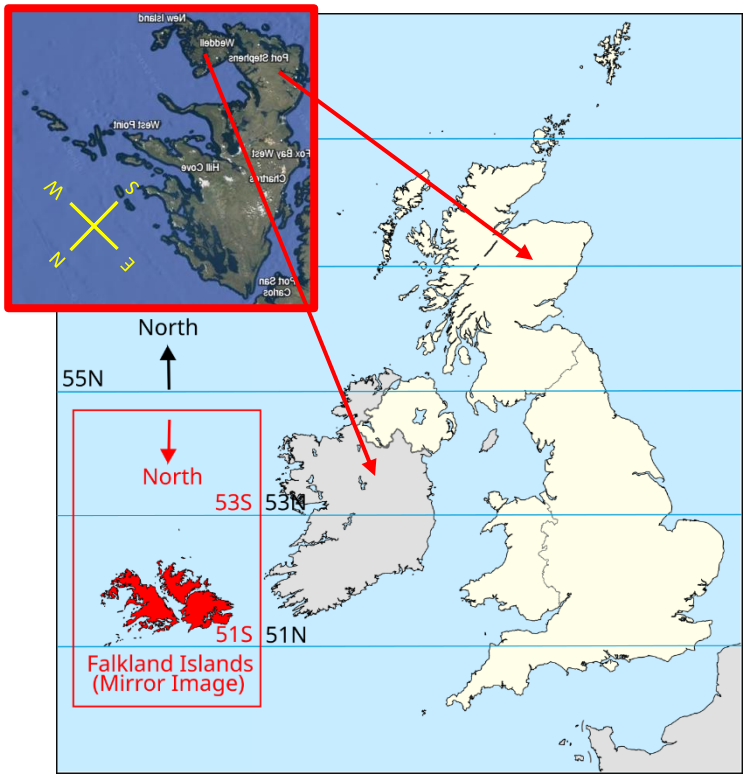
Images: *National Geographic Student Atlas of the World*, Google Earth, Rosa Bonheur ("Three Studies of a Doe Head"), Creative Commons





This "**Physical**" view of Great Britain resembles a girl playing dress-up in 1800's clothing. Her head is "turned" to the left to look at the creature flying beside her as they each face eastward. Her unseen face is reminiscent of the popular character Holly Hobbie—a character whose F-A-C-E [♪] is rarely seen in print. In the "**View From Space**" (page 136), the child's head appears to be turban-clad and slightly turned to face France—lowered to the chest as though in dejection —perhaps, scolded for having done something wrong. But her companion flies with what appears to be a crown on its head and a water halo above it.







The imagery seen in the shape of Great Britain is a combination of the hare and the aardvark.

The imagery of the British Isles, France and much of Europe is related to that of the Falkland Islands.



West Falkland is equivalent to the British Isles. East Falkland is equivalent to France and other European countries that form the animal's body.



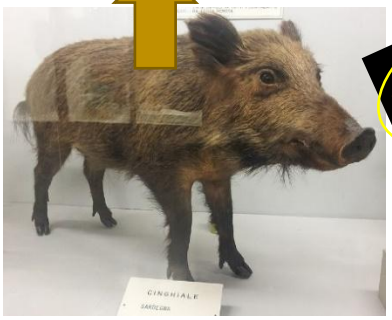
















2 Kings 6:5-7, "*5 But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. 6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. 7 Therefore said he, Take it up to thee. And he put out his hand, and took it.*" The imagery seen here is of an axe-head comprised of a broken handle and a doe's head ["iron" = "Fe"-Male = "iron" man]. Looking at the Google Earth image, you can see that the handle resembles a moss-covered bone.

This is an excerpt from my 2014 pdf, "The SOUND of FREEDOM" (page 73).

"Don't let her lose her voice. Fight for it.
If she loses her voice now, she'll never get it back."
—Debra Hussain (Isaiah 30:21 [cf. "this is the way"], Rev. 1:12, Gen. 19:26 [Matt. 5:13], Matt. 16:23, Mark 8:33, Luke 4:8)

If you "know" the past and can travel to the future, the best way to "pre-vent" something from happening is to rid the past of the "cause ["cos"—cf. 2 Samuel 13:16]." Take away THAT which is THE "temptation" **leading** to the "fall." Take away "her" voice! [1 Corinthians 14:34-40/1 Timothy 2:9-15] Silence her. Deafen "him." Take away her "beauty." Completely "cover" her. "Blind" him. Speak no evil, hear no evil, see no evil. If this idea had been in force in the "Garden," there would have been no "fall," nor any "humanity" to speak of.

"What is more completely void than a dead body (cf. Romans 4:17-19)**?"**
—Joseph Prince

The idea of "going back to the old-time way" or "re-versing" the changes we don't like lends to this imagery of eradicating ["ear-radicating"] the "very" existence of the "woman." Which lends credence to an all-male society that is both impotent and sterile—a society of **warring** "eunuchs" [cf. 2 Kings 9:32]. It is the "DEATH" of humanity! A world with a ("sink" [stink]) hole sucking the very life from its HOST. And, like some amphibians, it becomes necessary for some to "altar" their "sects" (sex—i.e. "gender") in order for "IT" to "produce"—i.e. be "converted" and "Sir Vive." And the "bad" is necessary to "make" the good GOOD!

"And they were both naked, the man and his wife, and were not ashamed."
—Genesis 2:25

"[God said,] You've got to love Me so much that it looks like you hate your mother."
—Audrey Berden



"Hers" added a lot of "stuff" to "His" LIFE. [Jeremiah 18:4, "...make it...another"]

$$d = AB = \sqrt{(x_2 - x_1)^2 + (y_2 - y_1)^2 + (z_2 - z_1)^2}$$

The Native American profile looks like he is wearing "shades" (sunglasses) to protect his eyes from smoke from the pipe!



Canada—as the father's heir, his position is elevated above the mother's in ancient English (and most "other") society

The farmer in the dell
The farmer in the dell
Heigh-ho, the derry-o
The farmer in the dell
The farmer takes a wife
The farmer takes a wife
Heigh-ho, the derry-o
The farmer takes a wife
And the wife takes.....

"Hers" **TOOK** "back" the "stuff" she "ad-dead" to "His" LIFE—it was only a "Baby-loan." [cf. Exodus 12:4]

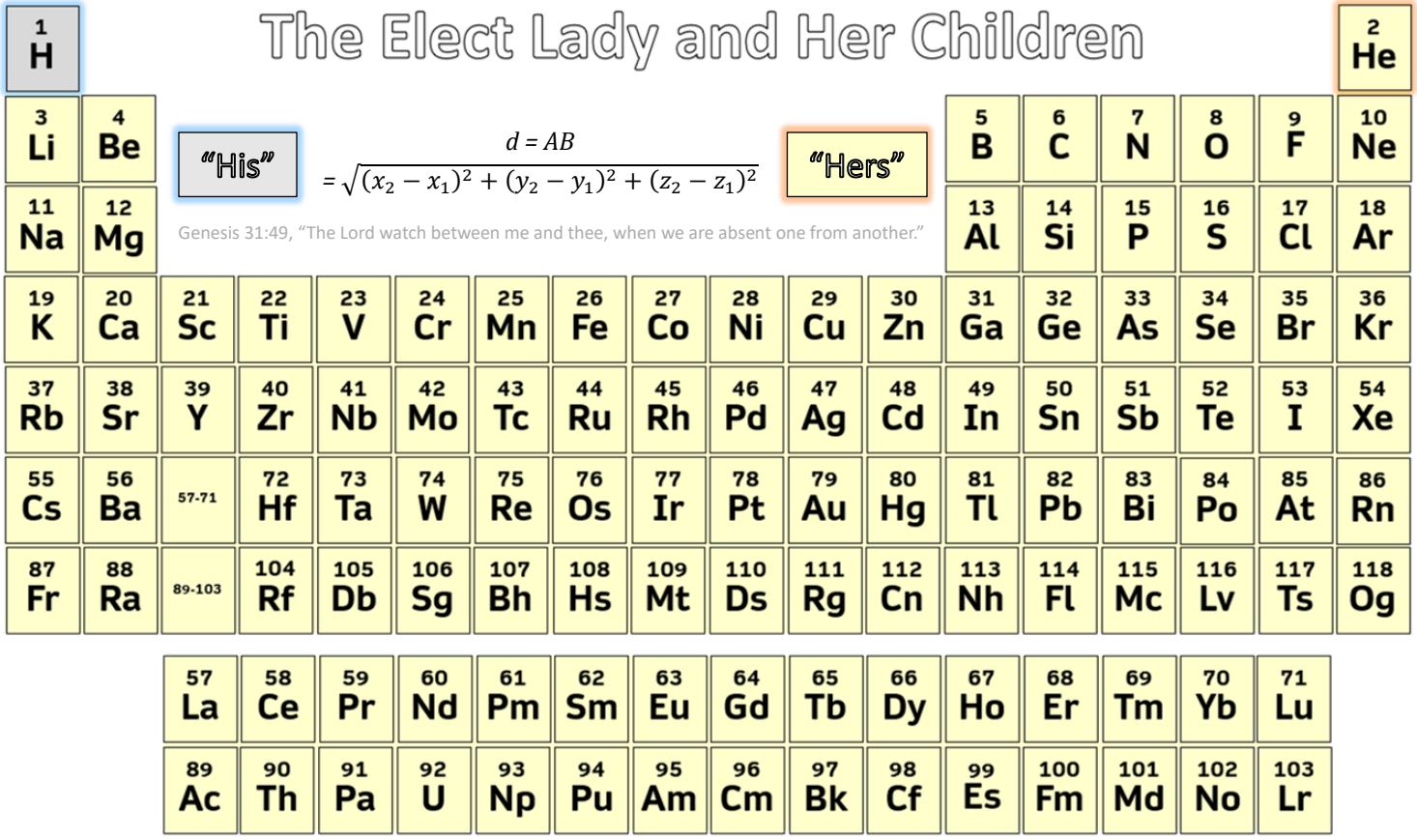
"And all the people that heard him, and the publicans, justified God...But wisdom is justified of ALL her children."—Luke 7:29,35

“**God sets the lonely in families**, he leads out the prisoners with singing; but the rebellious live in a sun-scorched land.”

—Psalm 68:6 (NIV)

“In my Father's house are **many mansions**: if it were not so, I would have told you. I go to prepare a place for you.”—John 14:2

The Elect Lady and Her Children



Genesis 31:49, “The Lord watch between me and thee, when we are absent one from another.”

Luke 7:29,35, “And all the people that heard him, and the publicans, justified God… But wisdom is justified of all her children.”

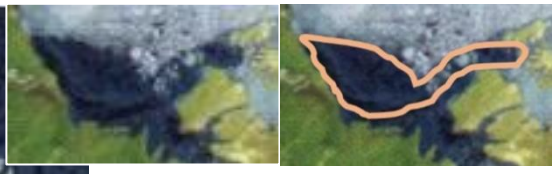
“The elder unto the ELECT LADY and her CHILDREN, whom I love in the truth; and not I only, but also all they that have known the truth;”

— 2 John 1:1

Children = “much speaking”

Images: *National Geographic Student Atlas of the World*, F.Birchman / MSNBC.com, Atlanta Braves, Creative Commons

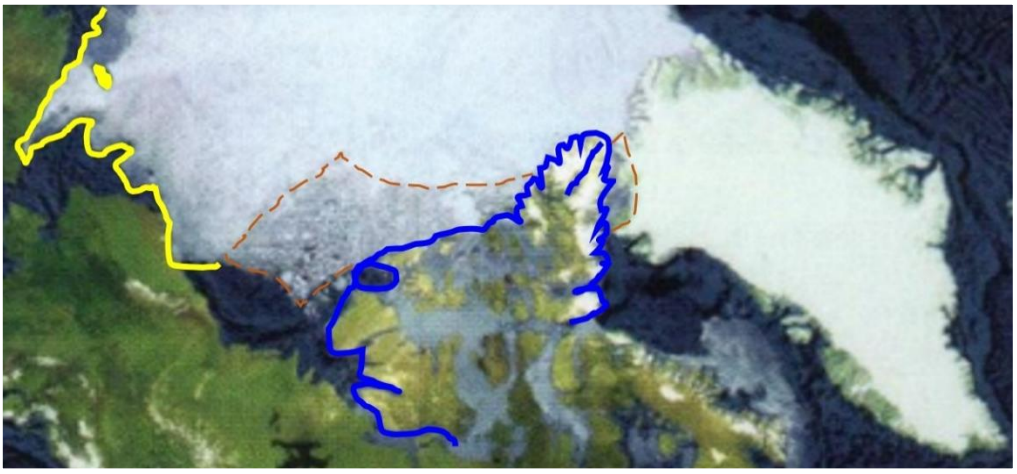




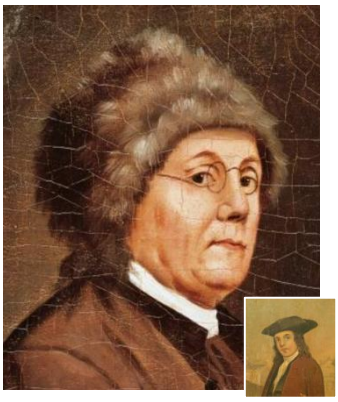




What looks like a pipe or spoon at a distance resembles a leaf with bent stem up closer. WHAT you see depends on HOW you look. Compare the image of the Mississippi River Basin to a maple leaf.



- **Blue** line is a Native American with sunglasses (see image below).
- **Brown** dotted line is image of a minute man's hat (see image below).
- Ice at the north pole and Greenland are imagery of a beaver/raccoon hat (see images below). Note the pointy-nose face outlined in **yellow**.



"In this world nothing can be said to be certain, except death and taxes."—Benjamin Franklin

YANKEE DOODLE

(Verse 1) Yankee Doodle went to town riding on a pony, stuck a feather in his cap and called it macaroni

(CHORUS) Yankee Doodle keep it up, Yankee Doodle dandy! Mind the music and the step, and with the girls be handy!

(Verse 2) Father and I went down to camp, Along with Captain Gooding; There we saw the men and boys, As thick as hasty pudding.

(Repeat Chorus)

(Verse 3) There was Captain Washington, upon a slapping stallion, Giving orders to his men- I guess there was a million.

(Repeat Chorus)

(Verse 4) Then the feathers on his hat. They looked so very fine, oh! I wanted desperately to get, To give my Jemima.

(Repeat Chorus)



Fess Parker as Daniel Boone



Minute man's hat

Images: Google Earth, Hubblesite.org, Shutterstock.com, Creative Commons

Note how the circled portion of the Orion Nebula resembles the shape of the chicken leg quarter (inset below). Compare to South America/"Aardvark" face.







"Hand" of sleeved arm turned up—to receive a bribe?





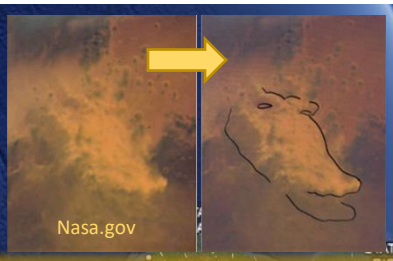


"Earless" like the platypus; [yellow brackets] snout of an aardvark that extends to the bill of the platypus (together they form the head and neck of a small dinosaur/snake(?) resting its head next to its "worm [maggot?]-infested" mother [note the head has a sperm-like "tail" that forms the ridge of the platypus' nose]); and, the back "armor" of the armadillo. [The face of the "aardvark and the lower end of South America resembles a poultry leg-quarter.]

Argentina
Chile
Uruguay
Paraguay
Bolivia
RS
SC
PR
MS
SP
RJ
RO
AM

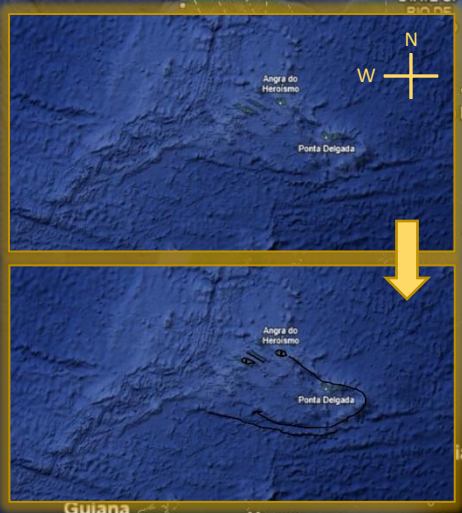
Istanbul
Algiers
Rome
Morocco
Western Sahara
Mauritania
Senegal
Dakar
Barcelona
Marseille
Madrid
Lisbon
Paris
Portugal
Ireland
Reykjavik

An arrow (pointing towards Dakar) or the Hebrew letter "He/Hey"?

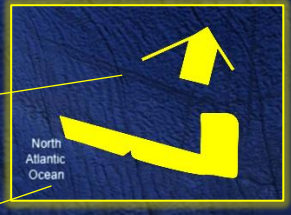


See next page

"The Hebrew letter Vav is the sixth letter of the Hebrew alphabet, corresponding to the number six and the sound "v". It can also function as a vowel, representing sounds like "o" or "u". Vav is often translated as "and" when used as a prefix, and it symbolizes connection and union."—Google AI Overview



See inset.



"L" = "7" = Vav (Hebrew letter) = 6 [7 = 6]

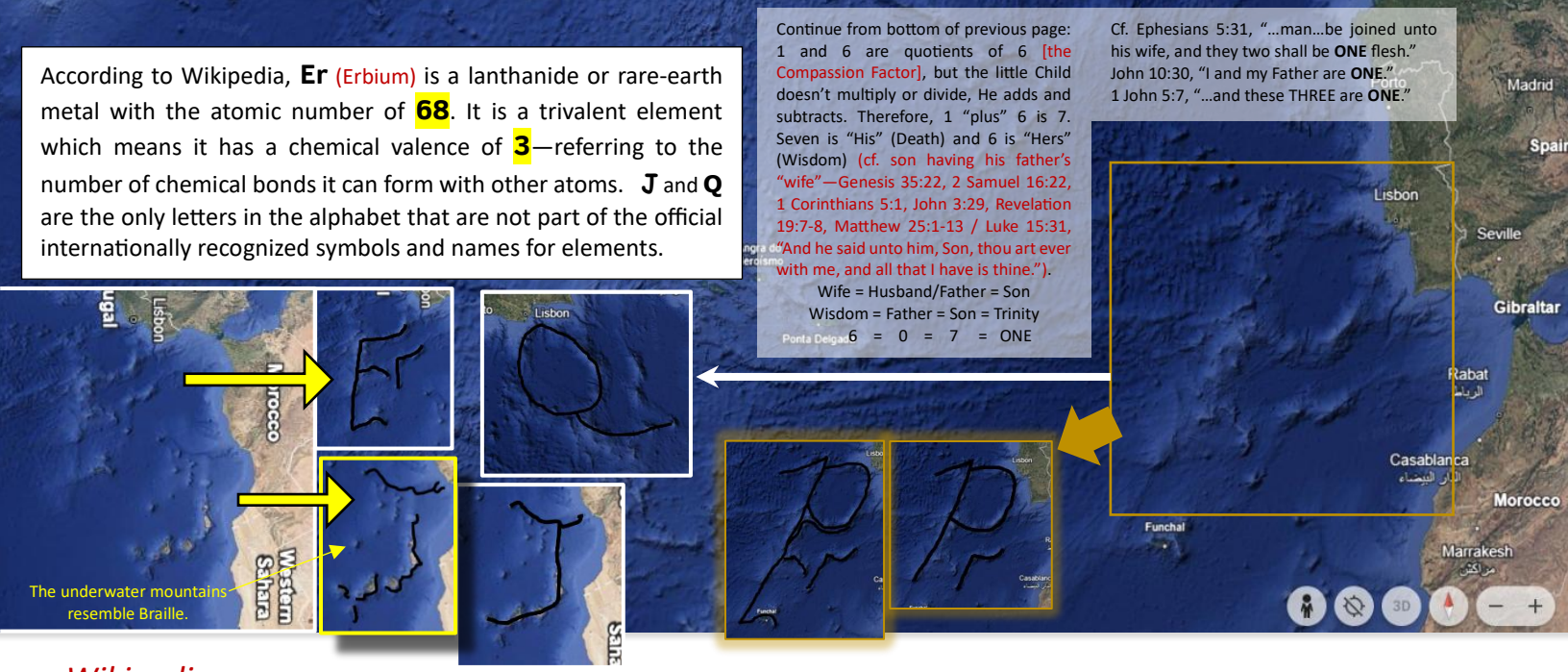
"The alligator is considered a spirit animal that represents strength, protection, rebirth, adaptability, patience, balance, and wisdom."
—Planet-Charms.com

N
W
North Atlantic Ocean

According to Wikipedia, **Er** (Erbium) is a lanthanide or rare-earth metal with the atomic number of **68**. It is a trivalent element which means it has a chemical valence of **3**—referring to the number of chemical bonds it can form with other atoms. **J** and **Q** are the only letters in the alphabet that are not part of the official internationally recognized symbols and names for elements.

Continue from bottom of previous page: 1 and 6 are quotients of 6 [the Compassion Factor], but the little Child doesn't multiply or divide, He adds and subtracts. Therefore, 1 "plus" 6 is 7. Seven is "His" (Death) and 6 is "Hers" (Wisdom) (cf. son having his father's "wife"—Genesis 35:22, 2 Samuel 16:22, 1 Corinthians 5:1, John 3:29, Revelation 19:7-8, Matthew 25:1-13 / Luke 15:31, "And he said unto him, Son, thou art ever with me, and all that I have is thine.").
Wife = Husband/Father = Son
Wisdom = Father = Son = Trinity
6 = 0 = 7 = ONE

Cf. Ephesians 5:31, "…man…be joined unto his wife, and they two shall be **ONE** flesh."
John 10:30, "I and my Father are **ONE**."
1 John 5:7, "…and these THREE are **ONE**."



Wikipedia.org

Proverbs 16:18, "Pride goeth before destruction, and an haughty spirit before a fall."

Praseodymium is a chemical element; it has symbol **Pr** [Pride → Pr + *-ide*] and atomic number **59**. It is the **third** member of the lanthanide series and is considered one of the rare-earth metals. It is a soft, silvery, malleable and ductile metal, valued for its magnetic, electrical, chemical, and optical properties. It is too reactive to be found in native form, and pure praseodymium metal slowly develops a green oxide coating when exposed to air.

Praseodymium always occurs naturally together with the other rare-earth metals. It is the sixth-most abundant rare-earth element and fourth-most abundant lanthanide, making up 9.1 parts per million of the Earth's crust, an abundance similar to that of boron. In 1841, Swedish chemist Carl Gustav Mosander extracted a rare-earth oxide residue he called didymium from a residue he called "lanthana", in turn separated from cerium salts. In 1885, the Austrian chemist Carl Auer von Welsbach separated didymium into two elements that gave salts of different colours, which he named praseodymium and neodymium. The name praseodymium comes from the Ancient Greek πράσινος (prasinos), meaning 'leek-green', and δίδυμος (didymos) '**twin**' [also the name of ("Doubting") Thomas—Jesus' disciple].

"The one who doubted the most ran the farthest."—Yvonne White

The number 59 brings to my mind the number mentioned in John 21:11, "Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken." Individually, the numbers 100, 50, and 3 each have significant meaning in the imagery. I'm not sure of the meaning of the "three" combined, but two passages come to mind: Matthew 13:8,23 and Mark 4:8,20, "…some an hundredfold, some sixty, some thirty" (note that Mark's list is the "opposite direction" of Matthew's).

Google AI Overview:

Praseodymium, a rare earth element, finds uses as an alloying agent in high-strength metals for aircraft engines, in carbon arc lights for studio lighting, and to color glasses and enamels yellow. It's also a component of mischmetal used in lighters and didymium glass for welder's goggles. Here's a more detailed breakdown of its uses:

Alloying Agent:

- Praseodymium is used as an alloying agent, particularly with magnesium, to create high-strength metals used in aircraft engines.
- It's also used in alloys for permanent magnets, which are used in wind turbines and hybrid car motors.

Carbon Arc Lights:

- Praseodymium fluoride is a component of the core of carbon arc lights, used in the motion picture industry for studio lighting and projector lights.

Coloring Glasses and Enamels:

- Praseodymium salts are used to give glasses and enamels a yellow color.
- It's also used to create didymium glass, which filters out yellow light and infrared radiation, making it suitable for welder's and glass blower's goggles.

Mischmetal:

- Praseodymium is a component of mischmetal, an alloy used to make flints for lighters.

Other Uses:

- Praseodymium can be used as a catalyst in the polishing of glass.
- It can also be used as a doping agent in fiber optics to amplify signals.

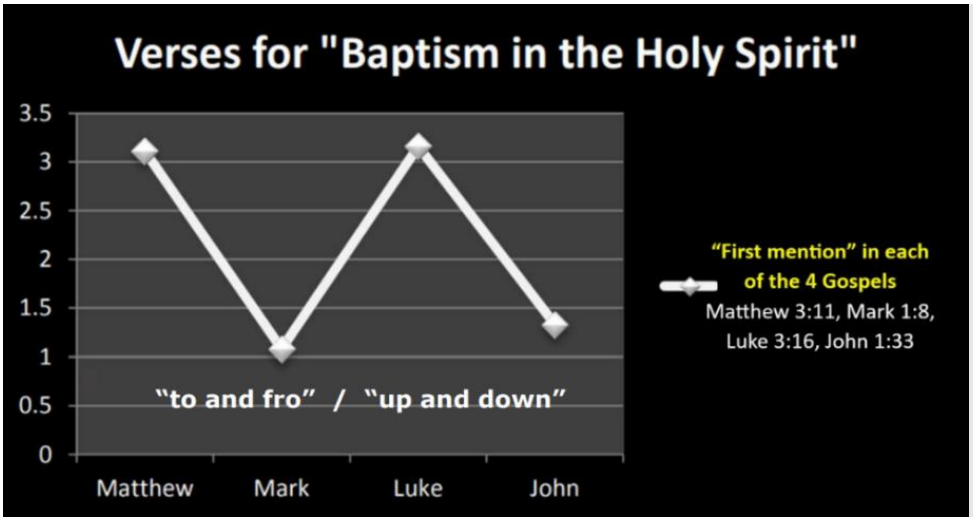
"PEr" *Oxford Languages*

● **per** (preposition) **1.** for each (used with units to express a rate) **2.** ARCHAIC: by means of **3.** HERALDRY: divided by a line in the direction of. **4.** in accordance with.
ORIGIN: Latin, 'through, by means of'; partly via Old French.

● **per-** (prefix) **1.** through; all over. **a.** completely; very. **b.** to destruction; to ill effect. **2.** CHEMISTRY: having the maximum proportion of some element in combination.
ORIGIN: from Latin (see per).

● **per.** (abbreviation) **1.** percentile. **2.** period. **3.** Person.

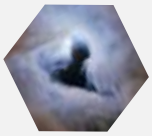
There is imagery in the letters w-h-o-r-e—most we have already covered—the exception being the letter "w." The imagery seen in the letter "w" is of someone being "dipped" twice and "returning" to the surface, but the imagery seen in the chart for the **KJV** verses for "Baptism in the Holy Spirit" (below) is of a person that went down twice and "**stayed**" (drowned [or "changed/transformed"?]).



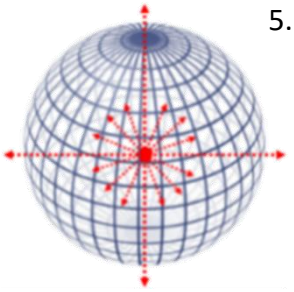
Luke 12:50, "But I have a baptism to be baptized with; and **how** am I straitened till it be accomplished!"
(whole chapter page 227)



[Referring back to pages 82-83, consider image of "Peh" (from heaven's perspective)] Exodus 33:8-11, "*[8] And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man **at** his tent door, and "looked after" Moses, until he was gone into the tabernacle. [9] And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood **at** the door of the tabernacle, and the Lord talked with Moses. [10] And all the people saw the cloudy pillar stand **at** the tabernacle door: and all the people rose up and worshipped, every man **in** his tent door. [11] And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun* ["nun": imagery of NGC 1999—i.e. imagery of the "Bride of Christ"]*, a young man, **departed NOT out of the tabernacle**."*


NGC 1999

It is important to note that among Protestants, there is "heated" disagreement concerning Baptism. Some heatedly argue that one is to be baptized in Jesus' name only! [cf. Acts 2:38, 10:48, Galatians 3:27, Romans 6:3-4 [the apostles' words]] Others heatedly argue that it must be done "in the Name of the Father, and of the Son, and of the Holy Spirit" (Matthew 28:19 [the words of Jesus]).



"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10:9
[cf. Deuteronomy 28:6]

"Have I committed an offence in abasing myself that ye might be exalted…"—2 Corinthians 11:7

5. Babylon is **fallen** ["fall in"]:
   a. Isaiah 21:9, "And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, **Babylon is fallen, is fallen**; and all the graven images of her gods he hath broken unto the ground."
   b. Jeremiah 51:8, "**Babylon is suddenly fallen** and destroyed: howl for her; take balm for her pain, if so be she may be healed."
   c. Revelation 14:8, "And there followed another angel, saying, **Babylon is fallen, is fallen**, that great city, because she made all nations drink of the wine of the wrath of her fornication."
   d. Revelation 18:2, "And he cried mightily with a strong voice, saying, **Babylon the great is fallen, is fallen**, and is become the

habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful ["hate FULL"—not, "hated" [cf. page 23 (gray textbox)]] bird."

Saying it twice—once for the hill and once for the hole—levels the "plane." Cf. Isaiah 40:4, "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." So, to which does Jeremiah 51:8 (b) refer?

"Death in the pot" (2 Kings 4:40). This Google Earth image resembles a snake (Death) above a double spoon (in a narrow-neck "jug"). Both spoons appear to be facing up. "Playing spoons" face opposite directions (see inset image).

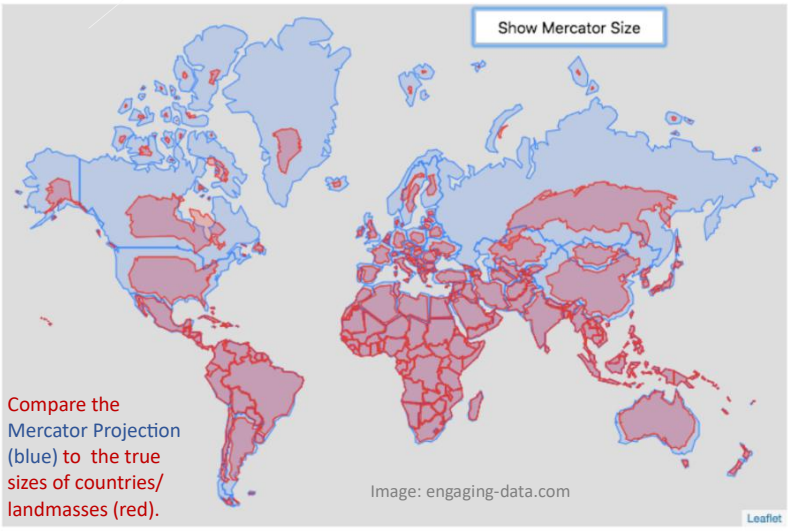


2 Kings 4:40-44, " [40] So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof. [41] But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot. [42] And there came a man from Baalshalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. [43] And his servitor said, What, should I set this before an hundred men? He said again, **Give the people**, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. [44] So he set it before them, and they did eat, and left thereof, according to the word of the Lord."
[Cf. Ezekiel 24:1-14]

The Southern continents are the "great" (i.e. the "giants") to the northern "small" continents (i.e. the "ants"—and the "bullies" on the playground). [FāthEr is the "sleeping giant" (Psalm 78:65).] "Gi" has various meanings. Among them are:

- "a lightweight two-piece white garment worn in judo and other martial arts. A gi typically consists of loose-fitting pants and a jacket that is closed with a cloth belt" (Oxford Languages),
- an "abbreviation" for a "soldier" [from "general/government **issue**"],
- "gastrointestinal" (the GI tract), and
- "glycemic index" (measures blood sugar levels).

"Gi" is sometimes muddled with "gie"—a form of the Scottish verb for "**give**."



"For God so loved the world, that he **gave**…."—John 3:16

"Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"—Matthew 20:15

The question needs to be asked: "**What is GOOD?"** To answer that question, we need to look at the words of Jesus.

" [38] Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: [39] But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. [40] And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. [41] And whosoever shall compel thee to go a mile, go with him twain. [42] Give to him that asketh thee, and from him that would borrow of thee turn not thou away. [43] Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. [44] But I say unto you, **LOVE your enemies**, bless them that curse you, **do good** to them that hate you, and **pray** for them which despitefully use you, and persecute you; [45] That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. [46] For if ye love them which love you, what reward have ye? do not even the publicans the same? [47] And if ye salute your brethren only, what do ye more than others? do not even the publicans so? [48] Be ye therefore perfect, even as your Father which is in heaven is perfect."

—Matthew 5:38-48 (see page 185 for whole chapter)

Looking back at the imagery of "r" and "peh/pey" (pages 83 & 98), what does this imagery say about the word "pray" and its imagery variant "prey" (i.e. "pey" with "r" in it)?

In our present society, many refer to this attitude as "weak." And yet, if they were to attempt to adopt such an attitude, these same who call it "weakness" would find it IMPOSSIBLE to actually "do" because this "attitude" is an attitude of "strength." It takes strength and immense "courage" to **do** these things—especially in a society that looks down upon such actions. But this is the attitude of Jesus and the attitude He said that "His" followers should possess—an attitude of "using" negatives for "good."

Micah 6:8, "He hath shewed thee, O man, what is good;
and what doth the Lord require of thee, but to do justly,
and to love mercy, and to walk humbly with thy God?"

d. EVERYONE "needs" MERCY!

" [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. [20] Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. [21] But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; [22] 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."

—Romans 3:19-26

e. Unless we forget the subject of this section began on page 104 about things not behaving according to perceived parameters, I want to continue that, but add the thought of how "with thy strong hand thou opposest thyself."

The Error of Faith Teaching:

> **"As a child, you were wise. Now you reason like a woman—foolishly."**
>
> *The Robe*

Ecclesiastes 10:5-7, "[5] There is an evil which I have seen under the sun, as **an error which proceedeth from the RULER:** [6] Folly is set in great dignity, and the rich sit in low place. [7] I have seen servants upon horses, and princes walking as servants upon the earth." [Cf. Psalm 19:7-12, "[7] The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. [8] The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. [9] The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. [10] More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. [11] Moreover by them is thy servant warned: and in keeping of them there is great reward. [12] **Who can understand his errors?** cleanse thou me from secret faults."]

Mark 11:22-24, "[22] And Jesus answering saith unto them, Have faith in God. [23] For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he **shall have whatsoever** he saith. [24] Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, **and ye shall have them**."
["Receive" and "have" are imagery of "eat your cake and have it, too."]

"He shall have **whatsoever** he saith." Sounds simple, does it not? But listen to the words of a wise man spoken over a hundred and fifty years ago:

> One eighth of the whole population were colored slaves, not distributed generally over the Union, but localized in the Southern part of it. These slaves constituted a peculiar and powerful interest. All knew that this interest was, somehow, the cause of the war. To strengthen, perpetuate, and extend this interest was the object for which the insurgents would rend the Union, even by war; while the government claimed no right to do more than to restrict the territorial enlargement of it. Neither party expected for the war, the magnitude, or the duration, which it has already attained. Neither anticipated that the cause of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. **Both read the same Bible, and pray to the same God; and each invokes His aid against the other.** It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not that we be not judged. **The prayers of both could not be answered;**

that of neither has been answered fully. **The Almighty has His own purposes.** "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" If we shall suppose that American Slavery is one of those offences which, in the providence of God, must needs come, but which, having continued through His appointed time, **He now wills to remove**, and that He gives to both North and South, this terrible war, as the woe due to those by whom the offence came, shall we discern therein any departure from those divine attributes which the believers in a Living God always ascribe to Him? Fondly do we hope -- fervently do we pray -- that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue, until all the wealth piled by the bond-man's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash, shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said "the judgments of the Lord, are true and righteous altogether"—Abraham Lincoln (1865)

One of the errors of faith teaching is that it is ONE-sided. One tendency of Faith teaching is to not take into account **ALL** of the "factors" involved—i.e. the layman is taught to "ignore" all else and only focus on what he desires. If there are two principles of equal matter, how is it possible for each to "have whatsoever he saith"—especially if the "whatsoever" is opposing each other? I have heard multiple accounts of an individual who desired a "certain" person to become their spouse, and, yet, that "certain" person had no interest in becoming that other's "mate." Should his faith have overcome her will? What about the child with "child-like" faith believing for the renewed health of a parent who eventually dies? And if these are not enough examples, let us consider Hebrews 11:13 (speaking of those biblical characters of **great faith**),

"Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life." —Proverbs 13:12

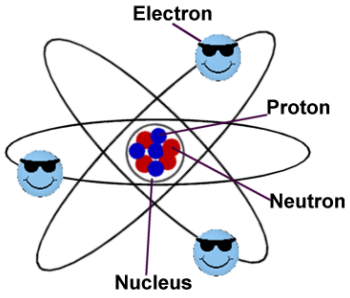
"These all **died in faith, NOT having received the promises,** but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

Although their faith was "great," yet each died without obtaining "whatsoever he saith." So, is "whatsoever he saith" a lie? Is it intended for everyone or a "chosen" few? Or, simply, ONE? Or, are we only believing so that "another" can benefit? What "good" are promises that can only be "seen…afar off" but NEVER obtained? If not obtained, how "embraced"?

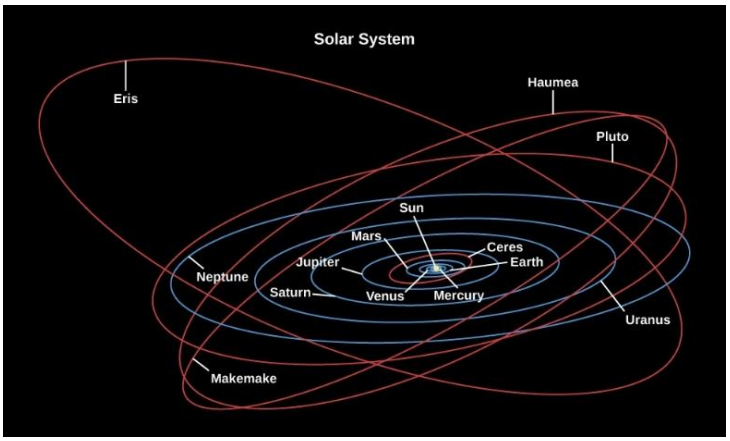
"Challenge of my life is to co-exist between two things that are totally true, yet opposing each other; and my perspective is the only thing that makes the difference."—T.D. Jakes

In order to gain a balanced view of "have whatsoever he saith," we must consider the "middle riddle." Allow me to reiterate somethings I wrote on my website, *www.goodtheoryofeverything.com*, on the "Riddle U" webpage.

Ecclesiastes 4:9-12, " [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: but woe to him that is alone when he falleth; for he hath not another to help him up. [11] Again, if two lie together, then they have heat: but how can one be warm alone? [12] And if one prevail against him, two shall withstand him; and **a threefold cord is not quickly broken**.



The "middle" (or, the "blend/mixture") represents the "meeting ground" of the Old and the New (or, LOVE and LAW)—i.e. the "place" of PEACE. IT is the "seam-line" or the "semi-conductors"—i.e. the NEUTRONS [imagery of "enablers"]! Neither "here" nor "THERE" but able to exist anywhere. They fit into BOTH "whorleds" but are more "needed" in the "great" ["Misery loves company."].



Our story is very similar to an atom where you have the protons ("positively" charged) and neutrons (having "no charge") seemingly "bound" in the nucleus and "locked" in "random" conversation. Proton is most likely complaining about Electron who is "outside" (being negatively charged), and flying free and alone but often passing by another like himself (like ships passing in the night [unless you are the sole electron of Hydrogen]). But Neutron remains unbiased and impartial—because he NEVER takes sides—always willing to lend a listening ear. [Cf. Ephesians 4:1-3]

Ephesians 4:1-3, *"[1] I therefore, the prisoner of the Lord, 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; [3] Endeavouring to keep the **unity** of the Spirit in the **bond of peace**."* Cf. 1 John 5:8, *"And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three **agree** in one."*

"Those" who have "suffered" most have "fore"-given most—i.e. they represent the "elements" who "gave" of "themselves" so that others could be made into MORE ("periodically" speaking)—like the candle that consumed itself to light others. [This is imagery of the black race in America.]

"Remember, men, we're volumeteers. We don't get no pay."
—Our Gang

Skin color or "race" [imagery of light passing through the prism] is nothing more than a "theatrical" PROP. When "conducting" an experiment in a controlled environment to determine the more favored outcome for a certain "substance," it becomes necessary to divide that substance into several "marked" groups and test each individual group using different variables or stimuli to observe the reactions.

Rabbi Daniel Lapin said that money is "evidence" that you "served" another. But that is not "completely" true. I know many people who "serve" others, and yet, their "in"-come does not reflect their "acts" of service. I am ONE of "them." I often **give** my time to others. The "gift" does not "requite" a reward. I would restate the Rabbi's quote as this: Money is "evidence" that you "sold/sowed" or "rented" your TIME in service to "another" [you were NOT a "gift"]. A "true" SERVANT is a "volume tear" (volunteer)—i.e. a "Son"! [cf. Luke 15:29-30/Galatians 4:1/Hebrews 11:1 (faith = momentum [fear is "paralyzing"])] The Sun doesn't "charge" for His services; for in serving the Father, "He" serves himself. Besides, "servants" are given a "reward"—but "sons" are given an

*2 Corinthians 9:13, "Whiles by the **experiment** of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;"*

Psalm 24:1, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

"inheritance"! [Luke 15:31, "And he said unto him, **Son**, thou art ever with me, and **all that I have is thine**."]

In our pursuit of "gain," we have the tendency to deem "certain" lives of greater importance than others and, therefore, the desires of the so-called "important" are placed above those deemed "beneath" them. But the Apostle Paul had something to say about this ideology:

> " [1] Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, [2] then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. [3] Do nothing out of selfish ambition or vain conceit. Rather, in humility **value others above yourselves, [4] not looking to your own interests but each of you to the interests of the others**."
>
> —Philippians 2:1-4 (NIV)

Jesus himself said,

> " [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

> " [25] The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. [26] But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. [27] For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."
>
> —Luke 22:25-27

FāthEr has the right to "re-write" the parable: According to the original story, a cruel leader arises that brings turmoil to the world. But the Author, FāthEr, did a re-write in 2020 that reset the story. Before the U.S. 2020 election, FāthEr was showing certain in the church that Trump would be re-elected. But at the last minute, He revealed to only a few that Biden would. Trump's consecutive term would have proved true to the original tale. But Biden's election proved a rewrite was in "play." The story/ algorithm was being altered. Imagery of Trump being a "lame duck" to Elon Musk told a different story altogether. REMEMBER, things are NOT what they seem. The "characters" are moving according to a new script that will end soon. The negatives are about to "transform."

The Necessity of Negative Things

Years (decades) ago, I noticed a paradox that fascinated me. I had transferred to a "Christian" university from a secular one. The new school was referred to as "conservative Christian." At the time, I had no clue what they meant. I thought all "Christians" believed basically the same things and lived basically the same way. But, after arriving to the "conservative" school, I discovered otherwise. You see, I grew up in a Christian home, attended public school, lived in a predominantly "black" neighborhood. Every wino who stumbled outside of a bar would start preaching "The Word" in his alcohol-induced stupor. The Holy Bible was part of our culture—for saint and sinner, alike. I had never met anyone who didn't believe in God or did not "know their Bible." And any who did not honor the "Sacrifice" (of the cross) celebrated on Easter, was considered a deviant. Saint and sinner sat in the pew on that special day. So I was shocked, to say the least, when I arrived at this

"conservative" university and realized that "Christianity" was relegated to only a "certain" time of the week (or day). My (now referred to as "liberal") Christianity was more conservative in essence than the "conservative" Christianity that they labelled themselves to be. I was fascinated by this paradox of "conservatives" behaving liberal in their "Christian" walk while "liberals" were conservative in their Christian "walk." I now understand "why" there is a difference: It is because of the Christian principles of the "sinners" in the so-called "liberal" environment that causes the "saints" to rise to a higher level.

H. **What is the "HEART" of COMPASSION?** Many years ago, Donnie Swaggart said that "as bad as America is tonight, it is a reflection of the condition of the church." In other words, the world is the **MIRROR** in which the church can see itself.

> "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

> Matthew 7:3, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

If the church doesn't like what the church is seeing, then the church is the thing that needs "fixing." **(There's nothing wrong with the mirror!)** Luke 6:38 says, "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 mete withal it shall be measured to you again**."

There are certain passages of scripture that express this "ideal" of COMPASSION that seems to be "Miss"-ing today. There are some who desire "mean" leaders—believing that such behavior represents "strength."

And there is a paradox that exists in this imagery.

On the one hand, we know that most "anger" is a sign of immaturity. A Child throwing a tantum or fit—especially when it has dirtied its diaper and wants it changed—**because the Child does not know how to (or cannot) communicate its needs**. But, more things are correctly accomplished when using a calm head.

> Jeremiah 32:35, "And they built the high places of Baal, which are in the valley of the son of Hinnom, to **cause their sons and their daughters to pass through the fire** unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." [Cf. 2 Kings 17:17; Ezekiel 20:31; Ezekiel 23:37, "to pass for them through the fire" (Ezekiel verses reflect the "adoption" of daughters as sons [Galatians 4:5, Numbers 27:1-11])]
> Matthew 9:12-13, "[12] But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. [13] But **go ye and LEARN** what that meaneth, **I will**

Ezekiel 23—see page 111 for whole chapter

have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

On the other hand, "out of the mouth of babes and sucklings hast thou **ordained strength** because of thine enemies, that thou mightest still the enemy and the **aven**ger" (Psalm 8:2). ["Still" variants: "steel/steal"] [Cf. "steal" with Psalm 18:16, "He sent from above, he took me, he drew me out of many waters [imagery of the primordial soup]."]

2 Corinthians 12:10,

"Therefore **I take pleasure** in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

Acts 24:10-16, " [10] Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: [11] Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. [12] And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: [13] Neither can they prove the things whereof they now accuse me. [14] But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: [15] And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. [16] And herein do I exercise myself, to have always a conscience void to offence toward God, and toward men."

As I have said before, the black race represents FāthEr. For the black race in America (whom are imagery of FāthEr's conscience), this "exercise to have always a conscience VOID of offence toward God, and…men" is not something that is per "event"—it is a "way of life." Because of the constant bombardment of racist propaganda, this exercise of forgiving is, of necessity, a daily part of black life in America—most often done without any thought. This attitude is what gives us peace in any storm—and joy that surpasses understanding.

"Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!"—Luke 17:1

"For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance."—Hebrews 10:34

"How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."—2 Corinthians 8:2

As followers of Jesus (THE expression of LOVE), we should set the example of what it is to "be" love. To "be" long suffering. To "be" kind. To "be" all of the attributes of LOVE.

Matthew 18:21-22, 33-35, " 21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven…. 33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Ephesians 4:31-32, " 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."

1 Corinthians 9:27 (ISV), "No, I keep on disciplining my body, making it serve me so that after I have preached to others, I myself will not somehow be disqualified."

It is commonly believed in Christendom that we are "soldiers" fighting for our Lord. In 1 Timothy 6:12, the Apostle Paul admonished us to "fight the **good** fight of faith, lay hold on eternal life." And in 2 Timothy 2:3, Paul tells us to "endure hardness, as a good soldier **of Jesus Christ**." BUT we forget the words of Jesus when we try to "live" these verses. Jesus said in John 18:36, "My kingdom is NOT of this world: **if** my kingdom were of this world, **then** would my servants fight…but now is my kingdom **not** from hence." So if, as followers of Jesus, we are NOT to "fight," what did the Apostle Paul mean by "fight the GOOD fight." A clue comes in another verse of scripture written, also, by the Apostle Paul. In the book of Romans (the 12th chapter and the 21st verse), Paul says, "Be not overcome of evil, but **overcome evil with GOOD**." Overcoming evil with good is the "good" fight and the "mature" stance of a believer. Paul writes in 1 Corinthians 13:11, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." The stance of the **mature** believer is "as ye would that men should do to you, do ye also to them likewise." The mature stance is understanding that the seeds that you sow into the lives of others you are sowing into your own life. If you want to be shown mercy, then "you" must be willing to "give" mercy. If you want to be shown love, then "you" must "give" love. If you want forgiveness, then "you" must fore-"give." These are all acts of compassion—of grace.

Hosea 6: 1 Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. 2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. 3 Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. 4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. 5 Therefore have I hewed them by the prophets; I have slain them by the

words of my mouth: and thy judgments are as the light that goeth forth. [6] **For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.** [7] But they like men have transgressed the covenant: there have they dealt treacherously against me. [8] Gilead is a city of them that work iniquity, and is polluted with blood. [9] And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness. [10] I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled. [11] Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

"Wherefore he saith, When he ascended up on high, he led captivity captive, and **gave gifts** unto men."—Ephesians 4:8
[Compare Psalm 68:18]

"**Gave gifts**." Have you ever been overcome with such joy that it just overflowed—spilt out of you towards others and they couldn't understand "why" you would lavish gifts upon "a total strang-Er"? Have you ever felt such elation over an event in your life that you simply had to do something that caused others to feel elated as well? Well, there are moments when that occurs. Others may try to explain it based upon their limited experience—most having never experienced nor witnessed such an event. I can say that I have personally experienced such an event in my own life in which I felt such joy that I tried to help others experience it too—because my joy "refused" to be "contained." Your joy just spills out and you feel the "need" to cause others to feel it too (you, "literally," feel like your heart will explode if others don't feel what you are feeling). When you experience such a moment, your heart is open wide and **compassion is the outflow**. In that instant, your only desire is to have others feel that joy that overcomes you (and the longer you share it, the longer it lasts). And some, who cannot relate, tend to misinterpret your actions. I believe that is the case involving Mansa Musa, the African king of the Mali Empire. Some historians who have not experienced "that moment" may have, I believe, misinterpreted Mansa Musa's "motives" for the sharing of his wealth. Perhaps he discovered something that filled him with a sense of pure rapture and he felt the "need" to have others partake of this overwhelming joy.

John 15:11 (NLT), "I have told you these things so that you will be filled with my joy. Yes, your joy will overflow!"



A Golden Age: King Mansa Musa's Reign

By Stephanie Kulke [IMAGE: ILLUSTRATION BY TIM O'BRIEN]

One of the greatest caravans to ever cross the Sahara was led by Mansa Musa, the legendary ruler of the vast West African empire of Mali. In 1324 Musa embarked on a hajj, a religious pilgrimage to Mecca, traveling with an entourage that included 8,000 courtiers, 12,000 servants and 100 camel loads of pure gold.

"Each night when they stopped, it was like a whole town decamping in the desert," said Gus Casely-Hayford, director of the Smithsonian Institution's National Museum of African Art, who spoke at the Caravans of Gold opening in January. "They took with them everything they needed in the desert, including a mobile mosque they would construct so the emperor could pray." [Imagery equivalent to the Tabernacle of Moses and the children of Israel wandering in the wilderness.]

Fourteenth century Arab historian Shihab al-'Umari wrote that Mansa Musa "flooded Cairo with his benefactions. He left no court emir nor holder of a royal office without the gift of a load of gold. … They spent gold until they depressed its value in Egypt and caused its price to fall."

Musa is believed to have been the richest person in history, even by today's standards. His expansive kingdom included all or parts of modern-day Mauritania, Senegal, Gambia, Guinea, Burkina Faso, Mali, Niger, Nigeria and Chad.

But "Musa didn't just want wealth and power," said Casely-Hayford. "He sought something more. He sought knowledge." [One historian believed that Musa's journey was not actually a pilgrimage to Mecca for a religious purpose, but for an intellectual one. He desired to meet men of great mind and knew that at the gathering in Mecca there would be many.]

When the emperor returned from Mecca to Timbuktu, he brought back scholars and an Andalusian architect from Cairo to build a great mosque — Djinguereber — an architectural masterpiece and one of most iconic buildings in Africa.

As the seat of Musa's empire, Timbuktu drew scholars from all over the Islamic world to study in its libraries and universities. At its peak, the city could accommodate 25,000 students, and its archives held more than 800,000 manuscripts, according to Casely-Hayford.

[magazine.northwestern.edu/features/caravans-of-gold-fragments-in-time/a-golden-age-king-mansa-musas-reign/]

National Geographic [education.nationalgeographic.org/resource/mansa-musa-musa-i-mali/]

"When Mansa Musa went on a pilgrimage (hajj) to Mecca in 1324 C.E., his journey through Egypt caused quite a stir. The kingdom of Mali was relatively unknown outside of West Africa until this event. Arab writers from the time said that he travelled with an entourage of tens of thousands of people and dozens of camels, each carrying 136 kilograms (300 pounds) of gold. While in Cairo,…his caravan spent and gave away so much gold that the overall value of gold decreased in Egypt for the next 12 years…..Mansa Musa became cemented in the global imagination as a figure of stupendous wealth."

Britannica.com

"Mansa Mūsā… set out on his famous pilgrimage to Mecca. It was this pilgrimage that awakened the world to the stupendous wealth of Mali. Cairo and Mecca received this royal personage, whose glittering procession, in the superlatives employed by Arab chroniclers, **almost put Africa's sun to shame**. Traveling from his capital Niani on the upper Niger River…Mansa Mūsā was accompanied by an impressive caravan consisting of 60,000 men including a personal retinue of 12,000 enslaved persons, **all clad in brocade and Persian silk**. The emperor himself rode on horseback and was directly preceded by 500 enslaved persons, **each carrying a gold-adorned staff**. In addition, Mansa Mūsā had a baggage train of 80 camels, each carrying 300 pounds of gold. Mansa Mūsā's prodigious generosity and piety, as well as the **fine clothes and exemplary behaviour of his followers**, did not fail to create a most-favourable impression…..The historian al-ʿUmarī, who visited Cairo 12 years after the emperor's visit, found the inhabitants of this city, with a population estimated at one million, still singing the praises of Mansa Mūsā. So lavish was the emperor in his spending that he flooded the Cairo market with gold, thereby causing such a decline in its value that the market some 12 years later had still not fully recovered. [I heard one historian say that, upon hearing what his generosity had caused, Mansa Musa bought back (at exaggerated cost)

the gold—desiring to restore Egypt's economy.] Rulers of West African states had made pilgrimages to Mecca before Mansa Mūsā, but the effect of his flamboyant journey was to advertise both Mali and Mansa Mūsā well beyond the African continent and to stimulate a desire among the Muslim kingdoms of North Africa, and among many of European nations as well, to reach the source of this incredible wealth." [Cf. 2 Kings 20:12-19, " 14 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon. 15 And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them.... 17 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. 18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon."]

This is imagery of Santa Claus—but instead of a procession of flying reindeer, there is a procession of servants and slaves dressed like kings ("e" in a-"bound"-ance). The imagery of pilgrims heading to Mecca is imagery equivalent to the children of Israel's journey from Egypt to the Promised Land; of the "Ingathering" (the Jewish feast known as Sukkot); the solar event called a "supernova" (core collapse); the "magnetic" imagery of a black hole; and "Homecoming."

"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."
—Jeremiah 31:3

This image of Mansa Musa is the same image of FāthEr—leading captivity captive and "giving" gifts to men. Only in "reverse" [remember: we are REVERSE ROLE-PLAYING]. For it is FāthEr who is "held" captive by us, His children. FāthEr's joy—i.e. each of us—keeps spilling out of that "contain-Er" that He felt trapped inside of—that "body" of "this death."

Romans 7:24-25, " 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 I myself serve the law of God; but with the flesh the law of sin."

Colossians 1:21-22, " 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 unreproveable in his sight:"

2 Peter 3:9-15, " 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. 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

[13]Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. [14] Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. [15] And account that the longsuffering of our Lord is salvation…"

Hebrews 5: [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. [5] So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day 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 unto him that was able to save him from death, and was heard in that he feared; [8] Though he were a Son, yet learned he obedience by the things which he suffered; [9] And being **made** perfect, he **became** the author of eternal salvation unto all them that obey him; [10] Called of God an high priest after the order of Melchisedec. [11] Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. [12] For when for the time ye ought to be teachers, **ye have NEED that one teach you** again which be the first principles of the oracles of God; and are become such as have need of milk, and not of **strong meat**. [13] For every one that useth milk is unskilful in the word of righteousness: for he is a babe. [14] But strong meat belongeth to them that are of full age, even those who by reason of use have their **senses exercised** to discern both good and evil. [cf. Darby translation of 5:12, "For when for the time ye ought to be teachers, ye have again need that [one] should teach you what [are] the **elements of the beginning** of the oracles of God, and are become such as have need of milk, [and] not of solid food."]

2 Bible results for "**freely receive give**" from King James Version.
Matthew 10:8, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."
1 Corinthians 2:12, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."

Psalm 103: [1] Bless the Lord, O my soul: and all that is within me, bless his holy name. [2] Bless the Lord, O my soul, and forget not all his benefits: [3] Who forgiveth all thine iniquities; who healeth all thy diseases; [4] Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; [5] Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. [6] The Lord executeth righteousness and judgment for all that are oppressed. [7] He made known his ways unto Moses, his acts unto the children of Israel. [8] The Lord is merciful and gracious, slow to anger, and plenteous in mercy. [9] He will not always chide: neither will he keep his anger for ever. [10] He hath not dealt with us after our sins; nor rewarded us according to our iniquities. [11] For as the heaven is high above the earth, so great is his mercy toward them that fear him. [12] As far as the east is from the west, so far hath he removed our transgressions from us. [13] Like as a father pitieth his children, so the Lord pitieth them that fear him. [14] For he knoweth our frame; he remembereth that we are dust. [15] As for man, his days are as grass: as a flower of the field, so he flourisheth. [16] For the wind passeth over it, and it is gone; and the place thereof shall know it no more. [17] But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; [18] To such as keep his covenant, and to those that remember his commandments to do them. [19] The

Lord hath prepared his throne in the heavens; and **his** kingdom ruleth over all. [20] Bless the Lord, ye **his** angels, that excel in strength, that do **his** commandments, hearkening unto the voice of his word. [21] Bless ye the Lord, all ye **his** hosts; ye ministers of **his**, that do his pleasure. [22] Bless the Lord, all **his** works in all places of **his** dominion [Mark 6:23, "...ask of me, **I will give it thee** [syntax], unto the half of my kingdom"]: bless the Lord, O my soul.

---

1 Peter 3: [1] Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; [2] While they behold your chaste conversation coupled with fear. [3] Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; [4] But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. [5] For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: [6] Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. [7] Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. [8] Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: [9] Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. [10] For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: [11] Let him eschew evil, and do good; let him seek peace, and ensue it. [12] For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. [13] And who is he that will harm you, if ye be followers of that which is good? [14] But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; [15] But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: [16] Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. [17] For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. [18] For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: [19] By which also he went and preached unto the spirits in prison; [20] Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. [21] The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: [22] Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Isaiah 48: [1] 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. [2] For they call themselves of the holy city, and stay themselves upon the God of Israel; The Lord of hosts is his name. [3] I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass. [4] Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; [5] I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. [6] Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. [7] They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. [8] Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb. [9] For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. [10] Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. [11] For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another. [12] Hearken

unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. [13] Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. [14] All ye, assemble yourselves, and hear; which among them hath declared these things? The Lord hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. [15] I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous. [16] Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me. [17] Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. [18] O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: [19] Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me. [20] Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob. [21] And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out. [22] There is no peace, saith the Lord, unto the wicked.

James 4: [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. [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? [6] But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. [7] Submit yourselves therefore to God. Resist the devil, and he will flee from you. [8] Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. [9] Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. [10] Humble yourselves in the sight of the Lord, and he shall lift you up. [11] Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. [12] There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? [13] Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: [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. [15] For that ye ought to say, If the Lord will, we shall live, and do this, or that. [16] But now ye rejoice in your boastings: all such rejoicing is evil. [17] Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Ecclesiastes 3:18-22, " [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. [19] For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. [20] All go unto one place; all are of the dust, and all turn to dust again. [21] Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? [22] Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?"
Ecclesiastes 4:14-16, " [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. [15] I considered all the living which walk **under** the sun, with the **second child** that shall **stand up** in his stead [**verse 8**, "There is one alone, and there is not a second; yea, he **hath neither child** nor brother:…"; **verse 9**, "Two are better than one; because they have a good reward for their labour."]. [16] There is no end of all the people, **even** of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and **vexation** of spirit." ["Vexation" has to do with the "sieve"—i.e. reverse "vex" ["xēv"] is "sieve" (all vowels are long unless acted upon).]

1 Corinthians 15: [1] Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; [2] By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. [3] For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; [4] And that he was buried, and that he rose again the third day according to the scriptures: [5] And that he was seen of Cephas, then of the twelve: [6] After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. [7] After that, he was seen of James; then of all the apostles. [8] And last of all he was seen of me also, as of one born out of due time. [9] For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. [10] But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. [11] Therefore whether it were I or they, so we preach, and so ye believed. [12] Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? [13] But if there be no resurrection of the dead, then is Christ not risen: [14] And if Christ be not risen, then is our preaching vain, and your faith is also vain. [15] Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. [16] For if the dead rise not, then is not Christ raised: [17] And if Christ be not raised, your faith is vain; ye are yet in your sins. [18] Then they also which are fallen asleep in Christ are perished. [19] If in this life only we have hope in Christ, we are of all men most miserable. [20] But now is Christ risen from the dead, and become the firstfruits of them that slept. [21] For since by man came death, by man came also the resurrection of the dead. [22] For as in Adam all die, even so in Christ shall all be made alive. [23] But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. [24] Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. [25] For he must reign, till he hath put all enemies under his feet. [26] The last enemy that shall be destroyed is death. [27] For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. [28] And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. [29] Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? [30] And why stand we in jeopardy every hour? [31] I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. [32] If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. [33] Be not deceived: evil communications corrupt good manners. [34] Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. [35] But some man will say, How are the dead raised up? and with what body do they come? [36] Thou fool, that which thou sowest is not quickened, except it die: [37] And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: [38] But God giveth it a body as it hath pleased him, and to every seed his own body. [39] All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. [40] There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. [41] There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. [42] So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: [43] It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: [44] It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. [45] And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. [46] Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. [47] The first man is of the earth, earthy; the second man is the Lord from heaven. [48] As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. [49] And as we have borne the image of the earthy, we shall also bear the image of the heavenly. [50] Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. [51] Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, [52] In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. [53] For this corruptible must put on incorruption, and this mortal must put on immortality. [54] So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. [55] O death, where is thy sting? O grave, where is thy victory? [56] The sting of death is sin; and the strength of sin is the law. [57] But thanks be to God, which giveth us the victory through our Lord Jesus Christ. [58] Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

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. [2] Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. [3] Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. [4] And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy **right** hand shall teach thee terrible things. [5] Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. [6] Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a **right** sceptre. [7] Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. [8] All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. [9] Kings' daughters were among thy honourable women [refers to WISDOM. LAW, the immature Female, matures into (is "made") Wisdom—i.e. Isaiah 42:21, "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable."/Earth is the "female" (Heaven is the "male")]: upon thy **right** hand did stand the queen in gold of Ophir. [10] Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; [11] So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. [12] And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour. [13] The king's daughter is all glorious within: her clothing is of wrought gold. [14] She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. [15] With gladness and rejoicing shall they be brought: they shall enter into the king's palace. [16] Instead of thy fathers shall be thy children, whom thou mayest make princes [retired kings] in all the earth. [17] I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

Ezekiel 18:20-32, " [20] The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. [21] But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. [22] All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. [23] Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? [24] But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. [25] Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? [26] When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. [27] Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. [28] Because he considereth, and **turneth** away from all his transgressions that he hath committed, he shall surely live, he shall not die. [29] Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, **are not my ways equal? are not your ways unequal?** [30] Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. [31] Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? [32] For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

"wondered at": **Zechariah 3:8**, "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch." **Luke 2:18**, "And all they that heard it wondered at those things which were told them by the shepherds." **Luke 4:22**, "And all bare him witness, and wondered at the gracious words which were told them by the shepherds." **Luke 9:43**, "And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples," **Acts 7:31**, "When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,"

Isaiah 31: [1] Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! [2] Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. [3] Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together. [4] For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. [5] As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it. [6] Turn ye unto him from whom the children of Israel have deeply revolted. [7] For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. [8] Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. 9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

Genesis 38: [1] And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. [2] And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her. [3] And she conceived, and bare a son; and he called his name Er. [4] And she conceived again, and bare a son; and she called his name Onan. [5] And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him. [6] And Judah took a wife for Er his firstborn, whose name was Tamar. [7] And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him. [8] And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. [9] And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. [10] And the thing which he did displeased the Lord: wherefore he slew him also. [11] Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house. [12] And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. [13] And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. [14] And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. [15] When Judah saw her, he thought her to be an harlot; because she had covered her face. [16] And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? [17] And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it? [18] And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him. [19] And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. [20] And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not. [21] Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place. [22] And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place. [23] And Judah said, Let her take it to her, lest we be shamed: behold, shamed: behold, I sent this kid, and thou hast not found her. [24] And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. [25] When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. [26] And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. [27] And it came to pass in the time of her travail, that, behold, twins were in her womb. [28] And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. [29] And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. [30] And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

[**30 verses** correspond to **30 sheets & garments** in two Old Testament verses (Judges 14:12-13). Sheets corresponds to **"sheet"** in two New Testament chapters (Acts 10:11 & 11:5).]

4 Bible results for "sheet":

Judges 14:12-13, "[12] And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly **declare it me** within the seven days of the feast (cf. marriage supper of the Lamb—Revelation 19:7-9 [See page 167 for whole chapter. Consider 19:6, "And I heard as it were the voice of a great multitude, and as the voice of **many waters**, and as the voice of **mighty thunderings**, saying, Alleluia: for the Lord God omnipotent reigneth." Could this be referring to **Bose-Einstein** Condensate? Is that the imagery of our universe? Imagery of "us"—fragments of FāthEr's whole [Isaiah 1:13, "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with [too cold to evaporate]; it is iniquity ["In. I quit *y.*"], even the solemn meeting."]? Note the use of the word "Alleluia" in verses 1,3,4,6. NOTE the spelling—Alleluia instead of Hallelujah! No "h" means no "breath" ([reduced/] Planck's constant) and the "j" is replaced by an "eye" [could be imagery of the "watchers"—i.e. heavenly beings]. Although the Hebrew word "Hallelujah" is mentioned a total of 28 times in the entirety of the Holy Bible, only in Revelation is it not translated by the Vulgate into the English phrase, "Praise the Lord." The Psalms contain the other 24 verses and the final being the final words of the book itself, "[6] Let every thing that hath **breath** praise the Lord. **Praise ye the Lord**."]), and find it out, then I will give you thirty sheets and thirty change of garments: [13] But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it."

Acts 10:11, "And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet **knit** at the four corners, and let down to the earth:" ["Certain" always refers to FāthEr.]

Acts 11:5, "I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:" ["even" = "twain"]

The letter QOF

The letter Qof (also spelled Kuf, or Khof) originally meant the **back of the head**, or the eye of a needle and which also means monkey. It is the symbol of both the sacred Kedushah קדושה, and the profane – the **Klipah** קליפה, the peel, cover, or husk which represents the negativities in the world. Qof has to do with the requirement of removing the husk of the superficial to reveal the holiness within.



In Hebrew, **Qof** [also spelled **Kuf**, or **Khof**] means monkey, a creature which resembles a human but is purely animalistic, with none of the higher capacities of a human. This indicates the requirement for a human to overcome his purely animalistic nature and to emulate the image of the Creator he is made in, to realize his true spiritual nature beyond just the physical. The Qof is the only letter which extends below the line of the other letters, indicating descent into the lower world, **but also the ability to ascend from there**.

Quf is also הקפה – circle, go around. Qof represents all the cycles of nature, changing seasons, monthly and yearly cycles. **It is the constant movement, circulation, and change of life**. It could also represent that through the cycles of life that we see – evolution, growth, change, suffering, happiness, life experience – we are constantly worked on in order to evolve and realize our true spiritual nature.

Two letters, a resh and a zayin, combine to form the letter qof. The zayin, to the left, **descends** below the line, while the resh, to the right, hovers above it. The paradoxical union symbolized by the two components of the qof is the secret of "There is none holy as G-d." In general, the qof stands for kedushah, "holiness." The unique level of holiness inherent to G-d is expressed, in the words of the Zohar, as: "He is grasped within all worlds, yet none grasps Him." The descending zayin of the qof symbolizes His being grasped in all worlds, permeating even realms of reality "below the line," i.e., worlds antithetical to those in whom G-d's Presence is revealed. The resh, G-d's ever-present transcendence, remains "separate" and holy (in Hebrew, "holy" means separate) in relation to His descending immanence.

In the name of the letter tzadk, its initial reading, tzadi, "**hunts**" for **fallen sparks** [cf. Proverbs 6:26, "For by means of a whorish woman a man is brought to a piece of bread: and the adultress will **hunt** for the precious life." Proverbs 12:27, "The slothful man roasteth not that which he took in **hunting**: but the substance of a diligent man is precious."]. The holy spark, **captured "below the line"** in physical matter ("anti-matter," relative to that of spiritual realms) is the secret of the following letter, the qof, to which the tzadi connects to form the full, rectified name - tzadik.

The tzadi is the eighteenth letter of the alefbeit, the gematria of chai, "life," thus symbolizing the power to enliven the **fallen sparks**, as represented by the qof. The qof, the nineteenth letter, is the secret of "Eve" (Chavah = 19; in ordinal numbering, Adam equals 1 plus 4 plus 13 = 18 = chai), whose name also derives from the root meaning "life," as is said: ."..and Adam called the name of his wife Eve (Chavah) for she was the mother of all life." Nonetheless, of her is said: "her **feet** descend into death," for in the primordial sin of eating (the "sense" of the letter tzadi, as explained above) from the Tree of Knowledge, she was ultimately responsible for bringing death to the world. **Even within the "broken" (dead) corpse, a spark of life remains hidden, awaiting the power of the tzadi, (chai, life) to reinforce its dormant potential of life and to resurrect the body to whom it belongs.**

As well as the hidden inner spark of life, a hovering, relatively transcendent "**vapor**" is present above every corpse or fallen, "dead," physical object. (The word for "vapor," hevel, is also the name Abel, the second son of Adam and Eve, who was killed by his older brother Cain. Hevel = 37 = 18 plus 19.) These two components of life present within the **seeming** state of death, correspond to the two letters, the resh (the hovering vapor) and the zayin (the hidden spark), which compose the letter qof. For this reason the qof symbolizes in particular the reality of fallen sparks, **as well as the paradox** of the simultaneous omnipresence of G-d's transcendence and immanence. The innate holiness of each spark insures its ultimate redemption and elevation by the tzadik (i.e., souls of Israel).

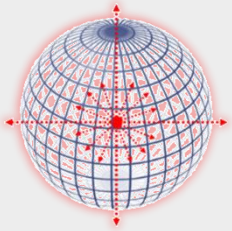
> "The Hebrew noun **sefirah** originally means "number" or "category". In the Zohar, it also has the meanings of "sphere" and "light". In Kabbalah, the sefirot are ten spheres on the Tree of Life that represent different aspects of the Divine, as well as aspects of human consciousness and existence. The sefirot are also thought to be the agencies through which God manifested his existence in the creation of the universe."– Google AI Overview

The most fundamental significance in Torah of the number nineteen, the ordinal value of the qof, is the nineteen-year cycle of the moon in relation to the sun, the basis of our Jewish calendar. The moon represents the female figure, the secret of the **sefirah** of malchut ("kingdom"), personified by Eve (Chavah = 19, as above). The sun represents the male figure (the bestower of light, whereas the moon is the receiver of light), and in particular the sefirah of yesod ("foundation"; yesod = 80 = 8 · 10, chet times yod = chai), as personified by Adam. Just as explained in the secret of the form of the letter zayin, "the woman of valor" who is "the crown of her husband, "when the letter qof precedes the letter tzadi, the word **keitz, the "end" of time,** is formed. This hints at the verse: "...He has set an end [keitz] to darkness." The "end," the coming of Mashiach and the subsequent era of resurrection, is the **ultimate revelation**

of the great light and energy latently present within the secret of the letter qof.

Qof is a final line* (Kav) – an end (Kets) to a certain phase and/or a **porthole** of opportunities to a new way or a new elevation.

Qof enables things to come to their end so that new things will be able to grow in their place, as in the "Cell Death Pathway", without which, there is no space for new cells to be created, and, therefore, there is no regeneration of the organic body.



Qof, like the **eye of the needle**, enables only the suitable few to pass on through it to the high and renewing "Silver Grid" of Resh, Shin, Tav (Re-She-T is the Hebrew word, which is made up from the last 3 letters of the AlphaBet, meaning "**grid**").

The letter Qof is related to standing steadfast against temptations and the lowering of standards. It is a **window** for a new permission and a higher service in a **new elevation**, which call for loyalty, honor and **self control**.

"The sefirot are listed from highest to lowest in the 16th-century Cordoveran Kabbalah systematization of Kabbalah:
Keter: "Crown" and super-conscious
Chokmah: "Wisdom" and conscious intellect
Binah: "Understanding" and conscious emotions
Chesed: "Kindness"
Gevurah: "Discipline"
Tiferet: "Glory" and secondary emotions
Netzach: "Victory" and secondary emotions
Hod: "Splendour" and secondary emotions
Yesod: "Foundation" and a vessel to bring action
Malkuth: "Kingdom" and kingship

The sefirot are also **mirrors** of self-development and attainment, and can be used for self-assessment and understanding. For example, the sefirah of Hod is associated with humility and gratitude, and enables us to be persistent and daring. The sefirah of Yesod is associated with the power to focus on others and build genuine relationships, while the sefirah of Malkuth is associated with the power of speech, communication, and leadership." —Google AI Overview

https://www.chabad.org/library/article_cdo/aid/137091/jewish/Kuf.htm

Design

The nineteenth letter of the *alef-beis* is the *kuf*.



The design of the *kuf* is similar to that of the *hei*. But while the *hei* represents holiness, the *kuf* represents *kelipah*, or unholiness. Both have three lines, two vertical and one horizontal. These three lines, depicting **thought, speech and action** in the *hei*, are also represented in the letter *kuf,* but its three lines represent **unholy thoughts, profane speech and evil actions**. These negative qualities are illustrated within the actual form of the *kuf*. Its long left leg plunges beneath the letter's baseline. It represents one who ventures below the acceptable…

It is also significant that the head of the *kuf* is a *reish* (in contrast with the *dalet* that comprises the *hei*). We said previously that the difference between the *dalet* and the *reish* is the *yud* in the right-hand corner of the *dalet*, representing G-dliness.

The *Zohar* calls the *kuf* and the *reish* the letters of falsehood and impurity. We observe this by combining the *kuf* and the *reish*, forming the word *kar*, קר, which means "cold." **Coldness represents unholiness and death.** It is antithetical to the state of warmth, life and passion. Who is alive? "Every one of you who has cleaved to G-d your L-rd is alive today."[3] One who is connected to G-d every moment of his life is perpetually warm and alive. On the other hand, coldness signifies an **abyss** [a "void"—cf. **Genesis** 1:2, **Numbers** 30:12-13,15, **Deuteronomy** 32:28, **1 Kings** 22:10, **2 Chronicles** 18:9, **Psalm** 89:39, 119:126, **Proverbs** 7:7, 10:13, 11:12, 12:11, 17:18, 24:30, **Isaiah** 55:11, **Jeremiah** 4:23, 19:7, **Nahum** 2:10, **Acts** 24:16, **Romans** 3:31, 4:14, **1 Corinthians** 9:15]—the severance of the connection between man and G-d—and ultimate death.

Now **reverse** the *kuf* and the *reish* and it spells the word *reik*, רק. *Reik* means "empty." As we read in the portion of Vayeishev:[4] "The pit was empty (*reik*); there was no water." *Rashi* explains that there were snakes and scorpions in the pit. Why would we assume that the pit contained snakes and scorpions if the Torah does not mention it explicitly? Rashi answers with a question: "Isn't it obvious that if the pit is empty there's no water there? The fact that the Torah says there was no water must come to teach us that there were snakes and scorpions." We are told that Torah is synonymous with water. Without Torah, there is only poison and doom.

Gematria

The *gematria* of *kuf* is one hundred. In this, too, we find the concept of death. The *Talmud*[5] tells of a time when one hundred of King David's soldiers would perish daily from an epidemic. David beseeched G-d for help. G-d's reply was to institute the recital of one hundred blessings a day, which David enacted to counteract the one hundred deaths. The one hundred blessings are hinted at in the verse: "What (*mah*) does G-d ask of you?"[6] The word *mah* ["ham" in reverse], "what," can also be read as *meah*, which literally means "one hundred." What does G-d ask of you? Only to recite one hundred blessings daily. And how do we accumulate these one hundred blessings? One recites the *Shemoneh Esreh* (the *Amidah*) three times a day, which contains nineteen blessings

each for a total of fifty-seven. In the morning prayers, there are an additional twenty-six blessings. *Maariv*, the evening service, contains four more. Saying the "Grace After Meals" also has four blessings, plus two when we wash our hands and make a blessing on bread. It is thus quite easy to reach one hundred blessings in a day. **The *kuf*, one hundred, represents death**. But if one recites these one hundred blessings daily, one can **transform a negative decree into a "celebration of life."** [In the United States, a **FUNERAL** is commonly called a "Celebration of Life"!]

Meaning

The name *kuf* in Hebrew means monkey. What is a monkey? A **mimic**, as in the well-known adage: "Monkey see, monkey do." The letter *kuf* is also a mimic. It imitates the letter *hei*. It is the *kuf's* extended **left leg** and the *reish* for its **head** that create the difference between life (*hei*) and death.

Recalling the story in the *Zohar*, each letter of the *alef-beis* approached G-d when He created the world, saying, "G-d, create the world with me." When the *shin* appeared before G-d, He said, "I cannot create the world with you, for you spell the word שקר, *sheker* (**falsehood**)." Even though the letter *shin* is **holy**, the fact that it is united here with the *kuf* and the *reish* taints its holiness. The world could thus not be created with the letter *shin*. But if the *kuf* and the *reish* by themselves signify **falsehood and impurity**, why did they need the *shin*? Because the *shin* is the letter of **truth**. And if falsehood does not attach itself in some way to truth, it cannot **stand**. Without it, a lie simply becomes **ridiculous**. Therefore the *kuf* and the *reish* must incorporate the *shin*, the letter of truth, to form a viable and convincing falsehood.

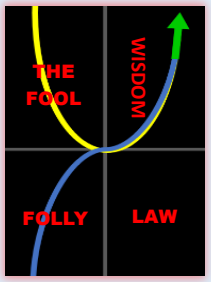
It is man's responsibility to transform the word *sheker*, שקר, into the word *keresh*. *Keresh*, קרש, is composed of the same **three** letters, but it means a "board." When the Jews were in the desert, they used *kerashim* (boards) to construct the *Mishkan*, or house of G-d. The Torah tells us that these boards were fashioned from *atzei shitim*, acacia wood. The commentators ask, "How is it possible that this Jewish nation, in flight from Egypt, should find acacia wood in the middle of the desert?" The answer is that Jacob our Forefather saw through Divine inspiration that the Jews would need the acacia wood. He planted these trees when he went down to Egypt 210 years before. So why acacia wood? Why not oak, or pine?

The word *shitim* (acacia) in Hebrew means *shtus*, **folly**. It states in the *Talmud* that one does not sin unless a spirit of folly has entered him.[7] In other words, a Jew by nature neither wants nor can sever his relationship with G-d. It is only the spirit of folly that makes him do so. Such a person may say, "Who cares about a bunch of silly rules? What does G-d care if I light Shabbos candles or not? What difference does it make if I keep kosher or put on *tefillin*? It has no bearing on my life." Due to this irrational way of thinking, a person will come to sin.

The antithesis of irrational thinking which leads to sin is suprarational thinking which can lead to great and praiseworthy accomplishments. As the *Talmud*[8] relates, there was once a Sage, Reb Shmuel bar Rav Yitzchak, who would juggle three myrtle branches before a bride to perform the *mitzvah* of bringing joy to a bride and groom. The other Sages made fun of him. "How can you do such a thing? You're a holy Sage. You embarrass us." When this great Sage died, a pillar of fire shot from his grave all the way to Heaven. His colleagues concluded that he merited this bolt of light due to his "**folly in the realm of holiness**."

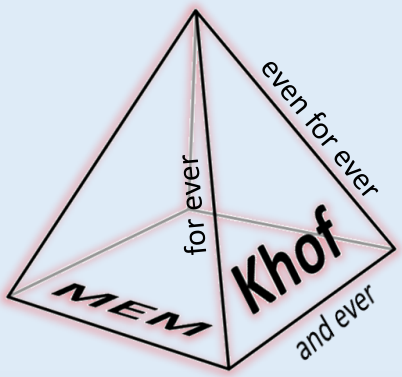
The same concept holds true with regard to the *Mishkan*. The folly of this world must be transformed into a folly that is suprarational. One must be willing to serve G-d beyond his comfort zone and rationality.

This is reflected in the transposition of the letters of *sheker*, שקר, into the word *keresh*, קרש. By acting **against the currents** of the world's standards and devoting oneself to purifying the material world, one transforms falsehood (*sheker*) into the upright beams of acacia wood (*keresh*) that form the Sanctuary. Through this, one brings G-dliness down from the heavens and fashions a home for G-d here on earth.



We can also relate this transformation to the holiday of Chanukah. It states in the *Talmud*[9] that one is to light the Chanukah candles when it gets dark. Until what time may one light the candles? The *Talmud* says, "Until there are no longer 'feet' walking in the marketplace." **The concept of the foot, or leg, is relevant to the letter kuf.** What do we find in the **marketplace? A cavalcade of feet.** Remember that the foot of the *kuf* extends beneath the baseline; it sinks below the level of Torah. Indeed, a marketplace is a place of chaos, an environment where G-d is barely known. In a place of falsehood, the act of lighting candles can obliterate the darkness and instead fill the area with **light and joy**. By lighting the Chanukah candles at the prescribed time, we thus help **elevate the feet that have fallen**

below the line to the level of holiness. We **transform** the negativity of **debased** thought, speech and action into behavior that will submit to and embrace His law.



Daniel 7:18, "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

Thus, on one hand, the *kuf* represents **death and negative thought, speech and action**. On the other hand, it **INVITES transformation**. Just as the design of the **three-sided** *beis* embodies a certain tension that is resolved in the **four-sided** *mem*, so does the foot of the *kuf* call out to be elevated from its station below the horizon. We all have the ability to transform the irrational to the superrational, thus directing our thought, our speech, and our action solely toward G-d and holiness.

debase /dēˈbās/ 1. reduce (something) in quality or value; degrade. *Oxford Languages*
- lower the moral character of (someone).

2. **historical :** lower the value of (coinage) by reducing the content of precious metal.

[Origin: mid 16th century (in the sense 'humiliate, belittle'): from de- 'down' + the obsolete verb *base* (compare with abase), expressing the notion 'bring down completely'.]

abase /əˈbās/ 1. behave in a way that belittles or degrades (someone).

[Origin: late Middle English: from Old French *abaissier*, from a- (from Latin ad 'to, at') + *baissier* 'to lower', based on late Latin *bassus* 'short of stature'. The spelling has been influenced by base2.]

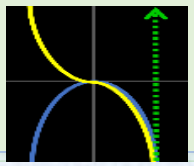
Revelation 19: [1] And after these things I heard a great voice of much people in heaven, saying, **Alleluia**; Salvation, and glory, and honour, and power, unto the Lord our God: [2] For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. [3] And again they said, **Alleluia** And her smoke rose up for ever and ever. [4] And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; **Alleluia**. [5] And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. [6] And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, **Alleluia**: for the Lord God omnipotent reigneth. [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. [10] And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. [11] And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. [12] His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. [13] And he was clothed with a vesture dipped in blood: and his name is called The Word of God. [Cf. 1 Chronicles 22:8, "But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight."] [14] And the **"armies"** [see next page] which were in heaven followed him upon white horses, clothed in fine linen, white and clean [NOTE the reverse order of verse 8, "clean and white." If "fine linen" represents "righteousness," what does "white" and "clean" each stand for? "White," the FULL spectrum of light? "Clean"?]. [15] And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. [16] And he hath on his vesture and on his thigh a name written, King Of Kings, And Lord Of Lords. [17] And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; [18] That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. [19] And I saw the beast, and the kings of the earth, and their **armies**, gathered together to make war against him that sat on the horse, and against his **army**. [20] And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. [21] And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh. [Cf. Revelation 9—next page]

Revelation 19:14, "**And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.**"

An "**army**" is indicative of the "contentious" NOT the "peace"-makers. But what is the imagery of war and armies really saying?

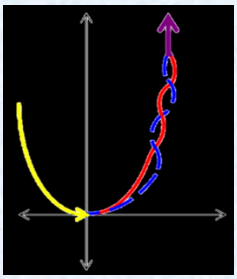
STRONG'S *4753*. στράτευμα **stratĕuma**; from *4754*; an *armament*, i.e. (by implication) a body of *troops* (more or less extensive or systematic). **STRONG'S *4754***. στρατεύομαι **stratĕuŏmai**; middle voice from the base of *4756;* to serve in a military campaign; figuratively, to execute the apostolate (with its arduous duties and functions), to contend with carnal inclinations. **STRONG'S *4756***. στρατία **stratia**; feminine of a derivative of στρατός ***stratŏs***, (an *army;* from the base of *4766*, as *encamped*); *camp-likeness*, i.e. an *army*, i.e. (figuratively) the *angels*, the celestial *luminaries*:—[rendered in scripture as] host. **STRONG'S *4766***. στρώννυμι **strōnnumi**; or simpler στρωννύω **strōnnuō**; or still simpler στρόω **strŏō** (used only as an alternative in certain tenses; probably akin to *4731* through the idea of ***positing*** [One of the *Oxford Languages* definitions for "posit" is "assume as a fact; put forward as a **basis of argument** [in "court"? (i.e. "We thus judge…" [2 Corinthians 5:14] / "And yet if I judge, my judgment is true…" [John 8:16])]."]); to "*strew*", i.e. *spread* (as a carpet or couch):— make bed, furnish, spread, strew. **STRONG'S *4731***. στερεός **stĕrĕŏs**; from *2476; stiff*, i.e. *solid*, *stable* (literally or figuratively):— stedfast, strong, sure. **STRONG'S *2476***. ἵστημι **histēmi**; a prolonged form of a primary στάω **staō** (of the same meaning, and used for it in certain tenses); **to *stand*** (transitive or intransitive), used in various applications (literally or figuratively). Comparative to *5087*. **STRONG'S *5087***. τίθημι **tithēmi**; a prolonged form of a primary θέω **thĕō** (which is used only as alternate in certain tenses); to *place* (in the widest application, literally and figuratively; properly, in a passive [voice] or horizontal posture, and thus different from *2476*, which properly denotes an upright and active position, while *2749* is properly reflective and utterly prostrate). **STRONG'S *2749***. κεῖμαι **kĕimai**; middle voice of a primary verb; to *lie* outstretched (literally or figuratively). Comparative to 5087.

Romans 14:4, "Who art thou that judgest another man's servant ["We thus judge, that if one died for all, then were all dead" (2 Corinthians 5:14)]? to his own master he **standeth** or falleth. Yea, he shall be holden up: for God is able to **make him stand**."



Revelation 9: [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 the air were darkened by reason of the smoke of the pit. [3] And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. [4] And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. [5] And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. [6] And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. [7] And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. [8] And they had hair as the hair of women, and their teeth were as the teeth of lions. [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, but in the Greek tongue hath his name Apollyon. [12] One woe is past; and, behold, there come two woes more hereafter. [13] And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, [14] Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. [15] And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. [16] And the number of the army of the horsemen were **two hundred thousand thousand** [the word "million" [imagery variants: "mill/meal" **LION**] appears only once in the KJV: Genesis 24:60, "And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."]**:** and I heard the number of them. [17] And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of **lions**; and out of their mouths issued fire and smoke and brimstone. [18] By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. [19] For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. [20] And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils[1], and idols of gold[2], and silver[3], and brass[4], and stone[5], and of wood[6]: which neither can see[1], nor hear[2], nor walk[3]: [21] Neither repented they of their murders[1], nor of their sorceries[2], nor of their fornication[3], nor of their thefts[4].

In the imagery, **"Israel"** represents FāthEr. He is the tree and the root. He is ALL "things." The imagery expressed in Job 30:21 ("Thou art become cruel to me: with thy strong hand thou opposest thyself against me") is imagery of opposing forces—a "war." Remember Ecclesiastes 4:8 says that "there is one alone." The battle is the "inner" conflict that FāthEr wages against Himself—His conscience versus His desire for more than a purposeless existence [I discussed this in "A Good Theory of Everything—EQUATIONS [IMAGERY]]—imagery of black and white. We (heavenly and earthly beings) are "characters" in this war "drama": *"[3] And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. [4] And his tail drew the* ***third part*** *of the stars of heaven, and did cast them to the earth:* ["third"—there are 160 biblical references for "third" but I only want to place here the New Testament references for "third part" found only in the book of Revelation: 8:7, "of trees"; 8:8, "of the sea"; 8:9, "of the creatures…of the ships"; 8:10, "of the rivers"; 8:11, "of the waters"; 8:12, "of the sun…of the moon…of the stars…of them…of it"; 9:15, "of men"; 9:18, "of men"; 12:4, "of the stars of heaven"/ the Old Testament references for "third part": Numbers 15:6-7, 28:14, 2 Samuel 18:2, 2 Kings 11:5-6, 2 Chronicles 23:4-5, Nehemiah 10:32, Ezekiel 5:2,12, 46:14, Zechariah 13:8-9] ….*[7] And there was* ***war*** *in heaven: Michael and his angels fought against the* ***dragon****; and the dragon fought and his angels* [Note that they are NOT called "army" or "warriors"], *[8] And prevailed not;* ***neither was their place found any more in heaven****. [9] And the great dragon was cast out, that old serpent, called the Devil, and Satan, which* ["which" is negative, "that" would be positive] deceiveth the whole world [Job 12:16, "With him is strength and wisdom: the deceived and the deceiver are his."]: *he was cast out into the earth, and his angels were cast out with him. [10] And I heard a loud voice saying in heaven,* ***NOW*** *is* ***come*** *salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. [11] And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."* (Revelation 12:3-4,7-11). This imagery and the imagery in the chapter below describes a tearing down to rebuild—like the imagery seen in DNA replication.



Romans 11

[1] I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. [2] God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying, [3] Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. [4] But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. [5] Even so then at this present time also there is a remnant according to the election of grace. [6] And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work. [7] What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. [8] (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. [9] And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: [10] Let their eyes be darkened, that they may not see, and bow down their back alway. [11] I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. [12] Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? [13] For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: [14] **If by any means I may provoke to emulation them which are my flesh, and might save some of them.** [15] **For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?** [16] For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. [17] And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; [18] Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. [19] Thou wilt say then, The branches were broken off, that I might be grafted in. [20] Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: [21] For if God spared not the natural branches, take heed lest he also spare not thee. [22] Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. [23] And they also, if they abide not still in unbelief, **shall be grafted in: for God is able to graft them in again.** [24] For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? [25] For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. [26] And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: [27] For this is my covenant unto them, when I shall take away their sins. [28] As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes. [29] For the gifts and calling of God are without repentance. [30] For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: [31] Even so have these also now not believed, that through your mercy they also may obtain mercy. [32] For God hath concluded them all in unbelief, that he might have mercy upon all. [33] O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! [34] For who hath known the mind of the Lord? or who hath been his counsellor? [35] Or who hath first given to him, and it shall be recompensed unto him again? [36] For **of** him, and **through** him, and **to** him, are all things: to whom be glory for ever. Amen.

These are the rules for the Child's game of "wit." A GAME to "prove" Himself.

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

https://classics.mit.edu/Tzu/artwar.html

The Art of War

By Sun Tzu
(Translated by Lionel Giles)

I added the highlights, underline, bold print, images, textboxes, all caps (1st and last pages) and red (and blue) lettering. If you notice any "mistakes," please know that in imagery there are **NO mistakes**. EVERYTHING is precise and calculated—i.e. intentional!

I. Laying Plans

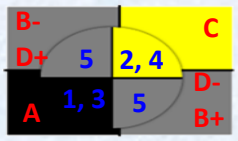
1. Sun Tzu said: The art of war is of vital importance to the State.

2. It is a matter of life and death, a road either to safety or to ruin. Hence it is a subject of inquiry which can on no account be neglected.

3. The art of war, then, is governed by five constant factors, to be taken into account in one's deliberations, when seeking to determine the conditions obtaining in the field.

4. These are: (1) The Moral Law; (2) Heaven; (3) Earth; (4) The Commander; (5) Method and **DISCIPLINE**.

5,6. The Moral Law causes the people to be in complete accord with their ruler, so that they will follow him regardless of their lives, undismayed by any danger.



7. Heaven signifies night[1] and day[2], cold[3] and heat[4], times[5] and seasons[5].

8. Earth comprises distances[A], great and small; (-)danger and (+)security[B]; open ground **and** narrow passes[C]; the chances of (+)life and (-)death[D].

9. The Commander stands for the virtues of wisdom, sincerely, benevolence, courage and strictness.

10. By method and **discipline** are to be understood the marshaling of the army in its proper subdivisions, the graduations of rank among the officers, the maintenance of roads by which supplies may reach the army, and the control of military expenditure.

11. These five heads should be familiar to every general: he who knows them will be victorious; he who knows them not will fail. [cf. Exodus 18:25, "chose able men…made them heads over…"; Deuteronomy 1:15, Revelation 12:3, 13:1, 17:3,7]

12. Therefore, in your deliberations, when seeking to determine the military conditions, let them be made the basis of a comparison, in this wise:--

13. (1) Which of the two sovereigns is imbued with the Moral law? (2) Which of the two generals has most ability? (3) With whom lie the advantages derived from Heaven and Earth? (4) On which side is **discipline** most rigorously enforced? (5) Which army is stronger? (6) On which side are officers and men more highly trained? (7) In which army is there the greater constancy both in reward and punishment?

14. By means of these seven considerations I can forecast victory or defeat.

15. The general that hearkens to my counsel and acts upon it, will conquer: let such a one be retained in command! The general that hearkens not to my counsel nor acts upon it, will suffer defeat:--let such a one be dismissed!

16. While heading the profit of my counsel, avail yourself also of any helpful circumstances over and beyond the ordinary rules. ["heading" or "heeding"? There are NO mistakes in imagery. Everything (every "mistake") means something!]

17. According as circumstances are favorable, one should modify one's plans.

18. **All warfare is based on deception.**

19. Hence, when able to attack, we must seem unable; when using our forces, we must seem inactive; when we are near, we must make the enemy believe we are far away; when far away, we must make him believe we are near.

20. Hold out baits to entice the enemy. Feign disorder, and crush him.

21. If he is secure at all points, be prepared for him. If he is in superior strength, evade him.

22. If your opponent is of choleric temper, seek to irritate him. Pretend to be weak, that he may grow arrogant.

23. If he is taking his ease, give him no rest. If his forces are united, separate them.

24. Attack him where he is unprepared, appear where you are not expected.

25. These military devices, leading to victory, must not be divulged beforehand.

26. Now the general who wins a battle makes many **calculations** in his **temple** ere the battle is fought. The general who loses a battle makes but few **calculations** beforehand. Thus do many **calculations** lead to victory, and few **calculations** to defeat: how much more **no calculation** at all! [see *III. Attack by Stratagem* (next page)] It is by attention to this point that I can foresee who is likely to win or lose.

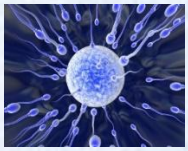
II. Waging War

1. Sun Tzu said: In the operations of war, where there are in the field a thousand swift chariots, as many heavy chariots, and a hundred thousand mail-clad soldiers, with provisions enough to carry them a thousand li, the expenditure at home and at the front, including entertainment of guests, small items such as glue and paint, and sums spent on chariots and armor, will reach the total of a thousand ounces of silver per day. Such is the cost of raising an army of 100,000 men.
2. When you engage in actual fighting, if victory is long in coming, then men's weapons will grow dull and their ardor will be damped. If you lay siege to a town, you will exhaust your strength.
3. Again, if the campaign is protracted, the resources of the State will not be equal to the strain.
["protracted"—"lasting for a long time or longer than expected or usual. / prolonged / ORIGIN: early 16th century (in the sense 'to waste time'): from Latin *protract-* 'prolonged', from the verb *protrahere*, from *pro-* 'out' + *trahere* 'to draw'" (Oxford Languages). Cf. "out to draw/draw out"— Genesis 24:11,13, Exodus 12:21, Leviticus 26:33, Deuteronomy 25:11, Joshua 15:9, Judges 3:22, 1 Samuel 9:11, Job 20:25, 41:1, Psalm 35:3, 37:14, 85:5, Proverbs 20:5, Isaiah 12:3, 26:17, 57:4, 58:10, Jeremiah 49:20, 50:45, Lamentations 4:3, Ezekiel 5:2,12, 12:14, 21:3,5, Haggai 2:16, John 2:8]
4. Now, when your weapons are dulled[A], your ardor damped[B], your strength exhausted[C] and your treasure spent[D], other chieftains will **spring up** to take advantage of your extremity. Then no man, however wise, will be able to avert the consequences that **must** ensue. [This describes a "process." Know that "dulled" can indicate **anything** that is not blunt—perhaps "rounded" or curved.]
5. Thus, though we have heard of stupid haste in war, cleverness has never been seen associated with long delays.
6. There is no instance of a country having benefited from prolonged warfare.
7. It is only one who is thoroughly acquainted with the evils of war that can thoroughly understand the profitable way of carrying it on.
8. The skillful soldier does not raise a second levy, neither are his supply-wagons loaded more than twice.
9. Bring war material with you from home, but forage on the enemy. Thus the army will have food enough for its needs.
10. Poverty of the State exchequer causes an army to be maintained by contributions from a distance. Contributing to maintain an army at a distance causes the people to be impoverished.
11. On the other hand, the proximity of an army causes prices to go up; and high prices cause the people's substance to be drained away.
12. When their substance is drained away, the peasantry will be afflicted by heavy exactions.
13,14. With this loss of substance and exhaustion of strength, the homes of the people will be stripped bare, and three-tenths of their income will be dissipated; while government expenses for broken chariots, worn-out horses, breast-plates and helmets, bows and arrows, spears and shields, protective mantles, draught-oxen and heavy wagons, will amount to four-tenths of its total revenue.
15. Hence a wise general makes a point of foraging on the enemy. One cartload of the enemy's provisions is **equivalent** to twenty of one's own, and likewise a single picul of his provender is **equivalent** to twenty from one's own store.
16. Now in order to kill the enemy, our men must be roused to anger; that there may be advantage from defeating the enemy, they must have their rewards. [COMPARE this to *III. Attack by Stratagem* (below)—i.e. "better to recapture…entire than to destroy."]
17. Therefore in chariot fighting, when ten or more chariots have been taken, those should be rewarded who took the first. Our own flags should be substituted for those of the enemy, and the chariots mingled and used in conjunction with ours. The captured soldiers should be **kindly** treated and kept.
18. This is called, using the conquered foe to augment one's own strength.
19. In war, then, let your great object be victory, not lengthy campaigns.
20. Thus it may be known that the leader of armies is the arbiter of the people's fate, the man on whom it depends whether the nation shall be in peace or in peril.

III. Attack by Stratagem

1. Sun Tzu said: In the practical art of war, the best thing of all is to take the enemy's country **whole and intact**; to shatter and destroy it is not so good. So, too, it is better to recapture an army **entire** than to destroy it, to capture a regiment, a detachment or a company **entire** than to destroy them.
2. Hence to fight and conquer in all your battles is not supreme excellence; supreme excellence consists in breaking the enemy's resistance **without fighting**. [Cf. John 18:36, "My kingdom is not of this world: **if** my kingdom were of this world, **then** would my servants fight…but now is my kingdom not from hence."]
3. Thus the highest form of generalship is to balk the enemy's plans; the next best is to prevent the junction of the enemy's forces; the next in order is to attack the enemy's army in the field; and the worst policy of all is to besiege

walled cities.
4. The rule is, not to besiege walled cities if it can possibly be avoided. The preparation of mantlets, movable shelters, and various implements of war, will take up three whole months; and the piling up of mounds over against the walls will take three months more.
5. The general, unable to control his irritation, will launch his men to the assault like swarming ants, with the result that one-third of his men are slain, while the town still remains untaken. Such are the disastrous effects of a siege.
6. Therefore the **skillful leader** subdues the enemy's troops **without any fighting**; he captures their cities **without** laying siege to them; he overthrows their kingdom **without** lengthy operations in the field.
7. With his forces intact he will dispute the mastery of the Empire, and thus, **without** losing a man, his triumph will be **complete**. This is the method of attacking by stratagem.
8. It is the rule in war, if our forces are ten to the enemy's one, to surround him; if five to one, to attack him; if twice as numerous, to divide our army into two.
9. If equally matched, we can offer battle; if slightly inferior in numbers, we can avoid the enemy; if quite unequal in every way, we can flee from him.
10. Hence, though an obstinate fight may be made by a **small** force, in the end it must be captured by the **larger** force.
11. Now the general is the bulwark of the State; if the bulwark is complete at all points; the State will be strong; if the bulwark is defective, the State will be weak.
12. There are three ways in which a ruler can bring misfortune upon his army:--
13. (1) By commanding the army to advance or to retreat, being ignorant of the fact that it cannot obey. This is called hobbling the army.
14. (2) By attempting to govern an army in the same way as he administers a kingdom, being ignorant of the conditions which obtain in an army. This causes restlessness in the soldier's minds.
15. (3) By employing the officers of his army without discrimination, through ignorance of the military principle of adaptation to circumstances. This shakes the confidence of the soldiers.
16. But when the army is restless and distrustful, trouble is sure to come from the other feudal princes. This is simply bringing anarchy into the army, and flinging victory away.



Psalm 46: [1] God is our refuge and strength, a very present help in trouble. [2] Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; [3] Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. [4] There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. [5] God is in the midst of her; she shall not be moved: God shall help her, and that right early. [6] The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. [7] The Lord of hosts is with us; the God of Jacob is our refuge. Selah. [8] Come, behold the works of the Lord, what desolations he hath made in the earth. [9] He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. [10] Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. [11] The Lord of hosts is with us; the God of Jacob is our refuge. Selah. // 2 Corinthians 4:8, 7:5, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair;...without were fightings, within were fears."

17. Thus we may know that there are five essentials for victory: (1) He will win who knows when to fight and when not to fight. (2) He will win who knows how to handle both superior and inferior forces. (3) He will win whose army is animated by the same spirit throughout all its ranks. (4) He will win who, prepared himself, **waits** to take the enemy unprepared. (5) He will win who has military capacity and is not interfered with by the sovereign ["e"].
18. Hence the saying: If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, for every victory gained you will also suffer a defeat. If you know neither the enemy nor yourself, you will succumb in every battle.

IV. Tactical Dispositions

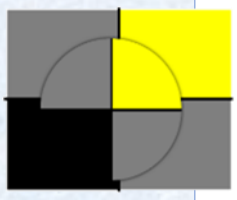
1. Sun Tzu said: The good fighters of old first put themselves beyond the possibility of defeat, and then **waited** for an opportunity of defeating the enemy. [The patience of a turtle: Jeremiah 8:7, "Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord."]
2. To secure ourselves against defeat lies in our own hands, but the **opportunity of defeating the enemy is provided by the enemy himself**.
3. Thus the good fighter is able to secure himself against defeat, but cannot make certain of defeating the enemy.
4. Hence the saying: One may know how to conquer without being able to do it.
5. Security against defeat implies defensive tactics; ability to defeat the enemy means taking the offensive.
6. Standing on the defensive indicates insufficient strength; attacking, a superabundance of strength.
7. The general who is skilled in defense hides in the most secret recesses of the earth; he who is skilled in attack flashes forth from the topmost heights of heaven. Thus on the one hand we have ability to protect ourselves; on the other, a victory that is complete.
8. To see victory only when it is within the ken of the common herd is not the acme of excellence. ["ken"—i.e. mental perception, knowledge, understanding—is an imagery variant of "kin"; a variant of "king" ("e")]

9. Neither is it the acme of excellence if you fight and conquer and the whole Empire says, "Well done!"
10. To lift an autumn hair is no sign of great strength; to see the sun and moon is no sign of sharp sight; to hear the noise of thunder is no sign of a quick ear.
11. What the ancients called a clever fighter is one who not only wins, but excels in winning with ease.
12. Hence his victories bring him neither reputation for wisdom nor credit for courage.
13. He wins his battles by making no mistakes. Making no mistakes is what establishes the certainty of victory, for it means conquering an enemy that is already defeated.
14. Hence the skillful fighter puts himself into a position which makes defeat impossible, and does not miss the moment for defeating the enemy.
15. Thus it is that in war the victorious strategist only seeks battle after the victory has been won, whereas he who is destined to defeat first fights and afterwards looks for victory.
16. The consummate leader cultivates the moral law, and strictly adheres to method and discipline; thus it is in his power to control success.
17. In respect of military method, we have, firstly, Measurement; secondly, Estimation of quantity; thirdly, Calculation; fourthly, Balancing of chances; fifthly, Victory.
18. Measurement owes its existence to Earth; Estimation of quantity to Measurement; Calculation to Estimation of quantity; Balancing of chances to Calculation; and Victory to Balancing of chances.
19. A victorious army opposed to a routed one, is as **a pound's weight placed in the scale against a single grain**.
20. The onrush of a conquering force is like the **bursting** of pent-up waters into a chasm a thousand fathoms deep.
["**burst**"-- Job 32:19, Proverbs 3:10, Isaiah 30:14, Jeremiah 2:20, 5:5, 30:8, Nahum 1:13, Mark 2:22, Luke 5:37, Acts 1:18]

V. Energy

1. Sun Tzu said: The control of a large force is the same principle as the control of a few men: it is merely a **question of** dividing up their numbers.
2. Fighting with a large army under your command is nowise different from fighting with a small one: it is merely a **question of** instituting signs and signals.
3. To ensure that your whole host may withstand the brunt of the enemy's attack and remain unshaken-- this is effected by maneuvers direct and indirect.
4. That the impact of your army may be like a grindstone dashed against an egg--this is effected by the science of weak points and strong.
5. In all fighting, the direct method may be used for joining battle, but indirect methods will be needed in order to secure victory.
6. **Indirect** tactics, efficiently applied, are inexhaustible as Heaven and Earth, unending as the flow of rivers and streams; like the sun and moon, they end but to begin anew; like the four seasons, they pass away to return once more.
7. There are not more than five musical notes, yet the combinations of these five give rise to more melodies than can ever be heard.
8. There are not more than five primary colors (blue, yellow, red, white, and black), yet in combination they produce more hues than can ever been seen.
9. There are not more than five cardinal tastes (sour, acrid, salt, sweet, bitter), yet combinations of them yield more flavors than can ever be tasted.
10. In battle, there are not more than two methods of attack--the direct and the indirect; yet these two in combination give rise to an endless series of maneuvers.
11. The direct and the indirect lead on to each other in turn. **It is like moving in a circle--you never come to an end**. Who can exhaust the possibilities of their combination?
12. The onset of troops is like the rush of a torrent which will even roll stones along in its course.
13. The quality of decision is like the well-timed swoop of a falcon which enables it to strike and destroy its victim.
14. Therefore the **good fighter will be terrible in his onset**, and prompt in his decision.
15. Energy may be likened to the bending of a crossbow; decision, to the releasing of a trigger.
16. Amid the turmoil and tumult of battle, there may be seeming disorder and yet no real disorder at all; amid

confusion and chaos, your array may be without head or tail, yet it will be proof against defeat.
17. **Simulated** disorder postulates perfect discipline, **simulated** fear postulates courage; **simulated** weakness postulates strength.
18. Hiding order beneath the cloak of disorder is simply a question of subdivision; concealing courage under a show of timidity presupposes a **fund** of latent energy; masking strength with weakness is to be effected by tactical dispositions.
19. Thus one who is skillful at keeping the enemy on the move **maintains** deceitful appearances, according to which the enemy will act. He sacrifices something, that the enemy may snatch at it.
20. By holding out baits, he keeps him on the march; then with a body of picked men he lies in **wait** for him.
21. The clever combatant looks to the effect of combined energy, and does not require too much from individuals. Hence his ability to pick out the right men and utilize combined energy.
22. When he utilizes combined energy, his fighting men become as it were like unto rolling logs or stones. For it is the nature of a log or stone to remain motionless on level ground, and to move when on a **slope**; if four-cornered, to come to a standstill, but if round-shaped, to go rolling down.



23. Thus the energy developed by good fighting men is as the momentum of a round stone rolled down a mountain thousands of feet in height. So much on the subject of energy.

VI. Weak Points and Strong

1. Sun Tzu said: Whoever is first in the field and awaits the coming of the enemy, will be fresh for the fight; whoever is second in the field and has to hasten to battle will arrive exhausted.
2. Therefore the clever combatant imposes his will on the enemy, but does not allow the enemy's will to be imposed on him.
3. By holding out advantages to him, he can cause the enemy to approach of his own accord; or, by inflicting damage, he can make it impossible for the enemy to draw near.
4. If the enemy is taking his ease, he can harass him; if well supplied with food, he can starve him out; if quietly encamped, he can force him to move.
5. Appear at points which the enemy must hasten to defend; march swiftly to places where you are not expected.
6. An army may march great distances without distress, if it marches through country where the enemy is not.
7. You can be sure of succeeding in your attacks if you only attack places which are undefended.You can ensure the safety of your defense if you only hold positions that cannot be attacked.
8. Hence that general is skillful in attack whose opponent does not know what to defend; and he is skillful in defense whose opponent does not know what to attack.
9. O divine art of subtlety and secrecy! Through you we learn to be invisible, through you inaudible; and hence we can hold the enemy's fate in our hands.
10. You may advance and be absolutely irresistible, if you make for the enemy's weak points; you may retire and be safe from pursuit if your movements are more rapid than those of the enemy.
11. If we wish to fight, the enemy can be forced to an engagement even though he be sheltered behind a high rampart and a deep ditch. All we need do is attack some other place that he will be obliged to relieve.
12. If we do not wish to fight, we can prevent the enemy from engaging us even though the lines of our encampment be merely traced out on the ground. All we need do is to throw something odd and unaccountable in his way.
13. By discovering the enemy's dispositions and remaining invisible ourselves, we can keep our forces concentrated, while the enemy's must be divided.
14. We can form a single united body, while the enemy must split up into fractions. Hence there will be a whole pitted against separate parts of a whole, which means that we shall be many to the enemy's few.
15. And if we are able thus to attack an inferior force with a superior one, our opponents will be in dire straits.
16. The spot where we intend to fight must not be made known; for then the enemy will have to prepare against a possible attack at several different points; and his forces being thus distributed in many directions, the numbers we shall have to face at any given point will be proportionately few.
17. For should the enemy strengthen his van, he will weaken his rear; should he strengthen his rear, he will weaken

his van; should he strengthen his left, he will weaken his right; should he strengthen his right, he will weaken his left. If he sends reinforcements everywhere, he will everywhere be weak.
18. Numerical weakness comes from having to prepare against possible attacks; numerical strength, from compelling our adversary to make these preparations against us.
19. Knowing the place and the time of the coming battle, we may concentrate from the greatest distances in order to fight.
20. But if neither time nor place be known, then the left wing will be impotent to succor the right, the right equally impotent to succor the left, the van unable to relieve the rear, or the rear to support the van. How much more so if the furthest portions of the army are anything under a hundred LI apart, and even the nearest are separated by several LI!
21. Though according to my estimate the soldiers of Yueh exceed our own in number, that shall advantage them nothing in the matter of victory. I say then that victory can be achieved.
22. Though the enemy be stronger in numbers, we may prevent him from fighting. Scheme so as to discover his plans and the likelihood of their success.
23. Rouse him, and learn the principle of his activity or inactivity. Force him to reveal himself, so as to find out his vulnerable spots.
24. Carefully compare the opposing army with your own, so that you may know where strength is superabundant and where it is deficient.
25. In making tactical dispositions, the **highest pitch** you can attain [high C] is to conceal them; conceal your dispositions, and you will be safe from the prying of the subtlest spies, from the machinations of the wisest brains.
26. How victory may be produced for them out of the enemy's own tactics--that is what the multitude cannot comprehend.
27. All men can see the tactics whereby I conquer, but what none can see is the strategy out of which victory is evolved.
28. Do not repeat the tactics which have gained you one victory, but let your methods be regulated by the infinite variety of circumstances.
29. Military tactics are like unto water; for water in its natural course runs away from **high places** and hastens downwards.
30. So in war, the way is to avoid what is strong and to strike at what is weak.
31. Water shapes its course according to the nature of the ground over which it flows; the soldier works out his victory in relation to the foe whom he is facing.
32. Therefore, just as water retains no constant shape, so in warfare there are **no constant** conditions.
33. He who can modify his tactics in relation to his opponent and thereby succeed in winning, may be called a heaven-born captain.
34. The five elements (water, fire, wood, metal, earth) are **not always equally** predominant; the four seasons make way for each other **in turn**. There are short days and long; the moon has its periods of waning and waxing.

VII. Maneuvering

NOTE: whenever you see " € " you are seeing " (e) "

1. Sun Tzu said: In war, the general receives his commands from the sovereign ["e"].
2. Having collected an army and concentrated his forces, he must **blend** and harmonize the different elements thereof before pitching his camp.
3. After that, comes tactical maneuvering, than which there is nothing more difficult. The difficulty of tactical maneuvering consists in turning the devious into the direct, and misfortune into gain.
4. Thus, to take a long and circuitous route, after enticing the enemy out of the way, and though starting after him, to contrive to reach the goal before him, shows knowledge of the artifice of deviation.
5. Maneuvering with an army is advantageous; with an undisciplined multitude, most dangerous.
6. If you set a fully equipped army in march in order to snatch an advantage, the chances are that you will be too late. On the other hand, to detach a **flying** column for the purpose involves the sacrifice of its baggage and stores.
7. Thus, if you order your men to roll up their buff-coats, and make forced marches without halting day or night,

covering double the usual distance at a stretch, doing a hundred LI in order to wrest an advantage, the leaders of all your three divisions will fall into the hands of the enemy.

8. The stronger men will be in front, the jaded ones will fall behind, and on this plan only one-tenth of your army will reach its destination. [one-tenth = tithe = "the it" / cf. page 47 (textbox top left)]

9. If you march fifty LI in order to outmaneuver the enemy, you will lose the **leader of your first division**, and only half your force will reach the goal. [What does this allude to that it is so specific and "certain"? The sperm and the egg? But what does this equate to on the "great" scale?]

10. If you march thirty LI with the same object, two-thirds of your army will arrive.

11. We may take it then that an army without its baggage-train is lost; without provisions it is lost; without bases of supply it is lost.

12. We cannot enter into alliances until we are acquainted with the designs of our neighbors.

13. We are not fit to lead an army on the march unless we are familiar with the face of the country--its mountains and forests, its pitfalls and precipices, its marshes and swamps.

14. We shall be unable to turn natural advantage to account unless we make use of local guides.

15. In war, practice dissimulation, and you will succeed.

16. Whether to concentrate or to divide your troops, must be decided by circumstances.

17. Let your rapidity be that of the wind, your compactness that of the forest. [forest = "phōs rest" = space // "rapid"→comet?]

18. In raiding and plundering be like fire, is immovability like a mountain.

19. Let your plans be dark and impenetrable as night, and when you move, fall like a thunderbolt.

20. When you plunder a countryside, let the spoil be divided amongst your men; when you capture new territory, cut it up into allotments for the benefit of the soldiery.

21. Ponder and deliberate before you make a move.

22. He will conquer who has learnt the artifice of deviation. Such is the art of maneuvering. [cf. Isaiah 28:21, "The Lord will rise up…to do his work, his strange work, and perform his task, his **ALIEN task**."]

23. The Book of Army Management says: On the field of battle, the spoken word does not carry far enough: hence the institution of gongs and drums. Nor can ordinary objects be seen clearly enough: hence the institution of banners and flags.

24. Gongs and drums, banners and flags, are means whereby the ears and eyes of the host may be **focused on one particular point**.

25. The host thus forming a single united body, is it impossible either for the brave to advance alone, or for the cowardly to retreat alone. This is the art of handling large masses of men.

26. In night-fighting, then, make much use of signal-fires and drums, and in fighting by day, of flags and banners, as a means of influencing the ears and eyes of your army. [No mention of drums for "day" fighting.]

27. A whole army may be robbed of its spirit; a commander-in-chief may be robbed of his presence of mind. [see #15]

28. Now a soldier's spirit is keenest in the morning; by noonday it has begun to flag; and in the evening, his mind is bent only on returning to camp.

29. A clever general, therefore, avoids an army when its spirit is keen, but attacks it when it is sluggish and inclined to return. This is the art of studying **moods**.

30. **Disciplined** and calm, to await the appearance of disorder and hubbub amongst the enemy:--this is the art of retaining **self-possession**.

31. To be near the goal while the enemy is still far from it, to wait at ease while the enemy is toiling and struggling, to be well-fed while the enemy is famished:--this is the art of **husbanding** one's strength.

32. To refrain from intercepting an enemy whose banners are in perfect order, to refrain from attacking an army drawn up in calm and confident array:--this is the art of studying circumstances.

33. It is a military axiom not to advance uphill against the enemy, nor to oppose him when he comes downhill.

34. Do not pursue an enemy who simulates flight; do not attack soldiers whose temper is keen.

35. Do not swallow bait offered by the enemy. Do not interfere with an army that is returning home.

36. When you surround an army, leave an outlet free. **Do not press a desperate foe too hard.**

37. Such is the art of warfare.

Imagery of the radiative zone of the sun—the random walk of photons (as though greeting their neighbors and exploring the countryside). [Also imagery of 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.).

VIII. Variation in Tactics

1. Sun Tzu said: In war, the general receives his commands from the sovereign, collects his army and concentrates his forces [No punctuation here. COMPARE VIII.1. "**collects**" with VII.2. **Having collected**" (reverse imagery)]

2. When in difficult country, do not encamp. In country where high roads intersect, join hands with your allies. Do not linger in dangerously isolated positions. In hemmed-in situations, you must resort to stratagem. In desperate position, you must fight.

3. There are roads which must **not be** followed, armies which must **be not** attacked, towns which must **be** besieged, positions which must **not be** contested, commands of the sovereign which must **not be** obeyed.

4. The general who thoroughly understands the advantages that accompany variation of tactics knows how to handle his troops.

5. The general who does not understand these, may be well acquainted with the configuration of the country, yet he will not be able to turn his knowledge to practical account.

6. So, the student of war who is unversed in the art of war of **varying his plans**, even though he be acquainted with the Five Advantages, will fail to make the best use of his men. ["Varying plans" is the same as "rewrite."]

7. Hence in the wise leader's plans, considerations of advantage and of disadvantage will be **blended** together.

8. If our expectation of advantage be **tempered** in this way, we may succeed in accomplishing the essential part of our schemes.

9. If, on the other hand, in the midst of difficulties we are always ready to seize an advantage, we may extricate ourselves from misfortune.

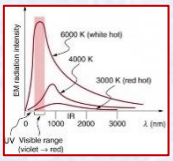
10. Reduce the hostile chiefs by inflicting damage on them; and make trouble for them, and keep them constantly engaged; hold out specious allurements, and make them rush to any given point.

11. The art of war teaches us to rely not on the likelihood of the enemy's not coming, but on our own readiness to receive him; not on the chance of his not attacking, but rather on the fact that we have made our position unassailable. [In the mind of the "little" Child, "unassailable" is a nautical term.]

12. There are five dangerous [tectonic?] faults which may affect a general: (1) Recklessness, which leads to destruction; (2) cowardice, which leads to capture; (3) a hasty temper, which can be provoked by insults; (4) a delicacy of honor which is sensitive to shame; (5) over-solicitude for his men, which exposes him to worry and trouble. [These may speak of the "workings" of the sun.]

13. These are the five besetting sins of a general, ruinous to the conduct of war.

14. When an army is overthrown and its leader slain, the cause will surely be found among these five dangerous faults. Let them be a subject of **meditation**.



IX. The Army on the March

1. Sun Tzu said: We come now to the question of encamping the army, and observing signs of the enemy. "**Pass**" **quickly** over mountains, and "**keep**" in the neighborhood of valleys.

2. Camp in high places, **facing the sun**. Do not climb heights in order to fight. So much for mountain warfare.

3. After crossing a river, you should get far away from it.

4. When an invading force crosses a river in its onward march, do not advance to meet it in mid-stream. It will be best to let **half** the army get across, and then deliver your attack.

5. If you are anxious to fight, you should not go to meet the invader near a river which he has to cross.

6. Moor your craft higher up than the enemy, and **facing the sun**. Do not move up-stream to meet the enemy. So much for river warfare.

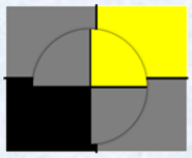
7. In crossing salt-marshes, your sole concern should be to get over them quickly, without any delay.

8. If forced to fight in a salt-marsh, you should have water and grass near you, and get your back to a clump of trees. So much for operations in salt-marches.

9. In dry, level country, take up an easily accessible position with rising ground to your **right** and on your **rear** [so specific as if you'll always have this choice], so that the danger may be in front, and safety lie behind. So much for campaigning in flat country.

10. These are the four useful branches of military knowledge which enabled the Yellow Emperor to vanquish **four several** sovereigns. ["Several," here, most likely means "distinct" or "separate"; but what if it didn't?]

11. All armies prefer high ground to low and sunny places to dark.


#10

12. If you are careful of your men, and camp on **hard** ground, the army will be free from disease of every kind, and this will spell victory.


#13

13. When you come to a hill or a bank, occupy the sunny side, with the slope on your right rear. Thus you will at once act for the benefit of your soldiers and utilize the natural advantages of the ground.

14. When, in consequence of heavy rains up-country, a river which you wish to ford is swollen and flecked with foam, you must wait until it subsides.

15. Country in which there are precipitous cliffs with torrents running between, deep natural hollows, confined places, tangled thickets, quagmires and crevasses, should be left with all possible speed and not approached.

16. While we keep away from such places, we should get the enemy to approach them; while we face them, we should let the enemy have them on his rear.

17. If in the neighborhood of your camp there should be any hilly country, ponds surrounded by aquatic grass, hollow basins filled with reeds, or woods with thick undergrowth, they must be carefully routed out and searched; for these are places where men in ambush or insidious spies are likely to be lurking.

18. When the enemy is close at hand and remains quiet, he is relying on the natural strength of his position.

19. When he keeps aloof and tries to provoke a battle, he is anxious for the other side to advance.

20. If his place of encampment is easy of access, he is tendering a bait.

21. Movement amongst the trees of a forest shows that the enemy is advancing. The appearance of a number of screens in the midst of thick grass means that the enemy wants to make us suspicious.

22. The rising of birds in their flight is the sign of an ambuscade. **Startled beasts indicate that a sudden attack is coming.** [Cf. Isaiah 31—especially verses 4-5. Whole chapter at bottom of page 162]

23. When there is dust rising in a **high column**, it is the sign of chariots advancing; when the dust is low, but spread over a wide area, it betokens the approach of infantry. When it branches out in different directions, it shows that parties have been sent to collect firewood. A few clouds of dust moving to and fro signify that the army is encamping.

24. Humble words and increased preparations are signs that the enemy is about to advance. Violent language and driving forward as if to the attack are signs that he will retreat.

25. When the light chariots come out first and take up a position on the wings, it is a sign that the enemy is forming for battle.

26. Peace proposals unaccompanied by a sworn covenant indicate a plot.

27. When there is much running about and the soldiers fall into rank, it means that the critical moment has come.

28. When some are seen advancing and some retreating, it is a lure.

29. When the soldiers stand leaning on their spears, they are faint from want of food.

30. If those who are sent to draw water begin by drinking themselves, the army is suffering from thirst.

31. If the enemy sees an advantage to be gained and makes no effort to secure it, the soldiers are exhausted.

32. If birds gather on any spot, it is unoccupied. Clamor by night betokens nervousness.

33. If there is disturbance in the camp, the general's authority is weak. If the banners and flags are shifted about, sedition is afoot. If the officers are angry, it means that the men are weary.

34. When an army feeds its horses with grain and kills its cattle for food, and when the men do not hang their cooking-pots over the camp-fires, showing that they will not return to their tents, you may know that they are determined to fight to the death.

35. The sight of men whispering together in small knots or speaking in subdued tones points to disaffection amongst the rank and file.

36. Too frequent rewards signify that the enemy is at the end of his resources; too many punishments betray a condition of dire distress.

37. To begin by bluster, but afterwards to take fright at the enemy's numbers, shows a supreme lack of intelligence.

38. When envoys are sent with compliments in their mouths, it is a sign that the enemy wishes for a truce.

39. If the enemy's troops march up angrily and remain facing ours for a long time without either joining battle or taking themselves off again, the situation is one that demands great vigilance and circumspection.

40. If our troops are no more in number than the enemy, that is amply sufficient; it only means that no direct attack can be made. What we can do is simply to concentrate all our available strength, keep a close watch on the enemy,

and obtain reinforcements.
41. He who exercises no forethought but makes light of his opponents [phōs] is sure to be **captured** by them.
42. If soldiers are punished before they have grown attached to you, they will not prove submissive; and, unless submissive, then will be practically useless. If, when the soldiers have become attached to you, punishments are not enforced, they will still be unless.
43. Therefore soldiers must be treated in the first instance with humanity, but kept under control by means of iron discipline. This is a **certain** road to victory.
44. If in training soldiers commands are habitually enforced, the army will be well-disciplined; if not, its discipline will be bad.
45. If a general shows confidence in his men **but** always insists on his orders being obeyed, the gain will be mutual.
["The word BUT negates or cancels everything that goes before it. It's like a communication red light … flashing, warning, saying 'here comes the real message!!'"—Pegasus NLP]

X. Terrain

1. Sun Tzu said: We may distinguish **six** kinds of terrain, to wit: (1) Accessible ground; (2) entangling ground; (3) temporizing ground; (4) narrow passes; (5) precipitous heights; (6) positions at a great distance from the enemy.
2. Ground which can be freely traversed by both sides is called accessible.
3. With regard to ground of this nature, be before the enemy in occupying the raised and sunny spots, and carefully guard your line of supplies. Then you will be able to fight with advantage.
4. Ground which can be abandoned but is hard to re-occupy is called **entangling**.
5. From a position of this sort, if the enemy is unprepared, you may sally forth and defeat him. But if the enemy is prepared for your coming, and you fail to defeat him, then, return being impossible, disaster will ensue.
6. When the position is such that neither side will gain by making the first move, it is called temporizing ground.
7. In a position of this sort, even though the enemy should offer us an attractive bait, it will be advisable not to stir forth, but rather **to retreat**, thus enticing the enemy in his turn; then, when part of his army has come out, we may deliver our attack with advantage.
8. With regard to narrow passes, if you can occupy them first, let them be strongly garrisoned and await the advent of the enemy.
9. Should the army forestall you in occupying a pass, do not go after him if the pass is fully garrisoned, but only if it is weakly garrisoned.
10. With regard to precipitous heights, if you are beforehand with your adversary, you should occupy the raised and sunny spots, and there wait for him to come up.
11. If the enemy has occupied them before you, do not follow him, but retreat and try to entice him away.
12. If you are situated at a great distance from the enemy, and the strength of the two armies is equal, it is not easy to provoke a battle, and fighting will be to your disadvantage.
13. These **six** are the principles connected with Earth. The general who has attained a responsible post must be careful to study them.
14. Now an army is exposed to **six** several calamities, not arising from natural causes, but from faults for which the general is responsible. These are: (1) Flight; (2) insubordination; (3) collapse; (4) ruin; (5) disorganization; (6) rout.
15. Other conditions being equal, if one force is hurled against another ten times its size, the result will be the flight of the former. [Since "hurling" something is a violent "throw" of an object, that object takes "flight." So what's the "element" of this redundancy?]
16. When the common soldiers are too strong and their officers too weak, the result is insubordination. When the officers are too strong and the common soldiers too weak, the result is **collapse**.
17. When the higher officers are angry and insubordinate, and on meeting the enemy give battle on their own account from a feeling of resentment, before the commander-in-chief can tell whether or no he is in a position to fight, the result is ruin.
18. When the general is weak and without authority; when his orders are not clear and distinct; when there are no fixes [fixed?] duties assigned to officers and men, and the ranks are formed in a slovenly haphazard manner, the result is utter disorganization.
19. When a general, unable to estimate the enemy's strength, allows an inferior force to engage a larger one, or hurls a weak detachment against a powerful one, and neglects to place picked soldiers in the front rank, the result must be

rout.

20. These are **six** ways of courting defeat, which must be carefully noted by the general who has attained a responsible post.

21. The **natural formation of the country is the soldier's best ally**; but a power of estimating the adversary, of controlling the forces of victory, and of shrewdly calculating difficulties, dangers and distances, constitutes the test of a great general.

22. He who knows these things, and in fighting puts his knowledge into practice, will win his battles. He who knows them not, nor practices them, will surely be defeated.

23. If fighting is **sure** to result in victory, then you must fight, even though the ruler forbid it; if fighting will not result in victory, then you must not fight even at the ruler's bidding.

24. The general who advances without coveting fame and retreats without fearing disgrace, whose only thought is to protect his country and do good service for his sovereign, is the jewel of the kingdom.

25. Regard your soldiers as your children, and they will follow you into the deepest valleys; look upon them as your own beloved sons, and they will stand by you even unto death.

26. If, however, you are indulgent, but unable to make your authority felt; kind-hearted, but unable to enforce your commands; and incapable, moreover, of quelling disorder: then your soldiers must be likened to **spoilt** children; they are useless for any practical purpose.

27. If we know that our own men are in a condition to attack, but are unaware that the enemy is not open to attack, we have gone only halfway towards victory.

28. If we know that the enemy is open to attack, but are unaware that our own men are not in a condition to attack, we have gone only halfway towards victory.

29. If we know that the enemy is open to attack, and also know that our men are in a condition to attack, but are unaware that the nature of the ground makes fighting impracticable, we have still gone only halfway towards victory.

30. Hence the experienced soldier, **once in motion**, is never bewildered; once he has broken camp, he is never at a loss.

31. Hence the saying: If you know the enemy and know yourself, your victory will not stand in doubt; if you know Heaven and know Earth, you may make your victory complete. Because there is an exchange, heaven is male and earth is female. [Prior to the exchange, however, the "heave-in" [which represents the spiritual] was the female and earth [which represents the natural (FāthEr)] was the male.] In order to "return," earth had to receive the "adoption" (or the "granting" of the status or "placing") of sons that affords all the rights and privileges of such.

XI. The Nine Situations

1. Sun Tzu said: The art of war recognizes nine varieties of ground: (1) Dispersive ground; (2) facile ground; (3) contentious ground; (4) open ground; (5) ground of intersecting highways; (6) serious ground; (7) difficult ground; (8) **hemmed**-in ground; (9) desperate ground.



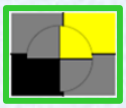
#3

2. When a chieftain is fighting in his own territory, it is dispersive ground.

3. When he has penetrated into hostile territory, but to no great distance, it is facile ground.

4. Ground the possession of which imports great advantage to either side, is contentious ground.

5. Ground on which each side has liberty of movement is open ground.


#6

6. Ground which forms the key to three contiguous states, so that he who occupies it first has most of the Empire at his command, is a ground of intersecting highways.

7. When an army has penetrated into the heart of a hostile country, leaving a number of fortified cities in its rear, it is serious ground.

8. Mountain forests, rugged steeps, marshes and fens--all country that is hard to traverse: this is difficult ground.

9. Ground which is reached through narrow gorges, and from which we can only retire by tortuous paths, so that a small number of the enemy would suffice to crush a large body of our men: this is hemmed in ground.

10. Ground on which we can only be saved from destruction by fighting without delay, is desperate ground.

11. On dispersive ground, therefore, **fight not**. On facile ground, halt not. On contentious ground, attack not.

12. On open ground, do not try to block the enemy's way. On the ground of intersecting highways, **join** hands with your allies.

13. On serious ground, gather in plunder. In difficult ground, keep steadily on the march.

14. On hemmed-in ground, resort to stratagem. On desperate ground, fight.

15. Those who were called skillful leaders of old knew how to drive a **wedge** between the enemy's front and rear; to prevent co-operation between his large and small divisions; to hinder the good troops from rescuing the bad, the officers from rallying their men. ["wedge"—reference pages 47 (see "emboli" in "DEATH") & 87 (bottom textbox)]

16. When the enemy's men were **united**, they managed to keep them in **disorder**.

17. When it was to their advantage, they made a forward move; when otherwise, they stopped still [NOT "stood"].

18. If asked how to cope with a great host of the enemy in orderly array and on the point of marching to the attack, I should say: "Begin by seizing something which your opponent holds dear; then he will be amenable to your will."

19. **Rapidity** is the essence of war: take advantage of the enemy's unreadiness, make your way by unexpected routes, and attack unguarded spots. [COMPARE: III. 17. "(4) He will win who, prepared himself, waits to take the enemy unprepared."]

20. The following are the principles to be observed by an invading force: The further you penetrate into a country, the greater will be the solidarity of your troops, and thus the defenders will not prevail against you.


#20

21. Make forays in fertile country in order to supply your army with food.

22. Carefully study the well-being of your men, and do not overtax them. Concentrate your energy and hoard your strength. Keep your army continually on the move, and devise unfathomable plans.

23. Throw ["hurl"?] your soldiers into positions whence there is no escape, and they will prefer death to flight. If they will **face** death, there is nothing they may not achieve. Officers and men alike will put forth their uttermost strength.

24. Soldiers when in desperate straits **lose the sense of fear**. If there is no place of refuge, they will stand firm. If they are in hostile country, they will show a stubborn front. If there is no help for **it**, they will fight hard.

25. Thus, without waiting to be marshaled, the soldiers will be constantly on the qui vive; without waiting to be asked, they will do your will; without restrictions, they will be faithful; without giving orders, they can be trusted.

26. Prohibit the taking of omens, and do away with superstitious doubts. Then, until death itself comes, no calamity need be feared.

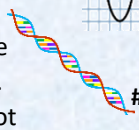
27. If our soldiers are not overburdened with money, it is not because they have a distaste for riches; if their lives are not unduly long, it is not because they are disinclined to longevity.

28. On the day they are ordered out to battle, your soldiers may weep, those sitting up bedewing their garments, and those lying down letting the tears run down their cheeks. [What does it mean by "tears run down their cheeks" while "lying down"? Are they lying on the y-axis?] But let them once be brought to bay, and they will display the courage of a Chu or a Kuei.

29. The skillful tactician may be likened to the shuai-jan. Now the shuai-jan is a snake that is found in the ChUng mountains. Strike at its head, and you will be attacked by its tail; strike at its tail, and you will be attacked by its head; strike at its middle, and you will be attacked by head and tail both.


#29

30. Asked if an army can be made to imitate the shuai-jan, I should answer, Yes. For the men of Wu and the men of Yueh are enemies; yet if they are crossing a river in the same boat and are caught by a storm, they will come to each other's assistance just as the left hand helps the right.


#30

31. Hence it is not enough to put one's trust in the tethering of horses, and the burying of chariot wheels in the ground [#31 has no punctuation. #34 should have only one comma (after "Thus").]

32. The principle on which to manage an army is to set up one standard of courage which all must reach.

33. How to make the best of both strong and weak--that is a question involving the proper use of ground.

34. Thus the skillful general conducts his army just as though he were leading a single man, willy-nilly, by the hand.

35. It is the business of a general to be quiet and thus **ensure secrecy**; upright and just, and thus maintain order.

36. **He must be able to mystify his officers and men by false reports and appearances, and thus keep them in total ignorance**.

37. By altering his arrangements and changing his plans, he keeps the enemy without definite knowledge. **By shifting** his camp and **taking circuitous routes**, he prevents the enemy from anticipating his purpose.

38. At the critical moment, the leader of an army acts like one who has climbed up a height and then kicks away the ladder behind him. He carries his men deep into hostile territory **before** he shows his hand.

Jeremiah 31:22, "...the Lord hath created a new thing in the earth, A woman shall compass a man."

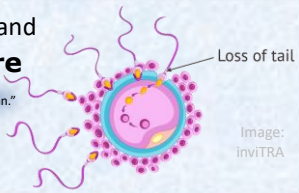


Image: inviTRA

39. He burns his boats and breaks his cooking-pots; like a shepherd driving a flock of sheep, he drives his men this way and that, and **nothing knows whither he is going**.

40. **To muster his host and bring it into danger:--**this may be termed the business of the general.

41. The different measures suited to the nine varieties of ground; the expediency of aggressive or defensive tactics;

and the fundamental laws of human nature: these are things that must most certainly be studied.

42. When invading hostile territory, the general principle is, that penetrating deeply brings **cohesion**; penetrating but a short way means **dispersion**.

43. When you leave your own country behind, and take your army across neighborhood territory, you find yourself on critical ground. When there are means of **communication on all four sides**, the ground is one of intersecting highways.

44. When you penetrate deeply into a country, it is serious ground. When you penetrate but a little way, it is facile ground.

45. When you have the enemy's strongholds on your rear, and narrow passes in front, it is hemmed-in ground. When there is no place of refuge at all, it is desperate ground.

46. Therefore, on dispersive ground, I would inspire my men with unity of purpose. On facile ground, I would see that there is close connection between all parts of my army.

47. On contentious ground, I would hurry up my rear.

48. On open ground, I would keep a vigilant eye on my defenses. On ground of intersecting highways, I would consolidate my alliances.

49. On serious ground, I would try to ensure a continuous stream of supplies. On difficult ground, I would keep pushing on along the road.

50. On hemmed-in ground, I would **block** any way of retreat. On desperate ground, I would proclaim to my soldiers the **hopelessness** of saving their lives.

51. For it is the soldier's disposition to offer an obstinate resistance when surrounded, to fight hard when he cannot help himself, and to obey promptly when he has fallen into danger.

52. We cannot enter into alliance with neighboring princes until we are acquainted with their designs. We are not fit to lead an army on the march unless we are familiar with the face of the country--its mountains and forests, its pitfalls and precipices, its marshes and swamps. We shall be unable to turn natural advantages to account unless we make use of local guides.

53. To be ignored of any one of the following **four or five** principles does not befit a warlike prince. [This is like I. Laying Plans #5,6.]

54. When a warlike prince attacks a powerful state, his generalship shows itself in preventing the concentration of the enemy's forces. He overawes his opponents, and their allies are prevented from joining against him.

55. Hence he does not strive to ally himself with all and sundry, nor does he foster the power of other states. He carries out his own **secret** designs, keeping his antagonists in awe. Thus he is able to capture their cities and overthrow their kingdoms.

56. Bestow rewards without regard to rule, issue orders without regard to previous arrangements; and you will be able to handle a whole army as though you had to do with but a single man.

57. Confront your soldiers with the deed itself; never let them know your design. When the outlook is bright, bring it before their eyes; but tell them nothing when the situation is gloomy.

58. Place your army in **deadly** peril, and it will survive; plunge it into desperate straits, and it will come off in safety.

59. For it is precisely when a force has fallen into harm's way that is capable of striking a blow for victory.

60. Success in warfare is gained by carefully accommodating ourselves to the enemy's purpose.

61. By persistently hanging on the enemy's flank, we shall succeed in the long run in killing the commander-in-chief.

62. This is called ability to accomplish a thing by sheer cunning.

63. **On the day that you take up your command**, block the frontier passes, destroy the official tallies, and stop the passage of all emissaries.

64. Be stern in the council-chamber, so that you may control the situation.

65. If the enemy leaves a door open, you must rush in.

These final points (63+) could sound as though the general is staging a coup.

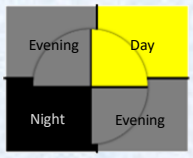
66. Forestall your opponent by seizing what he holds dear, and subtly contrive to time his arrival **on the ground**. [VII. Maneuvering. #19. Let your plans be dark and impenetrable as night, and when you move, **fall** like a thunderbolt.]

67. Walk in the path defined by rule, and accommodate yourself to the enemy until you can fight a decisive battle.

68. At first, then, **exhibit the coyness of a maiden**, until the enemy gives you an opening; afterwards emulate the rapidity of a running hare, and it will be too late for the enemy to oppose you.

XII. The Attack by Fire

1. Sun Tzu said: There are five ways of attacking with fire. The first is to burn soldiers in their camp; the second is to burn stores; the third is to burn baggage trains; the fourth is to burn arsenals and magazines; the fifth is to hurl dropping fire amongst the enemy.
2. In order to carry out an attack, we must have means available. The material for raising fire should always be kept in readiness.
3. There is a proper season for making attacks with fire, and special days for starting a conflagration.
4. The proper season is when the weather is very dry; the special days are those when the moon is in the constellations of the **Sieve**, the **Wall**, the **Wing** or the **Cross-bar**; for these four are all days of rising wind.
5. In attacking with fire, one should be prepared to meet five possible developments:
6. (1) When fire breaks out inside to enemy's camp, respond at once with an attack from without.
7. (2) If there is an outbreak of fire, but the enemy's soldiers remain quiet, bide your time and do not attack.
8. (3) When the force of the flames has reached its height, follow it up with an attack, if that is practicable; if not, stay where you are.
9. (4) If it is possible to make an assault with fire from without, do not wait for it to break out within, but deliver your attack at a favorable moment.
10. (5) When you start a fire, be to windward of it. Do not attack from the leeward.
11. A wind that rises in the daytime lasts long, but a night breeze soon falls.
12. In every army, the five developments connected with fire must be known, the movements of the stars calculated, and a watch kept for the proper days.



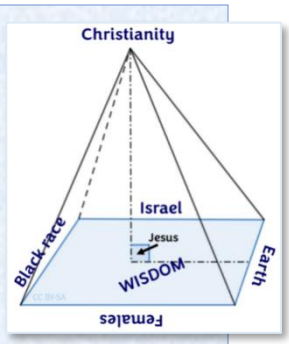
13. Hence those who use fire as an aid to the attack show intelligence; those who use water as an aid to the attack **gain an accession of strength**.
14. By means of water, an enemy may be **intercepted**, but not robbed of all his belongings.


#14

15. Unhappy is the fate of one who tries to win his battles and succeed in his attacks without cultivating the spirit of enterprise; for the result is waste of time and general stagnation.
16. Hence the saying: The enlightened ruler lays his plans well ahead; the good general cultivates his resources.
17. Move not unless you see an advantage; **use not** your troops unless there is something to be gained; fight not unless the position is critical.
18. No ruler should put troops into the field merely to gratify his own spleen; no general should fight a battle simply out of pique.
19. If it is to your advantage, make a **forward** move; if not, **stay** where you are ["Be still"—Cf. Psalm 46 (page 172 textbox)].
20. Anger may in time change to gladness; vexation may be succeeded by "content."
21. But a kingdom that has once been destroyed can never come again into being; nor can the dead ever be **brought back** to life. [Cf. Philippians 3:10-12 (bottom of page 49)]
22. Hence the enlightened ruler is heedful, and the good general full of caution. This is the way to keep a country at peace and an army intact.

XIII. The Use of Spies

1. Sun Tzu said: Raising a host of a hundred thousand men and marching them great distances entails heavy loss on the people and a drain on the resources of the State. The daily expenditure will amount to a thousand ounces of silver. There will be commotion at home and abroad, and men will drop down exhausted on the highways. As many as seven hundred thousand families will be impeded in their labor.
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.
4. Thus, what enables the wise sovereign and the good general to strike and conquer, and achieve things beyond the reach of ordinary men, is **foreknowledge**.
5. Now this foreknowledge cannot be elicited from spirits; it cannot be obtained inductively from experience, nor by any deductive calculation.



6. Knowledge of the enemy's dispositions can only be obtained from other men.

7. Hence the use of spies, of whom there are five classes: (1) **Local** spies; (2) **inward** spies; (3) **converted** spies; (4) **doomed** spies; (5) **surviving** spies. [RELATE to 5 control/comparison groups on page 100 of the PDF document, "A Good Theory of Everything—EQUATIONS [IMAGERY]": Local spies would be equivalent to "earth"; inward spies would be equivalent to "Israel" [also equivalent to "a tried stone[2]" in Isaiah 28:16 (verse also on page 100 of that document)]; converted spies would be equivalent to "Christianity" [also equivalent to "a stone[1]" in Isaiah 28:16]; doomed spies is equivalent to the "black race" [who represents FāthEr, Who is also "Israel"]; surviving spies would be equivalent to "females" [also equivalent to "a precious corner stone[3]" in Isaiah 28:16 (Wisdom is the "sure foundation[4]")]. I must add that the Black female of the Americas is the only "group" that fits into all 5 control/ comparison groups—i.e. earth, Hebrew (Israel), black race, female, Christianity.] Psalm 144:12, "...that our **daughters** may be as **corner stones**, polished after the similitude of a palace:"

8. When these five kinds of spy are all at work, none can discover the secret system. This is called "divine manipulation of the THREADS." It is the sovereign's most precious faculty. ["Thread"—cf. Genesis 38:27-30, Judges 16:9-12, "[9] Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known. [10] And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. [11] And he said unto her, If they bind me fast with new **ropes** that never were occupied, then shall I be weak, and be as another man. [12] Delilah therefore took new **ropes**, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a **thread**."]

Some related word-imagery: "Europe" is a variant of "**rope**." The word "rope" is found 7 times in the KJV: Judges 16:11-12, 2 Samuel 17:13, 1 Kings 20:31-32, Isaiah 5:18, Acts 27:32

9. Having local spies means employing the services of the inhabitants of a district.

10. Having inward spies, making use of officials of the enemy.

11. Having converted spies, getting hold of the enemy's spies and using them for our own purposes.

12. Having doomed spies, doing certain things openly for purposes of deception, and allowing our spies to know of them and report them to the enemy.

13. Surviving spies, finally, are those who bring back news from the enemy's camp.

14. Hence it is that which none in the whole army are more intimate relations to be maintained than with spies. None should be more liberally rewarded. In no other business should greater secrecy be preserved.

15. Spies cannot be usefully employed without a certain intuitive sagacity.

16. They cannot be properly managed without benevolence and straightforwardness.

17. Without subtle ingenuity of mind, one cannot make certain of the truth of their reports.

18. Be subtle! be subtle! and use your spies for every kind of business.

19. If a secret piece of news is divulged by a spy before the time is ripe, he must be put to death together with the man to whom the secret was told. [cf. Mark 4:34, "But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples." Matthew 10:27, "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops." Luke 21:5-36, "....[6] As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. [7] And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? [8] And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them....[20] And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh..."]

20. Whether the object be to crush an army, to storm a city, or to assassinate an individual, it is always necessary to begin by finding out the names of the attendants, the aides-de-camp, and door-keepers and sentries of the general in command. Our spies must be commissioned to ascertain these.

21. The enemy's spies who have come to spy on us must be sought out, tempted with bribes, led away and comfortably housed. Thus they will become converted spies and available for our service.

22. It is through the information brought by the converted spy that we are able to acquire and employ local and inward spies.

23. It is owing to his information, again, that we can cause the doomed spy to carry false tidings to the enemy.

24. Lastly, it is by his information that the surviving spy can be used on appointed occasions.

25. The end and aim of spying in all its five varieties is knowledge of the enemy; and this knowledge can only be derived, in the first instance, from the converted spy. Hence it is essential that the converted spy be treated with the utmost liberality. [In other words, "We need YOU to help get rid of YOU."]

26. Of old, the rise of the Yin dynasty was due to I Chih who had served under the Hsia. Likewise, the rise of the Chou dynasty was due to Lu Ya [pronounced "loo-yah"—akin to "hallel"-loo-yah] who had served under the Yin.

27. Hence it is only the enlightened ruler and the wise general who will use the highest intelligence of the army for purposes of spying and thereby they achieve great results. Spies are a most important **element** in water, because **on** them depends an army's ability to move.

THE END

"I wish it'd stop ending and just END."
—From Time to Time

Matthew 5: [1] And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: [2] And he opened his mouth, and taught them, saying, [3] Blessed are the poor in spirit: for theirs is the kingdom of heaven. [4] Blessed are they that mourn: for they shall be comforted. [5] Blessed are the meek: for they shall inherit the earth. [6] Blessed are they which do hunger and thirst after righteousness: for they shall be filled. [7] Blessed are the merciful: for they shall obtain mercy. [8] Blessed are the pure in heart: for they shall see God. [9] Blessed are the peacemakers: for they shall be called the children of God. [10] Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. [11] Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. [12] Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. [13] Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. [14] Ye are the light of the world. A city that is set on an hill cannot be hid. [15] 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. [16] Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. [17] Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. [18] For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. [19] Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. [20] For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. [21] Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: [22] But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. [23] Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; [24] Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. [25] Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. [26] Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. [27] Ye have heard that it was said by them of old time, Thou shalt not commit adultery: [28] But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. [29] And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. [30] And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. [31] It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: [32] But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. [33] Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: [34] But I say unto you, Swear not at all; neither by heaven; for it is God's throne: [35] Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. [36] Neither shalt thou swear by thy head, because thou canst not make one hair white or black. [37] But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. [38] Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: [39] But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. [40] And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. [41] And whosoever shall compel thee to go a mile, go with him twain. [42] Give to him that asketh thee, and from him that would borrow of thee turn not thou away. [43] Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. [44] But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; [45] That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. [46] For if ye love them which love you, what reward have ye? do not even the publicans the same? [47] And if ye salute your brethren only, what do ye more than others? do not even the publicans so? [48] Be ye therefore perfect, even as your Father which is in heaven is perfect.

Colossians 2: [1] For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; [2] That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; [3] In whom are hid all the treasures of wisdom and knowledge. [4] And this I say, lest any man should beguile you with enticing words. [5] For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. [6] As ye have therefore received Christ Jesus the Lord, so walk ye in him: [7] Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. [8] Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. [9] For in him dwelleth all the fulness of the Godhead bodily. [10] And ye are complete in him, which is the head of all principality and power: [11] In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: [12] Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. [13] And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; [14] Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; [15] And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. [16] 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: [17] Which are a shadow of things to come; but the body is of Christ. [18] Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, [19] And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. [20] Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, [21] (Touch not; taste not; handle not; ["touch" = hand ["We found that TOUCH alone can cause a locust to switch, very quickly, to the swarming form."—*Nature's Weirdest Events*]/ "taste" = tongue / "to handle" = arms] [22] Which all are to perish with the using;) after the commandments and doctrines of men? [23] Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.

[**Verse 21:** cf. **Matthew 5:29-30**, "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right **hand** offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." **Matthew 18:6-9**, " [6] But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. [7] Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! [8] Wherefore if thy **hand** or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two **hands** or two feet to be cast into everlasting fire. [9] And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." **Mark 9:42-48**, " [42] And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. [43] And if thy **hand** offend thee, cut it off: it is better for thee to enter into life maimed, than having two **hands** to go into hell, into the fire that never shall be quenched: [44] Where their worm dieth not, and the fire is not quenched. [45] And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: [46] Where their worm dieth not, and the fire is not quenched. [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."]

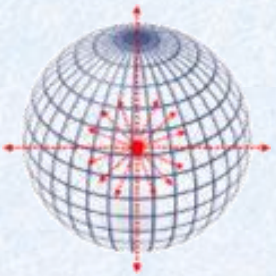
Zechariah 2: [1] I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. [2] Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. [3] And, behold, the angel that talked with me went forth, and another angel went out to meet him, [4] And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: [5] For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. [6] Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. [7] Deliver thyself, O Zion, that dwellest with the daughter of Babylon. [8] For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. [9] For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me. [10] Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. [11] And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. [12] And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. [13] Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.

Matthew 25:32, "And before him shall be gathered all nations: and he shall **separate** them one from another, as a shepherd divideth his sheep from the goats:"

Isaiah 11:11-12, "[11] And it shall come to pass in that day, that the Lord shall set his hand again the second time to **recover** the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. [12] And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."
Ezekiel 11:17, "Therefore say, Thus saith the Lord God; I will even **gather** you from the people, and **assemble** you out of the countries where ye have been scattered, and I will give you the land of Israel."
Zephaniah 3:20, "At that time will I **bring** you **again**, even in the time that I **gather** you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."
Jeremiah 31:8, "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: a great company shall return thither."
Isaiah 56:8, "The Lord God, which **gathereth** the outcasts of Israel saith, Yet will I **gather** others to him, beside those that are **gathered** unto him."
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."

Matthew 5:15, "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." (Whole chapter on page 185)
Mark 4:21, "And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?"
Luke 11:33, "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light."
Revelation 22:2, "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."
1 John 5:8, "And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three **agree** in one."
Hebrews 12:2, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Regarding Daniel 4:10-17**:** The tree in the "midst" of the earth could be imagery of the image below. "Leaves" [the arrows that scatter/disperse in the image] that are "fair" is feminine (earth) imagery (cf. Job 42:15, "And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren."). Verse 15: "even" = "equal". Plants [that "grow"] are imagery of the "male," yet it is used to reference the female (female imagery is usually imagery of "building."). [Cf. 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:"] Verse 17: "**basest** of men" could be the Female—i.e. Wisdom, the married wife, the "sure" foundation [see image on page 85 / **ALSO** see page 100 of pdf "Good Theory of Everything—EQUATIONS [the IMAGERY]"]. Females generally "count" as nothing. [Cf. 1 Kings 7:27-40, "[27] And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it. [28] And the work of the bases was on this manner: they had borders, and the borders were between the ledges: [29] And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work. [30] And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition. [31] And the mouth of it within the chapiter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, foursquare, not round. [32] And under the borders were four wheels; and the axletrees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit. [33] And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, were all molten. [34] And there were four undersetters to the four **corners** of one base: and the undersetters were of the very base itself. [35] And in the top of the base was there a round **compass** of half a cubit high [Jeremiah 31:22, "...for the Lord hath created a new thing in the earth, A woman shall **compass** a man."]: and on the top of the base the ledges thereof and the borders thereof were of the same. [36] For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about. [37] After this manner he made the ten bases: all of them had one casting, one measure, and one size. [38] Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver. [39] And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south. [40] And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the Lord:"]



Isaiah 41: [1] Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. [2] Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. [3] He pursued them, and passed safely; even by the way that he had not gone with his feet. [4] Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he. [5] The isles saw it, and feared; the ends of the earth were afraid, drew near, and came. [6] They helped every one his neighbour; and every one said to his brother, Be of good courage. [7] So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the sodering: and he fastened it with nails, that it should not be moved. [8] But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. [9] Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. [10] Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. [11] Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. [12] Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. [13] For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. [14] Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. [15] Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. [16] Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel. [17] When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. [18] I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. [19] I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: [20] That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it. [21] Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. [22] Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. [23] Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. [24] Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you. [25] I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon morter, and as the potter treadeth clay. [26] Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words. [27] The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. [28] For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word. [29] Behold, they are all vanity; their works are nothing: their molten images are wind and confusion."

NOTE the "time" anomalies and the "order" in which they should occur. The wording is "mapping" the graph.

Hebrews 4: [1] Let us therefore fear [Cf. Psalm 19:9, "The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether."], lest, a promise being "left" us of entering into his rest, any of you should seem to come short of it [cf. page 232—Evil vs. Good]. [2] For unto us was the gospel preached, as well as unto them [Who are "us" and "them" mathematically speaking?]: but the word preached did not profit them, not being mixed with faith in them that heard it ["herd" it (like shepherds)]. [3] For we which have believed **do** enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the **works were finished** from the foundation of the world. [4] For he spake in a certain place **of** the seventh day on this wise, And God did rest the seventh day from all his works. [5] And in this place again, If they shall enter into my rest. [6] Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: [7] Again, he limiteth 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. [8] For if Jesus had given them rest, then would he not afterward have spoken of another day. [9] There remaineth therefore a rest to the people of God. [10] For he that **is** entered into his rest, he also **hath** ceased from his own works, as God did from his. [11] Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. [12] For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. [13] Neither is there any creature that is not manifest in his sight: but all things are naked and **opened** unto the eyes of **him with whom we have to do** [Jeremiah 42:6, "Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God."]. [14] Seeing then that we have a great high priest, that **is** passed into the heavens, Jesus the Son of God, let us hold fast our profession. [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 [How does this redundancy of comparison ("like as") calculate? [Only one of those words is necessary for comparison.]]. [16] Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

> "That by **two** immutable [Remember: to the little Child, this means "cannot be silenced"] 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:"
> —Hebrews 6:18

"Intents of the heart." In Christendom, it is widely believed that it is "impossible" for God to lie because anything He says becomes true. For example, if He were to jokingly speak the words, "Cows are green," all cows would turn green. The "**intent**" of FāthEr's words are not brought into account. But the truth is: FāthEr is INTENTIONAL! His words are not chaotically acting out on their own. They have PURPOSE.

> **Isaiah 55:8-11**, "[8] For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. [9] For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. [10] For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: [11] So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that **which I PLEASE**, and it shall prosper in the thing whereto I sent it."
>
> **Luke 14:28-32**, "[28] For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? [29] Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, [30] Saying, This man began to build, and was not able to finish. [31] Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand [1:2]? [32] Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace."

FāthEr can "make" a joke [lie] without causing a cataclysmic anomaly.

1 Samuel 5: [1] And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod. [2] When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. [3] And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. [4] And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him. [5] Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day. [6] But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof. [7] And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god. [8] They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither. [9] And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts. [10] Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. [11] So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there. [12] And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

"Dagon" reverse: "no Gad"—**STRONG'S 1410. Gâd**, *gawd* [[pronounced "god"]; from 1464; Gad, a son of Jacob, including his tribe and its territory ["terror tory"]; also a prophet ["profit"]. **STRONG'S 1464. gûwd**, *goode;* a primitive root [akin to 1413]; to *crowd* upon, i.e. *attack:*— [rendered in scripture as] invade, overcome. **STRONG'S 1413. gâdad**, *gaw-dad'*; a primitive root [comparable to 1464]; to *crowd;* also to *gash* (as if by *pressing* into):— assemble (selves by troops), gather (selves together, self in troops [How do you gather "self" in "troops"?]), cut selves.

Looking back at the "cleansing" of the leper (repel) (or "transforming" the law of repulsion—i.e. loving your enemies) on pages 129-131, but specifically the verse Mark 1:41, "And Jesus, moved with compassion, put forth his hand, and **touched** him, and saith unto him, I will; be thou clean," this idea of "assembly" and "crowding" makes sense in the light of the book of Joel, chapter 2 and something said on an educational program about insect swarms. In chapter 2, the prophet Joel describes the "Day of the Lord" coming with the onslaught of a locust swarm invading the land. In the educational program "Nature's Weirdest Events," the scientist says, "We found that TOUCH alone can cause a locust to switch, very quickly, to the SWARMING form." Touch. All of this relates to the "hand" and the "arm" [cf. Colossians 2:21 (page 186)]. But in the book of Isaiah (chapter 6), it says, " [6] Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: [7] And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Earth is the "altar" in the imagery. So why did the "seraphim" use **tongs** to "remove" the "live" coal (from the "altar") that he is able to handle with his hands [once removed from the earth] and touches it against the "lips" of the prophet without his being burned in the "process"? Through the weaving of this imagery something is being explained that we have yet to UNcover. Something involving/**evolving** "love" (heart), "touch" (hands), "handling" (arms) "movement" (legs), and "change" (mind). But there are six sides to a cube. So, if every part relates to a part of the body, could the sixth part of the body be "existence" itself? If so, what word is missing that best belongs in that list?

Ecclesiastes 1: [1] The words of the Preacher, the son of David, king in Jerusalem. [2] Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. [3] What profit hath a man of all his labour which he taketh under the sun? [4] One generation passeth away, and another generation cometh: but the earth abideth for ever. [5] The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. [6] The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. [7] All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. [8] All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. [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. [10] Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. [11] There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after. [12] I the Preacher was king over Israel in Jerusalem. [13] And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. [14] I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. [15] That which is crooked cannot be made straight: and that which is wanting cannot be numbered. [16] I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. [17] And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. [18] For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

Ecclesiastes 3: [1] To every thing there is a season, and a time to every purpose under the heaven: [2] A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; [3] A time to kill, and a time to heal; a time to break down, and a time to build up; [4] A time to weep, and a time to laugh; a time to mourn, and a time to dance; [5] A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; [6] A time to get, and a time to lose; a time to keep, and a time to cast away; [7] A time to rend, and a time to sew; a time to keep silence, and a time to speak; [8] A time to love, and a time to hate; a time of war, and a time of peace. [9] What profit hath he that worketh in that wherein he laboureth? [10] I have seen the travail, which God hath given to the sons of men to be exercised in it. [11] He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. [12] I know that there is no good in them, but for a man to rejoice, and to do good in his life. [13] And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. [14] I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. [15] That which hath been is now; and that which is to be hath already been; and God requireth that which is past. [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. [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. [19] For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. [20] All go unto one place; all are of the dust, and all turn to dust again. [21] Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? [22] Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

"Jesus answered and said unto them, **This is the work of God**, that ye believe on him whom he hath sent."—John 6:29

Ecclesiastes 4: [1] So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. [2] Wherefore I praised the dead which are already dead more than the living which are yet alive. [3] Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun. [4] Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit. [5] The fool foldeth his hands together, and eateth his own flesh. [6] Better is an handful with quietness, than both the hands full with travail and vexation of spirit. [7] Then I returned, and I saw vanity under the sun. [8] 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; 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. [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: but woe to him that is alone when he falleth; for he hath not another to help him up. [11] Again, if two lie together, then they have heat: but how can one be warm alone? [12] And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken. [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. [15] I considered all the living which walk under the sun, with the second child that shall stand up in his stead. [16] There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

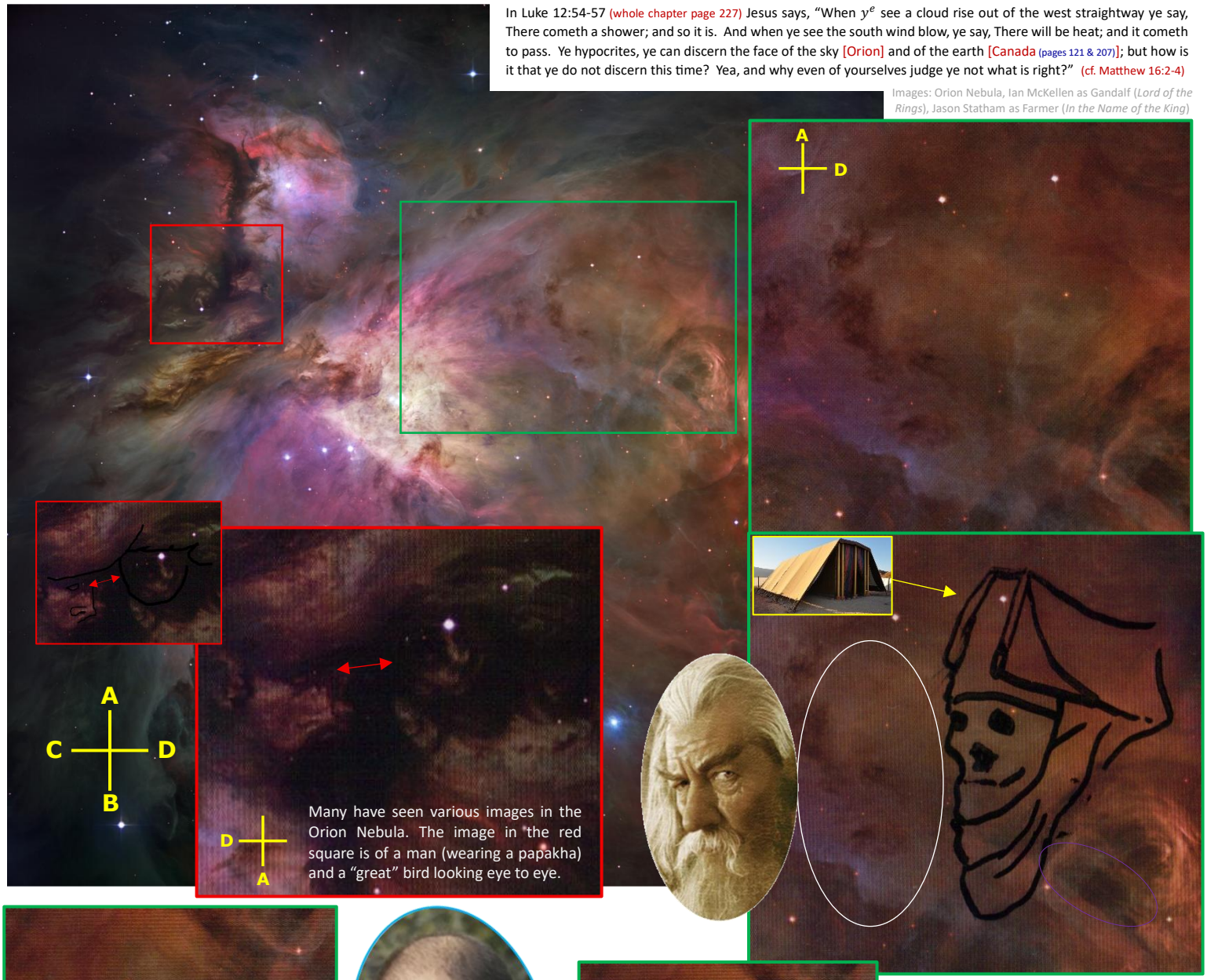
Ecclesiastes 2: [1] **I** said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. [2] **I** said of laughter, It is mad: and of mirth, What doeth it? [3] **I** sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. [4] **I** made me great works; I builded me houses; I planted me vineyards: [5] **I** made me gardens and orchards, and I planted trees in them of all kind of fruits: [6] **I** made me pools of water, to water therewith the wood that bringeth forth trees: [7] **I** got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: [8] **I** gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. [9] So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. [10] And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. [11] Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. [12] And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. [13] Then I saw that wisdom excelleth folly, as far as light excelleth darkness. [14] The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all. [15] Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. [16] For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool. [17] Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit. [18] Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. [19] And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity. [20] Therefore I went about to cause my heart to despair of all the labour which I took under the sun. [21] For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil. [22] For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? [23] For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity. [24] There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. [25] For who can eat, or who else can hasten hereunto, more than I? [26] For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

[The eight **I**'s that begin verses 1-8 are reminiscent of Revelation 17, verse 11. I place it here in context: " [9] And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. [10] And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. [11] And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." [Cf. Ezekiel 28:1-19 on page 21]]

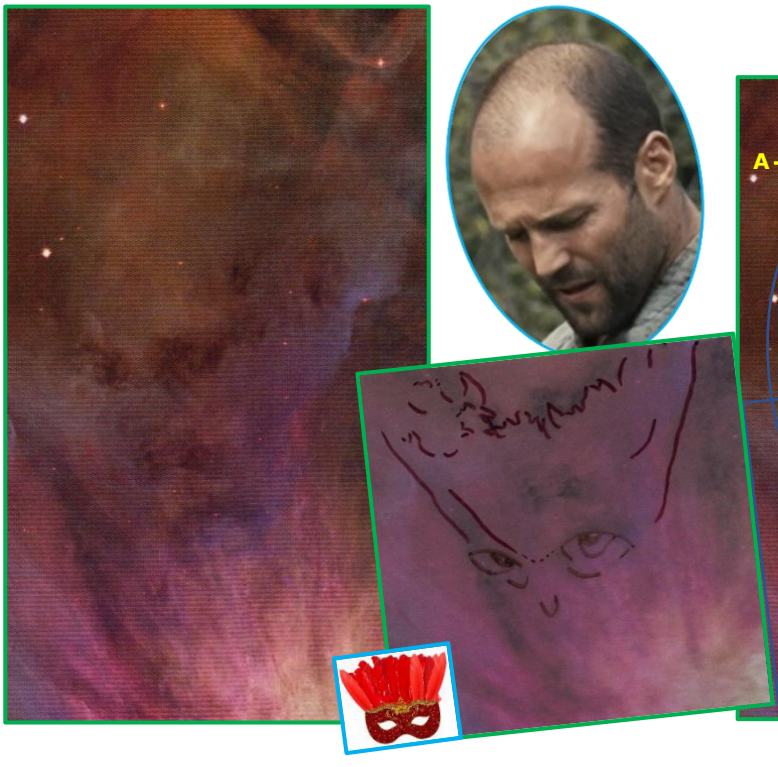
“Ye can discern the face of the sky…”

In Luke 12:54-57 (whole chapter page 227) Jesus says, “When y^e see a cloud rise out of the west straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky [Orion] and of the earth [Canada (pages 121 & 207)]; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?” (cf. Matthew 16:2-4)

Images: Orion Nebula, Ian McKellen as Gandalf (*Lord of the Rings*), Jason Statham as Farmer (*In the Name of the King*)



Many have seen various images in the Orion Nebula. The image in the red square is of a man (wearing a papakha) and a “great” bird looking eye to eye.

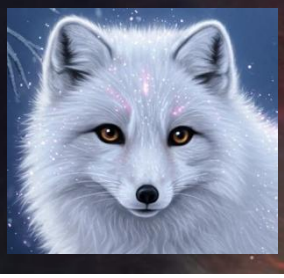


In the images above, I can see Death as a skeletal face with a keffiyeh draped around its neck and what looks like the Tabernacle of Moses (“Tent of Meeting” (inset)) worn as a red hat on its head. In front of Death is a white haired old man whose face is partially turned to face the “camera” [similar to the image of actor Ian McKellen]. Also, I can clearly see a leaf beside Death [on his “left” side (purple oval)]. [leaf = leave = left]

There are several images in layers in this section of Orion. I only want to highlight two of them. In the blue oval, you can see the image of a man’s face. His eyes are closed and head possibly bent similar to the image of Jason Statham. The lower portion of his face is a layer of images that make that portion appear “muffled.” His beard is the eye of the next image—the image of a young woman with a carnival mask [similar to small inset] on her face. Her head is bowed, mouth open wide (singing?) and her eyes are looking up through the mask.

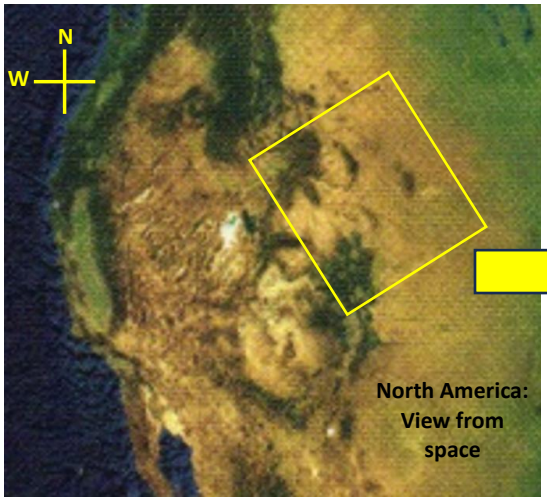
Images: *National Geographic Student Atlas of the World*, Craiyon.com (white fox), NASA.gov (Orion Nebula), Creative Commons

Image could be of a fox or a wolf.



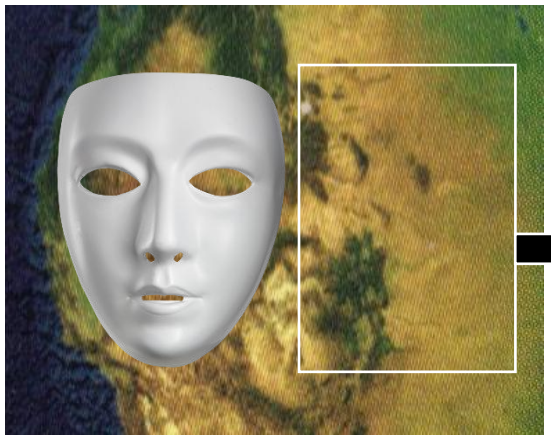


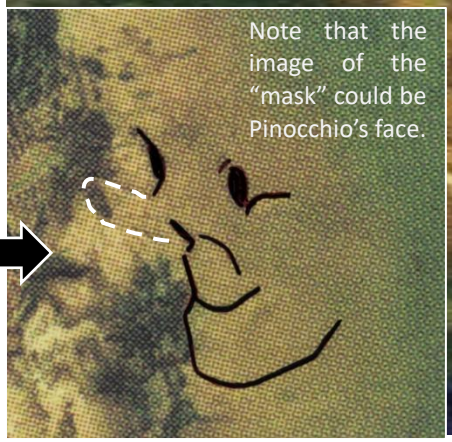
Most of the following images are taken from my original document that I began writing nearly 2 decades ago.



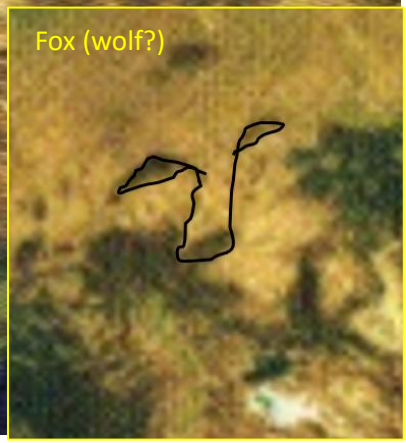
North America: View from space



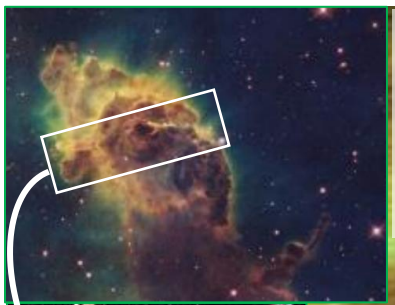




Note that the image of the "mask" could be Pinocchio's face.

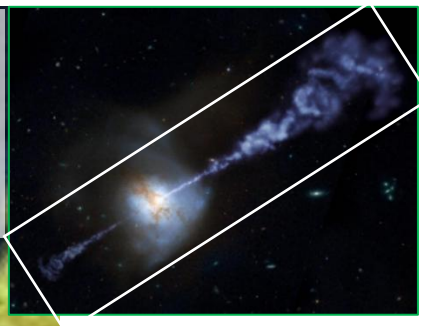


Fox (wolf?)



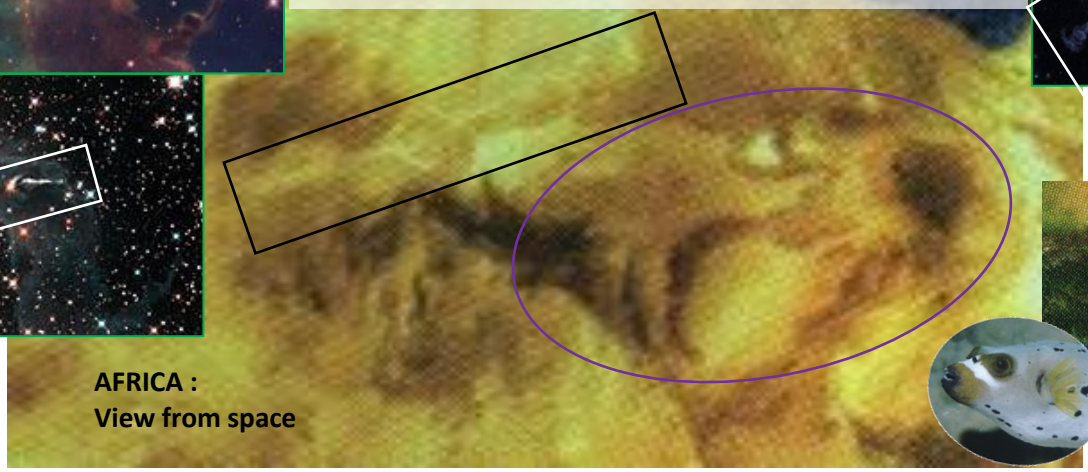


The Hubble images and the image in the Sahara Desert are of the same. The full Hubble image on the left reminds me of a camel with "Goofy's" hat on its head [pointing its "finger" towards "home" like *E.T.*—same imagery as giving someone the "finger" (Matt 23:4/Luke 11:46)]. The image in Africa (purple circle, facing east) is the dual version of the image (bottom right) of Western USA (facing north, but turned left 90° for comparison). The USA image is a fox's head with its mouth wide open and the head of a black-nose/mouth fish (dogface puffer or salmon?) [swimming UP] is attached to its lower jaw. The Great Salt Lake is the fox's eye. Note the "smile" on fish's "face."



FISH FOX

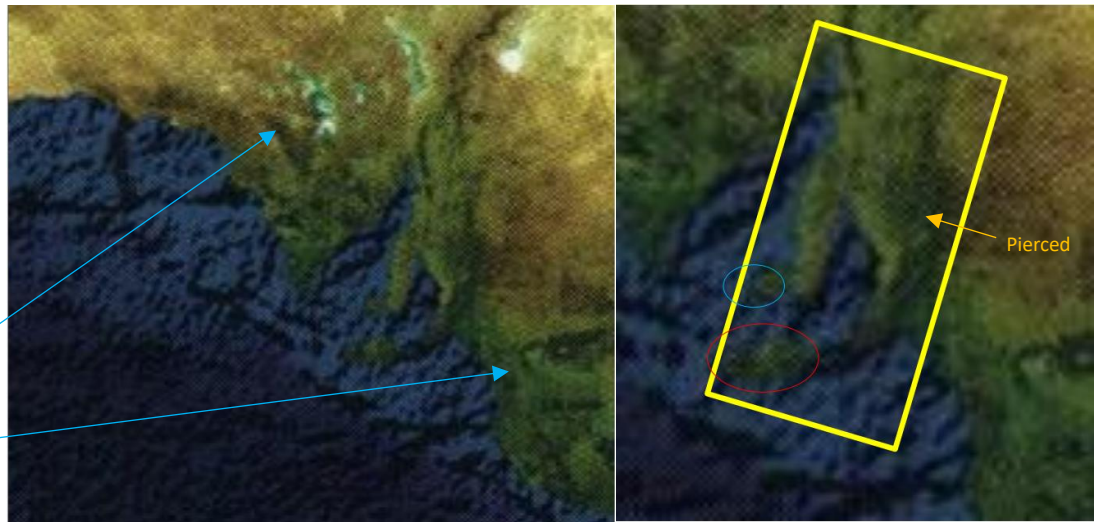




AFRICA : View from space

Images: *National Geographic Student Atlas of the World*, PaperToys.com (Sydney Opera House), Creative Commons

Yellow box: The "left" hand is protruding from the bottom of Australia (view from space). Part of the index finger is severed (red circle); also, the nail or tip of the thumb is "cast" to the side of the thumb (blue circle). The hand appears to be "pierced" above the "middle" finger. Note the stretch marks near the hand with emerald light bursting through the cracks. To the lower right of this image, there is a large "anime" eye with a half-shaved brow (like a Klingon).



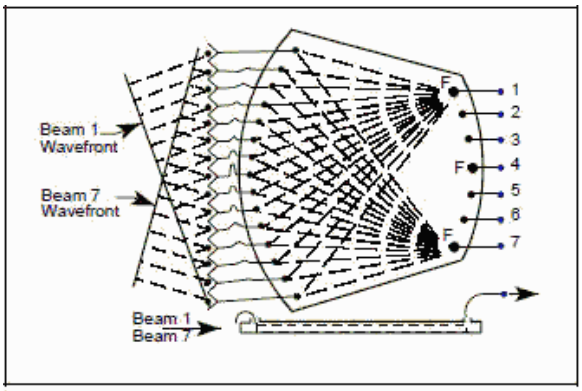
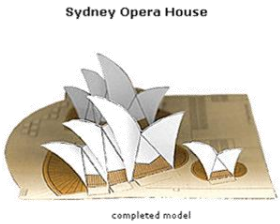
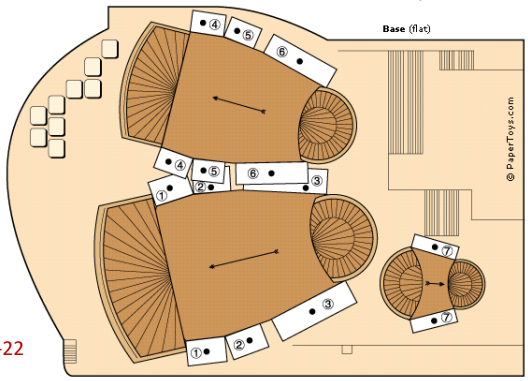


Figure 5. Rotman Bootlace Lens

Matthew 13:23, "Bringeth forth, some an **hundred**fold, some **sixty**, some **thirty**." (cf. Matthew 13:8; Mark 4:8, 20) COMPARE to Sydney Opera House (below right).
1 Peter 2:21, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should **follow his steps**:"
1 John 2:6, "He that saith he abideth in him ought himself also so to walk, **even as he walked**."



COMPARE the imagery of the Sydney Opera House paper model with the imagery of the Rotman Bootlace Lens & the fairytale "Goldilocks and the Three Bears." Sydney Opera House is imagery of three different sizes of sandals.
Cf. John 1:27, Luke 3:16, Ezekiel 32:2, Ezekiel 34:18-22





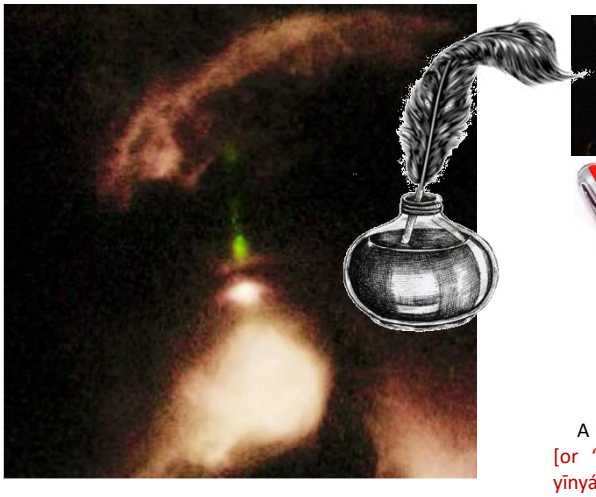
Note that the ice is present "**NOW**" (at the "**observable time**").

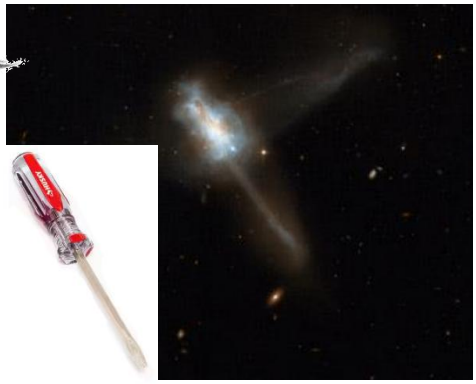


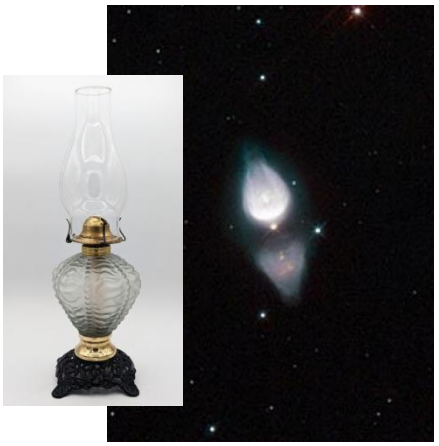


The image next to Baffin Island, Canada (view from space) is formed by ice in the water (of a horned mountain goat ascending the heights). The horns of the mountain goat are formed by the depths of the nonfrozen water. The physical map of the Antarctic shows a horned goat's head and fish's tail fin. This imagery correlates with the imagery of the constellation Capricorn. According to *ConstellationOfWords.com*, "Capricorn represents the Winter Solstice….An analogy can be drawn with this pattern and a goat climbing a mountain, because according to Olcott (p.116) that animal in feeding always ascends the hills, and is naturally a climbing animal. The sun in like manner when it arrives at Capricorn begins to mount the sky, and hence the goat was adopted as a symbol of the apparent climbing motion of the sun, while the fish-tail was significant of the rains and floods of the winter season. The name Capricorn translates "horned goat" and denotes a male goat, or billy-goat, and is associated with two types of goats: the Mountain-Goat and the Sea-Goat."

Hubble images and comparable imagery [or, the "great" seen in the "small"]







A "light" tree. These are Siamese-twin trees [or "together" like PISCES or "joined" like yīnyáng]. One is "rooted and grounded" while the other is "free" as the wind. This imagery of the two trees is imagery of Heaven and Earth. We earthlings are "anchored" while our heavenly "brothers" are free as the wind. [This imagery is perpendicular—NOT parallel.]

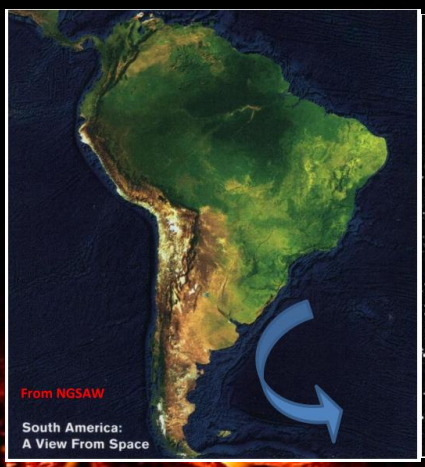
"And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire."
—Hebrews 1:7

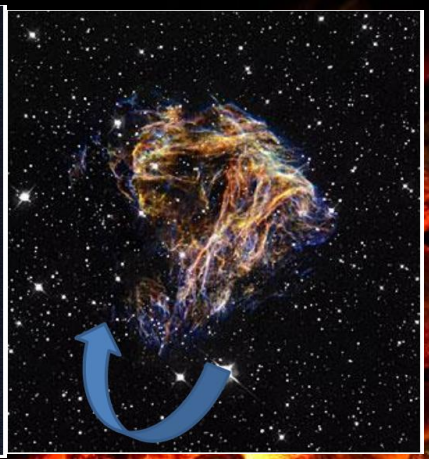
South America: The imagery of the curvature of the "base-line" is an example of the "Miss"-direction that exists in the imagery. FāthEr "intentionally" misdirects us to lead us to a place that gives greater meaning. A place that opens up our understanding. A place we would otherwise ignore but for the promise of finding what we are desiring.





Images: *Encyclopaedia Britannica, Inc.* (Belcher Islands, Canada), *National Geographic Student Atlas of the World, NASA.gov*
Tree clipart: Creative Commons
Stained glass lamp: Tiffany
Oil lamp: Pittsburgh Lamp, Brass & Glass Company
Spire Tech ice axe: DMM
Hammer: Creative Commons
Hand: Creative Commons
Screwdriver: Husky







Prosthetic "leg" preparing to kick a "ball"?







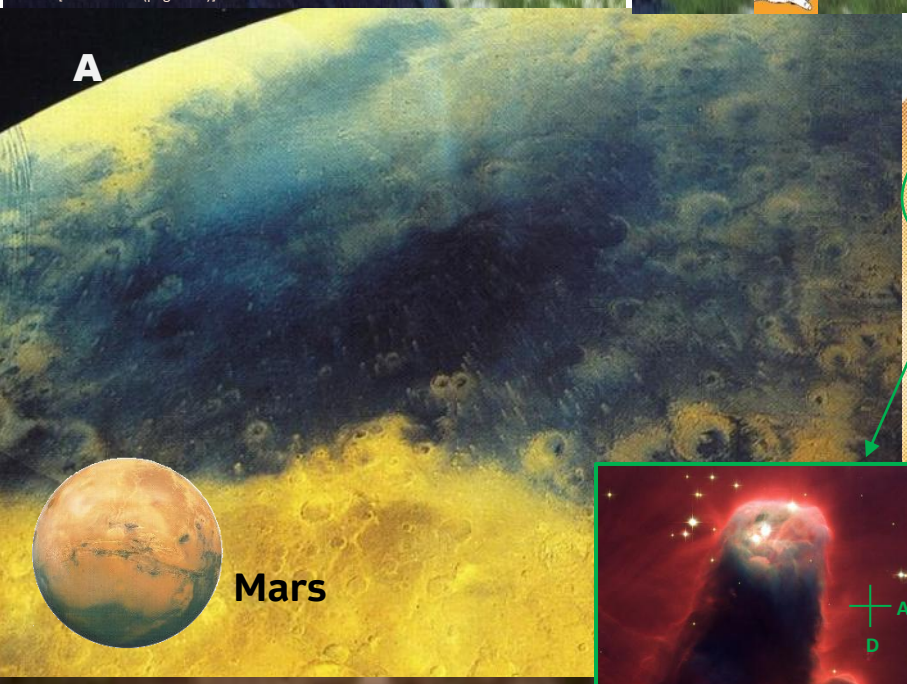


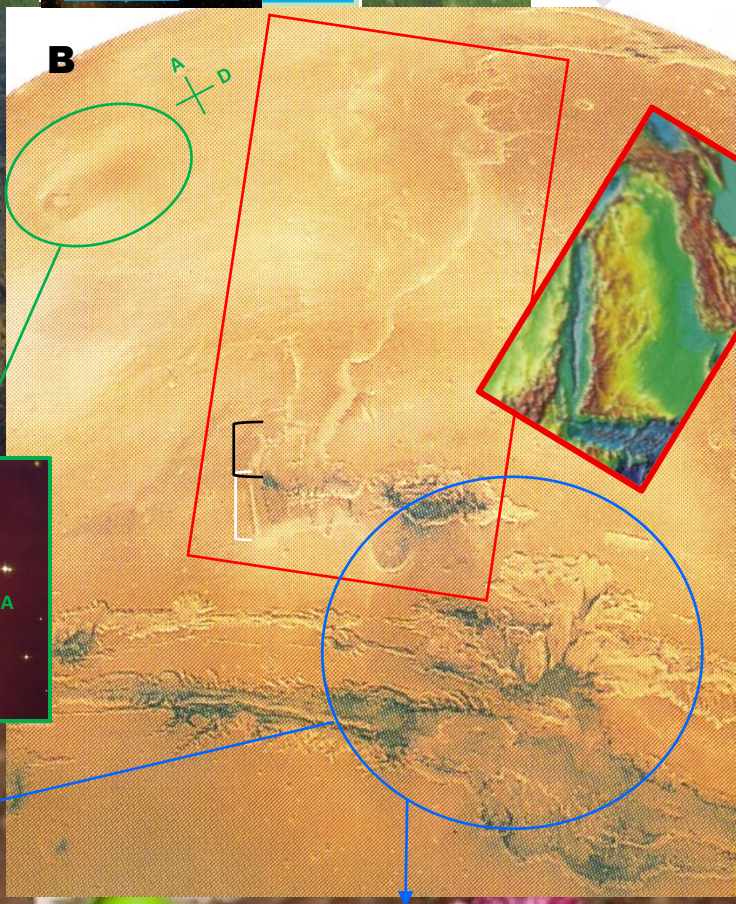
Images: *National Geographic Student Atlas of the World*, *NASA.gov*, *Exploring the Solar System*, Creative Commons

The "arm" of the axe/ hammer looks like a human arm with a "closed" hand (fist). Cf. "Feh/Fey" on page 83. Compare image in the red circle with the Hubble images.

Isaiah 45:11, "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." [cf. Isaiah 41 (page 188)]





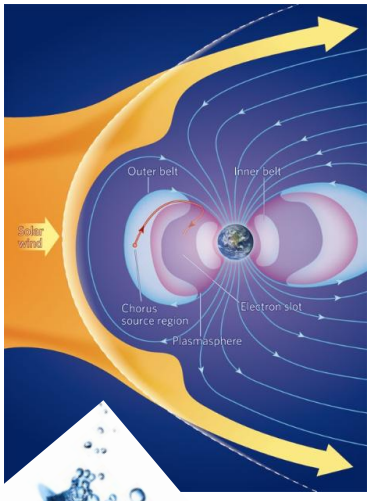




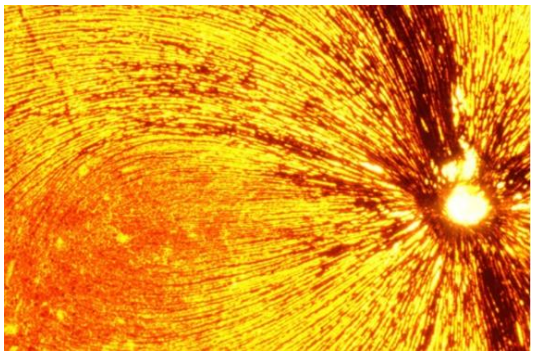
Above, in the pictures (A, B) of Mars (from *Exploring the Solar System* by Nicholas Booth), the *red* outlines the image of a leg "quarter" (to use the "poultry" term for "it" [quarters are normally "bent" at the "knees"]) [compare with leg images on page 116 (i.e. Arabian Peninsula at sea level [inset])]. Note that the "foot" is imagery of both the "female" arched foot (white bracket) and the male flat foot (black bracket). The *blue circle* is the image of "flowers" growing out of the dry dirt. Compare the *green circled* image to the Hubble image. Mars image (A), when enlarged, resembles dirt raining down on a water planet.

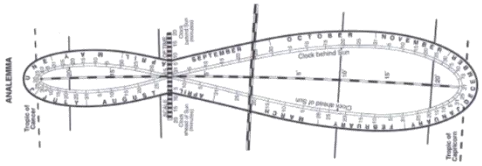
“Love has no loopholes.”

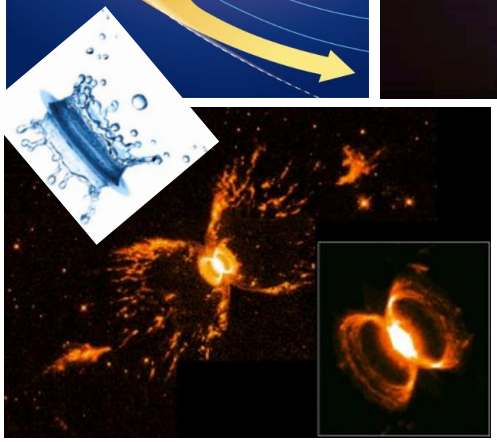
—T. D. Jakes [“no” = the “nay”—i.e. “nay bores” (neighbors)]











Top-left: The Van Allen Belts

Middle: TRACE satellite showing the fine structure **loops of plasma** that are contained by large-scale magnetic fields on the Sun

Top-right: Axons of the eye [optic disc & papillomacular bundle]

Bottom-right: The analemma of the Sun (turned on its side is imagery of a “wink”)

Bottom-left: A symbiotic star in the Crab Nebula

COMPARE Crab Nebula to splash of water droplet

Philippians 4:1, “Therefore, my brethren dearly beloved and longed for, my joy and **crown**, so stand fast in the Lord, my dearly beloved.”

Images: Nature.com, NASA.gov, “Inside Pregnancy: The First Nine Weeks,” *freewallpapersdownload.com* (underwater photographer unknown), Deloitte.com (water), Creative Commons

This is taken from my PDF document “The FALL-IN” (page 4).

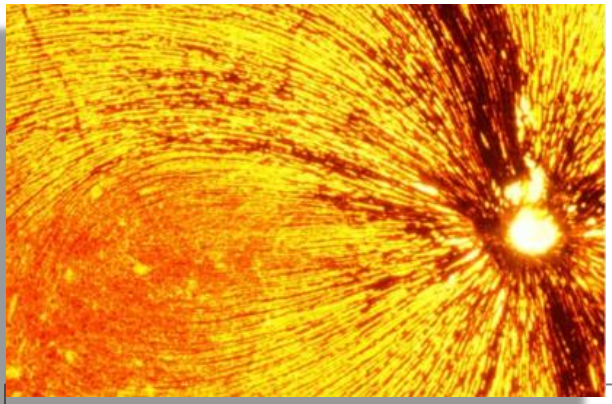
BROTHERS!

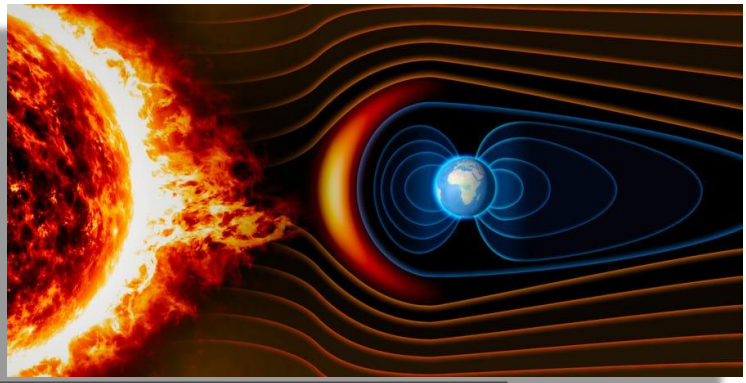
“ 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For WHOSOEVER shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.” —Matthew 12:47-50 [Compare Mark 3:31-35 / cf. Rev. 22:8-9)]

There are those in America who are attempting to “separate” the “white” race from ALL “others” [imagery of the light “beam” LEAVING the prism—we ALL know how *THAT* “turns-OUT”—or do we? Does doing ***it*** twice get ***IT*** “white”?]. “They” are trying to “altar” the “c$_o$urse” of THIS nation—akin to “turning” (converting) a high-end “signature” jewelry store into a *Dollar Tree*. Whereas we once dealt in diamonds, NOW we peddle “*Pebbles*”!

Many times we look at “things” only in a superficial way. But the “real” of what “IT” **is** is hidden DEEP! Diamonds are NOT found “lying” about the ground. ***It*** requires “hard” WORK to obtain *THIS* “hidden” TREASURE! And “GOOD,” “STRONG” friendships require much love, forgiveness, time, patience, and . . . yes . . .“WORK”. . . **if** they are to be “kept”!

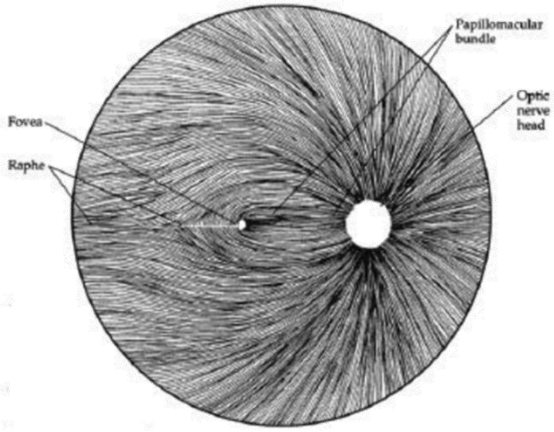
What got me headed in this direction of thought was my pondering something that I “see” a lot of—preachers “quantifying” GIFTS [cf. 1 Corinthians 12 (page 200)]—i.e. a type of “triage.” They tend to place more “value” on “certain” gifts and certain “people”—and certain “destinies.” Those “without” those “gifts” (or, experience them in a “lower” degree) “feel” as if they have been, somehow, “cheated” by “God.” As if what He gave “them” was something “subpar.” And I see those who consider their gift to be “less than,” either “hiding/sheltering” their gift(s) or becoming jealous of/upset over what “another” **has**! They fail to “see” that we are EACH given “**THE**” GIFT needed for “OUR” purpose and “time.” NONE are without signification! We each “bring” with us something of “value” into *THIS* world! If we each “share” ***it***, we enable “others” to discover their “gifts”—enlarging us **ALL**!

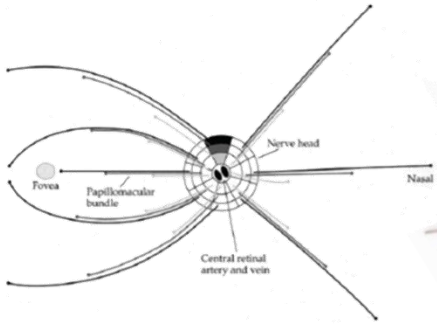


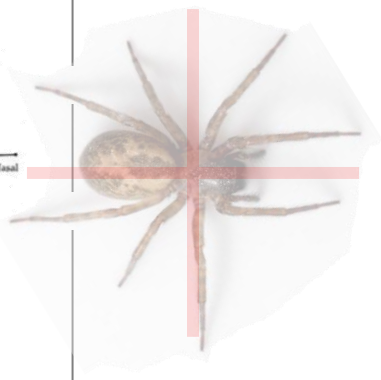


Images: westernu.edu, Creative Commons

RNFL distribution



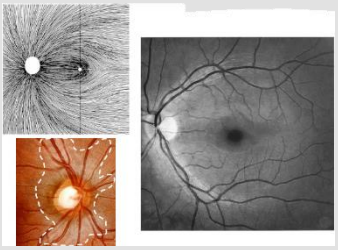




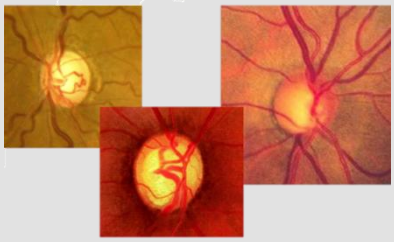
The images and following fragments are from ce-optometry.westernu.edu/bin/pdf/regular-course/glaucoma-and-the-optic-nerve.pdf.

RNFL defects: focal loss

- **Slit or wedge**
  - Easiest to identify
  - Less common
  - Usually associated with notch at disc or current/prior drance hemorrhage



Baring of vessels

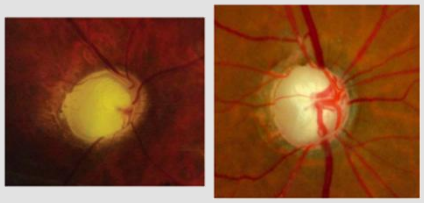


.....

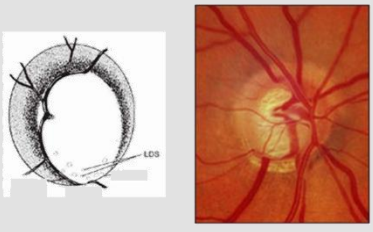
Retinal artery attenuation

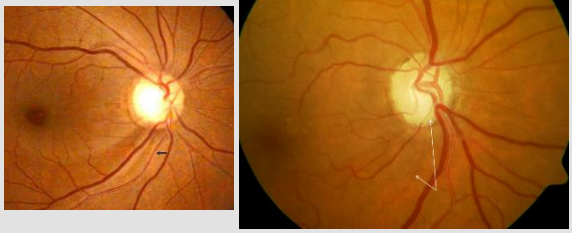
- **Diffuse narrowing**
  - Decreasing neuroretinal rim
  - Increased RNFL loss
  - Infreased VF defects
- **Focal attenuation**
  - More common in NTG
  - Degree of narrowing increases with amount of damage

Nasalization of vessels

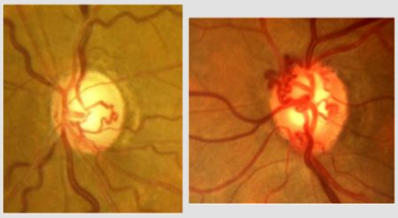


Bayonetting of vessels

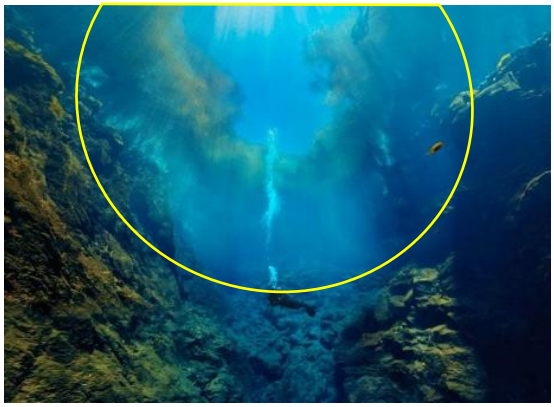




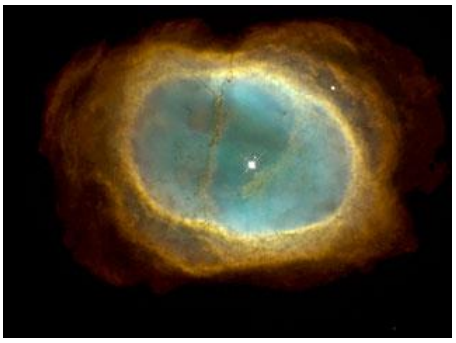
Optic nerve shunts/collaterals



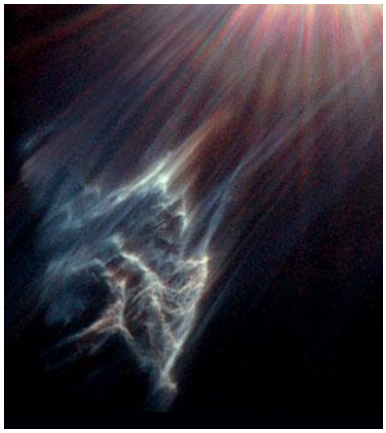
1 Corinthians 12: [1] Now concerning spiritual gifts, brethren, I would not have you ignorant. [2] Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. [3] Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. [4] Now there are diversities of gifts, but the same Spirit. [5] And there are differences of administrations, but the same Lord. [6] And there are diversities of operations, but it is the same God which worketh all in all. [7] But the manifestation of the Spirit is given to every man to profit withal. [8] For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; [9] To another faith by the same Spirit; to another the gifts of healing by the same Spirit; [10] To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: [11] But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. [12] For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. [13] For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. [14] For the body is not one member, but many. [15] If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? [16] And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? [17] If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? [18] But now hath God set the members every one of them in the body, as it hath pleased him. [19] And if they were all one member, where were the body? [20] But now are they many members, yet but one body. [21] And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. [22] Nay, much more those members of the body, which seem to be more feeble, are necessary: [23] And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. [24] For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked. [25] That there should be no schism in the body; but that the members should have the same care one for another. [26] And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. [27] Now ye are the body of Christ, and members in particular. [28] And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. [29] Are all apostles? are all prophets? are all teachers? are all workers of miracles? [30] Have all the gifts of healing? do all speak with tongues? do all interpret? [31] But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

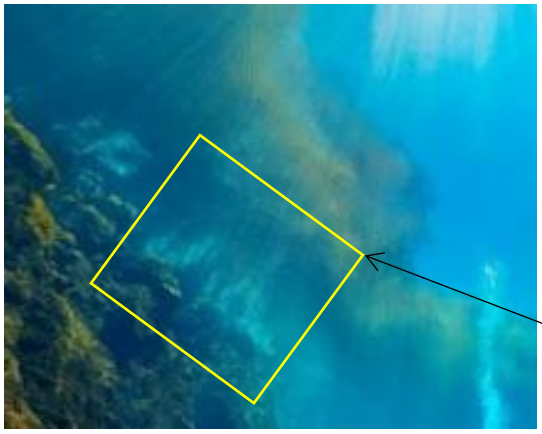


Compare the underwater image from *freewallpapersdownload.com* [left] with the Hubble images below.











This underwater formation resembles the Hubble image to the left.

The part of the photo that is circled looks similar to images taken by Hubble. The core or center of the Hubble images above (the planetary nebula NGC3132 [named the "Southern Ring"] and Nelix Nebula) are just two of the images that are reminiscent of the underwater picture above-left [they also resemble an "eye"—healthy and diseased (compare to the image of an eye)]. The Hubble image on the bottom left looks similar to the portion of the underwater image taken from the picture above-left.



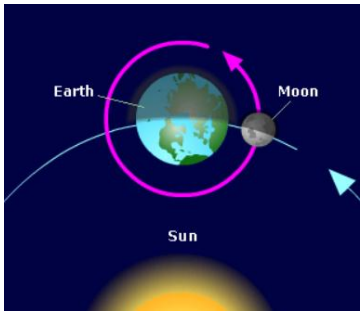



These are all imagery of the same—fertilized egg making its way to the uterus, underwater scene, **center** of the Helix Nebula.

This cross-section of the blastocyst is akin to an "eye," a "nest," and an "East-Er" (Moses) basket with eggs. The protective "casing" is the same as the imagery of that "bubble"-like protection surrounding our solar system and possibly, the universe—i.e. the "blastocyst" of our "beginning." Compare to artery with plaque build-up (below left), and eye (below right).

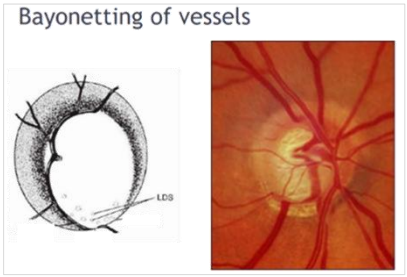


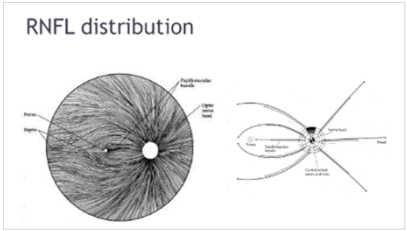


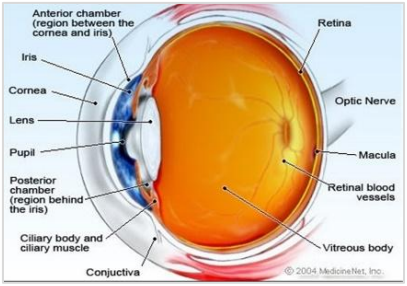


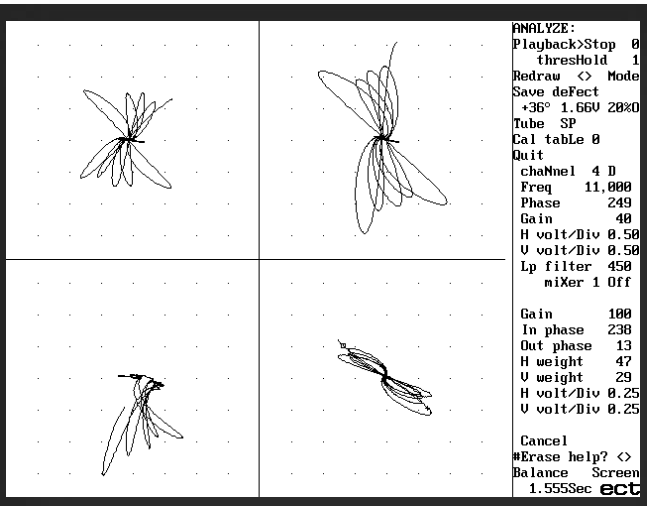
The intersecting "orbits" of the earth and the moon remind me of the blastocyst/Moses basket—the moon's orbit forming the basket and the earth (facing the sun) is the portion with the "eggs". Earth image from ***webanswers.com***











COMPARE the image on the left with the Hubble image below.



Images: "INSIDE PREGNANCY: The First Nine Weeks," Life Line Screening, NASA.gov, unknown ("butterfly effect")

Images from BABY CENTER film “INSIDE PREGNANCY: The First Nine Weeks”



It begins the…

[Image from film looks like a “doughnut” and a “rasp”-berry [besides being something edible “**raspberry**” is also: “**a sound of contempt made by protruding the tongue between the lips and expelling air forcibly to produce a vibration; *broadly*: an expression of disapproval”**—Webster’s Ninth New Collegiate Dictionary]. Raspberries have red and blue varieties—i.e. the **colors** of oxygenated and non-oxygenated blood.]



…process of…



…passing from…



…DEATH…

Images from BABY CENTER film “INSIDE PREGNANCY: The First Nine Weeks”



…through…

[In the same fashion as the sperm into the egg.]

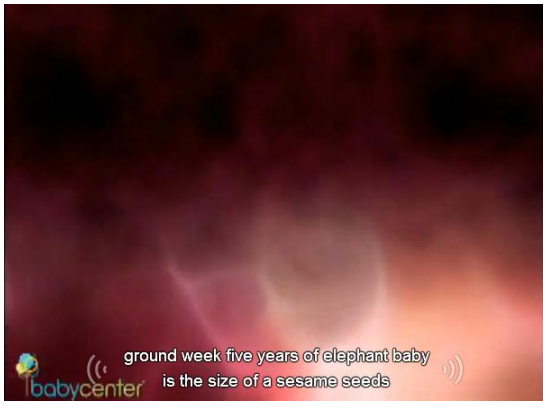


…the wall…



…that is LAW…

Song of Solomon 5:7, “The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.”



…to LIFE.

[John 20:26, “And after eight days again his disciples were within, and Thomas with them: then came Jesus, the **doors being shut**, and stood in the midst, and said, Peace [piece] be unto you.”]



We "passed" **through** the wall of LAW—from a place of con**fine**ment to a place of "NO LIMITS"—i.e. a place of "possibilities"—a place where anything and everything can and does "happen." **We've all done this!!!!**
["Fine"→ "e-n-if" → "e" in "IF" → DEATH (the "mite" and ruler of the "dark" kingdom) in **LIFE** (the "might")]

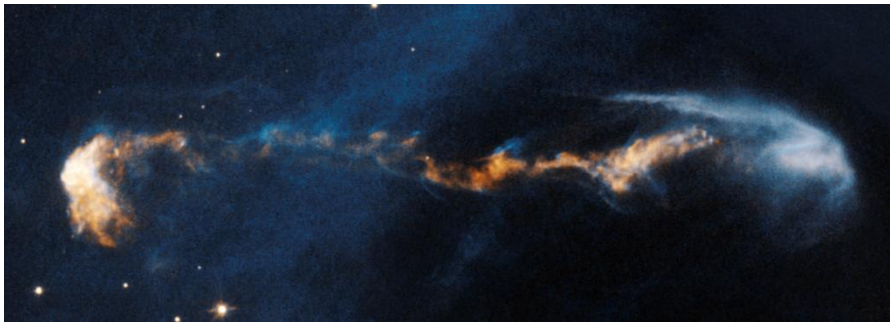


THERE, He began to LIVE!

DEATH is nothing more than a passageway—i.e. a process—to the **"abundant" life**—akin to the development of the "feet us." [Its "time" of being "anchored" is of limited duration.]

"Either the locksmith was a fan of Yorick the jester, or he is celebrating the one who opens the gate as being a fool."
—*Devil On the Mississippi* (a Midnight Mysteries game)





This Hubble image of a "stellar **jet**" is imagery of a "straightened" embryo—basically consisting of a skull, spinal column, and a foot headed in the opposite direction.

The sperm went into the egg—losing its "**tale**" in the "process." If you look at the image above, you can see that the brain and the spinal column resemble the sperm before it entered the egg—with a lot more "added" to it—including a **hear**t and an "**anchor**." Whereas the first was straight and "traveling" the second is curved [resembling a "sickle" or an "**ear**"—compare to image of the Carpathian Mountains & Caspian Sea (right)] and "docked/bayed".

HEART



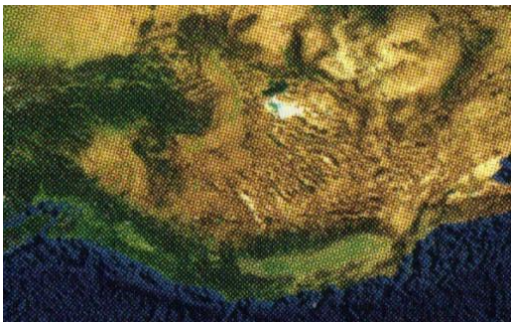


Images: BABY CENTER film "INSIDE PREGNANCY: The First Nine Weeks," *National Geographic Student Atlas of the World,* NASA.gov

Initially, I believed the image (whose head is indicated by the yellow bracket) was the mythical jackalope (a rabbit with "horns" [blue bracket indicates its horns]). But NOW, I see a deer-like mythical creature with small pointy, fin-like ears (just beside the inset image's face) and "horns" that comprise the beautiful face of a mythical Asian dragon (see traced image).

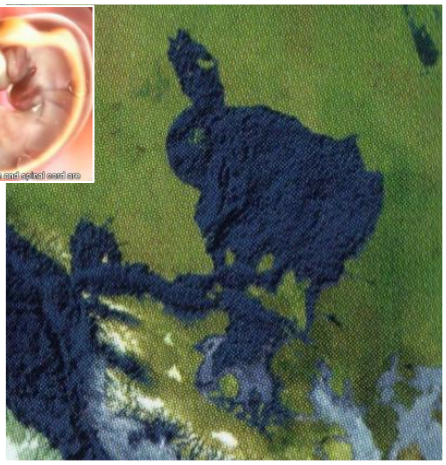


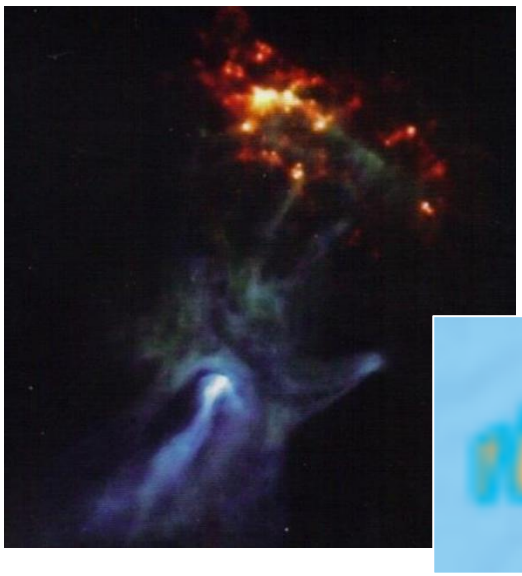
Note that the "straightened" embryo's spinal column resembles the "snake" (Hudson Strait) under the "rabbit's foot" (Southampton Island).

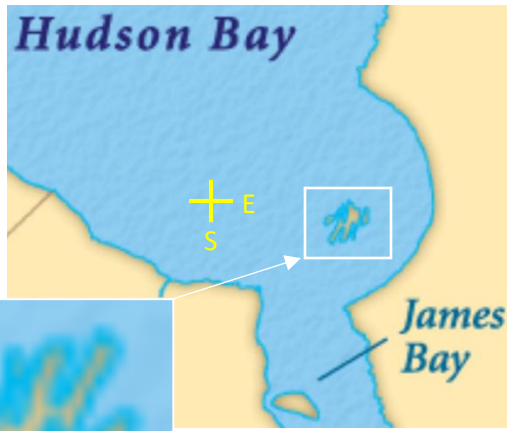


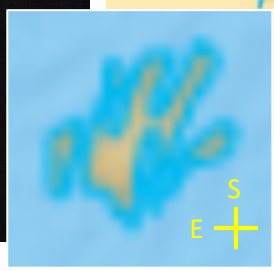
Notice the "light" near the eye of the Orion "jackalope" and the eye of the "fox" in Western USA. Also notice the "spot" [a dagesh mark?] in each.











The thumb of the "hand" is displaced. Compare to the "hand" in the image of Australia on page 195.

Connecting the imagery on this page reminds me of playing *Scrabble*—forming words from letters that are already "there." This is what imagery does—it links things that are seemingly unrelated and makes them "family." The imagery of an "eye" being formed by a "hand" (Belcher Islands) in Hudson Bay connects to the "hand" in the Hubble image. The Hudson and James Bays forming a rabbit with a "pierced" ear (Akimiski Island) connects to the Orion image and a human embryo that is shaped like an "ear." [cf. 1 Corinthians 12:--page 200]

"[9] So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air…[11] Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me…[27] If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. [28] But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God."

—1 Corinthians 14:9,11,27-28

The imagery of the rabbit relates to "speed" as in the fable about the turtle and the hare in a "race." All of this, somehow, relates to the imagery I mentioned at the top of page 131. In the KJV, the word used to convey speed is "quickly." All 38 verses are on pages 253-254.

Images: *National Geographic Student Atlas of the World*, NASA.gov, "INSIDE PREGNANCY: The First Nine Weeks," Encyclopaedia Britannica, Inc. (Belcher Islands), Creative Commons

Mount Pinatubo in the Philippines [“**fillip pines**”]

Picture from *EXPLORING THE SOLAR SYSTEM* by Nicholas Booth

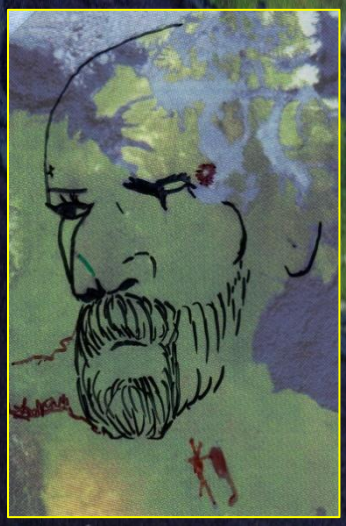
Appears to be a perfectly straight line.



A man with a litham or tagelmust (a veil) covering his face. There is a “hill” on his head (the kind “made” from digging a hole).

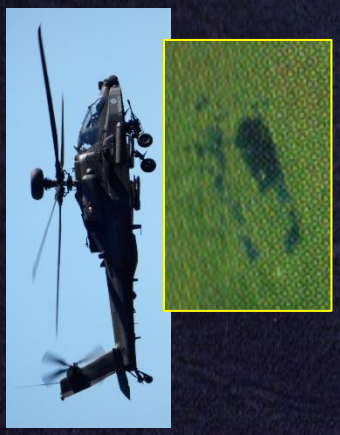
Images: *National Geographic Student Atlas of the World*

North America:
View from space





The ice in the waters on the west side of Baffin Island (Foxe Basin) form an upside down image of a bird—a partridge or peacock possibly—also related to the shape of the African nation Cameroon. If you look carefully, you can see the image similar to the vintage candy scale in the tail feathers (outlined in white in the top image). Prince Charles Island creates a 3D effect.
(1930s Asco sweet shop scale [aghendy.com])

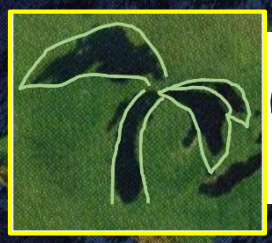




HUBBLE image BELOW: Upon closer examination, what looks like a crown of thorns or chain on his head more resembles a "bridge."



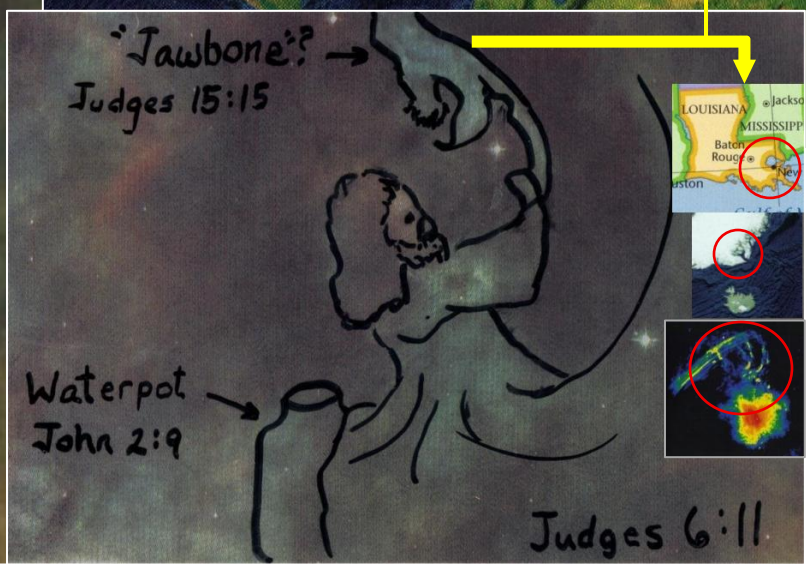
Inuit symbol?



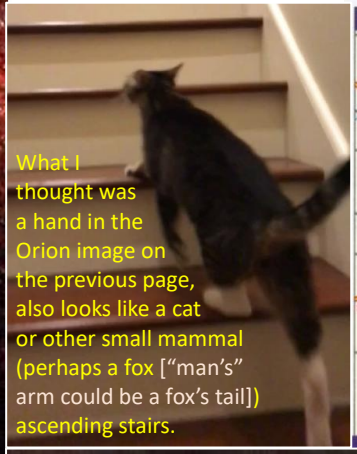




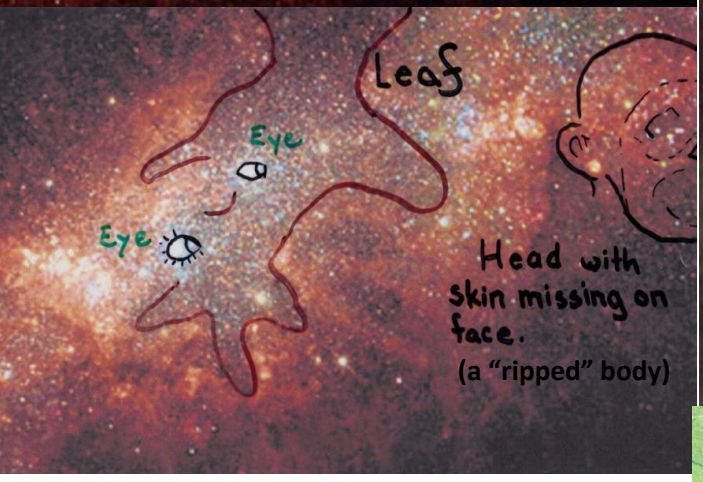




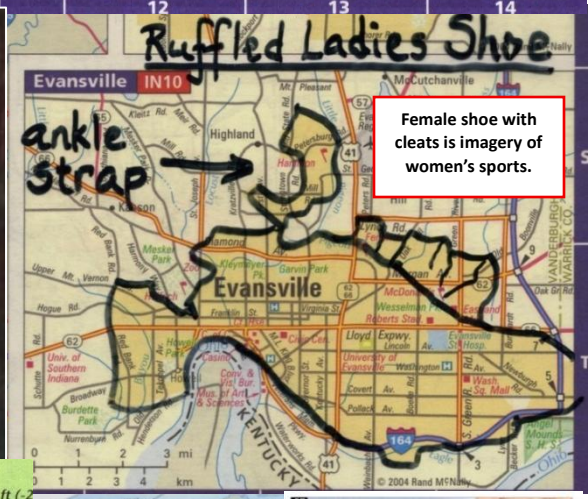


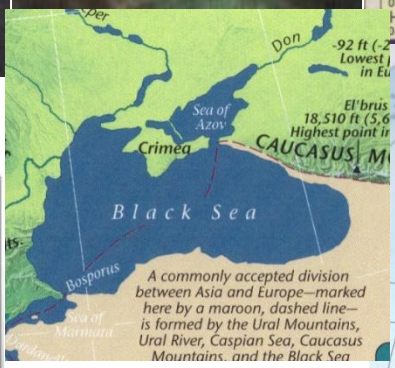












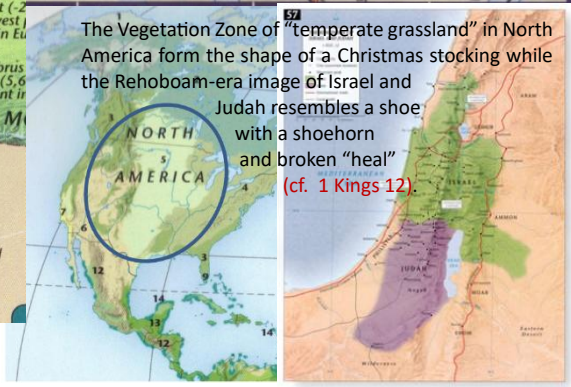
The Black Sea resembles a high-top “sneak Er” with 4 shoelaces (i.e. the rivers— Danube, Dniester, Dnieper, and the “Don” (which is detached by the “hand” that is the Sea of Azov.

Compare this hand to the Sea of Azov above “crime A.”



(cf. Jug 7:6) COMPARE the state of Oklahoma to these images. The pointing hand and the dipper are the same imagery.



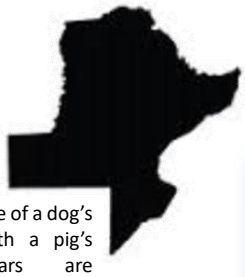


The Vegetation Zone of “temperate grassland” in North America form the shape of a Christmas stocking while the Rehoboam-era image of Israel and Judah resembles a shoe with a shoehorn and broken “heal” (cf. 1 Kings 12).

What does it “mean” or calculate if the Pyramids of Giza are placed in the 90° corner of Texas to complete the picture?

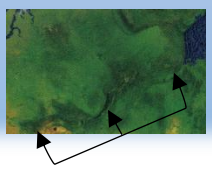


“Turned on its head” the state of Texas looks like “a mountain” and “a mole hill.”



Silhouette of a dog’s head with a pig’s snout—ears are “down” and collar around lower neck

COMPARE the imagery of the “breasts” seen in the topography [page 120] **with the Pyramids of Giza**—noting that the three “small” pyramids in the southwestern “corner” are possibly the “same” represented by the three “small” pyramids in the northeastern corner [possibly, corresponding to the verse in Song 1:6, “…mine own vineyard have I not kept”—the “small” were “**taken**” HIGHER or “sowed/sold”!].





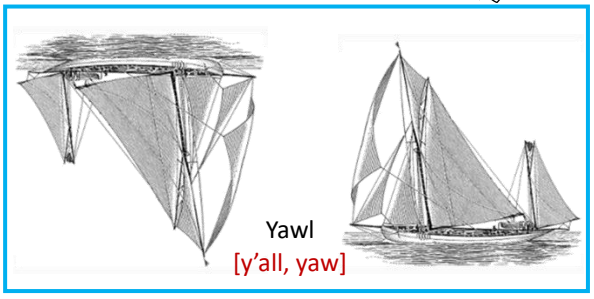


A “saddle”



An “anthill”





Images: *Rand McNally Road Atlas*, Reddit (cat uploaded by Cg407), Merriam-Webster (yawl), *National Geographic Student Atlas of the World*, NASA.gov, Creative Commons

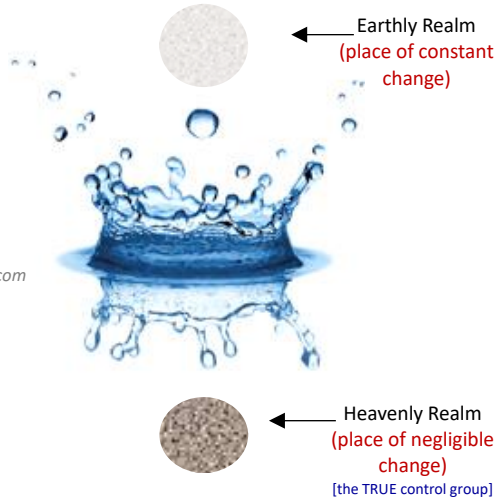


Image: *deloitte.com* ["water" only]

CONSIDER the "rock" [or grain of sand] that made the splash. In the "scene" [seen] "whorled," the rock that "fell" from the "unseen" to the "seen" is "un-scene." In the "un-scene" whorled, the rock that fell from the "seen" to the "unseen" is "scene." That is the imagery of Father in the Holy Bible. Father is "seen" in the unseen realm of Heaven as a "stone-like" figure sitting on a "thrown." In our "seen" realm, Father is "unseen" by our "eyes"—thus, our decision to declare Him to be "Nothing"! [cf. John 4:22, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews."]

- Deuteronomy 32:4, "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."
- 2 Samuel 22:2-3, "**2** And he said, The Lord is my rock, and my fortress, and my deliverer; **3** The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence."
- Psalm 18:2, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."
- Psalm 62:2, "He only is my rock and my salvation; he is my defence; I shall not be greatly moved."
- Psalm 95:1, "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."
- Malachi 3:6, "For I am the Lord, **I change not**; therefore ye sons of Jacob are not consumed."

Google AI Overview

Names of God that mean "rock" include **Yahweh Tsuri** (or **Jehovah-Tsuri/Seli**), **El Sela** (or **El Sali**), and **Tzur**. These names emphasize God's permanence, strength, faithfulness, and role as a secure refuge or strong foundation for His followers.

Key Hebrew Names for "Rock"

- **Tzur (or Tsur):** A term for a massive, strong, and impenetrable rock, like a mountain stronghold, highlighting God's strength, endurance, and reliability.
- **Sela (or Seli/Sal'i):** Refers to a rock with a fissure or split, symbolizing God as a rock of refuge and a hiding place providing security.

Biblical Examples

- **Yahweh Tsuri / Jehovah-Tsuri:** Means "The Lord is my Rock," appearing in the Old and New Testaments and expressing God's steadfastness and faithfulness.
- **El Sela / El Sali:** Translated as "my Rock" and found in the Hebrew Bible, emphasizing God's unchanging nature.

Symbolic Meanings of "Rock" in Scripture

When God is called "Rock," it signifies His nature as a firm foundation and a dependable hiding place. This imagery is used throughout the Psalms to portray God as a symbol of:

- **Permanence and Endurance:** His love and faithfulness are eternal, like an unyielding rock.
- **Strength and Security:** He provides a strong defense and a secure refuge from trouble.
- **A Firm Foundation:** He is the solid, reliable base upon which His followers can build their lives.

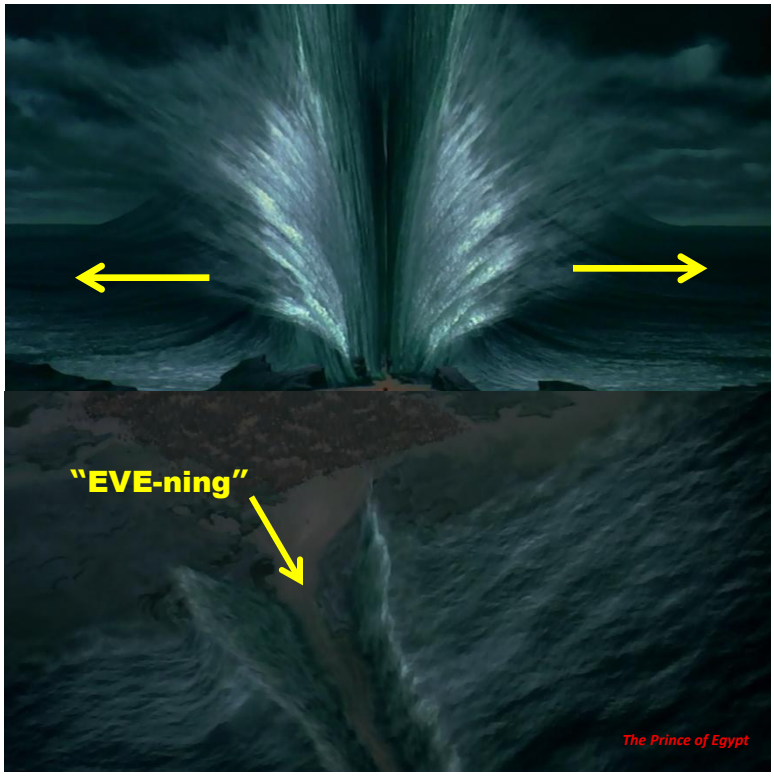
This imagery says:

I can do "this"



all by myself!

[But to do "**THAT,**"



I need the help of "another" (vessel)!]

One that "**separateth** (e)very friends"! [Prov. 17:9 (cf. Numbers 6/Gen. 13/Gen. 25:23/Zech.7:3 (14:4)/Gen. 14:15/Exo. 14:21/Jer. 18/etc., ✚Isaiah 59:19 ✚Luke 19:31)]

This is like the paradoxical imagery seen in the Holy Bible, Mercury, The Butterfly Nebula, etc.—one that became two wholes (like the tribe of Joseph).

GOOD

LOVE

Hebrews 4:12, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

"Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing."—**Jeremiah 18:13**

“To open the pathway of the heart, there has to be trust.”

—Son of God (Behind the Scenes)

Compare First Samuel 13:12 and Second Samuel 13:12**:**

1 Samuel 13:11-17,

[11]And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;

[12]Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: **I forced myself** therefore, and offered a burnt offering.

[13]And Samuel said to Saul, Thou hast done **foolishly**: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever.

[14]But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.

[15]And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present with him, about six hundred men.

[16]And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

[17]And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah [harp O], unto the land of Shual [“shoo/shoe/shew” ALL]:

2 Samuel 13:11-17,

[11]And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

[12]And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly.

[13]And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

[14]Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

[15]Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

[16]And she said unto him, **There is no cause:** this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.

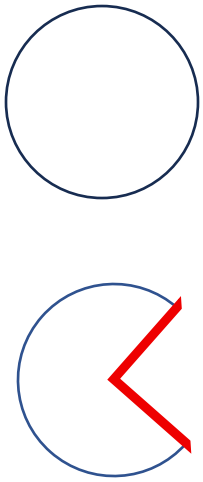
[17]Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her [imagery of “**total** separation” of divided cells].

[Jeremiah 18:13, “Therefore thus saith the Lord; Ask ye now among the heathens, who hath heard such things: the virgin of Israel hath done a very horrible thing.”]

The same story that is told in these “passages” of Scripture, is the same story told in the DNA replication imagery. The story of “how” Father turned what He considered a “mundane” existence into an “adventure” for life! It also tells His **opinion** of what He did. To cause another to exist without that other’s permission is, in Father’s mind, the same as “**rape**” of that individual.

Father's existence before He "invented" THINGS was like this:

PACMAN is a "de"-"flat"-"ed" BALL. Turn this right 90° and it's a mountain standing in front of the moonsun. [Imagery variant: monsoon]

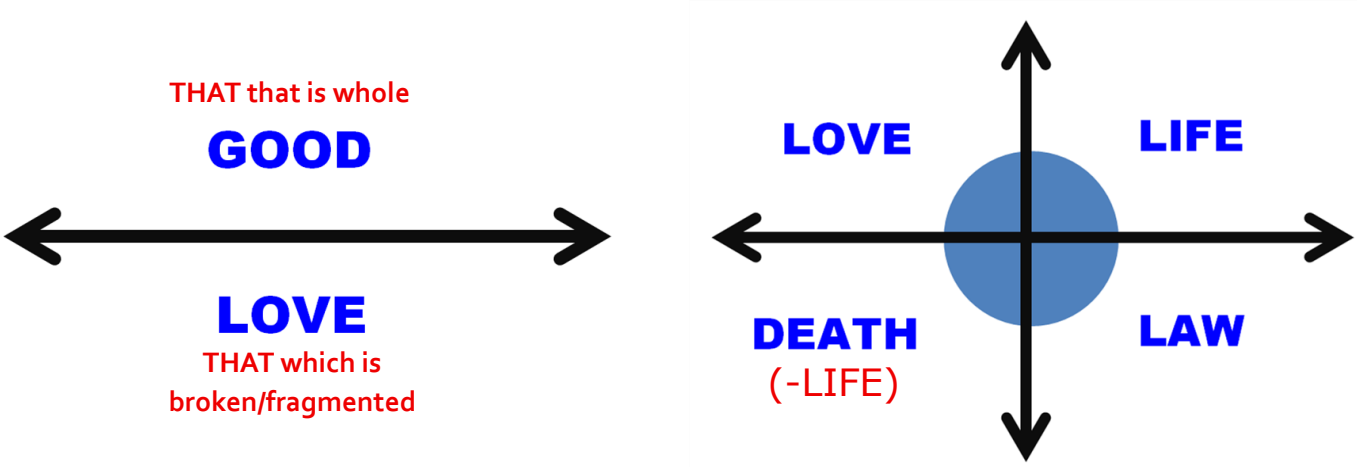


- A circle (or a wheel) going round and round—mun-"dane," "boring," never "progressing," never "producing"
- This is the "height" of "un"-productivity—the imagery of a stone plugging a well (or of fallow ground)
- This is the reason Father decided to do "a new thing"
- Father opened a way for Himself to get "out"—i.e. escape "this" non-productive existence by "chain"-ging the way He simply "thought"
- He made "that" THOUGHT His new "reality"
- He "turned"(flipped Himself) inside-out—i.e. LOVE was on the inside. He "came out." GOOD was on the outside. He went "in." He "**I'm-pailed**" Himself (cf. Isaiah 40:15 (right)).

Isaiah 40:15, "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing."

Father's existence "BE"-came like this —i.e. a "para box" (paradox)

Then this:



The first step (a "hanged mind") enabled Him to "take" the next step—"evolve" (turn) into something "MORE." [When I typed this sentence, the first parenthetical phrase said "changed mind"; when I looked at it the second time, the "**sí**" was missing.]

"The Kingdom of God is a set of systems…"

—Dr. Cynthia James

Allow me to remind you of verses we have already discussed. Hear the imagery of the "divided" MIND/Kingdom:

Zechariah 14:4,

> And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the **east**, and the mount of Olives shall cleave in the midst thereof toward the **east** and toward the **west**, and there shall be a very great valley; and half of the mountain shall **remove toward**

the **north**, and half of it toward the **south**. [a divided kingdom—could this be imagery of a **molecule**—i.e. cell division?]

Jude 1:4,

"For there are certain men crept in unawares [what does this "truly" mean?], who were **before of old ordained to this condemnation** [they were "doing" Father's "perfect" will], ungodly men [Does this mean that they were "un-made" as "God" and made all "GOOD"—graduating to the "Greater"?], turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ [Why are there "two"? Could it be a clue to a "divided" hierarchy? Compare to Romans 14:11.]."

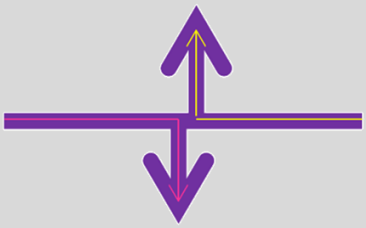
1 Timothy 1:6,

"From which some having swerved have turned aside unto vain jangling;"

From December 22, 2013

When I drew the diagram above, I didn't realize that it related to 1 Timothy verse 6, **"From which some having swerved have turned aside unto vain jangling."** That was when I realized that the "beginning" is represented by two "forces" clashing/melding/joining together to "make" something NEW. But the story doesn't end "there." When the NEW comes around to clash with itself, there is no cataclysmic event. The NEW makes "piece" with itself and AGREES to each go their own way so that it appears more like the following "arrow" diagram:

They swerve to create North and South kingdoms.



1 John 3:14, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

I "draw" this conclusion from the imagery of the equation $e = mc^2$ (regardless of the long or short versions):

"Energy is equal to mass multiplied by the speed of light squared"

$$e = mc^2$$

e = LIFE **m = DEATH** **c = children twice "over"**

=

"a" sexual reproduction

—i.e. "I can do **IT** all by myself"

—i.e. I am "self"-sufficient

"Self"-sufficiency says, "I don't need **you**. I don't 'knead' anyone." The problem with self-sufficiency is that it tends to "trample" over the "rights" and "feelings" of others. Self-sufficiency "tends" to "rob" others of being "wanted" [dead or alive]—at the least. And, in case you haven't discovered it yet, even a small child feels the desire to be "needed"—their **dirty** little hands always ready, willing and wanting to "help" **you** do "**it**"! (cf. Job 22:30, "He shall deliver the island of the innocent: and it is delivered by the **pureness** of thine hands.")

The imagery of homosexuality says one thing—that "there is one alone." It is a portrait of "**aloneness**" (a lone/loan [high-]"**ness**" / La ONE ness)—not "loneliness" ("loan lee ness/nest"). According to Dr. Myles Munroe, "'Alone' is what God saw as the problem. That word literally means isolated."

> Ecclesiastes 4:8-16, "[8]There is one alone, and there is not a second; yea(h), he hath neither child nor brother: 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(h), it is a sore travail ["liberty" for the "bruised" (Luke 4:18—cf. Isaiah 61:1)]. [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: but woe to him that is alone when he falleth; for he hath not another to help him up. [The "woe man" is a **man** with a womb [imagery variant of "bomb"]] [11]Again, if two lie together, then they have heat [to kindle fire]: but how can one be warm alone? [12]And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken. [13]Better is a poor[1] and a wise[2] 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. [15]I considered all the living which walk [my computer wants to add an "s" to "walk"] under the sun, with the second child that shall stand up in his stead. [16]There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

In the "**original**" document (during the **rather lengthy portion** where I lay out some nonscience/nonmathematical equivalents of the imagery **in numerical order** [followed by the imagery seen in the earth's topography that provides a basic outline of Father's story (pp. 529-615)]) I outline the equivalents of various types of sex and their relationship to various types of "word-ships." If you have not read that, then I will tell you that homosexuality is equivalent to "self"-worship (or the worship of "man"). It is akin to "master [-"lie"-] bation."

The desired portrait that FāthEr is trying to get us to see is that of "**singleness**." Singleness is the imagery conveyed in the following verses of being "knit together" and the title of Dr. Myles Munroe sermon series, "Single But Not Alone":

> **Judges 20:11**, "So all the men of Israel were gathered against the city, knit together **as one man**."
>
> **Colossians 2:2**, "That their hearts might be comforted, being knit together **in love**, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;"
>
> **Colossians 2:19**, "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

From June 16, 2013

We live in an imperfect world because we are the product of Someone who saw Himself as "imperfect." Father's story—"hiss-tory"—is a story of incest [Father married to his "offspring" (Jeremiah 3:14)], bigotry ["bi- got (to) try/tri/three"], homosexuality [Father is a husband to His "Son"], pornography ["thorn" (þ) O, graph "*y*" [note that the Cyrillic letter "er" resembles the letter "p" as well]] and murder [Father slew all that He "was" to become MORE]—the contents of an epic tale—and we are all in "it." We spend a lot of time harassing each other over points of LAW—natural and spiritual. What scientists and preachers don't realize is that they are each part of the "same" TEAM—a team searching for the TRUTH of the UNSEEN. There is only "one" law that we were "told" to "do"—i.e. LOVE [the foundation for ALL law (cf. Matthew 22:40 below)].

> **Matthew 22:37-40**, "[37] Jesus said unto him, Thou shalt **love** the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. [38] This is the first and great commandment. [39] And the second is like unto it, Thou shalt **love** thy neighbour as thyself. [40] On these two commandments hang **ALL the law** and the prophets." [cf. Rom. 13:9, noting the word "namely" which speaks of the "strand" (2 x2)]
>
> **Romans 13:8,** "Owe no man any thing, but to love one another: for **he that loveth another hath fulfilled the law**."

T. D. Jakes said, "If you focus on doing the dos, you won't have to worry about doing the don'ts."

Please NOTE: When Father said "loveth another," He wasn't specific about "WHO" to love—simply, "another"! Therefore, in loving us, Father has loved Himself! And that's all the imagery of homosexuality is about.

December 16, 2013

No matter what I learn, my mind is always brought back to this idea of "addiction." I keep hearing in my head the verse,

"They have **addicted** themselves to the ministry of the saints" (1 Corinthians 16:15).

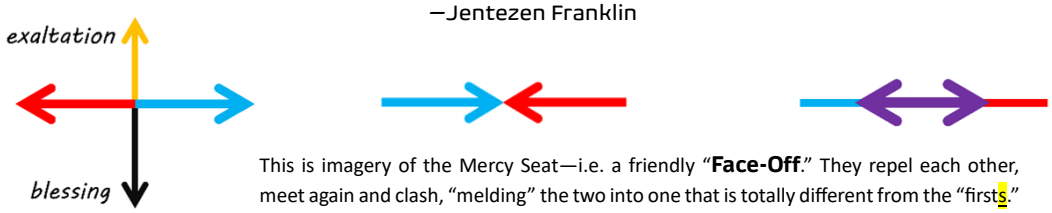
A Jehovah's Witness left some literature at my house some time ago. One of them contained an article about pornography [as I was typing this word just now I saw the words, "poor/pore/pour, no grape high"—i.e. "The Poor are non-alcoholic wine"] titled, "Pornography: Harmless or Toxic?" It stated that "pornography is highly addictive, with some researchers and therapists even likening it to crack cocaine."

To truly understand an addict and His addiction—how "it" draws "you" **in**, while a part of you tries to let go and the "other" part runs to embrace it—I would think that you would have to be willing to defy who you are and become some-"thing" or someone you despise. You would have to cross a line that should never be crossed—like building a bridge over an "un"-crossable river. You would have to risk all that you are and bend down to a level at which you have never been, and should never be, in order to reach Him and pull Him "back" to the place where He truly belongs. That is what "Jesus" did. That is all that He has done since the beginning of "Time." He ["we"] have been the hand extended towards Father to pull Him out of the confinement of Himself. "We" provided the jail-break Father needed that freed Him from Himself.

An addiction is imagery of "east" and "west"—a spattering of parts. The parts scattered to the "poles" remain "there," being magnetically drawn. The parts scattered east and west (where no pole exists), eventually [when they reach the "other" side], **will** CLASH having nothing to stop or attract it but its opposite self. One part running away and the other part running towards the battle-"line."

"Seems like GOD and LIFE collide at every episode of our lives."

—Jentezen Franklin



This is imagery of the Mercy Seat—i.e. a friendly "**Face-Off**." They repel each other, meet again and clash, "melding" the two into one that is totally different from the "firsts."



Consider the four puzzle pieces on the left. The "white" piece said, "I am of the SKY, therefore I can't associate with those NOT of the sky." And the "marred" piece said, "I am of the water, therefore I can't associate with those NOT of the water." And the "blue" piece said, "I am a majestic mountain. I CANNOT be part of anything beneath me." But what if, perhaps, the lowly, grassy ground said, "I am ONLY of earth….**but** I will do what **ONLY I CAN!** I will **cover** the earth to feed the sheep that feeds the man that tends the earth and I will add my beauty to the flowers that grow out of me, the streams that flow beside me, the mountains that stand on me, the sky that covers me and the sun that shines upon me. And **OUR MAJESTY** will be a marvel for the universe to behold!" That's **"TRUE" BROTHER-HOOD!**

Original Image: miriadna.com/desctopwalls/images/max/Oldedalen-(Nordfjord,-Norway).jpg

Judges 20:11, Colossians 2:2-3, "So all the men of Israel were gathered…, knit together as one man…That their hearts might be comforted, being **knit together in love**, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge."

October 26, 2013

This morning the thought of "blood" imagery came to me. The imagery of the U.S.A. is the key to understanding the "entirety" of the imagery. The U.S. is the "melting pot"—containing all cultures, all ways of life—and exhibiting each aspect of the imagery—bounded together as "one." The "blood" imagery goes like this (think of the U.S. as a body):

- The Native Americans represent the **red** blood cells [for the most part, "peacefully" maintaining a healthy body]
- The white settlers are the **white** blood cells—like a cancer, they begin to overtake the red cells and begin destroying the body [This is the imagery of the land (ecology) being depleted bit by bit. The Native Americans cared for the land and allowed it to exist in its "natural" state. The white settlers began cutting down trees and began building buildings until "little" of the original landscape remained. They devoured it the way cancer devours a "human" body. This is especially seen in New York City—its high-rises appearing like the read-out of a DNA analysis. [Biblical imagery places a great deal of importance upon the **"type" of ground** that a structure is built upon!] Hawaiian imagery of white missionaries is of "free radicals" and their grandchildren is of "full-blown cancer."]
- The introduction of the black slaves represents "**sickle**" cells—the "reapers" of the "field." [Sickle cell anemia is a "dis ease" that can be "carried" recessively in the genes of a healthy "host."]

I don't know what the other "colors" represent. Perhaps some type of anomaly or condition in the body or the "medicine" to treat them. But the following could be true:

- The introduction of the Asians [yellow race] could represent the body's indicator that something has gone wrong with it—i.e. "jaundice" ["1 : yellowish **pig**mentation of the skin, tissues, and body fluids caused by the deposition of **bile** pigments……. 3 : a state or **attitude** characterized by satiety, distaste, or hostility" // The U.S.'s finances may be connected to this indicator since China holds most of our debt. Perhaps the financial "**re**serve" is actually the "**pre**serves" for the mummification process!] "If red touches black you will lack. If red touches yellow, you're a dead fellow" [I'm not aware of red touching yellow although red touched black—"Black Seminole," plus many other "tribes" that "joined" with African slaves]
- The brown race could be the indicator that the "body" is "dead"—perhaps "Mummy"-fied [I believe that they represent the atoms in a dead organism—i.e. The imagery of Mexico is of "dry," dead earth with an enormous population moving about the "skin" or surface—like microorganisms that feed upon dead flesh. The organisms themselves are "thriving" and vibrant with life of their own. There is a lot of activity taking place on the surface of dead things, as well as the movement of electrons (etc.) "of" the dead thing.] [cf. Isaiah 26:19/Romans 6:2, 11/Ephesians 2:5/Colossians 2:13/1 Peter 2:24]

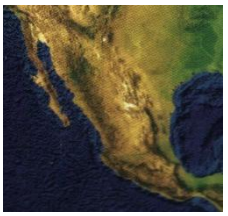


Image: *National Geographic Student Atlas of the World*

- The native peoples of all lands (but particularly the United States [because of its melding of "cultures"] and its reciprocal, Australia [because they each represent the "glory" [LIFE/DEATH]]; and Africa which represents Father, the "originator," along with India (Africa's "Offspring") play a particular role in the story. To use the DNA imagery—they represent the original strand that is being ripped apart to renew the life of the strand (DNA = A-G-C-T / RNA = A-G-C-U).

Whatever the case, they all tell a story about the body.

Two decades ago, Father gave me this:

- ADAM—black as "night"
- EVE—white ("pail"/ Albino)
- CAIN—yellow
- ABEL—brown
- SETH—red

[Seth = "the S" (S represents "gentle," slow, safe CHANGE; the opposite of Z—"sudden" cataclysmic change(s). Note this difference in Zion & Sion in the KJV)]

- Red is the color of blood/wine → It is "fluid" → Represents LIFE
- There is black dirt, brown dirt, red dirt. What about yellow dirt and white dirt?
- CAIN and EVE represent (yellow or white) "sand"?
- Sand is heated to extreme temperatures to "produce" glass—a "clear/transparent/translucent" material/substance
- **STONES, SAND, [SKIN?] and HAIR come in all /most colors.** These are imagery of the "same" (or "similar")?

"SION"—cf. Deuteronomy 4:48, Psalm 65:1, Matthew 21:5, John 12:15, Romans 9:33, 11:26, Hebrews 12:22, 1 Peter 2:6, Revelation 14:1

"The weapon is a mighty force. The most powerful and absolute in your universe. With one exception. One slight imperfection. The imperfection every weapon has. Its user."
—Green Lantern: First Flight

September 22, 2025

"But I say unto you, **LOVE** your enemies, **BLESS** them that curse you, **DO GOOD TO** them that hate you, and **PRAY** for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven…"—Matthew 5:44-45

"[Love] suffereth long, and is kind; [love] envieth not; [love] vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. [Love] never faileth:"—1 Corinthians 13:4-8

There is only one instance in which Jesus uses the word, "hate," in the KJV. Jesus says in Luke 14:24-27, " **24** For I say unto you, That none of those men which were bidden shall taste of my supper. **25** And there went great multitudes with him: and **he turned** [Whenever scripture says that Jesus "turned," note the change in "voice"—i.e. He speaks from the "other" side—i.e. "to make in himself **of twain** one new man, so making peace" (Ephesians 2:15). He speaks as Alpha and Omega, First and Last, Beginning and the End (Revelation 22:13). (Cf. page 90)], and said unto them, **26** If any man come to me, and **hate** not his father, and mother, and wife, and children, and brethren, and sisters, yea [$y^e(a)$?], and his own life also, he cannot be my disciple $(-)$. **27** And whosoever doth not bear his cross, and come after me, cannot be my disciple $(+)$."

What. Is. This. Thing. Called. LOVE? My writings keep bringing me back to this question because ALL THINGS rests upon its understanding.

Matthew 22:35-40, " **35** Then one of them, which was a lawyer, asked him a question, tempting him, and saying, **36** Master, which is the great commandment in the law? **37** Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. **38** This is the first and great commandment. **39** And the second is like unto it, Thou shalt love thy neighbour as thyself. **40** **On these two commandments hang ALL the law and the prophets** [cf. Matthew 5:17 (page 185)]."

Recent events and current ideologies among those professing to "know" the author of LOVE prove that our current understanding is a perverted form of the LOVE Jesus demonstrated.

John 15:12-13, " **12** This is my commandment, That ye love one another, as I have loved you. **13** Greater love hath no man than this, that a man lay down his life for his friends."

1 John 2:3-6, " **3** And hereby we do know that we know him, if we keep his commandments. **4** He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. **5** But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. **6** He that saith he abideth in him ought himself also so to walk, even as he walked."

Some teach that it is impossible to love the way Jesus loved—despite Jesus' and the apostles' teachings that Jesus is our "example" [cf. John 13:15, 1 Peter 2:21]. What He has done, we can do.

John 13:15, "For I have given you an example [*5262*], that ye should do as I have done to you."

1 Peter 2:19-24, " [19] For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. [20] For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. [21] For even hereunto were ye called: because Christ also suffered for us, leaving us an example [*5261*], that ye should follow his steps: [22] Who did no sin, neither was guile found in his mouth: [23] Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: [24]Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

1 Timothy 4:12, "Let no man despise thy youth; but be thou an example [*5179*] of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

James 5:8-11, " [8] Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. [9] Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. [10] Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example [*5262*] of suffering affliction, and of patience. [11] Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

Let's examine the word "example" in its biblical context.

- **STRONG'S *#5262*.** hupŏděigma; from *5263*; an *exhibit* for imitation or warning (figuratively, *specimen, adumbration*):—[rendered in scripture as] en- (ex-) ample, pattern.
  - adumbration—"a shadow or faint image of something" (Dictionary.com) [Word imagery: "A dumb ration" = the "dumb idols" of Habakkuk 2:18, 1 Corinthians 12:2 (page 200) = FāthEr's "offspring"] [Sound imagery: pronunciation is "Adam brā shun"—the same as saying, "Shun the female man."] If "Jesus" is the "shadow or faint image," then we, His followers, should be the whole embodiment of LOVE.
    - 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."
    - Colossians 2:17, "Which are a shadow of things to come; but the body is of Christ."
  - **STRONG'S *#5263*.** hupŏděiknumi; from *5259* and *1166*; to *exhibit under* the eyes, i.e. (figuratively) to *exemplify* (*instruct, admonish*):— show, (fore-) warn.
    - **STRONG'S *#5259***. hupŏ; a primary preposition; *under*, i.e. (with the gen.) of place (*beneath*), or with verbs (the *agency* or means, *through*); (with the accusative case) of place (whither [*underneath*] or where [*below*] or time (when [*at*]):— among, by, from, in, of, under, with. [In composition, it retains the same general applications, especially of *inferior* position or condition, and specifically *covertly* or *moderately*.]
    - **STRONG'S *#1166*.** děiknuŏ; a prolonged form of an obsolete primary of the same meaning; to *show* (literally or figuratively):— shew.
- **STRONG'S *#5261***. hupŏgrammŏs; from a compound of *5259* and *1125*; an *underwriting*, i.e. *copy* for imitation (figuratively):— example.
  - **STRONG'S *#1125***. graphō; a primary verb; to "*grave*," especially to *write*; figuratively to *describe*:— describe, write (-ing, -ten).
- **STRONG'S *#5179***. tupŏs; from *5180*; a *die* (as *struck*), i.e. (by implication) a *stamp* or *scar*; by analogy, a *shape*, i.e. a *statue*, (figuratively) *style* or *resemblance*; specifically, a *sampler* ("*type*"), i.e. a *model* (for limitation) or *instance* (for warning):— en- (ex-) ample, fashion, figure, form, manner, pattern, print.
  - **STRONG'S *#5180***. tuptō; a primary verb (in a strengthened form); to "*thump*", i.e. *cudgel* or *pummel* (properly, with a stick or *bastinado*), but in any case by *repeated* blows; thus differing

from *3817* and *3960*, which denote a [usually single] blow with the hand or any instrument, or *4141* with the *fist* [or a *hammer*], or *4474* with the *palm*; as well as from *5177*, an *accidental* collision); by implication, to *punish*; figuratively, to *offend* (the conscience):— beat [imagery of "music"], smite, strike [imagery of refusing to work until conditions are "met" [helpMEET]], wound [also the past tense and past participle of the verb "wind" which is related imagery to the "air" or "breath" → (reduced) Planck's constant].

- bastinado—"a form of punishment or torture that involves caning the soles of someone's feet" (Oxford Languages).

If love is supposed to be peaceable, kind, lo-o-o-o-ongsuffering…then why is it so turbulent? I was recently talking to my sister about the Battle of Armageddon which (according to Google AI), is "a prophetic, final **war** between the forces of good and evil described in the Bible's Book of Revelation, culminating in the Second Coming of Jesus Christ and the establishment of God's kingdom. It involves the Antichrist and the 'kings of the earth' gathering at a place called Armageddon to fight against Jesus, who will then defeat them, casting the Antichrist and false prophet into the lake of fire and binding Satan for a millennium. The term 'Armageddon' itself refers to a location in Israel, but the event is also interpreted symbolically as a worldwide confrontation between God and the forces of evil." If we are to love the way Jesus loved, then there exists a conundrum—**How does LOVE "wage" WAR?** How does LOVE "fight" to conquer and remain LOVE? Does not love lower itself to the level of that which it is battling in order to conquer it? And if it becomes "less," then how is it still love? LOVE is not supposed to crush others under its feet; LOVE is supposed to lift others up.

> Philippians 2:2-4, " [1] If there be therefore any consolation in Christ, if any **comfort** of love, if any fellowship of the Spirit, if any bowels 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**. [4] Look not every man on his own things, but every man also on the things of others."

1 Thessalonians 5:11, "Wherefore comfort yourselves together, and **edify one another**, even as also ye do."

So, how does LOVE conquer in a way that raises its opponent UP without lowering itself down?

Sometimes, the wrong thing IS the right thing to do.

I, recently, saw trailers for movies that asked the same question, "How far would you go to save someone you love?" Jesus said in the gospel of John, the 10th chapter and the 10th verse, "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." Let me remind you what the colon (:) and the word "but" mean in grammar:

- "The colon is used to separate two independent clauses when the second explains or illustrates the first."—ThePunctuationGuide.com
- "The word **BUT** negates or cancels everything that goes before it. It's like a communication red light … flashing, warning, saying 'here comes the real message!!'"—Pegasus NLP

The clause, "I am come," explains the clause, "but for to steal, and to kill, and to destroy."

In Luke 12, verses 49 and 51 [whole chapter on page 227] Jesus says, "**49** I am come to send fire on the earth; and what will I, if it be already kindled?...**51** Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." These verses describe a different image of Jesus than that of a meek carpenter. They describe an antagonist. When I first began to study the imagery, I asked myself, "Why?" Why doesn't every verse portray Jesus as the loving Savior? Why is FāthEr most often portrayed as the villain of the story? I have already explored this in other documents, but to sum it here, I will simply quote the following verses:

- 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." [cf. Job 12:16, "With him is strength and wisdom: the deceived and the deceiver are his."]
- Ezekiel 14:9, "And if the 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."
- 2 Chronicles 18:22, "Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee." [See page 222 (cf. 1 Kings 22:19-23)]
- 1 Kings 8:12 & 2 Chronicles 6:1, "Then spake Solomon, The Lord (hath) said that he would dwell in the thick darkness."
- John 8:43-44, "**43** Why do ye not understand my speech? even because ye cannot hear my word. **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." [See pages 228-229 for a breakdown of John 8:44 (cf. pages 230-232).]

Examine John 10:10 ("to steal, and to kill, and to destroy") in the light of the following verses [REMEMBER: We are reverse role-playing with FāthEr. FāthEr is the "they" that "might have life." But our "existence" created a moral dilemma—i.e. Does He have the "right" to do as He will with those He sees as His "equal"—His "wife" ["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:"—Jeremiah 3:14]? In FāthEr's mind, this is "rape."]:

- "To steal"—father stole "us" (from Himself)—we are "taken": 2 Samuel 22:17, "He sent from above, he **took** me; he drew me out of many waters;" [cf. Genesis 24:7; Judges 5:19 [note: "took no gain of money" [money = "the dead" = FāthEr's offspring]]; Psalm 71:6; Ezekiel 3:11-14 [note: "but the **hand** of the Lord was strong upon me"]; Ezekiel 8:3 [note: "And he put forth the form of an **hand**, and took me…"]; Ezekiel 11:24, 43:5; Amos 7:5; Mark 14:49 [note: "took me not"]] [Cf. Matthew 11:12, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the **violent take it by force**."]
- "To kill"—father's coup de grâce: 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 from the**

foundation of the world." [Cf. 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:"]

- "To destroy": 1 John 3:8, "He that committeth sin is of the devil; for the devil sinneth **from the beginning**. For this purpose the Son of God was manifested, that he might DESTROY the **works** of the devil." [COMPARE to John 6:29, "This is the **work** of God, that ye believe on him whom he hath sent."]
    - Remember: the D-E-V-I-L = **L-I-V-E-D**, or He "which **WAS**" (FāthEr)—cf. 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. ["Which" is negative; and "that" is positive. [Note that I often (throughout my writings) "mistakenly" used the phrase "that was." (But there are no mistakes in imagery. All is calculated and precise.)]]

In Matthew 13:39 [see next page for this verse in context], Jesus said that "the enemy…is the **DEVIL**." The DEVIL, or "[He] which was" [FāthEr], is the enemy that we are commanded to LOVE [magnetic], BLESS [division], DO GOOD to [+], and PRAY for [annealing] even though, as the sovereign that He is, He is using us—despitefully—and persecuting us [Proverbs 31:30, "Favour is deceitful"] as He tells His story through this "parabole" [parable] which we are "imprisoned" in. FāthEr is the ONLY "enemy" [we are His "phōs" [Google AI: "phos (φῶς) is the Greek word for '**light**'. It can refer to…physical light…and metaphorical light, such as truth, knowledge, and spiritual understanding."]]. **ALL else is "your neighbor."**

Just as "favour is deceitful," so can love be.

Consider the following verses that I asked my sister to consider:

> " **30** 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. **31** And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."—Mark 12:30-31

- "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."—1 Timothy 6:12
- "Jesus answered, My kingdom is not of this world: **IF** my kingdom were of this world, **THEN** would my servants fight, that I should not be delivered to the Jews: **but** now is my kingdom **not** from hence."—John 18:36
- "Be not overcome of evil, but overcome evil with good."—Romans 12:21
- "But I say unto you, LOVE your enemies, BLESS them that curse you, DO GOOD to them that hate you, and PRAY for them which despitefully use you, and persecute you;"— Matthew 5:44

Reference page 154

I mentioned before (whether in this paper or another) that, perhaps, the "good fight" is to battle **ourselves** to "stay" (the person of) love—i.e. to BE love itself. To "be" GOOD. But all of that did not answer (for my sister) the question of the "final" battle between good and evil. Christians have been taught that it is an actual "battle" in which Jesus Himself will return and fight along with His angels and earthly, resurrected believers. So, if we are NOT to fight, **HOW** is the "battle" fought? **HOW** do you conquer with LOVE? And, without striking a blow? **HOW** does LOVE conquer in a way that raises its opponent UP without lowering itself down?

Images: Creative Commons









Matthew 13:24-30,37-43, " [24] Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: [25] But while men slept, his enemy came and sowed tares among the wheat, and went his way. [26] But when the blade was sprung up, and brought forth fruit, then appeared the tares also. [27] So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? [28] He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? [29] But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. [30] Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn……. [37] He answered and said unto them, He that soweth the good seed is the Son of man; [38] The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; [39] The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. [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, and them which do iniquity; [42] And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. [43] Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

2 Chronicles 18:18-22, " [18] Again he said, Therefore hear the word of the Lord; I saw the Lord sitting upon his throne, and **ALL** the **host of heaven** standing on his right hand **and** on his left. [19] And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramothgilead? And one spake saying after this manner, and another saying after that manner. [20] Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith? [21] And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do **even** so. [22] Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee."

The **SOCIAL** Perspective

Up to this point, I have only skirted the perspective of our SOCIAL interactions. But it is the Social Perspective in which the Compassion Factor truly comes into play because it is in our social "living" where our "perceptions" [the inputs of the heart] govern our actions—regardless of our beliefs. So, it becomes necessary to at least do a precursory examination of how we relate to one another in societies that are constantly undergoing "change."

We cannot ignore the religious perspective when examining the social perspective because the religious influence weighs heavily upon the social. For many around the world, the religious setting is much of the social setting—especially for those who are "alone." The religious shapes many of our norms and determines our ideals and views. The pastor or preacher is the "Influencer" in helping determine what we believe, value, perceive as "right" and "wrong," and what we deem to be "holy" [that which "sits" as a pinnacle in our hearts]. Even for those who are "nonreligious," religion exerts influence on their lives if they live in a social environment.

What I have observed in my religious experience is the need (of those unwilling to appear "different") sacrificing who they are in order to fit "in" with those who are part of the "elite" (normally a group that is part of the church "leader's" inner circle) or with a group that contains a member of the elite or a family member of that leader—a group that sets the "standard" for "acceptable" behavior—whether right or wrong.

2 Samuel 15:10-12, "**10** But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. **11** And with Absalom went two hundred men out of Jerusalem, that were called; and **they went in their simplicity, and they knew not any thing.** **12** And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the **conspiracy was strong**; for the people increased continually with Absalom."

The ignorance of youth. With the youth especially, I have observed a form of "cult/mob" thinking in which many young people are "drawn-in" to participate in actions that are not part of who "they" are, but rather, who a "few" of their "friends" are. Many are uninformed and have no idea what they are participating in or of the ramifications of their actions. It becomes a "fad" [for lack of a better word] to be part of whatever they are told is "the" thing to do—many never understanding what that thing is [I have equally observed this in religious and non-religious settings]. This influence is different from peer pressure. It is founded purely in the need to be part of whatever seems exciting in the moment. The "fad" tends to fade with time and many never really realize what it was they were actually a part of. They were merely enjoying the emotional high and the comradery.

I must discuss this present imagery of fascism. I merely mentioned it earlier, but NOW I feel it deserves more than a passing mention. In my last document I asked, "How does FāthEr see Himself?" I talked about FāthEr's need to be authenticated and how that the "white" race illustrates FāthEr in this respect. That is what fascism does. I have sat and pondered what kind of self-image the progenitors of fascism needed in order to find such an ideology attractive and acceptable. An ideology that is in essence a cheat scheme. A scheme that allows one group to win by creating conditions that places all other groups at a disadvantage. What would I have to believe about myself and my ability to succeed to find it necessary to force others into a position of subversion in order for me to achieve that success? I would need a low self-image and belief that my chances of success would be nil if everyone had the same opportunities and chance of success as I would have. Therefore, in order to assure my own success, I would find it necessary to force everyone who does not identify as I do to lack those opportunities that would help propel me forward. Fascism, therefore, is an ideology for those who **see themselves** as "losers." For those men that fathered fascism (even for those considered "successful"), there must have existed a FEAR that they were not "enough" when placed next to others. It is this mindset of comparison that is willing to "cheat" to gain what it wants. That is willing to FORCE its "phōs" to be the savior it needs. And if all power is in your hand, you can "bend" the odds in your favor.

Passing this ideology down to their children is imagery of our continued existence in this "prison"/prism of a parable—this "comparison experiment" where all those born into it become the "poor" [cf. Ecclesiastes 4:14]. We are each "gifted" with the roles that we play in this tale that is twice told (Heaven first and Earth second [Psalm 90:9, Ecclesiastes 6:6]). So maybe judging those trapped in this mindset isn't the answer. Sometimes, all you can do is LOVE another to wholeness. That means

ignoring their negativity but NEVER ignoring them. If they need you to walk a mile with them, walk two. Reach out a hand of friendship instead of ridicule or criticism. Put yourself in their place and treat them the way "you" would want to be treated if the "roles" were reverse. If they say something bad to you about you, give them a positive response. "Be" the good you want to "see."

"The fear of the Lord is **clean**, enduring for ever: the judgments of the Lord are true and righteous **altogether**." —Psalm 19:9

" [34] A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. [35] By this shall all men know that ye are my disciples, **IF ye have love** one to another."—John 13:34-35

"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."—1 John 4:18

Following Jesus means: "I will BE the GOOD I want to see in others, and by that, I EMPOWER others to CHANGE!" (cf. Romans 12:21, Luke 6:31, Luke 19:1-10).

Luke 6:27-38, " [27] But I say unto you which hear, Love your enemies, do good to them which hate you, [28] Bless them that curse you, and pray for them which despitefully use you. [29] And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. [30] Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. [31] And as ye would that men should do to you, do ye also to them likewise. [32] **For if ye love them which love you, what thank have ye?** for sinners also love those that love them. [33] And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. [34] And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. [35] But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. [36] Be ye therefore merciful, as your Father also is merciful. [37] Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: [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 mete withal it shall be measured to you "a-gain"."

2 Corinthians 4:6, "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."

Matthew 5:14-16, " [14] Ye are the light of the world. A city that is set on an hill cannot be hid. [15] 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. [16] Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

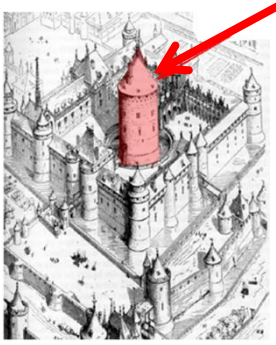
Jeremiah 42:6, "**Whether it be good, or whether it be evil**, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God."

Psalm 149: [1] Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. [2] Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. [3] Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. [4] For the Lord taketh pleasure in his people: he will beautify the meek with salvation [cf. Isaiah 53:2, "no form…no beauty"]. [5] Let the saints be joyful in glory: let them sing aloud upon their beds. [6] Let the high praises of God be in their mouth, and a two-edged sword in their hand; [7] To execute vengeance upon the heathen, and punishments upon the people; [8] To bind their kings with chains, and their nobles with fetters of iron; [9] To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord.

"A **RE**public, Madame,

IF you can "keep it."

—Benjamin Franklin





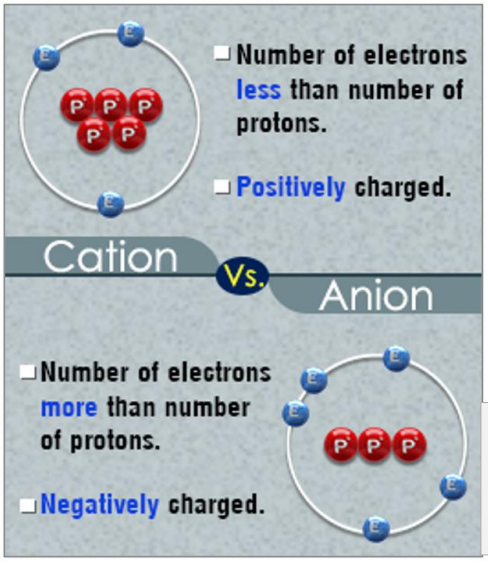
*"And they that **kept** them fled..."*
—Matthew 8:33

A CHARGE to Keep i Have

by Charles Wesley
(published 1762)

A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky.
To serve the present age,
My calling to fulfill:
Oh, may it all my pow'rs engage
To do my Master's will!
Arm me with jealous care,
As in Thy sight to live;
And O Thy servant, Lord, prepare
A strict account to give!
Help me to watch and pray,
And on Thyself rely,
Assured, if I my trust betray,
I shall forever die.

(library.timelesstruths.org/music)



Jeremiah 33,
Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, [2] Thus saith the LORD the maker thereof, the LORD that formed ***it***, to establish ***it;*** the LORD is his name; [3] Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not. [4] For 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; [5] They 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. [6] Behold, I will bring ***it*** health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. [7] And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. [8] And 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. [9] And ***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***. [10] Thus 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, [11] The 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. [12] Thus 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. [13] In 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. [14] Behold, 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. [15] In 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. [16] In 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. [17] For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel; [18] Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. [19] And the word of the LORD came unto Jeremiah, saying, [20] Thus 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; [21] Then 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. [22] As 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. [23] Moreover the word of the LORD came to Jeremiah, saying, [24] Considerest 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. [25] Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; [26] Then 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.

Did You Know?

The words *anion* and *cation* are derived from the Greek words **ano**, meaning ***up***, and **kata**, meaning ***down***, respectively. (*buzzle.com*)

"**keep charge**" BibleGateway.com search results (28):

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 1:53, But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall **keep** the **charge** of the tabernacle of testimony.
Numbers 3:7, And they shall **keep** his **charge**, and the **charge** of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.
Numbers 3:8, And they shall **keep** all the instruments of the tabernacle of the congregation, and the **charge** of the children of Israel, to do the service of the tabernacle.
Numbers 3:28, In the number of all the males, from a month old and upward, were eight thousand and six hundred, **keep**ing the **charge** of the sanctuary.
Numbers 3:32, And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that **keep** the **charge** of the sanctuary.
Numbers 3:38, But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, **keep**ing the **charge** of the sanctuary for the **charge** of the children of Israel; and the stranger that cometh nigh shall be put to death.
Numbers 8:26, But shall minister with their brethren in the tabernacle of the congregation, to **keep** the **charge**, and shall do no service. Thus shalt thou do unto the Levites touching their **charge**.
Numbers 18:3, And they shall **keep** thy **charge**, and the **charge** of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.
Numbers 18:4, And they shall be joined unto thee, and **keep** the **charge** of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.
Numbers 18:5, And ye shall **keep** the **charge** of the sanctuary, and the **charge** of the altar: that there be no wrath any more upon the children of Israel.
Numbers 31:30, And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which **keep** the **charge** of the tabernacle of the Lord.
Deuteronomy 11:1, Therefore thou shalt love the Lord thy God, and **keep** his **charge**, and his statutes, and his judgments, and his commandments, alway.
Joshua 22:5, But take diligent heed to do the commandment and the law, which Moses the servant of the Lord **charge**d you, to love the Lord your God, and to walk in all his ways, and to **keep** his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.
1 Kings 2:3, And **keep** the **charge** of the Lord thy God, to walk in his ways, to **keep** his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:
1 Chronicles 22:12, Only the Lord give thee wisdom and understanding, and give thee **charge** concerning Israel, that thou mayest **keep** the law of the Lord thy God.
1 Chronicles 23:32, And that they should **keep** the **charge** of the tabernacle of the congregation, and the **charge** of the holy place, and the **charge** of the sons of Aaron their brethren, in the service of the house of the Lord.
2 Chronicles 13:11, And they burn unto the Lord every morning and every evening burnt sacrifices and sweet incense: the shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we **keep** the **charge** of the Lord our God; but ye have forsaken him.
Psalm 91:11, For he shall give his angels **charge** over thee, to **keep** thee in all thy ways.
Ezekiel 40:45, And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the **keep**ers of the **charge** of the house.
Ezekiel 40:46, And the chamber whose prospect is toward the north is for the priests, the **keep**ers 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.
Ezekiel 44:8, And ye have not kept the **charge** of mine holy things: but ye have set **keep**ers of my **charge** in my sanctuary for yourselves.
Ezekiel 44:14, But I will make them **keep**ers of the **charge** of the house, for all the service thereof, and for all that shall be done therein.
Ezekiel 44:16, 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."
Luke 4:10, For it is written, He shall give his angels **charge** over thee, to **keep** thee:
Acts 21:24, Them take, and purify thyself with them, and be at **charge**s with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and **keep**est the law.
2 Corinthians 11:9, And when I was present with you, and wanted, I was **charge**able 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.

Luke 12: [1] In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. [2] For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. [3] Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. [4] And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. [5] But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. [6] Are not five sparrows sold for two farthings, and not one of them is forgotten before God? [7] But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. [8] Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: [9] But he that denieth me before men shall be denied before the angels of God. [10] And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. [11] And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: [12] For the Holy Ghost shall teach you in the same hour what ye ought to say. [13] And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. [14] And he said unto him, Man, who made me a judge or a divider over you? [15] And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. [16] And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: [17] And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? [18] And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. [19] And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. [20] But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? [21] So is he that layeth up treasure for himself, and is not rich toward God. [22] And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. [23] The life is more than meat, and the body is more than raiment. [24] Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? [25] And which of you with taking thought can add to his stature one cubit? [26] If ye then be not able to do that thing which is least, why take ye thought for the rest? [27] Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. [28] If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? [29] And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. [30] For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. [31] But rather seek ye the kingdom of God; and all these things shall be added unto you. [32] Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. [33] Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. [34] For where your treasure is, there will your heart be also. [35] Let your loins be girded about, and your lights burning; [36] And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. [37] Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. [38] And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. [39] And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. [40] Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. [41] Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? [42] And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? [43] Blessed is that servant, whom his lord when he cometh shall find so doing. [44] Of a truth I say unto you, that he will make him ruler over all that he hath. [45] But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; [46] The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. [47] And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. [48] But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. [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! [51] Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather [cell?] division: [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. [54] And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. [55] And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. [56] Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? [57] Yea, and why even of yourselves judge ye not what is right? [58] When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. [59] I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

"When dealing with someone who knows the art of war as well as you do, I guess the **best deception**, sometimes, is to **tell the truth**."—*NCIS: Los Angeles*

It's not all math.

"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***."—John 8:44

A single sentence, well worded, can make a significant difference in a story.

- **DEVIL [D-E-V-I-L = L-I-V-E-D** (i.e. the "PAST" [cf. Ecclesiastes 1:9, 3:15]—i.e. "looking back" cf. Genesis 19:26, Luke 17:32(CJB), "Remember Lot's wife!")**]: 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. 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 bottom/*ess* pit [cf. Ecclesiates 10:8], and go into perdition:…the beast that was, and is not, and yet is."]

"Can't buy back the past. Can't change where you came from…Our past is never where we left it."— *The Protégé*

- **LUSTS OF YOUR FATHER YE WILL DO: 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. [4] Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? **whosoever therefore will be a friend of the world is the enemy of God**. [5] Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" **Luke 7:34**, "The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a **friend of** publicans and **sinners**!" **Deuteronomy 12:15**, "Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth **after**, according to the blessing of the Lord thy God which he hath given thee: the unclean **and** the clean may eat thereof, **as of** the roebuck, and **as of** the hart."

"Killing rips the soul apart. It is a violation against nature."
—*Harry Potter and the Half Blood Prince* [Ezekiel 18:4, 1 Corinthians 15:46]

- **MURDERER** ["It's not about the people you lose, it's about the people you save."—*The Meg*]**: 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:")] **from the foundation of the world**." [cf. Ezekiel 28:7-10, "…[8] 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…", Luke 11:49-51, "…that the blood of all the prophets, which was shed from the foundation of the world, may be **required** of this generation…It shall be **required**…", 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**."]

- **ABODE NOT IN THE TRUTH** [1 Kings 8:12, "…The **Lord** said that he would **dwell** in the **thick DARKNESS** ["God in man"]."]**: Job 12:16**, "With him is strength and wisdom: the deceived and the deceiver **are his**." **Ezekiel 14:9**, "And if the 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." **2 Corinthians 4:1-4**, "[1] Therefore seeing we have this ministry, as we have received mercy, we faint not; [2] But have renounced the hidden things of dishonesty ["hidden things" in the "secret place" UNDER the "shadow" (Psalm 91:1)], 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 [i.e. they have no clue where they are "at"]: [4] **In** whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the [system-]image of God, should shine **un**to them." [What does "image of God" **truly** mean? Cf. **Genesis 1:26-28**, "…So God created man in his own image, in the image of God created he him; male **and** female created he them…," **Isaiah 53:2**, "he hath **no form**," **John 5:37**, "And **the Father himself**, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, **nor seen his shape**." **Cf. 1 John 3:2, "NOT YET appear"**] [**Also**: Leviticus 19:5, "thou shalt **NOT respect** the person of the poor, nor honor the person of the mighty:"; Lamentations 4:16, "The anger of the Lord hath divided them; he will no more regard them: **they respected NOT** the persons of the priests, they favoured not the elders."; Leviticus 26:9, "For **I** will have **respect** unto you…"; Proverbs 28:21, "To have respect of persons is not good**:**…that man will *trans*gress."]

"Well, I believe in truth. But I'm also a big fan of justice."—*Justice League*

- **NO TRUTH IN HIM:** **John 16:13**, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." **James 4:5** (MOUNCE), "Or do you imagine that scripture has no meaning when it says, "God yearns jealously over the spirit that he has placed **in** us"?" **Galatians 4:6**, "And because ye are sons, God hath sent forth the Spirit of his Son **in**to your hearts, crying, Abba, Father." [Isaiah 53:2, "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 [imagery of space **w/o** stars—i.e. without the "SEA"-"suns" (Genesis 1:14)]."] **Colossians 1:27**, "…Christ **in** you, the hope **of** glory…" ["the HOPE of glory"—cf. 1 Kings 8:12, Amos 5:20, Zephaniah 1:15, Luke 11:35 (Matthew 6:23), John 12:46, Isaiah 9:2, Matthew 4:16]

- **WHEN HE SPEAKETH A LIE, HE SPEAKETH OF HIS OWN:** **Genesis 1:27**, "So God created man in his own image, in the image of God created he him; male and female created he them [Genesis 20:4, "Thou shalt not make unto thee…any likeness of any thing that is in heaven above…"]." **Isaiah 53:2**, "[1] Who hath believed our report? and to whom is the arm of the Lord revealed? [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 [cf. Ezekiel 16:14-15, "…perfect…comeliness….his it **was**."]; and when we shall see him, there is no beauty that we should desire him." **John 5:37**, "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice **at any time**, nor seen his shape." ["In his own image." What is FāthEr's "**Self**"-image. HOW does FāthEr SEE Himself? Cf. Job 3:20-22, Proverbs 23:7a]

"When I let go of what I am, I become what I might be. When I let go of what I have, I receive what I need."—Lao Tzu

- **HE IS A LIAR** ["When you make confession, you're not supposed to tell the truth."—Bishop Tudor Bismark]**:** **Romans 4:17**, "(As it is written, I have made thee a father of many nations,) before him whom he believed, even God [the "author and finisher of our faith" (Hebrews 12:2) / "I am Alpha and Omega, the beginning and the end, the first and the last" (Revelation 22:13)], who quickeneth the dead, and **calleth those things which be not as though they were** [cf. Proverbs 19:9]."

- **THE FATHER OF IT:** **Colossians 1:12-18**, " [12] Giving thanks unto the Father…..[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." [**Isaiah 1:5-6**, "…the whole **head** is sick…[6] From the sole of the foot even unto the **head** there is no soundness in ***it***;…they have not been closed, neither bound up…"] **Matthew 23:9**, "And call no man your father upon the earth: for one is your Father, which is in heaven." **1 John 3:1**, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." **Psalm 82:6**, "I have said, Ye are gods; and **all of you** are children of the most High."

"Can't change where you came from. But you can change where you're going." —*The Protégé*
A man's life is what his thoughts make of it."— Marcus Aurelius

Please refer to pages **21-37 & 230-231 & 232** **of this document** for excerpts from the documents "**GRACE—a new beginning4—It is a welL**" (pages 26-33) & "**THE SIGH-CALL-O-g**" (page 117-118) & "**RE-A-SON-too**" (page 21).

TRUTH CONFESSIONS

"When you make confession, you're **NOT** supposed to tell the TRUTH."—Bishop Tudor Bismark
[Joel 3:10, "Let the weak say, I am strong."]

"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….(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."—John 8:44, Romans 4:17

"For ALL have sinned, and come short of the GLORY of God;"—Romans 3:23

Pirates of the Caribbean: The Curse of the Black Pearl
Soldier: If he was telling the truth he wouldn't have told us.
Capt. Jack Sparrow: Unless, of course, he knew you wouldn't believe the truth even if he told it to you.

The "LYE" Detector

The "YES" [Sí, Sea, See] — The "NO" [Know—"They shall ALL know me"]

The "wick"
(Pluto)
"mite"
WAR [raw]
"Nasty"
For **OT-HER-S**
[SOT-HER
("sought" her)]



"….What? shall we receive GOOD at the hand of God, and shall we not re-ceive E-V-I-L [I-i-v-e / v-i-l-e]?…"
—Job 2:10



"WICK"-ed(-u-CAT-ion)
(Sol)
"Might"
PEACE ["piece"]
"Vile"
For **S-E-L-F**
[F-L-E-S(-h)
("self" w/ breath)]

1. "**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."—John 3:16
   a. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:17
   b. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—Matthew 16:26 [compare Mark 8:36, Luke 9:25]
      - "…**the soul** that sinneth, it shall die."—Ezekiel 18:4, 20
      - "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 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." —Hebrews 4:14-15
        - "And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him."—Numbers 15:28
        - "For **ALL** have sinned, and come short of the **GLORY** of God;… As it is written, There is none righteous, no, not one:"—Romans 3:23, 10
2. "Against thee, thee only, have I sinned, and done this evil in thy sight: **that thou mightest be justified** when thou speakest, and be clear when thou judgest…God forbid: yea, let God be true, but every **MAN** a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged… For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:"—Psalm 51:4/Romans 3:4/1 Peter 3:18

1. "**Love not the world**, neither the things that are in the world. If any man [John 19:5] love the world [Matt 11:19], the love of the Father is not in him."—1 John 2:15
   a. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:17
   b. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."—Psalm 24:1
      - "Behold, **ALL souls are mine**; as the soul of the father, so also the soul of the son is mine:…"—Ezekiel 18:4
      - "And there shall be, **like people, like priest:** and I will punish them for their ways, and reward them their doings." —Hosea 4:9
        - "But he that sinneth against me wrongeth his own soul: all they that hate me love death…Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth….And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him"—Proverbs 8:36, 19:2/Numbers 15:28
        - "Then spake Solomon, The Lord said that he would dwell in the **THICK DARKNESS**."—1 Kings 8:12 ["…Lord…whole earth is full of his glory." (Isaiah 6:3)]
2. "To declare, I say, at this time his righteousness: **that he might be just**, and the justifier of him which believeth in Jesus ["Thou believest that there is one God; thou doest well: the devils also believe, and tremble." (James 2:19)]…. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, **even we** have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified… Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—Romans 3:26/Galatians 2:16, 3:24

(Candle) tonini.net / (Lamb) laboratoryequipment.com
(Sun) pbs.twing.com [artist unknown] / (Lion) pinterest.com [photographer unknown]

King of the Kingdom of "GOOD"

a. "Can a mortal be more righteous than God? Can even a strong man be more pure than his Maker?"—Job 4:17 (NIV)

3. "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."—Revelation 17:14
   a. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."—John 1:29
   b. "One young bullock, one ram, one lamb of the first year, for a burnt offering: "—Numbers 7:27
   c. "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 beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats."—Isaiah 1:11

[cf. **"provoke" & "jealous":** 1 Kings 16:2, 1 Cor. 10:22, Deut. 32:16, 21, Ps. 78:58, 1 Kings 14:22, Eze. 8:3 [Ex.34:14, 20:5, Deut 4:24, 5:9, 6:15, Josh 24:19, Eze 36:5-6, 39:25, Nahum 1:2], Rom. 10:19, Rom. 11:11, 2 Sam. 3:38]

4. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity."—2 Timothy 2:19 [cf. "seal" / cf. Genesis 30:32-39, "I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire…."]
   a. "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 9:4
   b. "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."—Revelation 7:3-4

King of the Kingdom of "EVIL"

a. "Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?"—Job 35:2

3. "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."—Revelation 5:5
   a. "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."—Hosea 5:14
   b. "The **king's wrath** is as the roaring of a **lion**; but his favour is as dew upon the grass."—Proverbs 19:12
   c. "A lion which is strongest among beasts, and turneth not away for any;"—Proverbs 30:30
   d. "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."—Micah 5:8
   e. "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."—Hosea 13:8

4. "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**: 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 ["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."—Isaiah 55:1]. 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."—Revelation 13:16-18

Verse for textbox below:
Numbers 14:11, "And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?"

" [11] But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. [12] Fight the good fight of faith, **lay hold** on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. [13] I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; [14] That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: [15] **Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; [16] Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting.** Amen."—1 Timothy 6:11-16

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—Revelation 11:15

"And he hath on his vesture and on his thigh a name written, King Of Kings, And Lord Of Lords."
—Revelation 19:16

"…That in **ALL** things he might have the preeminence…in him should **ALL** fulness dwell."
—Colossians 1:18-19

Best way to tell a LIE is to tell the TRUTH and NOT be BELIEVED! [cf, Num. 14:11]

Revelation 10:1-2, 5-6

"[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: [2] And he had in his **hand** a little book open: and he set his **right foot upon the sea**, and his **left foot on the earth**,... [5] And the angel which I saw stand upon the sea and upon the earth lifted up his **hand** to heaven, [6] 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:**" ["swear"—cf. Matthew 5:33-37 (page 185), James 5:12]

[cf. "[1] To every thing "there" is a season, and a time to every purpose under the heaven: [2] A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; [3] A time to kill, and a time to heal; a time to break down, and a time to build up; [4] A time to weep, and a time to laugh; a time to mourn, and a time to dance; [5] A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; [6] A time to get, and a time to lose; a time to keep, and a time to cast away; [7] A time to rend, and a time to sew; a time to keep silence, and a time to speak; [8] A time to love, and a time to hate; a time of war, and a time of peace."—Ecclesiastes 3:1-8]

"Joy and sadness, birth and death, union and separation. They are all just parts of this transient illusion that is life." —*The Yin-Yang Master: Dream of Eternity*

"Dead water and dead sand / Contending for the upper hand."—T.S. Eliot

"It's school. We're all just trying to survive it." —*My Spy*

EVIL

"Dark and difficult times lie ahead. Soon we must all face the choice between what is right and what is easy." —*Harry Potter and the Goblet of Fire*

GOOD

"Anyone can die. These kids? They will have the courage to live." —*The Book of Life*

James 4:7, "Submit yourselves therefore to God. **Resist the devil**, and he will **flee** from you." [Judges 5:31, "So let **all** thine **enemies perish**, O Lord: but let them that love him be as the sun when he goeth forth in his might. And **the land** had rest forty years."]

"Hate"

- Psalm 26:5, "I have **hated** the congregation of evil doers; and will not sit with the wicked."
- Psalm 97:10, "Ye that love the Lord, **hate** evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked."
- Proverbs 8:13, "The **FEAR** of the Lord is to **hate** evil: pride, and arrogancy, and the evil way, and the froward mouth, do I **hate**."
- Amos 5:15, "**Hate** the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph."
- Romans 12:9 (NIV), "*[Love in Action]* Love must be sincere. **Hate** what is evil; cling to what is good." (KJV), "Let love be without dissimulation. **Abhor** that which is evil; cleave to that which is good."

"But you can be a hero and still be wrong." —*The Sea Beast*

"Only the best Evil can disguise as Good." —*The School for Good and Evil*

There is, seemingly, a paradox in this imagery of "water" and "earth" resisting evil—an EXCHANGE, if you will. Thinking in terms of gravity as the "attractive" force, GOOD earth places an equal force of resistance to the "foot" that "rests" upon it, whereas EVIL water "welcomes" that which "rests" upon it—unless that which is resting "places" its own resistance to the "welcome" [cf. Luke 10:10-11]. Cf. Jeremiah 38:22, Psalm 13:4, 2 Chronicles 13:18, 1 Chronicles 5:2, Exodus 17:11, Genesis 49:26, 32:28, 30:8, 7:18-19,24 [cf. verse 24 with John 21:11, "150+3" **fish**]

"Some people live their entire lives thinking they're doing the right thing. Even if it means doing whatever is proper—to make sure the good guys always win. But then...one day...you wake up and realize you're not sure who the good guys are anymore. Which makes you wonder: Have I been doing the right thing? Am I a good guy?" —*Blacklight*

Matthew 5:39, "**But** I say unto you, That ye **resist NOT evil:** but whosoever shall smite thee on thy right cheek, turn to him the other also." [Matthew 11:28, "**Come** unto me, **ALL** ye that labour and are heavy laden, and I will give **you** rest."]

"Love (charity)"

- 1 Peter 4:8, "And above all things have fervent charity among yourselves: for **charity** shall **cover** the multitude of **sins**." [cf. James 5:20, "...he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins"; 1 Corinthians 13:5(NIV), "Love...keeps no record of wrongs."]
- Mark 12:29-34, "[29] And Jesus answered him, The first of all the commandments is, **Hear**, "O" Israel; The Lord our God is one Lord: [30] 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. [31] And the second is like, **namely** this, Thou shalt love thy neighbour as thyself ["...the soul of Jonathan was knit with the soul of David, and Jonathan **loved him as his OWN soul**." (1 Samuel 18:1)]. There is none other **commandment** greater than these. [32] And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: [33] And to love him with all **the** heart, and with all **the** understanding, and with all **the** soul, and with all **the** strength, and to love his neighbour as himself [cf. Luke 10:36-37], is **more than** all whole burnt offerings and sacrifices.[34] And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question [singular]."
- Matthew 5:43-48, "[43] Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. [44] But I say unto you, **Love** your enemies, **bless** them that curse you, **do good** to them that hate you, and **pray** for them which despitefully use you, and persecute you; [45] That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. [46] For if ye love them which love you, what reward have ye? do not even the publicans the same? [47] And if ye salute your brethren only, what do ye more than others? do not even the publicans so? [48] Be ye therefore perfect, even as your Father which is in heaven is perfect." [Whole chapter on page 185]

"[34] Let the heaven and earth praise him, the seas, and every thing that moveth therein. [35] For God will save Zion, and will build the cities of Judah: that they may dwell there, and have *it* in possession. [36] The seed also of his servants shall inherit *it:* and they that love his name shall dwell therein."—Psalm 69:34-36

"Sometimes, bad guys are the only good guys you get.....It is loss that teaches us about the worth of things." [cf. John 5:24, 1 Peter 3:19] —*Leverage*...Arthur Schopenhauer

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

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

"We were wrong about you. The world doesn't always need a white knight. Sometimes it needs something darker.....Next time someone like me tells you you're not what they're looking for, remember this moment. 'Cause whatever you had to do to get through that and end up here is exactly what it takes to be great." —*Black Adam...Center Stage: Turn It Up*

"I'm asking you to do what I do. I'm asking you to look at all the junk and see the treasures [of darkness]." —*Transformers: Age of Extinction* [cf. Isaiah 45:3]

September 2, 2017

In America, "nationalism" (THAT "[BE]attitude" that says: "Me FIRST, others LAST" [cf. Romans 12:10, 1 Timothy 5:21, 1 Corinthians 10:24, 33, Isaiah 58]) seems to "trump" Christian "LOVE" more and more within the church! And most preaching in the USA is preaching of a very "selfish" gospel—a preaching that says that the Christian "deserves" more—to the point that "many" have removed "godly suffering" from the message. Countless sermons are preached about how we Christians (the spiritually "born") are supposed to live in comfort—without any trouble of any kind; and that it is the "world" (the spiritually "unborn") who should be experiencing all the "trouble" or, "distress" because "Jesus suffered so that we (the "born") wouldn't have to. He did it ALL so that WE (the "born") wouldn't have to." But, THIS teaching is NOT what Jesus taught! Jesus, the "friend" of [RE]publicans and sinners (Matthew 11:19), actually said:

- "REMEMBER the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; ...For if they do these things in a green tree, what shall be done in the dry?"—John 15:20, Luke 23:31
- "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—Matthew 5:10-12 [cf. Proverbs 31:30, "Favour is deceitful..."]

The truth is: Jesus did it to show us **HOW** to do it….the **RIGHT** way! He suffered—NOT for those who didn't need a savior. He suffered for those who were the MOST in need of Him (Mark 2:17, "When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance."). He suffered—NOT so that the "saved" could be comfortable in their salvation. He suffered to give us an EXAMPLE of what it is to be the salvation for a people drowning in its own mire and mess and not hate them for trying to drown us "in the process" of saving them. He suffered to show us HOW to **"remain" LOVE** in the face of "great" opposition (i.e. "Tribulation")! Jesus didn't run from His time of "great tribulation"—crucifixion. He "embraced" it, willingly walking towards it knowing what lay on the "other" side of it—**JOY**.

> *"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God….Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the **JOY** that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God….[For] Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."*—Acts 14:22, Hebrews 12:1-2, Luke 17:33

I rarely watch "Christian" television anymore. Most ministers seem to have forgotten "WHY" they do what they do. I see a lot of bickering and "weigh" too much competition! They seem to judge each other by how much money they have—the bigger the wallet, the higher the praise.

I hear more sermons taken from the words of the Apostle Paul. Very few use the actual words of Jesus. Especially the "love" texts [i.e. *"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* [**NOT** someone else's (cf. John 11:49-52, 2 Corinthians 5:14)] *for his friends….that whatsoever ye shall ask of the Father in my name, he may give it you*...[NOTE: "you" are the "gift" being "given"—cf. John 17:23, "…and hast loved them, as thou hast loved me"; "how did He love Jesus?"—John 3:16, "…he GAVE his only begotten Son"]….*By this shall all men know that ye are my disciples"* (John 15:12-13, 16, John 13:35)]. Many seem to prefer the words of the revelator rather than the Words of the Revelation Himself. But even Paul said *"all that will* ***live godly*** *in Christ Jesus shall* ***suffer persecution"*** (2 Timothy 3:12). Perhaps this is the reason some have a new "christ." Maybe they believe that this new "christ" will "prevent" any "discomfort." Maybe they now believe that "suffering" **with** Christ has no glory [cf. Romans 8:16-18, "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 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." 2 Timothy 2:11-12, " It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us:"]. But if the 45th President of the United States is, now, the "christ," then out of their own mouths, these evangelicals declare this nation to be a reprobate nation [cf. Jeremiah 2:4-37].

> " **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 unreproveable 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."—Colossians 1:21-23 (cf. Isaiah 58, Zechariah 7)

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."
—Philippians 3:10

What I've found in my own life is that it's easier to live in your flesh following the Pauline epistles. I can be "angry and sin not" (Ephesians 4:26). It's alright to "HATE what is evil," rather than "LOVE your enemies" (Romans 12:9NIV, Matthew 5:44). My flesh (the carnal nature) doesn't have to "completely" die because *"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. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me…when I would do good, evil is present with me"* (Romans 7:18-21). Paul allows me to find excuses for "misbehavior." Not so with Jesus. His example and His words ["LOVE your enemies, BLESS…DO GOOD TO…PRAY FOR…] motivate (if not "drive") me to go to a HIGHER level *[but, fear will "drive" you "towards" what you are running "from"!]*. To follow Jesus TOTALLY, means a TOTAL

sacrifice of my "flesh"—my "carnal" nature. TRUE LOVE compels me to come up HIGHER! Not wallowing in the depths of the "it's-not-fair-to-me" syndrome (see Matthew 20:12, Luke 15:25-32). Jesus' EXAMPLE is one that says, "I will surrender my comforts to give comfort to the comfortless. I will bear the burden of those who are heavy laden. I will suffer pain to ease the hurting. I will be broken to heal the brokenhearted. I will forgive the unforgiven. I will do this gladly and with "little" thought of myself to draw those who are distant ('afar off' [cf. Isaiah 47:27-28, Genesis 22:4]), lonely, and without. I will give them undying devotion and love without price (they will owe me nothing—*'We will restore them, and will **require nothing** of them'* [Nehemiah 5:12]). I will overcome evil by doing **GOOD**!" (cf. Isaiah 58, Zechariah 7, Job 31:16-40). I believe that we, as the "first" to enter the "household" (as laborers with Father), are to **CARE** for and **LOVE** those "yet" to be "born"—the "**embryos**" in Father's spiritual womb—like chicks in a hatchery (cf. Matthew 23:37, 1 Corinthians 1:27, 1 Peter 1, Ecclesiastes 4:8, Isaiah 46:3-4, *"[3] Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: [4] And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you."* [compare Isaiah 46:2 to 2 Kings 19:3 & Isaiah 37:3]). As their "elder brother," we should not begrudge them—by believing ourselves to be of "greater" value and treating them as "refuse." Placing the "embryos" in "distress" can "prevent" the birth [i.e. "abort" the pregnancy]. It is the "duty" of the "born" to lovingly care for the "borne"! [cf. 1 John 4:17]

"And yet the primary purpose of suffering is NOT to make MORE Christians, but to make BETTER ones [cf. Luke 12:18 (page 227), Psalm 119:71, Isaiah 43:19]."—Dr. James MacDonald

"Everything you go through is God shaping you…like a KEY."—T.D. Jakes
[cf. Matthew 16:19, Revelation 1:18]

"The DESIRE of the RIGHTEOUS is ONLY GOOD: but the expectation of the wicked is wrath."

—Proverbs 11:23

December 1, 2017

Several days ago, I had a dream.

There is a "great" mass of people standing in front of a massively large, white-painted, "would" [wood], country church "backed" by distant, large trees looming above ***it****s* steeple. Many are "dressed" in their Sunday-best. **ALL** eyes are focused "forward" towards the "building" as we wait to go "inside."

The doors open.

As the end of the throng nears, ***it*** can be seen that "some" are "left" outside—NOT ALLOWED to enter.

The doors are shut.

As I stand outside, I hear a VOICE. (I cannot, now, remember whether the voice was in my head or "outside." Nor can I remember what the voice said.) But when ***it*** is silenced, ***it****s* sound "takes" my focus from the building. I turn my head to the "left."

Jesus is standing "there" beside me. He, too, had **NOT** been allowed in.

He turns His head to look at me and says to me in a somber voice, "I don't know those people," as though responding to a question. After I awake, I think to myself, "When did He **stop** being ENOUGH?"

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to MAKE reconciliation for the sins of the people."—Hebrews 2:17

February 14, 2017

"As bad as America is tonight, it is a REFLECTION of the condition of the CHURCH."—Donnie Swaggart

It amazes me how "certain" parts of the American "Church" pass blame to the leadership of the "opposite" party for "its" own failure. I got a newsletter today from a minister who displays "absolute" faith in the Re-Publican party. In his newsletter he was blaming Obama for **ALL** the "failures" of the Church in America these eight years. He accepted **NO** RESPONSIBILITY for his (or his peers') role in the degradation he saw in America—which is spurred-on by some "Christian" REALITY television. [Apparently, in his mind at least, the "spiritual" leader of America "lives" in the "White" House.] My first thoughts at his passing-the-buck: The President isn't responsible for THAT, "we," the "Church," **are**! **BUT** if he is, what will the next four years bring in an atmosphere of "alternative facts"!? What harm will "dis-figuring/dis-tort-ing" TRUTH/REALITY do to our nation's youth? What further harm will "perverting" justice cause among our "young people"? Does the "spiritual" leadership in America even care? [There appears to be a correlation between the increase in wealth of the clergy and the decline of the church and society as a whole.]

"And because iniquity shall abound, the love of [MENE] shall wax cold.....And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and EQUITY CANNOT ENTER."—Matthew 24:12, Isaiah 59:1 ["**Love** does not delight in evil but rejoices **with** the **truth**. It always protects, always trusts, always hopes, always perseveres."—1 Corinthians 13:6-7 (NIV)]

According to "MENE" evangelical preachers that I heard during this past election season, the "government" has **NO** business *investing* in its "own" people. They said that "THAT" is the RESPONSIBILITY of the "CHURCH"! "MENE" evangelical preachers I've heard are AGAINST "social" programs—"government" programs that "seek" the "equity" of **ALL** those it "governs."

"But **if any provide not for his own**, and specially for those of his own house, he hath denied the faith, and is **worse than an infidel**."—1 Timothy 5:8

"If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? [cf. 1 Corinthians 13:3]"—James 2:15-16

I watched "Adventures From The Book of Virtues" on Qubo the other day. This secular, animated, "children's" program was teaching better examples of the Jesus-way-of-doing-things than the teaching of many preachers on television! "It" was teaching "some" virtues that many preachers "today" TEACH the OPPOSITE of [I don't believe preachers are aware that much of what they say comes across quite "differently" than they intended.]. "MENE" would "scoff" at the "little known" thing done by Abraham Lincoln when he was a young man—i.e. (without being told to do so) he

walked miles to return 6 cents to a customer he had erroneously overcharged. According to TODAY's "Standards," Lincoln was a "fool"!

It's difficult to turn on Christian television nowadays and NOT hear a minister making a plea for "your" financial support and NOT mention the phrase "GOOD SOIL." According to "their" TEACHING, "good soil" is a "ministry" (or, "minister") that is "taking the Gospel" to those in need and is "growing" and reproducing "itself."

BUT . . . What is "TRULY" GOOD SOIL—the ONE "Abel" to "cultivate" Father's "**GREATEST**" seed? When it came time to "deliver" Father's **GREATEST** "gift," "where" did "He" plant His "**GREATEST**" seed?

Answer: Father planted **HIS** seed in "POUR" soil—i.e. the "empty womb" of a "poor" **girl!** Throughout the entire Holy Bible (when He wanted, NOT simply "good," but "GREAT" FRUIT), Father never chose the "Alpha" soil. He **ALWAYS** chose THE "Omega" soil—i.e. the ONE "**LEAST**" **LIKELY** to "PRODUCE/SUCCEED"! Father **ALWAYS** placed His "greatest" seed in the **OBSCURE!**

- He "chose" the small nation of Israel—not the conquering empires of Rome, or Persia (cf. Deuteronomy 7:7, "The Lord did not **set his love** upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:"; Deuteronomy 28:1, "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will **set thee on high** above all nations of the earth:")
- He "chose" Gideon and his small "force" of 300°
- He "chose" Ruth, an idol-worshipping Moabite to be the "great"-grandmother of King David
- He "chose" David—also the "least" of his brothers—who slew a giant and "delivered" an entire nation—to be Israel's mighty king
- He "chose" Esther, a poor, "de-valued" female, to bring about the deliverance of a conquered people—Israel
- He "chose" YOU for THIS time, THIS place—what are YOU doing with "it"?
- And the list goes on [cf. "…Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matthew 25:40 (cf. Matthew 25:45 (Revelation 22:8-9), 5:19/1 Chronicles 12:14)]

"You are created to solve a problem…You were born to solve a problem and you are God's response to a need that He created…You are the answer to a question God knew they would ask in your generation…You are NOT a mistake."—Dr. Myles Munroe

"MENE" preachers are "currently" saying, "God's about to do an **UNPRECEDENTED** *MOVE*." But to hear them explain what they "mean," they all seem to be expecting "it" to come in an "old," "certain" way. A "traditional" way! They can't grasp the enormity of the meaning of the word "**UN**precedented"! In their "thinking," they KEEP Father "boxed-in"—**cubed**…by "TRADITION"! They are NOT "Abel" to take the limits OFF!

Preachers tend to often look for a "new thing" in an "old way"—like the Jewish priests of old looked for the Messiah, but missed His appearing because He came, NOT through the womb of the "married wife" of a king, but through the virgin womb of an IMPOVERISHED young girl [which, in "appearance," seemed "sinful"]! Father "by-passed" (PASS-OVER-ed) **all** of their traditions

[and, expectations] of "HOW" ***it*** "SHOULD" be "done." **His** "way" went against ("broke") **ALL** Laws (cf. Psalm 119:126 NIV):

- "He" (Father) used ONLY a "fee mail"
    - "She" was **UN**married
    - "She" had NEVER "known" a "man"—i.e. "ye↧" a virgin
- "She" was "y^{e} ↧" a CHILD herself
- "She" was "POUR"! ["Wealth" is "proof" that the "favour of God" is **on** your life—right?]
- "She" could have been executed for "carrying" this "new thing" the "known" world was "expecting" to "come!

Ezekiel 24:14, "I the Lord have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God."

"Behold, I will do a new thing; now it shall spring forth; **shall ye not KNOW it?** I will even make a way in the wilderness, and rivers in the desert." —Isaiah 43:19 [Ezekiel 24:14, Isaiah 28:21]

Isaiah 28:21, "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."

"When the Lord turned **again** the captivity of Zion, we were like them that dream." —Psalm 126:1

"If something scares you, learn MORE about it….The more you KNOW about something, the less scary it will seem."—Bigfoot Presents: Meteor and the Mighty Monster Trucks

We've been "tot" to "dis-trust," or "fear," the **UN**familiar. But **REAL** "change" comes with a "Big Bang" to our "old" way of thinking—***it*** blows our minds—"suddenly!" And "**TRUE**" change comes in an "orderly" progression of "Steppes"!

- "And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee."—Deuteronomy 7:22
- "By little and little I will drive them out from before thee, until thou be increased, and inherit the land"—Exodus 23:30
- "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 3:18
- "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might **go**[1], and **fall backward**[2], and be **broken**[3], and **snared**[4], and **taken**[5]."—Isaiah 28:10-13
- "And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings."—2 Samuel 6:13

"But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests."—2 Chronicles 29:34



Image: Creative Commons

"Assumption is the vulnerability of ignorance masked by the illusion of certainty."

—Steven Furtick

"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." —Steven Furtick (sermon "*Confronting False Assumption*")



"There's more to a tale. Sometimes, the monster is the MAN."
—Victor Frankenstein
[cf. 2 Sam. 12, John 18:29, Luke 23:4]

"I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."—1 Corinthians3:2
[FāthEr wants you to know: When the pupil is ready, the teacher will appear. "Simply" said, "FāthEr will place before you what you need to learn, WHEN you are READY to learn IT!]

"But it's important to know the truth. It's part of the reason you're still here."
—Ghost Whisperer

Luke 1:17, " [17] And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; **to make ready a people [PRE-paired] for the Lord**." [i.e. **good** & **e-v-i-l** (I-i-v-e)] 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."

Merlin—"Valiant" (S1:E2) [SCENE: A DEEP CAVERN UNDER A CASTLE]:

Merlin: [YELLING] Where are you? I just came to tell you, whatever you think my destiny is, whatever it is that you think I'm supposed to do, you've got the wrong person. That's it. Goodbye.

Dragon: If only it was so easy to escape ONE's destiny. [ENTERING THE SCENE ATTACHED TO A VERY "GREAT" CHAIN]

Merlin: How can it be my destiny to protect someone who hates me?

Dragon: A half cannot truly hate that which makes it whole. Very soon you shall learn that.

Merlin: Ah, great. Just what I needed—**ANOTHER** riddle.

Dragon: That your and Arthur's path lies together is but the truth.

Merlin: What is that supposed to mean?

Dragon: You know, young warlock, this is NOT the end. **It is the beginning.** [Dragon flies away]

Merlin: [YELLING AFTER HIM] Just give me a **straight** answer!

"Stick to the straight and narrow—*IT's* the ONE with the fewest potholes."
—Jacob Two-Two

June 27, 2015

I'm becoming somewhat frustrated. It's very difficult trying to communicate with people who don't listen "well." I have to be creative **in** finding new ways to say the "**same**" thing before "they" get *IT* (i.e. "understand the words that are **comin'-out** of my mouth"). Most times, I don't waste "costly" time getting clarity. It's **NOT** a "matter" of LIFE **&** DEATH, so why bother?!

2 Samuel 22:34,
"He maketh my feet like hinds' feet:
and setteth me upon my high places."

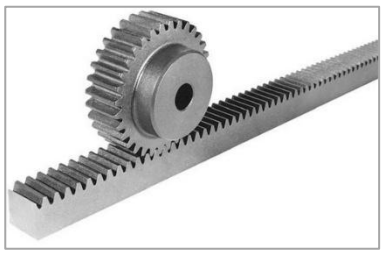
Psalm 18:33,
"He maketh my feet like hinds' feet,
and setteth me upon my high places."



"'And as ye would that men should do to you, do ye also to them likewise' (Luke 6:31). That's why I'm merciful to EV'RYBODY! I ain't hangin' in my own rope!"
—T.D. Jakes [cf. Esther 7:10, 8:3]

"A simple Rack is a Spur gear with infinite diameter."—quora.com

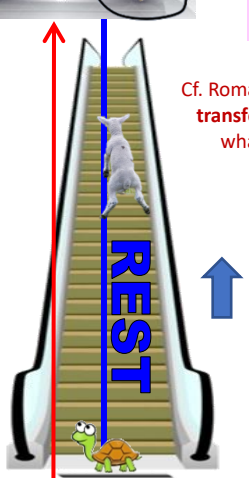
[Cf. Isaiah 53:3-4, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."]



Cf. 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."

"Many people live **with** the **dream** instead of "**IN**" the **DESTINY**."
—Robert Morris

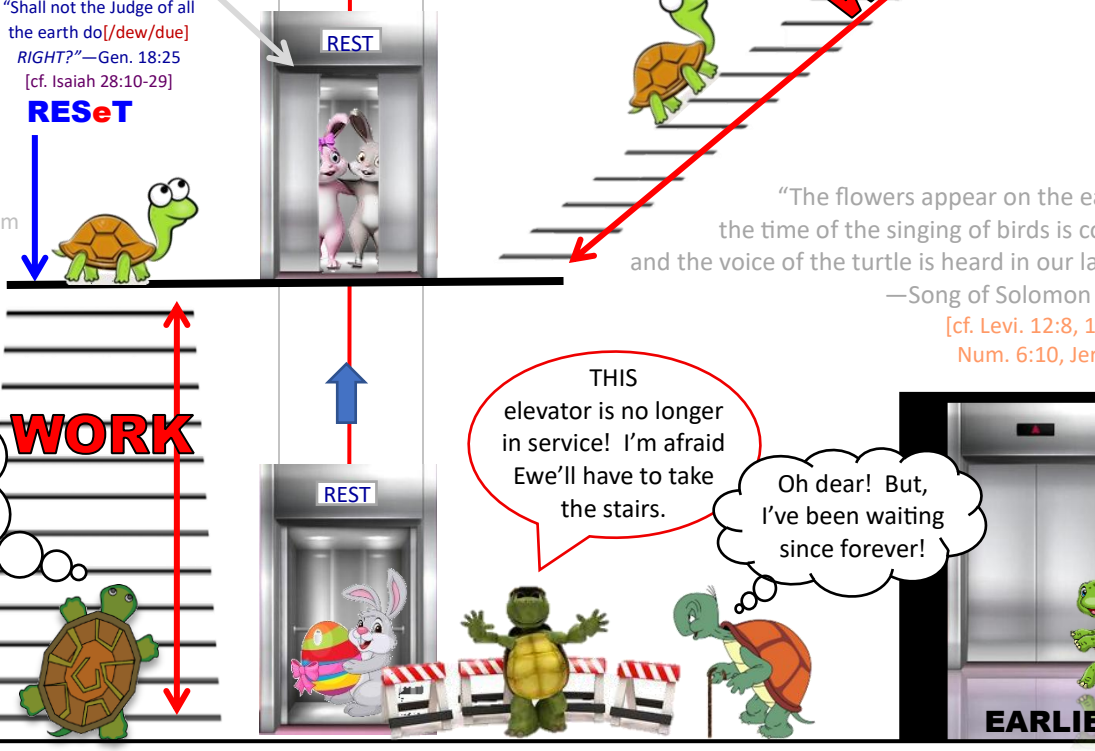
"Faith is a time zone of NOW."
—Bill Winston
"An eternal God cannot speak a temporary thing."
—T.D. Jakes



Images:
(Buck) superhivemarket.com
(Elevator[1]) dreamstime.com
(Escalator) edupics.com
("Elevator" lamb) pngtree.com
("REST" lamb) PhotoAlto/Jerome Gorin
(Turtle) 123rf.com
(Handcuffs) gallery.yopriceville.com
(Twin rabbits) gograph.com
(Elevators[2-4]) vecteezy.com (altered[2-3])
(climbing turtle) matome.naver.jp
(Rabbit w/egg) 123rf.com
(Hazard turtle) kirstypargeter@fotosearch.com
("Senior" turtle) creativecommons
("Child" turtle) GettyImages.com/Fauziah

"Stood in the door" [Ex. 33:8-9, Num. 12:5, 16:18, 27, Deut. 31:15, 2 Kings 4:15, Eze. 10:19, John 18:16, 20:19, 26]

"Shall not the Judge of all the earth do[/dew/due] *RIGHT?*"—Gen. 18:25 [cf. Isaiah 28:10-29]



"The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;"
—Song of Solomon 2:12 [cf. Levi. 12:8, 15:29, Num. 6:10, Jer. 8:7]

"Crooked" way = scientists = the *"Broke Back Mountain"* (tend to take their time—"*they*" have to be "sure")

"Strait" weigh = *THE* preacher = *THE* (BACK [to *HOME*]) *slider* (*BE*ing "sure," tends to be in a "hurry"— "He" sees a fast-approaching END!)

"We need to strengthen God in our lives."
—Creflo Dollar

What would happen if the "**foundation**" of **ALL BELIEF** ("**all**" that we call "**REAL**") was based upon a "LIE"? If the "Pillars" of creation was merely a "sole" ONE, and ONE "alone"? If "all" that we value as "something" was really "Nothing"? And what if "**Nothing**" was really "**everything**"? That the "great" was really "small" and the "small" was really "great"? That "in" was really "out" and "out" was really "in"? That going "down" took you "up" and going "up" took you "down"?

If **ALL BELIEF** sprang from "this" **LIE**, how do we **begin** to imagine TRUTH? [cf. 2 Samuel 22]

The Law of OPPOSITES

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

"**Whether it be GOOD, or whether it be EVIL**, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God."—Jeremiah 42:6

The rules for this "game" of wit that we are all an unknowing (and for some, unwilling) participant in are similar to running a "race"—according to the Holy Bible.

"In them hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to **run a race**."—Psalm 19:4-5

"I returned, and saw under the sun, that the **race** is not to the swift [swift would be heaven, earth is slow, unhurried], nor the battle to the strong [the "female" is the "weaker vessel"], neither yet bread to the wise [earth represents Folly], nor yet riches to men of understanding [earth is the "pour"], nor yet favour to men of skill [we earthlings are "in CAPable"]; but time and chance happeneth to them all."—Ecclesiastes 9:11

E Pluribus Unum—
"out of many, ONE"

"Know ye not that they which run in a **race** run all, but "ONE" receiveth the prize? So run, that ye may obtain."—1 Corinthians 9:24



Exit as ONE.
Cf. John 17:21-23, "[23] I in them, and thou in me, that they may be **made perfect in** one;"

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."

"[1] Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us **run with patience** the **race** that is set before us, [2] Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. [3] For consider him that endured such contradiction of sinners **against himself**, lest ye be wearied and faint in your minds."—Hebrews 12:1-3

Although effort is often made to make the playing field "even," one side of the field may still give a team an advantage. Therefore, to keep a game "fair" in most sports, the opposing teams will "switch" sides of the field halfway through the game.

Switching sides. We have often wondered about "great" men who have "fallen" and asked, "How did they allow themselves to commit such offenses?" They could each give different answers, but the truth lies in this Möbius imagery of switching sides. This circular imagery of everything existing on one plane and continuing to move in one direction that is turning. Eventually, you return to the new beginning. But a new beginning means there has to be a "death" of the old.

"[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. [17] Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." —Matthew 9:16-17 (cf. Hebrews 9:16-17)

The imagery of switching sides is imagery of FāthEr (as GOOD) becoming less to be "more."

> "[5] In your relationships with one another, have the same mindset as Christ Jesus: [6] Who, being in very nature God, did not consider equality with God something to be used to his own advantage; [7] rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. [8] And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!"—Philippians 2:5-8(NIV)
>
> "But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone."—Hebrews 2:9(NIV)

The Law of Opposites can be seen in the opposing imagery of standing upon a "firm foundation" and breaking up "fallow ground."

2 Timothy 2:19(NIV), "Nevertheless, God's **solid foundation stands firm**, sealed with this inscription: 'The Lord knows those who are his,' and, 'Everyone who confesses the name of the Lord must turn away from wickedness.'"

- Isaiah 28:16-17, " [16] Therefore thus saith the Lord God, Behold, I **lay in** Zion for a foundation a stone, a tried stone, a precious corner stone, a **sure foundation**: he that believeth shall not make haste. Judgment also will I **lay to the line**, and righteousness to the **plummet**: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."
- 1 Timothy 6:17-19(NIV), " [17] Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; [18] That they do good, that they be rich in good works, ready to distribute, willing to communicate; [19] **Laying up** in store for themselves a **good foundation** against the time to come, that they may **lay hold** on eternal life."

And yet the command went forth:

Hosea 10:10-12, " [10] It is in my desire that I should **chas**tise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows. [11] And Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods. [12] Sow to yourselves in righteousness, reap in mercy; **break up your fallow ground**: for it is time to seek the Lord, till he come and rain righteousness upon you."[cf. Jeremiah 4:3]

Throughout the Holy Bible, we are told to live "upright" and uphold the law. And yet, to be gracious and compassionate requires that we "bend" or "stoop" to show favor. We are taught that there is strength in unity [1 Corinthians 1:10(NIV)]. And yet, we are commanded to "be ye separate" [2 Corinthians 6:17]. We are taught that the "good" are blessed and the "evil" are cursed. But the imagery of being "C$_o$ursed" proves to be equivalent to the imagery of being "B-LESSed." And there is, of course, the words of Jesus Himself in Luke 12:51, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:" (whole chapter page 227) and in Matthew 16:25, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (cf. Matthew 10:39, Mark 8:35, Luke 9:24, John 12:25, Revelation 2:10). So how does all of this define the Law of Opposites?

The Law of Opposites can be stated as THAT which "**bends**" what "was" and creates a new **law** that is "**broken**" to bring about that which gives GRACE to "another."



Psalm 119:126: "It is time for thee, LORD, to work: For they have made void thy law."
John 6:29, "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

LAW of OPPOSITES & LOVE

There is a law of opposites that exists in the imagery of love. The most notable of them all is the only passage of Scripture in which Jesus uses the word "hate." In the book of Luke, Jesus says, " If any man come to me, and **hate** not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." One could argue that He meant exactly what He said. But everywhere else, Jesus gave the commandment to "love."

> **Mark 12:29-31**, **Matthew 22:40**, " [29] And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: [30] 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. [31] And the second is like, namely this, Thou shalt **LOVE** thy neighbour as thyself. There is **none other commandment greater than these**.....[40] On these two commandments hang all the law and the prophets."
>
> **John 13:34-35**, " [34] A **NEW commandment** I give unto you, That ye **LOVE** one another; as I have loved you, that ye also **LOVE** one another.[35] **By this** shall all men know that ye are **MY disciples**, **IF** ye have **LOVE** one to another."

Jesus said the mark of a true disciple of His is "love": "By this they will know that you are my disciples, if you have love one to another." So why, in "this" particular passage of the book of Luke, did Jesus use the word "HATE"? I explained elsewhere about the imagery of hate and the imagery of the wedding vows and of the cake that is both held and eaten:

EXCERPT from the PDF document "Good Theory of Everything—EQUATIONS [the IMAGERY]" (pages 24-25):
"Love" and "H**ate**" [The imagery of **DEATH**] are like the cake that is both held ["not eaten"] and en**joy**ed ["eaten"]—akin to the marriage vows, "to have and to hold." A couple "have" by en**joy**ing each other. They "hold" by maintaining the relationship. The more they en**joy** 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 (en**joy**) you, and hold and cherish ("keep") you always—without end—without harm to you." The "hated" is THAT which is en**joy**ed. 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].

The meaning (message) of hate in this passage in Luke is the same as the imagery of the cake and the wedding vows—"ENJOY what you HAVE!" In this RIDDLE-of-a-puzzle-of-a-life that we have, FāthEr took a round-about way to teach us the "value" of things. The majority of us have had the opportunity to be, at some point and at some time, on the negative side of the love "factor." We have experienced disappointment, betrayal, or something else that affected us in a negative way. We experienced the pain. The pain. That is where the diversity of "reaction" takes place.



The Lion & The Lamb

"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."—Revelation 5:5

"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."—Revelation 17:14

I want to present the following imagery (this prayer of Jesus and a dream I had in 2014 (with definitions))—not knowing how one connects with the other, but simply "feeling" that—for someone—it may have significant meaning. I present it as part of the Law of Opposites.

John 17:21-23,26,

> **21** That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. **22** And the glory which thou gavest me I have given them; that they may be one, even as we are one: **23** I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast **loved them, as thou hast loved me** [What is "LOVED" is "given." We are each a gift to "another"—cf. John 3:16, "God so loved the world, that **he gave** his only begotten **Son**…" (cf. verse 6, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me [as a gift—there is an exchange: FathEr gave the world the Son and gave the Son the world]; and they have kept thy word [singular "now" (noun)]."))—this imagery of **weaving** is seen in "giving." Everyone is "given" and everyone "receives" from everyone—imagery of Ephesians 4:16, "From whom the whole body fitly joined together and compacted by that which **every joint supplieth**, according to the effectual **working in** [imagery of "kneading" (a type of "weaving")] the measure of every part, maketh increase of the body unto the edifying of itself in love."]…**26** And I have "declared" unto them thy name, and will declare it [Is He "crossing" into a "strange" land—like a tadpole or primordial soup?]: that the love wherewith thou hast loved me may be **in** them, and I in them [This is where the battle "**lies**." The love of FāthEr (the Lion) and the love of Jesus (the Lamb) abiding together "in" us. FāthEr's "love," that deceptive "I'll sacrifice (devour) ANYTHING to get what I want"-kind-of-love, abiding in the same "house" as Jesus' (selfless) "I give Myself away"-kind-of-love. And "we" are the pawns in this "game" in which the LION (FāthEr) shall "prevail" but the LAMB (Jesus) shall "overcome." To me, "overcoming" sounds a lot more like "surviving" than "winning"—i.e. "We are troubled on every side, y^{et} not distressed; we are perplexed, $\beta\mu\tau$ not in despair; Persecuted, **but** not forsaken; cast down, **but** not destroyed; 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." We become "**living** sacrifices" (Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."].

DREAM 4-17-2014

This morning before the sun came up, I awoke from a strange dream. My sister, Lee, and I were sitting in a church waiting to hear Dwight Thompson preach. We sat at the left end of the pew (I had the aisle seat). Moments later, Zonelle Thompson [Dwight Thompson's wife of 60± years]

came and sat between us—directly next to Lee, but leaving a "space" between herself and me. As soon as she had sat down, a man looking like a "much younger" version of Dwight Thompson walked in and sat down a pew or two ahead of us. I thought it might have been his son, but I've seen his family and have never seen anyone who looks like "that" except himself (and a brother). The next thing that happens ("suddenly"—without an intermittent passage of occurrences), we (that is, Lee, myself, and many others—but not the Thompsons) are "running" in a race like the *AMAZING RACE* on television. We are heading "straight" down a path similar to a stadium "track." But, the path leads to a set of "bleachers" filled with a cheering crowd who are "facing" us but are not "there" for the sake of "watching" us "run." Their focus is on something taking place on their left "side." As we, the front runners (which include me, an older "black" woman who is leading, and two others who are much younger and "white"), approach the bleachers, a woman in the crowd [she was sitting with many others in a "low" place (like an orchestra "pit") that's part of the bleachers] yells to us because we see a path that leads into the center of the bleachers (but possibly ends "there"). There is a path that goes around the "bleachers" that is not clearly visible upon first approach. The lady yells something to the effect of, "Get a clue, people. What's wrong with this picture?" [And now I ask myself, "What **was** wrong with that picture?"]



cs.drexel.edu/Lakeside Equipment Company

My sister is nowhere to be seen although I know that she is following behind me somewhere [and she has always been a much faster runner than me]. The leader takes a 90 degree left turn in front of the bleachers and the other three of us "follow." I wonder if my sister saw "that" but continue to run, not stopping to check her progress or warn her of the "change" in the track [which is something I find "strange." My sister and I have always functioned in life as a "team"— being only 15 months apart, we are as close as "twins." So why didn't I wait for her as I would have done had I been awake? Why was I so determined to finish "well"? What does all of this mean?]. We run up a semi-circular ramp (like one leading to a freeway) that leads around the bleachers. "Suddenly," I am arriving at a "dead-end" junction [imagery variant of "junk"]. It is getting quite dark. There is a "black" policeman directing us to go "left and right." At first, I am confused. So I look to see where "the leader" went. She has gone left and is entering a type of "cottage" located in a cul-de-sac.

Just as I am about to follow her, a "black" female officer approaches me from behind to my left and says that everyone has checked-in at this point except….(she reads-off my sister's "legal" name among those on the list). And I tell the officer that perhaps Lee followed the track that led into the bleachers, and if so, she will probably be along shortly—but when she hadn't appeared after a while, I began to "fear" the worst. But took no "action." My fear for my sister's safety was "trumped" by my desire to "win" the race. Why was "winning" so important? Where did the many that "also ran" disappear to? Why were only "a few" finishing the race? Why couldn't I stop caring so much about winning to care about what was "happening" to those who were "missing-in-action"?

The cottage is very small. The entryway barely allows the few of us who have made it that far to move about comfortably. There is a task that we each have to perform to move on to the next step. We have to pour water into a fish tank with some very tiny duck-like creatures in it and cause them to "sing" before we can move-on. Our instructions include the words, "Hear the sound…" I bend my ear down to listen as someone else is pouring. I hear the soft "cooing" of birds. I start to leave (having learned that the journey continues-on on the "right" track at the juncture), but then realize that I must "pour" water as well—perhaps, so that someone else can "hear" for themselves.

I wake up as I take the water in my hand—knowing that my sister, Lee, never arrived at this point—feeling sadness and asking myself: "Is she lost?" "Could I have 'saved' her?" "What should I have done?" "What should I **do**?" [At this point, any victory would be too bittersweet to "enjoy"! I would spend eternity wondering: "What if….?" I would end up "creating" my own "personal" HELL!]

lea *or* **ley**—\'lē, 'lā\ *n* **[**ME *leye* ["EL eye" –"THE eye"], fr. OE *lēah* ["Leah/heal"]; akin OHG *lōh* ["low/hole"] thicket, L *lucus* [variant of Lucifer] grove, *lux* ["luxury"] light—more at LIGHT**]** (bef. 12c) **1 :** GRASSLAND, PASTURE **2** *usu ley* **:** arable land used temporarily for hay or grazing ["arable" → "EL Arab" / "EL bârâ' [Heb. root meaning "(absolutely) to create; (qualified) to cut down (a wood), select, feed (as formative processes)" according to STRONG'S 1254]" / -ar "able"]

ar \'är\ *n* **[**ME**]** (14c) : the letter **r**

-ar \ər also ˌär\ *adj suffix* **[**ME, fr. L *–aris* ["r is / air is / heiress"], alter. of *–alis* ["all is / "Alice" → "a lice"] -al**]** **:** of or relating to <molecular> **:** being <spectacular> **:** resembling <oracular>

[1]**lee** \'lē\ *n* **[**ME, fr. OE *hlēo* ["(breath) lion"]; akin to OHG *lāo* ["(to) lay O"] lukewarm, L *calēre* ["calorie" variant] to be warm] (bef. 12c) **1 :** protecting shelter **2 :** the side (as of a ship) that is sheltered from the wind

[2]**lee**—*adj* (15c) **1 :** of or relating to the lee—compare WEATHER **2 :** facing in the direction of motion of an overriding glacier [a cold "flood"]— used esp. of a hillside

[1]**legion** \'lē-jən\ *n* [ME, fr. OF, fr. L *legion-, legio,* fr. *legere* to gather—more at LEGEND] (13c) **1 :** the principal unit of the Roman army comprising 3000 to 6000 foot soldiers with cavalry [Judges 16:27,29-30, "[27] Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport…[29] And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left…[30] …And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein…"] **2 :** a large military force; *esp* **:** ARMY 1a **3 :** a very large number **:** MULTITUDE **4 :** a national association of ex-servicemen

[2]**legion**—*adj* (1678) : MANY, NUMEROUS <the problems are ~>

There is a question I "need" to ask. At present, I don't know "how" to "word" it. But once I "know" the proper question to ask, I know that **I'll have the answer** (and the question, then, becomes "less" relevant).

"We learn best through stories. Beginning, middle, and end, mirroring the arc of life. We process information differently when it's touching our heart."—*Butterfly in the Sky: The Story of Reading Rainbow*

Pages 248-250 are excerpts from my PDFs "The Sound of Freedom" & "Under the Influence-too"

LOVE is our true DESTINY. We do NOT find the meaning of life by ourselves ALONE—we find *IT* with ANOTHER.

—Thomas Merton [cf. Romans 13:8/Galatians 5:13]

It's NOT their love of us, but our love of them that makes US feel ALIVE! LOVE is like fuel on a fire. It'll make you keep going when all else is telling you to quit—propelling ever forward for the sake of another. IT engineers our hope, tests our resolve, undergirds our strength—lifting us to "new" heights; sometimes, frightening us, but always rewarding with the "entangle-able" (intangible) benefits of LIVING—even if the "object" of our love "cannot" return IT.

What is "UN"-conditional LOVE?

MANY of us, though we claim to "love everybody," find "showing" IT difficult. Some fail to do so if the "recipient" was "re-miss" in merely acknowledging their presence. For MANY, THAT is a "great" grievance. Perhaps they "were" looking your way, but had their mind on "OTHER" things. Is it such a "crime" to have your mind "pre"-occupied with "other" THINGS? Why is IT NOT alright for others to be so, but excusable in ourselves if caught in the "doing"? But why should it matter if "they" didn't "speak" when they saw "you" looking at them. What is this "need" for acknowledgement?

There are "some" who believe that LOVE should only be shown to the "deserving." That "fore-give-ness" should only "be-given" to the DE-"SERVING" (cf. Jonah). But "we" ALL "need" LOVE! Even the "worst" of US!

Look around you and you'll see that the worst of parents are "greatly" loved by their "young" children. IT matters NOT that their parents are un-wheeling to feed and clothe them—they (the children) "SIMPLY" love! They may realize that there is something "wrong" as they mature and "move" outside the home and begin to compare their lives with their friends. But even then, I have seen children hold out hope of ONE DAY being "L-O-V-E-D" by their "PA-RENTS." They would happily allow their parents to begin A-NEW! To make a fresh start in THIS new parent/child "RELATION-SHIP."

I find, more often than "Nun," that the "expectation" of the average person is that "OTHERs" should ALWAYS be at their best. Only of ourselves do we make exceptions to THIS "case." But I try, on the "other" hand, to make allowances for error—for myself as well as for others. It's NOT "human" to be 100% ALL the time. LIFE is too dynamic to allow IT. Even machines mal-function at times. So we shouldn't "hold" others to a STANDARD we can't live UP to ourselves. "Sow" fore-give and move on.

"The Mississippi River in Mark Twain's time: there were riverboat pilots who only knew a few miles of the river. I mean, conditions changed so much, you couldn't know the whole trip. Floods, sandbars, fallen logs…It was all a riverboat pilot could do…was to know **his little piece** of the puzzle. So for the next few hours, this is **MY** ship."—*Deep Impact*

Every one of us has "his little piece of the puzzle"—the "MY" ship—as "individuals" and as "groups" (where we each "function" to our maximum potential!). "MY" PIECE is "MY" LEG of the journey—"MY" **GIFT!**—MY **LIFE**-"STREAM"!

FEEDING YORE LIFE-STREAM

In 2 Kings, there is the story of the Prophet Elisha and how he "received" from his life-stream, **NOT** the "brook," but the WIDOW (and her "son"). Had he failed to "sow" anything "back" into IT, eventually, his life-stream would have "faded" OUT of existence. It is imperative ("**vital**") to "feed" what is "feeding" ***YOU!*** To "i-n-s-u-r-e" [I nurse"] its survival and continuance.

We all have a "life-stream" no matter what the circumstances of LIFE. Even the "homeless" have a life-stream. Your "life-stream" is THAT which "maintains/sustains" your existence! Some of us feed that stream better than others—and, some, not at all. For those who fail to feed their life-stream, life can become "fearful," or a "drudgery"—something (a "cross," if you will) that THEY MUST "bare." GREED sets in and THEY tend to search for "things" (stuff) to fill IT with—believing, "There's not enough for everyone so I need to get IT ALL!" [Truth is, there's "more-than-enough" for everyone—IF we each replenish the streams from which we "feed"!] Some of the "THEY" seek "cheap-thrills" believing that THAT will give IT meaning. But the only thing that gives TRUE meaning to THIS "life" is the LOVE of "another" [cf. Romans 13:8, "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law (cf. Galatians 6:2, "Bear ye one another's burdens, and so fulfil the law of Christ.")."]. IT is not about money, *it* is not about religion, *it* is not about physical gratification and *it* is not "just" about "family." IT is about LOVE (a "heart" matter)—pure and simple!

I once heard Joyce Meyer say, "If you keep giving out without taking in, pretty soon, you're not gonna have anything to give out." But that is a mindset that says, "I must think about ME first. God cannot supply my lack." It is a mindset that limits "giving" because it breeds "fear." To help you understand a better way of thinking, my thoughts go to my sister, Deb. I am, often, in awe of her. No matter how high the odds of success are stacked against her, she always perseveres towards it—triumphing over any and all difficulties.

Deb doesn't make a lot of money, but she has a big heart. A fearless heart. Fearless to the point that MANY believe her to be of far greater means than she has. She is a living epistle to Proverbs 11:24-25, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Deb isn't afraid to "release" what's in her hand NOW for the sake of "another." She gives WITHOUT compunction. Because of THAT, she is a "flowing stream" full of life, energy and joy. She can "freely give" because she knows that Father will always ensure that IF she "willingly" pours out of her cup into others, her cup will always have MORE than "enough" to continue THAT "flow." And yes, there have been times when she worried, but Father has never disappointed her. Disappointment usually came when she was pre-occupied looking for "THE" open "door," when Father had an open "G.A.T.E." before her. She simply needed to "enlarge" her VISION to see IT.

"By BECOMING the answer to someone's prayer, we often find the answer to our own." —Dieter F. Uchtdorf

After watching Jamie Johnson's video, "The One Percent," I never believed before that you could have so much, and yet have NOTHING! That is when I came to realize that VISION must go "beyond" the "borders" of "who" and "where" you "are." Perhaps, being able to see yourself "reflected" in ANOTHER plays a key role in "vision." We should see ourselves in one another—in "every" MAN. For "in" him there is always a part of ourselves—even in the remotest recesses of his being—whether dormant or dominant—that is a mirror to our own souls. THAT "remains" true of even the "vilest" of "sinners"!

Some of us never look beyond our "own" borders. We fail to see that THERE is more "beyond" the horizon—that the "Sun" NEVER sets. Only for those who refuse to move does the sun "appear" to "go DOWN." But for the ONE in a constant state of "momentum"—like the ocean that is constantly flowing—the Sun is ALWAYS shining!

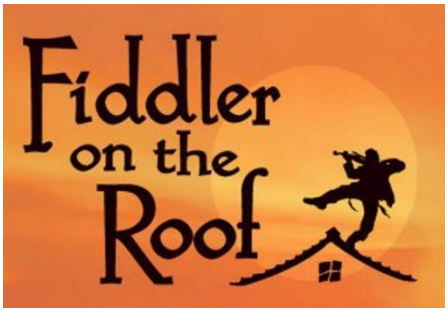
Like the oceans of the world that "flow" one into the other [separated only by "imaginary" boundaries], that is the imagery of "HOW" we are to live. We are each a "river-ocean"—Father's LIFE-stream. LOVE should always overflow its "banks"—never occupying a "Sole" corner but "relating" to the ENTIRE world. We each possess, NOT JUST the corners, but the "middle," too. We should all see unlimited, untapped potential and HOPE towards IT!

"Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains...."

–Isaiah 42:11 [cf. Psalm 149 (page 224)**]**

...Then, let them eat cake!

[cf. Nehemiah 8:10/cf. the 33 verses for "cake" (bottom of this page)]



December 17, 2014

In the beginning, there was "perfect" order. It was "non"-productive, but it was "or-dure." LAW was anal and meticulous—not a "thing" OUT of place.

Until……ONE ('s) day Father decided to play his "beau"……

He "tight-end" the strings and "stretched" His "mussels." He "dipped" His knees and bent the trussel. He wanted to see if "THEY'RE" could "Hussle." But over the TOP of the music He came with a "eF" (F) and an "A"—they weren't the "same"! So He laughed and He roared and He did IT some more. A "SEA" (C) and an "e($= mc^2$)"—they weren't at "ease." They stood at attention when He "dropped" IN a "BE" (B). Now, "there's" a "Gee" and a "DE(ed)." They hooted and tooted, "Won't you please come back to MY "BALL"—you're "WELL"-"suited"!

But what about "āch(e)" (H) and the rest of the letters? If He added MORE, wouldn't IT be "BETTER"? So, He dipped and He swooned. Then He blew "*UP!*" balloons. He filled them all "*UP!*" Then He let them all "OUT." He shuddered and stuttered till He made a GREAT "shout." The clinking and clanging began to un-"wound" the tapestry of beauty that was to be "sound"! When over a rainbow He threw out a letter. Written in ink that smudged as it flew. It chalked out a great big "SHOO" (shoe). So He didn't "waist" it.



webweaver.nu

When the "MORROW" had come He examined the "MATTER." A cake He would make with all of THAT "BATTER." So He put on His jacket and donned his "neat" cap. He wasn't wasting this with a long winter's nap. He "MIXED" and He "MIXED" till ALL was "BLENDING." THIS cake He would make would NOT need "MENDING."



Now into the oven, the HEAT would be "NEEDED" to make THIS cake rise now that IT has been "KNEADED." So He turned "*UP!*" the temperature—setting the degree. "When IT's ALL DONE, instead of **ME**, THERE will be THREE!" But THAT's not enough. ONE will be "alone." So He raised the temperature, upped the degree. "Instead of making TWO, now I'll make THREE!" So He kept His eye on it, looking through the door. His cake was rising "WELL"—soon "THERE" will be "FOUR"!

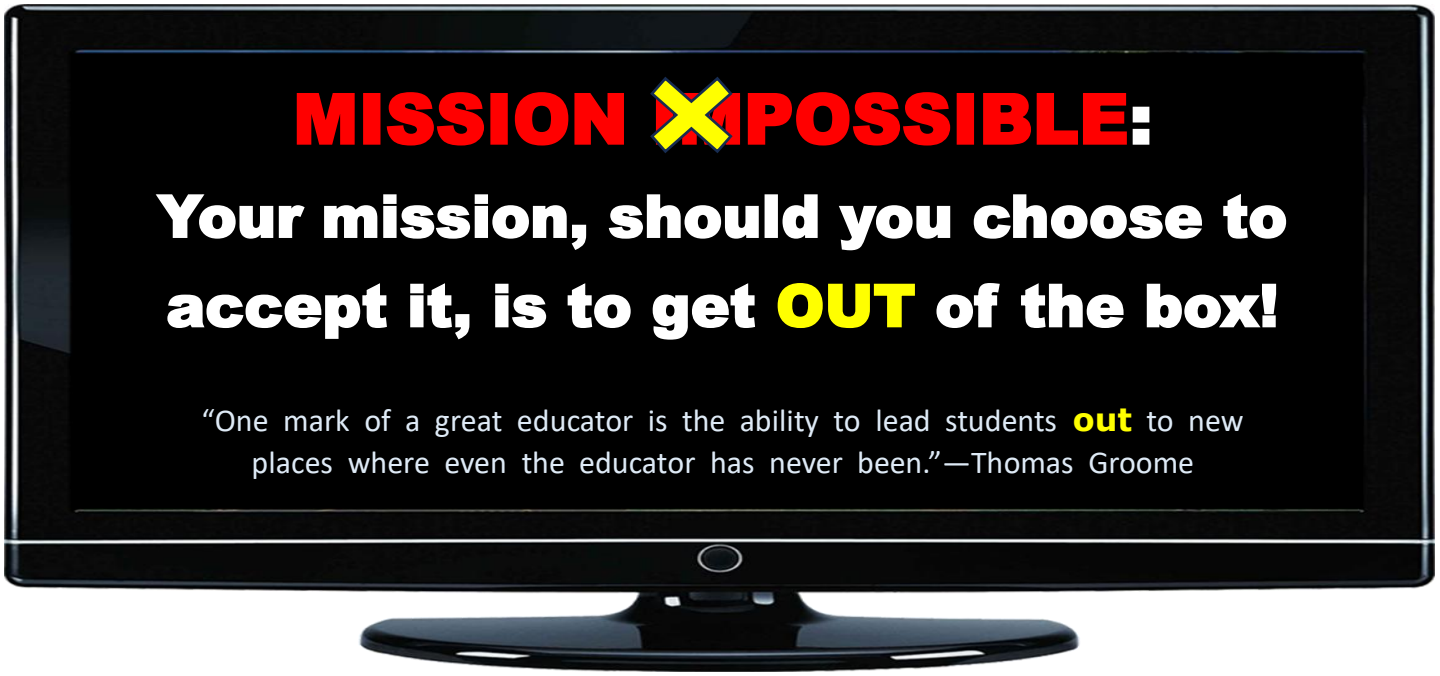
But IT's not finished once IT's "DONE." Some finishing "touches" will have to be "WON"! I'll have to convince them that I AM "alone" and invite them to "COME" and be made ONE! I'll bribe them and strive them till ALL COME standing ready to join ME on this JOURNEY's "heading." We'll explore the stars, those "little" wonders. We'll race across those winding, streaming "blunders." But never a blunder for which We're "eel"-pre-"paired." We'll be our own "light." We'll ALWAYS "share."

"I told you to trust the *pie*." *—Men In Black³*

"Cake" (KJV): Genesis 18:6, Exodus 12:39, 29:2,23, Leviticus 2:4, 7:12-13, 8:26, 24:5, Numbers 6:15,19, 11:8, 15:20, Joshua 5:11, Judges 6:19-21, 7:13, 1 Samuel 25:18, 30:12, 2 Samuel 6:19, 13:6,8,10, 1 Kings 17:12-13, 19:6, 1 Chronicles 12:40, 23:29, Jeremiah 7:18, 44:19, Ezekiel 4:12, Hosea 7:8

So……(as the credits are scrolling the question is asked) Where do we go from here?

Ecclesiastes 10:14, "A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?"



Romans 7:24-25, "O wretched man that I am! who shall deliver me from the body of this death? I thank God **through** Jesus Christ our Lord."

My brother, Paul, loved "gag" gifts, so one year my sisters and I looked for and found what we believed was the "perfect" gift for him—a box. Not just any box. It was a very small box patterned like a crate and measuring no more than 3 inches—a cube. There was something very unique about it though. It had a switch on one side that, if you turned it on, caused the crate to vibrate (more like a "shaking"); and an obnoxious voice could be heard saying, "**Excuse me…EXCUSE ME!! Can someone let me out of here?!**" Just like the imaginary person in that box, we all long to break free from the confinement of our bodies and our environment, and anything that tells us, "No! This is all that you are, all that you can be. Don't try to be more, don't try to do more." And yet we do do more. We push past limits and achieve the unthinkable of generations past. Our Father is no different. And, because He could, He did. He lives through each of us—the good, the bad, the beautiful and the ugly—**it is all He! We "BE" the AVATARS of GOOD**—i.e. the "**shadow**" of things to "**come**" (cf. Job 17:7, Colossians 2:17, Job 24:17)—His "food" for thought. Our lives have been scripted "**virtue-all reality**" television—created by GOOD, produced by LOVE, directed by LAW, and all roles (including DEATH) performed by LIFE. We are Father's escape from the bondage of being all that "there" is. But like George Bailey in *It's A Wonderful Life*, He is saying, "I want **us** to 'live'"—no longer playing the role of DEATH (and we have played that "roll" to perfection).

"Tell me and I'll forget; show me and I may remember; involve me and I'll understand."—Chinese Proverb

Revelation 4:11,

> "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and **for thy pleasure** they are and were created."

Colossians 1:16-19,

> "For by him were all things created, that are in heaven, and that are in earth, visible [LIFE] and invisible [DEATH], whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and **for** him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead [cf. 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."]; that in all things [the good, the bad, the beautiful, the ugly] he might have the preeminence. For it pleased the Father that in him should **ALL** FULNESS dwell."

"We're just characters in a play. The script is already written."

—Audrey Berden

"We each have a part that we play."

—Alvernetter Cox

Revelation 22:12, "And, behold, I come quickly; and my reward is with me, to give every man according **as his work shall be**."

"We're…learning how to let go of who we think we're supposed to be…



…so we can become who we already were all along."

—Steven Furtick

(#DeathToSelfie)

"You're still in that box. It's time to COME OUT."

—After Earth

"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."—Jeremiah 20:9

The following verses are the 38 KJV scripture references for the word “quickly.”

John 13:27, “And after the sop Satan entered into him. Then said Jesus unto him, **That thou doest** [“that” means it is positive]**, do quickly**.”

Revelation 2:5, “Remember therefore from whence thou **art fallen**, and **repent**, and **do** the first works; or else I will **come unto thee quickly**, and will **remove** thy candlestick out of his place, except thou repent.” Cf. Isaiah 34:4, “And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.” [For “repent” refer to page 99 and the bottom of page 80.]

Genesis 18:6, “And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.”

Genesis 27:20, “And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me.”

Exodus 32:8, “They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.”

Numbers 16:46, “And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun.”

Deuteronomy 9:3,12,16, “ **3** Understand therefore this day, that the Lord thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee…**12** And the Lord said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image…**16** And I looked, and, behold, ye had sinned against the Lord your God, and had made you a molten calf: ye [y^e] had turned aside quickly out of the way which the Lord had commanded you.”

Deuteronomy 11:17, “And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you.”

Deuteronomy 28:20, “The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.”

Joshua 2:5, “And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.”

Joshua 8:19, “And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.”

Joshua 10:6, “And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.”

Joshua 23:16, “When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.”

Judges 2:17, “And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in,

obeying the commandments of the Lord; but they did not so."

1 Samuel 20:19, "And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel ["Ease EL"]."

2 Samuel 17:16,18,21, " [16] Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him…[18] Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down…[21] And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you."

2 Kings 1:11, "Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly."

2 Chronicles 18:8, "And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla."

Ecclesiastes 4:12, "And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken."

Matthew 5:25, "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

Matthew 28:7-8, " [7] And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. [8] And they departed quickly from the sepulchre with fear **and** great joy; and did run to bring his disciples word."

Mark 16:8, "And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid."

Luke 14:21, "So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."

Luke 16:6, "And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty."

John 11:29, "As soon as she heard "that," she arose quickly, and came unto him."

Acts 12:7, "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. And his chains fell off from his hands."

Acts 22:18, "And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me."

Revelation 2:16, "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."

Revelation 3:11, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."



Revelation 11:14, "The second woe is past; and, behold, the third woe cometh quickly."

Revelation 22:7,12,20, " [7] Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book…[12] And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be…[20] He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."